SAMPLE

The Seas: Waters of Wonders in the Quran

The Marine Signs of Allah

Aira Aurora

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Introduction

The Quran mentions the sea — al-bahr — more than forty times. It is one of the most frequently referenced physical phenomena in the entire text. The sea is mentioned as a source of food, a path for ships, a barrier between waters, a sign of divine mercy, a source of pearls and coral, a force that obeys divine command, and a body that will be set ablaze on the Day of Judgment. No other natural phenomenon in the Quran carries such a range of meanings.

This book explores the sea as the Quran presents it: as a created thing with a divine purpose, as a provider and a danger, as a sign of order and a preview of the end, as a source of beauty and a theater of mercy, and as a body that will ultimately testify. Each chapter draws from specific verses, following the Quran's own language and imagery. The sea in the Quran is not just water — it is a sign, and the sign is meant to be read.

Chapter 1: The Creation of the Sea — Water Beneath the Throne

The Quran does not describe the creation of the sea as a separate event from the creation of water itself. Water is mentioned as the first substance from which all life was made:

"And We made from water every living thing. Will they not believe?" (21:30).

The verse links water to life — not just human life, but all life. The sea is the largest body of water on earth, and it is the context in which the first living organisms appeared. The Quran says water is the substance of life, and the sea is the largest reservoir of that substance. The sign is not just that water exists, but that from it came everything that breathes, moves, and grows.

The Quran mentions that the Throne of Allah was over the water:

"And He it is who created the heavens and the earth in six days, and His Throne was upon the water" (11:7).

The verse places the water at the very beginning — before the earth was formed, the water was there, and the Throne was upon it. The sea, then, is not a byproduct of the earth's formation; it is a primordial substance that predates the land. The earth was shaped in the water, and the water was under the Throne. The sea carries this primordial dignity — it is older than the mountains.

The Quran distinguishes between two types of water:

The Quran distinguishes between the two types of water in the two-seas verses this book will read in full at its chapter on the barrier: the fresh and the salt, let free to meet, and held apart by a partition neither crosses.

The "two seas" are the fresh water and the salt water. The Quran says they meet but do not mix — there is a barzakh — a barrier — between them. The barrier is not a physical wall; it is a property of the water itself, a difference in density and salinity that keeps the two types separate even where they converge. The Quran names this as a sign:

"He has let free the two seas, meeting together. Between them is a barrier which they do not transgress" (55:19-20).

The verse from Surah Ar-Rahman is shorter and more emphatic: the seas meet, but they do not transgress. The boundary is invisible but real. The sign is that order exists even at the junction of two great bodies of water — order

that no human hand placed and no human force maintains.

The Quran does not explain the chemistry of salt in the sea, but it mentions the distinction between fresh and salt water as a deliberate design:

The Quran does not explain the chemistry of salt in the sea, but it mentions the distinction between fresh and salt water as a deliberate design — the two-bodies verse this book will quote at its sustenance-chapter: the drinkable and the bitter kept distinct by name.

The contrast is presented as a choice, not an accident. One is palatable; the other is bitter. The fresh water sustains the body; the salt water sustains the sea. Both have a purpose. The salt is not a flaw in the design — it is a feature. The sea without salt would be a dead sea, unable to support the marine life that depends on its mineral content. The Quran presents the difference as a sign of intention, not of imperfection.

The Quran says the sea was created — it was not eternal, and it was not self-generated:

"Or He who created the heavens and the earth and sent down for you rain from the sky? And We caused to grow thereby gardens of radiant beauty" (27:60).

And:

"And the earth — He has placed it for creatures. In it are fruits and palm trees with sheaths, and grain in the blade and fragrant plants. So which of the favors of your Lord will you deny?" (55:10-13).

The sea, like the earth and the sky, is a created thing with a purpose. It was not always there. It had a beginning, and it will have an end. The Quran says the One who created it is the One who controls it — the sea does not act on its own; it acts by command.

The Quran connects the sea to the sky through the water cycle:

The Quran connects the sea to the sky through the water cycle — the measured rain this book will read in full at its mercy-chapter: heaven-sent, earth-dwelt, and able to be taken away.

The water that falls as rain flows into rivers, and the rivers flow into the sea. The sea evaporates under the sun, the vapor rises to the sky, and the cycle begins again. The Quran says the water is "measured" — it is not random. The amount that falls, the amount that flows, the amount that evaporates — all are in balance. The sea is the largest reservoir in this cycle, and its level is maintained by a precise equilibrium between inflow and evaporation. The sign

is not just that the cycle exists, but that it is measured.

The Quran says the earth was spread and the mountains were set, and the sea was placed as part of the foundation:

"And the earth — We spread it out, and cast therein firmly set mountains, and caused to grow therein of every kind in balance" (15:19).

The sea is the counterweight to the land. The earth is not all land; it is land and sea, and the balance between the two is part of the design. The sea covers more of the earth's surface than the land — the Quran does not give percentages, but it presents the sea as a major component of the earth's structure, not a minor feature. The earth was made with the sea as part of it, and the sea has been there since the beginning.

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ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

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