



Variations of Lafaz Bahrun's Interpretation in the Al-Quran

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ABSTRACT

Some marine terms are words that are commonly used in scientific terms, especially in marine science. In Arabic and also as written in the Qur'an, the Arabian Sea is known as al-Bahr (البحر). In the oral dictionary ul a'rab lata, it is defined as a water poem with plenty of fresh and salt water. Most exegetes view lafaz (البحر) as the sea in general. In accordance with the field of each Mufasir, but of the many people who are most different lafaz (البحر) comes from among the Sufi mufasir they view lafaz (البحر) differently. There are variations in the interpretation of lafaz (البحر) according to the field or scientific background of the mufasir. Therefore, the author tries to reveal and examine how the variations in the interpretation of lafaz (البحر) that have been mentioned in the Qur'an. To achieve the purpose of this research, the author uses a literature study, namely using books of interpretation related to the discussion, such as the book of Al-āyātul Kauniyyah fil Qur'ānīl Karīm, Tafsir Al-Muniir, Tafsir Haqaiqu, Tafsir As-Sulami and other books of interpretation to be used as primary sources and books written by others as secondary sources. In the end, it is framed with the Charles Sanders Peirce Semiotic method. The results of his research, in interpreting lafaz Bahrun, several mufasir have diverse opinions: first, mufasir who are characterized by fiqh, in interpreting lafaz bahrun, they only interpret it in general, they argue that lafaz bahrun in several verses that have been mentioned only means the sea, some refer to the Red Sea (Al-Baqarah: 50), while lafaz bahrun in the form of mutsana (Bahrain) he interprets with two salty and fresh seas that meet each other. While lafaz bahrun in the form of jama' is only interpreted with a vast ocean. Secondly, the mufasirs with science style interpret lafaz bahrun, they interpret it in detail in terms of modern science because the sea is one part of science, because many scientific events occur in the ocean. Some examples are when interpreting lafaz bahrun with the abode of creatures unknown to humans (al-an'am: 59), some also interpret it with one of the hydrothermal processes (At-Thur: 6) then when interpreting lafaz bahrun in the form of mutsana (Bahrain) what is meant is that the salty sea meets the fresh river flow at the estuary. Third, Mufasir has a Sufi style, we know that Sufis usually see a lafaz with what is implied not what is explicit, so they are more focused on what is behind the meaning, some lafaz bahrun (ocean) which overlaps with lafaz barr (land) is interpreted with the human heart, while lafaz bahrun in the form of mutsana (Bahraini) is interpreted with a ma'rifah heart. Then lafaz bahrun in the form of mutsana (bahraini) is interpreted as ma'rifah of the heart and nakirah (Al-Furqan: 53), and finally lafaz bahrun in the plural form is hell (At-Takwir: 6).

ABSTRAK

Beberapa istilah kelautan adalah kata-kata yang umumnya digunakan dalam istilah ilmiah, terutama dalam ilmu kelautan. Dalam bahasa Arab dan juga seperti yang tertulis di dalam Al Qur'an, Laut Arab dikenal dengan nama al-Bahr (البحر). Dalam kamus lisan ul a'rab lata, ini didefinisikan sebagai puisi air dengan banyak air tawar dan air asin. Sebagian besar ahli tafsir memandang lafaz (البحر) sebagai laut secara umum. Sesuai dengan bidang masing-masing Mufasir, namun dari sekian banyak orang yang paling berbeda lafaz

(البحر) berasal dari kalangan mufasir sufi mereka memandang lafaz (البحر) secara berbeda. Penafsiran lafaz (البحر) terdapat variasi penafsiran lafaz tersebut sesuai dengan bidang atau latar belakang keilmuan mufasir. Oleh karena itu, penulis mencoba mengungkap dan meneliti bagaimana variasi penafsiran lafaz (البحر) yang telah disebutkan di dalam al-Qur'an. Untuk mencapai tujuan penelitian ini, penulis menggunakan studi kepustakaan yaitu menggunakan kitab-kitab tafsir yang berkaitan dengan pembahasan, misalnya kitab Al-āyātul Kauniyyah fil Qur'ānil Karīm, Tafsir Al-Muniir, Tafsir Haqaiqu, Tafsir As-Sulami dan kitab-kitab tafsir lainnya. Untuk dijadikan sumber primer dan kitab-kitab yang ditulis oleh orang lain sebagai sumber sekunder. Pada akhirnya dibingkai dengan metode Semiotika Charles Sanders Peirce. Hasil dari penelitiannya, dalam menafsirkan lafaz Bahrūn, beberapa mufasir memiliki pendapat yang beragam: pertama, mufasir yang bercorak fiqh, dalam menafsirkan lafaz bahrūn, mereka hanya menafsirkannya secara umum, Mereka berpendapat bahwa lafaz bahrūn dalam beberapa ayat yang telah disebutkan hanya bermakna lautan saja, ada juga yang merujuk pada Laut Merah (Al-Baqarah: 50), sedangkan lafaz bahrūn yang berbentuk mutsana (Bahrain) beliau mengartikan dengan dua lautan yang asin dan tawar yang saling bertemu. Sedangkan lafaz bahrūn dalam bentuk jama' hanya ditafsirkan dengan lautan yang luas. Kedua, mufasir dengan corak Sains menafsirkan lafaz bahrūn, mereka menafsirkannya secara rinci dari segi ilmu pengetahuan modern karena laut merupakan salah satu bagian dari ilmu pengetahuan, karena banyak peristiwa ilmiah yang terjadi di lautan. Beberapa contohnya adalah ketika menafsirkan lafaz bahrūn dengan tempat tinggal makhluk yang tidak diketahui oleh manusia (al-an'am: 59), ada juga yang menafsirkan dengan salah satu proses hidrotermal (At-Thur: 6) kemudian ketika menafsirkan lafaz bahrūn dalam bentuk mutsana (Bahrain) yang dimaksud adalah laut yang asin bertemu dengan aliran sungai yang tawar di muara. Ketiga, Mufasir memiliki corak sufi, kita tahu bahwa para sufi biasanya melihat sebuah lafaz dengan apa yang tersirat bukan apa yang tersurat, sehingga mereka lebih terfokus pada apa yang ada dibalik makna tersebut, beberapa lafaz bahrūn (lautan) yang berimpit dengan lafaz barr (daratan) dimaknai dengan hati manusia, sedangkan lafaz bahrūn yang berbentuk mutsana (bahraini) dimaknai dengan hati yang ma'rifah. Kemudian lafaz bahrūn dalam bentuk mutsana (bahraini) dimaknai sebagai ma'rifah hati dan nakirah (Al-Furqan: 53), dan yang terakhir lafaz bahrūn dalam bentuk jamak yaitu neraka (At-Takwir: 6).

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1. INTRODUCTION

According to the Big Indonesian Dictionary, what is meant by the sea is a collection of salty water (in salty and abundant levels) that inundates and divides land over continents or islands (KBBI, 2018). So from the explanation above, it can be concluded that what is meant by the sea is a very wide and deep place that is inundated or filled with salt water. In essence all the seas on the entire surface of the earth there is only one ocean because all seas are interconnected with each other. But the ocean water is not only silent and settles, but moves and circulates and moves from one ocean to another (K. Ahmad & Marardi, 2014; Hämeen-Anttila, 2017).

In Arabic known as *al-Bahr* (البحر), in the lisanul a'rab dictionary the word is interpreted as a collection of water that has a lot of fresh water and salt water, so named because of its breadth, and the water referred to here is salt water. (البحر) can also be interpreted with every great river. Azhari explained that what is meant by (البحر) is any river whose water is not broken, for example the Nile or other rivers that are fresh and large. While the ocean is wider than the rivers, the taste of the water will taste salty (Manzur, 2008). words *al-Bahr* (البحر) the word has three forms (أبحر، و وبحور، و وبحار) (Munawwir, 1997).

Then today also found the meeting of two seas that had shocked the community, which after further study has been stated in the Qur'an with Bahraini lafaz. The meeting of two seas, one salty and the other fresh, the authors get information, that this phenomenon occurs between the Mediterranean sea and the Atlantic ocean, both of which are fused but like there is a dividing wall (Thayyarah, 2014). As stated in surrah al-Furqan verse: 53

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ۝٥٣﴾

Meaning: "And it is He who let the two seas flow (side by side); this one is tasteless and fresh and the other is salty and bitter; and He made between them a wall and a barrier" (Q.S Al-Furqan: 53).

Some classical commentators also give an opinion on the meaning of Bahraini lafaz in the Qur'an which is stated in the Qur'an. According to ath-Thabariy, the meaning of Bahraini in Surah al-Furqan verse 53 is that what is desired from furat is very fresh water, it is said "this is very fresh water. While what is desired from milḥun ujāj is very salty and bitter. The category of fresh water is river and rain while salt water is ocean water. The meeting of fresh sea water with salty sea water. As salty sea water prevents changes in fresh water and prevents damage to its salinity levels (Suhaimi, 2019). So that the water in the pools doesn't mix with salty water, because all of you will never get drinking water when you need fresh water. (وَجَعَلَ بَيْنَهُمَا بَرْزَخًا) i.e. the boundary that prevents any one of the two from harming the other (وَحِجْرًا مَّحْجُورًا) make each one of them unlawful over the one beside it, that is, it is forbidden to change and destroy it (Ath-Thabari, 2010).

Furthermore, contemporary scholars of interpretation when interpreting the Qur'an, especially in the Kauniyyah verse, they explain in detail and bring it more to scientific studies. As stated by Zaghlul An-Najjar, one of the natural scientists and commentators, Zaghlul argues in his commentary book Al-āyātul Kauniyyah fil Qur'ānil Karīm that among the extraordinary phenomena that can be witnessed by experts today, namely the existence of a separator or barrier in the middle of two seas that differ in their properties both in terms of chemistry and the nature of the water. Like two salty seas that differ horizontally or vertically (al-Najjar, 2013). He said that the separator between the two seas is water, the water which separates the two waters that differ in nature, character, chemistry. Such barriers do not prevent the movement of marine organisms from a water mass to another adjacent water mass unless they are of varying quality and do not completely impede marine organisms.

From the opinions of some of these commentators, as far as the author has studied, it can be seen how the opinion of the commentators regarding the Bahraini lafaz in the Qur'an is still very general and contextual. and reviewed from the explanations of the commentators, many of the commentators only explained the meaning of Bahraini only limited to the meeting of two salty and fresh seas or what Bahraini meant was the meeting of fresh rivers and salty seas at the estuary. The others only explained about Bahraini's geographical location, such as the confluence of two seas in the Gibraltor strait as described above. However, here the author finds several commentators who have different interpretations of the meaning of Bahraini (Nuraini & Majid, 2021).

As-Sulami explains In connection with the meaning of the verse above, in verse 53 of the letter al-Furqān it is more firmly stated, as explained by al-Sulam, that there are two oceans with two different tastes and contradictions. As stated in the verse that one water is fresh, the other is bitter and salty. This symbolizes the position of two very different human hearts, namely the hearts of ma'rifah experts and the hearts of nakirah experts. The ma'rifah expert emits the light of guidance, while the nakirah expert gives darkness or covers it with ulumāt. Between the two there is a dividing heart, namely the hearts of the laity who have no knowledge that comes to them (al-Sulami, 2001). From this it can be concluded that As-Sulami made the Bahraini lafaz a symbol of the heart of the ma'rifah expert and also the day of the nakirah expert. As for the other interpretations that come from such an interpretation supported by Ibn 'Arab, the two oceans are left loose, in the sense that the sea of body (jism) and the sea of spirit created by Allah are in one totality of self. The sea of spirit water is fresh while the sea of water bodies is salty and bitter because it is mixed in one place. The separator that prevents the two is al-nafs al-hayawaniyah. Spirit and body are brought together in one place. In order to keep the two from mixing and influencing each other, God made a tool for the barrier, namely the animal soul.

From the opinions of the two commentators above, it can be seen that they both interpret or interpret Bahraini lafaz with different interpretations, some say that the Bahraini lafaz is a symbol of the physical soul and spirit, while As-Sulami said that it is a symbol of the hearts of ma'am experts. rifah and hearts of experts nakirah. From here the author has an assumption of what is contained behind the Bahraini lafaz. So here the author wants to explore other symbolic meanings of Bahraini lafaz in the Qur'an using a comparative interpretation method framed with an artistic approach.

2. RESEARCH METHOD

This research was conducted with a research study in the library or qualitative, so that this study is descriptive-analytical in a historical-philosophical sense. Data to trace the history of the development of Sufistic interpretations in Indonesia is then explored in order to obtain an interrelation of focus on matters related to the object of study (Silverman, 2015). The data collection process is done through a literature study (library research) on references that discuss the study of tafsir (Setia, 2021). After that, documentation and classification are carried out so that the substance is conceptualized and ends with the conclusion of examples or case studies, along with contradictory-comparative studies on each discussion.

3. RESULTS AND DISCUSSION

3.1. Overview of the sea

In the Big Indonesian Dictionary itself, what is meant by the sea is a collection of salty water (in salty and abundant levels) that inundates and divides land over continents or islands (KBBI, 2018). According to Mukhtar Umar Lafaz *bahrūn* are as follows: (أبحر : اسم ذات أو لفظ جمع من "بحر وتختص كلمة "بحار" بالدلالة على الكثيرة، والمراد (Umar, 2008) a place which is flooded or filled with very much water or a very large place filled with salty water. Muhammad Hasan also wrote in his book that what is meant by lafaz *bahrūn* is (والذين أرجحه أن العرب كانوا يستعملون لفظ البحر للشق العظيم المنبسط المملوء ماء يصدق في الملح أكثر (Jabal, 1923) a place that is filled or completely inundated by water where most of the water is salt water.

If translated into Arabic, the sea is known as lafaz (بحر) (ب - ح - ر) lafaz *baḥr* "Sea" (singular form) in the Qur'an referred to as many as 32 verses (There are 32 sea words in the writing forms *baḥra*, *baḥri*, and *baḥru* QS. al-Baqarah [2]: 50, 164, QS. al-Mā'idah [5]: 96; al-An'ām [6]: 59, 63, 97; QS. al-A'rāf [7]: 138, 163. QS. Yūnus [10]: 22, 90; Ibrāhīm [14]:32; al-Nahl [16]: 14, QS. al-Isrā' [17]: 66, 67, 70, QS. al-Kahf [18]: 61, 63, 63, 79, 109, QS. Ṭaha [20]: 77, QS. al-Hajj [22]: 65, QS. Al-Nūr [24]: 40, QS. al-Syūrā [26]: 63, QS. al-Naml [27]: 63, QS. al-Rūm [30]: 41, QS. Luqmān [31]: 27, 31, QS. al-Syūrā [42]: 32, al-Dukhān [44]: 24, QS al-Jāsiyah [45]: 12, QS. al-Tūr [52]: 6 and QS al-Raḥmān [55]: 24), while with mutsana (dual) writing such as lafaz *baḥrain* or *baḥrāni* "two seas" disebut as much as 5 verses (The words for the two seas or *Baḥraini* and *baḥrān* are found in 5 verses, namely: QS al-Kahf [18]: 60, al-Furqān [25]: 53, al-Naml [27]: 61, QS Fāṭir [35]: 12, QS. al-Raḥmān [55]: 19), when viewed in terms of the plural (plural) such as the pronunciation of *biḥar* repeated 2 times (The word sea in its plural form *abḥur* is mentioned once in QS. Luqmān [31]: 27 and *biḥār* in two verses, namely QS al-Takwīr [81]: 6 and QS al-Infīṭār [82]: 3) and *abḥûras* as much as 1 verse (Abdul-Baqiy, 1981).

3.2. Interpretation of Lafaz *Bahrūn* and its General Derivations

Lafaz *Baḥar* in the verses of the Qur'an is usually related to the greatness of Allah or to describe the power of Allah as stated in Surah Q.S An-Nahl 15:

وَأَلْفَىٰ فِي الْأَرْضِ رَوَاسِيًّ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ

"And He planted mountains on the earth that it may not shake with you, (and He created) rivers and roads that you may be guided."

This verse is a continuation of the previous verses in presenting evidences of guidance about the existence of Allah SWT and His oneness. The evidences mentioned here are the creation of plants and the four elements of nature (i.e. water, earth, fire, and air) under various conditions. As for water, it includes rain, sea, and rivers. While the earth element is understood from the word *al-Ardh* (earth). As for the element of fire or heat, it can be understood from the word *ash-Shams* (sun). While air is an element that is a basic need for human, animal and plant life. Air is also a means of propulsion of the ark in the ocean (Abdul-Baqiy, 1981). Quraish Shihab also explained that it was He who subdued the seas to serve your interests. You can catch fish and eat the fresh meat. From there you can also take out gems and pearls as jewelry that you wear (Shihab, 2017).

However, this is different from the assumption for Sufi experts, for them the terms *barr* and *baḥr* in the Qur'an include symbolic language, which is aimed at human servants. This shows that the more humans understand the language of symbols, the higher the sense and logic. In the following, the two terms will be reviewed in the interpretation of *isyāri*. One of the interpretations can be seen in Q.S Al-Isra verse 70 which states about the glory of Adam's children and grandchildren:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

“And indeed We have honored the children of Adam, We have taken them on land and sea, We have given them sustenance from good things and We have favored them with a perfect surplus over most of the creatures We have created.”

The two words in the verse above show that the terms *barr* (land) and *baḥr* (ocean) are mentioned together. This is land as it is known as a dry earth, while the ocean is an earth flowing with water. When absorbed, the two words are only the surface or outer part that distinguishes the cause, in essence it is a unity that cannot be separated. Al-Sulam in his commentary states the understanding of the verse above, that *barr* is self (النفس) and *baḥr* as heart (القلب). Whoever is carried on himself, then he has been honored with a light that strengthens him. Who does not have a strong light and there is only incomplete light, then destruction will come to him (al-Sulam, 2001). Noble humans are those whose souls are preserved or guided by Allah. The soul of a person who believes in being in the grip of Allah, will always be monitored and controlled for all his actions.

3.3. The interpretation of Lafaz Bahr and its derivation according to fiqh scholars

some fiqh scholars when interpreting Lafaz Bahrun, most of them only provide general interpretations, it is based on their scientific field that focuses on law, and sometimes they also take the wisdom and fiqh of life from the verse. such as when interpreting surah al-Baqarah verse 164:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

“Surely in the creation of the heavens and the earth, the alternation of night and day, the ships that sail the seas carrying what is useful for mankind, and what Allah sends down from the heavens in the form of water, and with it He gives life to the earth after it is dead (dry) and He scatters on the earth all kinds of animals, and the winds and the clouds that are controlled between the heavens and the earth; indeed (there are) signs (of the oneness and greatness of Allah) for those who think.”

In that verse, Wahbah Zuhaili says that al-Baqarah verse 164 has a relationship with the previous verse. In the previous verse it was explained about the condition of the disbelievers who disobeyed Allah's verses, the condition of those who hide the verses, and their punishment by being kept away from Allah's mercy and eternally in hell. So in verse 164 Allah intends to treat liver diseases experienced by unbelievers, namely by proving the Oneness of Allah by exposing the power of Allah on earth and in the sky (Az-Zuhaili, 2013b).

“And the ark that sails on the sea brings what is useful for humans” the purpose of this verse, in the act of Allah conquering the seas through the movement of the ark from one side to the other is for the sake of human livelihoods and the benefit of the season (Rifa'i & Nasib, 2012). Wahbah Zuhaili also wrote in his commentary that Allah made it easy for humans to travel and transport trade goods and heavy objects between countries by sailing ships, apple ships, and atomic-powered ships capable of carrying hundreds of thousands of tons and playing a vital role in a disaster situation. and war. The evidence for the oneness of God is seen when it is examined how it is made, its content, and its design, for example knowledge of the nature of water, the law of mass of matter, and the nature of air, steam, and electricity. It is known only to specialist scientists who discover these potentials and control them for the benefit of mankind. Ships are part of Allah's creation, Who organizes systems in this world and whose nature encompasses everything (Az-Zuhaili, 2013b).

The Qur'an reveals the various benefits of the sea in a succinct way in the word meaning: it is beneficial for humans in their travel, trade, and transportation from one area to another for various purposes, so that they can exchange products and industrial products, materials food, various kinds of clothes, medicine, and so on. Allah also sends rain from the sky to revive the earth after its death, and also to give favors to humans and animals, because water is the source of life. in the ocean or used as a means of transportation for humans.

One of the interpretations associated with the wisdom and fiqh of life, when interpreting the letter At-Takwir verse 6:

وَإِذَا الْبِحَارُ سُجِّرَتْ

“And when the sea is made to overflow.”

If you look at the meaning (سُجِّرَتْ) overflow which it will become a fire that burns with volcanoes and also earthquakes. Wahbah Zuhaili explained that verse 6 in the letter At-Takwir is one of the verses that describes the characteristics and events that are big and terrible that will occur on the last day or the Day of Resurrection.

The explanation of the interpretation of the Surah At-Takwir verses 4-6 is, If the pregnant camels in which there are children and it is the most expensive and noble property among the Arabs are left without a shepherd because of the greatness of the case and the magnitude of the riots in the world. that day. And if the wild animals

that creep, other than humans, are resurrected so that they can reciprocate one another. It is said to collect it by killing and destroying it. And when the ocean is lit with volcanoes and earthquakes so that it becomes a blazing fire after everything is abundant and becomes one, as Allah says in Surah Al-Infitar verse 3 and also Q.S At-Thur verse 6. At that time, the sea and the earth became one in a very hot and burning state (Az-Zuhaili, 2013a), it can be seen from the interpretation above that the meaning of the word bihar in the verse is all the oceans on earth. Because this is associated with a major event or event that will occur on the Day of Judgment, all the oceans and land on earth will be destroyed and become one and in a very hot state the sea water also overflows with very hot air. Then from the explanation above it can be concluded that what is meant by lafaz bahrun in the verse is one of the major events that will occur on the Day of Judgment later where the sea water will overflow and turn hot. Not only that when there is a natural phenomenon about the meeting of two oceans which has been stated in the Koran, fiqh scholars also only give general interpretations, because this phenomenon is related to modern science which is not their domain. one of them when interpreting the letter An-Naml verse: 61.

Meaning in terms of mufradat lughawiyah (الْبَحْرَيْنِ) between the tasteless and the salty one does not mix with the other, (حَاجِرًا) separator between two sides. Quraish Shihab explained that the meaning of the verse Ask them, "Who made the earth flat and suitable as a place to live? Who also flowed rivers in the middle, who created mountains that made the earth firm and not inclined? Who made the separation between salty sea water and fresh water so that they do not get mixed up? There is no god with Allah. Only He is the Creator. However, most of the people do not want to take advantage of science actually as if they were not knowledgeable (Shihab, 2002).

According to Wahbah, the verse above relates to the earth. Is worshiping idols that have no benefit and harm better or worshiping the One who created the earth as a habitat for humans and others? it does not shake and move its inhabitants. He made in them fresh and good rivers for watering people, animals and plants. He also created in it strong mountains towering, anchoring the earth and making it firm so as not to shake you.

(رَوَاسِيٍّ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِرًا) He also makes a barrier between fresh water and salt water. That is something that prevents the waters from mixing, so that one does not damage the other. Also so that the purpose of the separation between the two remains realized (Az-Zuhaili, 2013b). Fresh and pure water for drinking humans, animals, plants, and fruits. Salt water in the ocean is a source of rain, also so that the air above it remains clean and pure, not damaged by the unpleasant odor that usually occurs in freshwater collections. (أَلَيْسَ مَعَ اللَّهِ إِلَهٌ آخَرٌ) (أَلَمْ تَرَ أَنَّا جَعَلْنَا الْفَلَاحَ وَالشَّرَافَ لِمَن يَشَاءُ اللَّهُ لِيُعْلَمَ أَنَّهُ لَمْ يَكُن لَّهُ آلٌ وَلَا كِبْرٌ) Was there a god other than Allah who did this and created these entities? In fact, most of the polytheists do not know the truth and want to follow it. They do not know the level of the majesty of God who deserves to be worshiped. A similar verse or explaining the tenantagn of two seas that have fresh and salty water is also stated in Q.S al-Furqan verse 53.

3.4. The interpretation of Lafaz Bahr and its derivation according to scientific scholars

Unlike the case with fiqh scholars, scientific commentators are not only focused on the wisdom behind the verse but also link lafaz bahrun with modern scientific knowledge that is developing at this time or with natural phenomena that occur on earth; for example when interpreting Surah An-Nur verse 40:

The verse above states that in pitch black sea conditions there are waves in layers. Seawater is not homogeneous because the density of seawater varies from the surface to the seabed. The density of seawater is a function of temperature, salinity, and pressure. Because temperature, salinity and pressure vary with depth, the density of seawater varies with depth. This causes the sea to become stratified or layered (Tim Penyusun Kemenag, 2013).

When viewed from the variation of temperature to depth, the sea is divided into three layers. First, a homogeneous layer or so-called mixed layer where the temperature is constant with depth. Second, the thermocline layer where the temperature decreases rapidly with depth. Third, the deep layer or deep layer where the temperature decreases slowly with depth. Based on the variation of salinity with depth, the sea can be divided into three layers. First, a homogeneous layer in which salinity is constant with depth. Second, the halocline layer (halocline layer) where salinity increases/decreases with depth. Third, the deep layer where salinity decreases slowly with depth (Kashim et al., 2019). From the point of view of the variation of density with depth, the ocean can be divided into three layers, namely a homogeneous layer where the density is constant with depth, a pycnocline layer where the density increases rapidly with depth, and an inner layer where the density decreases slowly with depth.

As for the other interpretation of Lafaz Bahrun, there is Surah Al-An'am verse 59. According to Ar-Razzi Allah mentions lafaz (الْبَيْتِ) because in essence humans first knew about the land because they lived on the land and witnessed several sights such as: cities, villages, deserts, mountains, hills, and various animals, plants, and minerals in the land. in it. The lafaz (الْبَحْرُ) is mentioned after that because of the lack of human knowledge of life

in the sea. This shows that the wonders of the oceans are generally more numerous, and the length and width are greater, and many other types of wonders will be found in it (Al-Razi & Ibnu Ali, 2000).

The seabed is not widely explored by humans. The place seemed to be a mystery. When you hear the word seabed, what you imagine is silence, darkness, and a tense atmosphere. Sure enough, it turns out that the seabed is a place to live for terrible animals. The majority of these animals are vicious predators. His body shape is so terrible that it makes goosebumps (Luhuringbudi et al., 2020). Here are some terrible sea animals that live on the seabed: Angerfish, Elephant Shark, Blackmouth cashark, Devil black sea, Frilled Sahark, Gulper eel, and exc. Not only that, there is also lafaz bahrun which is interpreted by a hydrothermal process, as stated in the letter at-thur verse 6. For most people, the contents of the verse above can only be justified by faith, especially when the verse was revealed. The nature of fire in general will be extinguished when doused by fire. It would be hard to imagine or very unreasonable if there was a fire that was submerged in water, if it was at the bottom of a deep ocean. However, along with advances in science and technology, it turns out that many hot locations are at the bottom of the oceans and oceans where the temperature is hotter than the average fire temperature found above the earth's surface.

The phenomenon of fire under the sea is inseparable from geological processes that involve the movement of tectonic plates on the earth's surface. In addition, the middle ridge of the oceans in various oceans coincides with plate boundaries, dynamic biological processes occur which are marked by the occurrence of volcanoes, earthquakes, including mineralization processes that are very beneficial for humans (Amri & Mohd, 2022).

In addition to the mid-ocean ridge, in some places there is also the formation of underwater volcanoes associated with the meeting of two plates. The interesting thing is that you can find underwater hydrothermal activity associated with the formation of sulfide minerals containing gold ore, copper, zinc and others. We can find phenomena like this in the eastern part of Indonesia, such as in the Banda Sea, the Maluku Sea, and the Sulawesi Sea (Tim Penyusun Kemenag, 2013).

Another interesting thing is the existence of life around hydrothermal activity. As is known at very deep water depths, sunlight cannot enter or cannot penetrate and the pressure is very high, hydrothermal vents can be found which become heat outlets that facilitate the presence of bacteria called archea. These bacteria have the ability to convert compounds into energy through the chemosynthesis process.

As for Lafaz Bahrun in the form of mutsana, some scientific commentators interpret it as the confluence of the sea and the river at the estuary, as stated in Surah Al-Furqan verse 53. Based on research, oceanographers have succeeded in uncovering the existence of a boundary between two oceans where the separator moves between the two oceans which is likened to the separator of two troops which has a function to maintain the characteristics of the water in accordance with the living things that live in their respective environments. Between the meeting of the two seas, there are layers of water that separate them, and function to maintain the unique characteristics of each ocean in terms of specific gravity, salt content, marine life, temperature, and the ability to dissolve oxygen (Tim Penyusun Kemenag, 2013).

According to Zaghul An-Najjar In Arabic, the word "Bahr" refers to rivers with fresh water, and seas with salt water. The rivers are designed to flood and fill the continents high above sea level, so that fresh water and sediment are brought. This is an ecosystem that Allah created on land and sea water specifically to irrigate the low land that is the ocean area, if these ecosystems are mixed there will be total destruction of the life forms in it (Al-Najjar, 2001).

The verse also explains the factors that control river activity in the downstream area of the boundary. between salt water and fresh water can be found in many estuaries (El Naggar, 2010). Because the estuary is where fresh water becomes salty. People have witnessed in this case water flowing into the sea and gradually losing its distinctive color and taste as the sea deepens (Ahmad, 2009).

Usually in the estuary area there is a lot of sediment resulting from the erosion process carried by river water. This causes the bottom level of the estuary to rise and often creates a very stressful environment for organisms, perhaps this is why the water thickness in them is so low, especially in the areas immediately after. estuary, which leads to making it higher than the riverbed level (Al-Najjar, 2001). Sometimes rivers flow or float on the sea surface, and this happens when some rivers have high water discharges, or when they are flooded due to the light mass of the river water (Tim Penyusun Kemenag, 2013). Because the density of fresh water (in/one gram/cm³) is less than the density of salt water (ranging from 1,026 to 1,028 grams/cm³). Therefore, freshwater rivers float on salt water, and because of waves, ocean currents, and tidal currents (Y. A.-H. Ahmad, 2009). This thin layer of salt water mixes with fresh water, and this mixing results in the presence of low salinity water (formed as a result of partial mixing of river fresh water with salty seawater), which separates them from the holistic nature of the ocean.

In the estuary, the water is divided into three: very fresh river water, very salty sea water, and brackish water (a mixture of seawater for salinity and fresh river water). This is what distinguishes fresh water from salt water. Both salt sea water and fresh river water have different natural and chemical properties that allow them to remain completely separate from each other. And Luka met their border at the mouth of the river. This is due to the isthmus or sediment retention. This sediment causes the river to flow into several branches, and the river water which contains the least mass of seawater, the water floats on the salty seawater and surrounds it at the edges, forming a water belt, changing the salinity to be higher. separate salty seawater from fresh and brackish river water.

From this it can be seen that the meaning of Bahraini lafaz listed in the verse, if studied from a scientific point of view, means salty sea water that meets fresh and fresh river water in the estuary, where between them there is a barzakh that separates either in the form of brackish or brackish water. self-formed sediment.

Not only that lafaz bahrun in the form of a congregation, there is also what is interpreted as a tsunami as stated in surah al-infithar verse 3: In this surah Allah says about the condition of the ocean which He has made overflowing. Perhaps this verse can be related to the occurrence of a tsunami which has a wave height of up to 35 meters. A tsunami is a long wave that is formed due to changes in the sea floor or changes in water bodies that occur suddenly and impulsively due to earthquakes, underwater volcanic eruptions, underwater avalanches, icefall, nuclear explosions, or the fall of a celestial body to the sea surface (Tim Penyusun Kemenag, 2013). The impact of the tsunami greatly affected coastal areas and caused many casualties, as happened in Aceh in 2014.

The tsunami hazard and the damage caused by a tsunami depend on the morphological conditions of the coast where the tsunami occurs. How far the tsunami can enter the coastal area also depends on the tides when the tsunami reaches the coast.

Lastly, the sea can also be interpreted as a global climate regulator as stated in surah at-takwir verse 6. The ocean and the atmosphere are interrelated systems. The ocean plays a role as a regulator of the global climate. The interaction between the ocean and the atmosphere that occurs at the equator of the Pacific Ocean is known as ENSO or el nino. What happens at the equator of the Indian Ocean is known as the Indian Ocean Dipole, known as (IOD). ENSO is the mode of inter-annual variability of the global climate system. Enso is related to the movement of warm water pools in the equatorial Pacific Ocean which has an impact on weather and climate locally and globally. There are two phenomena related to ENSO, namely el nino and la nina which are extreme conditions of the ENSO cycle (Tim Penyusun Kemenag, 2013). So it can be said that Lafaz Bahrun has a role as a global climate regulator or is a symbol of global climate regulators.

3.5. The interpretation of Lafaz Bahr and its derivation according to Sufi's scholars

The difference is that Sufi Mufasirs do not only focus on the literal meaning of a lafaz but usually Sufis focus more on discussing what is implied rather than explicitly or what is behind the lafaz, for example when interpreting lafaz bahrun Mufasir Sufis do not interpret or interpret as the sea but there are some of them who interpret it as a place of torment for disbelievers and oppressors like the Pharaohs. As stated in Surah al-Baqarah verse 50.

In this sura it is told about how Allah helped Prophet Moses and his people who were being chased by Pharaoh and also his army, Allah helped Prophet Musa by giving orders to Prophet Moses to strike his stick on the ground so that the sea was split into two parts so that Prophet Musa and his kuam could walk between them and then Allah drowned Pharaoh and his people in the middle of the ocean. Allah drowned them because of their unbelief and their disapproval of the teachings of the Prophet Moses and the reward to Pharaoh as well because they had claimed to be God. So Allah made the sea a place to punish them by being drowned because drowning in the sea is one of the most painful torments. So the meaning of lafaz bahrun here can be concluded as a place of punishment for Pharaoh and his followers because they have partnered with Allah (Al-Alusi, 1977). (جعله الله تعالى نكالاً لمن ادعى الربوبية وقال أنا ربكم الأعلى وعلى قدر الذنب يكون العقاب. ويناسب دعوى الربوبية، والاعتلاء انحطاط المدعى وتغييبه في قعر الماء،

Another example is found in surah al-an'am verse 59, in that verse some Sufi commentators interpret lafaz bahrun as heart. In this verse it is also explained (وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ) that Allah knows (the keys of all the unseen) the treasures of the unseen knowledge or the paths that lead to knowledge of it (no one knows it except He Himself) it can be said that it is a cupboard full of isyarah which only Allah knows. (وَيَعْلَمُ مَا فِي الْبَيْرِ وَالْبَحْرِ) The meaning of the lafaz is that Allah knows what is in humans from various desires and the like. Allah also knows what is in the human heart from all kinds of Pearls of judgment and knowledge (Al-Alusy, n.d.). From this it can be concluded that God Almighty knows all kinds of things that are unseen or things that cannot be seen by the eye such as the human heart and also the human soul. (ألوان الشهوات ومراتبها وَالْبَحْرُ أي بحر القلوب من لألىء الحكم ومرجان العرفان).

If we examine further when the lafaz bahrun is paired with the antonym of lafaz, namely lafaz birrun, some Sufi commentators interpret it as soul and heart. Soul (birrun) and heart (bahrun), as stated in Surah Ar-Rum verse 41:

Al-barr and *al-bahr* in the verse above is often associated with disasters that occur in the surrounding environment, such as floods, earthquakes, landslides and so on. According to al-Sulam's interpretation, the barr in question is the self (النفس) while bahr means heart (القلب). He explained that self-destruction is closely related to liver damage. Whoever does not try to improve his heart like contemplation (evaluation of the heart's actions) or murāqabah and improve himself like taking something lawful and behave in a commendable way, the damage promised by the verse will certainly befall him. The damage that occurs will cover the outer and inner aspects (al-Sulami, 2001, p. 126). If the actions that are prohibited by religion are still carried out, based on the meaning of this verse, then bad consequences will befall the perpetrators. (البر والنفوس والبحر القلب. وفساد النفس متعلق بفساد القلب. فمن لم يعمل في الإصلاح قلبه بالتفكير والمراقبة وفي الإصلاح نفسه بأكل الحلال ولزوم الأدب ظهر الفساد في ظاهره وبطنيه)

The next explanation, put forward by al-Sulam that *al-barr* can also be understood as a member of the body while *al-bahr* as the inner heart (al-Sulami, 2001). The human self which includes both physical and spiritual must always be maintained so as not to fall into sinful acts. Either abstract sin or outward sin. Both contribute to damage physically or spiritually. In accordance with the verse above, the calamities faced such as anxiety, restlessness of the soul are caused by one's own actions. Likewise, dealing with various physical illnesses can be contributed by behavior that violates religious rules. In this case, the Prophet stated that the illness had two implications for the sufferer, namely it would reduce sin and increase the degree of faith. Including the slightest illness, it will have a positive impact on humans. If a person is just doing istigfar when he feels sick, then it has raised his rank in the sight of Allah.

Another example is also listed in Surah Al-Isra verse 70, The two words in the verse above show that the terms bar (land) and bahr (ocean) are mentioned simultaneously. This is land as it is known as a dry earth, while the ocean is an earth flowing with water. When absorbed, the two words are only the surface or outer part that distinguishes the cause, in essence it is a unity that cannot be separated. here the Sufis equate themselves or the human body like dry land which can be seen directly whatever is on the ground by the naked eye, while the ocean is likened to the human heart which is closed and cannot be seen with the naked eye. it's the same thing as the ocean where the contents in the ocean will be seen if we dive into it.

Al-Sulami in his commentary states the understanding of the verse above, that *barr* is self (النفس) and *bahr* as heart (القلب). Whoever is carried on himself, then he has been honored with a light that strengthens him. Who does not have a strong light and there is only incomplete light, then destruction will come to him (al-Sulami, 2001). Noble humans are those whose souls are preserved or guided by Allah. The soul of a person who believes in being in the grip of Allah, will always be monitored and controlled for all his actions.

Another understanding is explained by al-Sulami, *barr* is something that is real from the attributes, while *bahr* is something that is hidden from the facts. Regarding this verse, Ibn 'Arab emphasized that the highest human glory lies in the achievement of ma'rifah (position). Allah will make it easy for him the necessities of life in this world and the hereafter (Ibn Arabi, 2001). This shows God's protection of humans from the aspect of reflection of their qualities or those that are still buried in the heart. This is according to the hadith narrated by Imam Bukhari, namely:

Meaning: "Indeed Nauf al-Bakali thinks that Moses is not Mūsā Bani Isrā'il, but another Mūsā." Ibn Abbās then said, "The enemy of Allah is lying, indeed Ubay bin Ka'b has told us from the Prophet allallahu 'alaihi wasallam. wasallam: "Mūsā the Prophet of Allah stood before the Bani Isrā'il giving a sermon, then he was asked: "Who is the most intelligent person?, Mūsā replied: "I am". So Allah the Exalted reproached him because he was not given knowledge of it. Then Allah Ta'ala revealed to him: "There is a servant among My servants who lives at the confluence of the two seas who is smarter than you." Then Mūsā said: O Lord, how can I meet him", then it was said to him: "Bring the fish in basket, if later you lose the fish then that is the clue". Then Mūsā set out with his servant named Yusya 'bin Nun, and both of them brought the fish and put their heads on the rock and slept. Then the fish came out of the basket, g (then the fish jumped to take its way into the sea) (Q.s Al Kahf 61). This incident surprised Moses and his disciples, so the two of them continued the rest of the night and day of their journey. Until one morning Mūsā said to his servant, (Bring here our food, in fact we have felt tired because of our journey) (Q.s Al Kahf: 62). Mūsā feels no fatigue except after arriving at the destination as instructed. So his student said to him: (Did you know when we were looking for shelter in the rock?, Indeed, I forgot to tell about the fish. And it is not the devil who forgot me except the devil) (Q.s Al Kahf: 63). Mūsā then said: "(That is the place we are looking for. Then the two of them returned to their original footsteps)" (Q.s Al Kahf: 64). When they arrived at the rock, they found a man wearing a wide garment, and Misa greeted him. Khidir then said, "How is the greeting at your place?", Mūs replied, "I am Moses", ... etc.

The Prophet sallallahu 'alaihi wasallam said: "May Allah have mercy on Mūsa. We really hope that if Mūsa can be patient so there will be many stories that we can hear about both of them." (HR. Bukhari) (Al-Bukhari, 2001).

From the interpretation above, it can be seen again that the Sufis make lafaz bahr as a symbol of the heart, because lafaz bahr is side by side with lafaz barr where lafaz barr itself is symbolized by self or nafs. According to the opinion of researcher As-Sulamī, it can be said that barr is something that is real from the same properties as land properties that are clearly visible with the eye. while baḥr is something that is hidden from the facts, the same is the case with the ocean where the ocean is dark especially if it is further to the bottom of the ocean it will not be transparent or not visible at all (Ghinaurrahil et al., 2021).

from some examples of interpretation above, some Sufi commentators interpret lafaz bahrun with a human heart or a servant. So when interpreting Lafaz Bahrun in the form of Mutsana (Bahraini) the Sufis do not interpret two seas meeting each other but interpret other things related to the human heart, such as the example stated in Surah Al-Furqan verse 53. Sufi Mufasir interprets Lafaz Bahrain with the heart of the *ma'rifah* and the heart of the *nakirah*.

As we have seen that in general the verse describes the meeting of two oceans where the two do not mix and each other has different characteristics. al-Sulamī, explained that the meaning of the Bahraini lafaz in the verse is not only fixated on the meeting of the two oceans but shows the position of two very different human hearts, namely the hearts of the *ma'rifah* experts and the hearts of the *nakirah* experts. The *ma'rifah* expert emits the light of guidance, while the *nakirah* expert gives darkness or covers it with *ulumāt*. Between the two there is a dividing heart, namely the hearts of the laity who have no knowledge that comes to them (al-Sulamī, 2001).

“تلاطمت الصفاتان فاتلاقيا في قلوب الخلق، وقلوب أهل المعرفة منورة بأنوار الهداية وضيئة بضياء الإقبال، وقلوب أهل النكرة مظلمة بظلمات المخالفة ومعرضة عن سنن التوفيق وبينهما قلوب العامة ليس لها علم بما يرد عليها، ما يصدر منها ليس معها خطاب، ولا لها جواب. وقال بعض السلف: قلوب الأبرار تغلى بالبر وقلوب الفجار تغلى بالفجور.”

This is where the broad human freedom to choose by managing the heart to remain stable in the *ma'rifah* position. Allah will let the heart process according to human will as water flows. To fill the heart with *ma'rifah* must be nurtured with knowledge. This interpretation is supported by Ibn 'Arab, the two oceans are left loose, in the sense that the sea of body (*jism*) and the sea of spirit created by Allah are in one totality of self.

The sea of spirit water is fresh while the sea of water bodies is salty and bitter because it is mixed in one place. The separator that prevents the two is *al-nafs al-hayawaniyah* (Nuraini & Zulaiha, 2022). Spirit and body are brought together in one place. In order to keep the two from mixing and influencing each other, God made a tool for the barrier, namely the animal soul. For humans there is an *insaniyah* soul and an animal soul. The animal soul is the guardian between physical desires and spiritual desires. Spiritual desire is the soul of *ilāhiyah* (Ibn Arabi, 2001). In the world of Sufism, the divine soul must be continuously nurtured to always imitate the attributes of God so that it is imprinted in humans. In addition, the human self must be controlled so that it does not fall into the plant soul or body. The tendency of the human soul according to its nature must be oriented to the sea of spirit. That is worship as a support to always be in the divine soul.

The next example is found in surah an-naml verse 61, Surah An-Naml is about explaining parts of the earth's structure such as flowing rivers, mountains as balance (pegs) and the phenomenon of the meeting of two oceans or in Arabic better known as Bahraini lafaz. The Bahraini lafaz here is something that the Sufi groups think about to explore the meaning. One of the Sufi scholars al-Sulamī wrote in his commentary book *haqaiqu at-tafsir* that his interpretation was intended for activities between the time of remembrance (remembering Allah) and the time of *gāfil* (negligence in carrying out religious teachings). Furthermore, it is explained that whoever makes the heart a leader, guide (guardian) he gets a fixed position on his *ma'rifah* and makes the heart as a light in each self, then sets it with a bond (back) of *tawakkal*. Then decorated it with a sincere, confident and *mahabbah* light (al-Sulamī, 2001).

Bahrain is described as the heart (which varies), so here it can mean the qualities or functions of the heart such as giving light, trusting, feeling *ma'rifah*. Meanwhile for the depiction (symbol) of *النفس* self is land, land, earth. And the two seas represent the heart and the self (*nafs*). As for the barrier between the heart and the self so as not to waver or be closed with *ulumāt*, then reason is used as a separator. The human body was created from the ground, then the earth as a symbol of self, the symbol of the river as the tongue or the language used for thought and other senses (al-Sulamī, 2001). Allah made the earth a place of residence, gave the understanding of the body as a place for the heart to reside as an ocean. The sea in question has the desire and work of the heart which is often back and forth symbolized as two oceans, so reason is used as a neutralizer that limits the two.

One of their different interpretations is also found in lafaz bahrun with the form of *jama* 'which is stated in surah at-takwir verse 6. Alusi wrote in his commentary that the meaning of the verse was (البحارُ سُجِّرَتْ) is that the

fire that burns in the water is like being protected, it is also said that the sea is a cover or cover for the Hell of Hell, which is filled with fire that is used to punish until the salty and fresh sea mixes together, some say the fire is also used to punish the members of hell, but there are ahlul salaf who say that the meaning is the field of mahsyar (Al-Alusi, 1977). وَإِذَا الْبِحَارُ سُجِّرَتْ أَي أُحْمِيَتْ بِأَنْ تَغِيضَ مِيَاهُهَا وَتَظْهَرَ النَّارُ فِي مَكَانِهَا وَإِذَا وَرَدَ عَلَى مَا قِيلَ إِنَّ الْبِحَارَ غَطَاءَ جَهَنَّمَ، (أو ملئت بتفجير بعضها إلى بعض حتى يكون مالحتها وعذبتها بحرا واحدا من سجر التنور إذا ملأه بالحطب ليحميه، وقيل: ملئت نيرانا تضطرم لتعذيب أهل النار، وقيل: ملئت ترابا تسوية لها بأرض المحشر وليس له مستند أثر عن السلف)

The above interpretation is also strengthened by Surah Al-Infitar verse 3. Alusi also wrote in his book that the meaning of the verse was hell («فجرت» به مبنيا للفاعل بمعنى نبعت لزوال البرزخ من الفجور) (Al-Baghdadi, 2005).

4. CONCLUSIONS

In general, lafaz bahrun is an Arabic word which means ocean. In the Big Indonesian Dictionary itself, what is meant by the sea is a collection of salty water (in salty and abundant levels) that inundates and divides land over continents or islands. In the oral-a'rab lata dictionary, it is defined as a collection of water with a lot of fresh water and salt water, so named because of its breadth, and the water referred to here is salt water, the word (البحر) can also be interpreted with every large river. The bar "Sea" (singular form) pronunciation in the Qur'an is called as many as 32 verses, while the mutsana (dual) writing such as barain or bah'rāni pronunciation "two seas" is called as many as 5 verses, when viewed from the plural '(plural) perspective. such as the pronunciation of biḥar repeated 2 times and abḥūr as much as 1 verse.

In interpreting Lafaz Bahrun, several commentators have various opinions regarding the Lafaz: *First*, Mufasir has a fiqh pattern, in interpreting lafaz bahrun, they only interpret it in general terms, and some add to the fiqh of life. They argue that lafaz bahrun in some of the verses that have been mentioned has the meaning of only the ocean, some refer to the Red Sea (Al-Baqarah: 50), while lafaz bahrun is in the form of mutsana (bahrain) he interprets with two seas of salt and fresh which are mutually meet that. While lafaz bahrun in the form of jama' is only interpreted by the vast ocean. *Second*, Mufasir with the style of science interprets lafaz bahrun, they interpret it in a detailed manner in terms of modern science because the ocean is one part of science, because many scientific events occur in the ocean. Some examples are when interpreting lafaz bahrun with the place of life of creatures that are not known to humans (Al-An'am: 59), then some are interpreted as natural resources that can be processed (An-Nahl: 14), some are interpreted as one of the hydrothermal processes (At-Thur: 6) and also interpreted as a layered ocean (An-Nur: 40). Then when interpreting the lafaz bahrun in the form of mutsana (bahraini) they mean the salty sea meets the fresh river flow in the estuary (Al-Furqan: 53), while the lafaz bahrun in the form of jama' is interpreted as a tsunami (Al-Infithar: 3) and also global climate regulator (At-Takwir: 6), and *Third*, Mufasir has a Sufi style, we know that Sufis usually see sabuah lafaz with what is implied not what is stated, so they focus more on what is behind the meaning, several lafaz bahrun (ocean) which coincides with the lafaz barr (land) interpreted with the human heart, while lafaz bahrun in the form of mutsana (bahraini) there are those which are interpreted as heart ma'rifah and nakirah (Al-Furqan: 53), time of remembrance and neglect (An-Naml: 61), and the last one is lafaz bahrun with the plural form of Hell (At-Takwir: 6).

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