

DIMENSIONS OF BAHR AND YAMM IN THE QUR'AN: SEMANTIC ANALYSIS AND SCIENTIFIC PERSPECTIVE OF THE SEA

Inayatul Mufidah¹, Faisal Abdullah²

Ma'had Aly Walindo Pekalongan, Indonesia

Email: Innaya0610@gmail.com, Faisalwalindo@gmail.com

Abstract

Keywords:

Al-Baħr,
Al-Yamm,
Oceanography,
Semantics of the Qur'an

The Qur'an contains various verses of kawniyyāt that describe natural phenomena, including the sea, as a sign of the greatness of Allah SWT. One of the uniqueness of the Qur'an in describing the sea lies in the use of two main words, namely al-baħr and al-yamm, which are often translated the same as "sea", but have significant differences in meaning and context. This study aims to analyze the linguistic and oceanographic dimensions of these two words and examine their relevance to the perspective of modern marine science. This study shows that al-baħr is generally used in the Qur'an to describe the sea as a productive, stable natural system that brings benefits to human life, such as a source of sustenance, a means of navigation, and a supporter of civilization. In contrast, the word al-yamm is used consistently in dramatic narrative contexts, especially in the story of the Prophet Moses and Pharaoh, to represent a destructive mass of water and a means of manifesting the power and justice of Allah SWT. From a modern oceanographic perspective, this distinction aligns with the scientific reality that waters have diverse physical and hydrodynamic characteristics, can support life, but also have the potential to become a dangerous force of nature under certain conditions.

This is an open access article under the [CC BY-NC-SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/) license



INTRODUCTION

The sea occupies a crucial position in the cosmological structure of the Quran. It is presented not only as a vast expanse of nature, but as a cosmic entity that functions to regulate human survival, serves as a means of travel, and serves as a medium for major events in prophetic history. The representation of the sea in the Quran contains theological, linguistic, and reflective dimensions that make it more than a mere geographical object, but rather a sign (āyah) conveying messages about the order of nature, God's power, and humanity's relationship with the universe.



The uniqueness of the Qur'an in describing the sea is evident in the use of two main words, namely al-baḥr and al-yamm, which in translations are often understood to mean the same thing as "sea." However, the use of these two words shows significant differences in context, nuances of meaning, and theological messages. Al-baḥr is generally used to represent the sea as a productive, stable, and beneficial space for human life, while al-yamm is used in the context of waters that are threatening, destructive, and related to events of punishment and the affirmation of the power of Allah SWT. This difference indicates the precision of the Qur'anic diction that is not accidental, but rather loaded with deep meaning.

In the development of contemporary studies, the Qur'anic maritime verses have also begun to be examined through a modern oceanographic approach. This perspective shows that the sea is a complex natural system, possessing diverse physical and hydrodynamic dynamics, and can function as a source of life as well as a potentially destructive natural force under certain conditions. These scientific findings demonstrate a conceptual correspondence with the distinction between the words al-baḥr and al-yamm in the Qur'an, thus opening up a space for dialogue between revelation and science in a proportional manner.

RESEARCH METHODOLOGY

This study uses a descriptive qualitative approach with a library research type. This approach was chosen because the object of study is the text of the Qur'an as well as interpretation literature and scientific works relevant to linguistic and oceanographic studies, so that research data is obtained through searching and analyzing written sources that can be accounted for academically. The primary data of this study are verses of the Qur'an containing the words al-baḥr and al-yamm. Secondary data are obtained from classical and contemporary interpretation books, Arabic dictionaries, as well as journal articles and scientific books that discuss the semantics of the Qur'an and modern oceanography.

Data collection was conducted through documentation studies by identifying, classifying, and compiling all verses containing the words al-baḥr and al-yamm based on their context and discussion themes, as well as collecting interpretations from commentators and relevant scientific literature. The collected data were then analyzed through semantic analysis to examine the meaning and context of the use of the words, thematic interpretation analysis to obtain a systematic picture of the meaning, and comparative analysis to compare the views of classical and contemporary commentators. Furthermore, the results of the linguistic analysis were linked to the perspective of modern oceanography in an interdisciplinary and proportional manner. Conclusions were drawn inductively, namely formulating general conclusions based on specific findings obtained from the analysis of the research data.

RESULTS AND DISCUSSION

The Concept of the Sea from the Perspective of the Qur'an

The Qur'an repeatedly presents marine phenomena using various terms, particularly the words *al-baḥr* and *al-yamm*, as a means of describing the dynamics of nature that reflect the order, balance, and power of God. (al-Qazwīnī & Harun, 1999) The mention of the sea in the Qur'an is not intended merely as a physical description of the landscape, but as a representation of God's creation that is completely under His

provisions and laws (Al-Saʿdī, 2000) . Marine phenomena such as alternating waves, regular currents, the meeting of two different water masses, and the sea's ability to support human activities through navigation and the use of its natural resources, are presented as clear evidence of the existence of precise divine regulation (*Tafsir Al-Qur'an Al-'Azim*, 1983) .

In this context, the sea is understood as a divine sign, a sign of God's greatness that is spread across the universe and can be grasped through intellectual contemplation. The Qur'an directs humans not to stop at mere empirical observation, but to transcend it to a spiritual awareness that leads to an understanding of the Creator. Therefore, verses that speak of the sea are often accompanied by a call to think (*tafakkur*), learn lessons (*i'tibar*), and optimize the function of reason in reading the signs of God's power. This call is also accompanied by an encouragement to be grateful for the blessings bestowed and a warning to avoid falling into an attitude of denial (Al-Rāzī, 2004) .

The Quran presents the sea as a source of life that plays a vital role in human survival and the development of civilization. Humans derive various benefits from the sea, such as food, jewelry, and transportation that enables mobility and interaction between people across regions. This utilization of the sea demonstrates that Allah has subdued it for the benefit of humanity as part of His grace (Zuhaily, 2007) .

The concept of the sea conveys important messages about life, purity, and spiritual transformation to Muslims. However, the sea is not only depicted as a source of pleasure and ease, but also as a testing ground that reveals human limitations. Under certain conditions, the sea can be a source of danger, fear, and helplessness, forcing humans to recognize their dependence on God. With this character, the sea functions as a manifestation of God's power, presenting two sides at once: giving life and benefits, while also serving as a means of warning and spiritual awareness (Qurtubi, 2002) .

Semantic Analysis of Lafaz al-Baḥr in the Qur'an

A semantic study of the lafaz *al-baḥr* in the Al-Qur'an aims to reveal the conceptual meaning of the sea as understood in the discourse of revelation. The Qur'an uses maritime terms selectively and contextually, so that analysis of one word in particular is important before conducting a comparative study (Izutsu, 2002) . Therefore, this discussion focuses on the word *al-baḥr*, covering etymological aspects, frequency of use, context of meaning, as well as the views of classical and contemporary commentators.

Etymologically, the word *baḥr* (بَحْر) comes from the root word ب-ح-ر According to the al-Munawwir Dictionary, البَحْرُ has a plural form of أَبْحُرُ, بُحُورُ, بُحَارُ which means sea (Nugroho & AN, 2025) . Meanwhile, the Big Indonesian Dictionary defines the sea as a very wide expanse of salt water and covers a large area. As for *Lisān al- 'Arab*, the term is explained as a collection of water in abundant quantities, both fresh water and salt water, which is called so because of its vast nature. In addition, the word *baḥr* is also used to describe something that has breadth or spaciousness of meaning (Hidayah et al., 2025) .

which in lughawī means "wide", "spread", and "abundant". In the Arabic language, the word *baḥr* is not only used to refer to the sea as a physical reality, but is also used metaphorically to describe breadth and depth, such as the expression *baḥr min al-'ilm* (sea of knowledge) (al-R. Al-Asfahani, 1961) . This basic meaning shows that the lafaz *al-baḥr* contains nuances of vastness and great potential, both materially and meaningfully.

In terms of context, *al-Baḥr* is described as a living space and a source of sustenance for humans. All of Allah's creation has a specific purpose and wisdom, including the ocean, which was created with a wider expanse than land (Hakim et al., 2025) . This purpose of creation has been explained in the Qur'an, one of which is through Allah SWT's words in Surah An-Nahl, verse 14.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

“It is He who has subjected the sea (to you) that you may eat fresh meat (fish) from it and bring out from it ornaments which you wear. You see the ships plowing through it, and that you may seek of His bounty, and that you may be grateful.”
(QS. An-Naḥl [16]: 14)

This verse explains that the sea is a source of abundant sustenance for humans. From the sea, humans also obtain jewelry and various other products that can be utilized and traded. All of these blessings are bestowed by God so that humans will always be grateful to Him. This also confirms that *al-baḥr* is understood as a manifestation of God's grace that brings benefits and is intended for the benefit of humanity. In this context, the sea is positioned as a space of life that provides benefits, is productive, and is relatively friendly to humans (Kathir, 1999) .

In the view of classical commentators, such as al-Ṭabarī and al-Qurṭubī, the word *al-baḥr* is understood as a symbol of the vastness of God's creation and the manifestation of His blessings for humans. They emphasize the aspect of the sea's submission to God's commands and the obligation of humans to be grateful for the benefits obtained from it (Al-Saʿdī, 2000) . Meanwhile, contemporary commentators, such as Ṭanṭāwī Jauharī and Quraish Shihab, expand the meaning of *al-baḥr* by linking it to natural phenomena that can be studied scientifically, such as the dynamics of the sea, the balance of the ecosystem, and the laws of nature that govern it (Quraish Shihab, 2002) . This approach shows that the word *al-baḥr* opens a space for dialogue between revelation and modern science.

In this context, *al-baḥr* functions as a means that enables movement, trade activities, and interaction between regions, while also being a manifestation of Allah's greatness which makes it possible for humans to safely cross vast and potentially dangerous oceans.

Semantic Analysis of Lafaz Yamm in the Qur'an.

The semantic analysis of the word *yamm* (الْيَمِّ) in the Qur'an is intended to emphasize the distinctive character of meaning that distinguishes it from the word *al-baḥr* . The word *yamm* is used more limitedly and consistently, especially in the context of threats, destruction, and the affirmation of God's power (Izutsu, 2002) . Therefore, the discussion of the word *yamm* is focused on tracing the root of the word and its lughawī meaning, the verses in which it is used, the context of the meaning it contains, and the explanations of the commentators.

Etymologically, the word *yamm* comes from the root word [ي م م], which means ocean. This meaning aligns with Allah SWT's statement in QS. Al-Qashash verse 7, which means "So throw him into the sea."

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ

"We inspired Moses' mother, "Suck him (Moses). If you are worried about his (safety), throw him down the river (the Nile in a floating chest). Do not be afraid and do not (also) be sad. Indeed, We will definitely return him to you and make him one of the messengers."

According to Ibn Manūr, the word "yamm" refers to salty water, but it can also be used to refer to a freshwater river. Meanwhile, Wahbah az-Zuhailī explains that "yamm" means a salty sea.

In the Qur'an, the word *yamm* is mentioned seven times, namely in QS. *Al-Qaṣaṣ* [28]: 7, QS. *Al-A' rāf* [7]: 136; QS. *Ṭāhā* [20]: 39, 78, and 97; and 40; and QS. *Adz-Dzāriyāt* [51]: 40. If examined further, all of these verses are related to the story of the Prophet Musa 'alayhi as-salām and Pharaoh (Shihab, 2002) . Of the seven verses of the Qur'an that use the word *al-yamm*, all of them are related to the story of the Prophet Musa as and Pharaoh . Although in Indonesian translations the word is often translated the same as *al-baḥr*, namely "sea", semantic analysis and narrative context show that *al-yamm* has different nuances of meaning. This meaning is based on the story of the Prophet Musa's mother who drowned her baby as a form of rescue effort as found in the QS. *Ṭāhā* [20]: 39, in this story it is more precisely understood as large flowing waters, resembling the sea in breadth and strength, however, as Abu Hayyan said, the word *yaam* in this verse means the fresh sea, namely the Nile (Hidayah et al., 2025) .

In terms of context, *yamm* is represented as the sea in its destructive and fear-inducing form. The sea referred to as *yamm* serves as a medium of destruction, particularly for Pharaoh and his army, as a result of their tyranny and defiance. This confirms that *yamm* represents the side of the sea that is oriented towards destruction and perdition.

The connection between the lafaz *yamm* and the concept of punishment shows the confirmation of God's absolute power over the universe. The sea described by the term *yamm* is completely under the will of Allah, both as a means of salvation for those who believe and as a means of destruction for those who disbelieve. In this context, *yamm* functions as a real symbol of divine power and justice which shows the nature of Allah's *jalāl* in upholding His laws (Al-Rāzī, 2004) .

Classical commentators, such as al-Ṭabarī and Ibn Kathīr, explain that the use of the word *yamm* in these verses reflects the enormity of the event and the severity of God's punishment that befell Pharaoh and his people. They emphasize that the choice of the word *yamm* is in harmony with the context of the destruction described. Meanwhile, contemporary commentators assess the consistent use of the word *yamm* as evidence of the Qur'an's linguistic precision in distinguishing between the sea as mercy and the sea as punishment. Thus, the word *yamm* in the Qur'an can be understood as a term that semantically contains a message of warning, justice, and affirmation of God's power (Katsir, 1999) .

Semantic Dimensions of Bahr and Yamm in the Qur'an

A semantic study of the words *al-baḥr* and *al-yamm* in the Qur'an shows that the two terms are not used interchangeably, although in Indonesian translations they are often translated as "sea." The Qur'an uses each word consistently according to the context of meaning, narrative role, and the theological message it intends to convey (A.-

R. Al-Asfahani & bin Muhammad, 1961) . Therefore, an analysis of the semantic dimensions of *bahr* and *yamm* is crucial to uncovering the accuracy of the Qur'an's word choice in describing the phenomenon of water.

In the Qur'an, the word *al-bahr* is generally used to describe the sea as a stable, productive, and beneficial space for human life. QS. Al-Baqarah [2]: 164 places *al-bahr* in the context of navigation and economic activity, indicating that the sea is positioned as a means of mobility and exchange between regions. This image is reinforced by QS. An-Nahl [16]: 14, which presents the sea as a source of food and jewelry, and QS. Al-Jāthiyah [45]: 12, which emphasizes that the subjugation of the sea is a form of God's grace so that humans can utilize His gifts (Al-Zuḥaylī, 2009) . In this context, the sea is not merely understood as a natural reality, but as part of the cosmic order that supports human survival.

Semantically, *al-bahr* represents the sea in a benign, controlled state, subject to divine law. This representation conveys the theological message that the order and stability of nature are the result of God's will, not a coincidental phenomenon. Therefore, *al-bahr* serves as a symbol of divine grace that encourages humans to be grateful and responsible in utilizing natural resources (Quṭb, 2000) .

In contrast to *al-bahr*, the word *al-yamm* has a more specific meaning and a nuance of threat. All of its appearances in the Qur'an are related to the story of the Prophet Moses and Pharaoh, and are always present in the context of dangerous, intimidating, and potentially destructive waters (Abd al-Baqi, 1945) . In QS. Al-Qaṣaṣ [28]: 7, *al-yamm* is mentioned as the place where the baby Moses was swept away, which semantically describes large waters with strong currents and high risks, although they remain completely under Allah's control. These waters outwardly appear threatening, but actually become a means of salvation by His will.

The meaning of this threat reaches its highest intensity in QS. Tāhā [20]: 78 when *al-yamm* functions as a means of destroying Pharaoh and his army. In this context, *al-yamm* represents the hostile forces of nature that are beyond human control, while also becoming a medium for the manifestation of God's justice and power (Kathir, 2015) . The sea no longer appears as a space for life, but rather as an instrument of punishment for arrogance and rejection of the truth.

The difference in the use of *al-bahr* and *al-yamm* demonstrates a consistent semantic pattern in the Qur'an. When water is presented as a source of life, sustenance, and a manifestation of divine grace, the word used is *al-bahr* . Conversely, when water functions as a means of testing, threat, or punishment, the Qur'an chooses the word *al-yamm* . This pattern confirms that the Qur'anic diction is not chosen randomly, but rather reflects the precision of meaning, narrative coherence, and depth of the message of revelation (Izutsu, 2002) .

The semantic dimensions of *bahr* and *yamm* also demonstrate the close connection between the language of the Quran and the realities of nature. The sea can be a source of life that sustains human civilization, but at the same time, it can transform into a destructive force that exceeds human capabilities. This duality is conveyed by the Quran through subtle but meaningful differences in wording, so that readers are led to view nature as God's creation, completely subject to His will (Shihab, 2002) .

Thus, the semantic dimensions of *bahr* and *yamm* not only enrich linguistic understanding of the Quran but also have theological and moral implications. *Al-bahr* directs humans to an awareness of God's blessings, ecological responsibility, and the

sustainability of life. Meanwhile, *al-yamm* serves as a warning about human limitations, the dangers of arrogance, and the certainty of Divine justice. This distinction simultaneously emphasizes the beauty and precision of the Quran's language as part of its miraculous nature.

Oceanographic and Linguistic Dimensions Lafaz Bahr and Yamm

Oceanography is a scientific discipline that studies all aspects of the ocean, including the physical, biological, chemical, and geological dimensions of the sea (Z, 2020) . From a Qur'anic perspective, oceanographic studies focus on thematic verses related to the verses of creation (*kawniyyāt*), particularly those discussing marine phenomena. This approach demonstrates that the Qur'an serves not only as a spiritual guide but also contains scientific indications related to marine realities.

The Qur'an describes the sea as a source of life that has many functions, including as a source of sustenance, a means of transportation, and a space for various natural events, including disasters. Literature and studies on marine verses emphasize the importance of sustainable marine management based on Islamic ethical values (Shihab, 2007) . The use of marine resources, both in the form of food and energy, is directed to be carried out wisely with the support of environmentally friendly technology. In addition, it is also emphasized the need for synergy between the government, society, and academics in maintaining the sustainability of marine ecosystems as outlined by the principles of the Qur'an (Tabarī, 1954) . This shows that the Qur'an can be a source of inspiration in the development of oceanography oriented towards sustainability and environmental ethics.

Within a linguistic and theological framework, the Qur'an presents the sea as a natural phenomenon that is not only understood physically, but also loaded with conceptual meaning. This is reflected in the use of diverse terms, especially the words *bahr* and *yamm*, each of which is used in a different context. These differences in diction indicate that the Qur'an does not view the sea as a uniform entity, but rather as a complex and multi-level natural system, both in terms of language and oceanographic reality (Daraz & Dakhkhini, 1985) .

From a modern oceanographic perspective, the understanding of the word *bahr* aligns with the concept of the sea as a structured and functional natural system, encompassing interconnected physical, biological, and ecological dynamics. The Qur'an describes the sea as a space subdued for human benefit, as stated in QS. An-Nahl [16]: 14, which emphasizes the sea's function as a source of food, adornment, and a means of navigation. This verse shows that the sea is not only understood as an expanse of water, but as a natural system that has order and potential that can be utilized sustainably. This interpretation is in line with the modern oceanographic view that positions the sea as the main ecosystem supporting human life and civilization (Jandra et al., 2019) . Thus, the use of the word *bahr* reflects the accuracy of the language of revelation in describing the complexity and productivity of the marine system.

In contrast to *bahr*, the word *yamm* is used in the Qur'an in a more limited and dramatic context, particularly in the story of the Prophet Moses and Pharaoh . Linguistically, *yamm* describes a large mass of water that functions as a natural force that is completely under the control of Allah's will. This is evident in QS. Al-Qaşaş [28]: 7, when Allah commands the mother of the Prophet Moses to immerse her baby in *the yamm* . In this context, water is not positioned as a space for exploration or a source of benefit, but rather as a means of manifesting divine power that contains the potential

for both salvation and destruction. The difference in the use of this wording shows that the Qur'an carefully chooses diction according to the narrative function and the theological message it wishes to convey, so that the sea is understood as a sign (āyah) of Allah's greatness.

From an oceanographic perspective, the distinction between *bahr* and *yamm* also reflects the scientific reality that waters can have different characteristics depending on their physical and hydrodynamic conditions. A relatively stable and productive sea, as represented by the word *bahr* in QS. An-Nahl [16]: 14, allows humans to obtain sustainable economic and ecological benefits. Conversely, waters described by the word *yamm*, as in QS. Al-Qaşaş [28]: 7, show the character of water in extreme conditions that have the potential to be destructive. Modern oceanographic and hydrological studies explain that water masses with strong currents and large discharges can turn into dangerous natural forces (Z, 2020) . Thus, the Qur'an, through the precise choice of its words, presents the sea as a natural system that is subject to regular physical laws, but remains under the absolute control of Allah SWT.

Thus, the integration between the linguistic dimensions of the words *bahr* and *yamm* with the oceanographic dimension shows that the Qur'an presents the sea as a multidimensional phenomenon. The word *bahr* represents the sea as a layered, productive natural system, and has the potential to be a source of solutions for human civilization (Djamil & Kartanegara, 2017) , while the word *yamm* presents the sea as a cosmic entity that is completely subject to divine will. This collaboration between linguistic and oceanographic understanding confirms that the nautical verses of the Qur'an not only contain theological messages, but also open up a space for scientific reflection that strengthens the concept of *ijāz 'ilmī* methodologically and proportionally (Ahmad, 2003) .

CONCLUSION.

This study shows that the Qur'an uses maritime terminology carefully and meaningfully, particularly through the terms *al-bahr* and *al-yamm*, which cannot be understood as interchangeable terms. Semantic analysis reveals that *al-bahr* is consistently used to represent the sea as a productive, stable, and beneficial space for human life, such as a source of sustenance, a means of navigation, and a supporter of civilizational activities. The use of this term emphasizes the sea as a manifestation of God's grace that is subdued for the benefit of humanity and contains a theological message about the obligation of gratitude and responsibility in its management.

In contrast, the phrase *al-yamm* has a more specific meaning and carries a threatening connotation. All its uses in the Qur'an relate to the story of Moses and Pharaoh, and are always present in the context of dangerous, intimidating, and potentially destructive waters. *Al-yamm* represents the sea as a natural force completely under God's control, capable of being both a means of salvation for the faithful and an instrument of destruction for the unjust. This distinction emphasizes that the Qur'an presents the sea not only as a source of life, but also as a medium for testing, warning, and affirmation of Divine justice.

From a modern oceanographic perspective, the distinction between *bahr* and *yamm* aligns with the scientific reality that waters possess diverse physical and hydrodynamic characteristics. The sea can function as a relatively stable and productive ecosystem, but under certain conditions, it can transform into a destructive force of

nature due to the dynamics of currents, discharge, and other physical factors. This correspondence does not indicate a direct causal relationship between revelation and science, but rather demonstrates a conceptual correspondence that confirms the precision of the Qur'anic language in describing the complexity of natural phenomena.

Thus, the integration of linguistic analysis and oceanographic perspectives demonstrates that the Qur'anic maritime verses contain multidimensional dimensions: linguistic, theological, and scientific-reflective. This study emphasizes that the miracle of the Qur'an in the maritime context lies not in forcing conformity to a particular scientific theory, but rather in the accuracy of diction, coherence of meaning, and depth of message that remains relevant across time. Therefore, understanding the words *bahr* and *yamm* not only enriches the linguistic study of the Qur'an but also opens up a space for proportional dialogue between revelation, science, and the ethics of environmental management.

BIBLIOGRAPHY

- Abd al-Baqi, MF (1945). *Al-Mu'jam al mufahras li-alfaz al-Qur'an al-karim* . Matabi'a;-Sha'b.
- Ahmad, YA-HM (2003). *Al-I'jāz Al-'Ilmī Fī Al-Qur'Ān Al-Karīm Wa Al-Sunnah Al-Muṭahharah. Damaskūs: Maktabah of Ibn Ḥajr* .
- Al-Asfahani, al-R. (1961). *al-Mufradat fi Gharib al-Qur'an. Karachi: Tijarat Pole* .
- Al-Asfahani, A.-R., & bin Muhammad, A.-H. (1961). *al-Mufradat fi Gharib al-Quran. Beirut: Dar Al-Ma'rifah, Tt* .
- al-Qazwīnī, AIF, & Harun, ASM (1999). *Mu'jam maqayis al-lughah* . Dar al-Jil.
- Al-Rāzī, M. (2004). *Tafsīr Al-Fakhr Al-Rāzī: Mafātih Al-Ghayb. Beirut: Dār Al-Fikr* .
- Al-Sa'dī, A. al-R. (2000). *Taysīr al-Karīm al-Raḥman fī Tafsīr Kalām al-Manān. t. tp: Mu'assasah al-Risālah* .
- Al-Zuhaylī, W. (2009). *al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī 'ah wa al-Manhaj. Damsyiq: Dar Al-Fikr Al-Mu 'aşir H, 1418* .
- Daraz, MAA, & Dakhkhini, AA-H. (1985). *Al-Naba Al-Azim Nazarat Jadidah Fi Al-Qur'an* .
- Djamil, AS, & Kartanegara, M. (2017). The Philosophy of Oceanic Verses of the Qur'an and Its Relevance to Indonesian Context. *Analysis: Journal of Social Science and Religion*, 2 (1), 103–121.
- Hakim, L., Zanzabila, SM, Nurdianah, S., Nurshanda, P., & Pinayah, S. (2025). SEA DIMENSIONS IN THE QURAN (ECOLOGICAL ANALYSIS STUDY). *Tashdiq: Journal of Religious Studies and Da'wah*, 14 (6), 71–80.
- Hidayah, AN, Setiawan, A., Farhati, W., & Arifin, AZ (2025). The Meaning of Bahr in the Qur'an: Semantic Analysis by Toshihiko Izutsu. *Al Muhafidz: Journal of Qur'anic Sciences and Interpretation*, 5 (2), 301–320.
- Izutsu, T. (2002). *God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung* . Royal Book Company.
- Jandra, M., Anshori, A., Kholili, HM, & Rahman, A. (2019). Oceanic Verses of the Qur'an and Their Pointers To Technological Solutions. *Heritage of the Archipelago: International Journal of Religious Literature and Heritage*, 8 (2), 243–268.
- Kathir, I. (1999). *Tafsir al-Qur'an al-'Azim, vol. 1. Beirut: Dar Al-Tayyibah* .
- Kathir, I. (2015). *Tafseer Ibn Kathir: Volume 6* . CreateSpace Independent Publishing

Platform.

- Katsir, I. (1999). Tafsîr al-Qur'ân al-'Azhîm. *Beirut: Dar Al-Kutub Al-Ilmiyyah* .
- Nugroho, K., & AN, AN (2025). Analysis of the Meaning of the Word Bahr in the Qur'an: Toshihiko Izutsu's Semantic Perspective. *Al-Afkar, Journal For Islamic Studies*, 8 (1), 958–977.
- Quraish Shihab, M. (2002). Tafsir Al-Misbah. *Jakarta: Lentera Hati, 1* .
- Qurtubi, AAAMA (2002). *al-Jami' Li Ahkam al-Qur'an* . Dar al-Kutub al-'Ilmiyah.
- Quṭb, S. (2000). *Tafsir fî zhilalil Qur'an: under the auspices of the Qur'an* . Gema Insani Press.
- Shihab, MQ (2002). Tafsir al-misbah. *Jakarta: Lentera Hati, 2*, 52–54.
- Shihab, MQ (2007). "Grounding" the Quran: the function and role of revelation in the life of society . Mizan Pustaka.
- Ṭabarî. (1954). *Jāmi'al-bayān'an ta'wîl āy al-Qur'ān* .
- Al-'Azim's Tafsir of the Qur'an* . (1983).
- Z, J. (2020). Oceanography in the Perspective of the Qur'an. *An-Nida'*, 44, 38. <https://doi.org/10.24014/an-nida.v44i1.12501>
- Zuhaily, W. (2007). Al-Tafsir Al-Munir, juz 3. *Beirut: Dar Al-Fikri, Tt* .

