

Seawaves in the Qur'anic Perspective

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Abstrak:

Perkembangan ilmu pengetahuan (sains) memuat ajakan kepada umat manusia untuk berfikir, membaca alam semesta, dan merenungkan segala rahasia yang terdapat dalam ciptaan-Nya tersebut. Isyarat-isyarat ilmiah dalam al-Qur'an menunjukkan bukti atas ke-esaan dan kekuasaan Allah yang tidak terbatas. Hal lain yang sangat menarik adalah bahwa "tidak ada satupun ciptaan Allah yang tidak bermanfaat ataupun sia-sia", termasuk adanya fenomena gelombang istilah dalam al-Qur'an ialah موج (maujun). Istilah ini dalam al-Qur'an ditujukan sebagai konotasi negatif sebagai Gelombang yang menimbulkan daya rusak yang luar biasa dan sangat menakutkan. Hasil penelitian ini menunjukkan bahwa: pertama, gelombang laut dalam al-Qur'an disebut dengan kata al-mauj (المَوْج) dan derivasinya terulang 7 kali pada surah Yunus[10]:22, Hud [11]:43, Al-Kahfi [18]:99, Hud [11]:42, Lukman [31]:32 dan Al-Nur [24]:40 yang bermakna ماج البحر (air laut yang bergerak) yang bermakna air laut tersebut keatas dan kebawah, lau digunakan pada kata ماج القوم (pergerakan kelompok) yang bermakna mereka memperselisihkan terhadap urusan mereka dan permasalahannya, lalu kata ماج عن الحق (pergerakan dari yang benar). Dalam al-Qur'an merujuk kepada dua makna yakni pergerakan air laut pada surat Lukman [31]:32 dan Al-Nur [24]:40, yang kedua merujuk kepada pergerakan yang dilakukan oleh sekelompok pada surat Al-Kahfi [18]:99 yang merujuk kepada Yajuj dan Majuj. Kedua, gelombang laut dalam al-Qur'an dapat dibuktikan dalam kajian ilmiah diantaranya bahwa gelombang merupakan getaran yang merambat pada air laut dengan beberapa lapisan yang menimbulkan ombak, keterpengaruhannya angin sebagai penggerak dari ombak, adanya internal wave (gelombang laut dalam).

Kata kunci: ayat-ayat alam; tafsir ilmi; tafsir tematik; analisis ayat; medan makna

Abstract:

The development of science contains an invitation to humankind to think, read the universe, and contemplate all the secrets contained in His creation. Scientific cues in the Qur'an show evidence of Allah's oneness and infinite power. There is not a single creation of Allah that is not useful or useless, including the phenomenon

of wave terms in the Qur'an. This term in the Qur'an is intended as a negative connotation, a wave that causes extraordinary and frightening destructive power. The research is on the waves from the Qur'anic perspective with thematic approaches. The results of this study show that: first, the sea waves in the Qur'an are called the word *al-mauj* (المَوْج) and their derivation is repeated 7 times in Surah *Yunus* [10]: 22, *Hud* [11]: 43, *Al-Kahf* [18]: 99, *Hud* [11]: 42, *Lukman* [31]: 32 and *Al-Nur* [24]: 40 which means *اج البحر* (moving sea water) which means water the sea up and down, then used in the word *اج القوم* (group movement) which means they are in dispute over their affairs and problems, then the word *اج الحق* (movement from the right). The Qur'an refers to two meanings: the movement of seawater in the letters *Lukman* [31]: 32 and *Al-Nur* [24]: 40, the second refers to the movement carried out by a group in the letter. *Al-Kahf* [18]: 99, which refers to Gog and Magog. Second, sea waves in the Qur'an can be proven in scientific studies, including that waves are vibrations that propagate in seawater with several layers that cause waves, the influence of the wind as the driving force of the waves, the presence of internal (deep sea) waves.

Keywords: natural verses; scientific interpretation; thematic interpretation; verse analysis; field of meaning

INTRODUCTION

The development of the study of the Qur'an and interpretation will always follow the development of science and technology. The more we have adequate knowledge capacity to explore and understand scientific cues in the Qur'an, the *ij'az* (miracle) will be opened from the truth of the Qur'an, because the verses contained in the Qur'an 'an has absolute and universal truth. The universal truth here is that it can be understood scientifically and can be accounted for. Maurice Bucaille's view on the religion of the Qur'an is that the Qur'an contains natural phenomena that can be understood in today's era. So that the reviewer of the Qur'an should master various disciplines to be able to reveal the miracles of the Qur'an. As in his opinion:

I could even go so far as to say that, in the 20th century, with its compartmentalization of ever-increasing knowledge, it is still not easy for the average scientist to understand everything he reads in the Qur'an on such subjects, without having recourse to specialized research. This means that to understand all such verses of the Qur'an, one is nowadays required to have an absolutely encyclopedic knowledge embracing many scientific disciplines (Bucaille, 1995, p. 5).

Maurice Bucaille's writing above can be a coward for Muslims about the importance of continuously expanding their horizons and exploring science and technology in various fields of scientific disciplines so that they are increasingly wide open to be able to reveal the secrets implied or expressed in the verses of Allah, especially the verses of *kauniah*, especially about waves. One of the natural phenomena that the author is interested in studying in this research is the phenomenon of ocean waves or also called sea waves, while in the Qur'an it is called *al mauj* or *maujun* (المَوْج) which means waves.

The word *al-mauj* (المَوْج) and its derivations are mentioned in the Qur'an 7 times in 6 verses in the Qur'an (Baqi, n.d., p. 680). The descriptions or depictions of ocean waves in these verses contain teachings of *aqidah* or faith values, historical values, and scientific cues. The author is interested in studying the phenomenon of waves because there are events or past history of the existence of high waves like mountains (مَوْج الْجِبَال) in the great flood event at the time of the prophet Noah AS. That is the event of the sinking of the past people on earth because they disobey Allah, except for some believers and the family of Noah who participated in the ark (Surah *Hud* [11]: 42-43). And from here begins the life of a new generation of mankind after the Prophet Adam AS. Another phenomenon that occurs in the middle of the ocean is the existence of scientific cues regarding the phenomenon of "inner waves" or internal waves, which occur in deep oceans due to differences in salinity and temperature. These waves are invisible to the naked eye because they happen in the ocean's depths.

Ocean waves are generally influenced by wind, and other influences such as earthquakes, volcanic eruptions, celestial objects attraction and ship movement (N. Nining, n.d.). The wave process consists of two layers: the outer layer and the inner layer. The inner layers are called internal waves (Oseana, 2006).

The term wave in English is called a wave which shows the meaning of a move raised line of water that moves across the surface of the sea, a sudden increase in a particular feeling or activity. As for the Big Indonesian Dictionary, waves are big rolling waves (Language, 1989, p. 645). The meaning of wave can be interpreted broadly,

because the word wave can be interpreted in other disciplines such as physics, for example, the term wave is also used to indicate the material discussed in these disciplines, for example transverse waves and longitudinal waves. So that the meaning of waves is interpreted in general as a vibration that propagates and in an ideal form it will follow a sinusoidal motion.

The term sea is a collection of salty water (in large quantities and wide) that inundate and divide the land over continents or islands. So in general, ocean waves can be defined as the movement of rising and falling (vibration) of water (medium) on the sea surface.

In addition, the terms sea, ocean and ocean are often used interchangeably. In general, the sea is a collection of salt water in very large and wide quantities, which functions to connect or separate one continent from another and one island to another (Dahuri, 2003, p. 13). Then the sea with the addition of the suffix -an, namely the sea means a very wide sea. Therefore, the ocean can also be interpreted as the ocean. Meanwhile, marine is everything related to the sea (Language, 1989, p. 645)

So simply ocean waves are vibrations that propagate in sea water that cause waves. The definition of sea waves according to experts is the shape of the sea surface in the form of a wave back or crest and a wave trough or valley by oscillatory movement due to wind gusts, volcanic eruptions, seabed landslides, or ship traffic (Sunarto, 2003, p. p.75).

Al-mauj (الموج) is a form of isim mashdar which is formed from a combination of 3 letters, namely, in addition to the word there is *Al-mauj* (الموج) there is another word in the Qur'an which is also a derivation of the form of fi'il mudhore' namely. The word *Al-mauj* (الموج) is in the form of a mufrad whose plural is اج (waves), so the term *Al-mauj* (الموج) is one of the waves in the ocean. When referring to *Tasrif Kuffah*, the origin of the word is fi'il, namely *ma>ja* (ماج) with *tasrif* انا انا. The word *ma>ja* (ماج) means moving, the meaning of moving which shows waves is the word البحر (moving sea water) which means the sea water is up and down, then used in the word اج القوم (group movement) which means they are in dispute over their affairs. Them and their problems, then the word اج الحق (movement from the right) (Mas'ud, 1085, p. 780). So that meaning develops into waves, surges. The meaning of *al-Mauj* in several dictionaries is explained, including in the *mu'jam al-Wasith*, namely ا لا الماء ابع (D{aif, 1379, p. 432) (movement from the surface of the water and sequentially), then in the dictionary it means ا ارتفع الماء لى (movement of the water above) (Mas'ud, 1085, p. 780), then the word ارتفع اؤه اضطرب (the water rises and hits) (Hajdar, 1423, p. 541).

RESEARCH METHODS

The framework of thinking is a diagram that outlines the logical flow of a study. The framework is made based on research questions and represents a set of several concepts and the relationship between these concepts. The scope of this research is a thematic interpretation that will examine the concept of waves contained in the texts of the Qur'an, and look for relevance and correlation with the concept of waves from a scientific perspective. The author will identify, collect, and classify verses that contain themes or *lafazh al-mauj* (المَوْج) contained in the Qur'an and find relationships between one verse to another, and the correlation of the verses. Verses of the Qur'an that contain scientific cues with modern science, so that the understanding, context of the relationship and the wisdom contained therein can be seen. Meanwhile, to analyze the data obtained, the author will use theories and scientific and scientific discoveries that are currently developing, especially those concerning the marine sciences and other related fields of science.

Methods In this study, the author uses the method of library research which is the author's research domain whose data is taken from library sources from various literatures. The type of research that the author uses is descriptive-analysis. It is simply consists of the first two descriptive syllables which means describing data that has been obtained from literary sources such as books, articles, magazines and so on. The second is the analysis which in this analysis process uses a content analysis process with the principle that it is carried out objectively, thoroughly and scientifically.

While the interpretive approach that the author will do in this research is thematic interpretation or better known as the *maudju'i* interpretation, and scientific approach. The *maudju'i* method emphasizes thematic discussions and is based on the topic of discussion (Karim, 1989, p. 141). The verse of the Qur'an is a response to the problems faced in the midst of society to get the needed solutions quickly and accurately (Baidan, 1998, p. 152).

While the sources of data needed in this study there are 2 sources, namely: primary data and secondary data.

- a. Primary data sources, namely: the Qur'an and its translation, Ministry of Religion of the Republic of Indonesia.
- b. Secondary data sources, namely (1) Ibn Mandzur, *Lisa>n al-'Arab* (2). Muhammad Fu'ad 'Abd al-Baqi, *Mu'jam Mufahras li al-faz al-Qur'an*, (3) Abd Al-Hayy al-Farmawi, *Al-Bidayah Fi Tafsir al-Mawdhu'i: Dirasah Manhajyyah Mawdhu'iyah* (4). *Tafsir al-Tabari* by Ibn Jarir al-Tabari, *Tafsir Ibn Kathir* by 'Imad a; Din Abu al-Fida' Ismail' al-Hafiz Ibn Kathir, *Tafsir Mafatih-al-Ghyb min al-Qur'an al-Karim* by Imam al- Fakhir al-Razi, *Tafsir al-Kasyaf* by al-Zamakhsyari, *al-Jami' li Ahkam al-Qur'an* by Al-Qurtubi, *Tafsirr al-Manar* by Muhammad 'Abduh and Muhammad Rashid Rida, *Tafsir al-Maraghi* by Ahmad Mustafa Al-Maraghi

The process carried out by the author in the research of this article has several stages including: 1) Collecting related verses, 2) Finding the meaning of the research theme, 3). Sort the verses based on *Asbab al-Nuzul*, 4). Look for the correlation of the verses on the theme, 5). Determine the characteristics of the general theme, 6). Explanations from commentators on the theme, 7). Correlate scientific cues with research theories, 8). Draw conclusions.

RESULTS AND DISCUSSION

1. Inventory and Theme

The derivation of the word *Al-mauj* (الموج) is repeated twice, namely in the letters *Yunus* [10]: 22 and *Hud* [11]: 43 which is a form of *ma'rifat*. In the form of *Nakirah*, namely repeated 4 times, namely in the letter *Hud* [11]: 42, *Lukman* [31]: 32 and *Al-Nur* [24]: 40, while the *fi'il mudari* form is repeated only once in *Al-Kahf* [18]: 99. As illustrated in the table below:

Figure 1. Thematic Derivation of Verses on Wave

No	Words	Frequency	Verse	Letter	Theme	Meaning
1	الموج	1 time	2 verses	<i>Yunus</i> [10]:22	Aqidah	Regarding the ocean waves that make people fear and remember Allah
		1 time		<i>Hud</i> [11]:43	Noah's Story	The son of the prophet Noah ran to the mountains thinking that the waves of the sea would not reach the mountains
	موج	1 time	3 verses	<i>Hud</i> [11]:42	Ocean waves scientific cues	Shows sea waves like mountains
		1 time		<i>Lukman</i> [31]:32	Scientific Signs of Ocean Waves and Faith	Shows ocean waves like mountains and reminds humans to obey Allah
		2 times		<i>Al-Nur</i> [24]:40	Aqidah	Layered waves are like the actions of unbelievers whose hearts are closed
	بموج	1 time	1 verse	<i>Al-Kahf</i> [18]:99	The Story of Gog and Magog	They came out like waves mixed together and smashed the walls
Total		7 times	6 verses			

The table shows that the word *ism* has two forms, namely *الموج* and *موج*, one in the form of *ma'rifah* and one in the form of *nakirah*. In the rules of 'Ulum al-Qur'an the form of *ma'rifah* indicates provisions or specificities, then the use of the *ism* *ma'rifah* in *Yunus* [10]: 22 and *Hud* [11]: 43 shows large ocean waves that humans can predict, while the form of *Naikirah* in *Surah Al-Nur* [24]: 40, *Lukman* [31]: 32 and *Hud* [11]: 42 shows the meaning of ocean waves that are so large that they cannot be predicted and imagined by humans.

The verses that contain the word wave can be classified into three aspects in each verse, namely *aqidah*, history and scientific cues, as shown in the table below:

Figure 2. Short Interpretation of Verses on Wave

No	Words	Verses	Aspects	Meaning
1	الموج	Yunus[10]:22	Aqidah	There are ocean waves that make people fear and remember Allah
			Stories	Describes all humans who sail on the sea
			Scientific Cues	There is a shipping process by looking at natural conditions
		Hud[11]:43	Aqidah	God who helps all human life
			Noah's Story	The son of the prophet Noah ran to the mountains thinking that the waves of the sea would not reach the mountains
			Scientific Cues	Ocean waves are like mountains
موج	Hud[11]:42	Aqidah	God's help	
		Stories	Refers to the story of the prophet Noah who survived the disaster	
		Ocean waves scientific cues	The salvation of the prophet Noah and his followers because the ship he was riding was floating	
	Lukman[31]:32	Aqidah	God's help	
		Stories	The story of Noah and his followers when they survived the disaster	
		Scientific Signs of Ocean Waves and Faith	Shows sea waves like mountains	
	Al-Nur[24]:40	Aqidah	Layered waves are like the actions of unbelievers whose hearts are closed	
		Stories	Refers to people whose hearts are dark and do not believe in Allah	
		Ocean waves scientific cues	Layered ocean waves	

	يموج	<i>Al-Kahf</i> [18]:99	Aqidah	Signs of the Day of Judgment
			The Story of Gog and Magog	They came out like waves mixed together and smashed the walls
			Ocean waves scientific cues	-
Jumlah	7 times	6 verses		

1. *Makkiyah* and *Maddaniyah*

The concept of *Makkiyah* and *Madaniyyah* is a way to distinguish the Qur'an verses revealed in the vicinity of Mecca and Medina, by looking before the Hijrah and after the Hijrah. Before the Hijrah, it was called *Makkiyah*; after the Hijrah, it was called *Madaniyyah*. So the *Makkiyah* verses are all the letters or verses sent down (*nuzul*) in Mecca and surrounding areas. Meanwhile, *Madaniyyah* are all letters or verses that came down (*nuzul*) in Medina and its surroundings after the hijrah (Al-Sayyis, 1990, p. 28; Al-Zarkasyi & Allah, n.d., p. 239; Muhammad Abd al Azhi al Zarkaniy, 1998, p. 193; Muhammad bin Muhammad Abu Syuhbah, 1992, p. 199).

The verses regarding waves can be classified into two: *Makkiyah* and *Madaniyyah*. Like the table below:

Figure 3. Places of Verses on Wave

No	words	verses	Order of the Mushaf	Order of the drop surah	Category
1	الموج	<i>Yunus</i> [10]:22	10	51	<i>Makkiyyah</i>
2	الموج	<i>Hud</i> [11]:43 dan 43	11	52	<i>Makkiyyah</i>
3	موج	<i>Hud</i> [11]:42	11	52	<i>Makkiyyah</i>
4	يموج	<i>Al-Kahf</i> [18]:99	18	69	<i>Makkiyyah</i>
5	موج	<i>Lukman</i> [31]:32	31	57	<i>Makkiyyah</i>
6	موج	<i>Al-Nur</i> [24]:40	24	102	<i>Madaniyyah</i>

2. *Munasabah* Verse

Munasabah is termed as the relationship between one verse and another verse, termed as the relationship between one verse and another that can be reviewed naqli or aqli. The term *munasabah* etymologically comes from the Arabic language – which means (similar) and (closeness) (Mandzur, 1991, p. 4437). Quraish Shihab's view of *Munasabah* in terms of language has the meanings المشا لة and المقا meaning harmony and closeness (Salim, 2006, p. 39). The term *munasabah* has a close meaning with *mushakalah* (مشكله) and *muraqabah* (مراقبه) means similar and close together (Al-Zarkasyi & Allah, n.d., pp. 35–36). In addition, *munasabah* close to *al-Nasbi*>b (النسيب) means close and related (القريب المتصل). This is exemplified by, two people who are brothers and children of uncles, who are close to each other because of blood relations, so it is called *Al-nasib* (Hasan, 2008, p. 76). According to Abdul Djalal *Munasabah*, the suitability of the relationship between a verse or sura with the verse or sura before or after it (Kadar M. Yusuf, 2009, p. 101).

In the verses that explain *Mauj* (موج), there is *munasabah* seen from the revelation of the *Makkiyah* and *madaniyyah* verses of the Qur'an. *Makkiyah* verses on *Mauj* (موج) pronunciation, in *Yunus*[10]:22, *Hud*[11]:42 and 43, *Hud*[11]:42, *Al-Kahf*[18]:99, *Lukman*[31]:32 shows that faith in the *makkiyah* period is likened to a wave. The nature of the wave is unpredictable as faith is also unpredictable. The existence of faith is due to instructions from Allah, and this is following the conditions of the Arabs at that time who were new to Islam brought by Muhammad, with evidence that Humans could not think of before, namely the story of the prophet Noah and Gog and Magog. The story of Noah is explained in the letter *Hud* [11]:42 and 43:

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ...أَمْرَ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ (43)

"And the ark sailed with them in waves like mountains. and Noah called his son...and the waves became a barrier between the two; So the child is one of those who are drowned."

In Surah *Al-Kahfi* [18]:99, it is explained about Gog and Magog with the pronunciation *yamuju* (يموج) which is *fi'il mudari* from the word *Mauj* (موج):

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ

"We let them on that day mix with each other..."

The word of *يَوْمَئِذٍ* means on that day, according to the commentators there is a difference because it refers to the first three meanings, namely the group conquered by Dhul Qarnain namely Gog and Magog, second, the disbelievers who flock to each other, the third is the group of jinn and humans. Abu H{asan 'Ali bin Muh{ammad bin Muh{ammad bin H{asib bin Bas{ri> al-Baghdadi>, n.d., p. 346). In addition, it explains about knowing how the sea conditions are, because the Arab condition is a desert. (Abdurrahman Muhammad bin Khaldun, 2011, p. 451) It can be seen in the word of Allah , in the letter *Yunus* [10]: 22:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَّتْ بِكُمْ بِرِيحٌ طَيِّبَةٌ وَفَرِحْتُمْ بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ...

"It is Allah who made you able to walk on land, (sail) in the sea. so that when you are in the ark, and glide: the ark carried those who were in it with a good wind, and they rejoiced in it, a storm came, and (when) waves from all directions fell upon it..."

Then in Luqman's letter which explains how the condition of the waves when it comes:

...وَأِذَا عَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ...

"...And when they are daydreamed by waves as big as mountains, they call on Allah by purifying obedience to Him..."

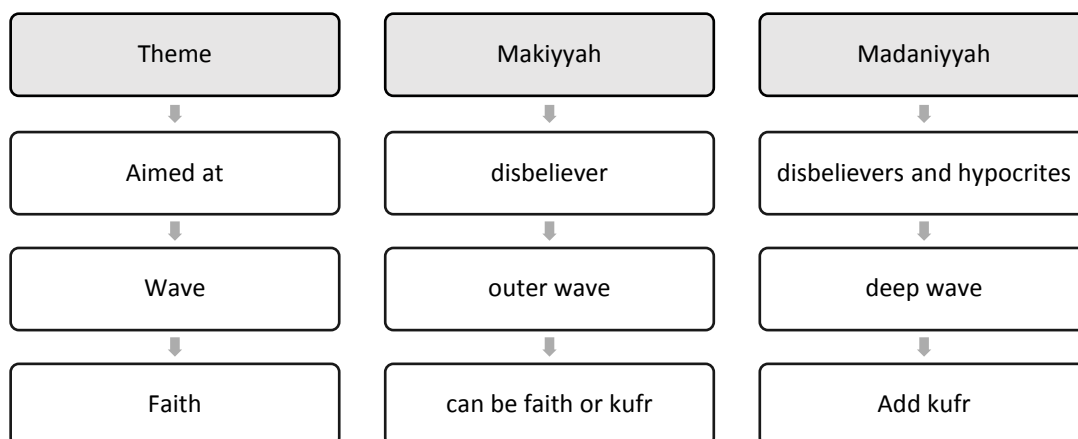
Unlike the case in Surah *al-Nur* verse 40 which was revealed in *Madaniyyah*, the pronunciation of *al-Mauj* refers to the waves inside, unlike the previous ones which explained the waves that were outside. This relates to the interlocutors of hypocrites and even disbelievers who when they get to the truth their hearts darken, as Allah says:

يَعُشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْدِ يَرَاهَا

"Which is covered by waves, above which waves (also), above (again) clouds; overlapping darkness..."

The waves are dark, then some are dark above it in Jalalain's interpretation, it is intended as a bad deed of unbelievers (Jalaluddin al-Mahali, n.d., p. 465). So you can see the image below:

Figure 4. Classification of Verses on Wave



So that there is a wave of attachment to a person's creed, a wave outside in his faith can believe and can also deny, like a wave that comes in a calm state or when others come with something scary. Then in the letter that was revealed in *Madaniyyah*, it was expressed in deep waves, it was shown that the arrival of the truth added to the denial because it was more closed.

2. The Commentator's Commentary on *Mauj* (موج)

The interpretation of the *Mauj* (موج) pronunciation after being inventoried into three themes, namely the first discusses the creed, second, discusses history and third discusses the waves in a scientific view by using the interpretation of Tantawi Jauhari as the subject of interpretation and adding explanations from interpretation and other approaches.

a. Aqidah

Tawhid's invitation to words related to waves (موج) that there are waves as a test of one's faith, this can be seen in the letter *Yunus* verse 22 and the letter *Hud* verses 42-43:

Allah says in the letter *Yunus* verse 22:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينِ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أُجِيتْنَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (22)

"It is Allah who made you able to walk on land, (sail) in the sea. so that when you are in the ark, and the ark goes down carrying those who are in it with a good wind, and they rejoice over it, a storm comes, and (when) waves from all directions fall upon it, and they are sure that they are surrounded (danger), So they pray to Allah with complete obedience to Him alone. (they said): "Indeed, if You had saved us from this danger, we would surely have been of the grateful."

It is depicted that humans are happy when the incoming sea waves are in good condition, but when a storm comes, the waves become big and scare humans. The calm waves then come with a big wave, expressed by the pronunciation of . According to a *qira'at yansyurukum* instead of *yusayyirukum* (on land, sailing on the sea). So that if you are in the ark) it will instantly bring you in an unexpected situation (Ibrahim bin Surai bin Sahl Abu> Isha>q al-Sujaj, 1408, p. 13), then the word of Allah suddenly said:

{وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ}

"and waves from all directions hit him"

The arrival of a wave with the pronunciation of *ءَهُمُ الْمَوْجُ* is a wave that comes suddenly, so that the ark of the ship is tossed about. The waves covered the path of the ships that seemed to be surrounded, both behind, in front and above them. (Abu al-H{asan Muqa>til bin Sulaiman bin Bashi<r al-Azdi al-Balkhi, 1423, p. 234).

There they realized that no one was able to help him except Allah, who showed an invitation to monotheism.

1. History

The historical meaning related to the pronunciation of *mauji* (موج) is revealed to be the prophets Noah and Gog and Magog. The verse that explains about the prophet Noah is in the letter *Hud* [11]: 42, 43. As for the explanation about Gog and Magog, it is in the letter *al-Kahf* [18]: 99. The first history is addressed to the prophet Noah (K, 2013, p. 79) and his people, when Allah punished Noah's people for disobeying orders from Allah, with the prayer of the prophet Noah As:

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا (26) إِنَّكَ إِن تَذَرْنَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا (27)

Noah said: "O my Lord, do not let any of the disbelievers live on the earth. Indeed, if You had left them, they would have led Your servants astray, and they would not have given birth except a child who did ma'siat again very unbeliever."

Prophet Noah, pray for no disbelievers to be safe, because when they are safe, they will inform their relatives and will make a will of their children, of course they will mislead others, (Abu al-H{asan Muqatil bin Sulaiman bin Bashir al-Azdi al-Balkhi, 1423, p. 452) the error that will be conveyed is the rejection of religious teachings and denial of the favors given. The term *fajir* (فاجرًا) literally means inclined to turn away from the truth. So that the truth will be twisted with evil (Abu Muh{ammad Maki bin Abi Talib Hamush bin Muhammad bin Mukhtar al-Qashi al-Quyuni thumma al-Andalusi al-Qurtubi al-Maliki, n.d., p. 7749). Finally, by the command of Allah, send down a disaster, namely a big wave like a mountain, this is a verse that shows the story of the previous people.

2. Scientific Cues

Scientific cues in the interpretation of the letter *Yunus* verse 22 in the word of Allah:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَّتْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ

"It is Allah who made you able to walk on land, (sail) in the sea. so that when you are in the ark, and the ark goes down carrying those who are in it with a good wind, and they rejoice over it, a storm comes, and (when) waves from all directions fall upon it, and they are sure that they are been surrounded (danger).

In that verse there are scientific signs that the presence of waves is a factor of the presence of wind and there are signs in the voyage, the Qur'an describes that it is permissible to sail when the wind is good (بريح) i.e. not slow and not stormy, when these conditions suitable for sailing, the Qur'an describes with joy, but when a storm comes (ريح طيبية) which also means destroyed. According to al-Sa'ra>wi that the Qur'anic expression of a good wind (ريح طيبية) and a bad wind عاصف is a description of the stages of the wind that can change, sometimes the wind is in a calm state الساكن addressed with a light breeze - a light breeze, then it can turn into a strong wind (strong wind) due to the hot air temperature, and turn into a destructive wind اصير like a storm (Al-Sha'rawi, 1997, Juz.10, P.585).

In this verse when a storm comes it will cause waves to come from everywhere, and cause anxiety in the ship, because the waves are visible from behind, above, from the side and from the corner, so they are afraid to drown (Abu> al-H{asan Muqa>til bin Sulaima>n bin Bashi<r al-Azdi> al-Balkhi>, 1423, p. 234).

As the word of Allah :

وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ

"and waves from all directions hit him"

In verse the pronunciation shows that the entire surface of the sea is wavy, this is because the sea receives the influence of the wind. The wind comes from one side of the 4 cardinal points, and the wave is caused by a wind

coming from the bottom up which rotates like a hurricane on land that rotates from the bottom up and lifts up the parts of the earth, like that the development of high waves (ibn 'Ali Rida ibn Muhammad Shamsuddin ibn Muhammad baha al-Din, 1990, Juz.11, P.276).

The Qur'an has taught that there are classifications of winds, and there are winds suitable for sailing and those not. This is also the same as the theory of the classification of the winds contained in the ocean, the winds that come are different, so some waves are affected by the recommended wind for sailing or vice versa.

Surah *Al-Nur* Verse 40 does not refer to all oceans, because not all of them can be described as having accumulated layers of darkness. The verse refers primarily to the deep sea or ocean. This is following the pronunciation of the Qur'an, the pronunciation of اللجى (in), according to al-Zamkshari that the pronunciation means most of the sea water, which is deep. As His expression (Al-Zamakhshari, n.d., p. 32):

... منسوب إلى اللج وهو معظم ماء البحر..

"...related to depth i.e. most of the sea water..."

Waves separate the inside and outside of the sea. Deep sea waves cover the deep waters of the seas and oceans because deep waters have a higher density than the waters above them. Darkness begins to fall beneath the deep waves of the sea. In fact, fish that are in the deep sea cannot see and the only source of light comes from their own bodies (Naik, n.d., p. 32).

When juxtaposing the nature of the sea with the word ل means 'deep'. This gives an illustration that the darkness of the sea does not arise except at the bottom. The word ل comes from the word which means 'Cover' which is a covering found in the second layer of the sea and the second wave, so from this we know that the Qur'an specifies the existence of an inner sea and a surface: "which is covered by the waves" "...it's pitch black in the deep ocean..." Means the inner sea which is "covered by the waves".

(يغشاه) *Damir* (pronoun) returns to the word closest to him, namely: 'deep ocean', (because in Arabic rules *Damir* returns to something closest to him in a sentence). Then the meaning is 'Inner sea covered by waves, like the figure below:

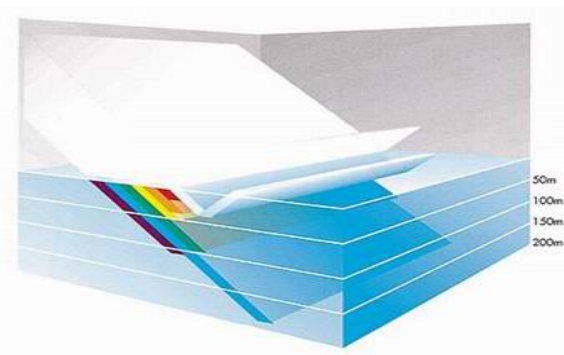


Figure 5. Internal Wave

Figure 5 shows that the internal waves in the ocean are even up to a few kilometers deep to the seabed and also shows some of the factors that make these waves strong such as temperature and melting of ice, scientists call this process the 'deep ocean cycle', and this occurs at depths impossible to reach except with state-of-the-art diving equipment.

CONCLUSION

First, the ocean waves in the Qur'an are called the word *al-mauj* (المَوْج) and its derivation is repeated 7 times in Surah *Yunus* [10]: 22, *Hud* [11]: 43, *Al-Kahf* [18]: 99, *Hud* [11]: 42, *Lukman* [31]: 32 and *Al-Nur* [24]: 40 which means اج البحر (moving sea water) which means the sea water is up and down, lau is used in the word اج القوم (group movement) which means they are in dispute over their affairs and problems, then the word اج الحق (movement from the right). In the Qur'an it refers to two meanings, namely the movement of sea water in the letters *Yunus Lukman* [31]: 32 and *Al-Nur* [24]: 40, the second refers to the movement carried out by a group in the letter *Al-Kahf* [18]: 99 which refers to Gog and Magog.

Second, sea waves in the Qur'an can be proven in scientific studies that waves are vibrations that propagate in sea water with several layers that cause waves. There is an *I'jaz* al-Qur'an in scientific evidence, namely the movement of the wind, that the Qur'an explains that the wind is an important part of the formation of waves where there is a wind suitable for sailing or a wind that brings disaster. This research also revealed that the disaster that befell Noah with a big flood wave was a sea wave due to the influence of the wind, namely a very powerful typhoon. Also explaining the difference in the disclosure of the Qur'an with the use of *kaldzulah* (كالظلال) and *kajjibal* (كالجبال), the waves that come in the form of *kalzulah* are in the sea and the waves are in various cardinal directions. As for *kajjibal*, it is waves that rise and peak until they are like mountains coming from the sea to the land, and refers to destruction. Another scientific cue is the existence of internal waves, namely ocean waves that are inside which can be proven scientifically. Third, the benefits of ocean waves in terms of the Qur'an and scientific are in terms of *aqidah* as the foundation of faith to unite Allah and prove the miracles of the Qur'an, while in terms of benefits for living beings, maintaining the stability of the world's temperature and climate, gas exchange occurs, increases the adaptability and diversity of living things, helps the formation and maintenance of beaches and for humans including seawater power plants.

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