

CHAPTER III

WORD WATER (ماء) IN THE QURAN

A. The Characteristic and Priviledge of Water in the Quran

As found in *Fath al Rahman*, there are 62 times of word water (ماء) mentioning in the Quran.¹ The verses is actually classified into some theme, like characteristic. The topic about characteristics of water is contained in 10 verses. this step is done by following the method of *tafsir maudhu'i* in Zulheldi's book. The first step is determining the theme which is water choosen in this discussion.

Next step after determining theme, the writer has grouped that theme water based on its term in the Quran, that is "ماء". Word *maa'* in the Quran verses is strickly mentioned as a theme, so that it is collected using its own word (*lafazh*). Then, the writer attempts to classify the verse content in it and subsequently concludes that water has several characteristics in the Quran. All of water verses is detailed related to the characteristics so that they are compiled as the follows:

Table 3.1
Characteristics of water in the Quran

No	Surat	Verse (Ayat)	Characterictics
1	QS. al Baqarah/2	74	Gliding (falling down)
2	QS. ar Ra'du/13	14	Non-living thing
3	QS. al Kahfi/18:	41	Absorbing thing
4	QS. Al Mukminun/23	18	Settling thing in the earth
5	QS. Al Mukminun/23	18	Able to disappear
6	QS. al Furqan/25	48	Clean/pure thing

¹ Muhammad Fuad Abd al Baqi, *Fath al Rahman li Thalib Ayat al Quran*, (Beirut: *al Mathba'ah al Ahliyah*, 1323), p. 420-421

7	QS. al Waqiah/56	31	Poured out of the sky
	QS. Abasa/80	25	
	QS. al Qamar/54	11	
8	QS. al Mulk/67	30	Able to dry (going down)
9	QS. al Mulk/67	30	Able to flow
10	QS. Al Haqqah/69	11	Able to go up to the high

In this table, we could understand that there are 10 characteristics of water in the Quran. The characteristics is found in 10 verses. They are QS. al Baqarah/2:74, QS. ar Ra'du/13: 14, QS. al Kahfi/18: 41, 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. The writer attempts to explain what the verse means as water characteristic in it.

1. Gliding (Falling Down) (al Baqarah/2: 74)

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقُّ 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)

The first character of water in the Quran found out through a parable of persistent of *Israel* Clan. Their heart is more arid and harsher from a stone emitting twelve springs.² In the verse, water is understood that could fall down

² Sayyid Quthb, *Fi Zhilalil Quran*, Trans. As'ad Yasin and Friend, (Beirut: *Darusy Syuruq*, 1992), vol. 1, p. 96

through phrase “وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ”. The water which comes out of the spring is going to glide in whichever place it falls. It leads to the lower spot and spreads to the surroundings.

2. Non-Living Thing (ar Ra’du/13: 14)

One of living thing characteristics is irritability. A living creature could react toward changes around it, such as light, moves, humidity, and temperature, yet non living thing couldn’t.³ For example, water will never flow to another spot if it is not moved by something else. The following verse mentions this in a parable:

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَسِطَ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾

“To Him is due the true prayer; and those whom they pray to besides Allah give them no answer, but (they are) like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it; and the prayer of the unbelievers is only in error” (QS. ar Ra’du/13: 14)

The same way to verse above, water characteristic in this verse is implied in a parable. The verse explains that the people worships statue will never be answered of what he asks. Parable is available in sentence “كَبَسِطَ كَفَّيْهِ إِلَى الْمَاءِ “, meaning like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it. However, the water is

³ Ibn Mas’ud and Joko Paryono, *Ilmu Alamiah Dasar*, (Bandung: CV Pustaka Setia, 1998), p. 113

a non living thing which could not feel holding hand.⁴ It is not able to do anything except by its God permission.

3. Absorbing Thing (al Kahfi/18: 41)

This verse indicates that water could infiltrate into the ground. It is exactly the lake does to distribute the water on earth surface to other places.⁵ The verse mentions:

أَوْ يُصْبِحَ مَأْوُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ وَطَلَبًا ﴿٤١﴾

“Or its waters should sink down into the ground so that you are unable to find it” (QS. al Kahfi/18: 41)

The saying “or its waters should sink down into the ground” describes that water could be absorbed into the ground. This occurs for a conversation about disaster inflicted to unbeliever from the sky as told in the previous verse. Then, the unbeliever garden could not be irrigated anymore and he must dig hardly to irrigate his garden.⁶

4. Settling Thing in The Earth (al Mukminun/23: 18)

Water is a liquid thing found on earth. The form could be in solid (ice), liquid (water), and gas (water vapor).⁷ This is stated in the verse below that water is able to settle in earth:

⁴ Ahmad Musthafa al Maraghi, *Tafsir al Maraghi*, Trans. Anshori Umar Sitanggal and Friend, (Semarang: CV Toha Putra, 1974), v. 13, p. 142

⁵ Indarto, *Hidrologi: Dasar Teori dan Contoh Aplikasi Model Hidrologi*, (Jakarta: Bumi Aksara, 2010), p. 9

⁶ M. Quraish Shihab, *Tafsir al Mishbah: Pesan, Kesan, dan Keserasian al Quran*, (Jakarta: Lentera Hati, 2004), vol 8, p. 62

⁷ Mochamad Sodik, *Ilmu Kealaman Dasar*, (Jakarta: Kencana Prenadamedia Group, 2014), p. 44

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنْتَهُ فِي الْأَرْضِ ط وَإِنَّا عَلَى ذَهَابٍ بِهِ
لَقَادِرُونَ ﴿١٨﴾

“And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away” (QS. Al Mukminun/23: 18)

“فَأَسْكَنْتَهُ فِي الْأَرْضِ” means that Allah Almighty settle (save) some the water for a short time on earth.⁸ This sentence indicates that water is a settling thing after sending it down from the sky. Surely, it settles for a certain time on earth. Through God power, water which is on earth really aids plants life. Also, in easing the process of living being life, God does not deliver water on the ground too deep so that it could be reached.⁹ The water settling in earth is understood for many needs of living being.

5. Able to Disappear (al Mukminun/23: 18)

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنْتَهُ فِي الْأَرْضِ ط وَإِنَّا عَلَى ذَهَابٍ بِهِ
لَقَادِرُونَ ﴿١٨﴾

“And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away” (QS. Al Mukminun/23: 18)

On the contrary, the verse indicates that water could disappear. Phrase عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ وَإِنَّا means that Allah Almighty has authority to carry away water from earth. Both of water characteristic in QS. al Mukminun/23: 18

⁸ M. Quraish Shihab, *op.cit.*, vol. 9, p. 173

⁹ Abdurrahman bin Nashir al Sa'di, *Taisir al Karim ar Rahman fi Tafsir Kalam al Manan*, Trans. Muhammd Iqbal and Friend, (Jakarta: Darul Haq, 2014), vol. 5, p. 19 - 20

informs natural science about water cycle on earth.¹⁰ The cycle requires water to settle in earth, then go up to the air (disappear from earth surface).

6. Clean/Pure Thing (al Furqan/25: 48)

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾

“And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud” (QS. al Furqan/25: 48)

Word “طَهُورًا” is derived from “طهر” *thahura* habitually meaning pure.

This term contains hyperbole so that has meaning of very pure. The fact inform us that water sent down from the sky is very pure as its first condition. It is also free of germs and pollution, though the time it is sent down might bring a thing or atom in the air. The water, nevertheless, is still clean and able to purifying most of the unclean.¹¹ The clean water will support living creature life.

7. Poured Out of The Sky (Abasa/80: 25, al Qamar/54: 11)

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾

“So We opened the gates of the cloud with water pouring” (QS. al Qamar/54: 11)

بِمَاءٍ مُنْهَمِرٍ implies one characteristic of water, that is pouring. The water pours from the cloud to the earth. Hence, living being is able to benefit the water as its function.

أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

“That We pour down the water, pouring (it) down in abundance” (QS. Abasa/80: 25)

¹⁰ M. Quraish Shihab, *op.cit.*, vol. 9, p. 173 - 174

¹¹ *Ibid*, vol. 9, p. 497

As quoted from Sayyid Quthub commentary that water is poured in way of rain.¹² Every mandkind knows that water pouring is a must for it is a *hakikat* happened in every surrounding of the world. They recognize it through their knowledge in any level. This undertanding bring us to conclude a characteristic of pouring water from the sky.

8. Able to Dry (Going Down) (al Mulk/67: 30)

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

“Say: Have you considered if your water should go down, who is it then that will bring you flowing water?” (QS. al Mulk/67: 30)

غَوْرًا means that water could be dry if God want it. The water becomes dry to give a lesson to mandkid that He is the only who bring the flowing water.

9. Able to Flow (al Mulk/67: 30, al Waqiah/56: 31)

وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾

“And water flowing constantly” (QS. al Waqiah/56: 31)

Maa'im maskub here means flowing water for right hand companions.

This kind of water is such a sustenance for them.

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

“Say: Have you considered if your water should go down, who is it then that will bring you flowing water?” (QS. al Mulk/67: 30)

مَاءٍ مَّعِينٍ means a flowing water told to Prophet Muhammad (PBUH) that

Allah Almighty flows water if it has been dry.

10. Able to Go Up to The High (al Haqqah/69: 11)

¹² *Ibid*, vol. 15 p. 71

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾

“Surely We bore you up in the ship when the water rose high” (QS. Al Haqqah/69: 11)

After classifying verse content about the characteristic, the writer has found in entire 62 verses that the word “ماء” also indicates its privilege through some verses, that is:

Table 3.2
Priviledges of water in the Quran

No	Surat	Verse (Ayat)	Priviledge
1	QS. Hud/11	7	God ‘arsy is on water
2	QS. Al A’raf/7	50	Water is one of sustenances form

In this table, we could understand that there are 2 priviledges of water in the Quran. The priviledges is found in 2 verses. They are QS. Hud/11 and QS. Al A’raf/7. The writter attempts to summarizes what the verse means related to the priviledges.

1. Its Privilege: God ‘arsy is on water (Hud/11: 7)

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِن قُلْتِ إِنَّكُمْ مَّرْسُوعُونَ مِمَّنْ بَعْدَ 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)

Word (عرش) ‘arsy in etimology means seat of king throne. Formerly, it implies something which is roofed. The throne of king is named ‘arys because

the seat is high compared to other seats. This word is usually realized as power or knowledge.

His saying, (وكان عرشها على الماء) *wa kana 'arysuha 'alal ma'i* is understood by *ulama* as its real meaning. Thahir Ibnu Asyur, for example, comprehends *'arsy* as a huge creature that had been created before earth and sky invention. Thus, this verse indicates that water had been created before earth and sky creation. In fact, some experts infer that water or vapor is material of earth and sky creation. A lot of *ulama* grasp part of verse above as *majazi* meaning, that is power and knowledge of Allah Almighty including every single thing. Thabathaba'i said that the part of verse above means His power which at that time is on the water, whereas water is life source.¹³

It is briefly explained that water has at least two privileges, *first* that the water is available before earth and sky creation. The fact shows essential value of water as creature of God. *Second*, water is comprehended that God power is on it.

2. Its Privilege: Water is one of sustenances form (al A'raf/7: 50)

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا 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)

¹³ *Ibid*, vol 6, p. 194 - 195

As mentioned in the verse, water is given by Allah Almighty to dwellers of the garden (heaven). The inmates of the fire (hell) beg to heaven dwellers to pour lots of water, even though they only need a little water. Pouring water is a sustenance (*rizqi*) from God ascertained by phrase (مِنْ الْمَاءِ أَوْ مِمَّا (رَزَقَكُمُ اللَّهُ). The water becomes sustenance because of some difficulties: *first*, distance between hell and heaven is so far. *Second*, the weather is very warm. *Third*, fire has hazardous flaming which is poured by a little water, it must be evaporated.¹⁴ This condition, accordingly, shows the privilege of water which needs struggle to get it.

B. The Usefulness of Water in the Quran

According to Zulheldi, after collecting the Quran verses about the theme we discuss, we need to classify the verses having the same meaning.¹⁵ In this context, the writer tries to classify through understanding of the verse directly, understanding of translation, and understanding of exegesis book. Then, the writer makes the detail of this understanding and finds out that water has some usefulness or function in the Quran. Of course, this usefulness is taken from the word water (ماء) which existed in *Fath al Rahman*.

In fact, water has approximately five functions in the Quran. One of water's usefulness is as a medium for rewarding and punishing of mankind's deed. As a punishment, water is mentioned to be boiling water in hell (QS. Muhammad/47: 15), prohibited thing in hell (QS. al A'raf/7: 50), flood (QS. Hud/11: 43), given to

¹⁴ *Ibid.*, vol. 5, p. 111

¹⁵ Zulheldi, *6 Langkah Metode Tafsir Maudhu'i*, (Depok: RajaGrafindo Persada, 2017), p. 64 - 68

unjust (*dzalim*) people (QS. Hud/11:44), given water like molten brass (QS. Al Kahfi/18: 29) and given festering water (QS. Ibrahim/14: 16). On the other hand, water as a reward is like drinking of abundant water (QS. Al Jinn/72: 16) and water that does not alter (QS. Muhammad/47: 15).

Table 3.3
Water as Medium for Rewarding and Punishing of Mandkind Deed

No	Water usefulness	Aspect	Surat	Verse/Ayat
1	Medium for Rewarding and Punishing of Mandkind Deed	Reward	QS. Al Jinn/72	16
			QS. Muhammad/47	15
	Mandkind Deed	Punishment	QS. Muhammad/47	15
			QS. al A'raf/7	50
			QS. Hud/11	43
			QS. Hud/11	44
			QS. Al Kahfi/18	29
			QS. Ibrahim/14	16

There are 7 verses that indicates water as a reward and punishment. The seven verses are in six *surat*. Furthermore, other usefulness of water (for living creature and earth) the writer found is summarized by some following points, they are: *first*, usefulness of Water in agriculture field; *second*, usefulness of water for earth; *third*, usefulness of water for human; *fourth*, usefulness of water fo basic material of living being creation.

1. Usefulness of Water in Agriculture Field

Table 3.4
Usefulness of Water in Agriculture Field

No	Water Usefulness	Aspect	Surat	Verse (Ayat)
1	Usefulness of Water in Agriculture Field	Producing Various Fruits	QS. al Baqarah/2	22
			QS. al A'raf/7	57
			QS. Ibrahim/14	32
			QS. Fathir/35	27
		Growing Various Plants	QS. Al An'am/6	99
			QS. Ar Ra'du/13	4
			QS. Al Kahfi/18	45
			QS. Taha/20	53
			QS. Al Hajj/22	5
			QS. An Naml/27	60
			QS. Luqman/31	10
			QS. Az Zumar/39	21
			QS. Qaf/50	9
			QS. An Naziat/79	31
		Growing Plants to be Food of Human and Cattle	QS. Yunus/10	24
			QS. As Sajdah/32	27
Fertilizing Plants to Shepherd Cattle	QS. An Nahl/16	10		

This table shows us that there are four aspect of water usefulness in agriculture field. They are, *first*; producing various fruits (QS. al Baqarah/2: 22, QS. al A'raf/7: 57, QS. Ibrahim/14: 32, and QS. Fathir/35: 27). *Second*, growing

various plants (QS. Al An'am/6: 99, QS. Ar Ra'du/13: 4, QS. Al Kahfi/18: 45, QS. Taha/20: 53, QS. Al Hajj/22: 5, QS. An Naml/27: 60, QS. Luqman/31: 10, QS. Az Zumar/39: 21, QS. Qaf/50: 9, and QS. An Naziat/79: 31). *Third*, growing plants to be food of human and cattle (QS. Yunus/10: 24 and QS. As Sajdah/32: 27). *Fourth*, fertilizing plants to shepherd cattle (QS. An Nahl/16: 10).

a. Producing Various Fruits

Fruit is produced by plants through water availability around it. Since, soil circumstance (water availability) affects the growth of plant.¹⁶ Water is necessary in optimizing the plants crop. There are many of the Quran verse describing usefulness of water in producing various fruit.

1) al Baqarah/2: 22

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ
تَعْلَمُونَ ﴿٢٢﴾

“Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know” (QS. al Baqarah/2: 22)

The earth is a coverlay so that suitable for human dwelling, business place, and growing the plant. Human lives in earth by favors of rain sent down from the cloud and savors what earth produces in the form of various food and others. Every that provision of God is managed

¹⁶ Zuliana Rahmawati, *50 Reaksi Biologi*, (Jakarta: Nectar, 2012), p. 64

carefully for living being.¹⁷ The food needed by mankind in this verse is fruit.

2) al A'raf/7: 57

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ ۗ مِنْ كُلِّ الثَّمَرَاتِ ۗ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

“And He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful” (QS. al A'raf/7: 57)

God has send down water from the clouds. Every water delivered to the earth is in certain measure. Afterward, various kind of fruits come out of the ground in its measure to. Every single process of this nature occurs automatically based on rule of nature by God willing and His measure.¹⁸ The measure of fruits is also given to human as their needs

3) Ibrahim/14: 32

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ ۗ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ ۗ وَسَخَّرَ لَكُمْ الْأَنْهَارَ ﴿٣٢﴾

“Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you” (QS. Ibrahim/14: 32)

¹⁷ Mahmud Syaltut, *Tafsir al Quran Karim: Pendekatan Syaltut dalam Menggali Esensi al Quran*, Trans. Hossein Bahreisj, (Bandung: CV Diponegoro, 1989), p. 145

¹⁸ M. Quraish Shihab, *op.cit.*, vol. 4, p. 326 - 327

Hamka says that how negligent and forgetting the creatures toward their God is, even doing *syirik*, the rain is still sent down which swells earth, and produces fruitful tree. The mandkind just pick that fruit. Therefore, mandkind life depends on rain fertilizing earth which produces food for human and cattle. Considerable dangerous impact will inflict a land if long drought happens causing hunger and death.¹⁹ Thus, the plant producing fruit will be picked by human after sending down water to earth

4) Fathir/35: 27

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا
وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَابِيٌّ سُودٌ ﴿٢٧﴾

“Do you not see that Allah sends down water from the cloud, then We bring forth therewith fruits of various colors; and in the mountains are streaks, white and red, of various hues and (others) intensely black?” (QS. Fathir/35: 27)

فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا means in cause of water pouring from

the sky as rain, the ground becomes fertilized and everything is alive. For instance, a lot of fruits types comes out from earth. There are various kinds of fruit, like apple, pomegranate, grappe, date palm, durian, rambutan, mangosteen, duku, langsung, coconut, jackfruit, cempedak, orange, starfruit, sapodilla, soursop, avocado, and the hundreds other. Also, some of them is like nuts, corn, wheat, rice, sweet potatoes, tubers, yam stems, carrot,

¹⁹ Hamka, *Tafsir al Azhar*, (Jakarta: Pustaka Panjimas, 1982), v. 13, p. 149

pumpkin, cucumber, pariah, fennel, pepper, and many other. All of such the creature are earth savings in it. The saving will never come out if earth is unswelling and water is not sent down.²⁰

b. Growing Various Plants

Water is necessary for plant because it becomes main material of cell protoplasm. Besides, water is essential component for photosynthesis and assimilation transporting in plant body. The number of water usage in plant has correlation with biomass production and it is partially absorbed then evaporates through stomata (transpiration process).²¹

1) al An'am/6: 99

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ^ط انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

﴿٩٩﴾

“And He it is Who sends down water from the cloud, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage) from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe” (QS. al An'am/6: 99)

²⁰ *Ibid.*, v. 22, p. 297 - 298

²¹ D. Dwidjoseputro, *Pengantar Fisiologi Tumbuhan*, (Jakarta: Gramedia, 1984), p. 66 -

Role of water could be seen from this verse in growing and producing everything like fruit. Either primitive or modern people has known this crucial role of life. Water is involved in causing ground being able to be overgrown. Moreover, water becomes one of indicators beside air in conditioning the ground to be friable.²²

2) ar Ra'du/13: 4

وَفِي الْأَرْضِ قِطْعٌ مُتَجَلِّوْرَاتٌ وَجَنَّتٌ مِّنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ
وَعَيْرٌ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِصِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

“And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots- they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand” (QS. ar Ra'du/13: 4)

Sometime, a farm lying down in different place has same size and its plate, yet the crop is unequal and water irrigating it is one water either rain or river. While, the location is neighboring. The other garden to be planted such as by grape and others is also like that way. For example, date palm is categorized based on its quality, whereas kind and shape of that plant is not different.²³

3) al Kahfi/18: 45

²² Sayyid Quthb, *op.cit.*, vol. 4, p. 172 - 173

²³ Hamka, *op.cit.*, v. 13, p. 62

وَأَضْرَبَ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

“And set forth to them parable of the life of this world: like water which We send down from the cloud so the herbage of the earth becomes tangled on account of it, then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things” (QS. Al Kahfi/18: 45)

This verse is talking about a parable. In cause of temporary beauty and extinction, earth is linkened to be green plant, lush, and flowering. Then, it changes to be dried up and crashed by wind to right and left. Therefore, the ones should take a lesson by this verse that inhabits earth without deceiving toward it and boasting a lot of wealth to others for wealth is going away.²⁴

4) Taha/20: 53

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى ﴿٥٣﴾

“Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby We have brought forth many species of various herbs” (QS. Taha/20: 53)

Summary of this verse is related to the importance of sending water down. Rain falls to the earth and flows from high spot to the low one. The water flows until it stops in the sea and gathers there. That stream shapes rivers in earth for thousands year. Among that water is absorbed into the

²⁴ Ahmad Musthafa al Maraghi, *op.cit.*, v. 15, p. 293

earth and emerges as a well. Water in the sea evaporates to air and subsequently turns to moisture as cloud which moves toward mountain peak. Then, cloud delivers water in certain place. Through rain falling down, the fertile earth produces colorful crops having sweet, bitter, acid, and spicy taste.²⁵

5) al Hajj/22: 5

يَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ
ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ
لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا
ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُمْ مَّن يُّتَوَفَّىٰ وَمِنكُمْ مَّن يُرَدُّ إِلَىٰ أَرْدَلِ
الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا
أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

“O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage” (QS. Al Hajj/22: 5)

6) an Naml/27: 60

²⁵ Hamka, *op.cit*, v. 16, p. 174

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ
 حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَأَلَّهُ مَعَ اللَّهِ بَلْ
 هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾

“Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? Nay! they are people who deviate” (QS. an Naml/27: 60)

Allah Almighty is the only one sending down water from the cloud as a sustenance for mankind. He grows the plants which is pleasing to who sees it.²⁶ A beautiful garden is certainly established of various vegetation in earth living in cause of rain.

7) Luqman/31: 10

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوْسِي أَنْ تَمِيدَ
 بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ
 كُلِّ رَوْحٍ كَرِيمٍ ﴿١٠﴾

“He created the heavens without pillars as you see them, and put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind; and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind” (QS. Luqman/31: 10)

The plants grown by water sent down to the earth has a plenty of beautiful color. Each of which is prettier by its flower, tree in forest, grass being spread evenly, and dangling root. It is such a beauty and wealth of God.²⁷

8) az Zumar/39 : 21

²⁶ Ahmad Musthafa al Maraghi, *op.cit.*, v. 20, p. 8

²⁷ Hamka, *op.cit.*, v. 21, p. 153

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ وَيَنْبِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيغُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطْمًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾

“Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding” (QS. Az Zumar/39 : 21)

يُخْرِجُ بِهِ زَرْعًا means with that water, the plants comes out from the earth in quick or slow process even waiting for hundreds year. It could happen in a dessert, when it is dug, the water gushes which is saved on the ground for a long time. By digging in dessert as an effort to find water, the life around it probably produces various plants supporting living being needs there.²⁸ This condition continuity of life is determined of water supply.

9) Qaf/50: 9

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾

“And We send down from the cloud water abounding in good, then We cause to grow thereby gardens and the grain that is reaped” (QS. Qaf/50: 9)

This verse implies how various beautiful plants grows. Allah Almighty send down water from the cloud having a lot of benefit. It is

²⁸ *Ibid.*, v.24, p. 34

explained that the water produces swelling gardens, wide park, and seeds plant normally like wheat and others.²⁹

10) an Naziat/79: 31

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾

“He brought forth from it its water and its pasturage” (QS. an Naziat/79: 31)

The previous verse explains that earth was expanded before emitting water and growing the plants in it. Word “dahaha” in the previous means bringing from earth water and plants as well as creating in it rivers, mountains, desert, and hill.³⁰ It is understood from these verses that the existence of plants is influenced by water availability in earth.

c. Growing Plansts to be Food of Human and Cattle

Human and cattle have equal food types to be eaten for surviving. For this reason, water grows plant that could be consumed by human and cattle. This usefulness is consisted in the following verse:

1) Yunus/10: 24

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ
الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا
وَأَزْيِنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتَيْنَاهَا أُمْرًا لَيْلًا أَوْ نَهَارًا
فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ
يَتَفَكَّرُونَ ﴿٢٤﴾

²⁹ Ahmad Musthafa al Maraghi, *op.cit.*, v. 26, p. 260 - 261

³⁰ Abu al Fida' Ismail Ibn Katsir al Qurasyi ad Damasqi, *Tafsir Juz 'Amma*, Trans. Farizal Tarmizi, (Jakarta: Pustaka Azzam, 2003), p. 29

“The likeness of this world’s life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed; produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect” (QS. Yunus/10: 24)

نَبَاتُ الْأَرْضِ means plants such as grass, vegetable, and others which is faded in the past. Yet, by sending water down, the plant becomes alive, turning green, luxuriant, and getting the breath. Inasmuch as, water sent down as rain had absorbed to the plant through its root. مِمَّا يَأْكُلُ النَّاسُ means rice, beans, cucumber, banana, and any others as foods of human which had been fertilized and given a hope since it is rain. The grass for cattle also becomes green, in order goats, sheeps, cows, and buffalo which had been thin in the past could eat and chew up its food. Therefore, the two human and cattle are happy realizing availability of water.³¹

2) as Sajdah/32: 27

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

“Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see?” (QS. as Sajdah/32: 27)

d. Fertilizing Plants to shepherd Cattle

³¹ Hamka, *op.cit*, v. 11, p. 191

Shepherding a job of a person whose job is to take care of sheep and move them from one place to another.³² Human could shepherd the cattle because the ground is fertilized, as mentioned the follow:

1) an Nahl/16: 10

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ
تُسِيمُونَ ﴿١٠﴾

“He it is Who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture” (QS. An Nahl/16: 10)

By mentioning water sent down, mankind is persuaded to look up to find out how tight their life with nature around them. Grass produced by rain is able to be food for cattle, even its spring is drunk by them. The plants like olive, date palm, grape and other fruits, since being seed till being rooted, having branch, twig and bud needed by human depends on water. The fruits in west and east grows on earth watered only by water, yet it has various look and taste. After knowing correlation between rain and every living thing in earth, the next verse commands us to think deeper.³³

2. Usefulness of Water for Earth

³² Dictionary.cambridge.org

³³ Hamka, *op.cit*, v. 14, p. 224

Water in earth is located on atmosphere layer named hydrosphere at height between 1 to 15 km above sea surface. The water exists in sea (ice) and in atmosphere (vapor).³⁴ This condition causes some its function for earth.

Table 3.5
Usefulness of Water for Earth

No	Water Usefulness	Aspect	Surat	/Verse (Ayat)
1	Usefulness of Water for Earth	Reviving Earth after its Death	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
		QS. Az Zukhruf/43	11	
		Watering Part of Earth	QS. Ar Ra'du/13	4
		Greening The Earth	QS. Al Hajj/22	63
Draining The Swelling Foam in Valley	QS. Ar Ra'du/13	17		

The table helps us to grasp that there are four aspects of water usefulness for earth. They are, *first*; reviving earth after its death (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:

³⁴ Indarto, *Hidrologi: Dasar Teori dan Contoh Aplikasi Model Hidrologi*, (Jakarta: Bumi Aksara, 2010), p. 6

63, QS. Ar Rum/30: 24, QS. Fushilat/42: 39, and QS. Az Zukhruf/43: 11).
Second, watering part of earth (QS. Ar Ra'du/13: 4). *Third*, greening the earth (QS. Al Hajj/22: 63). *Fourth*, draining the swelling foam in valley (QS. Ar Ra'du/13: 17)

a. Reviving Earth after Its Death

Reviving means to come or bring something back to life, health, existence, or use. By water existence in dead earth, the condition becomes alive after the death, living being could continues the life, and everything works based on its own use.

1) al Baqarah/2:164

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﴾

“Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand” (QS. al Baqarah/2:164)

What Allah Almighty poured down from sky in the form of water could fertilize the dry and barren ground. By seeing this earth scenery, heart and soul likely vibrate which is unable to be aware the greatness of

God. It is a life when water absorbs into the ground in which not knowing how its growth is, being weird at first, but obvious and real later.³⁵

2) ar Ra'du/13: 4

وَفِي الْأَرْضِ قِطْعٌ مُتَجَبِّرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنْوَانٌ
وَعَيْرٌ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفُضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

“And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots - they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand” (QS. ar Ra'du/13: 4)

وَجَنَّاتٌ مِّنْ أَعْنَابٍ يُسْقَى بِمَاءٍ وَاحِدٍ means they are watered with one water that grows and being fruitful in certain time.³⁶

3) an Nahl/16: 65

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

“And Allah has sent down water from the cloud and therewith given life to the earth after its death; most surely there is a sign in this for a people who would listen” (QS. An Nahl/16: 65)

This verse also reminds us that the one who sent down water is Allah Almighty. Then, the water grows various kind of plant in earth which is formerly dead, droughty, and without any plant or grass. Indeed, in every dead life has an evidence of divinity, knowledge, and power of God for understandable listener of revelation.³⁷

³⁵ Sayyid Quthb, *op.cit.*, v. 1, p. 182

³⁶ M. Quraish Shihab, *op.cit.*, v. 6, p. 212

³⁷ Ahmad Musthafa al Maraghi, *op.cit.*, v. 14, p. 187

4) al Hajj/22: 5

يَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ
ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ
لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا
ثُمَّ لِنَبْلُغُوا أَشَدَّكُمْ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ
الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا
أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

“O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage” (QS. Al Hajj/22: 5)

5) al Ankabut/29: 63

وَلَيْن سَأَلْتَهُمْ مَّن نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِن بَعْدِ مَوْتِهَا
لَيَقُولنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

“And if you ask them Who is it that sends down water from the clouds, then gives life to the earth with it after its death, they will certainly say, Allah. Say: All praise is due to Allah. Nay, most of them do not understand” (QS. Al Ankabut/29: 63)

6) ar Rum/30: 24

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً
فِيحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

“And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand” (QS. Ar Rum/30: 24)

فَيَحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا means that sending down water from the high cloud becomes cause of giving life. The earth seeming dead formerly for dry, water unavailable, and faded grass revives through sending down water. Thus, water existence determines life on earth.³⁸

7) Fushilat/41: 39

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لُمُحِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

“And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who gives it life is the Giver of life to the dead; surely He has power over all things” (QS. Fushilat/41: 39)

In case the earth has plants abundance, the mankind could see how earth circumstance when drought time is absolutely faded without warmth. However, when water had sent down, though in ten minutes, earth will totally change to be pleasure, movable life, green, and swelling.³⁹

8) Az Zukhruf/43: 11

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)

³⁸ Hamka, *Tafsir al Azhar*, (Depok: Gema Insani, 2015), v. 7, p. 55

³⁹ Hamka, *op.cit.*, v. 24, p. 246

By using words *فَأَنْشَرْنَا*, God wants to show that plants growing and reviving the dead is much more remarkable than sending down water. The verse points out that Allah Almighty sends down water gradually and its certain measure indicates that the rain fall is not automatically without God control. Moreover, He organizes its fall based on the measure. It is likely a nature law He enacts and corresponds to the prayer as well as *istisqa'* prayer taught by Prophet Muhammad (PBUH). The verse also describes the rain cycle in which fertilizes the previously barren land.⁴⁰

b. Watering Part of Earth

Watering earth means that water is useful for wetting part of earth that probably dry and barren so that living beings could continue their life there by water availability.

1) ar Ra'du/13: 4

وَفِي الْأَرْضِ قِطْعٌ مُتَجَلِّوَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صِنْوَانٌ
وَعَيْرٌ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِصِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأُكُلِ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

“And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots - they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand” (QS. ar Ra'du/13: 4)

c. Greening The Earth

⁴⁰ M. Quraish Shihab, *op.cit.*, v. 12, p. 215

Water also causes earth to be green by growing various plant in it. The plants is dominantly colored by green as a mark of fertilization.

1) al Hajj/22: 63

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

“Do you not see that Allah sends down water from the cloud so the earth becomes green? Surely Allah is Benignant, Aware” (QS. al Hajj/22: 63)

أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً is rain sent down from high place, then فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً is a obviousness of fertility. In cause of water, God revives dead earth and after sends down it, mandkind could see how green earth is. The plants which seems unlife before rain fall become green only in a night watering. Even, seeing the green earth exhilarates the feeling.⁴¹

d. Draining the Swelling Foam in Valleys

Foam is a mass of very small bubbles formed on the surface of a liquid. The water drains it in valley for certain needs of living being.

1) ar Ra'du/13: 17

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهٗ ۗ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۗ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾

“He sends down water from the cloud, then watercourses flow (with water) according to their measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making

⁴¹ Hamka, *op.cit.*, (edition 2015), v. 6, p. 150

ornaments or apparatus arises a scum like it; thus does Allah compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth; thus does Allah set forth parables” (QS. ar Ra’du/13: 17)

This verse parable informs us one of water usefulness. Allah Almighty sends down water from the cloud, then drains it in valley in accordance with its measure and valley size. Thus, the stream caused by water carries foam which is floating on surface. The foam floating on stream drains to edge of valley and attaches to the tree which is crashed subsequently by wind. Such that parable is mentioned by God for truth and falsehood as well as faith and disbelief.⁴²

3. Usefulness of Water for Human

Table 3.6
Usefulness of Water for Human

No	Water Usefulness	Aspect	Surat	Verse (Ayat)
1	Usefulness of Water for Human	Drinking Water	QS. Al Hijr/15	22
			QS. Al Qamar/54	28
			QS. An Nahl/16	10
			QS. Al Waqiah/56	68
			QS. Al Mursalat/77	27
		Purifying	QS. Al Anfal/8	11
		Avoiding <i>Syaithan</i> Disturbance	QS. Al Anfal/8	11
		Heartening	QS. Al Anfal/8	11
		Strengthening Footstep	QS. Al Anfal/8	11

⁴² Ahmad Musthafa al Maraghi, *op.cit.*, v. 13, p. 152 - 153

		Medium to	QS. An Nisa'/4	43
		Worship	QS. Al Maidah/5	6

The table informs us that water usefulness has four aspects in eight verses. They are drinking water (QS. Al Hijr/15: 22, QS. Al Qamar/54:28, QS. An Nahl/16: 10, QS. Al Waqiah/56: 68, and QS. Al Mursalat/77: 27), purifying (QS. Al Anfal/8: 11), avoiding *syaitan* disturbance (QS. Al Anfal/8:11), heartening (QS. Al Anfal/8: 11), strengthening footstep (QS. Al Anfal/8: 11), medium to worship (QS. An Nisa'/4: 43 and QS. Al Maidah/5: 6).

a. Drinking Water

Human needs water as a drink to omit the thirst. Moreover, other living creature will look for it in earth to keep moisture in their body, the verse below states it:

1) al Hijr/15: 22

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُوَ بِخَزَائِنٍ ﴿٤٢﴾

“And We send the winds fertilizing, then send down water from the cloud so We give it to you to drink of, nor is it you who store it up” (QS. Al Hijr/15: 22)

Water in this verse is functioned to be drunk by cattle beside watering plants. Human is not the saver of water sent down by God, so that they can hinder Him to water to anyone He want. He saves it on surface of earth and if He will, the water is going to be in womb earth by stripping its

layers. Hence, God does not leave water benefit to be used by human and cattle as well as watering plant which is a pillar of life.⁴³

2) al Qamar/54: 28

وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ ﴿٢٨﴾

“And inform them that the water is shared between them; every share of the water shall be regulated” (QS. Al Qamar/54: 28)

The verse is talking about a story in Prophet Muhammad (PBUH) time. Water of a tribe (*qabilah*) is shared between them and female camel. Allah Almighty sent a female camel as a trials for the tribe (*qabilah*) by asking Prophet Muhammad (PBUH) to carry water to be drunk. This water sharing points out that camel has priviledge in use of disclosing power and greatness of God. Camel was given a whole day to drink water and so did the tribe. Both of them got the same portion.⁴⁴

3) an Nahl/16: 10

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾

“He it is Who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture” (QS. an Nahl/16: 10)

مِنْهُ شَرَابٌ has meaning “partly as a drink”. Drinks to be consumed by living being is fresh water.⁴⁵

4) al Waqiah/56: 68

⁴³ *Ibid.*, v. 14, p. 26 - 27

⁴⁴ Sayyid Quthb, *op.cit.*, v. 11, p. 104

⁴⁵ M. Quraih Shihab, *op.cit.*, v. 6, p. 524

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾

“Have you considered the water which you drink?” (QS. Al Waqiah/56: 68)

Water is the beginning of life. Element of life will never be movable without water as destined by God. It is a right for human to drink the water. Meanwhile, sending down water and creating it is a duty of God. Allah Almighty makes the water tasteless.⁴⁶

5) al Mursalat/77: 27

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَكُم مَّاءً فُرَاتًا ﴿٢٧﴾

“And made therein lofty mountains, and given you to drink of sweet water?” (QS. al Mursalat/77: 27)

مَاءً فُرَاتًا is a sweet water. It is sent down from slit cloud over the mountain peak. وَأَسْقَيْنَكُم means that Allah Almighty grants it as a water to drink for living being.⁴⁷

b. Purifying

Purifying for human might be ablution and bathing. It is done based on the cause of performing, like impure condition or *junub*.

1) al Anfal/8: 11

إِذْ يُغَشِّيكُمُ الْتُّعَاسَ أَمْنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

“When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify

⁴⁶ Sayyid Quthb, *op.cit*, v. 11, p. 145

⁴⁷ *Ibid*, v. 12, p. 137 - 138

you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby” (QS. Al Anfal/8: 11)

لِيُطَهِّرَكُمْ بِهِ means to purify or to clean human body from unclean

condition like taking a bath or performing ablution.

c. Avoiding *Syaithan* Disturbance

The simple way to avoid *syaithan* disturbance is washing face by water. The evidence is before performing the pray, the muslim should wash their face in ablution.

1) Al Anfal/8: 11

إِذْ يُغَشِّيكُمُ الْتُّعَاسَ أَمْنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً
لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

“When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby” (QS. al Anfal/8: 11)

Ibnu Mundzir had narrated through Ibnu Jarir from Ibnu Abbas ra., that unbeliever people defeated the muslims at first in controlling water, so that muslim people was thirsty and prayed in *junub* and impurity condition. In addition, There were only sand for the muslims, so *syaithan* succeeded in making them miserable. The *syaithan* said “do you still assume that the Prophet being with you and you are the ones who in mercy of God (*auliya*’), while you performed the pray in *junub* and impurity condition?”.

Afterward, Allah Almighty sent down water from the sky which flowed in a valley. As a result, *syaitan* disturbance could be omitted.⁴⁸

d. Heartening

Water makes heart stronger than before. It will a form of Allah Almighty helps toward human.

1) al Anfal/8: 11,

إِذْ يُغَشِّيكُمُ الْتُّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً
لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

“When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby” (QS. al Anfal/8: 11)

Water function in this verse (وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ) is heartening. It is an inner (*bathiniyah*) and outer (*lahiriyah*) aid of God. Besides, Allah Almighty asks angel to strenghten believers heart. Still, He fulfill His word to cause fear and tremble in unbelievers heart. The angel is also demanded to accompany the believers in war.⁴⁹

e. Strengthening Footstep

In cause of water, the footstep is going to be stronger to. This impact has correlation with the other usefulness of water in the verse.

1) al Anfal/8: 11

⁴⁸ Ahmad Musthafa al Maraghi, *op.cit.*, v. 9, p. 337

⁴⁹ Sayyid Quthb, *op.cit.*, v. 5, p. 159

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً
لِّيُطَهِّرَكُم بِهِ وَيُذْهَبَ عَنْكُم رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

“When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby” (QS. Al Anfal/8: 11)

The effect of water for human in this verse is *يُثَبِّتُ بِهِ الْأَقْدَامَ* meaning stepping steadily in wet desert for it had just rained there.⁵⁰ Hence, this verse contains more than one usefulness of water.

f. Medium to Worship

Before performing the pray, the one should doing ablution using water. Only when the water is not exist, it could be changed by sand.

1) an Nisa/4: 43

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

⁵⁰ *Ibid.*,

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)

فَلَمْ تَجِدُوا مَاءً is translated as “and you cannot find water” which is understood by *ulama* in majority as requirements told before, that is sick, on a journey, coming from the privy, and touching the women (the opposite sex). Consequently, the four groups is allowed performing *tayamum* if they do not find water. Unavailability of the water is either when it does not really exist or it does but could not to be used for one or more certain approved religion reasons.⁵¹

2) al Maidah/5: 6

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ
مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا
طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ
عَلَيْكُمْ مِنْ حَرْجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

“O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (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 and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful” (QS. al Maidah/5: 6)

⁵¹ M. Quraish Shihab, *op.cit.*, v. 2, p. 545

This verse explains us utility of water for a medium to worship. Before performing the pray, one should doing ablution. The prayer needs preparation and have to be purified physically and spiritually hinted by *يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ*. Therefore, Allah Almighty demands performing ablution by washing faces, faces and hands as far as the elbows, wiping heads and feet to the ankles.⁵²

4. Usefulness of Water for Basic Material of Living Being Creation

Table 3.7
Usefulness of Water for Basic Material of Living Being Creation

No	Water Usefulness	Aspect	Surat	Verse (Ayat)
1	Usefulness of Water for Basic Material of Living Being Creation	Basic Material of Every Living Being Creation	QS. Al Anbiya;/21	30
		Basic Material of Creature/Animal Creation	QS. An Nur/24	45
		Basic Material of Human Creation	QS. Al Furqan/22	54
			QS. As Sajdah/32	8
			QS. Al Mursalat/77	20
			QS. Ath Thariq/86	6

The data above describes that there are three usefulness of water for basic material of living being creation in six verses. They are basic water of every

⁵² *Ibid.*, v. 3, p. 179

living being creation (QS. Al Anbiya;/21: 30), basic material of creature/animal Creation (QS. An Nur/24: 45), and basic material of human creation (QS. Al Furqan/22:54, QS. As Sajdah/32: 8, QS. Al Mursalat/77: 20, and QS. Ath Thariq/86: 6).

a. Basic Material of Every Living Being Creation

Allah Almighty makes water as material of living being creation because the privilege in it.

1) al Anbiya'/21: 30

أَو لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

“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?” (QS. al Anbiya'/21: 30)

An important research result shows us that water is first factor of life existence, even valuable discovery of biology science. This life is started by water which there is no life without it. Moon does not have water in it, so the living being is not able to settle in there. The theory of this verse which includes knowledge of living being creation requires us to be believer.⁵³

b. Basic material of Creature/Animal Creation

Animal is also created from water for considering the advantage the water contains for need of animal.

1) an Nur/24: 45

⁵³ Hamka, *op.cit.*, v. 17, p. 39 - 40

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

“And Allah has created from water every living creature: so of them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah creates what He pleases; surely Allah has power over all things” (QS. an Nur/24: 45)

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ means that Allah Almighty creates creeping animal in earth from water as its material. It is particularly mentioned water as its material among other ones because the animal needs toward water is dominant especially when the structure is complete.⁵⁴

c. Basic Material of Human Creation

Human absolutely has same material with other living creature in its creation.

1) al Furqan/25: 54

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

﴿٥٤﴾

“And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful” (al Furqan/25: 54)

This verse is talking about amount of water which is as a little drops. It shows God greatness by its mixing causing human birth. Through

⁵⁴ Ahmad Musthafa al Maraghi, *op.cit.*, v. 18, p. 208

the little drops of water (*nuthfah*) bears heredity having different face and behaviour.⁵⁵

2) as Sajdah/32: 8

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ ﴿٨﴾

“Then He made his progeny of an extract, of water held in light estimation” (QS. as Sajdah/32: 8)

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ is aimed to cum (*nuthfah*). *Nuthfah* is the part of water since it could flow. The exact meaning of مَّهِينٍ is weak. There are many people incorrect in defining *mahiin* as contemptible. God creates human as lofty creature, so it is untrue if human is created from contemptible water. Human life is started from weak phase as a child because he is not contemptible like *najis*. *Ulama* says that *nuthfah* is not unclean (*najis*) like *wadi*, *madzi*, and pee.⁵⁶

3) al Mursalat/77: 20

أَلَمْ نَخْلُقْكُمْ مِّن مَّاءٍ مَّهِينٍ ﴿٢٠﴾

“Did We not create you from contemptible water?” (QS. al Mursalat/77: 20)

Contemptible water for human creation is placed at womb as a sturdy organ in certain time.⁵⁷

4) ath Thariq/86: 6

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾

⁵⁵ M Quraish Shihab, *op.cit.*, v. 9, p. 116

⁵⁶ Hamka, *op.cit.*, (edition 2015), v. 7, p. 124

⁵⁷ Sayyid Quthb, *op.cit.*, v. 12, p. 137

“He is created of water pouring forth” (QS. ath Thariq/86: 6)

The water in مَاءٍ دَافِقٍ means cum pouring from man and woman.

Consequently, woman bears a baby by God permission.⁵⁸

C. The Kind of Water in the Quran

According to *mufasssirs*, water in the Quran is grouped into five kinds. They are spring and river (مَاءَ الْعُيُونِ وَالْأَنْهَارِ), rain (الْمَطَرِ), cum (النُّطْفَةِ), the Quran (الْقُرْآنِ), and a lot of treasure (الْمَالِ الْكَثِيرِ).⁵⁹ *Mausu'ah al Wujuh wa an Nazhair fi al Quran al Karim* claims that the fifth kind is two water (مَاءَانِ) as consisted in verse " فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدِّيرٍ " (QS. al Qamar/54: 11).

Table 3.8
The Kind of Water in the Quran

No	Kind of Water	Surat	Verses (Ayat)
1	Spring and River (مَاءَ الْعُيُونِ وَالْأَنْهَارِ)	QS. al Mukminun/23	18
		QS. az Zumar/39	21
2	Rain (الْمَطَرِ)	QS. al Anfal/8	11
		QS. al Hijr/15	22
		QS. al Furqan/25	48
		QS. an Naba'/78	14
3	Cum/Nuthfah (النُّطْفَةِ)	QS. an Nur/24	45
		QS. al Furqan/25	54

⁵⁸ Abu al Fida' Ismail Ibn Katsir al Qurasyi ad Damasqi, *op.cit.*, p. 148

⁵⁹ وَذَكَرَ أَهْلُ التَّفْسِيرِ أَنَّهُ فِي الْقُرْآنِ عَلَى أَرْبَعَةِ أَوْجِهٍ: أَحَدُهَا: مَاءَ الْعُيُونِ وَالْأَنْهَارِ وَالتَّانِي: الْمَطَرُ. وَالثَّلَاثُ: النُّطْفَةُ وَالرَّابِعُ: الْقُرْآنُ وَقَدْ أَحَقَّ بَعْضُهُمْ وَجْهًا خَامِسًا فَقَالَ: وَالْمَاءُ: الْمَالُ الْكَثِيرُ. Jamaluddin abu al Farj Abd ar Rahman bin Ali bin Muhammad al Jauzi, *Nazhatu al A'yun an Nawazhir fi 'Ilmi al Wujuh wa an Nazhair*, (Beirut: Muassasah ar Risalah, 1984), p. 549 - 550

		QS. as Sajdah/32	8
4	The Quran (الْقُرْآن)	QS. ar Ra'du/13	17
5	A Lot of Treasure (المال الكثير)	QS. al Jinn/72	16

The table informs us that kind of water in the Quran is five, they are spring and river (مَاءَ الْعُيُونِ وَالْأَنْهَارِ), for example QS. al Mukminun/23: 18 and QS. az Zumar/39: 21. *Second*, rain (الْمَطَرِ), for example QS. al Anfal/8: 11, QS. al Hijr/15: 22, QS. al Furqan/25: 48, and QS. an Naba'/78: 14. *Third*, cum/Nuthfah (النُّطْفَةَ), for example, QS. an Nur/24: 45, QS. al Furqan/25: 54, and QS. as Sajdah/32: 8. *Fourth*, the quran (الْقُرْآن), for example, QS. ar Ra'du/13: 17. *Fifth*, a lot of treasure (المال الكثير) for example, QS. al Jinn/72: 16.

1. Spring and River (مَاءَ الْعُيُونِ وَالْأَنْهَارِ)

Spring is a place where water naturally flows out from the ground.

Meanwhile, river is a natural wide flow of fresh water across the land into the sea, a lake, or another river.⁶⁰

a. al Mukminun/23: 18

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ
لَقَادِرُونَ ﴿١٨﴾

⁶⁰ Dictionary.cambridge.org

“And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away” (QS. al Mukminun/23: 18)

b. az Zumar/39 : 21

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ وَيَنْبِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيغُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَمًا إِنَّ فِي ذَلِكَ لَذِكْرَى لِأُولِي الْأَلْبَابِ ﴿٢١﴾

“Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding” (QS. Az Zumar/39 : 21)

The two verses conceives water classification as spring and river. The writer analyzes that *فَأَسْكَنَهُ فِي الْأَرْضِ* might be intended for river because it is settled in the earth. While, *مَاءً فَسَلَكَهُ وَيَنْبِيعَ فِي الْأَرْضِ* probably means spring.

2. Rain (الْمَطَرُ)

Rain is drops of water from cloud causing living being life in earth. It could be a season of the year.

a. Al Anfal/8: 11

إِذْ يُغَشِّيكُمُ الْغُيُومَ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

“When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby” (QS. al Anfal/8: 11)

b. al Hijr/15: 22

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ
بِخَازِنِينَ ﴿٢٢﴾

“And We send the winds fertilizing, then send down water from the cloud so We give it to you to drink of, nor is it you who store it up” (QS. Al Hijr/15: 22)

c. al Furqan/25: 48

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً
طَهُورًا ﴿٤٨﴾

“And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud” (QS. al Furqan/25: 48)

d. an Naba’/78: 14

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾
“And We send down from the clouds water pouring forth abundantly”
(QS. an Naba’/78: 14)

3. Cum/Nuthfah (النُّطْفَةُ)

Cum/nuthfah is a sex cell produced by a man and woman or male and female animal.

a. an Nur/24: 45)

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

“And Allah has created from water every living creature: so of them is that which walks upon its belly, and of them is that which walks upon two

feet, and of them is that which walks upon four; Allah creates what He pleases; surely Allah has power over all things” (QS. an Nur/24: 45)

b. Al Furqan/25: 54

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا



“And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful” (QS. Al Furqan/25: 54)

c. As Sajdah/32: 8

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ

“Then He made his progeny of an extract, of water held in light estimation” (QS. As Sajdah/32: 8)

4. The Quran (القرآن)

The Quran is the saying of Allah Almighty sent down to Prophet Muhammad (PBUH) opened by *al Fatihah* and ended by *al Nass*. Water is said as the Quran since God equates between water as life for human soul and the Quran as life for human heart.

a. Ar Ra'du/13: 17

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا
وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِّثْلَهُ
كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ
النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

“He sends down water from the cloud, then watercourses flow (with water) according to their measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it; thus does Allah compare truth and

falsehood; then as for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth; thus does Allah set forth parables” (QS. Ar Ra’du/13: 17)

5. A Lot of Treasure (المال الكثير)

Treasure is very valuable things, usually in the form of a store of precious metals, precious stone, or money. لَأَسْقِيَنَّهُمْ مَّاءً in QS. al Jinn/72: 16 means that we give you a lot of treasure.

a. Al Jinn/72: 16

وَأَلَّوْا اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقِيَنَّهُمْ مَّاءً 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)

D. Interpretation of Word Water (ماء) in the Quran as Basic Material of Human Creation

The Quran mentions water as basic material of human creation for 5 times, that is QS. Al Anbiya;/21: 30, QS. An Nur/24: 45, QS. Al Furqan/22:54, QS. As Sajdah/32: 8, QS. Al Mursalat/77: 20, and QS. Ath Thariq/86: 6. The writer concludes it based on the data in *Fath al Rahman* that a number of those verses talks about water as basic material of human creation.

1. The Clay Role

Verses contrast in the Quran about basic material of human creation is main discussion of this research. As the writer told before, some of the Quran verses mention that human is created from clay or soil and some others from water. The difference of word utilization have to be interpreted corresponding to exact meaning of the verses. The verses mentioned that soil as basic material

are like. QS. Shaad/38: 71, QS. al An'am/6: 2, QS. al Mu'minun/23: 12, al Hijr/15: 26 QS. ar Rahman/55: 14, QS. Maryam/19: 67, and QS. as Sajdah/32: 7.

Allah Almighty told the angles before Prophet Adam (PBUH) creation that He will create a human from shaped dry clay.⁶¹ It indicates that clay role in human creation could not be said uninvolved. Some the Quran verses above states the essential role of clay. Clay has material needed by life continuity. It contains much atom or metal (alloy) material and metalloid assisting process of chemistry and bio-chemistry reaction to shape complex organic molecules.⁶²

In his exegesis book, al Maraghi says that composition of water is mixed with soil (clay).⁶³ Soil consists of several elements, that is water (25 %) beside mineral (45 %), organic stuff (5 %), and air (25 %). Water has dynamic percentage and changeable placing in soil pores. Only when water composition is plentiful, the air in soil is getting low and either does the opposite. Water existence in soil is an effect of its ability in absorbing it through mechanism of cohesi, adhesion, and gravity.⁶⁴

The saying “صَلْصَلٌ مِّنْ حَمًا مَّسْتُونٍ” (clay that gives forth sound, of black mud fashioned in shape) in QS. al Hijr/15: 26 informs involvement of water molecules (H₂O) when process of molecules shaping to support life. As everyone knows that water is a medium of chemistry and bio-chemistry

⁶¹ Ahmad Musthafa al Maraghi, *op.cit.*, v. 23, p. 237

⁶² Lajnah Pentashihan Mushaf al Quran, *Tafsir Ilmi: Penciptaan Manusia dalam Perspektif Al Quran dan Sains*, (Jakarta: Badan Litbang & Diklat Kementerian Agama RI, 2016), p. 16

⁶³ Ahmad Musthafa al Maraghi, *op.cit.*, v. 18, p. 208

⁶⁴ Ken Pandu Negara, “4 Komponen Penyusun Tanah dan Penjelasannya”, p. 1, accessed on July 29 2018 from <http://www.ebiologi.net/2016/03/komponen-penyusun-tanah.html>

reaction process in order creating new molecule. Word “مَسْتُونٌ” implies that bio-chemistry reaction occurring in the watery medium had been organic molecule with certain arrangement and shape, like amino acid and neuklotide.

صَلَّصِلْ كَالْفَخَّارِ “dry clay like earthen vessels” (QS. ar Rahman/55: 14)

means the occurrence of polymerization process in which the extension of molecules chains reaction from amino acid to protein (from nucleotides to polinucleotides) including *Ribonucleic Acid* molecules (RNA) and *Desoxyribonucleic Acid* (DNA). It is a material of compiler structure of living being genes. DNA and RNA is known as genetic material existed almost in every living being.⁶⁵

Briefly, clay aids water in process of molecules creation. It means that living being is started their life as a molecule mediated by water and clay. Afterward, the living being could grow in earth including human. The structure of living being is determined by water availability. Therefore, clay and water could not be separated in process of human creation.

2. The Difference in Adam Creation

Human creation between Prophet Adam (PBUH) and other human in general is different. Human is created through process of God involvement and their parent (mother and father) except Prophet Adam (PBUH). Mother and father which is involved affects physical and psychic of child. Meanwhile, there is no others involvement in Prophet Adam (PBUH) creation including

⁶⁵ Achmad Baiquni, *al Quran dan Ilmu Pengetahuan Kealaman*, (Jakarta: Dana Bhakti Primayasa, 1996), p. 185 - 202

mother and father. Therefore, *ulama* states in this context that first material of human creation is soil.⁶⁶

In the beginning, human is directly created from soil. Then, they live by consuming the plants crops and earth produces which comes from soil as well as eating herbivore animals which is religiously legal. As we know, the grass eaten by that animal is derived from soil composition. Consequently, there is a similarity between chemistry composition in human body and soil. Human body is mainly consisted of water element (54 % - 70 %) added with fat content (14 % - 26 %), protein (11 % - 17 %), carbohydrate (1 %), and a number of non organic composition (5 % - 6 %). Other similarities is main concentration in oxygen and hydrogen comes from water earth. Carbon is sourced from carbon dioxide filtered by green plants from the air during light assimilation process. Nitrogen is sourced from layer of natural gas and protein eaten by human. As other elements, protein is also from soil.⁶⁷

Moreover, skin color of human is influenced by basic color of earth rocks and soil types caused by smelting process, as narrated in hadith:

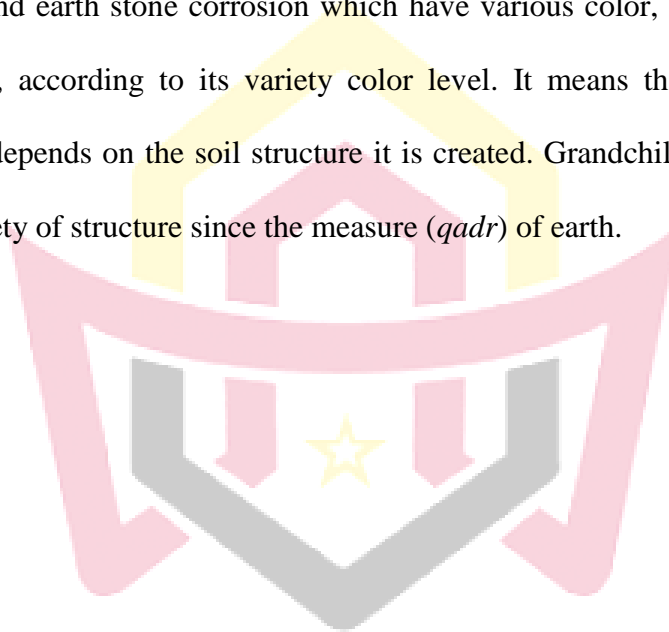
حدثنا محمد بن بشار حدثنا يحيى بن سعيد وابن أبي عدي ومحمد بن جعفر
وعبد الوهاب قالوا حدثنا عوف بن أبي جميلة الأعرابي عن قسامة بن زهير عن أبي
موسى الأشعري قال قال رسول الله صلى الله عليه وسلم إن الله تعالى خلق آدم من
قبضة قبضها من جميع الأرض فجاء بنو آدم على قدر الأرض فجاء منهم الأحمر
والأبيض والأسود وبين ذلك والسهل والحزن والخبيث والطيب

⁶⁶ M. Quraish Shihab, *Wawasan al Quran: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*, (Bandung: Mizan, 1997), p. 281

⁶⁷ Zaghul an Najar, *Sain dalam Hadis: Mengungkap Fakta Ilmiah dari Kemukjizatan Hadis Nabi*, Trans. Zainal Abidin and Friend, (Jakarta: Amzah, 2011), p. 326 - 334

“Muhammad bin Basyar told us, that Yahya bin Said, Ibnu Abu Adi, Muhammad bin Ja’far, and Abdul Wahab told us, they said that Auf bin Abu Jamilah Al Arabi told us, from Qasamah bin Zuhair, from Abu Musa al Asy’ari, that he said: Rasulullah (PBUH) said, “indeed Allah Almighty created Adam from handful of (soil) He holds from all over the world. So grandchild of Adam comes (created) in accordance with earth measure (*qadr*). Among them, there is red, white, and black skin created, or among all of it. Among them, there is a gentle, severe, and good or bad attitude. (Narrated by at Tirmidzi no. 2955)⁶⁸

This hadith describes variety of human, creeping animal, cattle, and fruit skin color based on the soil color on earth surface caused by weather changes and earth stone corrosion which have various color, like white, red, and black, according to its variety color level. It means that living being structure depends on the soil structure it is created. Grandchild of Adam has more variety of structure since the measure (*qadr*) of earth.



⁶⁸ Muhammad Nashir al Din al Albani, *Shahih wa Dha'if Sunan at Tirmidzi*, (Alexandria: Markaz Nur al Islam li Abhatsi al Quran wa al Hadits, w.y), v. 6, p. 455