

## HYDROLOGICAL ASPECTS IN THE QUR'AN: THE PROCESS OF RAINFALL IN QS. AR-RUM:48 AND QS. AN-NUR:43

Miftakhul Karimah<sup>1</sup>, Faisal Abdullah<sup>2</sup>

Ma'had Aly Walindo

Email: [miekaelkhana@gmail.com](mailto:miekaelkhana@gmail.com)<sup>1</sup>, [faisalwalindo@gmail.com](mailto:faisalwalindo@gmail.com)<sup>2</sup>

### Abstrak

#### Keywords:

Hydrology,  
Rainfall,  
Qur'an,  
Water Cycle.

*This study examines the hydrological aspects presented in the Qur'an by analyzing the process of rainfall as described in Surah Ar-Rūm (30:48) and Surah An-Nūr (24:43). Both verses outline atmospheric stages that include the movement of wind, the formation and accumulation of clouds, and the emergence of precipitation. Through a thematic analysis supported by classical and contemporary tafsīr, this research reveals that the Qur'anic depiction of rainfall aligns with modern hydrological concepts, particularly evaporation, condensation, and precipitation cycles. Furthermore, Surah An-Nūr (24:43) provides a more detailed explanation of cloud structures, hail formation, and lightning phenomena as part of atmospheric dynamics. These findings indicate that the Qur'an not only provides scientific insights into the water cycle but also highlights theological, ethical, and ecological messages regarding the necessity of maintaining environmental balance. The relevance between Qur'anic descriptions and scientific understanding underscores water as an essential element for sustaining life and as a divine trust that must be responsibly managed.*

*This is an open access article under the [CC BY-NC-SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/) license*



### INTRODUCTION

Water is an essential element for the continuity of life on Earth. From a scientific perspective, water not only serves as a fundamental component for biological processes but also plays a crucial role in maintaining ecosystem stability and global climate balance. Modern hydrological studies explain that human survival heavily depends on the regularity of the water cycle, which includes processes such as evaporation, condensation, precipitation, and infiltration (Arifin, 2019). In the context of providing clean water, agriculture, and environmental management, understanding the hydrological cycle becomes increasingly important amid rising threats of water scarcity, climate change, and environmental degradation caused by human activities.

The Qur'an, as the holy book of Islam, extensively discusses the phenomena of

water and rain. More than sixty verses describe the creation of water, cloud formation, wind, and rainfall as signs (āyāt) of Allah's greatness, guiding humans to reflect and contemplate the order of nature (Shihab, 2005). Two verses, in particular, provide detailed descriptions of the rain process: QS. Ar-Rūm verse 48 and QS. An-Nūr verse 43. The former emphasizes the role of wind in moving and gathering clouds prior to precipitation, while the latter presents a more comprehensive detail regarding cloud structure, hail formation, and lightning as part of atmospheric dynamics (Az-Zuhaili, n.d.).

The Qur'anic explanation of rainfall shows a strong correlation with modern hydrological concepts. The atmospheric mechanisms described in these verses align with scientific stages of cloud and rain formation, which include evaporation, air mass movement, condensation, cumulonimbus cloud development, and eventual precipitation. Contemporary studies indicate that the Qur'anic depiction of clouds moving, merging, and piling up like mountains, as mentioned in QS. An-Nūr verse 43, resonates with meteorological understanding of cumulonimbus clouds as producers of heavy rain and hail (Huda, 2020). This demonstrates that Qur'anic verses can be interpreted integratively within both theological and scientific frameworks.

Therefore, examining QS. Ar-Rūm verse 48 and QS. An-Nūr verse 43 is important not only to demonstrate the harmony between revelation and science but also to reinforce ecological awareness that water is a blessing and a trust to be managed responsibly. This study aims to explore the hydrological aspects in these two verses through thematic analysis and tafsir approaches, providing a comprehensive understanding of rainfall mechanisms and their relevance to the sustainability of human life.

## RESEARCH METHODOLOGY

This study employs a qualitative approach using library research methods. All data are derived from written sources, including classical and contemporary tafsir books, scientific literature on hydrology, and relevant journal articles that discuss the Qur'anic verses regarding the process of rainfall. The research focuses on an in-depth study of two Qur'anic verses, namely QS. Ar-Rūm verse 48 and QS. An-Nūr verse 43, with the aim of understanding their structure, concepts, and messages in relation to modern hydrological processes.

Data analysis is conducted through thematic (maudhu'i) tafsir methods, which involve collecting verses related to a specific theme—in this study, the theme of rain and the water cycle—and examining them comprehensively based on the explanations of classical and contemporary mufassir scholars. The interpretation of these verses is then compared with modern hydrology and meteorology theories to identify points of alignment between revelation and scientific knowledge. The analytical process involves reading, classifying, interpreting, and drawing conclusions from the various data sources.

This study also applies a descriptive analysis method, aiming to depict and explain the phenomenon of rainfall as described in the Qur'an while integrating it with scientific findings related to atmospheric processes, cloud formation, condensation, precipitation, and rainfall dynamics. By combining these perspectives, the study seeks to provide a more comprehensive understanding of rainfall processes from both religious and scientific viewpoints, resulting in findings that are structured, objective, and academically accountable.

## RESULTS AND DISCUSSION

### A. Definition of Hydrology

Water is an essential component for life on Earth. Humans, animals, and plants all require water, and without it, life would be impossible. The scientific study of water is known as hydrology (Salsabila & Nugraheni, 2020). Etymologically, the term “hydrology” consists of two parts: *hydros*, meaning water, and *logos*, meaning knowledge or science. Therefore, hydrology can be understood as the science that studies water in its various forms—liquid, solid, and gas—on Earth. The study of hydrology is not limited to the quantity of water alone but also includes water quality, its interactions with the environment, and its role in sustaining life (Hidayati, 2025).

Hydrology is a crucial branch of earth sciences because it addresses water as a primary element of life. Water is not only necessary for humans but also forms the foundation of all ecosystems on Earth. Scientifically, hydrology examines how water moves, changes form, is stored, and is distributed through a regular cycle. Similarly, the Qur’an emphasizes that water is the source of life and a sign of Allah’s power. Studying hydrology, therefore, not only broadens understanding of natural processes but also fosters spiritual awareness that water is a trust to be preserved and used wisely. The integration of hydrological science and Qur’anic teachings provides a more comprehensive understanding of water, both from scientific and spiritual perspectives (Soewarno, 1991).

### B. The Hydrological Cycle and Processes

The movement of water within the hydrological cycle is not fixed, either in terms of location or timing. At times, heavy rainfall can cause flooding, while at other times the cycle may slow or halt, leading to drought. Hydrology is the science that studies all processes related to water, including its quantity, quality, and interactions with the environment. The hydrological cycle begins when sunlight heats water on the surfaces of oceans, lakes, rivers, soil, and plants, causing evaporation and transpiration—the release of water vapor from plants—into the atmosphere. Water vapor then undergoes condensation to form clouds, which are moved by wind, eventually resulting in precipitation in the form of rain, snow, or hail.

After falling to the earth, rainwater is partially absorbed by plants, partially flows across the surface (surface runoff) into rivers, lakes, or the sea, and partially infiltrates into the soil. Infiltrated water can move underground (subsurface flow), emerge again as springs, or continue to flow as groundwater. All these processes occur continuously, forming a cycle that maintains the balance of Earth’s water supply and ensures the survival of living organisms (Hidayati, 2025).

The hydrological cycle operates continuously through various pathways. In general, there are two main forms: the short cycle, where precipitation falls directly into the ocean, lake, or river and then returns to the sea; and the long cycle, which involves a longer journey with uneven timing, making the stages more complex than in the short cycle.

1. **Short hydrological cycle** (or small water cycle) is the simplest form of the water cycle, involving only a few stages. The process begins when sunlight heats the water surface, causing evaporation. The water vapor then condenses to form clouds. When the clouds reach saturation, rain falls directly back into the sea without crossing land.
2. **Intermediate hydrological cycle** proceeds through a longer process than the short cycle. Water from the surface of seas and oceans evaporates due to sunlight

and is carried by wind toward land. In the atmosphere, the water vapor cools and forms clouds. Once saturated, the clouds release rain over land. The rainwater then flows through rivers back to the sea, ensuring the continuous operation of the water cycle.

3. **Long hydrological cycle** is the most complex type of water cycle. Water from the sea evaporates due to sunlight, undergoes evaporation and sublimation, forming water vapor that transforms into ice crystals in the atmosphere. These ice crystals combine to form clouds and are carried by wind toward land. Upon reaching saturation, the clouds release precipitation in the form of rain or snow over land. The water then flows through rivers back to the sea, allowing the cycle to continue in a sustainable manner (Salsabila & Nugraheni, 2020).

### C. Hydrology from the Qur'anic Perspective

Rainwater is formed through the evaporation of water from the seas and other water sources due to solar radiation. The water vapor rises into the atmosphere, cools, and condenses to form clouds. When the water particles in the clouds accumulate, thicken, and reach a certain size, precipitation occurs, falling to the earth as rain. This rainwater is fresh and low in salt content compared to seawater because evaporation only lifts pure water molecules, leaving salts and minerals behind. Freshwater generated through the hydrological cycle becomes the primary source for rivers, springs, and groundwater reserves. Without rainfall, both surface and groundwater supplies would be disrupted, making it impossible to sustain plant, animal, and human life.

If rainwater were salty, it would not meet the basic needs of living beings: it could not be consumed, quench thirst, or be used for agriculture or livestock. The freshwater nature of rain, its cleanliness, and its utility reflect the natural order established by Allah. He creates the mechanism of rainfall and regulates its distribution across regions, thereby replenishing water sources that sustain life on earth (Habibullah, 2020).

Many Qur'anic verses relate to rain, including QS. Ar-Rūm: 48, which explains that Allah sends the wind to move and gather clouds until they produce rain. This verse emphasizes the orderliness of the rain process while demonstrating Allah's power as the Controller of nature. Meanwhile, QS. An-Nūr: 43 describes how Allah forms clouds, gathers them, and piles them up until they produce rain and hail from the sky. This verse highlights that weather phenomena occur through Allah's decree and authority.

QS. Ar-Rūm 48

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتَنفِثُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَنَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾

*"It is Allah who sends the winds, and they stir up clouds, and He spreads them in the sky as He wills and makes them fragments, so you see the rain emerge from within them. And when He causes it to fall upon whom He wills among His servants, immediately they rejoice."* (QS. Ar-Rūm: 48)

QS. Ar-Rūm 48 is a profound example of hydrology, beautifully illustrating how Allah regulates the process of rainfall. The phrase *اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ* explains that it is Allah who sends the wind, which moves and gathers water vapor to form clouds. The subsequent phrase *فَيَبْسُطُهُ* indicates that Allah spreads the clouds in the sky according to His will. Sometimes the clouds spread widely, sometimes they pile up in layers, and at

other times they gather over a particular area. From these clouds, rain referred to as *الْوَدْقُ* in the verse falls through gaps in the clouds. When rain reaches the people whom Allah wills, they rejoice because it brings life, fertility, and blessings (Maulida, 2024).

This verse also describes a mechanism that aligns with modern hydrology. The wind sent by Allah acts as a factor lifting water vapor from the earth's surface. The vapor accumulates and condenses when it meets cooler air in the atmosphere, forming clouds. These clouds move according to wind direction and air pressure until they thicken or form layers. When water droplets in the clouds become large and heavy enough, they fall as rain. In other words, the verse illustrates the cycle of evaporation, condensation, cloud formation, and rainfall a perfectly orderly and complete process (Yang et al., n.d.).

Tantawi Jauhari explains that it is Allah who moves the wind, which then pushes and gathers clouds until they merge in the sky. This process forms clouds that darken according to Allah's will. Clouds may spread widely or narrowly, then gather into clumps. Sometimes the process pauses briefly and resumes again. Then, raindrops (*al-wadaq*) emerge from these cloud clusters. When Allah sends rain to the people He wills, they feel joy and gratitude because the rainfall brings life (MU'JIZAT, n.d.).

Allah conveys this verse to demonstrate His power in governing the universe. The complex and interconnected process of rainfall is presented as a sign of Allah's greatness and as a blessing for humanity. Rain is a source of life: it fertilizes the soil, nourishes plants, provides water for humans and animals, and ensures the continuation of life on Earth. Therefore, people rejoice when rain falls, as they experience its benefits directly (Al-Zuhayli, 1998).

Another verse related to this topic is QS. An-Nūr: 43

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٣﴾

*"Do you not see that Allah drives the clouds gently, then unites them, then makes them into heaps? And you see the rain emerge from within them. He also sends down hail from the sky, from mountains (of clouds), striking whomever He wills and turning it away from whomever He wills. The flash of His lightning almost takes away the sight." (QS. An-Nūr: 43)*

According to the *Tafsir al-Jawahir*, the verse describes how clouds in the sky are organized and move continuously in an orderly manner. When clouds accumulate above large and thick layers, they create darkness. This is reflected in the phrase *أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا*, which explains that Allah causes the clouds to move and gather. The clouds come together, piling up, and from these stacks, rain can be seen falling from the edges. From the same clouds, large hailstones may also descend. All of this occurs because water vapor rises and undergoes cooling in the atmospheric layers. If the water vapor only condenses from seawater, it is from this process that rain is formed (Silmida, 2022).

Fakhruddin al-Rāzī emphasizes that rainfall from clouds is direct evidence of Allah's will, which governs all natural mechanisms. The phrase *فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ* "...and you see the rain emerge from within them, and He sends down hail from the sky, from mountains (of clouds)" describes the formation of clouds and the subsequent precipitation, showing that nature operates in a systematic order comprehensible to humans. Rain is entirely under Allah's control; humans can observe the process but cannot manipulate it. According to al-Rāzī, every drop of rain is a

manifestation of Allah’s mercy, sustaining all forms of life (Sa’adah et al., 2025).

The phrase *فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ* indicates that Allah sends rain or hail to whomever He wills and withholds it from whomever He wills. This underscores that, although atmospheric processes such as wind, air pressure, and cloud dynamics can be scientifically understood, the ultimate distribution of rainfall remains under Allah’s will. Imam al-Qurthubi interprets *yusību* as providing benefit through rain and *yasrifu* as diverting rain from certain areas according to Allah’s wisdom (Qurtubi, 2006). Thus, the verse integrates theological explanation with hydrological phenomena, showing that humans can only observe the process, not control it.

Beyond rain, al-Rāzī explains that the phrase *يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ* interprets lightning as a sign of God’s power with dual significance: first, it instills awe or fear because lightning can cause destruction; second, it gives hope as it often precedes beneficial rainfall. The verse “its flash almost takes away the sight” highlights the grandeur of this phenomenon as a symbol of Divine greatness. The interpretation emphasizes the spiritual aspect rather than a purely scientific explanation, reminding humans of their limitations and their dependence on Allah’s mercy (Sa’adah et al., 2025).

Both QS. Ar-Rūm 48 and QS. An-Nūr 43 depict hydrological processes as part of the natural system established by Allah. They describe stages of rainfall formation, including cloud movement, cloud aggregation, and the release of raindrops (*al-wadq*) from the clouds. This consistency illustrates that the Qur’an provides a coherent description of the hydrological cycle, aligning with modern scientific concepts of evaporation, condensation, cloud formation, and precipitation. Both verses also affirm that rain is a manifestation of Allah’s mercy, emphasizing His control over the universe; humans can observe the process but cannot dictate when or where rain falls.

Despite these similarities, the two verses have different emphases. QS. Ar-Rūm 48 highlights the role of wind as the main driver of cloud movement, which then spreads and accumulates to produce rain, reflecting atmospheric dynamics at the initial stages of precipitation. In contrast, QS. An-Nūr 43 provides a more detailed description of cloud structure and characteristics, explaining how Allah moves clouds slowly, unites them, and piles them like mountains. It also includes additional atmospheric phenomena such as hail (*barad*) and blinding lightning, which are not mentioned in QS. Ar-Rūm. These differences show that QS. An-Nūr gives a more comprehensive depiction of precipitation variations and vertical cloud structure, while QS. Ar-Rūm focuses on the mechanics of cloud movement and distribution. Together, the two verses complement each other in providing an integrated understanding of the hydrological cycle, both scientifically and spiritually.

#### D. Benefits of Rainfall on Earth

After explaining the process of rainfall formation from both the Qur’anic perspective and hydrological studies, it is important to review how rainwater contributes significantly to sustaining life on Earth. Rain is not merely part of a natural mechanism but also has various functions directly related to human needs, the environment, and ecosystem balance.

1. Rainwater as a source of life: All living beings require water to survive. This is in accordance with QS. al-Anbiyā’ 30, which states that all living things originate from water. Rain also contains essential elements such as H<sub>2</sub>O, nitric acid, carbon, sulfuric acid, and various salts that are beneficial for human life.

2. Rain as a blessing and mercy from Allah: As explained in QS. Qāf 9, Allah sends down water from the sky full of blessings, allowing trees to grow lush and crops to flourish for harvest.
3. Religious significance: For Muslims, rainwater is considered pure water that can be used for ritual purification, such as performing *wudu* (ablution).
4. Environmental empowerment: Rainwater supports agriculture and other daily environmental needs, enhancing sustainability and resource management.
5. Energy utilization: Rainwater can also be harnessed for energy purposes. Many technologies depend on water, such as cooling systems for machinery and hydropower plants (PLTA).

From these various benefits, it is clear that the Qur'anic explanation of rainfall is highly relevant to human life. Rain can be perceived as a blessing, while at times it may cause difficulties. May we be among those who are able to appreciate and be grateful for this divine favor from Allah (Sains, n.d.).

#### **E. Relevance of Hydrology According to the Qur'an and Science**

Hydrological challenges, such as floods, droughts, clean water crises, and the depletion of groundwater, occur due to imbalances in understanding and managing the water cycle. In reality, the hydrological cycle continuously operates dynamically within natural systems. Without a comprehensive understanding of this cycle, efforts in disaster mitigation and water management cannot address the root causes of these problems in a given region.

The Qur'an contains several verses that describe the water cycle, such as QS. An-Nur: 43 and QS. Ar-Rum: 48. These explanations are not merely intended to demonstrate alignment with modern science but also to encourage humans to reflect, contemplate, and draw lessons. The verses remind us that hydrological disasters can be minimized if humans improve their behavior, in line with the principle of transformation mentioned in QS. Ar-Ra'd: 11. Rainwater should naturally infiltrate the soil and replenish groundwater reserves. However, environmental degradation due to land conversion, unsustainable development, river pollution, and excessive water consumption hinders this natural function. Consequently, issues such as floods, droughts, and water scarcity arise. This demonstrates that hydrological disasters are not solely natural events but also consequences of moral and ecological mismanagement by humans of the water resources Allah has provided (Hidayati, 2025).

The Qur'anic explanation of rainfall has direct relevance to modern hydrological studies, particularly concerning ecological awareness and water resource management. The Qur'an's description of evaporation, cloud formation, and precipitation aligns with scientific concepts of the hydrological cycle, which helps maintain water balance in ecosystems. Science confirms that rainwater infiltrating the soil plays a crucial role in replenishing groundwater reserves, stabilizing soil structure, and supporting sustainable agriculture and biodiversity. Environmental degradation, such as the loss of water catchment areas, land conversion, and decline in vegetation quality, disrupts these processes and triggers hydrological disasters like floods, droughts, and declining water tables (Arifin, 2019). This scientific explanation reinforces the Qur'anic message that natural phenomena operate within an orderly system, demanding humans to understand, care for, and avoid actions that disrupt this balance.

From a tafsir perspective, hydrological verses not only describe natural processes but also contain moral and environmental ethical guidance for humans. Dr. Quraish

Shihab explains that the Qur'an's discussion of rain encourages humans to reflect on cosmic order and derive lessons about their responsibility in preserving the Earth (Shihab, 2005). Contemporary academic studies also highlight that these verses emphasize ecological balance and place humans as stewards (*khalīfah*) responsible for maintaining environmental sustainability (Huda, 2020). Therefore, the relevance of hydrological verses extends beyond their correspondence with modern scientific findings; it also contributes to fostering ecological awareness, water conservation ethics, and a religious perspective that encourages sustainable environmental management.

## CONCLUSION

Based on the discussion of hydrological aspects in the Qur'an through the study of QS. Ar-Rūm:48 and QS. An-Nūr:43, it can be concluded that the Qur'an provides a clear, systematic, and scientifically consistent depiction of the process of rainfall, in line with modern hydrology. Both verses describe the atmospheric stages, including the movement of wind, the formation and aggregation of clouds, and the emergence of raindrops from the gaps between clouds. QS. Ar-Rūm:48 emphasizes the role of wind in driving clouds and forming precipitation, whereas QS. An-Nūr:43 provides more detailed explanations of cloud structure, the piling of clouds like mountains, phenomena such as hail, and lightning. This demonstrates that the Qur'an possesses both internal coherence and scientific alignment with the principles of modern meteorology and hydrology.

Beyond the scientific aspect, these verses also convey theological messages, affirming that rain is a manifestation of Allah's mercy, power, and will. The rainfall process is not merely a physical phenomenon but also a life-giving instrument that brings fertility, blessings, and evidence of cosmic order. The Qur'an emphasizes that the distribution of rain ultimately lies within Allah's control, even though the process can be explained scientifically. This understanding highlights that knowledge and revelation are not opposing entities but complementary perspectives.

Rainfall provides numerous benefits for life, including sustaining living beings, fertilizing the soil, supporting agriculture, supplying clean water, generating energy, and contributing to ecological functions. Through these benefits, the Qur'an invites humans to be grateful for the gift of water and to manage it responsibly. The relevance of hydrological verses in the Qur'an becomes even more apparent when linked to contemporary environmental challenges, such as water scarcity, floods, droughts, and ecosystem degradation caused by human activities. Thus, understanding the Qur'anic verses on rainfall not only enriches scientific knowledge but also strengthens moral and ecological awareness, urging humans to preserve the environment as a trust from Allah.

## BIBLIOGRAPHY

- Al-Zuhayli, W. (1998). *Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj. Damsyiq: Dar al-Fikr.*
- Arifin, S. (2019). *Hydrology and Watershed Management*, 2nd ed. *Jakarta: Rajawali Pers.*
- Az-Zuhaili, W. (n.d.). *Tafsir al-Munir fi al-'Aqidah wa al-Syarī'ah wa al-Manhaj. Damascus: Dār Al-Fikr, 18, 64–66.*
- Habibullah, M. I. (2020). AIR HUJAN DALAM PERSPEKTIF AL-QUR'AN (STUDI KOMPARATIF TAFSIR IBNU KATSIR DAN TAFSIR M QURAIISH SHIHAB). *At-Tibyan, 3(2), 146–162.*

- Hidayati, A. (2025). Siklus Hidrologi dalam Tafsir Ilmi: Telaah QS. An-Nur (24): 43 dan QS. Ar-Rum (30): 48 dalam Tafsir Ilmi Kemenag RI-LIPI. *Al-Misykah: Jurnal Studi Al-Qur'an Dan Tafsir*, 6(1), 323–341.
- Huda, N. (2020). Analysis of the Hydrological Cycle in the Perspective of the Qur'an. *Jurnal Al-Bayan: Study of the Qur'an and Tafsir*, 14(1), 44–45.
- Maulida, H. (2024). *Kajian Kitab Tafsir Mafāṭih Al-Ghaib Karya Fakhruddin al-Razi*. 2(2), 121–140.
- MU'JIZAT. (n.d.). PROSES TURUNNYA HUJAN DALAM AL-QUR'AN (Suatu Analisis Tafsir Tahlili terhadap QS. al-Rum/30: 48). *Faculty of Ushuluddin, Philosophy and Politics, UIN Alauddin Makassar*, 2018.
- Qurtubi, A. (2006). *Al-Jāmi 'li-Aḥkām al-Qur'ān* (Vol. 1–20). *Beirut: Dār Al-Kutub Al-'Ilmiyyah*.
- Sa'adah, N., Mahfuzh, T. W., & Wahyudi, I. (2025). Daur Air Perspektif Eko-Teologis: Kajian Komparatif Tafsir al-Rāzī dan Quraish Shihab atas QS. An-Nur [24]: 43. *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir*, 9(2), 186–210.
- Sains, S. H. dalam P. A. Q. dan. (n.d.). *Siklus Hujan dalam Perspektif Al Qur'an dan Sains*. 2025.
- Salsabila, A., & Nugraheni, I. L. (2020). *Pengantar Hidrologi*. Aura Lampung.
- Shihab, M. Q. (2005). Tafsīr al-Mishbah: Messages, Impressions, and the Coherence of the Qur'an. *Jakarta: Lentera Hati*, 5, 421.
- Silmida, S. (2022). *Awan dalam perspektif Al-Qur'an dan sains modern (Kajian Terhadap Tafsir Al-Jawahir Karya Tantawi Jauhari)*. UIN Mataram.
- Soewarno, S. (1991). Hidrologi Pengukuran dan Pengolahan Data Aliran Sungai (Hidrometri). *Nova, Bandung, Hal. Xx*, 825.
- Yang, A., Pengasih, M., Penyayang, M., & Disempurnakan, E. (n.d.). *AL-QUR 'AN DAN TAFSIRNYA Jakarta : Departemen Agama RI*.