



Matar In The Qur'an From Perspectives Of Ibn Habib Al-Mawardi In Al-Nukat Wal Uyūn Al-Tafsir Al-Mawardi

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Abstract

This research is motivated by the concept of rain (*matar*) in the Qur'an as interpreted by Imam al-Mawardi in Tafsir al-Nukat wa al-'Uyūn. This library research uses the Qur'an and tafsir as primary sources, supported by hadith and al-Nukat wa al-'Uyūn as secondary sources. It applies a thematic exegesis method (tafsir mawḍū'ī) within an authorial study framework. There are about 15 times *matar* word mentioned in the Qur'an, its mention is found in 9 of verses and surah. From 15 times *matar* used mentioned, there are 6 different words of *matar*. Based on research, *matar* is rain that falls as punishment for sinners and as a lesson for believers. Some interpretations by Al-Mawardi also explain the causes and possible material that Allah sends down to earth. Stated by Ibn Abbas, the materials of the "*matar*" or "rained down on them clustered stones" is Persian language assimilated into Arabic, namely "*sinn*" (stone) and "*kil*" (clay). Ibn Ishaq mentioned that materials of the "*matar*" that it is clay cooked until it becomes like ashes. Abu Ubaidah and Ibn Muqbil expressed material of the "*matar*" is hard and very strong stones. Ibn Zaid said that it comes from "*sijil*" (stone baked in fire), which is the name of a certain sky. That "*sijil*" come from "*sijil*" which mean the book or fate engraved on stones that Allah SWT has written to punish or decree something, as mentioned in the Qur'an. It record of the wicked is in *sijjin* (place of punishment).

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INTRODUCTION

This research discusses the analysis of *matar* word in the Qur'an using the biographical study method to approaching Ibn habib al-Mawardi's interpretations. *Matar* words is come from Arabic, the word *matar* in hijaiyah surah there are namely ma, tha and ra. This word have three masdar forms, مَطَرٌ - يَمْطُرُ - مَطَرًا that means "rain falls from the sky". (Shihab, 2013) The term "rain" can be defined in various scientific contexts. In the field of hydrology, rain is often defined as a meteorological event characterized by the occurrence of water droplets from the atmosphere. This can be further specified based on statistical properties, such as inter-drop time intervals and dynamical properties of rain event. (Massimilano, 2020)

There are about 15 times *matar* word mentioned in the Qur'an, its mention is found in 9 surah. From 15 times *matar* used mentioned, 14 verses set classification as makkiyyah and 1 verse as madaniyyah. Another phrases in Arabic book has defined *matar*, (المَطَرُ: الماء المنسكب،) (وقيل: إن «مطر» يقال في الخير، و«أمطر» في العذاب) "Rain is pouring water. It is said '*matar*' is used for good, while '*matar*' is used for adversity" The phrases describing generally about rain, mentioning rainy days, and how valleys rain with rain are considered wellwatered. The phrases "we are rained upon the sky and rains from it" was tell that 'we have been rained upon by the sky, and what rains from it is good. However, in the phrase above in the book Mufradāt gharybil Qur'an, state of أمطر mean diversity or punishment. Although there are similar words means 'rain' such as وَأَنْزَلَ مِنَ السَّمَاءِ. (Abdul Baqi, 1414 H)

The use of the word *matar* in the Quran tends to refer to a general description with emphasis on punishment and fate, as in the two previously mentioned suras. As indicates, the *matar* choosen to this research. However, in one hadith, *matar* is defined as mercy, showing the variety of meanings contained in the word. This shows the complexity of interpretation and the importance of context in understanding Qur'anic and hadith term. (al-Naysaburi, 1955 M). *Matar* describes as a rain that reflect of Allah's bless and punishment. This is new perspective highlights the variety of *matar* interpretations meaning in the Qur'an. Researcher found eight meaning of *matar* in Ibnu Habib Al-Mawardi book, even his interpretation is not fully detailed and still depends on the previous verse.

He is Ali ibn Muhammad ibn Habeed al-Mawardi, commonly known as Abu al-Hasan or Abu al-Husayn, with the surname al-Mawardi. Born in Basra in the year 364 AH, he hailed from a family whose scholarly or intellectual background is not confirmed; instead, they were involved in the trade of rosewater, gaining fame and wealth from it. It seems that the al-Mawardi family prioritized the education of their children. Al-Mawardi acquired his Islamic Fiqh knowledge in Basra under the guidance of the Ulama' Abu al-Qasim al-Saimari, who passed away in 386 AH.

Al-Mawardi created 14 written work during his lifetime. His writing style is characterized by clarity and beauty of language, carefully choosing words and their meanings, as if arranging them like orderly verse. One of his book is Al-Nukat Wa Al-Uyun that researcher use to this journal. In terms of morals, al-Mawardi led a virtuous life and interacted with people. He lived a long life, reaching the age of eighty-six, and died in 450 AH in Baghdad.

METHODS

This study uses library research, namely collecting various literature relevant to the subject matter of al-*rajjah* in the Qur'an. Library research is a study used in collecting information and data with the help of various kinds of materials in the library. The discussion technique in this research is descriptive analysis, which is an approach to the problem by describing it first as an initial description and after that it is analyzed, to be able to draw a conclusion. (Amilatul, 2017)

Based on the type of qualitative research above, this research is descriptive analytical by revealing the meaning of *matar* in the interpretation of al-Mawardi in his book al-Nukat wal Uyun at-tafsir al-Mawardi displays eight meanings about the study of mathar objects which are then presented in the form of a research report narrative. Fariyah in her thesis using tahlili methodology from imam suprayogo revealed, descriptive research according to Donald Ary as cited by Imam

Suprayogo and Tobroni, has several types, namely case studies, surveys, developmental studies, follow-up studies, document analysis (contentanalysis/hermeneutics), trend analysis and correlation research. (Suprayogo, 2003).

FINDINGS AND DISCUSSION

Al-Mawardi's academic history includes in-depth studies conducted under the guidance of the leading scholars of his day. He learned from various teachers and scholars, acquiring knowledge from various disciplines such as fiqh, ushul fiqh and tafsir. The diversity and depth of education he received contributed to his expertise in developing a deep understanding and interpretation of Qur'anic texts. His famous book, al-Nukat wa al-Uyūn, shows a well-structured writing style. in his book Al-Mawardi interpreted the Quran and wrote many ulama' opinions. one of the interpretations that Al-mawardi wrote about the verses of the Quran regarding the *matar* (مطر) . (Al-Fadl, 1414 H)

The term "مطر" in Arabic signifies a divine concept, referring to water that falls from the sky through clouds. It is also commonly used to describe rainwater in general, with its plural form being "أمطار". According to Ibn Mandzur in Lisan al-Arbi, it includes the term "Ghadhabun Mutirun" (غَضَبٌ مُطِرٌ). "Ghadab" (غَضَبٌ) means sudden anger, while "mutirun" (مُطِرٌ) means an unexpected event that occurs suddenly. (Al-Baghdadi, 1985)

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ (٥٨) (سورة النمل / ٥٨ : ٢٧)

"And We rained upon them a rain. Miserable was the rain of those forewarned." (58) (An-Naml / 27 : 58)

In his book al-Nukat wa al-Uyūn, al-Mawardi provides an interpretation of the term "مطر" (rain) as it appears in several verses of the Qur'an. The main focus of our discourse is on the fundamental meaning of "مطر" in his book al-Nukat wa al-Uyūn that "rain" is revealing it as a divine creation from Allah SWT, which impresses with its multiple shape and the natural world alike for sinner consequences. (Al-Fadl, 1414 H)

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ (٨٤) (سورة الشعراء / ٢٦ : ١٧٣)

"And We rained down on them a rain; note the consequences for the sinners." (Al-A'raf / 7 : 84)

The presence of the oneword *matar* shape (أَمْطَرْنَا or we rained) in Ibnu Habib Al Mawardi Interpretation has eight meaning.

Table 2. Eight meaning Matar in Al-Nukat Wa Al-Uyun

No	Interview Excerpts
1.	The materials of the " <i>matar</i> " or "rained down on them clustered stones" is Persian language assimilated into Arabic, namely " <i>sinn</i> " (stone) and " <i>kil</i> " (clay), as stated by Ibn Abbas.
2.	Ibn Ishaq mentioned that materials of the " <i>matar</i> " that it is clay cooked until it becomes like ashes.
3.	Abu Ubaidah and Ibn Muqbil expressed material of the " <i>matar</i> " is hard and verry strong stones.
4.	Ibn Zaid said that it comes from " <i>sijil</i> ", which is the name of a certain sky
5.	The material of " <i>matar</i> " comes from " <i>sijil</i> " which is the name of hell and is called " <i>sijin</i> " then the nun turn into lam.
6.	That " <i>sijil</i> " come from " <i>sijil</i> " which mean the book or fate engraved on stones that Allah SWT has written to punish or decree something, as mentioned in the Qur'an. It record of the wicked is in <i>sijin</i> as Allah SWT mentioned in al-Mutaffifin 7-8
7.	It comes from " <i>sijil</i> " which means to send or deliver. It can be said that " <i>asjaltuhu</i> " means "I sent it" and from here it is use associated with the term " <i>sijil</i> " used for a jug because it is sent.

8. “*sijil*” which means giving, as started in “*sajjaltu labu sajlan mina al-aata*” which means “determine a calamity for them”.

Second, the type *matar*s are found in his books are 4, include: 1. *Matar* as hard clay, 2. *Matar* as Stones, 3. *Matar* as wind rain, 4. *Matar* as divine punishment.

“وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ” which mean “We rained down on it stones of baked clay” this part of verse give us at-Thabari explanation by al-Mawardi is the materials of the “matar” or “rained down on them clustered stones” is Persian language assimilated into Arabic, namely “sinn” (stone) and “kil” (clay), as stated by Ibn Abbas.

فَجَعَلْنَا عَلَيْهِمْ سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ (سورة الحجر / ١٥ : ٧٤)

“And We turned it upside down, and rained down upon them stones of hard clay.” (Al-Hijr / 15:74)

Al-Mawardi explains that the punishment referred to as "hard clay" was applied to two specific groups of people who committed great wrongdoing and ignored Allah's warnings. These groups were notorious for their corruption and defiance of divine guidance. The term "hard clay" symbolizes a severe and destructive punishment for those who refused to heed Allah's messages.

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ (سورة الحاقف / ٤٦: ٢٤)

“Then, when they saw a cloud approaching their valley, they said, “This is a cloud that will bring us rain.” “In fact, it is what you were impatient for: a wind in which is grievous suffering.” (Al-Ahqaf / 4: 24)

The phenomenon mentioned is similar to tornadoes or other wind events like hurricanes, which cause damage due to strong winds. These winds happen because of air movement and differences in air pressure between places. Wind blows from areas of higher pressure to areas of lower pressure. And all of those *matar* types are describes that the *matar* is divine punishment.

Third, the function of *matar* by Ibn Habib Al-Mawardi are 1. Prohibition against causing corruption on the earth, 2. Individuals Should Engage in Mutual Advisement and Support, 3. Allah is Almighty and He has the Power to Act at Any Time, 4. Reminder That Allah's punishment and retribution are guaranteed, 5. Reminder to the Wise and the People Afterward, 6. The Punishment of Allah Comes to Those Who Cause Corruption on the Earth, Always Ask Allah for His Forgiveness.

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَوْمَ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (سورة الاعراف / ٨٥ : ٨٥)

“And to (the people of) Madyan (We sent) their brother Shuaib. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers.” (Al-A'raf [8]: 85)

“وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا” The meaning of this passage is prohibition, “due and cause not corruption upon the earth after its reformation.”. Imam Malik said that it means, do not walk on the earth committing sins.

CONCLUSION

After exploring the meaning and classification of the verses related to “*matar*,” this research continues with a study of the interpretation of the Qur'an and the correlation between the verses In his book “Al-Nukat wa al-Uyūn”, al-Mawardi provides an interpretation of the term “مطر” (rain) as it appears in several verses of the Qur'an. The materials of the “*matar*” or “rained down on them clustered stones” is Persian language assimilated into Arabic, namely “*sinn*” (stone) and “*kil*” (clay), that materials of the “*matar*” that it is clay cooked until it becomes like ashes. It could mean the stones is hard and very strong stones. Ibn Zaid said that it comes from “*sijil*”, which is the name of a certain sky. Second opinion, which is the name of hell and is called “*sijjin*” then the nun turn into lam. His interpretation including *matar* material in his books.

The types of *matar* are found in his book al-Nukat Wal Uyūn al-Tafsir al-Mawardi including *Matar* as hard clay, *Matar* as hard stones, *Matar* as wind rain, *Matar* as divine punishment.

The function of *matar* in the Qur'an approaching al-Nukat Wal Uyūn al-Tafsir al-Mawardi are prohibition against causing corruption on the earth, individuals should engage in mutual advisement and support, Allah is almighty has the power to act at any time, reminder that Allah's punishment and retribution are guaranteed, reminder to the wise and the people afterward, always ask Allah for his forgiveness

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