




Research Article

## Ibn Jarir Al-Thabari's Interpretation of the Word “Hurun In” in the Qur'an with a Linguistic Approach

M.Agus<sup>1</sup>, Andri Nirwana AN<sup>2</sup>, Yeti Dahliana<sup>3</sup>, Ahmad Nurrohim<sup>4</sup>, Alfiyatul Azizah<sup>5</sup>, Fuadi<sup>6</sup>

1. Universitas Muhammadiyah Surakarta; [g100200079@student.ums.ac.id](mailto:g100200079@student.ums.ac.id) 
2. Universitas Muhammadiyah Surakarta; [andri.nirwana@ums.ac.id](mailto:andri.nirwana@ums.ac.id)
3. Universitas Muhammadiyah Surakarta; [yd669@ums.ac.id](mailto:yd669@ums.ac.id)
4. Universitas Muhammadiyah Surakarta; [an122@ums.ac.id](mailto:an122@ums.ac.id)
5. Universitas Muhammadiyah Surakarta; [aa650@ums.ac.id](mailto:aa650@ums.ac.id)
6. Universitas Islam Negeri Ar-Raniry, Banda Aceh; [fuadi.munir@ar-raniry.ac.id](mailto:fuadi.munir@ar-raniry.ac.id)



Copyright © 2024 by Authors, Published by AL-AFKAR: Journal For Islamic Studies. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by/4.0>).

Received : January 24, 2024  
Accepted : July 09, 2024

Revised : June 17, 2024  
Available online : August 01, 2024

**How to Cite:** M.Agus, Andri Nirwana AN, Yeti Dahliana, Ahmad Nurrohim, Alfiyatul Azizah and Fuadi (2024) “Ibn Jarir Al-Thabari’s Interpretation of the Word ‘Hurun In’ in the Qur’an with a Linguistic Approach”, *al-Afkar, Journal For Islamic Studies*, 7(3), pp. 921-931. doi: 10.31943/afkarjournal.v7i3.1163.

**Abstract.** Hurun 'in is a figure of beauty that Allah promises to His servants as a pleasure for those who fear Him. One of the pleasures that Allah promises to His servants is a life companion in heaven, namely angels who are pure white with black eyeballs and beautiful to look at. A figure that has a beautiful nature and character that is always awake from goodness and beauty. The purpose of this study is to find a broader meaning of the meaning of hurun 'in. In this study the author uses qualitative

research methods by collecting material related to the meaning of hurun 'in and verses in the Qur'an that have the same meaning. And then the author discusses with the tahlili method which refers to the book of tafsir ath-Tahabari by Abu Ja'far Muhammad bin Jarir Ath-Thabari. The results of this study in the view of Abu Ja'far Ath-Thabari the author found several meanings of hurun 'in in his tafsir in interpreting the verses of hurun 'in and many differences between mufasssirs in interpreting the meaning of hurun 'in.

**Keywords:** Qur'an, Hurun 'in, interpretation of Tafsir Ath-Thabari

**Abstrak.** *Hurun 'in* merupakan sesosok keindahan yang Allah janjikan kepada hamba-hambanya sebagai kenikmatan bagi orang-orang yang bertakwa kepadanya. Salah satu kenikmatan yang Allah janjikan kepada hamba-hambanya seorang pendamping hidup dalam surga yaitu para bidadari yang putih bersih dengan bola mata yang hitam dan indah dipandang. Sosok yang memiliki sifat dan karakter yang indah yang selalu terjaga dari kebaikan dan keindahan. Tujuan penelitian ini adalah untuk mencari makna yang lebih luas dari makna *hurun 'in*. Dalam penelitian ini penulis menggunakan metode penelitian kualitatif dengan mengumpulkan materi yang berkaitan dengan makna *hurun 'in* dan ayat-ayat yang ada dalam al-Qur'an yang memiliki makna yang sama. Dan kemudian penulis membahas dengan metode tahlili yang merujuk pada kitab tafsir ath-Tahabari karyanya Abu Ja'far Muhammad bin Jarir Ath-Thabari. Hasil penelitian ini dalam pandangan Abu Ja'far Ath-Thabari penulis menemukan beberapa makna *hurun 'in* yang ada dalam tafsirnya dalam menafsirkan ayat-ayat *hurun 'in* dan banyak perbedaan diantara mufasssirs dalam menafsirkan makna *hurun 'in*.

**Kata Kunci:** Al-Qur'an, Hurun 'in, Penafsiran Tafsir Ath-Thabari

## INTRODUCTION

Humans was created as a creature who was commanded to worship Allah SWT, as well as a caliph on earth. As stated in the Qur'an that humans and jinn were created to serve Allah SWT<sup>1</sup>. Where the beauty promised is the beauty of heaven which is full of various pleasures promised by Allah SWT to his servants that have never been felt by humans at all<sup>2</sup>. This pleasure is reserved for those who obey the commands of Allah SWT<sup>3</sup>. This can cause people to worship only want heavenly life and orient themselves to the purpose of worshipping Allah<sup>4</sup>. With the assumption that after doing the commands of Allah SWT you will get the luxury of life in heaven<sup>5</sup>.

---

<sup>1</sup> S. M. Al Misri, "Heaven, marrying an angel. Pustaks Al Inabah.," *Al-Dzikra: Journal of Qur'anic and Al-Hadith Studies*, 2018.

<sup>2</sup> Udin Saprudin et al., "Limiting The Number Of Polygamies To Realize Economic Justice: A Hermeneutic Analysis Of Muhammad Syahrur," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (September 28, 2023): 347-68, <https://doi.org/10.23917/qist.v2i3.2769>.

<sup>3</sup> Nur Hafifah Rochmah and Ahmad Munir, "Interpretation Of The Quran With A Philanthropic Approach (Tafsir At-Tanwir Study By Majelis Tarjih Dan Tajdid Pp Muhammadiyah)," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (September 5, 2023): 310-30, <https://doi.org/10.23917/qist.v2i3.1903>.

<sup>4</sup> Wendi Parwanto and Engku Ahmad Zaki Engku Alwi, "The Pattern of Sufism on Interpretation of Q.S. Al-Fatihah in the Tafsir Manuscript By M. Basiuni Imran Sambas, West Kalimantan," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 163-79, <https://doi.org/10.23917/qist.v2i2.1472>.

<sup>5</sup> Siswoyo Aris Munandar and Saifuddin Amin, "Contemporary Interpretation of Religious Moderation in the Qur'an: Thought Analysis Quraish Shihab and Its Relevance in the Indonesian

In the Qur'an there are many verses that tell about the pleasures that exist in heaven. *Hurun 'in* (observant-eyed angels) is one of the blessings promised by Allah to his servant, as in his word Allah in verse 70 which means "in heaven there are angels who are good in character and beautiful"<sup>6</sup>. However, there are some interpretations of verses about *hurun 'in* that tend to be sensual and discriminatory<sup>7</sup>. Some interpretations specialize in the beauty of angels according to what is recorded in the point of view that exists in the minds of men without seeing the reason for the revelation of the verse.

Faqihuddin Abdul Qadir in his book *Qira'ah Mubadalah*, in this book he mentions that angels in heaven are completely reserved for men in several classical to contemporary narratives<sup>8</sup>. It is the classic book *Siffat al-Jannah* by Ibn Abi ad-Dunya and the contemporary book entitled *Nisa' Ahl-Jannah* by Muhammad Ali Ibn 'Abbas. In the book *Nisa' Ahl-Jannah* Muhammad Ali Ibn 'Abbas explains that when a male believer enters heaven, he will be guaranteed with an angel as an appetizer<sup>9</sup>. If the interpretation of the meaning of angels in the Qur'an only stops at the literal meaning, interpreted according to the imagination of men, then it is a form of injustice against women<sup>10</sup>. Where only men can feel pleasure (angels) in heaven, while women do not feel that pleasure<sup>11</sup>.

Therefore, on that basis it is necessary for us to review the meaning of *hurun 'in* (observant-eyed angels)<sup>12</sup>. The purpose of this study is to reveal the broader and deeper meaning of the word *hurun 'in* so that there is no misunderstanding in interpreting it<sup>13</sup>. So that the meaning of angels can not only be interpreted in a

---

Context," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (2023): 290-309, <https://doi.org/10.23917/qist.v2i3.1448>.

<sup>6</sup> Mida Hardianti, "Genealogy Model of Angelic Interpretation in the Qur'an," no. 1 (2020).

<sup>7</sup> Bamba Abdoulaye, Yahya Fathur Rozy, and Ahmadou Siendou Konate, "Muhammad Ibn Abdul Wahhab's Perspective About The Verses Of The Qur'an Regarding The Science Of Theology," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 15, 2023): 57-74, <https://doi.org/10.23917/qist.v3i1.2913>.

<sup>8</sup> Faqihuddin Abdul Qadir, "Qira'ah Mubadalah: A Progressive Tafsir for Gender Justice in Islam No Title," no. p.312 (2019).

<sup>9</sup> Ibnu al-Qayyim Al-Jauziyyah, "Tamasya Ke Syurga, Trans. Oleh Fadhli Bahrie," Jakarta: Darul Falah, 2011, hlm. 337.

<sup>10</sup> Abdurrahman Abulmajd, "WHAT IS THE MODEL OF MUSLIM RELATIONS WITH THE KAABA FROM THE PERSPECTIVE OF THE QUR'AN," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 2023): 107-45, <https://doi.org/10.23917/qist.v3i1.3583>.

<sup>11</sup> Yahya Fathur Rozy, Yohei Matsuyama, and Dina Sijamhodžić-Nadarević, "The Development Of Qur'an Commentators' Requirements: From The Affirmative Era To The Reformative Era," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 15, 2023): 75-90, <https://doi.org/10.23917/qist.v3i1.2910>.

<sup>12</sup> Hayuni Malia, "Analysis of the Meaning of Hurun 'In in the Qur'an (Study of Roland Barthes' Theory of Semiotics) A. The introduction of the narrative about life in heaven became one of the talking points among Muslims regarding the afterlife. It causes a lot of U" 17, no. 2 (2023): 163-82, <https://doi.org/10.24042/002023171556700>.

<sup>13</sup> Ismu Ridha et al., "THE QUR'AN'S STATEMENT ABOUT THE ETIQUETTE OF DEALING WITH THE HOLY QUR'AN FROM SAYYID QUTB'S PERSPECTIVE IN HIS INTERPRETATION OF (ADH-DHILAL): AN ANALYTICAL STUDY," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 2023): 40-56, <https://doi.org/10.23917/qist.v3i1.2874>.

feminist context (beautiful angels), but as a pleasure that exists in heaven that can be enjoyed by all inhabitants of heaven<sup>14</sup>. So by looking at these problems, the author wants to present an understanding of *hurun 'in* that is different from the understanding of society in general which tends to the meaning of angels of heaven as pleasure obtained by men<sup>15</sup>. The author here will focus on discussing the relevant meaning of *hurun 'in* by referring to his tafsir Ath-Thabari Abu Ja'far Muhammad Bin Jarir Ath-Thabari<sup>16</sup>. And will also look at several other books of interpretation as supporters such as the book of interpretation Ibn Kathir<sup>17</sup>, the book of interpretation Al-Qurtubi and also the book of interpretation Al-Mishbah.

In this article, the author re-raises the meaning of *hurun 'in* in the book of tafsir At-Thabari, explaining that "*hurun 'in*" are beautiful women created by Allah as a partner for the inhabitants of paradise. They are depicted with very charming physical features, especially large and beautiful eyes. So it is necessary to re-analyze so that there is no gender bias among the lives lived by humankind.

## RESEARCH METHODS

According to Arikunto, data collection techniques are a way used by all researchers to obtain the necessary data<sup>18</sup>. Research in the preparation of this article uses qualitative research. The method of preparing articles qualitatively is a research procedure in the form of written descriptions either in the form of oral manuscripts or from exploration of observable behavior<sup>19</sup>. This type of research is library-based and non-interactive by collecting data, reviewing and analyzing various documents, both in the form of books, journals, books and various other sources<sup>20</sup>. In collecting the necessary data, the author conducts a literature search, namely by reviewing and reviewing various journals, articles, books and writings of tafsir books as the main reference in this study. Then the author collects the necessary data, as well as the verses used to express the relevant meaning of *hurun 'in*. After the author collects

---

<sup>14</sup> Muhammad Maga Sule, "RESPONSE TO MUSLIMS DA'WAH ACTIVITIES' BY NON-MUSLIMS IN AKWANGA AND NASSARAWA EGGON LOCAL GOVERNMENT AREAS OF NASARAWA STATE, NIGERIA," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 2023): 23–39, <https://doi.org/10.23917/qist.v3i1.3110>.

<sup>15</sup> Ismul A'zom, "*The interpretation of M Quraish Shihab There is Hurun In in Tafsir al-Mishbah*," 2019, <http://digilib.uin-suka.ac.id/id/eprint/49014>.

<sup>16</sup> Muhammad Yunus Anis et al., "The Translation of Arabic Speech Act in Syarah Al-Hikam the Works of Muhammad Said Ramadhan Al-Buthi: Analysis of Spiritual Counselling Based on Pragmatic Equivalence," *Journal for the Study of Religions and Ideologies* 21, no. 62 (2022): 70–83.

<sup>17</sup> Rofi Atina Maghfiroh S Suharjianto, "JAHILIYYAH DALAM PENAFSIRAN IBNU KASIR," *QiST: Journal of Quran and Tafseer Studies* Vol. 1 No. (2022): 1925, <https://doi.org/https://doi.org/10.23917/qist.v1i1.522>.

<sup>18</sup> Suharsimi Arikunto, "Research Procedure A Practice Approach" revision, ke- (2010).

<sup>19</sup> Andri Nirwana AN et al., "Exploration of Wasatiyah Diction to Realize Sustainable Tolerance Between Religious Communities: A Study of the Translation of the Quran of the Ministry of Religious Affairs of The Republic of Indonesia," *Journal of Law and Sustainable Development* 11, no. 12 (December 2023): e2148, <https://doi.org/10.55908/sdgs.v11i12.2148>.

<sup>20</sup> Milya Sari and Asmendri, "Library Research in Science Education Research," *Natural Science: Journal of Science and Science Education Research* 6 no. 1 (2020): 43-44.

verses related to the meaning of angels, the researcher uses the tahlili interpretation method<sup>21</sup>.

This research uses a qualitative method with a literature review approach which is composed of ways, namely, first collecting material related to the meaning of hurun 'in which is in accordance with the original meaning<sup>22</sup>. Material collection is also carried out by accessing journals and books related to the research discussion. The material obtained is then selected and analyzed as well as assembled and arranged into a single unit that is interconnected and in accordance with the research discussion. The final stage of writing is argument, in the form of analysis results that have been arranged systematically and chronologically in qualitative descriptive writing.

The author's data sources are divided into two categories, namely primary and secondary data sources, primary data sources are the main reference sources that become references in research. The primary data source used by the author is the book of tafsir ath-Thabari which discusses the meaning of Hurun 'Ain in the Quran. There are several verses in the Quran that are the source of this study, especially verses that discuss observant-eyed angels in the Quran. While the secondary data source is the second data source that contributes data as reinforcement or support even as a comparison of primary data<sup>23</sup>. From this second data source used in this study are supporting tafsir books, such as the book of tafsir Al Misbah, of tafsir the book of tafsir Al Qurthubi, journals, articles, related writings about Hurun 'Ain, gender equality and several other sources relevant to this study.

## RESULTS AND DISCUSSION

In the Qur'an there are several verses that speak of *hurun'in* which means angel with observant eyes. And in the Qur'an also describes the image of angels, their characteristics and also their characters<sup>24</sup>. However, Abu Ja'far explains that the scholars of *qiraa'at* mention that there are two different readings in Sura *al-Waaqi'ah* verse 22 on the word *wahurun 'in* which means "*and in heaven there are angels with observant eyes*". The *qiraa'at* scholars of Kuffah and some scholars of Medina read it with *khafadh* (harakat kasrah on the letters *ra* and *nun*). Because this verse is still connected to the previous sentence in terms of *I'rab*, namely *wafakihatinn* and *walahmim*, even though the sentence is *wahurun 'in*. If the two sentences are

---

<sup>21</sup> Abdullah Muhammad Yahya, Moh Abdul Kholiq Hasan, and Andri Nirwana AN, "Rights Protection Guarantee for the Partners of Indonesian Gojek Company According to Labour Laws No 13 of 2033 and Maqasid," *Al-Manahij: Jurnal Kajian Hukum Islam* 16, no. 1 (May 2022): 115-32, <https://doi.org/10.24090/mnh.v16i1.6382>.

<sup>22</sup> Sugiyono, "Management Research Methods," ALFABETA, 2014.

<sup>23</sup> Marthoenis Marthoenis, Andri Nirwana, and Liza Fathiariani, "Prevalence and Determinants of Posttraumatic Stress in Adolescents Following an Earthquake," *Indian Journal of Psychiatry* 61, no. 5 (2019): 526, [https://doi.org/10.4103/psychiatry.IndianJPsychiatry\\_35\\_19](https://doi.org/10.4103/psychiatry.IndianJPsychiatry_35_19).

<sup>24</sup> Ali Albashir Mohammed Alhaj, "Exploring Syntactic and Cultural Problems Faced By Translators in Translating the Quranic Arabic Hope Word لَمْأَلَا in Surahs Al-Hijr and Al-Kahf Into English," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 116-33, <https://doi.org/10.23917/qist.v2i2.1679>.

connected, it does not match their meaning, but connecting the two sentences can be justified in the *I'rabnya*<sup>25</sup>. Whereas according to *the qiraa'at* scholars of Makkah, some scholars of Medina, some scholars of Kufa, and also some scholars of Basra, read this verse with *rafa'* (using harakat *dhomeh* in the letters *ra* and *nun*), because this sentence is positioned as *mubtada'*. The scholars added, "Lafadz *al hurr al iin* cannot be connected with the previous lafazd but may relate in terms of *I'rab*, but its meaning will still be *marfu'*, that is, by predicting that there is a word that is not mentioned, for example in heaven there are angels or inhabitants of heaven who each have an angel<sup>26</sup>.

### HURUN IN IN MUFASSIRIN'S DICTIONARY AND OPINION

*Hurun 'in* comes from the word *hur* itself which is the plural form of *haura*, which means a woman who has very beautiful eyes, very white white and very black eyeballs. While *al 'ain* is the plural form of the word *'ainaa* which means tired (big) and beautiful eyes. In the Dictionary *Al-Alfaazh*, written by Masduha, that Imam Al-Maraghi explains *Al Hur* is the plural of *Haura'un* meaning "angel". The word *Al Hawaru* means "blackness of the eyeball". While *Al 'in* means "eyes" then what is meant by *Huril 'in* or *Hurun 'in* means "Woman with wide eyes".<sup>27</sup>

While M, Quraish Shihab in his tafsir explained the meaning of the term *hur* is a gender-free form of the word, which can be interpreted as female and also male. In tafsir *al-Mishbah* explains the meaning of *the word hur* is the plural form of the word *haura'* which refers to the gender and the *masculine* type.<sup>28</sup>

Of these verses, there are seven verses that use the word *hur 'in* which means angel in heaven. Among them the word *hur* is mentioned four times in the Qur'an where three verses use the nature *'in* and one verse without using additional words, then there is one verse that uses the word arrangement *qasirat tarf 'in*. and two other verses without using the additional word *'in* only *qasirat tarf*.<sup>29</sup>In the Qur'an eating angels not only uses the word *Hurun 'in* but there are also verses of the Qur'an using the word *Azwajum Mutoharoh* which consists of the word *Azwaj* or *Zauj* which means couples and *Mutoharoh* which means holy, so *Azwajun Mutoharoh* means holy couples, or commonly referred to as angels<sup>30</sup>.

After searching the book of *Mu'jam Mufahras*, it was found that there are 19 verses in the Qur'an that discuss angels. And there are some verses that use words that mean angels, others explain nature or characteristics without using the words

---

<sup>25</sup> Mahmud Mursi Abdul Hamid Amhad Abdurraziq Al Bakri, Muhammad Adil Muhammad, Muhammad Abdul Lathif Khalaf, "Tafsir Ath Thabari Jami' Al Bayan Fi Ta'wil Al Qur'an Terjemah Bahasa Indonesia Tahqiq," in *Tafsir Ath-Thabari* (Pustaka Azzam, 2009), hal. 517-520.

<sup>26</sup> Abu Hayyan, "Al Bahr Al Muhith" 10 (n.d.): 80-81.

<sup>27</sup> Masduha, *Al-Alfaazh - Smart Book Understanding Words in the Quran*, 2017.

<sup>28</sup> M. Quraish Shihab, "Afsir Al-Misbah: The Effect, Order, And Compatibility of the Qur'an" Vol.13 (Jakarta: Lentera Hati, 2002), p. 535-537.

<sup>29</sup>Subhan, "The Qur'an and Women Towards Gender Equality in Interpretation," n.d., p. 63.

<sup>30</sup> M. Ishon El-Saha and Saiful Hadi, *Sketches of the Qur'an, Places, Figures, Names and Terms in the Qur'an* ((Lista Fariska Putra), 2005).

hur, 'in, *hur 'in qasirattarf*, and *azwaj mutahharah*<sup>31</sup>. After exploring some of the terms above, this writing will focus on several verses that discuss the word *hurun 'ain* which means angel with observant eyes. In the Qur'an there are several verses that use the word *hurun 'in*, including sura al-Waqia'ah verse 22, al-Dukhaan 54 and sura at-Thuur 20.

وَحُورٌ عَيْنٌ ۝١٢

Meaning: "And there are angels with beautiful eyes"

كَذَلِكَ وَزَوَّجْنَاهُم بِحُورٍ عَيْنٍ ۝٥٤

It means: "Thus, We gave them a pair of angels with beautiful eyes".

مُتَكِينِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ۚ وَزَوَّجْنَاهُم بِحُورٍ عَيْنٍ

It means: "They rested on cots arranged and We gave them pairs of angels with beautiful eyes".

The above verses are verses revealed in Makiyyah. Verses that convinced the Arabs in thinking. Which at that time the Arabs were still cultured patriarchal society. Therefore verses about angels were more widely revealed in Mecca, in an attempt to change their thinking patterns in life. In which the Qur'an invites them with offers and threats that are their basis, understanding and experience. Therefore, the many uses of the word *hurun* in (angel) in the Qur'an as an offer of stimulation to do good and truth<sup>32</sup>. As an effort to withdraw to Arab society which is still patriarchal and matrealistic<sup>33</sup>. At that time the Arabs wanted women who were virgins, fair-skinned and big black eyes.

### HURUN IN WORD IN TAFSIR ATH-THABARI

In tafsir ath-Thabari explains the meaning of *hurun 'in* is a woman who has pure white skin color and beautiful eyeballs. In his tafseer Abu Ja'far also explained the meaning of the word above is a glory given to the devout in the Hereafter, namely Allah Almighty put them into paradise, we put them on fine and thick silk cloth and also we married them to angels<sup>34</sup>.

The classical commentaries also explain that the meaning of *hurun 'in* is a woman with white skin and black eyes<sup>35</sup>. Most classical exegetical scholars interpret

<sup>31</sup> Muhammad Fuad 'Abdul Baqi, *Al-Mu'jam Al-Mufahras Li Alfaz AlQur'an Al-Karim* ((Kairo: Dar al-Kutub al-Misriyyah, 1945).

<sup>32</sup> A Wadud, "Quran and Women, Rereading the Holy Book in the Spirit of Justice" (PT Serambi Ilmu Semesta., 2006).

<sup>33</sup> Amina Wadud, *Qur'an According to Women* (Jakarta: Serambi), 2001).

<sup>34</sup> Amhad Abdurraziq Al Bakri, Muhammad Adil Muhammad, Muhammad Abdul Lathif Khalaf, "Tafsir Ath Thabari Jami' Al Bayan Fi Ta'wil Al Qur'an Terjemah Bahasa Indonesia Tahqiq."

<sup>35</sup> Zaglul Fitriani Djalal, "TAFSIR PASE: (TELAHAH ATAS METODOLOGI TAFSIR ACEH)," *QiST: Journal of Quran and Tafseer Studies* Vol 1, Nom (2022): 96-98, <https://doi.org/https://doi.org/10.23917/qist.v1i1.527>.

the meaning of angels as women who will be married to men in heaven as pleasures that Allah gives to those who are devout<sup>36</sup>.

So in this interpretation the author wants to explain the meaning of this verse, so as not to discriminate against women. In the above interpretation there is no interpretation that causes gender equality. *The delightful Hurun 'in* is depicted as an observant-eyed and beautiful angel who will be given to men in return in heaven. This is also unequal with the breath of reply obtained by women. Will not men and women be greatly rewarded in heaven for those who believe and are pious, whatever Allah gives to the men and women desired by the inhabitants of heaven? Because the pleasure and pleasure obtained by men is a woman with beautiful white skin and black eyeballs, while the likes and pleasures desired by women are in the form of beauty, beauty and privilege.

Thus, in the perspective of gender equality and justice. So *hurun 'in* not only becomes a spouse and companion for men, but also a spouse and companion for women. Because of sports and enjoyment.

## CONCLUSION

In the tafsir Ath-Thabari Abu Ja'far explained the meaning of the word *hurun 'in* in his tafsir is that the word *hur* is the plural form of the word *hauura* which means a woman who is white and her eyeballs are very black. While *al ain* is the plural form of *'ainaa* which means a very beautiful eye to look at. According to Ibn Abbas Ad-Dauri said that the meaning of *al-hur* is that it has round and very black eyeballs. So that it becomes beautiful to be seen by the inhabitants of heaven. Abu Ja'far Ath-Thabari explained that angels in heaven are pleasures that have never been felt by humans on earth. This is the picture of the angel of heaven of Allah who will accompany the inhabitants of paradise. So the beauty of *hurun 'In* is unimaginable and cannot be compared with the beauty that exists in the world today. This pleasure is given to those who fear Him who are willing to worship only Allah SWT with sincerity.

Because the happiness of a man is different from the happiness of a woman, which the author interprets as a female angel who has beautiful and beautiful eyes. This is one of the pleasures for men in heaven in the future, while women they are given happiness with luxuries such as gold and jewelry so that there is no gender bias between men and women. As has been interpreted in the book of tafsir Ath-Thabari. Some mufassir who interpret the word *hurun 'in* are those that mean a man (*bidadara*). This is because Husein Muhammad highly upholds the values of equality and justice so that there is no discrimination against men or women. In addition, in the grammar of the Qur'an, there is also no specificity of designating gender (*muzakar* or *muannas*) to women in the word *hurun 'Ain*, so that *hurun 'Ain* can be interpreted as an angel, as an application with *qiraah mubadalah*.

---

<sup>36</sup> Muhammad Amin, "RELASI SOSIAL DALAM AL-QUR'AN," *QiST: Journal of Quran and Tafseer Studies* Vol 1, Nom (2022): 33-34, <https://doi.org/https://www.doi.org/10.23917/qist.viii.523>.



## BIBLIOGRAPHY

- A'zom, Ismul. "PENAFSIRAN M QURAIISH SHIHAB TERDAPAT HURUN IN DALAM TAFSIR AL- MISBAH," 2019.
- Abdoulaye, Bamba, Yahya Fathur Rozy, and Ahmadou Siendou Konate. "MUHAMMAD IBN ABDUL WAHHAB'S PERSPECTIVE ABOUT THE VERSES OF THE QUR'AN REGARDING THE SCIENCE OF THEOLOGY." *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 2023): 57-74. <https://doi.org/10.23917/qist.v3i1.2913>.
- Abulmajd, Abdurrahman. "WHAT IS THE MODEL OF MUSLIM RELATIONS WITH THE KAABA FROM THE PERSPECTIVE OF THE QUR'AN." *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 2023): 107-45. <https://doi.org/10.23917/qist.v3i1.3583>.
- Al-Jauziyyah, Ibnu al-Qayyim. "Tamasya Ke Syurga, Trans. Oleh Fadhli Bahrie." *Jakarta: Darul Falah*, 2011, hlm. 337.
- Alhaj, Ali Albashir Mohammed. "Exploring Syntactic and Cultural Problems Faced By Translators in Translating the Quranic Arabic Hope Word L-Amala لَمَّا in Surahs Al-Hijr and Al-Kahf Into English." *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 116-33. <https://doi.org/10.23917/qist.v2i2.1679>.
- Amhad Abdurraziq Al Bakri, Muhammad Adil Muhammad, Muhammad Abdul Lathif Khalaf, Mahmud Mursi Abdul Hamid. "Tafsir Ath Thabari Jami' Al Bayan Fi Ta'wil Al Qur'an Terjemah Bahasa Indonesia Tahqiq." In *Tafsir Ath-Thabari*, hal. 517-520. Pustaka Azzam, 2009.
- AN, Andri Nirwana, Sufian Suri, Sayed Akhyar, Muhammad Amin, Syamsul Hidayat, and Didi Junaedi. "Exploration of Wasatiyah Diction to Realize Sustainable Tolerance Between Religious Communities: A Study of the Translation of the Quran of the Ministry of Religious Affairs of The Republic of Indonesia." *Journal of Law and Sustainable Development* 11, no. 12 (December 2023): e2148. <https://doi.org/10.55908/sdgs.v11i12.2148>.
- Anis, Muhammad Yunus, Mangatur Nababan, Riyadi Santosa, and Mohammad Masrukhi. "The Translation of Arabic Speech Act in Syarah Al-Hikam the Works of Muhammad Said Ramadhan Al-Buthi: Analysis of Spiritual Counselling Based on Pragmatic Equivalence." *Journal for the Study of Religions and Ideologies* 21, no. 62 (2022): 70-83.
- Arikunto, Suharsimi. "Prosedur Penelitian Suatu Pendekatan Praktik" revisi, ke- (2010).
- Asmendri, Milya Sari dan. "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA,." *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA* 6 no. 1 (2020): 43-44.
- Baqi, Muhammad Fuad 'Abdul. *Al- Mu'jam Al-Mufahras Li Alfaz AlQur'an Al-Karim*. (Kairo: Dar al-Kutub al-Misriyyah, ), 1945.
- Hadi, M. Ishon El-Saha dan Saiful. *Sketsa Al-Qur'an, Tempat, Tokoh, Nama Dan Istilah Dalam Al-Qur'an*. (Lista Fariska Putra), 2005.
- Hardianti, Mida. "Genealogi Model Penafsiran Bidadari Dalam AlQur'an," no. 1 (2020).

- Hayyan, Abu. "Al Bahr Al Muhith" 10 (n.d.): 80–81.
- Malia, Hayuni. "Analisis Makna Hurun ' In Dalam Al- Qur ' an ( Kajian Teori Semiotika Roland Barthes ) A . Pendahuluan Narasi Tentang Kehidupan Di Surga Menjadi Salah Satu Pokok Pembicaraan Di Kalangan Umat Islam Terkait Alam Akhirat . Hal Itu Menyebabkan Tidak Sedikit U" 17, no. 2 (2023): 163–82. <https://doi.org/10.24042/002023171556700>.
- Marthoenis, Marthoenis, Andri Nirwana, and Liza Fathiariani. "Prevalence and Determinants of Posttraumatic Stress in Adolescents Following an Earthquake." *Indian Journal of Psychiatry* 61, no. 5 (2019): 526. [https://doi.org/10.4103/psychiatry.IndianJPsychiatry\\_35\\_19](https://doi.org/10.4103/psychiatry.IndianJPsychiatry_35_19).
- Masduha. *Al-Alfaazh - Buku Pintar Memahami Kata-Kata Dalam Al-Quran*, 2017.
- Misri, S. M. Al. "Surga, Menikahi Bidadari . Pustaks Al Inabah." *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 2018.
- Muhammad Amin. "RELASI SOSIAL DALAM AL-QUR'AN." *QiST: Journal of Quran and Tafseer Studies* Vol 1, Nom (2022): 33–34. <https://doi.org/https://www.doi.org/10.23917/qist.viii.523>.
- Munandar, Siswoyo Aris, and Saifuddin Amin. "Contemporary Interpretation of Religious Moderation in the Qur'an: Thought Analysis Quraish Shihab and Its Relevance in the Indonesian Context." *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (2023): 290–309. <https://doi.org/10.23917/qist.v2i3.1448>.
- Parwanto, Wendi, and Engku Ahmad Zaki Engku Alwi. "The Pattern of Sufism on Interpretation of Q.S. Al-Fatihah in the Tafsir Manuscript By M. Basiuni Imran Sambas, West Kalimantan." *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 163–79. <https://doi.org/10.23917/qist.v2i2.1472>.
- Qadir, Faqihuddin Abdul. "Qira'ah Mubadalah: Tafsir Progresif Untuk Keadilan Gender Dalam IslamNo Title," no. hal.312 (2019).
- Ridha, Ismu, Manshur Mahmud Abu Zinah, Muhibbul Subhi, and M. Nasir. "THE QUR'AN'S STATEMENT ABOUT THE ETIQUETTE OF DEALING WITH THE HOLY QUR'AN FROM SAYYID QUTB'S PERSPECTIVE IN HIS INTERPRETATION OF (ADH-DHILAL): AN ANALYTICAL STUDY." *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 2023): 40–56. <https://doi.org/10.23917/qist.v3i1.2874>.
- Rochmah, Nur Hafifah, and Ahmad Munir. "INTERPRETATION OF THE QURAN WITH A PHILANTHROPIC APPROACH (TAFSIR AT-TANWIR STUDY BY MAJELIS TARJIH DAN TAJDID PP MUHAMMADIYAH)." *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (September 2023): 310–30. <https://doi.org/10.23917/qist.v2i3.1903>.
- Rozy, Yahya Fathur, Yohei Matsuyama, and Dina Sijamhodžić-Nadarević. "THE DEVELOPMENT OF QUR'AN COMMENTATORS' REQUIREMENTS: FROM THE AFFIRMATIVE ERA TO THE REFORMATIVE ERA." *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 2023): 75–90. <https://doi.org/10.23917/qist.v3i1.2910>.
- S Suharjianto, Rofi Atina Maghfiroh. "JAHILIYYAH DALAM PENAFSIRAN IBNU KASIR." *QiST: Journal of Quran and Tafseer Studies* Vol. 1 No. (2022): 1925.

- <https://doi.org/https://doi.org/10.23917/qist.viii.522>.
- Saprudin, Udin, J Junaedi, K Kerwanto, and Dito Anurogo. "LIMITING THE NUMBER OF POLYGAMIES TO REALIZE ECONOMIC JUSTICE: A HERMENEUTIC ANALYSIS OF MUHAMMAD SYAHRUR." *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (September 2023): 347-68. <https://doi.org/10.23917/qist.v2i3.2769>.
- Shihab, M. Quraish. "Afsir Al-Misbah: Kesan, Pesan, Dan Keserasian Al-Qur'an," hlm. 535-537. Jakarta: Lentera Hati, 2002.
- Subhan. "Al-Qur'an Dan Perempuan Menuju Kesetaraan Gender Dalam Penafsiran," n.d., hlm. 63.
- Sugiyono. "Metode Penelitian Manajemen." *ALFABETA*, 2014.
- Sule, Muhammad Maga. "RESPONSE TO MUSLIMS DA'WAH ACTIVITIES' BY NON-MUSLIMS IN AKWANGA AND NASSARAWA EGGON LOCAL GOVERNMENT AREAS OF NASARAWA STATE, NIGERIA." *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 2023): 23-39. <https://doi.org/10.23917/qist.v3i1.3110>.
- Wadud, A. "Quran and Women, Membaca Kembali Kitab Suci Dengan Semangat Keadilan." PT Serambi Ilmu Semesta., 2006.
- Wadud, Amina. *Qur'an Menurut Perempuan*. (Jakarta: Serambi), 2001.
- Yahya, Abdullah Muhammad, Moh Abdul Kholiq Hasan, and Andri Nirwana AN. "Rights Protection Guarantee for the Partners of Indonesian Gojek Company According to Labour Laws No 13 of 2023 and Maqasid." *Al-Manahij: Jurnal Kajian Hukum Islam* 16, no. 1 (May 2022): 115-32. <https://doi.org/10.24090/mnh.v16i1.6382>.
- Zaglul Fitriani Djalal. "TAFSIR PASE: (TELAH ATAS METODOLOGI TAFSIR ACEH)." *QiST: Journal of Quran and Tafseer Studies* Vol 1, Nom (2022): 96-98. <https://doi.org/https://doi.org/10.23917/qist.viii.527>.