

Clouds in the Quran

(A Semantic Study)



THESIS

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I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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MOTTO

“And We have certainly made the Quran easy for remembrance, so is there any who will remember?”

“Dan sesungguhnya telah kami mudahkan Al-Quran untuk dijadikan pelajaran, maka adakah yang hendak mengambil pelajaran?”

TRANSLITERATION GUIDELINES

ا	a	د	d	ض	dh	ك	k
ب	b	ذ	dz	ط	th	ل	l
ت	t	ر	r	ظ	dz	م	m
ث	ts	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	و	w
ح	ḥ	ش	sy	ف	f	ه	h
خ	kh	ص	sh	ق	q	ي	y

أ...	â	sample	الْمَالِكُ	Al-Mâlik
أَيُّ...	î		الرَّحِيمُ	Ar-Raḥîm
أُو...	û		الْعَفُورُ	Al-Ghafûr

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2016

The Author

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ABSTRACT

Keyword: Cloud, Semantic, *Sahab*, *Hamilat*, *Mu'shirat*, *Aridh*, *Ghamam*

This thesis explores the terms 'cloud' that used Allah in the Quran and analyze them using semantic approach. Quran semantic methods introduced by Toshihiko Izutsu, a Japanese scientist, is one of several methods that used to understand the contents of Quran. Semantics not only provide the interpretation of the Quran based on an understanding of a reader, but also to seek the viewpoint of the Quran itself (*weltanschauung*).

This thesis is limited to the understanding of 'basic meaning' and 'relational meaning' of the terms used by the Quran to mention the word 'cloud'. Some terms were interpreted as a cloud that used by the Quran is; *sahab*, *hamilat*, *mu'shirat*, *aridh* and *ghamam*. Although everything is understood in the same meaning, but 'no synonyms by semantic approach'. Semantic analysis will show the difference in the meaning of some of these terms to provide evidence that they are all not the same.

From this analysis, the author conclude; (1) *Sahab* is the term cloud in the 'wide sense of meaning' and is still very common. Could be as a cloud of water and clouds are not. From 9 verses about *sahab*, 6 verses told about the rain (4 of them are equipped with the term '*riyah*' which means 'cloud of grace') and 3 verses rest as an analogy / *tamsil*. *Sahab* explain the process and require additional terms such as '*musakkhar*', '*tsiqal*' or '*markum*'. When Allah wanted to show one of his greatness through the circulation of water in the earth, or show a overview / analogy (*tamsil*), He will use the term '*sahab*'. (2) *Hamilat* is a rain-cloud carrier that is used specifically for the oath of God. When Allah wants to swear using a cloud creation, he would use the term '*hamilat*'. (3) *Mu'shirat* is the the rain-clouds carrier that can be used directly without any need to use additional term. These clouds must refer to the rain clouds that bring blessings. When Allah wants to show his greatness without showing the creation process of cloud and water circulation with rain (instant clouds of grace), He will use the term '*mu'shirat*'. (4) '*Aridh* is a cloud of wrath, because it was followed by the term '*rih*' which means 'wind of disaster'. When Allah wants to show His wrath through the clouds, he would use the term '*aridh*'. (5) *Ghamam* is a shade cloud. When Allah wants to tell about the cloud as a shade (do not bring rain), He would use the term '*ghamam*'.

CHAPTER I

INTRODUCTION

A. Background

Quran is a book of guidance. In the holy book there are a variety of things related to God, man and the universe. Verses instructions ranging from monotheism, law, history, *muamalah*, *qishas*, politics, science, etc.

There are many paths or methods that could be used to understand the verses of the Quran. In this case there are four methods developed by scholars, the global method (*ijmali*), the analytical method (*tahlili / tafshili*), a comparison method (*muqarin*) and thematic method (*maudhu'i*).¹ In addition, there are many approaches that people did in order to take lessons from the Lord's last message, from the approach of language and literature, history, semantics until scientific approach.

The idea of the semantic analysis in the context of the Quran once popularized by Toshihiko Isutzu in 1964. In terms of etymology, semantics is the science related to the phenomenon of meaning in a broader sense of the word. So broad that anything that might be considered to have the meaning of a semantic object. And 'meaning' in the sense of today include issues of critical thinkers who work in various fields of study, especially as linguistic itself, sociology, anthropology, psychology and so on.²

Activities study of the Quran will never be completed and finished for discussion. This is evidenced by the birth of thousands of books of interpretation

¹ Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Penerbit Pustaka Pelajar, 2011), p.380

² Toshihiko Isutzu, *God an Man in The Koran: Semantics of The Koranic Weltanschauung* (Tokyo: The Keio Institute of Cultural and Linguistic Studies, 1964), p.12

ranging from classical times, mid to modern by the method and approaches vary. Another study is no less interesting is the study of verses *kauniyah* or scientific interpretation method.

The definition of the scientific method of tafsir is the understanding of the Quranic text by using data from scientific observations as explanatory variables. In the tradition of tafsir, this model is not new. Thanthawi Jawhari, in his *Al-Jawahir*, for example, is among known interpreters is strong in using scientific interpretation. in his commentary, he uses a variety of scientific data as a variable in explaining the Quranic verse.³

More than two thousand verses in the Quran that talk about science, and some of them is a discussion about the cloud. There are a number of terms that are used by the Quran to mention the word cloud, some examples of which are verses;

1) **'Sahab'** in surah Ar-Rum [30] verse 48

اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ
يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

“It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice.”

This verse speaks of the clouds and the rain. Thick clouds began when the wind (on the power of God) lead or flock of small clouds parading to the convergence zone (central area meeting [cloud]). Moving parts of the cloud will increase the quality (amount) of steam on its way especially around the zone. If two or more fused clouds, rising air currents within the cloud will grow in general. This led to the arrival of additional moisture from the bottom of the cloud base adds to the potential latent role to accumulate. Thick clouds

³ Islah Gusmian, *Khazanah Tafsir Indonesia* (Yogyakarta: PT. LKiS Printing Cemerlang, 2013), p.247

move to anywhere on the direction of the wind that is willed by God, while factor accumulation and development will continue along the rising air currents were able to bring cloud formation of water droplets or beads of dew. When the wind is no longer able to bring the formations it (because it has been lumpy and fused), the accumulation process stalled and that rain down.⁴

Sahab (سحاب) called nine times in the Qur'an. Five times called without additional adjective, namely in surah An-Nur [24]: 40 and 43, An-Naml [27]: 88, Ar-Rum [30]: 48 and surah Fathir [35]: 9. Then 4 verses writing together with adjectives, namely *Sahab Musakhkhar* (cloud-controlled) in surah Al-Baqarah [2]: 164, *Sahab Tsiqal* (thick cloud / rain clouds) in surah Al-Araf [7]: 57 and Ar Ra'd [13]: 12, then the last is *Sahab Markum* (cloud heaps) that are listed in surah At-Thur [52]: 44.

In his book *Al-Jawahir*, Thantawi Jawhari explained that *Sahab* is a cloud of rain as he interprets surah An-Nur verse 40 that Allah is herding cloud then merge with each other and make stacked and that rain out of the gaps.⁵

2) '*Hamilat*' in surah Adz-Dzariyat [51] verse 1-2

وَالذَّارِيَاتِ ذُرُوءًا () فَالْحَامِلَاتِ وِقْرًا

“By those [winds] scattering [dust] dispersing. And those [clouds] carrying a load [of water].”

The word *al-Hamilat* (الحاملات) is the plural form of the word *al-hamilah* (الحاملة) or *al-hamil* (الحامل) drawn from the word *hamila* (حمل) which

⁴ M. Quraish Shihab, *Tafsir Al-Mishbah* (Ciputat: Penerbit Lentera Hati, 2009), vol.10, p.254

⁵ Thantawi Jauhari, *Al-Jawahir*, vol.6, p.21

can mean containing or shoulder, while *al-wiqr* (الوق) is something heavy (ie water).⁶

3) 'Mu'shirat' in surah An-Naba [78] verse 14

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً نَّجَاجًا

“And sent down, from the rain clouds, pouring water.”

The word *al-mu'shirath* (المعصرات) is the plural form of the word *al-mu'shir* (المعصر) drawn from the word 'Ashara (عصر) which means to squeeze. The girl who had nearly menstruation also named *mu'shir* because he has reached the limit that allows it to issue a (fluid) of certain blood from his body. Rain is the result of a collection of vapors of seas water and oceans that make up the clouds and then changed (after growing) into water droplets or snow or both. Vapors accumulated water gushing like a squeezed past in the form of rain or dew. Thus if the cloud was named *al-mu'shirat*, ie the squeeze.⁷

4) 'Aridh' in surah Al-Ahqaf [46] verse 24

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

“And when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!" Rather, it is that for which you were impatient: a wind, within it a painful punishment.”

In the Tafsir Al-Qurtubi explained in that verse is stated in the cloud with the word 'Aridh which literally means' the stretched' because it looked

⁶ M. Quraish Shihab, *Tafsir Al-Mishbah*, vol.13, p.67

⁷ *Ibid*, vol.15, p.12-13

stretched cloud in the sky. As Ibn Kathir in his tafsir, Al-Qurtubi stated that when they saw the cloud stretching across the sky at once they rejoice because they thought that the cloud will immediately send down the rain they need, because it has long been no rain in their country. Moreover, the stretch of the cloud just above the valley, as well as a history of Ibn Abbas, if that is the situation normally would soon rain. ⁸

5) 'Ghamam' in surah Al-Baqarah [2] verse 57

وَوَضَّلْنَا عَلَيْكُمْ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

“And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves.”

The evaporation of sea water into water droplets in the sky called the condensation process. The result is a cloud that we see daily in the clear sky. Although seemingly trivial, the cloud is one of the most important elements of the water cycle in life. It has been explained in the Qur'an that the cloud made by Allah with a natural process and sunnatullah. Then from the cloud, Allah made and sent down the rain for the source of life and earth creatures.

In a book about the science of the earth belong to Glencoe, the cloud is defined as follows; “Clouds are tiny droplets of water or crystals of ice suspended in the air. There are three basic cloud forms; cirrus, stratus, and cumulus. Clouds are also classified by their height above ground level. High clouds are designated by the prefix *cirro*, and middle clouds by prefix *alto*. Low clouds have no prefix. Clouds that produce precipitation have the prefix *nimbo* or the suffix *nimbus*

⁸ Al-Qurthubi, *Al-Jami' li Ahkami Al-Quran*, (Riyadh: Daar Alim Al-Kutub), vol.16, p.205-206

added. A cirrostratus cloud is a high, layered cloud. A nimbostratus cloud is a low, layered, precipitation-producing cloud.”⁹

Modern scientists have examined the types of clouds. They divide it by the base height (cloud base, roof) and the ways of its formation. In terms of form, meteorologists divide into two types;

- 1) **The cloud stretched horizontally** (*as-suḥub al-basatiyyah al-mumtaddah ufuqiyyan*) that includes several types of clouds, namely cyrus, cyrocumulus, altocumulus, altostratus, stratus and stratocumulus.
- 2) **The cloud-clotted vertically** (*ar-as-suḥub rukkamiyyah al-mumtaddah ra'siyyan*). This cloud category includes several types, namely: cumulonimbus, cumulus and nimbostratus.¹⁰

Cloud continues to change and appear in an infinite variety of forms. However, to determine the number and the shape and characteristics of the cloud, the World Meteorological Organization (WMO) has compiled a classification and forms characteristic to allow observers classify and identify types of clouds.

Classification is based on 10 main groups of clouds. These are divided into three levels — low, medium and high — according to that part of the atmosphere in which they are usually found. A code figure designated C_L, C_M or C_H is used to describe the clouds of each level. The divisions are shown in the table below. When there is more than one type of cloud of any level present, an order of priority has been arranged by WMO to determine which code figure should be used.¹¹

Clouds Classification

<u>Level</u>	<u>Designation</u>	<u>Type</u>	<u>Abbreviation</u>	<u>C Code</u>
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⁹ Glencoe, *Earth Science* (Westerville USA: McGraw Hill), p.109

¹⁰ *Pelestarian Lingkungan Hidup, Tafsir Al-Quran Tematik* (Lajnah Pentashihan Al-Quran, 2009), p.168

¹¹ *Cloud Types for Observers* (FitzRoy Road UK: Met Office, 2006), p.2

<p>High clouds</p> <p>(base usually 20,000 ft or above, over British Isles)</p>	C _H	Cirrus	Ci	0
		Cirrocumulus	Cc	1
		Cirrostratus	Cs	2
<p>Medium clouds</p> <p>(Base usually between 6,500 and 20,000 ft over British Isles, although Ns may lower to near the Earth's surface)</p>	C _M	Altostratus	As	3
		Altostratus	As	4
		Nimbostratus	Ns	5
<p>Low clouds</p> <p>(Base usually below 6,500 ft over British Isles)</p>	C _L	Stratocumulus	Sc	6
		Stratus	St	7
		Cumulus	Cu	8
		Cumulonimbus	Cb	9

Among the many types of clouds are there, there were only about 6% only clouds that bring rain. Far more clouds that doesn't bring rain. As it is written in surah Al-Ahqaf [46] verse 24 above.

A thick cloud (cumulus) is the only type of clouds that bring rain, that in Arabic is called *As-Sahab Al-Markum*, the clouds that sometimes followed by dew ice, a flash, lightning and thunder and this cloud has a huge roof so it can reach a height of 15 kilometers with the black color like a mountain. Cumulus clouds formed when two clouds gather or when there is a cloud that enlarges rapidly (cirrus). With this process, automated forming air currents or waves in the clouds. Airwaves that goes into this cloud then rising upward, and when it rising to the top of this, it works like a vacuum that sucks in surrounding air and pulling clouds. "Do you not see that Allah makes the clouds, then joins them together (parts) it" with its suction power. Furthermore, after clumps of clouds merge and other clouds away, then another cloud stopped the withdrawal process, and with the stoppage of the process of forming the very huge power, in the form of vertical growth upwards. This upward vertical growth of collect (or rather

accumulate) cloud, one on top of another clumps, forming cumulus clouds.¹²

This cloud phase is described in the Quran in surah An-Nur [24] verse 43

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنْ
السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ
بِالْأَبْصَارِ

“Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightning almost takes away the eyesight.”

This verse explains that the grains of ice fell from the clouds that like mountains and the cause of the occurrence of an electric current as the forerunner of lightning and thunder. This cloud types is the most feared by pilots and most avoided because clearly written ‘Sparkle cloud lightning that almost eliminates vision’. Besides aircraft engines would instantly die when faced with a cloud containing electrical currents and magnetic fields that very powerful like this.¹³

In the current conditions the air is very high and rising in the clouds containing rain, and as a result the speed difference dew point that very cold and droplets of dew (ice), then there was a crashes that resulted in changing the point of being very cold it becomes ice (snow) covering the grains of moisture (ice) and continue to grow so that the weight is greatly increased, and unable to get carried away by the current peak, so it falls happen to anyone and anything on the Earth's surface, where it fell.

The emptiness caused by the upheaval in the grains of ice that resulted in a lightning. In this context, various modern theories have been expressed by experts.

¹² Tim Baitul Kilmah Jogjakarta, *Ensiklopedia Pengetahuan Al-Quran dan Hadits* (Jakarta: Kamil Pustaka, 2013), p.212

¹³ See news of the crash Airasia plane QZ8501 at <http://detik.com/detikNews>, Monday 29 December 2014, 15.41 pm.

Reynolds found that the water in the middle of the freeze together an liquid solvent of a mineral that can generate an electric voltage difference in the cracks of surface that differentiate between snow and liquid, and will disappear with the expiration of freezing. Dinger and Gun observed that the snow in the middle of melting spawned electric charges. Latham J. And Stow C.D. found that the charge can be moved from one crystal to another crystal, caused by the crash. So, when lumps of snow have fallen into another, the heat levels will be different.¹⁴

Based on the background that were outlined by the authors above, then the approach that we will use in this thesis is a semantic approach. With this study, the authors hope to find correlations and meanings of terms of each verse related to cloud in the discussion. This consideration which underlies the author's thesis titled “**Clouds in the Quran (A Semantic Study)**”

B. Research Question

Al-Quran has explained about clouds with some terms that he used, they are *As-Sahab*, *Al-Hamilat*, *Al-Mu'shirat*, *Al-Aridh*, and *Al-Ghamam*, that terms has same meaning in general but differ in their implications.

From this dicourses, the main problems in this research are:

- 1) How view point (weltanschauung) of clouds in the Quran?
- 2) How understanding and contextualization ‘cloud’ terms in the Quran according to Semantic approach?

C. Aim of Research

- 1) Know how view point (weltanschauung) of clouds in the Quran.

¹⁴ M. Quraish Shihab, *Mukjizat Al-Quran*, p.189

- 2) Get the understanding and contextualization about 'cloud' terms in the Quran according to Semantic approach.

D. Prior Research

From the search of the author, we found some thesis that similar discuss with clouds and environmental ethics.

The thesis with the title “*Konsep Al-Jannah dalam Al-Quran (Aplikasi Semantik Toshihiko Izutsu)*”. This thesis discusses the meaning of *Jannah* in the Quran with semantic analysis. The results of the research student named **Zunaidi Nur** (10530027) UIN Sunan Kalijaga is ‘*al-jannah*’ in the Quran get a very important religious meaning, which is ‘heaven’. It is a place in the afterlife filled with pleasure as a reward for those who believe and do righteous for what they have done in the world. The concept of *Al-Jannah* is not only closely related to the concept of eschatology, but it is directly related to human life on earth. What do people in the world have consequences for the hereafter. This Similarities with the author's thesis is on semantic applications belonging Toshihiko Izutsu, the difference is the object of discussion, the author discusses the cloud while this paper discusses the concept of ‘*Jannah*’.

Then on meteorology physics thesis entitled “*Mikrofisika Awan*” written by **Sandro Welyanto Lubis** (G24063245) from the faculty of Mathematics and Science, Bogor Agricultural University in 2008. This paper concludes that the process of cloud formation is a series of complex process and involves a dynamic and microphysic outstanding process. Everything went regularly and form a cycle that never broke and stopped. This process can not be separated from the physical, chemical and biological systems relevant in maintaining the balance of nature. This Similarities with the author's thesis is the object of research, ie clouds, the difference is; this thesis is not about the cloud in the Quran, nor using semantic methods, this is purely scientific discussion.

Thesis “*Klasifikasi Tutupan Awan Menggunakan Data Sensor Satelit NOAA/AVHRR APT*” written by **Gilang Andika** (0404030407), student of Electrical Engineering, University of Indonesia is about information where weather conditions using the cloud as a parameter to determine the level of stability in the atmosphere. He revealed that the cloud-free sky indicates the condition of the earth's atmosphere tends to be stable, while the state of an overcast sky with clouds stretch wide enough signifies atmospheric instability. In his research, he uses the image sensor remote sensing satellite NOAA / AVHRR APT is a signal to see the weather through the detection and classification of cloud cover. But in this paper only discusses the classification of types of cirrus cloud cover, stratocumulus and cumulonimbus. He concluded the existence of a cumulonimbus cloud with cloud fairly broad stretch of an area can be assumed as the bad weather conditions. So as a warning that the area has a tendency to heavy rain. Stratocumulus clouds signify the area tends to drizzle. But often these clouds is a sign that the weather was worse to come. Cirrus clouds do not bring rain, but if there are a lot of cirrus in the atmosphere is a sign that the next 24 hours there will be changes in the weather. The data used in this paper is data level 2 APT received by VHF radio receiver system and processed using the software WxtoImg.

The last one is the thesis under title “*Leadership in The Quran (Semantic Analysis)*”. This thesis written by a student UIN Walisongo Semarang named **Umi Farihah Arif** (074211035). The contents of this thesis is the understanding of the meaning of some of the keywords used by the Qur'an to explore the concept of ‘leadership’. Some words were interpreted as a leader that is used in the Qur'an is the *khalifah, ulul amri, imam, malik, wali, and sulthan*. The author of this thesis concludes that the term leadership is used in the Quran which has the same meaning in translation, actually totally different. Every word has a meaning of its own correlation. The equation of this thesis with thesis the author entitled “Clouds in the Quran” is both use semantic analysis, then it explains the basic meaning and correlation meaning. This Similarities with the author's thesis is on semantic

applications, the difference is the object of discussion, the author discusses the cloud while this paper discusses the concept of 'leadership'.

E. Research Method

In writing this thesis, the author uses several methods to resolve the existing problems. Data collection using the following steps;

1) Type of Research

This type of research is using Library research. Research whose primary object is the books, in this case are the verses of the Quran that discuss the theme of the research conducted in which the authors explore the various books that have relevance to the theme that will be discussed for further research.¹⁵

2) Source of Data

Data in this thesis, as the nature of the data in qualitative research, is Descriptive data.¹⁶ In this research, the authors classify the source into two parts, primary and secondary. The primary data in this research are the verses in the Quran that use term that indicate the meaning of cloud. Secondary data is some discourses supporting the issue of clouds and opinions from the related researchers around the issue, scholars interpretation from the beginning until contemporer scholar and also lingusitic books.

3) Data Collecting Method

¹⁵ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta, 1996), p.245

¹⁶ Andi Prastowo, *Metode Penelitian Kualitatif: Dalam Perspektif Rancangan Penelitian* (Jogjakarta: Ar-Ruzz Media, 2012), p.43

Researchers collect all the verses that talk about cloud, find its interpretation. After that we comparing one verse with another. Then connecting all term of cloud with term that has close meaning using Toshihiko Izutsu's method of semantic.

Then the researchers collect some science books that discuss cloud in order to facilitate researchers in analyzing how the discussion in perspective semantic of clouds in the Quran.

4) Data Analysis Method

This thesis using Qualitative research method. This type of research applied to the humanistic knowledge or interpretative, which technically emphasizes to the text study, participant observation, or grounded research.¹⁷

Prof. Dr. Quraish Shihab said, "In addition to pay attention to the context of the verse in terms word for word, verse by verse, the understanding or interpretation of verses of of the Quran which are connected to one branch of science, let reviewed with maudhu'iy method, ie by collecting the verses of Al Quran that discuss the same problem, then couple to one another, to eventually be taken clear conclusions about the views or opinions of the Quran on the issues discussed here."¹⁸

F. Writing systematics

In preparation of this paper to make easy in understanding, the authors arrange systematically, which consists of chapters and sub-chapters, with the following details.

¹⁷ Tim Revisi Buku Pedoman Skripsi, *Pedoman Penulisan Skripsi*, (Semarang: Fakultas Ushuluddin IAIN Walisongo Semarang, 2007), p.7

¹⁸ M. Quraish Shihab, *Membumikan Al-Quran: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: PT. Mizan Pustaka, 1992), p.109

Chapter I ; Introduction containing the background of writing, the research question, aim of research, prior research, research method and writing method.

The first chapter explains how the mindset and the reason why the authors raised this title. Then the question what is the basis this research, the purpose and how to find the answer. Equipped with the elaboration of previous research related to this title, figure out where the similarities and differences, then ends with a systematic writing thesis.

Chapter II ; The explaining about Semantic, from the definition, history and semantic according to Toshihiko Izutsu. And also definition of Cloud according science approach, the types and its kind of form.

Authors need a clear definition of how the history of semantics, how the definition, and how the semantics of the Quran by Toshihiko Izutsu because this is the theoretical basis and how to process that will be used to process data about the verses of the Quran which means cloud in the next chapter. Moreover, we also have to understand what the cloud according to science, the definition and explanation of how the division of types of clouds according to scientists who are experts in the field of meteorology.

Chapter III ; The discuss about the clouds verses in the Quran, and how it interpretation at classic and modern era. Especially from science interpretation scholar.

This chapter describes the object to be observed, ie verses of the Quran which means the cloud that has been described in previous chapters. Coupled with the interpretation of the scholars of earlier until now in every verse. Then in the next chapter will be analyzed each term cloud using semantic methods of Toshihiko Izutsu that has been described at length in the second chapter.

Chapter IV ; Analysis of cloud terms using Semantic Quran approach method.

In the fourth chapter, the author analyzes the data contained in the third chapter uses the theory of the second chapter. Each term cloud discovered will be searched the basic meaning and it correlation meaning in order to understand why the term cloud in the Quran is diverse and how contextualization between one term with another.

Chapter V ; Contains conclusions, suggestions and closing.

The last chapter contains the conclusions of the analysis carried out in the previous chapter. A brief summary that answered all the questions contained in the first chapter, using data from the third chapter that is processed using the method of the second chapter. Then equipped with suggestions on how to further research related to this thesis that can be done. Ends with a closing sentence from the author.

CHAPTER II

GENERAL DESCRIPTION OF SEMANTIC AND CLOUDS

A. Semantic Quran as The Methodology

1) History of Semantic

Aristoteles is a Greek thinker who is the first man uses 'meaning' term. He was giving the 'word' as the smallest unit which has a meaning. In this case, Aristoteles also said that meaning of word can be distinguished between the meaning that come from the word it self and the meaning that come because of grammatical relation.¹ In the 19th century, semantic appears as an important part of linguistic science and gets the modern name. Moreover, in *Cratylus*, Plato showed that language sounds are containing the certain meaning implicitly.²

Semantic, in its development can be divided into three phases. First, it is underground period. It happened in 1835 when C. Chr. Reisig proposed new concept of grammar which according to Reisig includes three main elements, they are: (1) semasiology, the study of sign (2) syntactic, the study of sentence, and (3) etymology, the study of the origins of the word in connection with the change of form and meaning. At that time, the term semantic is not used although studies have been done about it.³

The second phase, started on the early 1800's to about half a century later. This phase started by the advent of writing Prof. Michel Breal (1883) in a classical journal. In an article under title *Les Lois Intellectuelles du Langange* (The Intelctual Laws of Language: A Sketch in Semantics), he makes the framework of a new science program and gives a name that is still famous, it is

¹ Stephen Ullmann, *Pengantar Semantik* (BasilnBlachwell: Oxford, 1977), p.3

² Aminuddin, *Semantik: Pengantar Studi Tentang Makna* (Bandung; Sinar Baru Algensindo, 2008), p.15-16

³ Stephen Ullmann, *Pengantar Semantik*, p.6-8

semantics.⁴ In this phase, semantic is still called as historical semantic, and the semantic experts assumed that their main assignment is to study the semantic associated with outside of the language, such as: the background of the change of meaning, the relation between the change of meaning and logic, psychology, and the change of meaning itself.⁵ According Breal, changes the language, basically occur due to changes in human thought (human mind) rather than changes in language form. The forms of language changes with perceptions speaker against these forms, the perceptions are determined by communicational objectives at a given moment. Therefore, the study of language 'form' must be equipped with the study of the 'function' or significance ('meaning'). While the etymology of the main criteria is not located on the law of sound (phonetic laws), but the rationality communicational law, namely weak or loud the speaker.⁶

The third phase, marked by the appearance of the work of : (1) Charles Bally and Albert Sechehay, in 1915 compiled and published lecture notes delivered by Ferdinand de Saussure in Geneva Uneversitas years 1906 to 1911 under the title *Cours de Linguiticque Generale* (1916)⁷, (2) C.K. Ogden dan I.A. Richards publish *The Meaning of Meaning* (1923), (3) and Gustaf Stern, the Swedish, under tittle *Meaning and Change of Meaning, with Special Reference to the English Language* (1931).

In his book, Ferdinand de Saussure introduced the big idea of language as a sign system (language is a system of signs that express ideas). Signs of languages interconnected to form the structure. Therefore, the language can be analyzed in synchronic and diachronic, can be distinguished between langue and parole sign language (signe linguistique) is formed by two components signifiant

⁴ *Ibid*, p.7

⁵ Fatimah Djajasudarma, *Semantik 1, Makna Leksikal dan Gramatikal* (Bandung: Refika Aditama, 1993), p.2

⁶ Michel Breal, *The Beginning of Semantics: Essays, Lecturer and Reviews*, ed. By George Wolf (London: Duckworth, 1991), p.3

⁷ This book has translated into english by Wade Baskin under the title *Cours de General Linguistics* and published at 1966, and translated inti Indonesian by Rahayu S. Hidayat under the title *Pengantar Linguistik Umum* (Yogyakarta: Gadjah Mada University Press, 1988).

and signifier inseparable, as well as the elements contained in the language of the syntagmatic relations and paradigmatic.⁸

Symbol, according to Ogden and Richards, are the words that refer to objects, people, events (referent), or sweep through the mind (reference). Words that express feelings, attitudes, hopes, dreams, and so forth (which is referred to as 'emotive language' to distinguish the 'symbolic language') is not included within the meaning of the symbol. In this book, Ogden and Richards introduced the theory is still very well known as, *semiotic triangle*, *basic triangle*, or *the triangle of signification*.⁹

There are two new concepts that published by Saussure and become revolution in the field of theory and application of linguistic studies, they are: (1) basically, linguistic is a linguistic study that focuses on the existence of that language at a certain time. So that, studies should be conducted using a synchronous approach or descriptive studies. While the study of the history and development of a language using a diachronic approach. (2) Language is a gestalt or a totality that is supported by various elements, which between one and other elements having mutual dependence in order to build its entirety. This second insight, on the other side also became the root of structural linguistic understanding.

Then, Trier's is someone who seriously trying to adopt the opinion of Saussure in the field of semantics. One of his theories is the theory of field of meaning. By the adoption of Saussure theory, the development of the next semantic characterized by: (1) although semantic is still discussing about the problem of the change of meaning, the historical view has been abandoned because studies that used to be descriptive, and (2) structure in the vocabulary got attention in the study, therefore the congress of linguist in Oslo and Cambridge,

⁸ Luthfi Hamidi, *Semantik Al-Quran: Dalam Perspektif Toshihiko Izutsu* (Yogyakarta: STAIN Press Purwokerto, 2010), p.59

⁹ *Ibid*, p.59

the problem of semantic structural is one of the hot issues to be discussed.¹⁰ And more over, (3) now, semantic is starting to be affected by stylistic, a study on the style of language. So, every major problem in semantic has implication with stylistic.¹¹ And in some ways the two approaches converge in one point. (4) Semantic studies began to shift to its use for a particular language, is not common anymore. (5) Relationship between language and mind began to be studied, because the language is no longer regarded as merely a tool to express thoughts, and to direct that thought into specific channel.¹² And then, (6) semantic has to break away from philosophy but it does not mean that philosophy does not help the development of semantic.

2) Definition of Semantic

The word 'semantic' (*semantics, la semantique*) is derived from the Greek word meaning *sema* 'sign' and *semainen* meaning 'significant' or *sememe* and *sementeme* which means 'meaning'. Its verb is *semaino* that has meaning 'mark' or 'symbolize'.¹³ In English is known as semantic, whereas in Arabic is known as *ilm al dilalah*, but some are calling it as *ilm al ma'ani*.¹⁴ As a technical term,

¹⁰ Aminuddin, *Semantik Pengantar Studi*, p.17

¹¹ Stylistic simply be interpreted as an object of study of linguistic style. While the style is a way of using language of a person in a particular context and for specific purposes (Geoffrey, 1984:10). According Gorys Keraf (1987:112) the word style is derived from another word stylus, which is kind of a tool for writing on wax plate. Skill in using this tool will affect whether or not clearly written on the plate earlier. When the emphasis on penmanship, the term style then changed to the ability and expertise to write or use the words beautifully. From these the word appears linguistic terms 'stylistic'.

In a linguistic dictionary mentioned, stylistic is the science which investigates the language used in literature; interdisciplinary science between linguistics and literature (Kridalaksana, 1983:157). While in Arabic literature, stylistic known as the 'uslub'. Stylistic examine the entire phenomenon of language from phonology to semantics (Ayyad, 1982:48).

¹² First time conceived by Benjamin Lee Worf in his writings that speak about the relationship between language and mind. This study is actually much more concerned with grammar than vocabulary, but the semantics influences the language of the mind which can be seen most clearly, and the results are visible in such a climate.

¹³ Abdul Chaer, *Pengantar Semantik Bahasa Indonesia* (Jakarta: Rineka Cipta, 1990), p.12

¹⁴ Mamluatul Hasanah, *Menyingkap Tabir Dua Kalimat Syahadah: Perspektif Semantik Tindak Tutur* (Malang: UIN Malang Press, 2008), p.1

according to John Lyons, “semantic may be defined, initially and provisionally, as the study of meaning”, or as Ullman said that ‘semantic is the science of meaning’.¹⁵

Semantics, as another pronunciation of *la semantique*, introduced by Michel Breal (1866-1905), professor of Comparative Grammar of the University *College de France* in France, it is a branch of general linguistics studies. Therefore, semantics is the study and analysis of linguistic meanings.¹⁶

However, due to the issue of 'meaning' is not only associated with the symbol or symbols linguistics, but also signs of other non-linguistic. Its presence not only on the structure of words and sentences, but also on the context, culture and soul of the ambiance of native speakers. Experts disagree about the semantics of the scope, approach, and the area of science and semantics.

Although the semantics of the term has been accepted by linguists as a branch of linguistics that analyzes linguistic meanings, interpretation and limit the scope of the semantic analysis in the field of linguistics has not been agreed.¹⁷ No overstatement at first, semantics understood as the science related to the “*phenomenon of meaning, in the wider sense of the word*”.¹⁸

Lehrer, for example, stated that the semantic is a very broad field of study. So broad scope of this study so that almost anything that may or considered to have the meaning of a semantic object. Semantics does not just relate and be a part of linguistics, but more than that, semantics also connect and become an integral part of the study of neurology, biology, mathematics, electronic engineering, and particularly analytic philosophy, symbolic logic, sociology, anthropology and psychology.¹⁹

The different of term that used can be understood because of three things: first, the relationship of meaning that exists in every level of the language

¹⁵ Soetikno, *Linguistics* (translated), (Jakarta: PT. Gramedia Pustaka Utama, 1995), p.393

¹⁶ Sugeng Sugiyono, *Lisan dan Kalam: Kajian Semantik Al-Quran* (Yogyakarta: Sunan Kalijaga Press, 2009), p.78

¹⁷ J.D. Parera, *Teori Semantik, Edisi Kedua* (Jakarta: Penerbit Erlangga, 2004), p.41-42

¹⁸ Toshihiko Isutzu, *God and Man in The Koran: Semantic of The Koranic Weltanschauung* (Tokyo: The Keio Institute of Cultural and Linguistic Studies, 1964), p.10

¹⁹ Mansoer Pateda, *Semantik Leksikal* (Jakarta: Rineka Cipta, 2001), p.6-7

component. Second, meaning is becoming a meeting point of all linguistic studies. And third, so many terms that can represent the meaning of science.²⁰

3) Semantic Quran According to Toshihiko Isutzu

According to Izutsu, semantics is a phrase that is very ‘ambiguous’ and ‘elusive’²¹, complicated arrangement that very confusing.²² Everyone who wants to discuss completely on the study of the semantics of any object consistently, must find another path toward certain types of definition is arbitrary, tends to consider himself the rightful to define and understand these words as he liked.²³

Izutsu itself, in many of his works describe semantics in several meanings diverse. According to Izutsu;

- 1) Semantic is an analytical study of such perspectives crystallized into words.²⁴
- 2) Semantics is an analytical study of segment or segments of a whole world-view, conducted through the analysis of the key-words that linguistically express the segment or segments in question.²⁵
- 3) Semantics as I understand it is an analytic study of the key-terms of a language with a view to arriving eventually at a conceptual grasp of the Weltanschauung or world-view of the people who use that language as a tool not only of speaking and thinking, but more important still, of conceptualizing and interpreting the world that surrounds them.²⁶
- 4) Semantics, thus understood, is a kind of Weltanschauungslehre, a study of the nature and structure of the world-view of a nation at this or that significant period of its history, conducted by means of a methodological analysis of the

²⁰ Muhammad Dawud, *Al-Arabiyyah wa Ilm Al-Lughah Al-Hadits* (Cairo: Dar Gharib, 2001), p.215

²¹ Toshihiko Isutzu, *The Concept of Belief in Islamic Theology: A Semantic Analysis of Iman and Islam* (Tokyo: The Keio Institute of Cultural and Linguistic Studies, 1965), p.228

²² Isutzu, *God and Man*, p.10

²³ Isutzu, *The Concept of Belief*, p.228

²⁴ Toshihiko Izutsu, *Ethico Religious Concept in The Quran* (Montreal: McGill University Press, 1966), p.9

²⁵ *Ibid*, p.228

²⁶ Isutzu, *God and Man*, p.11

major cultural concept the nation has produced for itself and crystallized into the key-words of its language.²⁷

From the statements above, it can be concluded that the definition of semantics according to Izutsu is the study of the structure or perspectives that exist in the word (such perspectives crystallized into words), are the key words (the key-terms of a language) that played a dominant role among the other words in a segment or segments of particular historical-segment a language, in order to bring a world view that has become the culture of a nation.²⁸

Semantics as a phenomenon of interpretation is emphasizing the approach to the Qur'an in the language grammar. Because it fell in Arabic, then the approach to understand them is to show the Arabic character itself. And because of becoming the object of interpretation is the verses of the Qur'an, so the data can be analyzed into the object of study as follows: (1) Quranic vocabulary (etymological, morphological, lexical, encyclopedia and operational), (2) Quranic phrases, (3) Quranic clause, (4) Quranic verses, and (5) the relation between those parts.²⁹

Semantic analysis of the Quran was popularized by a Japanese linguist who is interested in the language of the Quran. In understand it, he tried to dig up and restore the word and expression in the Qur'an in classical Arabic discourse, how a word and phrase used by the pre-Islamic Arab society, then the word is positioned into the Islamic discourse.³⁰

As mentioned by Izutsu, what called semantic today is a very confuse compilation. It is very difficult for someone outside the discipline of linguistics to get clear about the semantic way. This is because the extent of semantic discussion toward the meaning of the word, everything that has meaning is a semantic object. Semantic approach in interpreting the Quran is more visible on

²⁷ *Ibid*, p.11

²⁸ Luthfi Hamidi, *Semantik Al-Quran: Dalam Perspektif Toshihiko Izutsu* (Yogyakarta: STAIN Press Purwokerto, 2010), p.61

²⁹ Abdul Muin Salim, *Konsep Kekuasaan Politik dalam Al-Quran* (Jakarta: Raja Grafindo Persada, 1994), p.5

³⁰ Komaruddin Hidayat, *Memahami Bahasa Agama* (Jakarta: Paramadina, 1996), p.213

the meaning of the reposition text of the Qur'an on textually and contextually. Further semantics as part of linguistic science gives added power to the dimensions of language and meaning contained in the Quran.

Moreover, Toshihiko Izutsu globalized in giving the meanings of the Qur'an in the dimensions of the basic meaning and relational meaning. This analysis has the tendency in a very broad meaning of all dimensions of the formation of the verses of the Quran. One side, semantic has a power theory that is able to reveal the text's meaning is clearer. This proves that between semantics and the Quran have the same characteristics of analyzing.

Al-Quran as a holy book that carries all the symbols that accompany the text, both in ideology, historical, norms, and all segments of human life contained in the Quran. While the semantics in scientific disciplines spread highly specialized text analysis as a science of language aids. In the interpretation of the Quran, semantics as a tool to analyze feels very close to thematic (*maudhu'i*) method because we can see the main themes and gathering all the words or verses that use the Quran to indicate a specific theme. But what distinguishes the thematic method with the methods that used by Izutsu is thematic approach trying to capture the concept of holy Quran on a specific theme. Izutsu while trying to capture the world views the Holy Quran through the analysis of key terms used by the Qur'an. Both can coexist and complement.

Izutsu explained in his book that he would isolate three surfaces of semantic which different in the early history of word of Quran; (1) before Al Quran sent down or jahiliyah era, (2) when Al Quran sent down, (3) after the coming of Quran, especially Abbasiyah period.³¹

Then, the next step is to review the vocabulary in the Quran with: first, to track the basic meaning and relational meaning of the word. According to him, every word does not stand alone, but related to each other which then formed a special meaning of the word. Basic meaning is something inherent in the meaning of the word itself and always carries over to wherever it is placed. While the relational meaning is connotative meanings that given and added to the existing

³¹ Izutsu, *God and Man*, p.35

meaning by putting something in a special position, and reside in a different relationship with all other important words in the system. Relational meaning occurs when a word associated with another word.

By tracking the basic meaning and relational meaning of a word, we will be able to know the change of meaning of the word, because however it word is a word that has been used by pre-Islamic Arab society which is then taken by the Qur'an and put in his own language system with plugging in a key word to another. From here, the meaning of the word can be changed.

Second, explaining weltanschauung semantics of al Qur'an. This is the last step of semantic analysis, which reveals the worldview of the Qur'an on the vocabulary or key words are studied. How does the Qur'an use the word and how it ties with other words, where is the position, function, influence and etc.

Excess of semantics is gathered all the vocabulary words and important terms relating to the themes that were studied, comparing them all, beating out the use of the word, and then combine other vocabulary to get the meaning of relational, and relational (conceptual relations) with the another theme related.

It said an in depth study because semantic must go through the stages of analysis, ranging from seeing the components form the most basic meaning to the peak of comprehension, plus it explanation through diachronic analysis.³²

B. Clouds in General Overview

1) Definition of Cloud

In a book about the science of the earth belong to Glencoe, the cloud is defined as follows;

Clouds are tiny droplets of water or crystals of ice suspended in the air. There are three basic cloud forms; cirrus, stratus, and cumulus. Clouds are also

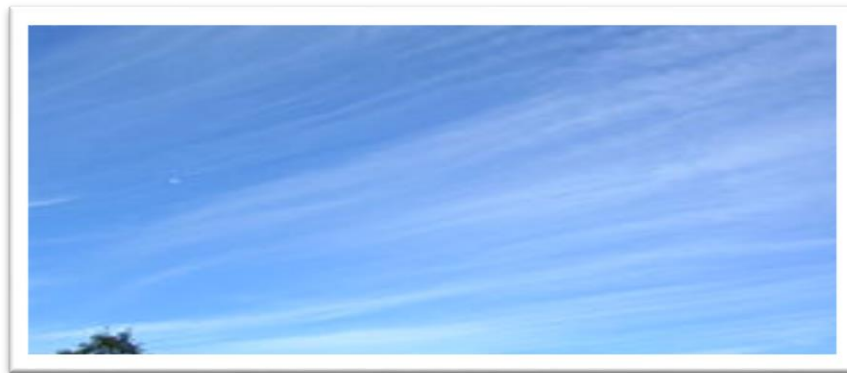
³² See thesis *Leadership Concept in the Quran (A Semantic Analysis)* by Umi Fariyah Arif (074211035) Ushuluddin Faculty IAIN Walisongo (2011), p.52

classified by their height above ground level. High clouds are designated by the prefix *cirro*, and middle clouds by prefix *alto*. Low clouds have no prefix. Clouds that produce precipitation have the prefix *nimbo* or the suffix *nimbus* added. A cirrostratus cloud is a high, layered cloud. A nimbostratus cloud is a low, layered, precipitation-producing cloud.³³

2) The Kind of Cloud

There are three basic cloud forms; cirrus, stratus, and cumulus;

a) Cirrus



Cirrus (cloud classification symbol: Ci) is a genus of atmospheric cloud generally characterized by thin, wispy strands, giving the type its name from the Latin word cirrus meaning a ringlet or curling lock of hair. The strands of cloud sometimes appear in tufts of a distinctive form referred to by the common name of "mares' tails".³⁴

On planet Earth, cirrus generally appears white or light gray in color. It forms when water vapor undergoes deposition at altitudes above 5,000 m (16,500 ft) in temperate regions and above 6,100 m (20,000 ft) in

³³ Glencoe, *Earth Science* (Westerville USA: McGraw Hill), p.109

³⁴ Ted Funk, *Cloud Classifications and Characteristics* (PDF) (The Science Corner-National Oceanic and Atmospheric Administration) p.1 [Retrieved 30 January 2011]

tropical regions. It also forms from the outflow of tropical cyclones or the anvils of cumulonimbus cloud. Since cirrus clouds arrive in advance of the frontal system or tropical cyclone, it indicates that weather conditions may soon deteriorate. While it indicates the arrival of precipitation (rain), cirrus clouds only produce fall streaks (falling ice crystals that evaporate before landing on the ground).³⁵

b) Stratus



Stratus clouds are low-level cloud characterized by horizontal layering with a uniform base, as opposed to convective or cumuliform clouds that are formed by rising thermals. More specifically, the term stratus is used to describe flat, hazy, featureless clouds of low altitude varying in color from dark gray to nearly white.³⁶ The word "stratus" comes from the Latin prefix "strato", meaning "layer".³⁷ Stratus clouds may produce a light drizzle or a small amount of snow. These clouds are essentially above-ground fog formed either through the lifting of morning fog or through cold air moving at low altitudes over a region. Some call

³⁵ Chad Palmer, *USA Today: Cirrus Clouds* (USA Today, 2005) [Retrieved 13 September 2008]

³⁶ *Definition of Clouds* (PDF) p.17 [Retrieved 11 August 2015]

³⁷ *Cloud Classification* (National Weather Service) [Retrieved 2 January 2014]

these clouds "high fog" for the fog-like cloud. While light rain may fall, this cloud does not indicate much meteorological activity.

c) **Cumulus**



Cumulo- means "heap" or "pile" in Latin.³⁸ Cumulus clouds are often described as "puffy", "cotton-like" or "fluffy" in appearance, and have flat bases. Cumulus clouds, being low-level clouds, are generally less than 1,000 m (3,300 ft) in altitude unless they are the more vertical cumulus congestus form. Cumulus clouds may appear by themselves, in lines, or in clusters.

Cumulus clouds are often precursors of other types of cloud, such as cumulonimbus, when influenced by weather factors such as instability, moisture, and temperature gradient. Normally, cumulus clouds produce little or no precipitation, but they can grow into the precipitation-bearing congestus or cumulonimbus clouds. Cumulus clouds can be formed from water vapor, supercooled water droplets, or ice crystals, depending upon the ambient temperature. They come in many distinct subforms, and generally cool the earth by reflecting the incoming solar radiation.

³⁸ *Cloud Classification and Characteristics* (National Oceanic and Atmospheric Administration) [Retrieved 18 October 2012]

Then classification of clouds by division of height, it divided by three levels; High clouds are designated by the prefix *cirro*, and middle clouds by prefix *alto*. Low clouds have no prefix.³⁹

Height Level	Prefix
High	Cirro
Middle	Alto
Low	(no prefix)

Clouds that produce precipitation / heaps (*Sahab Markum*) have the prefix *nimbo* or the suffix *nimbus* added.⁴⁰

Then from the the ways of its formation, in terms of form, meteorologists divide into two types;

- 1) **The cloud stretched horizontally** (*as-suhub al-basatiyyah al-mumtaddah ufuqiyyan*) that includes several types of clouds, namely cirrus, cirrocumulus, altocumulus, altostratus, stratus and stratocumulus.
- 2) **The cloud-clotted vertically** (*ar-as-suhub rukkamiyyah al-mumtaddah ra'siyyan*). This cloud category includes several types, namely: cumulonimbus, cumulus and nimbostratus.⁴¹

Clouds continues to change and appear in an infinite variety of forms. However, to determine the number and the shape and characteristics of the

³⁹ Glencoe, *Earth Science*, p.109

⁴⁰ *Ibid*, p.109

⁴¹ *Pelestarian Lingkungan Hidup, Tafsir Al-Quran Tematik* (Lajnah Pentashihan Al-Quran, 2009), p.168

cloud, the World Meteorological Organization (WMO)⁴² has compiled a classification and forms characteristic to allow observers classify and identify types of clouds.

Classification is based on 10 main groups of clouds. These are divided into three levels (low, medium and high) according to that part of the atmosphere in which they are usually found. A code figure designated C_L, C_M or C_H is used to describe the clouds of each level. The divisions are shown in the table below. When there is more than one type of cloud of any level present, an order of priority has been arranged by WMO to determine which code figure should be used.⁴³

Clouds Classification

Level	Designation	Type	Abbreviation	C Code
High clouds (base usually 20,000 ft or above, over British Isles)	C _H	Cirrus	Ci	0
		Cirrocumulus	Cc	1
		Cirrostratus	Cs	2
Medium clouds (Base usually between 6,500 and 20,000 ft over British Isles, although Ns may lower to near the Earth's	C _M	Alto cumulus	Ac	3
		Altostratus	As	4
		Nimbostratus	Ns	5

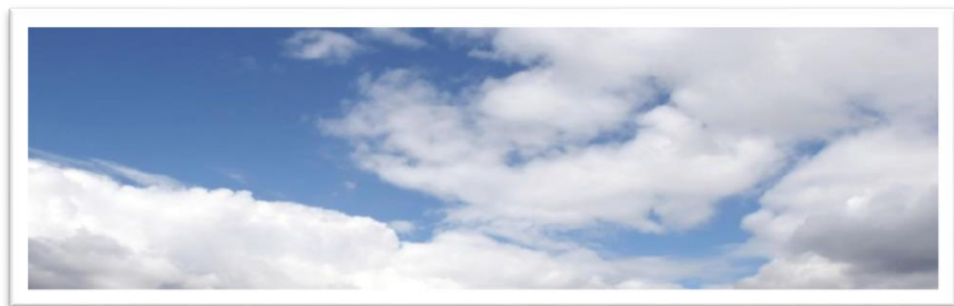
⁴² The World Meteorological Organization (WMO) is an intergovernmental organization with a membership of 191 Member States and Territories. It originated from the International Meteorological Organization (IMO), which was founded in 1873. Established in 1950, WMO became the specialised agency of the United Nations for meteorology (weather and climate), operational hydrology and related geophysical sciences. It has its headquarters in Geneva, Switzerland, and is a member of the United Nations Development Group. <http://public.wmo.int/en>

⁴³ *Cloud Types for Observers* (FitzRoy Road UK: Met Office, 2006), p.2

surface)				
Low clouds (Base usually below 6,500 ft over British Isles)	C _L	Stratocumulus	Sc	6
		Stratus	St	7
		Cumulus	Cu	8
		Cumulonimbus	Cb	9

According to *The Great British Weather* of BBC one, there are ten basic types of cloud and they are grouped according to the way they look – whether they’re made up of individual clumps, or layers or streaks – and how high they are – whether low, mid-level or high clouds. The ten types are divided up into many other species and varieties⁴⁴ :

a) Cumulus



Cumulus clouds are the cotton wool puffs, with flat bases and cauliflower tops, which drift lazily across the sky on a sunny day. They generally form a few hours after daybreak and tend to scatter before sundown. They form on invisible columns of air (known as thermals) which rise from the ground as it is warmed by the Sun.

Most forms of Cumulus produce no rain or snow, and so are known as fair-weather clouds. When a Cumulus is fraying at the edges as

⁴⁴ Gavin Prettor-Pinney, *Cloud Spotting Guide* (London: BBC Weather Learning, 2011), p.1-11

it breaks up, having reached the ripe old age of 15 minutes or so, it is known as Cumulus fractus.

The smaller Cumulus humilis never produce any rain or snow, but large Cumulus clouds can produce light to moderate showers. When Cumulus build upwards through the morning they're a warning of heavy showers by the afternoon: 'in the morning mountains, in the afternoon fountains'.

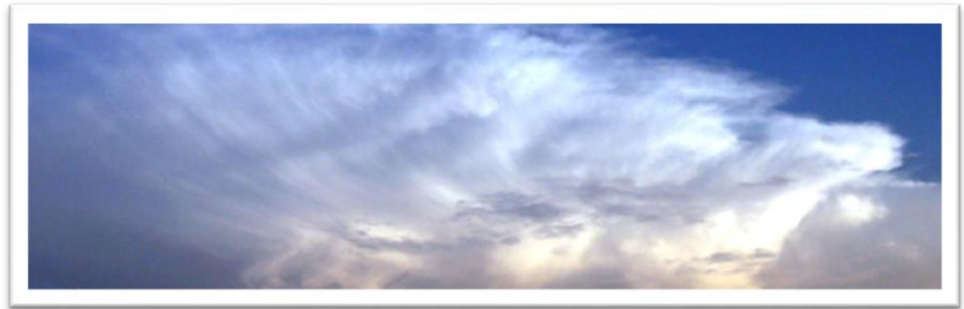
b) Stratocumulus



The most widespread of all cloud types in the UK, as well as many other regions of the world, Stratocumulus is a low layer or patch of cloud that has a clumpy base. The patches are either joined up, or have gaps in between. When the sky is overcast with a cloud base that appears to be low and the tones of the cloud vary from white to darker grey, you can be confident that you are looking at a Stratocumulus.

Stratocumulus clouds do sometimes produce rain or snow, but this is generally quite light. Their main effect is of blocking out our beloved sunshine. Often in the UK, Cumulus clouds can become more and more plentiful through the morning, spreading out and joining together into a Stratocumulus layer that covers the sky.

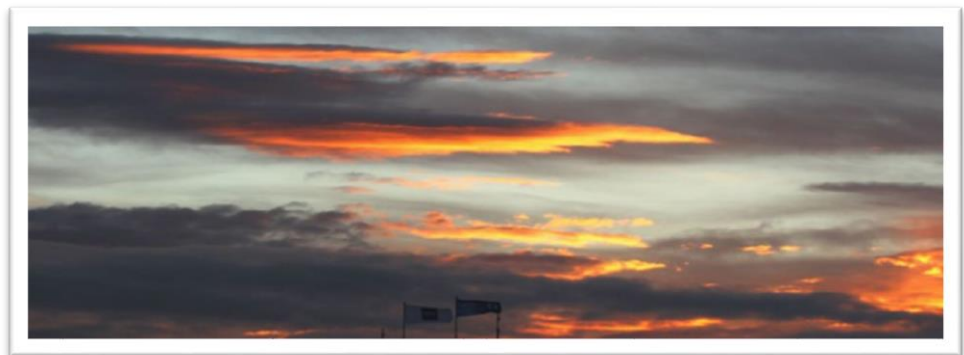
c) Cumulonimbus



Often described as the King of Clouds, the Cumulonimbus is an awesome powerhouse of the atmosphere. This enormous storm cloud can reach over 10 miles into the sky, often spreading out in its upper reaches to form a huge canopy of ice crystals that can give it the appearance of a blacksmith's anvil. The anvil shape can only be seen when viewed from many miles away. Above you, it looks like a very dark, often ragged cloud base which extends across most of the sky.

Cumulonimbus are the storm clouds. They produce heavy rain, snow or hailstones, as well as sometimes leading to thunder and lightning. Unlike the other main rain-bearing cloud, the dark, featureless 'wet blanket' called Nimbostratus that produces prolonged and continuous rain, Cumulonimbus delivers its load in dramatic, sudden downpours.⁴⁵

d) Altocumulus



⁴⁵ Aircraft pilots are careful to avoid flying through these monsters (cumulonimbus clouds) because the powerful up and down draughts within them can be strong enough to flip a plane over.

This mid-level cloud is in the form of layers or patches of individual clumps or rolls of cloud, known as ‘cloudlets’. If you see a layer of cloud that looks like it is made of lots of regular cotton-wool balls, it might be an Altocumulus.

A similar looking cloud, though one that is rarer, is the higher Cirrocumulus. This is also a layer or patch composed of little cloudlets but they appear much smaller than the Altocumulus ones. To distinguish between the two, you need to hold a finger up at arm’s length towards the cloud directly above you. If the cloudlets are smaller than the width of your finger, the cloud is Cirrocumulus; if they are wider, it is probably Altocumulus.

The rain and snow from Altocumulus may not tend to reach ground level but, to the keen cloud spotter, these clouds can be early indicators of storms ahead. If the cloudlets have very bumpy tops they suggest that that atmosphere at that level is unstable. This means that any Cumulus clouds building up from below are likely to grow into Cumulonimbus storm clouds that will bring heavy showers in the afternoon.⁴⁶

e) The Layer Cloud



⁴⁶ Altocumulus clouds sometimes produce rain or snow but it rarely reaches the ground, usually drying up as it falls. This creates trails below them which make the cloudlets look like jellyfish.

Generally speaking, layer clouds are the most boring looking of all the cloud types. With no variation in tone from one part to the next, they are just a flat, overcast sky.

Layer clouds form at all three cloud levels. The low ones are called Stratus, and can be right down at ground level, when they are known as fog or mist. They often block the Sun completely. Mid-level layer clouds are called Altostratus, and often make the Sun appear as if through frosted glass. The high layer clouds are called Cirrostratus, which are made of ice crystals rather than droplets.

Altostratus can produce light to moderate rain or snow, but the fourth layer cloud that produces most precipitation is the Nimbostratus. This thick blanket of cloud often extends through all three levels and rains and rains.⁴⁷

f) Cirrus



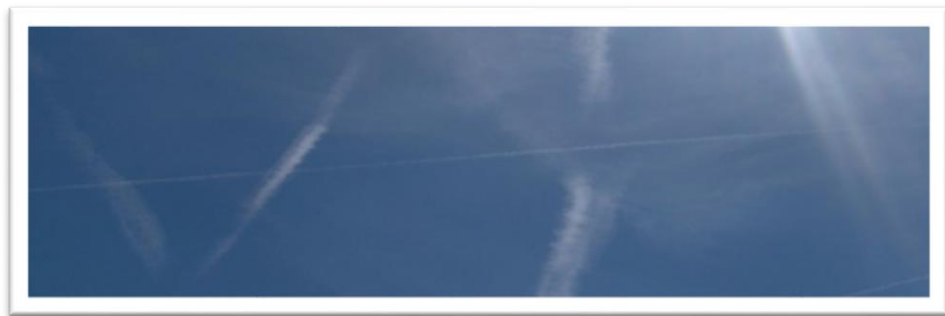
The most beautiful of the main cloud types, Cirrus clouds are like watercolour brush strokes across the blue. Composed of ice crystals cascading through the high atmosphere they are generally see-through. As the ice crystals fall downwards through different regions of the atmosphere, they pass through faster and slower winds and drier and

⁴⁷ Stratus clouds have bases at anywhere from the ground to 1,500ft. Altostratus are at 6,500-16,500ft. Cirrostratus have bases at 16,500-30,000ft, while Nimbostratus can be over 10,000ft deep.

moister air, which give the cloud its distinctive wavy strokes, known as ‘fallstreaks’.

The falling ice crystals of Cirrus clouds never reach the ground, tending instead to evaporate on the way down. If they are seen to join together and thicken into the high layer cloud Cirrostratus, they can be an early indication of a change in the weather that will lead to steady rain. Other than that, they just look nice.

g) Contrails



Short for ‘condensation trails’, these are the lines of cloud that can sometimes form behind aircraft up at cruising height. Formed from the water vapour (water in gas form) that is part of the aircraft exhaust, these straight, crisp lines of condensation could hardly look more different from the wild, chaotic forms of the natural clouds. They only appear when the air up at cruising height is cold enough and moist enough. At other times, no cloud appears behind the plane.

Contrails are the most visible signs of human effect on our atmosphere –sharp lines of progress, dividing and dissecting the sky– man’s marks on what, for many of us, is the last wilderness to gaze out at. Our atmosphere often consists of differing layers of air so it is not uncommon to see the contrails behind an aircraft appear to turn on and off as it climbs or descends.

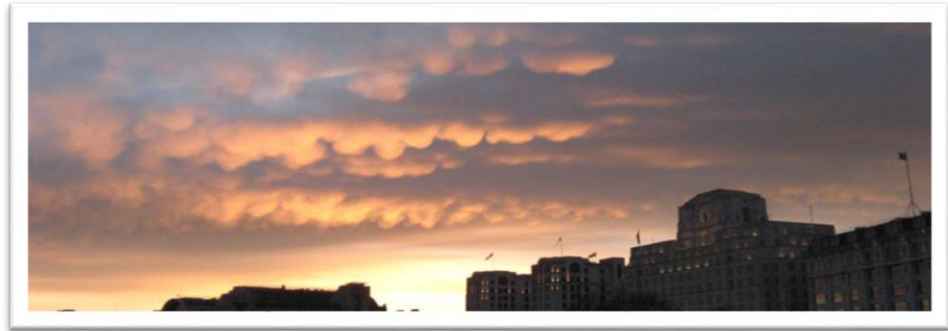
h) Lenticularis



Named after the Latin word for a lentil, these are discs of cloud with smooth, streamlined edges. They often look rather like UFOs. Lenticularis clouds form in stable conditions when moist winds have to rise to pass over raised ground such as a hill or mountain peak. While lenticularis clouds are most often seen in hilly or mountainous regions, they can appear downwind of even gentle, rolling hills when the conditions are right. The water droplets of lenticularis clouds form at one end of the cloud and rush through it with the wind, only to disappear again at the back of the cloud. Though the droplets are moving, the cloud as a whole appears stationary in the steady wind at cloud level.

Only very occasionally do lenticularis clouds produce any rain or snow that reaches the ground. Sometimes known as ‘lennies’ for short, these clouds can form at any of the three cloud levels but the most dramatic and impressive ones are found in the mid-level clouds, and are known as *Alto cumulus lenticularis*.

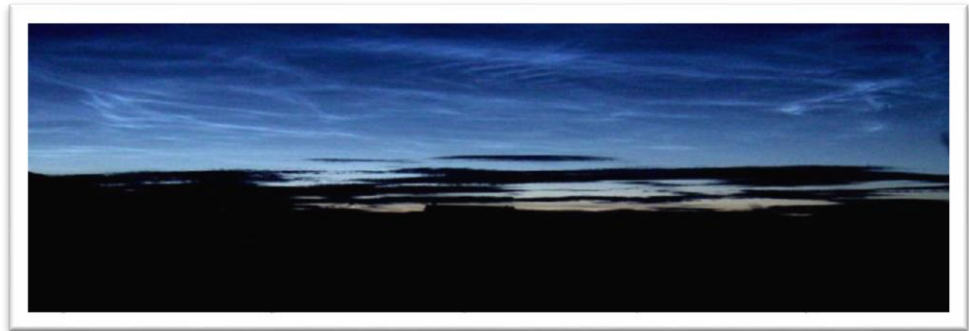
i) Mamma



Also known as mammatus, these are pouches that hang down from the underside of a cloud layer. They are easiest to spot when the Sun is low, and is shining across the base of the cloud layer, picking out the udder-like formations (the name Mamma comes from the Latin for udders). They can be spotted hanging from the base of clouds at all three of the cloud levels. Mamma clouds are fairly rare so you have to keep an eye out for them.

Mamma clouds tend to appear attached to the rear of the advancing storm and so they usually indicate that the heavy showers are falling some distance away, or that the storm has already passed over. Mamma are defined as ‘supplementary features’. The most dramatic-looking ones form on the underside of the huge anvils that spread out at the top of Cumulonimbus storm clouds.

j) Noctilucent



Noctilucent clouds form so high up in the atmosphere – often around 50 miles up – that they are way higher than the 10–12 miles or so in which our normal weather clouds form.

These strange clouds have an eerie, bluish-white appearance, and often exhibit delicate ripples or billows that can extend across huge areas of the sky. Their name means night shining. Being so high, they still catch the sunlight when the rest of the sky is dark.

These clouds are rare, and only form in the summer, typically between the end of May and mid-August. Look for them when the sky is clear of lower clouds and within a few hours of sunset or sunrise.

Noctilucent clouds are far, far too high to have any direct effect on weather down on the ground. The shifting patterns in the formation of these mysterious clouds are increasingly considered valuable indicators of our changing climate.

CHAPTER III

THE TERMS CLOUD IN THE QURAN AND THE TAFSIR

A. The Terms Cloud used by Quran

There are 6 term used by Quran to mention the word 'cloud', ie *Sahab*, *Hamilat*, *Mu'shirat*, *'Aridh*, *Ghamam*, and *Dzullah*. All translation in english by The Noble Quran¹, they are ;

1) SAHAB

One most pupolar of 'Cloud' term used by the Quran is *Sahab*. It's mentioned nine times in the Quran. Five times called without additional adjective, namely in surah An-Nur [24]: 40 and 43, An-Naml [27]: 88, Ar-Rum [30]: 48 and surah Fathir [35]: 9.² Here they are:

a) An-Nur [24] : 40

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

“Or [they are] like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darkneses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light - for him there is no light.”

¹ © QURAN.COM. ALL RIGHTS RESERVED 2016 (also known as the Noble Quran, Al-Quran, Holy Quran, Koran) is A Pro Bono Project. www.quran.com [Retrieved May 2016]

² Sahabuddin, *Ensiklopedi Al-Quran: Kajian Kosakata* (Jakarta: Lentera Hati, 2007), p.860

b) An-Nur [24]: 43

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ

“Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightening almost takes away the eyesight.”

c) An-Naml [27]: 88

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْتَ كُلُّ شَيْءٍ آتٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

“And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah , who perfected all things. Indeed, He is Acquainted with that which you do.”

d) Ar-Rum [30]: 48

اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

“It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice.”

e) Fathir [35]: 9

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ

“And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection.”

Then 4 verses writing together with adjectives, namely *Sahab Musakhkhar* (‘clouds controlled’) in surah Al-Baqarah [2]: 164, *Sahab Tsiqal* (‘heavy clouds’ / ‘heavy rainclouds’) in surah Al-A’raf [7]: 57 and Ar Ra’d [13]: 12, then the last is *Sahab Markum* (‘clouds heaped’) that are listed in surah At-Thur [52]: 44.³

a) Al-Baqarah [2]: 164

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَحَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

“Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.”

b) Al-Araf [7]: 57

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِيَلْدِ مَيْتًا فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ

“And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.”

³ Sahabuddin, *Ensiklopedi Al-Quran*, p.861

c) **Ar-Ra'd [13]: 12**

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ

“It is He who shows you lightning, [causing] fear and aspiration, and generates the heavy clouds.”

d) **At-Thur [52]: 44**

وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ

“And if they were to see a fragment from the sky falling, they would say, “[It is merely] clouds heaped up.”

2) **ḤAMILAT**

Word of ‘*Ḥamilat*’ in the Quran was only mentioned once⁴ and have meaning ‘rain containing clouds’, which is mentioned in surah **Adz-Dzariyat [51]: 2**;

فَالْحَامِلَاتِ وِقْرًا

“And those clouds carrying a load [of water],”

3) **MU'SHIRAT**

Mu'shirat word which means 'rain clouds' the Quran also mentioned only once⁵, ie in surah **An-Naba' [78]: 14**;

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً نَبَّاجًا

“And sent down, from the rain clouds, pouring water”

⁴ Al-Baqi, *Al-Mu'jam Al-Mufahras li Alfadzi Al-Quran*, p.551

⁵ Sahabuddin, *Ensiklopedi Al-Quran*, p.861

4) 'ARIDH

The word 'Aridh which means the cloud is mentioned twice in the Quran, and both exist in surah **Al-Ahqaf [46] verse 24**.⁶ The two words' Aridh in the letter Al-Ahqaf here is different from the position. The first one it became *maf'ul* or object, and the second one is became *fa'il* or subject.

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

“And when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!" Rather, it is that for which you were impatient: a wind, within it a painful punishment,”

5) GHAMAM

Ghamam word which means ‘cloud’ in the Quran is mentioned 4 times.⁷ Which is contained in surah Al-Baqarah [2] verse 57 and 210, Al-Araf [7] verse 160 and Al-Furqan [25] verse 25.

a) Al-Baqarah [2]: 57

وَوَضَّلْنَا عَلَيْكُمْ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

“And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves.”

b) Al-Baqarah [2]: 210

⁶ Al-Baqi, *Al-Mu'jam*, p.582

⁷ Sahabuddin, *Ensiklopedi Al-Quran*, p.145-146

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْعَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

“Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned.”

c) Al-A'raf [7]: 160

وَقَطَعْنَا لَهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَّمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْعَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

“And We divided them into twelve descendant tribes [as distinct] nations. And We inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not, but they were [only] wronging themselves.”

d) Al-Furqan [25]: 25

وَيَوْمَ تَشَقُّقُ السَّمَاءِ بِالْعَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا

“And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent.”

B. The Interpretation of Clouds in The Quran

The interpretation of the Quran actually been around since the time of the Prophet, namely his explanation directly in interpreting the contents of Al-Quran verses, either by way of questions preceded by a friend or indeed the Prophet who directly preceded explain without any question. So there is no multiple interpretations of the Prophet's time, because any questions about the Quran and Islam that appear in the era can be directly confirmed by him.

Time goes, the Prophet died, and the science is growing, and the interpretation of the Quran even more diverse with a variety of methods, patterns and shapes. Since the Prophet Muhammad's death, appears a wide variety of cases that had never happened in his era and has not explained the law, then the companions did '*ijtihad*' in seeking the law of a verse relating to the case.⁸ Results of their '*ijtihad*' would not always be the same,⁹ so that it can be said that the variation of interpretation has been started since the time of Companions.

In this section will explain the interpretation of the scholars of classical to modern in every term used the Quran to mention the 'cloud';

1) *SAḤĀB*

Saḥāb is the plural of the *Saḥābah*, which means 'clouds'.¹⁰ The plural of the word *Saḥāb* itself is not only *Saḥābah*, but there are also *Suḥub* and *Sahaib*.¹¹ However, in the whole of the Quran, Allah mentions the 'cloud' in terms *saḥāb* alone.

Saḥāb is often used by God in the Quran to show the great blessings to humans. Specifically Allah has explained the creation phase of the rain clouds

⁸ Muhammad Husein Adz-Dzahabi, *At-Tafsir wal Mufasssirun* (Maktabah Mu'shad An Amir Al-Islamiyah, 2004), p.432

⁹ Fahd Ar-Rumi, *Buhuts fii Ushuli At-Tafsir wa Manahijih* (Riyadh: Maktabah At-Taubah, 1419), p.92

¹⁰ Ibnu Mandhur, *Lisan Al-'Arab* (Beirut: Dar Shadr), p.461

¹¹ *Ibid*,

(cumulus) for survival of life on earth, as contained in surah An-Nur [24]: 43 and Ar-Rum [30]: 48.

This verse (An-Nur [24]: 43) rated by most muslims scholars as the verse that have preceded modern study of the formation of cumulus clouds phases and their characteristics and associated with it. Mentioned that the cloud rained down from the top cloud-shaped pile, called cumulus, namely cloud arising upwards. Cumulus peaks can reach 15 to 20 kilometers until it looked like a high mountain. In the findings of modern science, cumulus precipitation of the three phases; that is (1) the coherence and growth phase, (2) the rain loss phase, and (3) final phase.¹²

In this verse interpretation, most mufassir interpret this cloud as a real cloud in the sky that we see every day and brought the rain with His will, which is by moving the wind to run these clouds.¹³ However, this verse also describes the cloud as a mountain that produce lightning and hail (grains of ice) from it cracks that can strike / blind the eye. Clouds like mountains here has two meanings, that God really created a mountain of lightning in the sky coming from the clouds as God created the volcanic rock mountain in the earth, or is it just a phrase to indicate the number is very much like saying "Fulan has gold one Mountain". But whatever it is, everything is a sign of His greatness and power.¹⁴

Thick clouds (Ar-Rum [30]: 48) began when the wind (on the power of God) lead or flock of small clouds parading to the convergence zone. Accumulation parts of the cloud that causes the increase of quantity (amount) of steam on its way especially around the zone. If two or more fused clouds, rising air currents within the cloud will grow in general. This led to the arrival of additional moisture from the bottom of the cloud base adds to the potential latent role to accumulate. Thick clouds move to anywhere on the direction of the wind that is willed by God, while factor accumulation and development

¹² M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Quran* (Jakarta: Lentera Hati, 2002), vol.8, p.577

¹³ Al-Qurthubi, *Al-Jami' li Ahkami Al-Quran* (Riyadh: Dar 'Alimu Al-Kutub, 2003), vol.12, p.287

¹⁴ Az-Zamakhsyari, *Al-Kassyaf* (Beirut: Dar Al-Kitab Al-'Araby), vol.3, p.245-246

will continue along the rising air currents were able to bring cloud formation from water droplets or grains of dew. When the wind is no longer able to bring the formations it (because it has been lumpy and fused), the accumulation process stops and the rain came down. So a bit of explanation scientists regarding the occurrence of rain and wind as well as the role of clouds.¹⁵

Both of these verses talk about the cloud in heaps, resulting in rain water, ice and lightning (thunder). This type of cloud is the cumulonimbus cloud, the only cloud containing cold and electricity, which is avoided by all types of aircraft such as avoiding a great towering mountain. According to M. Quraish Shihab in Tafsir *Al-Mishbah*, rain clouds can significantly grace or doom in the form of storms and hail, it all depends where the will of God will inflict or turn these rainclouds.

Then God showed his grace through the rainclouds which carry water on surah Ar-Rum [30]: 48, Fathir [35]: 9, Al-Baqarah [2]: 164 and Al-Araf [7]: 57 and which describes ‘*sahab musakhkhar*’ (cloud controlled) and ‘*sahab tsiqal*’ (heavy clouds / rainclouds). God insists that he is fully in control of the clouds in the sky as a form of good news (*basyir*). Clouds of hope to send down the water (rain) and spread the life on earth which Allah’s will. These clouds also provide livelihoods to all the creatures of God on earth, because through these clouds rain which watered the plants and revive the land that was barren / dry.¹⁶ Again, all these four verses also invites people to consider the signs of Allah.

Al-Qurtubi explained that the cloud of water is also sometimes bring doom or disaster, as narrated in the hadith;

خرج ابن ماجة عن عائشة أن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى سَحَابًا مُقْبِلًا مِنْ أَفْقٍ مِنَ
الْأَفَاقِ تَرَكَ مَا هُوَ فِيهِ وَإِنْ كَانَ فِي صَلَاةٍ حَتَّى يَسْتَقْبِلَهُ فَيَقُولُ: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ شَرِّ مَا

¹⁵ Shihab, *Al-Mishbah*, vol.10, p.254-255

¹⁶ Al-Qurthubi, *Al-Jami’ li Ahkami Al-Quran*, vol.14, p.327

أرسل به فإن أمطر قال: اللهم سيبا نافعا مرتين أو ثلاثة، وإن كشفه الله ولم يمطر حمد الله على ذلك.

“Ibn Majah has narrated from 'Aisha r.a: That the Prophet ago when he saw the rain clouds coming from horizon, so he left his job, despite being in a state of praying. Then he looked at it while saying: "O Allah, I seek refuge in You from the badness that was sent with this cloud". Then, when it rains, so he prayed: "O Allah, make rain is beneficial, two or three times". Then, when Allah removes the clouds and no rain so he praised God for it.”

أخرجه مسلم عن عائشة زوج النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قالت: كان رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إذا كان يوم الريح والغيم عرف ذلك في وجهه وَأَقْبَلَ وَأَدْبَرَ فَإِذَا مَطَرَتْ سُرَّ بِهِ وَذَهَبَ عَنْهُ ذَلِكَ قَالَتْ عَائِشَةُ فَسَأَلَتْهُ فَقَالَ إِنِّي خَشِيتُ أَنْ يَكُونَ عَذَابًا سُلِّطَ عَلَى أُمَّتِي وَيَقُولُ إِذَا رَأَى الْمَطَرَ رَحْمَةً

“Muslim has narrated from 'Aisha r.a said: If there were clouds and wind blowing at all, then it can be seen from face of the Prophet, he was commute to the front and to the back. And when it was raining, so he was happy and there goes his worries. Aisha said: So I asked about it to him, he replied: "I am afraid, may be it will be torment inflicted on my people." And when I saw rain he said: "(This is) a mercy '.”¹⁷

Moreover, Allah showed the three meanings of the parables / tamsil with term 'saḥab' so that people can take lessons;

As the parable of disbeliever's wasted deeds in surah An-Nur [24]: 40. Symbol of soiling and rust in their hearts. Their inability to distinguish between the Truth and falsehood which God is described in the Qur'an is like a cloud covering the light from the sky.¹⁸

Imam Al-Qurtubi explained that in the previous verse, Allah gives parables deeds disbelievers like a mirage in the ground, which was supposed water by those who thirst, but when he met the water, he did not find anything,

¹⁷ *Ibid*, vol.2, p.202

¹⁸ Shihab, *Al-Mishbah*, vol.8, p.572-575

then proceed with parable like a pitch-dark piles, which consists of the deep sea and then topped with waves overlapping each other, the clouds were very dark at night, so they can not see any kind of star in the sky.¹⁹

This verse can also be interpreted to mean that the darkness meant here is the disbeliever's deeds themselves whose hearts are full of doubts, ignorance, and hesitate as if covered with a very dark cloud, so that they would not receive the light of faith and truth.²⁰ This illustrates to us that *sahab* word in this verse is used as a metaphor of the dark hearts of the unbelievers, or Imam Az-Zamakhsyari mention this is a metaphor (*kinayah*) for deeds of unbelievers.²¹

As the parable of the mountains that walk like the way of clouds on surah An-Naml [27]: 88. Mount looks did not move but it moves to follow the earth's plates at speed of 3-5 cm / year, like a cloud at first sight does not move. As the Arabian Peninsula along the mountains that move away from the African continent and move toward Iran. Classical scholars still interpret this verse as a mountain that scattered in the sky on the Day of Judgement.²²

As a parable of how Allah raised human in the day of resurrection later on surah Fathir [35]: 9, Al-Baqarah [2]: 164 and Al-Araf [7]: 57. As is the way of Allah to spread all kinds of animals and various kinds of plant through the rain brought by clouds that controlled by Him directly on the earth who have died (barren), as it was also later Allah raised the dead human beings.²³

The next meaning of *sahab* is as a symbol of 'fear' in surah Ar-Ra'd [13]: 12. Lightning and thunder hymn (praise God) by following the commands of Allah through the laws of physics. Clouds gathered in heaps

¹⁹ Al-Qurthubi, *Al-Jami' li Ahkami Al-Quran*, vol.12, p.283-285

²⁰ *Ibid*, p.285

²¹ Az-Zamakhsyari, *Al-Kassyaf*, vol.3, p.244

²² Shihab, *Al-Mishbah*, vol.9, p.524-525

²³ *Ibid*, vol.1 p.510-511

(cumulonimbus) is a cloud that can generate electricity from friction with each other. This created lightning and thunder as a symbol of ‘fear’.²⁴

In line with the verse above, which states that the God showed lightning to inflict fear and hope, He also held with clouds. With just a few hadith, Tabari explains that fear is meant here is for the traveler, while for Muqim is hope. One of them is the following hadith;

حدثنا بشر قال: حدثنا يزيد قال، حدثنا سعيد، عن قتادة قوله: (هو الذي يريكم البرق خوفاً وطمعاً) ، يقول: خوفاً للمسافر في أسفاره، يخاف أذاه ومشقته=(وطمعاً) للمقيم، يرجو بركته ومنفعته، ويطمع في رزق الله.

“Basyar has been related to me, has been related to me Yazid, He said, has been related to me Sa’id of Qutadah describes his word ("He who shows you the lightning, causing fear and hope") is the fear for the traveler on his way, their fear (lightning and rain) it will hurt them and complicate their journey. While the expectation is for the settlers, they hope to be a blessing and benefit from it, and it could get grace of Allah (because of rain).”

Similarly, surah At-Thur [52]: 44 meaningful ‘doom’ cloud. This verse tells of the *musyrikin* who deny wrath and said that as the clouds gathered in heaps (clouds that bring rain as a blessing). These people who blocking people from embracing the truth (Islam) and accused Muhammad with false accusations.²⁵

This verse is a response to the hypocritical of Quraish who asked the Prophet about the signs of His power, which in other verses explained that their states will not believe until the Prophet was able to show them the source of water from the earth, then Allah told the Prophet that if they (*musyrikin*) see what they want from the signs of his, then they saw with their own eyes the pieces of the sky falling (Day of Judgment) and they still have not moved from their falsehood, so that they will say, “look this is a cloud in heaps”,

²⁴ *Ibid*, vol.6 p.237-241

²⁵ *Ibid*, vol.13, p.156-157

because God has established them that they do not believe, as narrated in the hadith;

حدثنا بشر، قال: ثنا يزيد، قال: ثنا سعيد، عن قتادة يقولوا (سَحَابٌ مَرْكُومٌ) يقول: لا يصدقوا بحديث، ولا يؤمنوا بآية..

“Basyar had related to me, he said, has been related to me Yazid, he said, has been related to me Sa'id from Qutadah: when they say “This is a cloud in heaps”, he said they did not believe the incident and was not faithful with His verses.”²⁶

Al-Qurthubi adds, that those who say “This is a cloud that in heaps and not the sky fall” are those people who are faithless.²⁷

From the above explanation we know, that the term '*sahab*' here paired with the word '*markum*' meaning heaps each other, and used to describe the condition of *musyrik* people when Judgment Day, the day that the skies brought down, but they are disbelieve and just assume as clouds gathered in heaps as usual then will rain.

2) *HAMILAT*

The word '*al-hamilat*' is the plural form of the word '*al-hamilah*' or '*al-hamil*' drawn from the word '*hamila*' which can mean containing or shoulder, while '*al-wiqr*' is something heavy (ie water).²⁸

Here, *hamilat* interpreted as a 'cloud containing water' or 'clouds that bring rain' as explained by Imam At-Thabari in his Tafseer that *hamilat* is a cloud that brings water in it cracks, by exposing the hadith;

²⁶ Al-Qurthubi, *Al-Jami' li Ahkami Al-Quran*, vol.22, p.485

²⁷ *Ibid*, vol.17, p.77

²⁸ Shihab, *Al-Mishbah*, vol.13, p.67

حدثنا ابن المنثى، قال: ثنا محمد بن جعفر، قال: ثنا شعبة، عن سماك، قال: سمعت خالد بن عرعة، قال: سمعت عليا رضي الله عنه وقيل له: ما الحملات وقرا؟ قال: هي السحاب؛ قال: فما الجاريات يُسرًا؟ قال: هي السفن؛ قال: فما المقسّمات أمرًا؟ قال: هي الملائكة.

“From Hanad, he said, has been related to me Abu Al-Ahwash, of Samak, from Khalid bin 'Ar'aroh he said: a man came to Ali, and he said, "what is mean (*Al-jariyati Yusran*)?" Ali replied: "shipboards". Then he asked, "then what is the meaning (*Al-ḥamilati wiqran*)?" He replied: "cloud", and then he asked me: "what is the meaning (*Al-muqassimati amran*)?" He replied: "angel." ²⁹

حدثني محمد بن عمرو، قال: ثنا أبو عاصم، قال: ثنا عيسى؛ وحدثني الحارث، قال: ثنا الحسن، قال: ثنا ورقاء جميعا، عن ابن أبي نجيح، عن مجاهد (فَالْحَامِلَاتِ وَقَرًّا) قال: السحاب تحمل المطر، (فَالْجَارِيَاتِ يُسْرًا) قال: السفن (فَالْمُقَسِّمَاتِ أَمْرًا) قال: الملائكة ينزلها بأمره على من يشاء.

“Has been related to me Muhammad ibn 'Amr, he said, has been related to me Abu Asim, he said, has been related to me 'Isa, and has been related to me Al-Harith, he said, has been related to me Al-Hasan he said was related to me Waraqa 'everything from Ibn Abi Najih from Mujahid: (*fa al-ḥamilati wiqran*) he said that “clouds that bring rain”, (*fa al-jariyati Yusran*) he said: that “ships”, (*fa al-muqassimati amran*) he said: : “namely the angel revealed to His command according to His will”.” ³⁰

3) *MU'SHIRAT*

The word '*al-mu'shirath*' is the plural form of the word '*al-mu'shir*' drawn from the word '*Ashara*' which means 'to squeeze'. The girl who had nearly menstruation also named *mu'shir* because he has reached the limit that allows it to issue a (fluid) of certain blood from his body. Rain is the result of a collection of vapors of seas water and oceans that make up the clouds and then changed (after growing) into water droplets or snow or both. Vapors

²⁹ Ath-Thabari, *Tafsir Jami'ul Bayan*, v.22, p.391

³⁰ Az-Zamakhshari, *Al Kassyaf*, vol.4, p.392

accumulated water gushing like a squeezed past in the form of rain or dew. Thus if the cloud was named *al-mu'shirat*, ie the squeeze.³¹

Mu'shirat in surah An-Naba [78]: 14 comes from the word *a'shara* (*ashara-ya'shiru-ashran*) which means 'milking' or 'squeeze something'. Followed by a word *sajjajan* that means 'flow' or 'splash'. Additional *tasyjid* and *alif* shows the meaning of flow or splashing very much.³²

In Tafsir *Al-Kabir* on *mu'shirat*, there are two opinions. The first opinion is sourced from Ibn Abbas, Mujahid, and Qatada Muqatil, ie *mu'shirat* is 'a wind'. It is based on surah Ar-Rum [30]: 48 which says that rain down from the clouds, and the cloud is driven by the wind. So it is not wrong to say that the rain is 'the result of the wind'. The second opinion is still sourced from Ibn Abbas, that the meaning of *mu'shirat* is *sahab* (clouds). They explained that the reason of naming the clouds with *mu'shirat* is because when the cloud is approached, the wind can squeeze / press it.³³

Tafsir Ibn Katsir also mentioned the opinion of Hasan and Qutadah that the meaning of *mu'shirat* is 'the sky', but this opinion is judged *gharib*, then Ibn Katsir affirms that the true meaning of *mu'shirat* is cloud by exposing a hadith;

وقال علي بن أبي طلحة، عن ابن عباس: { من المعصرات } أي: من السحاب. وكذا قال عكرمة أيضا، وأبو العالية، والضحاك، والحسن، والربيع بن أنس، والثوري. واختاره ابن جرير. "Ali bin Abi Talha from Ibn Abbas said: the meaning (of Al-Mu'shirat) is a cloud. So also with 'Ikrimah, Abu Al-'Aliyah, Adh-Dhahak, Hasan, Rabi' bin Anas, and Ats-Thaury argued the same. This opinion was also selected by Ibn Jarir."³⁴

³¹ Shihab, *Al-Mishbah*, vol.15, p.12-13

³² *Tafsir Salman: Tafsir Ilmiah Juz 'Ammah* (Bandung: Penerbit Mizan Pustaka, 2014),

p.60

³³ *Ibid*, p.61

³⁴ Ibnu Katsir, *Tafsir Al-Qur'an Al-'Adzim* (Dar Thayyibah, 1999), vol.8, p.303

Imam Wahbah Zuhaili also explained that the meaning *mu'shirat* is a cloud containing water that sends rain and brings many benefits for mankind, that with fertilize plants and seeds that will later be eaten by humans.³⁵

In the language of meteorology, what is meant by *mu'shirat* (squeeze) here is 'the pressure'. The core of cloud can be a water vapor, dust, salt or particles in the atmosphere. This cores become a cloud is due to the pressure difference. As for the 'squeeze' can be defined as the process of collecting the particles into a form that more 'rigid'.³⁶

4) 'ARIDH

This word is called twice in the same verse. Surah Al-Ahqaf [46]: 24 speaks of a 'thick black cloud' that shading of 'Ad, people of prophet Hud. Clouds meant here is not the 'carrier rain clouds', symbol of 'grace', but rather cloud of 'torment' which brings pain.³⁷

حدثنا ابن حميد، قال: ثنا سلمة، عن ابن إسحاق، قال: ساق الله السحابة السوداء التي اختار قَيْلُ ابن عنز بما فيها من النعمة إلى عاد، حتى تخرج عليهم من واد لهم يقال له المغيث، فلما رأوها استبشروا (قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا) : يقول الله عزّ وجلّ: (بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ)

"Has been related to me Ibn Hamid, he said, has been related to me Salmah of Ibn Ishaq, he said: Allah sent a black cloud that has been selected by Qail bin 'Anaz with what is in it (black cloud) to 'Ad people, so the clouds that come out of a valley called Al-Mughist. Residents of 'Ad saw it and they have fun, they say: "This is a cloud that will cause to rain on us!" Then God said "(Not!) Even that is punishment you ask to come immediately (ie) winds containing a painful wrath."³⁸

³⁵ Wahbah Zuhaili, *Tafsir Al-Munir* (Damaskus: Dar Al-Fikr Al-Mu'ashir), p.17

³⁶ *Tafsir Salman*, p.69

³⁷ Shihab, *Al-Mishbah*, vol.12, p.419-420

³⁸ Al-Alusi, *Ruhu Al-Ma'ani* (Beirut: Dar Al-Kutub Al-'Ilmiyah), vol.22, p.127-128

Az-Zamakhsyari explains the meaning of the word '*Aridh*' as clouds spread across the sky, but in this context, '*Aridh*' is a cloud that connoted by 'the wind that bring disaster'. Zamakhsyari quotes a hadith in his commentary;

عن النبي صلى الله عليه وسلم أنه كان إذا رأى الريح فزع وقال : اللهم إني أسألك خيرها وخير ما أرسلت به ، وأعوذ بك من شرها وشر ما أرسلت به ، وإذا رأى مخيلة : قام وقعد ، وجاء وذهب ، وتغير لونه ، فيقال له : يا رسول الله ما تخاف؟ فيقول : إني أخاف أن يكون مثل قوم عاد حيث قالوا : هذا عارض ممطرنا.

“From the Prophet that indeed when he saw the wind, he felt scared, and he prayed, “O Allah, I ask to You for the good wind of this, and the good of anything that you include with it, and I seek refuge in You from wickedness and crimes anything that you include with it” and when he saw the clouds, he was up-down, forward-backward and his face color change, then I asked to him, “O Messenger of Allah, what makes you so scared?” He replied, “I'm afraid will happen something like that befell people of 'Ad so they said, “This is a cloud that will bring us rain.”³⁹

5) *GHAMAM*

Imam Al-Qurtubi explains in his tafsir that *ghamam* is the plural of *ghamamah*, such *sahab* plural form of the *Sahabah* which means the 'cloud' because it covered the sky, and *ghamam* also be interpreted as a 'white cloud' that protects people from the sun's heat during the day, and the cloud as it does not carry rain, as mentioned also in Al-Araf [7]: 160. Such an interpretation is also explained by Imam Al-Alusi in his tafsir *Al-Ma'ani Ruh*.⁴⁰

There are two basic contrary meanings in four verses that contain the word of *ghamam* in the Quran;

As a 'cloud of grace' to Bani Israil who previously have disobey the Prophet Moses and God, then 'made dead' and 'resurrected' again with the

³⁹ Az-Zamakhsyari, *Al-Kassaf*, vol.4, p.308

⁴⁰ Al-Alusi, *Ruhu Al-Ma'ani*, vol.1, p.264

cloud, as clouds bring down rain in the land that has been dead (barren), then grow a wide variety of plants in it.⁴¹ It is listed in surah Al-Baqarah [2]: 57 and Al-A'raf [7]: 160.

As a 'cloud of torment' (white fog) that will come out of the sky that has been split on the Day of Judgment. These clouds as shade for Allah and His angels that will descend to Earth as the judge and resolve any matter in the world. *Ghamam* comes from the word *ghomma* that means 'shut', ie shut out the light.⁴² It is listed in surah Al-Baqarah [2]: 210 and Al-Furqan [25]: 25.

Ath-Thabari explains *ghamam* in this verse as a term that has multiple meanings, one of them is interpreted as the coming of God and His angels when death fetch. It is based on a hadith;

حدثنا الحسن بن يحيى، قال: أخبرنا عبد الرزاق، قال: أخبرنا معمر، عن قتاده: "هل ينظرون إلا أن يأتيهم الله في ظلل من الغمام"، قال: يأتيهم الله وتأتيهم الملائكة عند الموت.

"Had Hasan Bin Yahya related to me, he said, gave the news to me, 'Abd Al-Razaq, he said, has been related to me Ma'mar of Qutadah, he said: (No they're looking forward to the coming of God and the angels but in the shade of clouds): ie God and His angels will come when death fetch."

Meanwhile, another meaning of the word *ghamam* in this verse is a description of the Day of Judgment, that Allah and His angels came on the last day in the shade of clouds and then Allah will be according to His will. As explained in a hadith;

حدثت عن عمار بن الحسن، قال: حدثنا ابن أبي جعفر، عن أبيه، عن الربيع في قوله: "هل ينظرون إلا أن يأتيهم الله في ظلل من الغمام والملائكة" الآية، قال: ذلك يوم القيامة، تأتيهم الملائكة في ظلل من الغمام. قال: الملائكة يجيئون في ظلل من الغمام، والرب تعالى يجيء فيما شاء.

⁴¹ Shihab, *Al-Mishbah*, vol.1, p.244-246

⁴² *Ibid*, vol.1, p.545-546

“I narrated the hadith of 'Ummar bin Hasan, he said, has been related to me Ibn Abi Ja'far from his father of Ar-Rabi' in explaining his word: (No they're looking forward to the coming of Allah and the angels but in the shadow of a cloud), he said that meant ie the day of Judgment, where the angels come in the shadow of a cloud. He said again: the angels will come under the shadow of a cloud, while God will come according to His will.”⁴³

From the above, we can know that the term *ghamam* mentioned in the Quran to describe the white clouds that do not bring rain and doomsday picture. It is also in accordance with the terms *ghamam* used in Al-Furqan [25]: 25 that picturing doomsday with the split of the sky and issued a white fog (*ghamam*), the day of vengeance for those who disbelieve.⁴⁴

⁴³ Al-Alusi, *Ruhu Al-Ma'ani*, vol.1, p.264

⁴⁴ *Ibid*, vol.19, p.261-262

CHAPTER IV

SEMANTIC ANALYSIS OF CLOUD TERMS IN THE QUR'AN

A. SAḤAB

1. The basic meaning of *Saḥab*

Word *saḥab* is the plural of the word *saḥabah*, which means the cloud, or in Arabic he is synonymous with the word *ghaim* (clouds), and also mentioned that the plural of the word *saḥabah* not only *saḥab*, but also *sahaib* and *suhub*. Besides, Ibn Manzur also explained that the word *suhub* is the plural of the word *saḥab*, while *saḥab* is the plural of the word *saḥabah*, so *suhub* is plural of plurals. Although the plural of the word *saḥabah* are three kinds, but in mentioning 'clouds', the Quran only used the term *saḥab*. Word *saḥabah* is a mashdar from word *saḥaba-yashabu*, meaning 'pulling'.¹

Named *saḥabah* because he pulled himself in the air, or because he attract one another and the *saḥabah* is defined as something that makes the rain.² But in his *Al-Mausu'ah Al-Qur'aniyah Al-Muyassarah*, Imam Al-Abyari explain the meaning of *saḥab* as clouds bring rain and did not bring rain.³ It is also explained by Imam Al-Ashfahani in *Mufrodat Alfadzi the Qur'an*, and he mentioned clouds that do not bring rain with the term *jaham*.⁴

In a section of a hadith was said;

كان اسم عمامته السحاب، سميت به تشبيها بسحاب المطر، لانسحابه في الهواء.

"The main name is *saḥab*, so named because of its similarity with rain clouds, pulls himself up in the air."⁵

¹ Ibnu Mandhur, *Lisan Al-'Arab* (Beirut: Dar Shadr), vol.1, p.461

² Al-Zubaidi, *Taj Al-'Urus min Jawahir Al-Qamus* (Kuwait: Mathba'ah Al-Hukumah, 1987), vol.2, p.43

³ Al-Abyari, *Al-Maushu'ah Al-Qur'aniyyah Al-Muyassaroh* (Cairo: Muassasah Sijl Al-'Arab, 1974), vol.3, p.158

⁴ Al-Raghib Al-Ashfihani, *Mufrodat Alfadzi Al-Quran* (Beirut: Dar Al-Fikr, 1972), p.230

⁵ Ibnu Mandhur, *Lisan al 'Arab*, vol.1, p.461

From the above, the authors conclude that *saḥab* is a cloud in general, can contain rain or not, because in its use in the Quran he contextualized by geological processes rains, and several times used as *isti'arah*⁶ (metaphor) to describe the specific terms.

2. The Relational Meaning Of *Saḥab*

Saḥab word in the Quran is mentioned nine times. From all these words, five are always correlated with the word 'vision' (*taro / yarau / yurikum*) which has a single root word, ie 'ra'a', which means 'to see'. So, human can see and learn about the geological process that exist, and catch the signs of God's power, either already happening or not happening yet.

Meanwhile, four other words are always correlated with 'riyah' (wind), and three out of that using verb *arsala-yursilu* ie 'to send'. Therefore, based on various interpretations data from the previous chapter, *saḥab* term that used by the Qur'an, in general, has two correlation meanings as follows;

a) cloud as rain occurrence of geological processes

Saḥab term that used to describe the process of rain found in six verses, and *saḥab* term used for metaphor (*isti'arah*) found in three verses. Four from six rain-process verses is always followed by term of 'riyah' which means 'wind'. This is because in the process of rain will always need the wind to push the cloud, so this cloud can send down the rain.

⁶ *Isti'arah* is *lafadz* that should not be used because there is a relationship (*alaqoh*) similarities between the two.

1) The rain-clouds containing mercy and blessing

Ar-Rum [30]: 48

اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى
الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ.

“It is Allah who sends the winds, and they stir the clouds and spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice.”

Fathir [35]: 9

اللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَسُقِّنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأُحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
كَذَلِكَ النُّشُورُ.

“And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection.”

Al-Araf [7]: 57

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقِّنَاهُ لِبَلَدٍ
مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ.

“And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.”

Al-Baqarah [2]: 164

ان فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ.

“Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.”

From the four verse above, all terms *sahab* always preceded by ‘*riyah*’ term. Three of them is paired with the word ‘*arsala-yursilu*’ (*ar-riyaha*), which means ‘sending the wind’, and all of them explained to us about the process of rain. Only in the last verse (Al-Baqarah verse 164) term *riyah* not paired with ‘*arsala-yursilu*’, so the authors conclude that the term *sahab* which means ‘clouds that bring rain’ (as a blessing) is the term *sahab* which paired with the term ‘*ar-riyaha*’. While the process of rain is described when there is the word ‘*arsala-yursilu*’.

In addition, at Surah Al-Araf verse 57 and surah Fathir verse 9 are closed with the God's statement about ‘how’ He raised the human on the Day of Judgment, which is like when he turned the barren land with rain water, then emerge from the soil various of plants. Although the rain that brings blessing for human seemed to be used as a metaphor for the rise of humans on the final day, but the author focuses on the process of rain that is described at the beginning of the verse, and then from there we can know the meaning of the term *sahab* when paired with the word ‘*ar-riyaha*’.

2) The rain-clouds that can bring blessings or disaster

An-Nur [24]: 43

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ.

“Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightening almost takes away the eyesight.”

At surah An-Nur verse 43, also explain the process of rain but it was not followed by the term *arsala-yursilu* and *ar-riyaha*, as well as in this verse described the process of rainfall in greater detail, starting from Allah makes the clouds and followed by the lightning from the cloud, But not defined that the rain in this verse brings blessing to live human on the earth or opposite. This verse only explained that ice floes in the clouds containing the lightning can befall humans by His will, or humans can survive from it on His will too.

Term *sahab* here is focused on how the cumulus clouds (clouds carrying rain) was formed and finally rained down. In this verse, the term *sahab* paired with term ‘*barqun*’ (thunder / lightning), and when lightning occurs, then it identical as a sign of rain. So the authors conclude, word *sahab* when paired with word *barqun* has a meaning as a ‘cloud containing rain’, but this rain can be disaster or blessing. This is very different from term *sahab* which paired with ‘*riyah*’ that definitely describe the rain that brings mercy for mankind.

Moreover, the authors also noticed that this verse begins with ‘*sighat istifham*’ ie “*alam taro*” (can not you see), so the authors conclude in this context, human are asked to examine and think more about the cloud phenomenon. God has given many signs in this verse, how He makes the clouds, then makes the rain, until how the formation of rain-clouds comulonimbus.

Ar-Ra'd [13]: 12

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ حَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ.

“It is He who shows you lightening, [causing] fear and aspiration, and generates the heavy clouds.”

In this verse, the term *sahab* correlated with term ‘*tsiqal*’, which literally means ‘heavy’. But heavy here means clouds cloudy (cloud containing rainwater). When the cloud began to cloudy, it is a sign of rain because previously there was word ‘*barqun*’ that means lightning. Then after *barqun* word followed by an explanation of the consequences brought by lightning, which could be fear and hope for mankind. From this, the authors analyze that term *sahab* correlated with *barqun* word means clouds containing rain, the rain here can give blessing or wrath.

b) The cloud as a metaphor in explaining a state

Cloud which has a function as a metaphor (*isti'arah*) is a cloud that could mean the real cloud, but is used to describe things or certain events. It is contained in Surah An-Nur verse 40, An-Naml verse 88 and At-Thur verse 44.

1) Overview the astray of disbelievers

An-Nur [24] : 40

أَوْ كَظُلُمَاتٍ فِي بَحْرِ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا
فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ.

“Or [they are] like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darkneses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light - for him there is no light.”

In this verse, the word *sahab* used to describe the state of the disbelievers who are in astray and darkness. This astray picture described by many expressions as mentioned in the verse, so the word *sahab* here shows the meaning of metaphor / *isti'arah*.

2) Description of the power of God addressed to unbelievers

An-Naml [27]: 88

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْفَعَنَّا كُلَّ شَيْءٍ إِنَّهُ
خَبِيرٌ بِمَا تَفْعَلُونَ.

“And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah , who perfected all things. Indeed, He is Acquainted with that which you do.”

In this verse it is clear that *sahab* is the real clouds running in the sky, whether it is a cloud that rained down or not. But apart from

that, in this verse the term *sahab* borrowed as imagery or metaphor for the mountains that actually runs too.

3) The description of the threat punishment from Allah to the unbelievers

At-Thur [52]: 44

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ.

“And if they were to see a fragment from the sky falling, they would say, “[It is merely] clouds heaped up.”

In this verse the term *sahab* also used to describe the threat of wrath against the disbelievers / polytheist who disobey again, reject things that are real, when they (the disbelievers) when the skies began to collapse, they just thought it was a cloud in heaps, whereas it is a real punishment. So *Sahab* here is the term used to describe a state that not happened yet (threat), and the authors considered it as *isti'arah*.

Of the three verses that use the *sahab* term as a metaphor / *isti'arah*, all imply a relationship with the disbelievers, that straying picture of disbelievers, the picture of God's power to run the mountain which is also addressed to those who disbelieve and *kufur* to Muhammad saw, and a picture of torment challenged to hasten its arrival by disbelievers.

3. Historical View of *Sahab*

An Arabic jahiliyyah poem said;

هل يربحي مطر بغير سحاب؟

Meaning: “Is it possible that there will be rain without clouds?”

In pra-Quranic, *saḥab* interpreted as rain-carrier clouds, because Arabian is the area of the desert, many dry areas, so that they assume the sky is the source of fortune, a sign of the grace of God and the source of life. In this context, the term used is *saḥab*

While in post-Quranic, *saḥab* has the same meaning as in the cloud Quranic period. That cloud may bring rain and does not bring rain. This is as the analysis of the author on one of the scientific literature Abdullah bin Umar As Sahibany about artificial rain. He explained the process of artificial rain began to cloud does not bring rain (or in his writings he mentioned *suhub duna suqut Al-Mathar*) up to create a cloud that make the rain. In calling both the cloud that rained down or not, he always uses the term *saḥab*.

B. *ḤAMILAT*

1. The Basic Meaning of *Ḥamilat*

Ḥamilat have basic word *ḥamala-yahmilu-ḥamalan*, which means ‘to bring’, while *ḥamilat* is the plural form of the word *hamilah*.⁷ In *Taj Al-‘Urus* only explained that *ḥamilat* are cloud,⁸ but in *Lisan al ‘Arab* explained that ‘*al-ḥamala*’ is a ‘cloud that bring so much water’.⁹ So the authors conclude the basic meaning of *ḥamilat* is a ‘cloud of rain’.

2. The Relational Meaning of *Ḥamilat*

The clouds that bring rain

فَالْحَامِلَاتِ وَفِرًّا

“And those clouds carrying a load [of water],”

⁷ Al-Abyari, *Al-Maushu’ah Al-Qur’aniyyah Al-Muyassaroh*, vol.3, p.90

⁸ Al-Zubaidi, *Taj Al-‘Urus min Jawahir Al-Qamus*, vol.28, p.341

⁹ Ibnu Mandhur, *Lisan Al-‘Arab*, vol.11, p.181

Word *hamilat* mentioned only once in the Quran, in surah **Adz-Dzariyat verse 2**. From this verse we also see the word *hamilat* paired with the word ‘*wiqran*’ that literally means ‘a heavy burden’, but a heavy burden here is nothing but ‘the rain’. It is not much different from the previous discuss *sahab* term, ie *sahab tsiqal* or clouds that have a heavy load, meaning that cloudy clouds, which contain rain.

From the description of the above analysis, the authors conclude that the term *hamilat* has meaning clouds that bring rain because the word *hamilat* is paired with the term *wiqran* (heavy load), and after this verse was Lord continued his oath “for ships sailing easily”. According to the authors, these three verses are interconnected, because the first verse God swears by the name of the wind, followed by a cloud of rain, then ships sail. Where the cloud is not going to rain without the help of the wind, as well as the ship will not be sailing in the sea without any help from the wind.

3. The Historical View of *Hamilat*

A poet Al-Mutnakhal Al-Hudzli (his real name is Abu Atsilah Malik bin Uwaymar bin Utsman bin Khunaitis Al-Hudzli) also revealed in a poem that is quoted by Ibn Mandzur in *Lisan Al-‘Arab*¹⁰;

كا السحل البيض جلا لونها | سح نجا الحمل الاسول

Meaning: “Like a shiny white clothes, the color drain clouds pour vast water”

A modern poet, Muhammad al Fayiz¹¹ revealed;

تحت الفوانيس المشعة كالنجوم | السور يبرق مثل خط النار | ياليل الهموم ستدوب | في

حدق العيون الساهرات مع النجوم | الحاملات الماء في جراتهن

Meaning: “Under a torch, a piece of cotton like stars. Wall gleaming / luminous as the line of fire. O night that brought the rain which

¹⁰ *Ibid*

¹¹ Kuwait poet who was born in Iraq in 1938 and died in 1991.

would dilute the eye as the moon with stars, clouds full of water inside the container.”

Ḥamilat in pre and post-Quranic have the same meaning to the Qur'anic period, the clouds that bring rain. Term *ḥamilat* on two verse above also always paired with the context of the rain. Only difference is, in the Quranic, *ḥamilat* mentioned only once and used specifically to swear

C. MU'SHIRAT

1. The Basic Meaning of *Mu'shirat*

In language, *mu'shirat* means ‘a cloud containing rain’.¹² This word has a basic word ‘*ashara-ya'shiru*’ that have meaning ‘to squeeze’, then connected with the word ‘*mi'shar*’ (a tool in which created something then squeezed to drain).¹³ But Ibn Mandhur mention some differences in meaning *mu'shirat*, one opinion of Abu Hanifa mean, that *mu'shirat* is ‘a wind containing hurricane’, which contains dust scattered. Yet another opinion of Imam Abu Ishaq is that *mu'shirat* is a cloud, not the wind, because he squeeze water and then rained down.¹⁴

2. The Relational Meaning of *Mu'shirat*

Cloud that brings rain

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا

“And sent down, from the rain clouds, pouring water.”

¹² Ibnu Mandhur, *Lisan Al- 'Arab*, vol.4, p.577

¹³ *Ibid*

¹⁴ *Ibid*, p.578

If in discussing *saḥab* terms shall have the meanings ‘cloud’ in general, either bring rain or not, the term *mu'shirat* have a special meaning, ie the clouds that bring rain, and word previously is *anzala* (send down) then term after that is *ma'an* (water). The verse above (**An-Naba’ [78]: 14**) is a series of answers to the Quraish were asking about the coming of the doomsday, after God describes a series of His permanence on earth, one that rained down then grow seeds and plants of the rain water. This is stated in the verse after that God said “And We cause to grow the grains and herbs”. From here the authors conclude, that words *mu'shirat* have meaning clouds that contain rain (and bring blessings because of growing seeds and plants), and in this verse paired with the term ‘*anzala*’ and ‘*ma'an*’. We know that the water sent down from the sky is nothing but the rain water.

The difference of *mu'shirat* and *ḥamilat* is the use of the context of these words. Term *ḥamilat* used to God’s swear, which are preceded by an oath on the wind that brings dust very strong, words *ḥamilat* read *jer (kasrah)* due to follows (*athaf*) against the previous *qasam wawu*. *Mu'shirat* term used to describe the provision of God on earth, which rained down through the clouds and then from this rain grows the life.

While the difference *mu'shirat* with *saḥab* which means ‘a cloud containing rain (and bring grace)’ is; *saḥab* must be paired with the terms ‘*riyah*’ and term *saḥab* tend to explain the process, while *mu'shirat* not require support term (like *riyah*, *tsiqal*, etc) to explain that this cloud contains rainwater that brings blessing, and *mu'shirat* term not used to describe process.

3. The Historical View of *Mu'shirat*

A poem that was quoted by Ibn al Mandzur of *Lisan Al- 'Arab* said;

وَكأَنَّ سُهْكَ المَعْصِرَاتِ كَسَوْنَهَا | تُرَبِّ الفَدَاْفِدِ وَالتَّقَاعِ بِمَنْحُلِ

Meaning: “As if the cloud were pounded by the sun. Such as Sahara dust, dust (as) filtered.”

At Pra-Quranic, *mu'shirat* translated as a very smooth cloud. In post-Quranic, *mu'shirat* have the same meaning as the period of Quranic, the gray cloud (rainfall carrier). In this modern era, many found the term rainclouds in Arabic using *mu'shirat* term, things that distinguish the use of the Quran is: Allah used *mu'shirat* as rain clouds that bring grace because faced with the context of the proliferation of plants, whereas in the present context, *mu'shirat* not only rain clouds bearer of grace, but it could be a disaster. Thus, the term *mu'shirat* has expanded meaning, ie rainclouds. It is as found the author in a climate of Middle East news website, www.alabrari.com, who wrote a headline news;

الهادرات من المعصرات تقرير للتاريخ وللذكريات

Meaning: “The thundering rain-clouds set a carrier of history and memories.”

D. 'ARIDH

1. The Basic Meaning of 'Aridh

'Aridh etymologically means clouds that stretched on the *ufuq* (the horizon)¹⁵ which in the Quran this term is used when telling about 'Ad people, that the people of Prophet Hud who apostate against Allah. Abu Zayd adds that 'aridh is a cloud that we usually see from the sky, he is like 'Al-Julbu' (waterless cloud), but 'aridh is white and 'Al-Julbu' is black, and it is narrower than 'aridh and further position.¹⁶

Sa'adah quoted in a poem which shows that 'aridh means cloud, faced with the wind;

راى عارضا يهوي الى مشمخرة # قد احجم عنها كل شىء يرومها

Meaning: He saw clouds like heights, everything having wind avoid.

¹⁵ *Ibid*, vol.7, p.174

¹⁶ Al Zubaidi, *Taj Al-Urus min Jawahir Al-Qamus*, vol.18, p.386

Viewed from the the basic word, 'aridh is *fa'il* of the word 'aradha-yu'ridhu-'ardhan that has many meanings, ie shows, offers, overwrite, stretched, hinder, etc. So that 'aridh could be interpreted as the clouds that stretched at *ufuq*, Another opinion from Imam Ashma'i when he explain the meaning of 'Al-Habiyyu' ie cloud that spread across the sky and lie across the mountain and its position as covering the sky, called 'aridh. Then followed by the opinion of Al-Bahili that 'aridh is a cloud that came spread across the sky and it arrival without we thought previously, and it connotes that 'aridh implies that the advent of terrible cloud we did not expect, as the poet said in a imam A'sya's poems;

يا من رأى عارضاً قد بت ارمقه # كأنما البرق في حافاته شعل¹⁷

Meaning: O you who see the cloud stretching ('arid) he has really set the death, as if lightning there beside him and lit (grabbing).

2. The Relational Meaning of 'Aridh

Clouds containing Wrath

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

“And when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!" Rather, it is that for which you were impatient: a wind, within it a painful punishment.”

'Aridh term is mentioned twice in the Quran, but located in one verse, ie on surah **Al-Ahqaf verse 24**. In this verse Allah tells about the Prophet Hud, the people of 'Ad's penalty because of their rebellion, as already described in the previous chapter by the author. In this verse, 'aridh term has

¹⁷ Ibid

the meaning 'cloud containing wrath', although at first they (the people of 'Ad) thought it was the clouds that will rain.

Analysis of the author in finding the correlation meaning in the verse above is; there is 'rihun' term in that verse. Term *riyah* (plural) and *rihun* (simplex) have the same meaning, ie wind. However, if the words used are it *mufrad* (simplex) ie *rihun*, and paired with 'aridh, then this verse tells of a 'cloud of wrath', and otherwise. Had the author discussed earlier, that all the terms *sahab* paired with the term *riyah* was surely 'cloud bring blessings'.

3. The Historical View of 'Aridh

A poet jahili Al A'sya said;

يا من رأى عارضا قد بت ارمقه | كأنما البرق في حافاته شعل

Meaning: "O you who see the cloud stretching ('arid) he has really set the death, as if lightning there beside him and lit (grabbing)."

Aridh as a cloud of disaster due to lightning blazing, and the arrival was not anticipated. While the Quranic period, 'Aridh only used to tell the punishment given to 'ad people, which people of prophet Hud that disavow teachings. As for explaining a cloud of disaster in general, the Quran uses the term *sahab* followed by the term *rihun*.

In a poem that was quoted by Ibn Mandzur in *Lisan Al-'Arab*, Sa'adah said;

رأى عارضا يهوي الى مشمخرة | قد احجم عنها كل شئ يرومها

Meaning: "He saw clouds like heights, where everything to avoid it."

E. GHAMAM

1. The Basic Meaning of *Ghamam*

Ghamam is the plural of *ghamamah* that in *Lisan Al-'Arab* means cloud, but it is not the same as *sahab*, *ghamam* is white clouds and called *ghamam* because it 'covered the sky'.¹⁸ The plural form of the word *ghamamah* itself there are two; ie *ghamam* and *ghoma'im*.¹⁹ In a poem, Ibn Bari when praising Sa'id ibn al 'Ash, he uses *ghamam* redaction;

إذا غبت عنا غاب عنا ربيعنا # و نسقى الغمام الغر حين تؤوب

Meaning: "If you are invisible from us, the spring was invisible from us, and it's good cloud lowers the rain to us when you get back."

If viewed from the basic word, term *ghamam* derived from the word '*ghomma-yaghummu-ghomman*' which means '*Al-Sitr*' or '*Al-Githa*' (cover), '*Al-huzn*' (sadness), '*Al-harru*', '*Ash-syadid*' (very hot), '*Dzulmah*' (darkness), '*Dahiyah*' (disaster/wrath). While etymologically *ghomma* word means 'covering something', of this word then appears *ghamamah* and *ghamam* word which means 'cloud' because it covered the sun. Some understanding of the above, only two terms *ghamam* contained in the Quran, that '*huzn*' (sadness, grief, wrath) and '*sahab*' (cloud).²⁰

2. The Relational Meaning of *Ghamam*

Term *ghamam* in the Quran is mentioned four times, and three of the terms is always paired with '*dzalla*' and '*dzulal*' word derived from the same basic word, ie '*dzallala*' which means 'shade'. The author analyzes the use of the term *ghamam* into two;

a.) **A real white clouds that do not bring rain as shade in the sky**

Al-Baqarah [2]: 57

¹⁸ Ibnu Mandhur, *Lisan Al-'Arab*, vol.12, p.444

¹⁹ *Ibid*, p.443

²⁰ *Ibid*

وَوَضَّلْنَا عَلَيْكُمْ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّٰنَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا
وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

“And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves.”

Al-A'raf [7]: 160

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَّمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ
الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْعَمَامَ
وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّٰنَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ
يَظْلِمُونَ

“And We divided them into twelve descendant tribes [as distinct] nations. And We inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not, but they were [only] wronging themselves.”

Both of the above verse are equally told the story of the people of Moses were given grace ‘*manna* and *salwa*’,²¹ then they are also given the grace to be given a covering, when they walk in the scorching heat of the desert. In this verse, the cloud shade using the term *ghamam* and always paired with term ‘*dzallalna*’. From here the authors conclude that the term *ghamam* when paired with *dzallalna* term, it has a meaning of ‘cloud that contains no rain’, because it serves to ‘the shade’.

²¹ *Manna* is: plant sweet as honey. *Salwa* is: a type of quail. Look at Tafsir Al-Mishbah p.524

b.) The unseen cloud on the Day of Judgment that overshadow Allah and His angels

Al-Baqarah [2]: 210

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

“Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned.”

Al-Furqan [25]: 25

وَيَوْمَ تَشَقُّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا

“And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent.”

In the first verse, we see that the term *ghamam* here also paired with the term *dzulal* which means ‘the shade’, but the difference with the term *ghamam* paired with the term *dzallalna* is; that *ghamam* here is a cloud that is ‘unseen’, cloud the future that we do not know what shape, cloud told the incident on the day of Judgment, God and the angels will come under the shadow of a cloud, although some *mufassir* say that shaded clouds only for the angels while Allah will come according to His will, as described in the previous chapter by the author.

In the second verse, although not preceded by the term *dzulal*, *ghamam* still equipped with the word ‘angel’ in the Day of Judgment (when the sky is split). Here the authors conclude that; this verse is the verse with the same pattern as the previous verse, and *ghamam* what is meant is *ghamam* with the same meaning, ie ‘clouds that overshadow the angel of Allah at the final day’.

Great points that earned by the author is, when Allah wants to speak about the ‘the shade clouds’, both real shade for humans or unseen shade for His angels, He always used the term *ghamam*, no *sahab* nor *mu'shirat* or the other. This is logical, because the basic meaning of *ghamam* are ‘white clouds that do not bring rain’.

3. The Historical View of *Ghamam*

A jahili poet Zuhair bin Abi Salma when he praised the generosity Harm bin Sannan²²;

وابيض فياض يداه غمامة | علي معتفيه ما تغب فواضله

Meaning: “And his hands white, filled, like a cloud, giving a never interrupted on anyone who needs kindness.”

The poet gives an overview of how good and white, the generous hand of Harm bin Sannan by likening whiteness with a cloud, in this context he uses the term *ghamam*. So we know that in the pre Quranic, *ghamam* understood as a white cloud, and if the sky white cloud all the impossible was going to rain. so, before the Quran down, *ghamam* has meaning white clouds that do not bring rain, or in the world of modern science now referred to as lenticularis or noctilucent clouds.

Ibn Mandzur in *Lisan Al-‘Arab* quoting a poem of Ibn Bari;

اذا غبت عنا غاب عنا ربيعنا | و نسقى الغمام الغر حين تؤول

Meaning: “If you are invisible from us, the spring was invisible from us, and it's good new cloud lowers the rain to us when you get back.”

After post-Quranic, *ghamam* has meaning cloud good that rained down, where in the Quran, *ghamam* only used to describe the cloud that serves as shade, not explained whether the shade in the form of gray cloud (bringing rain) or a white cloud (which is not containing rain), but basically, *ghamam* does mean clouds in bright white (does not bring rain).

²² Ahmad Hasan Az-Zayyat, *Tarikh Al-Adab Al-‘Arabi* (Cairo: Dar Nahdlatu Al-Mishr), p.41

CHAPTER V

CLOSING

A. Conclusion

Based on research that has been done on “Clouds in the Quran (A Semantic Analysis)”, can be concluded as follows;

1. How view point (weltanschauung) of clouds in the Quran?

From all the discussion about all term that refers to the meaning of the cloud, an understanding of the cloud according to the viewpoint of the Quran itself is that: In essence, the cloud is the carrier of water as a blessing in the land of arid, water brings life, awaken something dead , However, behind all his benefits, the cloud also carry the potential disasters such as hurricanes, lightning rumbled to flooding caused by continuous rains.

That's why, when we saw a big cloud came, the Prophet taught us to pray that given the goodness and badness are deprived of everything that is brought by the cloud. Reflecting on the experience that happened to the followers of the previous Prophet destroyed by the disaster cloud of Allah because of vanity and their opposition to God.

Allah wants human beings to take lessons from one of his creations, ie the cloud. And whoever recognize himself, then he will know his God, Lord of the universe.

2. How understanding and contextualization ‘cloud’ terms in the Quran according to Semantic approach?

a) How it understanding

- 1) *Saḥab* is the term cloud in the ‘wide sense of meaning’ and is still very common. Could be as a cloud of water and clouds are not. From 9

verses about *saḥab*, 6 verses told about the rain (4 of them are equipped with the term '*riyah*' which means 'cloud of grace') and 3 verses rest as an analogy / *tamsil*. *Saḥab* explain the process and require additional terms such as '*musakkhar*', '*tsiqal*' or '*markum*'.

- 2) *Ḥamilat* is a rain-cloud carrier that is used specifically for the oath of God.
- 3) *Mu'shirat* is the the rain-clouds carrier that can be used directly without any need to use additional term. These clouds must refer to the rain clouds that bring blessings.
- 4) '*Aridh* is a cloud of wrath, because it was followed by the term '*rih*' which means 'wind of disaster'.
- 5) *Ghamam* is a shade cloud.

b) How it contextualization

- 1) When Allah wanted to show one of his greatness through the circulation of water in the earth, or show a overview / analogy (*tamsil*), He will use the term '*saḥab*'.
- 2) When Allah wants to swear using a cloud creation, he would use the term '*ḥamilat*'.
- 3) When Allah wants to show his greatness without showing the creation process of cloud and water circulation with rain (instant clouds of grace), He will use the term '*mu'shirat*'.
- 4) When Allah wants to show His wrath through the clouds, he would use the term '*aridh*'.
- 5) When Allah wants to tell about the cloud as a shade (do not bring rain), he would use the term '*ghamam*'.

B. Suggestion

Based on this research, advice on advanced research that can be do as follows;

- 1) Research about the clouds in the Quran in particular has not been done many. Therefore, this study can be continued by combining cloud verses thematically with science deeper. Especially when the branch of meteorology has been growing rapidly and reveal the message of the Quran that have not understood it meaning of this century.
- 2) This study can be continued to a higher level semantics by completing the historical study of the clouds terms in the Quran, not only the basic meaning and correlation meaning only. Especially if the person concerned wants to make this title as a research of his / her dissertation.

C. Closing

Alhamdulillah, Praise be to Allah, The Lord of the universe that have spread His signs throughout the earth in order that we could catch the message and His guidance. Only by His *Rahman* and *Rahim*, a scientific work shaped this thesis can be complete by the author.

Sholawat and salam is always devoted to the king, the great and finality of the Prophets, Rasulullah Muhammad saw. Greetings safety for his family and companions, as well as all of *tabi'in* and *tabi'ut tabi'in* who has fought to uphold the Truth (*Haq*) throughout their entire life. May we all can be included in his group in getting his intercession (*syafa'at*) on the Day of Judgment.

To all those who helped me in completing this scientific work, either directly or indirectly, we say a big thank you as much as possible. We hope this study can give a little contribution to the knowledge of the Quran and can be an inspiration to anyone who read it in order to continue learning to grasp the

message of the Lord, both *qauliyah* or *kauniyah* verse. This paper is far from perfect, so we expect criticism and suggestions for further improvements. *Allahu A'lam*, only God The Almighty who knows everything.

May we always be guided by Allah to always walk in *Sirath Al-Mustaqim*, the way people are given the pleasure, not the way their wrath by Him, nor their misguided path.

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Arif Imam Zulfahmi born in Ungaran, Semarang on November 24th, 1992. Born from the couple Ir. Sholachuddin Sudiby, M.Sc (Alm) and Siti Ida Asrotul Mahmudah, M.Pd. The last child of three brothers, Lalita Khusnul Khairawati, S.E and Jihaduddin Fikri Amrullah, S.E. He also had an adopted sister named Nina Khoirunnisa.

His primary school started in SDIT Assalamah Ungaran and graduated in 2005. The sequel education (junior high school) in Islamic MTs Al-Mukmin Ngruki or commonly known as Pondok Pesantren Ngruki in Grogol-Sukoharjo, Kartosuro and graduated in 2008. His senior high school back to his hometown in SMAN 1 Ungaran and graduated in 2011. He was active in Bantara Scouting Organizations and was elected as Chairman of the Rohis At-Tarbiyah (Islamic Spiritual Organization) in 2010.

His college in UIN Walisongo Semarang and majored Tafsir and Hadits at Ushuluddin (Islamic Theology) and Humaniora Faculty, as well as being part of a big family FUPK class of 2011 (Special Program of the Faculty of Islamic Theology) or commonly referred to as PK7. He won the first grade championship in Institute Competition Level at branch of *Kempo* in order of Orsenik at 2011. He also was active in several organizations on campus and faculty, as *Kempo* (Martial Arts), *Metafisis* (Music and Theatre) and *JHQ* (*Jam'iyah Hammalatul Quran*).

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