

CHAPTER I INTRODUCTION

A. Background

One of miracles (*mukjizat*) of Prophet Muhammad (PBUH) is the Quran revealing, as a way to worship and believe toward Allah Almighty.¹ The Quran miracle (*mukjizat*) is universal and eternal, meaning the Quran can be applied for all of mankind until the end of time.² This privilege is given to Prophet Muhammad's (PBUH) people because the Quran is reasoning miracle needed by mankind throughout the time and able to overcome people sciences living in their age.³ It is different from other miracles (*mukjizat*) of Prophet before Muhammad SAW that restricted by space and time which is valid for certain time and people (*umat*).

Among miracles (*mukjizat*) aspect of the Quran is *al I'jaz al 'Ilmi* (الاعجاز العلمي) which is in annunciation aspect and the Quran talks about natural science.⁴ According to Dzaglul an Najar, *al I'jaz al 'Ilmi* (scientific miracle) is showing annunciation about *qauniah* nature and its greatness that understanding of its discovery had not existed in ancient time and just revealed in nowadays process after ten centuries ago. This is an evidence of a noble and lofty God creation as well

¹ Yusuf al Qaradhawi, *Bagaimana Berinteraksi Dengan al Quran*, Trans. Kathur Suhardi, (Jakarta: Pustaka al Kautsar, 2008), p. 83

² Read: Muhammad Kamil Abdushshomad, *Mukjizat Ilmiah dalam al Quran*, (Jakarta: Akbar Media Eka Sarana, 2004), page. 11, mentioned next: Abdushshomad. Said Agil Husin al Munawwar, *al Quran Membangun Tradisi Keshalehan Hakiki*, (Jakarta, Ciputat Pers, 2002), p. 32

³ Manna' al Qaththan, *Membahas Ilmu-Ilmu al Quran*, Trans. Halimuddin, (Jakarta: Rineka Cipta, 1995), p. 69

⁴ Rosihon Anwar, *Ulum al Quran*, (Bandung: CV Pustaka Setia, 2012), p. 199

as the evidence of *nubuwah* miracle (*mukjizat*) of Prophet Muhammad (PBUH) as the last prophet.⁵

The Quran indicates many natural science verses in the Quran showing miracle (*mukjizat*) of the Quran, such as study of water verses. Water in the Qur'an gets special attention because its functions and roles are directly related to human life. Throughout history, water has become an important factor in shaping human lifestyle, technological development, customs and culture. Wherever water exists, there are absolutely villages and towns, even some great human civilizations named according to water sources, such as Nile, Tigris and Euphrates. Water is like mother of all natural phenomena and main component for living being to continue the life.

It is approximately 50 – 90 % of living being weight consisted by water.⁶ Every living being needs water to survive. Jan Baptista Van Helmont, a researcher, had discovered that water composition under the soil is important element for plants life and animal life has huge dependency in water availability.⁷ Thus, Allah Almighty has created water for needs of living being either in the ground or in the sea like human, animal, and plants.⁸

The word "ماء" (water) occurs at least 63 times in the Quran as singular word form and speaks various aspects.⁹ In another reference, it is found that the

⁵ Dzaglul an Najjar, *al Ardhu fi al Quran al Karim*, (Beirut: al Maktabah al Ma'rifah, 2005), p. 69

⁶ Lajnah Pentashihan Mushaf al Quran Kemenag RI, *Tafsir Ilmi: Penciptaan Manusia dalam Perspektif al Quran dan Sains*, (Jakarta: Kemenag RI, 2016), p. 12

⁷ *Ibid.*

⁸ Otong Surasman, *Hiduplah Seperti Air Mengalir (Makna Berbagai Jenis Air Dalam Islam)*, (Jakarta: Erlangga, 2013), p. 75

⁹ Mochamad Imamudin, "Peranan Air dalam Perspektif al Quran (Air sebagai Sumber Kehidupan)". https://www.researchgate.net/publication/283827486PERANAN_AIR_DALAM_PERSPEKTIF_AL-QURAN_Air_Sebagai_Sumber_Kehidupan. (accessed on June 23 2018, at 20.45 WIB)

number of word water in the Quran is 62 times.¹⁰ The writer, however, attempted to recheck carefully the number of this word and found 62 times in the Quran either in *nakirah* or *ma'rifah* form.

The verses are Al Baqarah/2: 22 (1 word), 74 (1 word), 164 (1 word), An Nisa/4: 43 (1 word), Al Maidah/5: 6 (1 word), Al An'am/6: 99 (1 word), Al A'raf/7: 57 (1 word), 50 (1 word), Al Anfal/8: 11 (1 word), Yunus/10: 24 (1 word), Hud/11: 7 (1 word), 43 (1 word), 44 (2 words), Ar Ra'du/13: 4 (1 word), 14 (1 word), 17 (1 word), Ibrahim/14: 16 (1 word), 32 (1 word), Al Hjr/15: 22 (1 word), An Nahl/16: 10 (1 word), 65 (1 word), Al Kahfi/18: 29 (1 word), 41 (1 word), 45 (1 word), Taha/20: 53 (1 word), Al Anbiya'/21: 30 (1 word), Al Hajj/22: 5 (1 word), 63 (1 word), Al Mukminun/23: 18 (1 word), An Nur/24: 45 (1 word), Al Furqan/25: 48 (1 word), 54 (1 word), An Naml/27: 60 (1 word), Al Qashash/28: 23 (1 word), Al Ankabut/29: 63 (1 word), Ar Rum/30: 24 (1 word), Luqman/31: 10 (1 word), Fathir/35: 27 (1 word), As Sajdah/32: 8 (1 word), 27 (1 word), Az Zumar/39 : 21 (1 word), Fushilat/41: 39 (1 word), Az Zukhruf/43: 11 (1 word), Muhammad/47: 15 (2 words), Qaf/50: 9 (1 word), Al Qamar/54: 11 (1 word), 12 (1 word), 28 (1 word), Al Waqiah/56: 31 (1 word), 68 (1 word), Al Mulk/67: 30 (2 words), Al Haqqah/69: 11 (1 word), Al Jinn/72: 16 (1 word), Al Mursalat/77: 20 (1 word), 27 (1 word), An Naba'/78: 14 (1 word), An Naziat/79: 31 (1 word), Abasa/80: 25 (1 word), and At Tariq/86: 6 (1 word).

¹⁰ Muhammad Fuad Abd al Baqi, *Fath al Rahman li Thalib Ayat al Quran*, (Beirut: *al Mathba'ah al Ahliyah*, 1323), p. 420-421

The Quran implies discussion of water verses above in many topics, *first*, water is used as a parable (QS. Muhammad/47: 15, QS. Az Zukhruf/43: 11, QS. Al Kahfi/18: 45, QS. Ar Ra'du/13: 17, QS. Yunus/10: 24, and QS. Al A'raf/7: 57). Word water in these verses is functioned as parable in human life, like the saying:

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِّن خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّن عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَعْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

“A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder” (QS. Muhammad/47: 15)

Second, water is used as medium to worship (QS. An Nisa/4: 43 and QS. Al Maidah/5: 6) for example:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَايِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾

“O you who believe! do not go near prayer when you are Intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath-- unless (you are) travelling on the road-- until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving” (QS. An Nisa/4: 43)

Third, water is used as a punishment (QS. Muhammad/47: 15, QS. al A'raf/7: 50, QS. Hud/11: 43, QS. Hud/11: 44, QS. Al Kahfi/18: 29, and QS. Ibrahim/14: 16) for example:

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ ﴿٥٠﴾

“And the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has given you. They shall say: Surely Allah has prohibited them both to the unbelievers” (QS. al A'raf/7: 50)

Fourth, water is used as torture in the hell (QS. Al Jinn/72: 16 and QS. Muhammad/47: 15) for example:

وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾

“And that if they should keep to the (right) way, We would certainly give them to drink of abundant water” (QS. Al Jinn/72: 16)

Fifth, water is used as God greatness showing (QS. Hud/11: 7) like the saying:

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

“And He it is Who created the heavens and the earth in six periods-- and His dominion (extends) on the water-- that He might manifest to you, which of you is best in action, and if you say, surely you shall be raised up after death, those who disbelieve would certainly say: This is nothing but clear magic” (QS. Hud/11: 7)

Sixth, water is used as basic material of creation (Al Anbiya'/21: 30, An Nur/24: 45, Al Furqan/25: 54, As Sajdah/32: 8, Al Mursalat/77: 20, and At Tariq/86: 6) for example:

أَو لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا
مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣١﴾

“Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?” (Al Anbiya’/21: 30)

Seventh, water is used as referring to its characteristic (QS. Al Baqarah/2:74, QS. Ar Ra’du/13: 14, QS. Al Kahfi/18: 41, QS. Al Mukminun/23: 18, QS. Al Mukminun/23: 18, QS. Al Furqan/25: 48, QS. Al Waqiah/56: 31, QS. Abasa/80: 25, QS. Al Qamar/54: 11, QS. Al Mulk/67: 30 and QS. Al Haqqah/69: 11) for example:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ
مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

“Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do” (QS. Al Baqarah/2:74)

Eighth, water is used as thing in a story (QS. Al Qashash/28: 23) like the saying:

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ
أُمَّرَاتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمْ قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا
شَيْخٌ كَبِيرٌ ﴿٢٣﴾

“And when he came to the water of Madyan, he found on it a group of men watering, and he found besides them two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds

take away (their sheep) from the water, and our father is a very old man” (QS. Al Qashash/28: 23)

Nineth, water is used as a factor in reviving earth (QS. Al Baqarah/2: 164, QS. Ar Ra’du/13: 4, QS. An Nahl/16: 65, QS. Al Hajj/22: 5, QS. Al Ankabut/29: 63, QS. Ar Rum/30: 24, QS. Fushilat/42: 39, and QS. Az Zukhruf/43: 11) for example:

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ ﴿١١﴾

“And He Who sends down water from the cloud according to a measure, then We raise to life thereby a dead country, even thus shall you be brought forth” (QS. Az Zukhruf/43: 11)

In use of supporting earth life for living being, the Quran explains the water brought down from the sky in fertilizing the soil. This water function in the Quran refers to its roles for agriculture field. For instance, it is mentioned in surah as the following:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

“Behold! In the creation of the heaven and the earth; In the alternation of the night and the day; In the sailing of the ships through the ocean for profit of mankind in the rain which Allah sends down from the skies, and the life which He gives to an earth that is dead; in the beast of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth (here) indeed are signs for a people that are wise” (QS. al Baqarah/2: 164)

According to Muhammad Ali Ash Shabuni, *and what Allah has sent down from the heaven of rain* means and what Allah Almighty send down from cloud in

shape of rain which becomes a source of human life. Through sentence “*giving life thereby to the earth after its lifelessness*” Allah Almighty shows use of water in reviving plants and tree which is not foaming and fruitless in previous time.¹¹

These topics is not entirely discussed for this research only explore the scientific side of water. The writer discusses word water (ماء) have a link with natural science. In this study, water can not be separated from basic material of human creation, such as QS. al Anbiya'/21: 30, QS. al Furqan/25: 54, QS. as Sajdah/32: 8, QS. al Mursalat/77: 20, and QS. at Tariq/86: 6. Seeming contrary, some verses mention that the soil is also a basic material of human creation, like QS. Shaad/38: 71, QS. al An'am/6: 2, and QS. as Sajdah/32: 7. This proves the study of water in the Qur'an needs to be comprehensively researched in order to avoid misunderstandings and mistake, especially in the case of human creation.

Considering the importance of this problem, the writer will try to do a research on how the interpretation of word water (ماء) in this thesis. The writer only focuses on its word because water study in the Quran has rather extensive scope. The interpretation will apply *maudhu'i* method in its interpretation approach. Therefore, this research has the theme: Word Water (ماء) in The Quran (Study of Thematic Scientific Interpretation)

B. The Identification of Problem and Limitation Study

¹¹ Muhammad Ali ash Shobuni, *Shafwatut Tafasir*, Trans. Yasin, (Jakarta: Pustaka al Kautsar, 2010), vol. 1, page. 25

Based on the background of problem above, the writer formulates identification of research problems as follow: “How is interpretation of word water (ماء) in the Quran?”. The limits of the research problem are:

1. What are characteristics and priviledge of water in the Quran?
2. What is the usefulness of the water in the Quran?
3. How is the kind of water in the Quran?
4. How is the interpretation of word water (ماء) in the Quran as basic material of human creation

C. The Purpose of Research

This study has several goals based on the identification and limitation of problem above, that is:

1. To know characteristics and priviledge of water in the Quran,
2. To know the usefulness of the water in the Quran,
3. To know the kind of water in the Quran,
4. To Know interpretation of word water (ماء) in the Quran as basic material of human creation

D. The Objective of Reseacrh

The benefits of this research are that:

1. Increasing the reader’s insight especially the writer about the study of water in verses of the Quran,
2. Completing formal academic requirements in obtaining a Bachelor of Religion (S. Ag) in the field of *Tafsir* and Hadith scholarship at Ushuluddin

and Religion Studies Faculty, State Islamic University of Imam Bonjol Padang,

3. Broadening scientific discourse and developing insight into the Quran, especially the study of thematic scientific interpretation about water, like expanding the scientific study of water as a basic material of human creation in the Quran,
4. Stimulating other ideas that have not been mentioned related to the theme of research in order this paper initiates appearance of new contribution to study of the Quran.

E. Operational Definition

To avoid doubts and confusion in this paper, the writer need to firstly explains the keywords contained in the title of this thesis.

No	Term	Definition
1	Water	Water means a liquid, without colour or taste, tat falls from the sky as rain and is necessary for animal and plant life. ¹²
2	The Quran	The word of Quran is a <i>masdar</i> of the word <i>qara'a</i> (قرأ) which is the same as the word <i>qira'ah</i> (قراءة). <i>Qara'a</i> means gathering or compiling and <i>qiraah</i> means compiling letters and words with others in a well-organized expression. Meanwhile, according to its terminology, the Quran is <i>kalam</i>

¹² Dictionary.cambridge.org

		or word of Allah Almighty revealed to Muhammad (peace be upon him) which reading it is an act of worship. ¹³
3	Thematic - Scientific	Thematic means relating to or based on subjects or a theme. Scientific is derived from science that means knowledge from the careful study of the structure and behavior of the physical world, especially by watching, measuring, and doing experiments, and the development of theories to describe the result of these activities. ¹⁴
4	Interpretation	This term etymologically is derived from the word <i>al fasr</i> (الفسر) which means explaining or knowing the meaning of a difficult word. ¹⁵ Interpretation (<i>Tafsir</i>) means science applied to understand and to explain meanings of <i>kitabullah</i> revealed to His prophet, as well as to conclude the law contents and its <i>hikmah</i> . ¹⁶

¹³ Manna' Qathan, *Mabahis fi Ulumul Quran*, (w.cp: Mansyuratil Ishri al Hadits, 1973), p. 21

¹⁴ Dictionary.cambridge.org

¹⁵ Samsurrohman, *Pengantar Ilmu Tafsir*, (Jakarta: AMZAH, 2014), p. 9.

¹⁶ وقال الزركشي : التفسير : علم يفهم به كتاب الله المنزل على نبيه محمد صلى الله عليه وسلم وبيان معانيه واستخراج أحكامه وحكمه Manna' Khalil al Qaththan, *Mabahits fi 'Ulum al Quran*, (w.cp: Mansyurat al Ashr al Hadis, 1973), p. 324

Hence, meaning of this title research is to understand and to explain meanings of word water (ماء) in the Quran as a thematic scientific interpretation study. The word studied has a focus on basic material of human creation context.

F. Literature Review

Before starting the research, the writer have reviewed other conducted studies related to the object of discussion and similar themes in positioning the writer research in this study. *First*, a similar theme the writer met in the study is conducted by Muhammad Aminullah in his dissertation in 2017.¹⁷ He is graduate student of Islamic Communication Studies Program at State Islamic University of North Sumatra.

In his research entitled “Interaksi Manusia dengan Air Perspektif al Quran (Tinjauan Alamtologi dalam Komunikasi)” shows that human correlation with water is based on study in natural science (biochemistry science). Water is a very decisive element for developing and establishing cell. Islam perspective in the Quran toward human interaction with water can be found in command to preserve all over the world well. Alamtologi view about human correlation with water could happen on behalf of human need to water for life. Human interaction with water can be done by using water for purposes based on appropriate usage. There are two ways to implement human interaction with water in social life, through government policy and an act necessarily done by people.

¹⁷ Aminullah, “*Interaksi Manusia dengan air dalam perspektif al Quran (Tinjauan Alamtologi Dalam Komunikasi)*”. [http:// repository.uin su.ac.id/1530/1/AMINULLAH.pdf](http://repository.uin-su.ac.id/1530/1/AMINULLAH.pdf). (accessed on May 15 2018, at 15.30 WIB)

Second, research is conducted by Ahmad Syahrudin Asis, student of UIN Alauddin Makassar.¹⁸ His research entitled “Proses Penciptaan Manusia dalam QS. al Mu’minun (23): 12-14.” The study found that human creation process begun from essence food consumed by human. This food is taken from soil becoming subsequently mixed cum (*nuthfah amsyaj*). Fetus growth in medical science is divided into three phases known as trimester I (0 – 12 weeks old), trimester II (12 - 24 weeks old), and trimester III (24 – 40 weeks old). There are 7 phases of human creation, *sulalatin min tin* phase, *nuthfah* phase, *‘alaqah* phase, *mudgah* phase, *‘izam* phase, *fakasaunal ‘izama lahman* phase, and *khalqan akhar* phase.

Discussion of the first study talks only about water in the Quran seen in field of communication science, not from the science of exegesis (*tafsir*). Second research focused on *tahlili* interpretation with the approach of medical science in the process of human creation. Meanwhile, the writer in this study focuses on *tafsir maudhu’i* which object of study is the discussion of word water (ماء) water in basic material of human creation context.

G. The Method of Research

This research method is a library research. Library research is a set of activities related to method of library data collecting, reading, noticing and processing library material collection without having field research.¹⁹ This method is performed by collecting sources from various literatures that are related to the

¹⁸ Ahmad Syahrudin Asis, “Proses Penciptaan Manusia dalam QS. al Mukminun/23:12-14 (Kajian Tahlili dengan Pendekatan Ilmu Kedokteran)”. <http://repositori.uin-alauddin.ac.id/4469/1/Ahmad%20Syahrudin%20Asis.pdf>. (accessed on May 14 2018, at 14.12 WIB)

¹⁹ Zed Mestika, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Bogor Indonesia, 2004), p. 3

problems studied through the books in the library. For that, the steps taken are as follows:

1. Source of Data

The type of data collected in this study consists of primary and secondary data. The primary data in this study are exegesis books containing *maudhu'i* interpretation about water, like *Fi Zhilalil Quran* authored by Sayyid Quthb,²⁰ *Tafsir al Maraghi* authored by Ahmad Musthofa al Maraghi,²¹ *Tafsir al Mishbah* authored by M. Quraish Shihab,²² *Tafsir al Karim ar Rahman fi Tafsir Kalam al Manan* authored by Abdurrahman bin Nashir al Sa'di,²³ *Tafsir al Quran Karim* authored by Mahmud Syaltut,²⁴ *Tafsir al Azhar* authored by Hamka,²⁵ and *Tafsir Juz 'Amma* authored by Ibn Katsir.²⁶

The writer chooses those primary data for the books explore more about study of water in verses the writer includes before. Other primary refernces is also related to natural science about water as the basic material of human

²⁰ Sayyid Quthb, *Fi Zhilalil Quran*, Trans. As'ad Yasin and friend, (Beirut: *Darusy Syuruq*, 1992), v. 1, p. 96, 182, v. 4, p. 172 – 173, v. 5, p. 159 v. 11, p. 104, 145, v. 12, p. 137

²¹ Ahmad Musthafa al Maraghi, *Tafsir al Maraghi*, Trans, Anshori Umar Sitanggal and Friend, (Semarang: CV Toha Putra, 1974), v. 9, p. 337, v. 13, p. 142, 152 – 153, v. 14, p. 187, v. 15, p. 293, v. 18, p. 208, v. 20, p. 8, v. 23, p. 237, v. 26, p. 260 – 261

²² M. Quraish Shihab, *Tafsir al Mishah: Pesan, Kesan, dan Keserasian al Quran*, (Jakarta: Lentera Hati, 2004), v. 2, p. 545, v. 3, p. 179, v. 8, p. 62, v. 9, p. 173, 173 – 174, 497, v. 15, 71, v. 4, p. 326 – 327, v. 5, p. 111, v. 6, p. 194 – 195, 212, 524, v. 9, p. 116 v. 12, p. 215,

²³ Abdurrahman bin Nashir al Sa'di, *Tafsir al Karim ar Rahman fi Tafsir Kalam al Manan*, Trans. Muhammad Iqbal and Friend, (Jakarta: Darul Haq, 2014), v. 5, p. 19 - 20

²⁴ Mahmud Syaltut, *Tafsir al Quran Karim: Pendekatan Syaltut dalam Menggali Esensi al Quran*, Trans. Hossein Bahreisj, (Bandung: CV Diponegoro, 1989), p. 145

²⁵ Hamka, *Tafsir al Azhar*, (Jakarta: Pustaka Panjimas, 1982), v. 11, p. 191, v. 13, p. 62, 149, v. 14, p. 224, v. 16, p. 174, v. 17, p. 39 – 40, v. 21, p. 153, v. 22, p. 297 – 298, v. 24, p. 34. Hamka, *Tafsir al Azhar*, (Depok: Gema Insani, 2015), v. 6, p. 150, v. 7, p. 55, 124, v. 24, p. 246,

²⁶ Abu al Fida' Ismail Ibn Katsir al Quraisy ad Damasqi, *Tafsir Juz 'Amma*, Trans. Farizal Tarmizi, (Jakarta: Pustaka Azzam, 2003), p. 29, 148

creation. Meanwhile, secondary data is taken from books and information comprising to this research theme.

2. Techniques of Data Accumulation

The data contained in this study are obtained and collected by quoting from the sources, either in the form of direct or indirect quotations. After having the data, the writer will make a prior study of the data and then grouping them by using the steps as follows:

- a. Enacting the title that is going to be studied. The title to be discussed in this study is "Interpretation of Word Water (ماء) in The Quran"
- b. Collecting books related to this research, such as natural science, *ulum al-Qur'an*, and *tafsir* science.
- c. The gained data will be discussed first, then linked each other so that it can be served as a clear and easy understanding

3. Techniques of Data Analysis

In this study, the writer analyzes the data descriptively. Descriptive method is a method aiming to give summary description in order a researcher can not regard that a thing has already happened itself.²⁷ Meaningly, data analysis is done by exposing all data and then explaining the gained data to get information. The data in this study comprises interpretation of word water (ماء) in the Quran. Data analysis will be made easier by using the method of *tafsir maudhu'i* formulated by Zulheldi,²⁸ as the following:

²⁷ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: PT Rineka Cipta, 2006), p. 267

²⁸ Dr. Zulheldi, M.Ag is a lecturer of *'ulum al Quran* and *tafsir* in UIN Imam Bonjol Padang

- a. Determining theme that is going to be discussed,
- b. Collecting verses (and *hadith*)
- c. Classifying verse content (and *hadith*)
- d. Making outline of interpretation
- e. Interpreting verse
- f. Confirming conclusion ²⁹

H. System of Writing

This thesis is guided by “Buku Pedoman Penulisan Karya Ilmiah IAIN Imam Bonjol Padang 2015/2016” in order the discussion becomes more systematic and directed. The writer arranges the systematical discussion chapter as follows: The first chapter is the introduction. This chapter contains the background of the problem, the identification and limitations of the problem, the purpose and objective of the research, the definition of key term, literature review, and system of writing.

The second chapter contains a discussion of thematic interpretation (*tafsir maudhu'i*) definition. It also contains history of *tafsir maudhu'i*. This chapter also discusses the division of *tafsir maudhu'i*. Of course, the method of *tafsir maudhu'i* will be clearly explained as well as the advantages and disadvantages from other *tafsir* study methods. The last is urgency of thematic interpretation (*tafsir maudhu'i*). This part also contains meaning of scientific interpretation, appearance

²⁹ Zulheldi, *6 Langkah Metode Tafsir Maudhu'i*, (Jakarta: PT RajaGrafindo Persada, 2017), p. 49

of scientific interpretation, and correlation of thematic – scientific interpretation to this study

The third chapter discusses characteristics of water in the Quran. Then, it is continued with the usefulness of water in the Quran. Next, it will be discussed the kind of water in the Quran. The important part is interpretation of word water (ماء) in the Quran as basic material of human creation.

The fourth chapter is a closing chapter. The writer tries to conclude from the analysis that has been discussed in every chapter. This part comprises constructive suggestions for the perfection of this research.

