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(سورة الأعراف، الآية: ٥٧)

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Abstract

This study handles the Wind (Riyah) in the pre-Islam (Jahyly) poetry, it contains four chapters.

Chapter I: deals with the meaning of wind (Riyah) and as it comes in the Koran. The study shows that the wind is the air that extends between the earth and the sky. It is always a feminine and never a masculine.

Philosophers said that the wind comes from dry vapour while the rain comes from the wet vapour and that the wind is behind the accumulation of this vapour into clouds.

In koran whenever the wind comes as singular it means torture while if it is plural it means bliss and mercy.

Chapter 11: treats the wind's; blowing source, sounds and sorts. Linguists and astronomers have different opinions about that. But more truly, is: Saba blowing source in every country is the east, while al Daboor blows from the west. And Ashamal and al Janoub in every country are the two polars. The North is the upper polar and the South is the lower polar.

The wind that blows from between two blowing sources is called Nakba. In Arab peninsula they call the wind of the south Yamanya as it blows from Yemen. They also call the wind of the north Shamyā. This is exclusive to Arab peninsula.

There are many sorts of wind: the warm and the cold wind. Also, there is the quick that stirs dust and the mild wind. Also, there us the wind that intermingles (Lagyha) clouds and trees, and the wind that does neither is called (hayla).

All these sorts of wind are mentioned in pre-Islam poetry.

Chapter III: handles the effects of the wind on man, animal and rain. Daboor and al Janoub wind are not good for man, though it is wet and useful to plant. It causes relaxation and laziness, it also weakens vision and hearing out of Arab peninsula where it is preferred.

The wind also affects the wind ox and cow that take shelter under trees whenever a cold wind blows. The hot wind affects camels crossing the desert.

In pre-Islam poetry rain is associated with the south. Some of them due to al Saba and never to al Daboor or al Nakba.

Chapter IV: discusses the wind and the motives of the pre-Islam poem. The poetry of Atlal (remains) is connected with the wind as it moves the earth and the sand and leaves traces like that of script and tattooing (washam).

As Saba is a mild fine wind it is connected with love, it is called the wind of lovers. While Ashamal is associated with generosity since it is cold and causes hunger.

In epic poetry or poetry of war, shields are likened to a river struck by wind. The swiftness of a horse or a cavalry is like a quick wind. While Ashamal and al Daboor are associated with pasquinade (hija) poetry.

All the chapters contain illustrative lines from pre-Islam poetry. The study comes out with good scientific findings.

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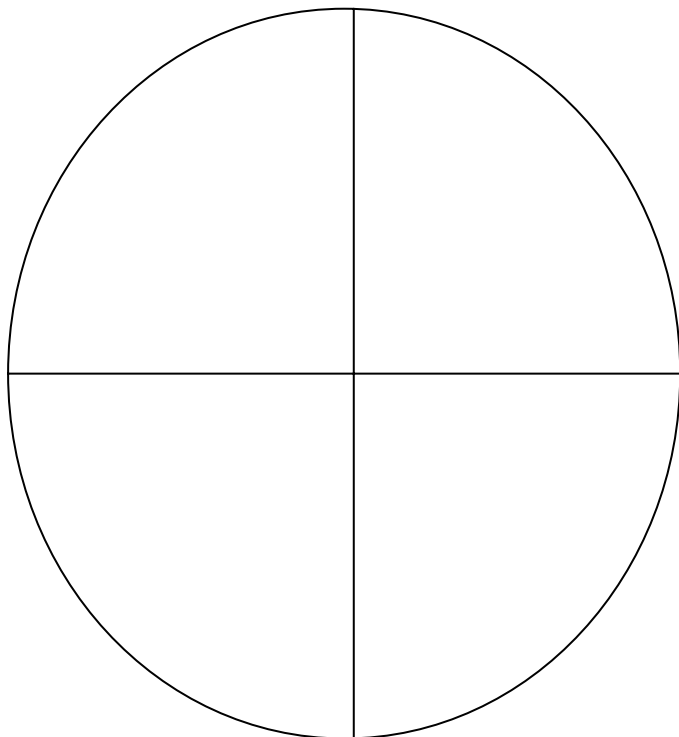
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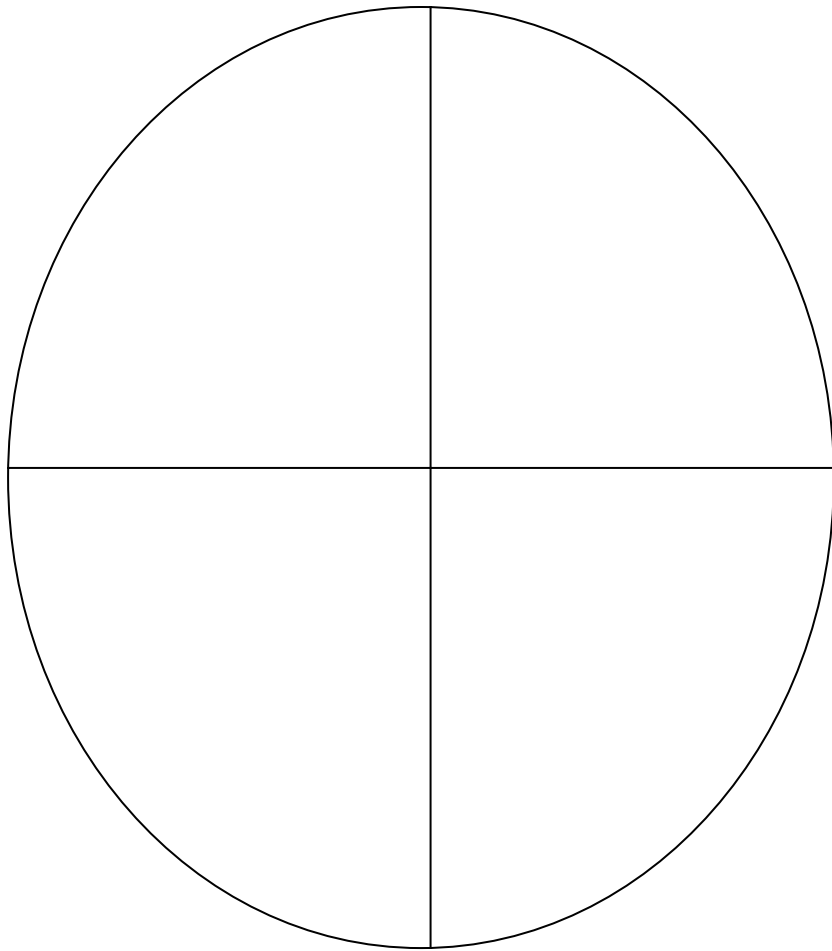
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All the chapters contain illustrative lines from pre-Islam poetry. The study comes out with good scientific findings.

