



The Meaning and Function of al-Ma' in Quranic Perspective: Analysis Linguistics and Thematics

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Abstract

Study this aiming for analyze meaning and function of the word al-Ma' (water) in perspective of the Qur'an through approach linguistic and thematic. The word al-Ma' has various important meaning and function in text of the Qur'an, both in the literal sense as vital elements for life and in a metaphorical sense that reflects the power and greatness of Allah. Study This use method analysis content and theme for identify and examine verses that mention al-Ma' in the Qur'an. Apart from that, the approach taken in study This see aspect the meaning of the word al-Ma' in context al-Qur'an verses and grouping relevant verses to in various context. Results study show that al-Ma' does not only positioned as element life physique but also as symbol theological depiction life, grace, and trials from God. Analysis This disclose that the Qur'an presents al-Ma' with complex function, linking material and spiritual aspects, so that enrich understanding meaning of water in Islamic perspective..

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INTRODUCTION

Example:

Water (*al-Ma'*) in Arabic is is creature the oldest creation of Allah SWT compared to intent other like heaven and earth (Ahmad Zain an-Najah, 2012) and also has position important in life human, good in a way physique and spiritual. From an Islamic perspective, water is not only element important in everyday life, but also has dimensions profoundly symbolic. As For example, in the Qur'an, water is often mentioned mentioned as source life that signifies grace and mercy of Allah SWT. Use of the word *al-Ma'* in the Qur'an includes various varying contexts and meanings, ranging from from water as source life until as metaphor for purification and spiritual renewal.

Study on *al-Ma'* in the Qur'an not only focus on the meaning literally, but also

expresses function symbolic in various theme religious and moral. Interpretation meaning *al-Ma'* in the Qur'an through approach linguistics can open outlook new about use Language in the Qur'an and the way the Qur'an conveys spiritual messages. Approach thematic, on the other hand, can help understand relationship of the word *al-Ma'* with themes big in the Qur'an, such as creation, sustainability life, and purification.

This study important Because give better understanding deep about dimensions religious and symbolic from *al-Ma'* who often ignored in discussion general. With merge analysis linguistics and thematics, research This aiming for to reveal how does *al-Ma'* say functioning No only as a noun but also as a symbol rich in meaning in the Qur'an.

METHODS

Study This focused on exploration meaning and function of the word *al-Ma'* in context religious and literary of the Qur'an. For dig meaning in a way deep, especially in understand symbolism and function of the word *al-Ma'* from corner view thematic and linguistic done through study to various source literature, such as tafsir of the Koran, dictionaries classical and modern Arabic, as well as work scientific other related matters. In addition, the author also identified verses containing the word *al-Ma'* use the index of the Qur'an or device digital software of the Qur'an, then analyze it in context other related sentences and verses.

Study This use method analysis content and theme for identify and examine verses that mention *al-Ma'* in the Qur'an. In addition, the approach taken in study This see aspect meaning of the word *al-Ma'* in context Al-Qur'an verses and grouping relevant verses to in various context. (Mushthafâ Muslim, 1989) Semantics help understand what is this word own meaning special in context certain or If There is variation meaning depending on the situation described. To get more analysis deep study This use various classical and modern interpretations (such as *Tafsir Ibn Kathir*, *Tafsir al- Maraghi*, or *Tafsir al-Misbah*) for to obtain diverse perspectives about How scholars interpret the word *al-Ma'*.

RESULT AND DISCUSSION

1. Understanding *al- Mâ`*

Words Allah in the Qur'an only mentioned in form *mufrad* and not There is none of them mentioned in form the congregation of *the people or miya*. el-Bantany to mean phrase *al- mâ`* with water (Rian Hidayat el-Bantany, 2014) or substance liquid consisting of from hydrogen and oxygen elements.

Words *al- mâ`* contained in the Qur'an is not Can understood in a way general namely water which consists of from the elements hydrogen and oxygen, will but phrase *al- mâ`* which is contained in the Qur'an more appropriate understood with fluid or substance suitable liquid with its nature (Salahuddin, 2007).

From the explanation short above, the author to argue that the word *al- mâ`* must understood based on their respective natures, not Can understood with liquid consisting of from two elements, namely hydrogen and oxygen elements.

2. Meaning *al- Mâ`* in the Qur'an

a. *Al- mâ`* the own element oxygen and hydrogen.

The word *al- mâ`* which contains element oxygen and hydrogen are *al- mâ`* the means water in generally understood by many people. Among the waters that have element oxygen and hydrogen based on The guidance of the Qur'an is:

- 1) Sky water or rain water. (Surat al-Baqarah: 22, 164, Yûnus: 24, al- Kahfi: 45, al -Ra'd: 17, Ibrâhîm: 32, al-Mursalât: 20, 27, al- An'âm: 99, al-Nahl: 10, 65, Thâhâ : 53, al- Hajj: 5, 63, Fâthîr : 27, al-Zumar: 21, al- Anfâl: 11, al- Hijr : 22, al-Qamar: 11, al- Mu`minûn : 18, al- Furqân : 48, Luqmân: 10, al- Naml : 60, al-'Ankabût: 63, al- Zukhruf : 11, al- Rûm : 24, Qaf : 9, al -Nabâ` : 14, al -A'râf : 57, Fushshilat : 39, al- Sajjah : 27), al- Wâqî'ah : 68), and 'Abasa: 25)
- 2) Well water. (Surat al- Qashash: 23, al-Qamar: 28, and al-Mulk: 30)

- 3) The spring of water. (Surat al-Qamar: 12, and al-Baqarah: 74)
 - 4) Fresh water. (Surat al- Mursalât: 27)
 - b. *Al- mâ`* who informs about mirage.
 Surah al-Nur verse 39 explains that the practice of disbelievers is not give benefit to they are in the afterlife later. Their deeds No will useful in the sight of Allah SWT and not will can save Him from Allah SWT's punishment. The practices of unbelievers are the same as it is with a very thirsty person walking below hot sun. Then they looking for water for release thirst they, from to far away they seeing stagnant water, will but when they come to him they No find the same water once. The more hot hot sun the more the water is clarified as a mirage. (Tafsir al- Maraghi, 1988. Tafsir al-Azhar, 1988).
 - c. *Al- mâ`* which is associated with the process of creation natural universe or as one of the condition realization natural universe.
 - d. *Al- mâ`* who informs about creation man. (Surat al- Sajjadah: 8, al- Furqân: 54, al- Mursalât: 20, and al- Thâriq: 6) The word *al- mâ`* in letter al- Mursalat verse 20 no can interpreted with water that has element oxygen and hydrogen, will but more appropriate interpreted with sperm or semen. (Sahabuddin, 2007)
 - e. *Al- mâ`* who informs about al- *mâ`* for Residents hell. (Surah Ibrahim: 16, Muhammad: 15, and Al- Kahfi: 29)
 - f. *Al- mâ`* who informs about al- *mâ`* for Residents heaven. (Surat Mu h ammad: 15, and al- Wâqi'ah : 31)
3. Function *al- Mâ`* which is contained in the Qur'an
- Everything created by Allah SWT is on the surface earth have *wisdom* their respective goals and functions. So that No There is not a single creation of Allah SWT is wasted. As well as *al- mâ`*. As for wisdom/ function *al- mâ`* contained in the Qur'an is:
- a. Growing Various Kinds of Plants
 Water is very important for every creature For endure life. In the Qur'an the word *al- mâ`* often show up and talk about about life, (Sayyid Qutb, 2004) without the presence of water creatures life will dead because water is source life for all over creatures. Water since the first time Allah SWT ordained it For involved in change surface the earth that gives great influence in role life that is make land fertile For can grow various plants. One of the wisdoms of *al- mâ`* In the Qur'an what Allah SWT explains is For grow various type type plants. (Surat al- An'am: 99).
 The water that Allah SWT sent down from sky make barren earth become fertile, barren earth become life. And with the water of Allah SWT it grows all type plants green that gives Lots benefit for humans and creatures others. Among plants that Allah SWT explained in paragraph This is dates, grapes, olives and pomegranates. (al-Misbah, 2017).
 According to ar - Râzi quoted by Quraish Shihab, mentions four type the fruit that is expressed in the Qur'an more appropriate called with food Because fourth type fruit the is material food for public Arabic. Apart from being material food, fourth fruit the own Lots benefit for man among them fruit olive. Fruit olive besides can eaten, fruit olives can also produce very clear oil. (al-Misbah, 2017).
 - b. As drink for creature
 Among the wisdom of Allah SWT sending water to creature is For drink for creatures and for endure life. Because water is source main for life humans (Tafsir al-Azhar, 1988) and elements the life of Sayyid Quthb, 2004) for all over creatures. There fore should man notice from where the origin of the water they drink For maintain alive. (Surat al-Waqiah:68).
 In the verse This is Allah SWT questioning to human and call humans

to pay attention where does their water come from? drink. Is the water that tastes good? delicious and refreshing when drunk is those who brought it down from sky? (Tafsir al- Maraghi , 1988) Of course Allah SWT is the one who sent it down from cloud for humans can endure life with him.

Allah SWT did this so that humans always give thanks to Allah SWT and pay attention what Allah SWT has given to humans, one of whom is Allah SWT who makes water cool For drunk by all creature.

c. Basic Materials for the Creation of the Universe

Nature is all something that exists in the heavens and the earth as well as all the objects in it. The size natural universe No can depicted. Every part with other parts are mutual related and among them filled with hydrogen gas. Objects that exist in nature universe move in accordance with their respective circulations without there are mutual collide. All of them is at in control or the rules of Allah SWT.

Universe created with full secret, with knowledge and with wisdom by Allah SWT the Almighty. Allah SWT created natural universe during six periods. (Surat Hud: 7).

Allah SWT created it heaven and earth No in at the same time, will but in some processes namely in six day. Six days in the sight of Allah SWT are different six day in calculation human. As example, calculation day of each planet in the universe different One each other, things This depending on the distance and volume of each planet and speed its rotation. Then, the calculation day when Allah SWT created sun from smoke (dukhan) , for experts called with fog only in time One day with Allah SWT , while inside calculation man The same with millions year . (Tafsir al- Maraghi, 1988).

M. Quraish Shihab in *Interpretation of the Misbah* to say that There is some from scholars who understand the word *sittati oh my* means six times 24 hours with reason that a day in calculation man The same with 24 hours. This cleric to argue letter Hood verse 7 intended For human, while man understand a day is 24 hours. Not exact for man measure that The days with Allah SWT are the same with days in calculation humans. (Surat al-Hajj: 47) Allah SWT also describes the problem of the difference in days in the sight of Allah SWT and humans through the angels and the angel Gabriel when facing Allah SWT. Surat al-Ma'arij : 4.

Then, the sentence *وكان عرشه على الماء* explains that water is the first creature created by Allah SWT, so water existed much earlier than the existence of the heavens and the earth. According to Thâhir ibn ' Ashur as quoted by Quraish Shihab in interpretation, verse This to explain that water is creature the first thing that Allah SWT created before creation heaven and earth. According to some expert heaven and earth created Because the presence of water. (Tafsir al- Mishbah, 2017) Explanation This strengthened with hadith of the Prophet narrated by Bukhari (*Sahih Bukhari*, juz II) and strengthened Again with hadith Muslim history through the path of Abdullah bin Amru. (Sahih Muslim, Volume IV)

Plus with the words of Muhammad bin Abdul Wahab are quoted in book *Miracles of the Qur'an in Health* Dr. Ahmad Zain, he explains the word *وكان عرشه على الماء* hinting that actually water and ' arsy is the first creature in nature this, because both of them Already There is before Allah SWT created heaven and earth. (Ahmad Zain an-Najah, 2012) Based on information verses, hadith, and opinions above can understood that the first creature created by Allah SWT before creation heaven and earth along with the contents is water and ' arsy.

Universe or universe the kingdom created by Allah SWT secret, it turns out created by Allah SWT from water. Like discussion previously, that the first creature created by Allah SWT is water and with this water Allah SWT created

natural universe. Deep water creation This can interpreted as element origin natural universe or natural gas universe (universal gas) namely hydrogen. (Body Research and Development & Training Ministry of Religion of the Republic of Indonesia, 2012)

d. The Basic Ingredients of Life

Water is because beginning at first happen life in nature universe. (Tafsir al- Azhar, 1988) Because water is the first creature created by Allah SWT and became source life for all over creatures. (Hisham Thalbah, 2008) With thus, all creature life on earth Allah SWT created from water. (Surat al- Anbiya `: 30).

According to Quraish Shihab in his book of tafsir, he say that in the sentence ﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ﴾ (we make it from all water something that is alive), has a number of meaning. There are those who understand in the sense of the verse above in a way *textual*, namely everything that lives need water or maintenance life all something is with water. And there are those who understand in a way meaning verse, namely Allah SWT made it from the gushing water from *shulbi* (sperm) everything that lives namely from type animal. (Tafsir al- Mishbah , 2017).

Temporary sentence ﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ﴾ in Jalalain's Interpretation is the water that falls from the sky (rain) and the water that comes out from earth that is water springs. (Tafsir Jalalain, 2006) Meanwhile sentence ﴿وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ﴾ interpreted plants and so on. It means is water is one of the reason existence life on the face earth This.

From the explanation above, the author conclude that s everything that lives in this world need water for endure life or maintenance life all something is with water. So the base for every creature life in life on earth is water, without water there is no will anyone can live on earth.

e. Grace for Residents Heaven

Heaven is a place full of with the pleasures that Allah SWT provides for His servants who are pious and have practice lots of pious. Between pleasure given by Allah SWT to Residents heaven is water, including pure and original honey, milk and delicious wine No intoxicating. (Surat Muhammad: 15).

f. Punishment for Residents Hell

Hell is the place that is most feared by believers, because No There is none of them the pleasure that is in it. One of form the torment that Allah SWT gave him Residents hell is moment Residents hell feel thirsty and thirsty, they No get even a drop of cool water for cure thirst and thirst they. However, Allah SWT provided to Residents hell *al- mâ`* in the form of iron melted heat and in the form of very foul pus its smell. (Surat al- Kahfi : 29).

CONCLUSION

Al- Mâ` not only interpreted with water that has hydrogen and oxygen elements. In the Qur'an the word *al- mâ`* has Lots Meanings include : *al- mâ`* with meaning mirage, *al- mâ`* with the meaning of water as the first medium of the creation process natural universe or as one of the condition realization natural universe , *al- mâ`* with meaning of water mania or sperm which is fluid as creation humans , and *al- mâ`* with meaning supernatural that is form drinks provided by Allah SWT for Residents heaven and hell.

Al-Ma` no only just source life for human, more than that *al-ma`* has Lots function described in the Qur'an for life , including : materials base creation natural universe , material base life , grace for Residents Heaven , and punishment for Residents Hell.

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