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RESISTANCE OF THE AL-QURṬUBĪ TO THE INTERPRETATION OF JANNAH IN QS. AL-BAQARAH: 35 AS A PLACE ON EARTH

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Abstract: *The Qur'an, as the word of Allah SWT, establishes many dictions when visualizing heaven, one of which is Jannah. Jannah is also one of the dictions that Rasulullah SAW chose when explaining to his friends about heaven. However, the term jannah in the Koran does not always mean heaven, sometimes it means garden. Departing from these two meanings, the mufassir disagrees regarding the meaning of Jannah in the QS. al-Baqarah: 35. This verse tells the story of the Prophet Adam who lived in Jannah. In this case, al-Qurṭubī very harshly criticized those who said Jannah in the QS. al-Baqarah: 35 is not heaven. The argument is built on three reasons, namely that someone who enters heaven will not come out of it, Satan cannot enter heaven, and there is no taklif in heaven. This research aims to determine al-Qurṭubī's critical analysis of the interpretation of Jannah in the QS. al-Baqarah: 35. This type of research is qualitative with a critical discourse analysis approach which is enhanced by literature review. The result, firstly, according to al-Qurṭubī, Prophet Adam's stay in heaven was indeed temporary. His expulsion from heaven is a scenario that Allah SWT has prepared. Second, Satan's entry into heaven is not impossible. Third, the absence of taklif applies when all the inhabitants of heaven have entered it as a reward for what they have done in the world.*

Keywords: *Resistance; Al - Qurṭubī; Interpretation of al-Baqarah: 35; Jannah.*

INTRODUCTION

Muslims across generations and eras have always tried to achieve what is called obedience to their God. So, this is none other than the aim of obtaining a place full of post-death pleasures that can never be imagined and described in the human mind. This place is heaven which is a place with various pleasures in it and far exceeds the pleasures in the world. From this, it is not surprising that humans want heaven because humans instinctively and naturally like pleasure.

The Qur'an, as the word of Allah SWT, establishes many dictions when visualizing heaven, one of which is *Jannah*. *Jannah* is also one of the dictions that Rasulullah SAW chose when explaining to *Sahabat* about heaven. In the Qur'an, the diction of *Jannah* is mentioned 147 times with details; singular form 70 times, *tašniyyah form* 8 times, and plural form 69 times. (Hanafi, 2010) However, in some verses of the Qur'an, the mention of *Jannah* does not always indicate heaven. In short, *jannah* in the Qur'an contains two possible meanings; 1) Heaven, namely a place in the sky with full enjoyment as a reward for believers after death. 2) A garden, which is a place on earth filled with trees or green plants. For example, *Jannah* with the meaning of heaven in QS al-Aḥqāf: 14 as a response to what humans have done in the world.

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ

Translate: “These are the inhabitants of Paradise (and) will abide therein forever as a reward for what they have done”.

And *Jannah* in QS. al-Qalam: 17 which cannot be interpreted except in the meaning of garden.

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرُنَّهَا مُصْبِحِينَ

Translate: “Indeed, We have tested them (the polytheists of Makkah) as We tested the garden owners when they swore that they would reap (the produce) in the morning”.

Based on the two meanings of *Jannah* above, in general, *mufassirs* have different opinions regarding *Jannah* in the QS. al-Baqarah: 35.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

This verse tells us that Allah SWT placed the Prophet Adam and his wife in *Jannah* before they both came down to earth. This story is commonly known by Muslims. In several classical kinds of literature, some of the *mufassir* were from the Mu'tazilah and Qadariyyah circles, Abū Ḥanīfah, Abū Maṣṣūr al-Māturīdī, Abū al-Qāsim al-Balkhī and Abū Muslim al-Aṣṣḥānī – as quoted by Fakhruddīn al-Rāzī- stated that *Jannah* in QS. al-Baqarah: 35 is not heaven. (Al-Rāzī, t.t.)

In one opinion, *Jannah* is in Yemen, Palestine, or Persia. It is not known exactly why and who thinks so. (Ṭanṭāwī, 1997) Meanwhile, al-Sya'rāwī from among the *muta'akbhirīn* said that *Jannah* in this verse is not heaven, but rather it is a place on earth

that Allah SWT has prepared for both of them. According to al-Sya'rāwī, this aims to teach and establish them both as *caliphs* on earth. (Al-Sha'rāwī, 1997)

The argument of this group is based on several reasons: 1) Allah SWT created heaven as a reward for those who believe. They remain in it surrounded by various pleasures and will never be taken out of it. Therefore, humans can't live in it and then be driven out of it. 2) The devil cannot enter heaven, whereas the Koran states that the expulsion of the Prophet Adam was due to the devil's deception. 3) There is no *taklīf* in heaven. *Taklīf* is a decree that contains burdens. It can be formulated that *taklīf* is a *Sharia demand* which contains a burden on the recipient of the order or what is commonly known as *mukallaf*. (Khusaeri, 2014) In this case, Prophet Adam and his wife were referred to as *mukallaf* because there was a demand for both of them not to eat or even approach the forbidden tree based on the QS. al-Baqarah: 35. (Al-Rāzī, t.t.)

However, this argument has not yet found agreement among commentators. Al-Qurṭubī in "Al-Jāmi'li Aḥkām al-Qur'ān" reveals that the Prophet Adam had occupied heaven before falling for Satan's tricks and strongly opposed the commentators who thought otherwise. (Al-Qurṭubī, 1964) Likewise al-Baghawī in "Ma'ālim al-Tanzīl", Ibn Taimiyyah in "Majmū' al-Fatāwā", al-Qastālānī in "Al-Mawāhib al-Ladunniyyah" and al-Zarqānī in "Syarḥ al-Zarqānī 'alā al-Mawāhib al-Ladunniyyah" has a similar opinion to al-Qurṭubī. And this opinion, according to Sayyid Ṭanṭāwī, is the opinion of the majority of *Ahlussunnah mufasssir*. (Ṭanṭāwī, 1997)

The argument of this group is based on several reasons: 1) Prophet Adam was destined to stay in heaven for a while so he could leave heaven. 2) Satan's entry into heaven is not impossible. 3) no *taklīf* in heaven takes place when all believers have entered it.

As far as the author's research is concerned, research with a similar theme can be said to be minimal. For this reason, not a single scientific journal, book, thesis, thesis, or dissertation was found that explains *Jannah* in the QS. al-Baqarah: 35 as paradise in the sky or one of the places on earth. It is said to be minimal because this dialectic can only be found in a few interpretive literature which is in Arabic. Quraish Shihab in "Tafsir al-Misbah" has touched on this dialectic. However, Quraish Shihab felt it was sufficient to present two opposing arguments regarding *Jannah* in the form of a one-paragraph narrative without analyzing them. (Shihab, 2012)

Among the research with a similar theme is "The Narrative of *Jannah* in the Koran from a Linguistic Behaviorist Perspective". Using behavioral linguistic theory, the researcher stated that three main stimuli gave rise to linguistic responses in the form of descriptions of heaven based on the situation and conditions of Arab society at that time, namely: geographical conditions, agricultural and plantation products, socio-cultural conditions of the community.

Research by (Mansyur, 2018) with the title "The Qur'anic Concept of Heaven". The results of this research are summarized in 3 points: 1) *Jannah* means closing. When we talk about *Jannah* in the Koran, sometimes it means garden and sometimes heaven. 2)

The Qur'an describes *Jannah* in a metaphorical form with physical forms, such as couples, flowing rivers, the best furniture, complete service from servants, and food and drink beyond measure. 3) The inhabitants of heaven are those who can synergize their relationship with Allah SWT or their relationships with fellow humans.

Further research was conducted by (Bustamar and Dalil, 2020) with the title "Chronology of the Story of the Prophet Adam in 'Tafsir Ibn Katsir". The results of the research state that the story of Prophet Adam's life is divided into three phases, namely, the process of creating Prophet Adam. *Second*, the story of Adam living in heaven with all the facilities. *Third*, the prohibition on approaching a tree is called *kebuldi*, which was suspected to be the cause of the exit of Prophet Adam and his wife from heaven.

From here, it can be stated that the correlation between this research and the research above is the discussion of the story of the Prophet Adam and *Jannah* in the Qur'an. Therefore, this research tries to take a gap in previous studies to make a difference by focusing the discussion on the resistance of al-Qurtubī to mufassir who thinks that *Jannah* is in the QS. al-Baqarah: 35 is a garden on earth.

This research aims to find out a critical review of the al-Qurtubī on the interpretation of *Jannah* in the QS. al-Baqarah: 35. The choice of criticism of al-Qurtubī as the object of discussion is based on his critical analysis which is more comprehensive than that of other commentators so this is interesting to study. Seeing the lack of attention to this locus, it is important to bring this discussion to the surface. It is hoped that this research can contribute and contribute to those who study the interpretation of the Al-Qur'an. Thus, this research has implications for enlivening and opening wider insight into Islamic scholarship, especially as a reference for further research.

RESEARCH METHOD

To complete this research, the type of research used by the author is qualitative using a critical discourse analysis approach. This critical discourse analysis will later be refined with the help of a literature review. Thus, writers need literature written as a reference and data source in preparing research. The data source used is the work of the Qurtubī's "Al-Jāmi' li Aḥkām al-Qur'ān" as the primary data source. Meanwhile, secondary data sources come from the literature that can support and of course, relate to this research.

The data collection technique in this research uses documentation techniques, namely by collecting data by examining written sources, whether in the form of books, reports, or information data required in the research. (Bakar, 2021) Meanwhile, The steps in analyzing data are as follows: examine the data collected. This aims to identify data that is not related to the research being studied, avoid misunderstandings, and improve the source of the data obtained. With some of the literature data obtained, data sources were developed according to type; primary and secondary. After collecting data sources, a presentation of each related data source is carried out. Then proceed with

explaining the research results and conclusions and suggestions that can be drawn from the research results.

RESULT AND DISCUSSION

Biographical Sketch of Syamsuddīn al-Qurṭubī

Syamsuddīn al-Qurṭubī as conveyed by Muḥammad Ḥusain al-Dhahabī in "Al-Tafsīr wa al-Mufasssīrūn", has the full name Abū 'Abdillāh Muḥammad ibn Aḥmad ibn Abī Bakr ibn Farḥ al-Anṣārī al-Khazrajī al-Andalusī al-Qurṭubī. (Al-Dhahabī, t.t.) Al-Qurṭubī was born in Andalusia, Spain, and died in Egypt on 9 Shawwal 671 H. No clear data or sources were found regarding the year of his birth. Meanwhile, the name "al-Qurṭubī" is a reference to his residence in Andalusia, namely Qurṭubah (Cordoba). He lived in the last centuries of the might and glory of Islam in Europe, more precisely when Spain was under the rule of the Muwahhidun dynasty based in West Africa around the thirteenth century AD.

Al-Qurṭubī is known as a very productive person in writing. It is as if his time is only used for two things, namely worship and writing. Among the works that have been inherited are Al-Jāmi' li Aḥkām al-Qur'ān, al-I'lām bimā fi Dīn al-Nasarā min al-Fasād wa al-Awhām, al-Tadhkirah bi Aḥwāl al-Mautā wa Umūr al-Ākhirah, and many more.

Of course, the contribution and success of the Qur'an in enlivening scientific treasures cannot be separated from the role of the teacher. His journey into the sea of knowledge made him acquainted with many teachers who made great contributions. The following is a list of names of al-Qurṭubī teachers : Abū Ja'far Aḥmad ibn Muḥammad ibn Muḥammad al-Qaisī , al-Q ādhi Abū Amīr Yaḥyā ibn Amīr ibn Aḥmad ibn Munī', Yaḥyā ibn 'Abdurrahmān bin Aḥmad ibn 'Abdurrahmān ibn Rabī', Aḥmad ibn Muḥammad ibn al-Qaisī, Abū Sulaimān Rabī ' ibn al-Rahmān ibn Aḥmad al-Asy'arī al-Qurṭubī, Abū Amīr Yaḥyā ibn 'Abdurrahmān ibn Aḥmad al-Ash'ar ī, Abū Ḥasan 'Alī ibn 'Abdullāh ibn Muḥammad bin Yūsuf al-Anṣārī al-Qurṭubī al-Mālikī, Abū Muḥammad 'Abdullāh ibn Sulaimān ibn Dāwūd ibn Ḥautillah al-Anṣārī al-Andalusī, and many more. (Sartika, 2019)

Definition of *Jannah* According to Linguists

Regarding the meaning of *Jannah*, there is no diversity of meaning among linguists except for only 2 meanings, namely heaven and garden. Al-Rāghib al-Aṣfahānī defines *jannah* as a garden with trees covering the ground. (Al-Aṣfahānī, t.t.) Meanwhile, according to Ibn Manẓūr, *Jannah* with its two letters (*jīm* and *nūn*) is etymologically a form of *maṣdar* from *janna-yajunnu* which has the original meaning of closing. (Manẓūr, t.t.) Several linguists hold similar opinions to Ibn Manẓūr , such as Ismā'il ibn Ḥamād al-Jauharī (Al-Jauharī, 1987), Murtaḍā al-Zabīdī (Al-Zabīdī, t.t.), and Majduddīn ibn Ya'qūb (Ya'qūb, 2005) . Allah SWT says:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُجِبُّ الْآفِلِينَ

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Ibn ' Āsyūr defines جَنَّات in that verse (QS. al-An' ām: 76) with *aḏlama* (dark). ('Āsyūr, 1984) For reasons, *Jannah* essentially means closing as if night had come to cover Abraham with darkness. (Manzūr, t.t.)

Qur'anic times, *Jannah* was used to indicate the meaning of garden. This - according to Ibn Fāris - is because generally in gardens there are trees with leaves that can block the view from seeing what is behind them. Likewise, a child in the womb is called *janīn* because it is covered by its mother's stomach, a crazy person is called *junūn* because his mind is closed, and the heart is called *janān* because its abstract nature seems to be closed. (Fāris, 1979) Then *Jannah's* diction becomes diachronic, namely the development of meaning from time to time. *Jannah* in the *Qur'anic period* indicates the meaning of heaven. Heaven is represented as a place with various pleasures in return for those who believe. (Fāris, 1979) The choice of the diction of *Jannah* to visualize heaven in the Koran was motivated by the socio-geographical conditions of the Arabian Peninsula at that time. Hijaz (Makkah and Medina) as the place where Islam developed, is geographically a very arid place. This has an impact on the lack of plants, trees and fresh fruit. With such social conditions in society, the Qur'an responds by adopting the diction of *Jannah*, which they know as a garden with various trees and fresh fruit. (Ubaidillah, 2017) This was also confirmed by al-Rāghib al-Aṣḫānī that "the naming of heaven with *Jannah* because it resembles gardens on earth even though there are very striking differences between the two or because of the blessings contained in it is hidden from us." (Al-Aṣḫānī, t.t.) This aims to attract the hearts of the Hijaz people at that time to submit and obey Allah SWT.

Theory and Method of Criticism of the Qurṭubī: An Introduction to Criticism

After knowing the definition of *Jannah*, it is necessary to know the theory and method of the Qurṭubī when criticizing it. When criticizing the interpretation of *Jannah* in QS. al-Baqarah: 35 As a garden, al-Qurṭubī has a semi-dialectical bent that focuses on philology with an intertextualist and intratextualist approach. Dialectics according to the KBBI is language and reasoning through dialogue to solve a problem. Of course, dialogue requires two or more people to deal with a problem. In this case, the Qurṭubī and the opposing party are elements of dialogue.

Hegel, who is known as a dialectical philosopher, defines it as a method used to understand a problem and solve it using three elements: thesis (confirmation), antithesis (denial), and synthesis (conclusion). (Al Azis, 2021) Hegel also stated that everything in the universe occurs as a result of the conflict between two things which give rise to other things. (Angkola and Hadiwono, 2021) From this, it can be said that the Qurṭubī in its criticism applies semi-dialectics. This is due to the lack of synthesis between two opposing opinions. The opinion of the Qurṭubī here acts as an antithesis which denies the opposing party's interpretation (thesis) regarding *jannah* in the QS. al-Baqarah: 35.

The intertextual approach is a linguistic analysis by comparing a text with other texts that are suspected of being related. (Khikmatiar, 2019) If implemented in the interpretation of the Qur'an, according to Sahiron Syamsuddin in his *ma'na cum maḡḡza hermeneutics*, this approach is an analysis by connecting the text of the Qur'an with other

texts around it. This analysis can be carried out by connecting the text of the Qur'an with the Sunnah, Arabic *syi'irs*, and *isrā'iliyyāt*. (Aji, 2022)

The intertextualist approach is known to have emerged from a French thinker named Julia Kristeva. This theory emerged as a response to his dissatisfaction with traditional semiotics which only deals with text structures. (Taufiq, 2017) However, this approach has been applied in Islamic scientific disciplines for a long time. For example, *mufassir* who were born long before Kristeva had accommodated the *sunnah* as the second revelation, Arabic *syi'ir* and *isrā'iliyyāt* in interpreting the text of the Qur'an, all of which are texts outside the Qur'an.

Apart from intertextualism, al-Qurṭubī also applies an intratextualist approach. This shorthand is an analysis to find the meaning of the Qur'anic text by connecting it with other Qur'anic texts. (Aji, 2022) This analysis is generally known in the world of tafsir as *tafsīr al-Qur'ān bi al-Qur'ān*. Badruddīn al-Zarkasyī revealed that the best way to interpret the Qur'an is to interpret verses with other verses. This certainly needs to be done because the texts of the Koran are related to each other and complement each other. (Al-Zarkasyī, 1957)

Interpretation of the Mufassir on QS. al-Baqarah: 35

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

Translate: "We said, "O Adam, stay with you and your wife in Paradise, eat from the delicious (various foods) there as you like, and do not approach this tree, 15) so that you become one of the wrongdoers!" (Agama RI, 2019)

Qurṭubī says that the Prophet Adam and his wife lived in heaven before the expulsion of Satan. (Al-Qurṭubī, 1964) Likewise, Ibn Jarīr al-Ṭabarī had a similar opinion. (Al-Ṭabarī, 2001) Narrated by Ibn 'Abbās, when Prophet Adam fell asleep, Allah SWT took one of his ribs on the left side and covered it with flesh. From this rib, Allah SWT created his wife, *Sayyidah* Hawa. When Prophet Adam woke up, he saw Sayyidah Hawa beside him, so he asked "Who are you?" *Sayyidah* Hawa answered "Woman". Then Prophet Adam asked again "What were you created for?" *Sayyidah* Hawa answered, "So that you can feel calm". (Kašīr, 1999) Mufassir has different opinions regarding the creation of Sayyidah Hawa. Was he created before Prophet Adam was allowed to live in heaven or after? (Al-Ṭabarī, 2001)

Mufassir also disagrees about whether *Jannah* in this verse is heaven or not. This dispute is also based on equally strong arguments. Two Mu'tazilah figures, Abū al-Qāsim al-Balkhī, and Abū Muslim al-Aṣfahānī - as quoted by Fakhruddīn al-Rāzī - said that *Jannah* in this verse is not heaven. This argument is built on several reasons, including *first*, anyone who enters heaven will not be expelled from it, so Prophet Adam should not be expelled from heaven. This is based on QS. al- Ḥijr: 48.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ

Translate: "They do not feel tired of it and will not be expelled from it".

Second, how could Satan as a cursed creature be able to enter heaven which is filled with various goodness? *Third*, there is no *taklif* in heaven so the prohibition on approaching a tree indicates that Prophet Adam is not in heaven.

Ibn Kašīr prefers a neutral and silent attitude in responding to this conflict of opinion. For reasons, the strength of the arguments on both sides and the probability of *Jannah* in the verse being interpreted as heaven or vice versa. (Kašīr, 1968) This attitude of not commenting was followed by several other mufassirs, such as Sayyid Ṭanṭawī and Quraish Shihab.

His words وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ are a form of test from Allah SWT for Prophet Adam not to approach a tree. Mufassir has different opinions regarding the forbidden tree. Some argue that the tree is a vine as said by Ibn 'Abbās, Sa'īd ibn Jubair, al-Suddī, al-Sya'bī, Ja'dah ibn Hubairah and Muḥammad ibn Qais. Sufyān al-Šaurī narrated from Ḥusain from Abū Mālik who said that the tree was a date palm. Meanwhile, in the history of al-Ṭabarī a man from Bani Tamīm Ibn 'Abbās once wrote a letter to Abū al-Jalad and asked about the tree that the Prophet Adam ate. Then Abū al-Jalad replied and said, "The tree is a wheat tree". In another history of al-Ṭabarī, namely from Mujāhid, it is said that the tree was a fig tree. Qatādah and Ibn Juraij also agreed with Mujāhid. (Kašīr, 1999)

Responding to this dialectic, al-Ṭabarī said with a little skepticism that "no one knows for sure what the fruit or tree is like because Allah SWT himself did not explain it in detail. So where does this opinion come from? "Knowing for certain about this fruit or tree is not an urgent matter so it is not useful if you know it and it is not detrimental if you don't know it." (Al- Ṭabarī, 2001)

Meanwhile, the forbidden tree in the Western version is known as the apple tree. This tree is called a symbol of knowledge because the expulsion of Prophet Adam was his attitude of choosing knowledge and ignoring closeness to his God in heaven only by faith. This is the background for Steve Jobs as the founder of the company Apple Inc. to maintain a symbol of knowledge in the form of a logo of an apple that has been partially eaten. (Abidin and Hafizah, 2020)

Al-Qurtubi's Critical Study of the Interpretation of *Jannah* in QS. Al-Baqarah: 35

From the previous explanation, it can be seen that the mufassir have different opinions regarding *Jannah* in the QS. Al-Baqarah: 35. Some of them are of the view that *Jannah* in this verse is a garden on earth. The argument is built on three reasons that will become the locus of criticism of the Qur'an: 1) those who enter heaven will never come out of it. 2) Satan cannot enter heaven. 3) There is no *taklif* in heaven.

1. Those Who Enter Heaven Will Never Come Out Of It

Allah SWT says in QS. Al-Baqarah: 35

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ
فَتَكُونَا مِنَ الظَّالِمِينَ

Translate: “We said, "O Adam, stay with you and your wife in Paradise, eat from the delicious (various foods) there as you like, and do not approach this tree, lest you become one of the wrongdoers!”.

Al-Qurṭubī reveals that Prophet Adam was invited to stay in heaven with his wife not forever. This is based on the diction *اسْكُنْ* which indicates the meaning of staying temporarily. (Al-Qurṭubī, 1964) *السُّكْنَى* is a term for residence and *السَّكْنُ* is a person who occupies *السُّكْنَى*. (Manzūr, t.t.) Diction *اسْكُنْ* comes from *سَكَنَ يَسْكُنُ* with the original letters *sin*, *kāf*, and *nūn* which have the original meaning of silence and calm. (Fāris, 1979) From this, it can be concluded that the command to stay in heaven is temporary because heaven in this verse is located as *السُّكْنَى*. This is of course in line with the vision and mission that Prophet Adam will carry out as *ḵhalīfah* on earth as stated in the QS. Al-Baqarah: 30 (Al-Qurṭubī, 1964):

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خٰلِٖفَةً

Translate: “Remember when your Lord said to the angels, "I will make a caliph on earth”.

This could not have been realized if Prophet Adam and his wife remained in that place. Therefore, it cannot be said that the exit of Prophet Adam and his wife from heaven was a form of disobedience.

Al-Suyūṭī revealed that this mistake was a form of Prophet Adam's obedience to Allah SWT. For reasons, Satan swears that Allah SWT has made this fruit lawful for Prophet Adam and his wife as stated in the Qur'an in the QS. al-A'rāf: 21. Such a thing would not happen if what Satan said was not a false oath. (Al-Suyūṭī, t.t.)

He continued, that the diction of *Jannah* in this verse is *ma'rifah* with the letters *alif* and *lām* (الْجَنَّة). Al-Qurṭubī explains that the function of the letter *ma'rifah* is to indicate the specificity of *Jannah*. So if someone asks to enter *Jannah*, this request is indirectly heaven. (Al-Qurṭubī, 1964)

In the study of Arabic syntax (*Naḥw*), of course, we are familiar with the fact that nouns are divided into two; sometimes *ma'rifah* and sometimes *nakīrah*. Etymologically, the noun *ma'rifah* means *placing something against what it bears*. Meanwhile, in terms of terminology, it is a noun that is used to indicate something special or certain. One sign that a noun is included in the *ma'rifah* category is the addition of the letters *alif* and *lām*. Meanwhile, the noun *nakīrah* is a noun that is used to indicate something that can only be approximated. In other words, the noun *nakīrah* is a term for nouns that do not indicate anything in particular. Any noun that is not accompanied by *ma'rifah* signs is categorized as *nakīrah*. (Al-Gifari, 2022) From here - according to the Qurṭubī-, *Jannah* in the verse above refers to a special meaning, namely heaven. This is because the letters *alif* and *lām* enter the diction of *Jannah*, making them *ma'rifah*.

To strengthen its argument, the Qurṭubī cites a history regarding the debate between Prophet Adam and Prophet Moses when the two met. Rasulullah SAW said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَاجَّ مُوسَى آدَمَ فَقَالَ لَهُ أَنْتَ الَّذِي أُخْرِجْتَ النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ وَأَشْفَيْتَهُمْ قَالَ قَالَ آدَمُ يَا مُوسَى أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ أَتَلُومُنِي عَلَى أَمْرِ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي أَوْ قَدَرَهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَجَّ آدَمُ مُوسَى (Al-Bukhārī, 1993)

The history above tells of Prophet Musa's anxiety over the mistake that Prophet Adam had made, namely eating the forbidden fruit. The Prophet Musa thought that this mistake meant that humans could not occupy *Jannah* after the expulsion of Prophet Adam. During this debate, Prophet Musa was silent when he heard Prophet Adam's answer, who said that what happened to him was a decree that Allah SWT had ordained.

It can be seen in this history that there are the letters *alif* and *lam* in the diction of *Jannah*. This -according to Qurtubī- certainly indicates a special meaning, namely heaven. In line with the Qurtubī, Ibn Taimiyyah stated that if *the Jannah* that Prophet Musa wanted was one of the gardens on earth, of course, he could find a substitute so there was no need to bother arguing. (Taimiyyah, 2004)

2. Demons Cannot Enter Heaven

The Qur'an states that Satan's *entry* into heaven after being expelled from it is not impossible. (Al-Qurtubī, 1964) In this case, the Qurtubī does not comment much. However, this does not mean that the arguments of the Qurtubī are not based on evidence. Referring to al-Suyutī's opinion in "Al-Durr al-Manṣūr fī al-Tafsīr bi al-Ma'sūr ", he revealed that Satan can enter heaven by tricking angels through the intermediary of snakes. (Al-Suyūfī, t.t.) This opinion is based on QS. al-Baqarah: 36:

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۗ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

Translate: "Then, Satan derailed both of them from heaven so that both of them were excluded from all the pleasures when they were there (heaven). We said, "Go down! Some of you are enemies to others and for you, there is a place to live and enjoy on earth until the appointed time".

Some commentators reveal that *اهْبِطُوا* includes the Prophet Adam, his wife, the devil, and the snake. Narrated from al-Ṭabarī from al-Suddī, he said that the snake was expelled from heaven because it helped Satan enter heaven, had its legs cut off, and was sent down to earth with Prophet Adam, his wife, and Satan. From here, enmity arose between the descendants of the Prophet Adam and the snake. According to Ab ū Ja'far, this is the reason why Rasulullah SAW recommended killing snakes. (Al-Ṭabarī, 2001)

3. There is no *taklif* in heaven

Regarding the absence of *taklif* in heaven, the Qurṭubī reveals that there is indeed no *taklif in heaven*. So, was Prophet Adam affected by *taklif* in this case? If so, of course, he will not be in heaven because there is no *taklif* in it. This argument has not escaped criticism from Qurṭubī. The absence of *taklif* will apply later when the inhabitants of heaven have entered it as a reward for what they have done in the world.

In this context, the author considers that the opinion of the Qur'an ṭ ubī indicates that the Prophet Adam was affected by *taklif* while staying in heaven. So when Prophet Adam ate the forbidden fruit, he was expelled from heaven. However, this did not apply as punishment because he was expelled after his repentance was accepted and he was expelled with honor. (Al-Qurṭubī, 1964)

CONCLUSION

Based on the presentation of the data above, we can conclude the criticism of al-Qurṭubī as follows:

Firstly, Prophet Adam was invited to stay in heaven with his wife, not forever. This is based on the diction اسكن which indicates the meaning of staying temporarily. This argument is intended as criticism for those who state that someone who enters heaven will not be expelled from it. The Qur'anic argument of ṭ ubī is also strengthened by the *ma'rifab* letters (*alif* and *lām*) which are internal to the diction of *Jannab* (الجنة). This has implications for the specific meaning of *Jannab*. So when someone asks to be put into الجنة then what is meant is heaven. *Second*, Satan's entry into heaven is not something impossible. Narrated from al-Ṭabarī from al-Suddī, he said that the snake was expelled from heaven because it helped Satan enter heaven, had its legs cut off, and was sent down to earth with Prophet Adam, his wife, and Satan. From here, enmity arose between the descendants of the Prophet Adam and the snake. According to Abū Ja'far, this is the reason why Rasulullah SAW recommended killing snakes. *Third*, related to the absence of *taklif* in heaven. According to Qurṭubī, this applies when all the inhabitants of heaven have entered it. From here, there is a possibility that Prophet Adam received *taklif* in heaven.

With the presence of this research, it is hoped that this research can make a contribution and contribution to those who study the interpretation of the Al-Qur'an. Thus, this research has implications for enlivening and opening wider insight into Islamic scholarship, especially as a reference for further research.

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