Seawaves in the Qur’anic Perspective

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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 seawaves. In the Qur’an, the concept of seawaves is mentioned to indicate negative connotations as destructive waves that are extremely terrifying. The research results show that: first, the term of seawaves is used in the Qur’an to refer to the movement of water up and down, which is used in the term of seawaves (pergerakan kelompok) that refers to the movement of a group. Second, seawaves in the Qur’an can be proven in scientific research that seawaves are vibrations that propagate on the surface of the sea with several layers that form waves, the effect of wind as a source of waves, and the presence of internal waves (seawaves inside). These terms have the potential to affect humans and their environment.

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

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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 (اﻟْﻣَﻮْجُ) 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 اﻟْبَﺣْرِ (moving sea water) which means water the sea up and down, then used in the word اﺟ اﻟْقُوْمِ (group movement) which means they are in dispute over their affairs and problems, then the word اﺟ اﻟْمَﻮْجُ (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 i'jaz (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 (اﻻَّمَوْجَةُ) which means waves.

The word al-mauj (اﻟْمَوْجُ) and its derivations are mentioned in the Qur'an 7 times in 6 verses in the Qur'an (Baqj, 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 (اﻟْمَوْجُ ﺍﻟْأَلْﺟِبَاءُ) 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 sinusoid curve.

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. 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 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 (وموج) with tasrif (واضع) (ماوج) (ماوج) means moving, the meaning of moving which shows waves is the word (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 (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (ماوج) (mauj, 2003, p. 75).


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:

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

*Figure 1. Thematic Derivation of Verses on Wave*
The table shows that the word *ism* has two forms, namely ﺷوري and، 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 isim *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:

<table>
<thead>
<tr>
<th>No</th>
<th>Words</th>
<th>Verses</th>
<th>Aspects</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ﺷوري</td>
<td><em>Yunus</em> [10]: 22</td>
<td>Aqidah</td>
<td>There are ocean waves that make people fear and remember Allah</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Stories</td>
<td>Describes all humans who sail on the sea</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Scientific Cues</td>
<td>There is a shipping process by looking at natural conditions</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Hud</em> [11]: 43</td>
<td>Aqidah</td>
<td>God who helps all human life</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Noah’s Story</td>
<td>The son of the prophet Noah ran to the mountains thinking that the waves of the sea would not reach the mountains</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Scientific Cues</td>
<td>Ocean waves are like mountains</td>
</tr>
<tr>
<td>2</td>
<td>ﺷوري</td>
<td><em>Hud</em> [11]: 42</td>
<td>Aqidah</td>
<td>God’s help</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Stories</td>
<td>Refers to the story of the prophet Noah who survived the disaster</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Ocean waves scientific cues</td>
<td>The salvation of the prophet Noah and his followers because the ship he was riding was floating</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Lukman</em> [31]: 32</td>
<td>Aqidah</td>
<td>God’s help</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Stories</td>
<td>The story of Noah and his followers when they survived the disaster</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Scientific Signs of Ocean Waves and Faith</td>
<td>Shows sea waves like mountains</td>
</tr>
<tr>
<td></td>
<td></td>
<td><em>Al-Nur</em> [24]: 40</td>
<td>Aqidah</td>
<td>Layered waves are like the actions of unbelievers whose hearts are closed</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Stories</td>
<td>Refers to people whose hearts are dark and do not believe in Allah</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Ocean waves scientific cues</td>
<td>Layered ocean waves</td>
</tr>
</tbody>
</table>
Makiyyah and Maddaniyyah

The concept of Makiyyah and Maddaniyyah 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 Makiyyah; after the Hijrah, it was called Maddaniyyah. So the Makiyyah verses are all the letters or verses sent down (nuzul) in Mecca and surrounding areas. Meanwhile, Maddaniyyah 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 Zarqaniy, 1998, p. 193; Muhammad bin Muhammad Abu Syuhbah, 1992, p. 199).

The verses regarding waves can be classified into two: Makiyyah and Maddaniyyah. Like the table below:

<table>
<thead>
<tr>
<th>No</th>
<th>words</th>
<th>verses</th>
<th>Order of the Mushaf</th>
<th>Order of the drop surah</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>موج</td>
<td>Yunus[10]:22</td>
<td>10</td>
<td>51</td>
<td>Makiyyah</td>
</tr>
<tr>
<td>2</td>
<td>موج</td>
<td>Hud[11]:43 dan 43</td>
<td>11</td>
<td>52</td>
<td>Makiyyah</td>
</tr>
<tr>
<td>3</td>
<td>موج</td>
<td>Hud[11]:42</td>
<td>11</td>
<td>52</td>
<td>Makiyyah</td>
</tr>
<tr>
<td>4</td>
<td>موج</td>
<td>Al-Kahfi[18]:99</td>
<td>18</td>
<td>69</td>
<td>Maddaniyyah</td>
</tr>
<tr>
<td>5</td>
<td>موج</td>
<td>Lukman[31]:32</td>
<td>31</td>
<td>57</td>
<td>Maddaniyyah</td>
</tr>
<tr>
<td>6</td>
<td>موج</td>
<td>Al-Nur[24]:40</td>
<td>24</td>
<td>102</td>
<td>Maddaniyyah</td>
</tr>
</tbody>
</table>

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 آمنة and انتقال meaning harmony and closeness (Salim, 2006, p. 39). The term munasabah has a close meaning with mushakalah (مشكالة) and muraqabah (مراقبة) means similar and close together (Al-Zarkasyi & Allah, n.d., pp. 35–36). In addition, munasabah close to al-Nasibi (النسبي) means close and related (القرب المتصول). 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 Makiyyah and Maddaniyyah verses of the Qur'an. Makiyyah verses on Mauj pronunciation, in Yunus[10]:22, Hud[11]:42 and 43, Hud[11]:42, Al-Kahfi[18]:99, Lukman[31]:32 shows that faith in the makiyyah 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:
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 yamju (يـِمَوِج) which is fi'il mudari from the word Mauj (مـِوِج):

وَتَرَكْنَاهُمْ بِعَضْهُمْ يُوْمَاءُ يِمَوِجُّ بِعَضٍ

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

The word of يومند 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:

هوَ الَّذِي يَسَيِّرُكُمْ فِي الْجَبَالِ وَالْبَحْرِ حَيثَ إِذَا كَتَبَاهُمْ فِي الْفَلَكِ وَجَرَيْنَ بِهِمْ بِرَيْحٍ طَيِّبٍ وَفَرَحاً بِمَا جَاءَتَهُمْ رِيْحٌ عَاصِفٍ وَجَادَهُمْ

"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:

وَإِذَا غَضَبَهُمْ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ سَحَابٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَاهُ يُكَبِّرُ بِذَا ذِٰلِكَ...

"...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:

بَعْضُهَا مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ سَحَابٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَاهُ يُكَبِّرُ بِذَا ذِٰلِكَ...

"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:
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:

"He 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 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:

"and waves from all directions hit him"
The arrival of a wave with the pronunciation of ماوج (موج) 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-Hasan Muqa’til bin Sulaiman bin Bashir 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 ماوج (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:

وَ하셨ُ ذَٰلِكَ لَا ظَهُرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِيْنَ دَيْنًا (26) إِنَّذَٰلَذَٰلِكَ يُضِلُّوْنَ عَلَى دَارِكَانَكَانِ (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-Hasan Muqa’til 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 فاجير (فاجيرًا) literally means inclined to turn away from the truth. So that the truth will be twisted with evil (Abu Muhammad Maki bin Abi Talib Hamush bin Muhammad bin Mukhtar al-Qashir al-Quyunli 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:

هوَ الْذَّٰلِيِّ يُسَيَّرُكُمْ فِي الْأَرْضِ وَالْبَحْرِ حَيثَ إِذَا كَنْتُمْ فِي الْفُلْكِ وَجَرَائِينَ بِهِمْ بِرِيْحٍ طَيٍّبَةٍ وَفَرَحُوا بِهِ جَاءَتْهَا رِيْحُ طَيٍّبَةٍ فَرَحُوا بِهِ جَاءَهُمُ اﻟْمَﻮْجُ ﻣِنْ ﻛُﻞَ ْمَكاَنٍ وَظَنُّوا أَنُّهُمْ أُحِيَّ

"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 (بريهم طيوي) i.e. not slow and not stormy, when these conditions suitable for sailing, the Qur'an describes with joy , but when a storm comes which also means destroyed. According to al-Sa’rawi that the Qur'anic expression of a good wind (رِيحٍ طَيٍِّبَةٍ) 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 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-Hasan Muqa’til bin Sulaiman bin Bashir al-Azdi al-Balkhi>, 1423, p. 234).

As the word of Allah :

وَهَجَاءَهُمُ اﻟْمَﻮْجُ ﻣِنْ ﻛُﻞَ ْمَكاَنٍ

"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 Muhamman 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 اللّلَجِيّ (in), according to al-Zamakhshari that the pronunciation means most of the sea water, which is deep. As His expression (Al-Zamakhshari, n.d., p. 32):

"... منسوب إلى اللّيج وهو معظم ماء البحر...

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.

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"... 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 لَجِيّ means ‘deep’. This gives an illustration that the darkness of the sea does not arise except at the bottom. The word لَجِيّ 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".

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 المَوْجُ (moving sea water) which means اُجِّ اُجِّ البحر (group movement) which means they are in dispute over their affairs and problems, then the word اُجِّ الحق (movement from the right). In the Qur'an it refers to two meanings, namely the movement of sea water in the letters أصحى [10]: 22, Hud [11]: 43, Al-Kahfi [18]: 99, Hud [11]: 42, Lukman [31]: 32 and Al-Nur [24]: 40 which means اُجِّ البحر (moving sea water) which means the sea water is up and down, lau is used in the word اُجِّ الفَّوْقَم (group movement) which means they are in dispute over their affairs and problems, then the word اُجِّ الحق (movement from the right). In the Qur'an it refers to two meanings, namely the movement of sea water in the letters أصحى [31]: 32 and Al-Nur [24]: 40, the second refers to the movement carried out by a group in the letter Al-Kahfi [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 kalalzulal (کالالظلال) and kaljibal, the waves that come in the form of kalzulal are in the sea and the waves are in various cardinal directions. As for kaljibal, 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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