



DEPICTION OF HEAVEN FROM THE AL-QUR'AN PERSPECTIVE

(Analysis of Avram Noam Chomsky's Deep Structure and Surface Structure Approach)

M. Nurwathani Janhari¹

Abstract: *A serious study of the Qur'an will lead to the conclusion that there is a dialectical relationship between the Qur'ānic text and the reality of Arab society. In fact, the redaction of the Qur'ānic text itself is largely determined by the reality faced by the Qur'ān. Departing from this background, this study aims to find a dialectical relationship between the depiction of heaven in the Qur'an and the reality of 7th century Arab society by using the surface structure and deep structure approaches initiated by Avram Noam Chomsky. The approach initiated by Chomsky uses psychological analysis as a tool to find the relationship between deep structure and surface structure. The results of this study show that the depiction of heaven in the Qur'an is closely related to geographical and geological factors, as well as the socio-cultural conditions of 7th century Arab society. This is based on the characteristics of the community as a material and sensory society, so that heaven as an abstract thing is illustrated as a thing that can be sensed, and describes the ideal life expected by the Arab community in the 7th century.*
Keywords: *Heaven, Deep Structure and Surface Structure, Avram Noam Chomsky.*

Abstrak: *Meneliti Al-Qur'an secara serius akan sampai pada kesimpulan bahwasanya terdapat hubungan yang dialektis antara teks Al-Qur'an dan realitas masyarakat arab itu sendiri. Bahkan, redaksi teks Al-Qur'an itu sendiri sangat ditentukan oleh realitas yang dihadapi oleh Al-Qur'an tersebut. Berangkat dari latar belakang tersebut, penelitian ini bertujuan untuk menemukan hubungan yang dialektis antara penggambaran surga di dalam Al-Qur'an dan realitas masyarakat arab abad ke-7 dengan menggunakan pendekatan surface structure dan deep structure yang di gagas oleh Avram Noam Chomsky. Pendekatan yang digagas oleh Chomsky tersebut menggunakan analisis psikologis sebagai alat untuk menemukan hubungan antara deep structure dan surface structure. Adapun hasil dari penelitian ini menunjukkan bahwasanya penggambaran surga di dalam Al-Qur'an berkaitan erat dengan faktor geografis dan geologis, serta kondisi sosio-kultural masyarakat Arab abad ke-7. Hal ini didasarkan atas ciri khas masyarakat sebagai masyarakat yang materil dan indrawi, sehingga surga sebagai suatu hal yang abstrak diilustrasikan sebagai suatu hal yang dapat diindra, serta menggambarkan kehidupan ideal yang diharapkan oleh masyarakat Arab abad ke-7.*

Kata Kunci: *Surga, Deep Structure dan Surface Structure, Avram Noam Chomsky.*

A. Indroduction

The Qur'ān is a reflection of 7th century Arab society. Therefore, a serious study of the Qur'ān will lead to the conclusion that there is a dialectical relationship between the Qur'ān and the reality that surrounds it, and that even the Qur'ānic text itself is determined by the reality it faces. Therefore, examining the Qur'ān by

¹ M. Nurwhatani Janhari, Mahasiswa Magister Universitas Islam Negeri Yogyakarta.
Email: 22205031039@student.uin-suka.ac.id

involving the context that surrounds it will produce a comprehensive understanding. In fact, examining the Qur'an by looking at the context that surrounds it becomes the spirit of the contextualist interpretation approach. Thus, it will make the Qur'an applicable in all friends and times.

Broadly speaking, research on the concept of heaven in the Qur'an can be grouped into three trends, 1) Research on the concept of heaven in the Qur'an such as research from Saidin Mansyur. In his research, he concluded that the description of heaven in the Qur'an is majazi which is intended for pious and faithful people. 2) Research on the concept of heaven in the Qur'an by trying to include it with a perspective, for example the thesis of Zunaidi Nur who wants to see the concept of heaven by using the semantic theory of Tshohiko Izutsu. So in his research he concluded that heaven does not only mean religious, but also means the reciprocal relationship between his actions in the world that will lead him to heaven. 3) Research on the concept of heaven by looking at it in the view of the mufassir, such as research from Ainun Zariah who tried to see the concept of heaven in Al-Azhar commentary. In her research, she concluded that Hamka described heaven in accordance with the socio-geographical conditions of Indonesian society such as fertile land conditions to flowing rivers in which there are fruits and livestock. Thus, research that seeks to uncover the reasons behind the depiction of paradise such as flowing rivers, fertile gardens, and rivers filled with honey, milk, and alcohol is still missing from researchers, especially by using the concept of deep structure and surface structure from Noam Chomsky.

Based on the shortcomings of these studies, this research aims to reveal the reason why the Qur'an describes heaven as a flowing river, a fertile garden, and rivers filled with honey, milk, and wine by using Noam Chomsky's linguistic analysis.

By using Noam Chomsky's linguistic analysis, the author assumes that the depiction of heaven in the Qur'an is majazi, so that the depiction is largely determined by the reality of 7th century Arab society. In fact, the author also

suspects that the depiction will be different when the reality faced is different. Thus, the redaction of the Qur'an is very much determined by the reality faced by the Qur'an itself.

The research method used in this study is the library method by making the Qur'an as a primary source to find verses that talk about the depiction of heaven. The data obtained is then processed and analyzed using Noam Chomsky's linguistic approach.

B. Discussion and Results

1. Depictions in Paradise from a Qur'anic Perspective

The word jannah or heaven in the Qur'an, both in the form of jama' (jannat) and mufrad (jannah) is mentioned in the Qur'an 121 times.² Heaven is one of the places in the afterlife that is intended for those who have a lot of good deeds during their life in the world.³

Heaven or jannah in jama' (plural) form is mentioned 59 times in the Qur'an.⁴ Of these 59 times, 33 times the word jannah is described as a place in which rivers of water flow (tajri min tahtiha al-anha),⁵ as found in Qs. An-Nisa' [4]: 57:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا
أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا ظِلِيلًا

Meaning: "And those who believe and do righteous deeds, We will admit them into Paradise, wherein rivers flow, and therein they will abide, and they

² M. Fu'ad 'Abdul Baqi', *Mu'jam Muhfahras Li Alfadz Al-Qur'an* (Beirut: Dar al-Fikr, 1992), p. 653.

³ Muhammad Monib, *8 Pintu Surga* (Jakarta: Kompas Gramedia, 2011), p. 71.

⁴ Samih al-Zayn, *Al-Mu'jam Alfaz Al-Qur'an* (Kairo: al-Dar al-Ifriqiyah al-'Arabiyah, 2001), p. 527.

⁵ Akhman Muzaaki, *Stilistika Al-Qur'an* (Memahami Karakteristika Bahasa Ayat-Ayat Eskatologi (Malang: UIN Maliki Press, 2015), p. 116.

will have pure wives, and We will admit them into a place of shade and comfort" (Qs. An-Nisa' [4]: 57).

In addition to the above verse, it is also found in Qs. Al-Baqarah [2] : 25, Qs. Ali Imran [3] : 15, 136, 195, and 198, Qs. An-Nisa' [4] : 13, 57, and 122, Qs. Al-Maidah [5] : 12, 85, and 119, Qs. At-Taubah [9] : 72, 89, and 100, Qs. Yunus [10] : 9, Qs. Ibrahim [14] : 23, Qs. An-Nahl [16] : 31, Qs. Al-Kahf [18] : 31, Qs. Taha [20] : 76, Qs. Al-Hajj [22] : 14 and 23, Qs. Al-Furqon [25] : 10, Qs. Muhammad [47] : 12, Qs. Al-Fath [48] : 5 and 17, Qs. Al-Hadid [57] : 12, Qs. Al-Mujadilah [58] : 22, Qs. Al-Saff [61] : 12, Qs. al-Taghabun [64] : 9, Qs. Al-Talaq [65] : 11, Qs. al-Tahrim [66] : 8, Qs. Al-Buruj [85] : 11, and Qs. al-Bayyinah [98] : 8.

In 26 other places, the word *jannah* is not followed by its description, but is expressed with expressions such as *jannat adn*, *jannat al-na'im*, *jannat al-firdaus*, and so on. The expressions that are not accompanied by the depiction are also found in Qs. Al-Maidah [5]: 65, Qs. Taubah [9] : 21 and 72, Qs. Yunus [10] : 9, Qs. Al-Ra'd [13] : 23, Qs. Al-Hijr [15] : 45, Qs. Al-Kahf [18] : 107, Qs. Maryam [19] : 61, Qs. Al-Hajj [22] : 56, Qs. Luqman [31] : 8, Qs. Al-Sajdah [32] : 19, Qs. Fatir [35] : 33, Qs. Al-Saffat [37] : 43, Qs. Shad [38] : 50, Qs. Al-Mu'minun [40] : 8, Qs. Al-Syura' [42] : 22, Qs. Al-Dukhan [44] : 52, Qs. Al-Dzariyat [51] : 15, Qs. Al-Tur [52] : 17, Qs. Al-Qamar [54] : 54, Qs. Al-Waqiah [56] : 12 and 89, Qs. Al-Saf [61] : 12, Qs. Al-Qalam [68] : 34, Qs. Al-Ma'arij [70] : 35, and Qs. Al-Mudattsir [74] : 40.

As mentioned earlier, the word *jannah* is not only expressed in the *jama'* form, but also in the *mufrad* form. In the *mufrad* form, *jannah* is only given a description in 6 verses, namely Qs. Ali Imran [3]: 133, Qs. Al-Hadid [57] : 21, Qs. Al-Ra'd [13] : 35, Qs. Al-Ankabut [29] : 58, Qs. Al-Mu'minun [40] : 40, and Qs. Muhammad [47]⁶ : In these six verses, paradise is described as a place

⁶ al-Raghib al-Asfahani, *Mu'jam Mufradat Alfaz Al-Qur'an* (Beirut: Dar al-Fikr), p. 348.

as vast as the heavens and the earth⁷ (Qs. Ali Imran [3]: 133 and Qs. Al-Hadid [57]: 21), paradise is then described as rivers flowing through the sky and there are inexhaustible fruits⁸ (Qs. Al-Ra'd [13]: 35 and Qs. Al-Ankabut [29]: 58), then heaven is described as a very fertile place as found in Qs. Al-Mu'minin [40] : 40, and finally in the mufrad form, paradise is envisioned as a place where rivers flow, then drinks from milk, honey, and alcohol, as well as a variety of various fruits.

As mentioned earlier, the word jannah in its mufrad form is expressed 62 times, but only in six places, heaven is illustrated. While the other 56 do not give any illustrations. Besides Qs. An-Nisa' [4]: 124, it is also found in Qs. Al-Baqarah [2] : 35, 82, 111, 221, and 214, Qs. Ali Imran [3] : 185 and 142, Qs. An-Nisa' [4] : 124, Qs. Al-Maidah [5] : 72, Qs. Al-A'raf [7] : 19, 22, 27, 40, 42, 43, 44, 46, 49, and 50, Qs. Al-Taubah [9] : 111, Qs. Yunus [10] : 26, Qs. Hud [11] : 23 and 108, Qs. An-Nahl [16] : 32, Qs. Maryam [19] : 60 and 63, Qs. Taha [20] : 117 and 121, Qs. Al-Furqon [25] : 15 and 24, Qs. Al-Syu'ara [26] : 85 and 90, Qs. Yasin [36] : 26 and 55, Qs. Al-Zumar [39] : 73 and 74, Qs. Fussilat [41] : 30, Qs. Al-Zukhruf [43] : 70 and 72, Qs. Al-Shura' [42] : 7, Qs. Al-Ahqaf [46] : 14 and 16, Qs. Muhammad [47] : 6, Qs. Qaf [50] : 31, Qs. An-Najm [53] : 15, Qs. Al-Hasr [59] : 20, Qs. Al-Tahrim [66] : 11, Qs. Al-Qalam [68] : 17, Qs. Al-Haqqah [69] : 22, Qs. Al-Ma'arij [70] : 38, Qs. Al-Insan [76] : 12, Qs. An-Naziat [79] : 41, Qs. Al-Takwir : 13, Qs. al-Ghasiyah [88] : 10, and Qs. Al-Fajr [89] : 30.

Not only in the form of mufrad and jama' the word jannah is expressed in the Qur'an, but also in the form of mutsanna (jannatani or jannatain), even in the Qur'an it is mentioned 7 times, namely in Qs. Al-Kahf [18]: 32 and 33, Qs. Saba' [34] : 15 and 16, and Qs. Ar-Rahman [55] : 46, 54, and 62. However, the word jannah which means heaven is only found in Qs. Ar-Rahman [55]: 46,

⁷ Umami Alhan Ramadhan Mazayasyah, *SMS Dari Surga* (Yogyakarta: Darul Hikmah, 2008), p. 21.

⁸ Halimuddin, *Kehidupan Di Surga Jannatun Na'im* (Jakarta: Rineka Cipta, 1992), p. 18.

54, and 62. While in Qs. Al-Kahf' [18] : 32 and 33 and Qs. Saba' [34] : 15 and 16, heaven is interpreted as two gardens. In Qs. Ar-Rahman [55] : 46 and 54, some commentators interpret it as the paradise of this world and the hereafter, while in Qs. Al-Rahman [55] : 62, paradise is reserved for believers.⁹

From the description above, at least the author can draw conclusions about the nature and enjoyment of heaven itself, which is illustrated as occupying a throne of greatness, provided drinks of khamer, milk, honey, abundant fruits, angels or wives who are always in a state of purity, and there are flowing rivers.

2. Socio-cultural Conditions of Arab Society

The Arabian Peninsula is an area that is not rectangular, but elongated. With its elongated shape, the north is bordered by Palestine and the Levant, the east by the Hirah, Dajlah, and Euphrates, as well as the Arabian Gulf, while the south is bordered by the Indian Ocean and the Arabian Gulf, while the west is bordered by the Red Sea. At the time the Qur'an was revealed, around the 7th century AD, the Arabian peninsula was between the two great powers of its time, namely Persia and Rome. Today, the Arabian peninsula is a very important region, as it connects Asia, Africa and Europe.¹⁰

In general, the Arabian Peninsula consists of five regions,¹¹ as follows: Hijaz, which is an area that stretches from Ailah (Aqabah) to Yemen. Yemen, which is an area bordered by the Arabian Sea to the south, the Gulf of Aden and the Red Sea to the West, Oman to the east, and Hijaz to the north. Tihamah, which is the lowland area along the coast of the Red Sea. Najd, the high region extending over the mountains of the Hijaz eastward to the desert of Bahrain. Yamamah which corresponds to Bahrain to the east and Hijaz to the west.

⁹ Abdul Qadir Ahmad Atha, *Surga Di Mata Ahlussunnah* (Jakarta: Gema Insani Press, 1995), p. 49.

¹⁰ M. Quraish Shihab, *Membaca Sirah Nabi Muhammad SAW Dalam Sorotan Al-Qur'an Dan Hadis-Hadis Shahih* (Jakarta: Lentera Hati, 2018), p. 50.

¹¹ Shafiy Al-Mubarakfury, *Ar-Rahman Ar-Rahiq al-Makhtum* (Beirut: Dar al-Arqam), p. 43.

Of these five regions, the Hijaz is the most fertile. It stretches about 700 miles from north to south and 350 miles from east to west. It also has mountains that vary in height, some reaching 1000 meters and the shortest about 200 meters. Although the Hijaz is filled with piles of sand, the area is said to be quite fertile. This is due to the many wells, springs, and ponds that are a source of life. Besides being known as a fertile area, the Hijaz is also known as an area surrounded by fortresses with the aim of protecting itself from enemies.¹²

Although Hijaz is known as a fertile area, the general characteristic of the Arabian Peninsula is a dry and arid area. This is due to the geographical and geological factors of the area, so that the Arabian Peninsula does not have many inhabitants, even the population is known as a nomadic population, thus making the area uncivilized.

Therefore, for the Arab community, water is a source of life for them. In fact, it became the most important thing in his life. So that areas in Arabia that have high rainfall tend to be inhabited by a large population as well.

At the time the Qur'an was revealed, around the 7th century AD, the Arabian peninsula was between the two great powers of its time, namely Persia and Rome. Today, the Arabian peninsula is a very important region, as it connects Asia, Africa and Europe.

- Position of Makkah City

The city of Makkah is one of the most important cities in the Hijaz, apart from Madinah, Thaif and Jeddah. Makkah at that time was known as a place for the stopover of the trade caravans that passed through it. Although Makkah at that time was only used as a stopover, Qushai, the fourth grandfather of the Prophet Muhammad, made Makkah a place of settlement, so he gathered his

¹² Philip K Hitti, *History of The Arabs* (Jakarta: Serambi Ilmu, 2005), p. 23.

tribe to settle there. Because, for Qushai, the more of his tribes who inhabit the Makkah area, the more entitled they are to settle near the Kaaba.¹³

Besides being known as a stopping place for caravans. The city of Makkah is also known as a holy place, so many plant it as a haram land. This is based on the prohibition of bloodshed in the area, both against humans, animals, and even plants. The decree was a decree of the Arab community long before Islam came. In fact, according to some sources this decree originated from the Prophet Ibrahim as which was then continued by the Prophet Muhammad SAW. So that the city of Makkah as a holy city becomes an inherent characteristic of the region.¹⁴

- Medina City

Unlike the city of Makkah which is known as an arid area. The city of Medina, which is about 300 miles from Makkah, is known as a fertile area, so that there are many kinds of plants and fruits growing there. In fact, the city of Medina is located in a very strategic location, which is on the trade route between north and south, namely between Sham and Makkah.¹⁵ Besides being known as a fertile area, Medina City is also the destination of the Jewish people to flee after they experienced torture from Babylonian rule. So it is not surprising that the Prophet Muhammad SAW when in Medina interacted with many Jews.

- Tribal Fanaticism and Tribal Headship

Arab society is a tribal society, this is based on the strong dependence of the community on its tribes. Although they are in the territory of the government. However, they have more obedience to their tribes than the government.¹⁶

¹³ Sa'id Hawa, *Al-Asas Fi as-Sunnah Fiqh as-Sirah an-Nabawiyah* (Kairo: Dar as-Salam, 1995), p. 129.

¹⁴ Ibnu Sa'ad, *Thabaqat Al-Kubra* (Beirut: Dar Shadir), p. 97.

¹⁵ Abu Hasan Ali An-Nadwy, *As-Sirah an-Nabawiyah* (Beirut: Dar asy-Syuruq, 1982), p. 37.

¹⁶ Abu Muhammad Abdul Malik Ibnu Hisyam, *As-Sirah an-Nabawiyyah* (Dar al-Jamil), p. 21.

The tribal tradition found in Arab society makes lineage a factor in shaping the tribe. In general, the tribes are nomadic, so they do not like the pomp and beauty found in the habits of urban society.¹⁷With the strong cooperative relationship between members of the tribe, so they have a motto to defend members of the tribe whether it is in a state of right, or even wrong though.

In choosing the leader of the tribe, they are not based on heredity, but on his qualities, such as courage, personality, good morals, and so on. A tribal leader, not only has moral rights, but they also have material rights. Such as al-mirba, which is a quarter of the booty, ash-shafaya, which is the freedom to choose the spoils before distribution, an-Nasyithah, which is in the form of property obtained by the enemy before the war. And al-Fudhul, which is booty that cannot be divided. In addition to having rights, tribal leaders have obligations, in the form of providing food to guests from other tribes, helping travelers and the weak, and being at the forefront when there is war, negotiation, or even peace.

- Some of the Moral Evils of the Jahiliyyah Society

In addition to being known as an arid and dry region, Arab society is also known as a jahiliyah society. The Arabs of the pre-Islamic era had a habit of drinking alcohol, gambling, and squandering money. In fact, regarding drinking alcohol, to the extent that the Qur'an took several stages to prohibit it, because it was so ingrained in the habits of the people of the Arab jahiliyah. There are at least several stages regarding the prohibition of alcohol, which begins with conveying its evil as revealed in Qs. An-Nahl [16]: 67. Then stating that alcohol has more mudharat than benefits as stated in Qs. Al-Baqarah [2] : 219. Then in a fairly long period of time revealed Qs. An-Nisa' [4] : 43 which contains the prohibition of drinking alcohol before the prayer. After they got used to it, then

¹⁷ Aisyah Abdurrahman Binti Syathi', *Umm An-Nabi'* (Beirut: Dar al-Kitab al-'Arabi, 1979), p. 129.

the Qur'an totally prohibited drinking alcohol as stated in Qs. Al-Maidah [5]: 90-91.¹⁸

Apart from the habit of drinking alcohol, gambling and squandering money. They are also accustomed to committing adultery. In fact, they can easily find places of adultery. Places of adultery are usually marked by flags flying in front of houses with the aim of inviting those who intend to commit adultery.¹⁹ Apart from adultery, they also have bad habits towards relationships between men and women that they consider normal, including the following:

Allowing their wives to have intercourse after menstruation with a man who is considered by them to be of superior breeding. So her husband would not have intercourse with her until she was pregnant. A woman had intercourse with ten men in turn, and if she gave birth, the woman had the right to designate the father of her child. Nikah ash-Syighar, which is a marriage in which a woman marries her daughter to a man, on the condition that the father of the girl is allowed to marry the brother of the bridegroom without dowry. Nikah al-Badal (exchange of spouses), which is a relationship in which a man allows his wife to have sexual intercourse with his friend, and he himself is allowed to have sexual intercourse with his friend's wife. Nikah as-Siri, which is a relationship between a man and a woman in secret. In fact, the people of the jahiliyah had a habit of harassing women, especially those who inherited their father's wife, in the sense that the father's wife had the right to be married by her father's son or by someone else, even if the father's wife did not agree.

In addition to the above models of male and female relationships, there was one more model of marriage that was carried out in the early days of Islam, namely Mut'ah marriage, which is a marriage based on an agreement on the end of the marriage period. This model of marriage was later justified by the Shi'ah,

¹⁸ Muhammad Sa'id Ramadhan Al-Buthi, *Fiqh As-Sirah an-Nabawiyah* (Beirut: Dar al-Kitab al-'Arabi, 1991), p. 99.

¹⁹ Abu Ja'far bin Jarir Ath Thabari, *Tarikh Al-Umam Wa al-Muluk* (Mesir: al-Husainiyah), p. 107.

albeit with additional conditions. That is approximately the geographical and geological and socio-cultural conditions when the Qur'an was revealed to the Arab community in the 7th century, especially the people of Makkah.

3. Avram Noam Chomsky and His Theory

A linguist from Philadelphia, United States commonly known as Avram Noam Chomsky is a figure in the field of language born on December 7, 1928 to a couple Dr. Wiliam Zev Chomsky and Elsie Simonofsky. Wiliam Zev Chomsky is a professor of linguistics who wrote the book "Hebrew: The Eternal Language of Hebrew". Thus, Noam Chomsky grew up in an educated family. With his father being a linguistics professor, Noam Chomsky was also interested in the issue. So he learned a lot about linguistics from Leonad Blommfield, Zellig Harris, and Nelson Goodman. Not only that, he was also interested in the thoughts of al-Jurjani. In fact, he also studied Nahwu with the book Jurumiyyah from Prof. Franz Rosenthal.²⁰

As a recognized linguist, he produced many works related to linguistics, including Logical Structure of Linguistics, Syntatic Structure, Language and Mind, Topics in the Theory of Generative Grammar, Language and the Study of Mind, Aspects of the Theory of Syntax, The Architecture of Language, New Horizons in the Study of Language and Mind, On Nature and Language, and many other written works.²¹

Armed with this linguistic understanding, Avram Noam Chomsky formulated the generative transformative theory, which is a theory that does not only dwell on the structure of the text, but goes far towards something behind the emergence of the text. Through this theory, Chomsky believes that the nature of language is innate, which consists of two things, namely competence and performance. These two aspects are then contained in the terms deep

²⁰ Bagus Adrian Permata, 'Teori Generatif-Transformatif Noam Chomsky Dan Relevansinya Dalam Pembelajaran Bahasa Arab', 2.1 (2015), p. 181.

²¹ Alif Cahya Setiadi, 'Pengajaran Bahasa Dengan Pendekatan Komunikatif: Analisis Atas Teori Transformatif-Generatif Noam Chomsky', 4.1 (2016), 273–91 (p. 4).

structure and surface structure. Surface Structure or in Indonesian is referred to as the outer structure is a concrete manifestation of the deep structure. So that the deep structure is something that is still in wishful thinking or still in the form of thought and has not been expressed.²² Therefore, the relationship between deep structure and surface structure determines the meaning of a sentence.

Deep structure and surface structure proposed by Chomsky is an answer to his anxiety caused by the inability of structuralism theory that developed at that time to provide a dialectical relationship between words and their meanings. So, Chomsky in his theory believes that a language analysis must consist of syntax, phonology, and semantic components.²³

or Chomsky, to find out the relationship between surface structure and deep structure, psychological analysis is used, because he assumes that the surface structure is determined by the psychological atmosphere of language users contained in the deep structure.²⁴ This paper aims to analyze the psychological aspects of 7th century Arab society. Because as revealed by Wilfred Cathwell Smith that the holy book is a human activity construction.²⁵

Basically, in substance, the theory put forward by Noam Chomsky is not new in the world of tafsir studies. This can be seen from the science of asbabun nuzul,²⁶ which is a scientific tool that seeks the relationship between surface structure and deep structure. This is reinforced by the view of Muhammad Izzat Darwazah in his al-tafsir al-hadist which states that examining the Qur'an seriously will come to the conclusion that there is a dialectical relationship between the text and the reality of Arab society.²⁷ In fact, the Qur'anic text

²² Wati Susiawati, 'Implementasi Teori Chomsky Dalam Bahasa Al-Qur'an', 5.2 (2018), 273–91 (p. 7).

²³ M. Yusuf and Dian Aulia Nengrum, 'Teori Generatif Transformatif Noam Chomsky (Studi Atas Hadis Nabi Tentang Wabah)', 7.1 (2021), 139–51 (p. 142).

²⁴ Alam Budi Kusuma, 'Pendekatan Dan Metodologi Pengajaran Bahasa Arab', 1.1 (2018), p. 10.

²⁵ D Rusmana, *Filsafat Semiotika* (Bandung: Pustaka Setia, 2014), p. 73.

²⁶ Wilfred Catwell Smith, *Kitab Suci Agama-Agama* (Jakarta: Teraju, 2005), p. 15.

²⁷ Ibnu Hamzah Al-Husaini Al-Hanafi Ad-Dimasyqi, *Asbabul Wurud*; Latar Belakang Timbulnya Hadis-Hadis Rasul (Jakarta: Kalam Mulia, 2003), p. 17.

(surface structure) is determined by the reality of Arab society (deep structure) when the Qur'an was revealed.

From the above explanation, this paper intends to make the Qur'anic verses that talk about the depiction of heaven as the surface structure and the reality of 7th century Arab society as the deep structure. Thus, there will be a dialectical relationship between the surface structure and the deep structure. Even the redaction of verses in the surface structure is determined by the deep structure itself. In order to see the dialectical relationship, a psychological analysis of the 7th century Arab society is used, which is the era when the Qur'an was revealed.

Arab society is a sensory society. In a sense, it is very material-based in looking at things. So it is not surprising that at that time, the Arab community once tested the prophethood of Muhammad SAW to show his miracle to turn the hill of Shafa into gold (The event later became the cause of the revelation of Qs. Al-Isra' [17]: 59). Although the request was not granted. However, it is on that basis that Arab society is known as a material and sensory society. In fact, this attitude did not only occur during the time of the Prophet Muhammad SAW, but also the previous prophets, such as the request of the Hawariyyun to ask the Prophet Musa to bring down food from the sky. So it is with an attitude based on material and sensory that heaven as an abstract thing is described with something material and sensory. In fact, it was on this basis that heaven was described as an ideal life or life dreamed of by the Arab community at that time, such as the abundance of water, the prohibition of alcohol, accompanied by angels, abundant fruit, fertile gardens, and occupying the throne of greatness. These descriptions reflect the ideal life of the people of Makkah, because according to Muhamamd Izzat Darwazah that the verses about heaven and hell were revealed in Makkah.

C. Conclusion

From the explanation above, I can at least conclude that there is a dialectical relationship between surface structure and deep structure. In fact, the wording of

the surface structure is determined by the deep structure itself. As seen in the depiction of heaven in the Qur'an. Heaven in the Qur'an is illustrated with various illustrations, such as occupying a throne of greatness, provided with alcohol, milk, honey, abundant fruits, angels or wives who are always in a state of purity, and there is flowing river water. The depiction is adjusted to the geographical and geological conditions of the Arab region at the time, as well as the socio-cultural conditions of the Arab community itself. Because Arab society is known as a material and sensory society, so that heaven as something abstract is described as something that can be sensed, and reflects the ideal life expected by the Arab community itself.

D. Literature

———, *Sirah Ar-Rasul : Shuwar Muqtabasah Min Al-Qur'an* (Beirut-Lebanon: Mansyurat Maktabah al-'Ashriyyah, 1400)

Ad-Dimasyqi, Ibnu Hamzah Al-Husaini Al-Hanafi, *Asbabul Wurud ; Latar Belakang Timbulnya Hadis-Hadis Rasul* (Jakarta: Kalam Mulia, 2003)

al-Asfahani, al-Raghib, *Mu'jam Mufradat Alfaz Al-Qur'an* (Beirut: Dar al-Fikr)

Al-Buthi, Muhammad Sa'id Ramadhan, *Fiqh As-Sirah an-Nabawiyah* (Beirut: Dar al-Kitab al-'Arabi, 1991)

Al-Mubarakfury, *Shafiy, Ar-Rahman Ar-Rahiq al-Makhtum* (Beirut: Dar al-Arqam)

al-Zayn, Samih, *Al-Mu'jam Alfaz Al-Qur'an* (Kairo: al-Dar al-Ifriqiyah al-'Arabiyah, 2001)

An-Nadwy, Abu Hasan Ali, *As-Sirah an-Nabawiyah* (Beirut: Dar asy-Syuruq, 1982)

Ath Thabari, Abu Ja'far bin Jarir, *Tarikh Al-Umam Wa al-Muluk* (Mesir: al-Husainiyah)

Atha, Abdul Qadir Ahmad, *Surga Di Mata Ahlussunnah* (Jakarta: Gema Insani Press, 1995)

- Baqi', M. Fu'ad 'Abdul, *Mu'jam Muhfahras Li Alfadz Al-Qur'an* (Beirut: Dar al-Fikr, 1992)
- Binti Syathi', Aisyah Abdurrahman, *Umm An-Nabi'* (Beirut: Dar al-Kitab al-'Arabi, 1979)
- Darwazah, Muhammad Izzat, *Al-Tafsir Al-Hadist* (Kairo: Dar Ihya al-Kutub al-Arabiyya, 1962)
- Halimuddin, *Kehidupan Di Surga Jannatun Na'im* (Jakarta: Rineka Cipta, 1992)
- Hawa, Sa'id, *Al-Asas Fi as-Sunnah Fiqh as-Sirah an-Nabawiyah* (Kairo: Dar as-Salam, 1995)
- Hitti, Philip K, *History of The Arabs* (Jakarta: Serambi Ilmu, 2005)
- Ibnu Hisyam, Abu Muhammad Abdul Malik, *As-Sirah an-Nabawiyah* (Dar al-Jamil)
- Ibnu Katsir, Ismail, *Al-Bidayah Wa an-Nihayah* (Mesir: as-Sa'adah, 1993)
- Ibnu Sa'ad, *Thabaqat Al-Kubra* (Beirut: Dar Shadir)
- Kusuma, Alam Budi, 'Pendekatan Dan Metodologi Pengajaran Bahasa Arab', 1.1 (2018)
- Mansyur, Saidin, 'Konsep Al-Qur'an Tentang Surga', 1.2 (2018), 1–13
- Mazayasyah, Umami Alhan Ramadhan, *SMS Dari Surga* (Yogyakarta: Darul Hikmah, 2008)
- Monib, Muhammad, *8 Pintu Surga* (Jakarta: Kompas Gramedia, 2011)
- Muzaaki, Akhman, *Stilistika Al-Qur'an (Memahami Karakteristika Bahasa Ayat-Ayat Eskatologi)* (Malang: UIN Maliki Press, 2015)
- Nur, Zunaidi, *Konsep Al-Jannah Dalam Al-Qur'an* (Yogyakarta: UIN Sunan Kalijaga, 2014)

- Permata, Bagus Adrian, '*Teori Generatif-Transformatif Noam Chomsky Dan Relevansinya Dalam Pembelajaran Bahasa Arab*', 2.1 (2015)
- Rusmana, D, *Filsafat Semiotika* (Bandung: Pustaka Setia, 2014)
- Setiadi, Alif Cahya, '*Pengajaran Bahasa Dengan Pendekatan Komunikatif: Analisis Atas Teori Transformatif-Generatif Noam Chomsky*', 4.1 (2016), 273–91
- Shihab, M. Quraish, *Membaca Sirah Nabi Muhammad SAW Dalam Sorotan Al-Qur'an Dan Hadis-Hadis Shahih* (Jakarta: Lentera Hati, 2018)
- Smith, Wilfred Catwell, *Kitab Suci Agama-Agama* (Jakarta: Teraju, 2005)
- Susiawati, Wati, '*Implementasi Teori Chomsky Dalam Bahasa Al-Qur'an*', 5.2 (2018), 273–91
- Wijaya, Aksin, and dkk, *Dinamika Pemikiran Dan Kehidupan Beragama Di Indonesia* (Yogyakarta: IRCiSoD, 2022)
- Yusuf, M., and Dian Aulia Nengrum, '*Teori Generatif Transformatif Noam Chomsky (Studi Atas Hadis Nabi Tentang Wabah)*', 7.1 (2021), 139–51
- Zariah, Ainun, *Kontekstualisasi Penafsiran Konsep Surga Dalam Tafsir Al-Azhar* (Yogyakarta: UIN Sunan Kalijaga, 2021)