

## Verses of the Winds of Mercy and the Winds of Torment in the Quranic Text

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### Research problem

Explaining the meaning of the verses in the matter of wind and winds in the Holy Qur'an in terms of depicting what each of the believers and unbelievers encounter from their impact on this world, and then the bliss of Paradise and the torment of the Hereafter

### Research importance

Summed up the importance of research to show the idea of depicting the effect of shedding the wind on violators of the order of Allah, and how to harness the winds of the livelihood for those who follow the path of truth and what is happening in it from the impact of the Day of Judgment and fortune of both believers team and unbelievers..jra wind blowing wind which things changes to many of the people so it was the role of Alp the urge in the collection of texts by meaning and directing the desired direction

### Research objective (research summary )

The importance of the research is summarized in showing the effect of the wind on those who violate the law of God Almighty.And how to show the impact of harnessing the wind for sustenance ye to the laws of God and then show what each team joins it in today's promises and these texts collectively absent from many of the non - people with a competence

### The net of this study included two topics

**The first section** was showing the Qur'an texts that show the winds of mercy that God Almighty sends to the believers, as it helps them in agriculture with all its stages of watering, carrying pollen, scattering dry leaves, and then transporting the crop on marine transport routes by the blowing of the winds that are carried by ships.

**The second section** was showing the wind sent by God to the sinners of the unbelievers and how

to include them and increase the speed and the higher the speed of increased destruction and show the words of the Holy Prophet Muhammad that the previous nations violating all the messengers had destroyed the wind was the Prophet Muhammad peace be upon him when gusts of high wind bow Al Z His knees, praying to God Almighty to keep away from him and the Muslims the evil of the blowing wind that is torment.

After this interesting tour of the verses of verses of wind and wind in the Quranic text we see the following results

1. The wind is a soldier of God Almighty's forces Which He Casts upon anyone who wills his creation, he will torture them with it and He will have mercy on them.
2. the fear of the honored prophet Muhammad may God bless him and grant him peace was from the wind blowing
3. in fear for his nation because he had raised the inspiration of Almighty that all previous nations were destroyed by the wind
4. The transmission of wind and wind has goals For the Almighty and can be summarized as follows:
  - A. At times he will have mercy
  - B. Sometimes it will be torture as it was on the - People of Noah peace be upon him.
  - C. And sometimes the winds are combined to Save water Dr. A Separate time is invalid for it and sometimes it is denoted by the e crops and trees that complement it which is the insoluble
  - D. At times it may be as deadly or deadly as in autumn and sometimes it is medical.
  - E. Either deadly time with extreme heat and Cold.

### Primer d

**He mentioned wind and winds in general**

## The Almighty said in Surat Al-Ahqaf

(When they saw it as a sign of the future of their religions, they said: This is a rainy event for us, but rather what you hastened with) (1) The Mother of the Believers, Mrs. Aisha, said, may God be pleased with her, that the Prophet Muhammad, may God bless him and grant him peace, would have changed his face if he heard the sound of the wind or saw The clouds ... for fear of torture, said Muhammad bin Al-Hussein, a sheikh told us, he called us, told us Al-Furat bin Khalid, Abd al-Hamid bin Jaafar bin Omar bin al-Hakam told us, on the authority of Alaa bin Rashid, on the authority of Abu Ali, on the authority of God. Ikrimah on the authority of Ibn Abbas, may God be pleased with them, that the Prophet, may God's prayers and peace be upon him, kneels upon his knees when the wind blew and says: O God, make it mercy, and do not make it a torment, O God, make it a wind and do not make it a wind. God Almighty said: And we sent the winds with shame, and the wind sends good tidings, then we sent a loud wind on them, and we sent a sterile wind on them. \* Abu Bakr Ahmad bin Al-Hassan Al-Qadi said. Abu Zakaria bin Abi Ishaq told us: Abu al-Abbas al-Asim told us, Rabih bin Suleiman told us, al-Shafi'i told us, tell us who is not the accused. Al-Alaa bin Rashid told us on the authority of Ikrimah on the authority of Ibn Abbas. Never, except that the Prophet may God bless him and grant him peace, fell on his knees and said: Oh God, have mercy on her and do not make her torture, O God, make her a wind and not make her a wind. Ibn Abbas said: We sent a strong wind to them in the Book of God, so we sent a sterile wind on them, so we said: We sent the wind to the signs of the wind of impurity. Abu Bakr, Abu Zakaria and Abu Saeed told us: Abu al-Abbas told us. He said: Spring told us. He said: Al-Shafi'i told us. He said: Tell us who you are not accused of. He said: Al-Alaa bin Rashid told us on the authority of Ikrimah on the authority of Ibn Abbas. He said: No wind blew except the Prophet knelt. May God bless him and grant him peace on his knees, and he said: Oh God, make it a mercy and do not make it a torment, O God, make it a wind and do not make it a wind. Ibn Abbas said: We sent a strong wind to them in the Book of God, then we sent a barren wind on them, so we said: (We sent the wind as a disgrace), (And

we sent the wind with good tidings). Righteousness: And we sent the winds to preach, and among His signs the wind sends good tidings. (2) Tell us who is not accused. Al-Alaa bin Rashid told us on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them, who said: No wind blew except the body of the Prophet, may God bless him and grant him peace. He got to his knees and said: O God, make it a mercy, and do not make it a torment, O God, make it winds and do not make it a wind. Ibn Abbas (3) told him better than this. Muadh ibn al-Muthanna told us from al-Muthanna on the authority of Khalid on the authority of al-Husayn AH, and Umar ibn Hafs al-Sadousi told us: on the authority of Asim bin Ali on the authority of Abu Ali al-Rahbi, which is al-Husayn bin Qais on the authority of Ikrimah, on the authority of Ibn Abbas, he said: He prayed God be upon him, and when a wind blew, he found it in his face, so he knelt on his knees, extended his hands, and said: Oh God, I ask you the wind and the best of what I have sent. And I will bathe in you from its evil and the evil of what I send, O God, make it a mercy and do not make it a torment, O God, make it a wind of wind and do not make it (4)

### Chapter One: Concerning Winds of Mercy

Before delving into the midst of this chapter, it must be recalled that the wind in the word denial without description has a relationship with mercy, and if someone is added to it, it describes it as mercy or torment.

Strong winds ..... related to suffering described as (sorrows) (5)

Wind leads to prosperity..... Compassion is linked to its characteristics (prosperity) (6)

The first requirement: refers to the parable of watering with mercy in the previous nations:

With regard to the supplication of Si Dana Suleiman, peace is upon him, according to Ray H:

#### Prosperity. And it is the soft wind

The Almighty said in Surat, may God bless him and grant him peace:

(So we mocked the wind that comforted him wherever he is afflicted) (7)

Linguistic connotation: prosperity

Prosperity: comfort in life; And from the hadith:

Not all people are comfortable with it

That is, expanding his livelihood. And what he said in the hadith:

Relax

This is expansion and expansion. And in the hadith

Al-Zubair and Asmaa during Hajj: He said to her: Relax on me.

Prosperity is repeatedly mentioned in the hadith. Wind Calming: Soft. Al-Layth: Relax from the fierce winds that do not shake anything. El Gohary: Prosperity with a soft wind. And in the precious revelation: You succeed in his affairs wherever you go He is where he intended, and Al-Akhfash said: We succeeded. And relax in it: relax after tightness; The parasite Ghanawi said: He got wet, and relaxed in the sermons after what ... He is sorry, and if we did not follow him, he would not have refused. He wants his condition. And it was said: The matter is relaxed if it is given after hardship and hardship. His sermon softened, that is, his speech made him relaxed, gentle, and a wide swimmer (8)

### General meaning

And he narrated in al-Rusaa that two people of the language intended to ask him about this word. . So they said: This is our request, so they went back, and it was said: God bless you with good, and the demons have mercy on the wind, and all build the place of demons, and others sympathize with each of them in judgment. The allowance, which is the replacement of all from all: they used to build for him what he wanted from buildings, dive for him and extract pearls, and he was the first to extract pearls from the sea, and he used to tie demons to them. In chains to discipline and stop corruption. The stroma: They were gathering their hands by their necks. Mughals versus the yen in mosques.

The constraint is the constraint and it is called the bid because it is related to the constraint. And on him, Ali, may God be pleased with him, said: Al-Saleh was arrested with you, and whoever was harsh with you would let you go. And it includes the saying: The hand of the divorced woman and her son's neck. Habib said: And the bondage of giving, and it was said after him: I found charity in obedience, so sins were separated, so they said: They tied him up, tied him up, and described him in a quadruple, and stuffing, and this is what the king gave you. And our money and our generosity is without expense, that is, gamma is hardly calculated, because God's sincerity is a gift. A: Give him what you want or assign you a delegate to spend on. And in Ibn Masoud's reading: This is why our donation or carrying it is correct without accountability, or that this offense is our grace, because I believe in whom the demons want, and I seize those who want to be restricted without being counted. . This means that there is no account on your behalf. (9)

### Third: What is learned from the term prosperity?

1. The wind is a soldier of God Almighty who makes fun of it as he pleases
2. Attiy God 's prophet Solomon donations unless given one of the worlds so that harness the wind where he becomes his order and how he wants to go
3. In spite of all the blessings and gifts of the Prophet Solomon from God Almighty, he was not arrogant, but was a just one.

### The second requirement: mention of wind in the obligations of livelihood

As for the winds of mercy from the obligations of the names of God the Most High (Razak)

Among the duties of the Most Beautiful Names of God, and among the duties of perfection with God Almighty, is the name of Razzaq, who supports his servants with his will and will, glory, be to Him. .

The first issue: germination requirements (seeds)

1- Lakia wind: It is a gentle, low-speed wind that carries pollen grains to pollinate plants so that the flowers do not fall.

### **The Almighty said in Surat Al-Hijr**

(And we sent a burning wind, and we brought water from the sky, so drink you and what you have in two tanks) (10)

Here I describe the wind with mercy

#### **First: the linguistic meaning**

LQH: (Pollination) Camel stallion and wind like a cloud. And wind (gypsum). And do not say: the pollinator. A- Anecdotes. Al-Aqeel: The origin (not pollinated), but not the pollinator, rather it is in itself (to lick), as if the (fertilized) wind is fine if the clouds are created where they arrived in goodness for him. And the palm tree is its best. It is said: (pollinate) palms and (fertilize them). And (pollinators) stallions. And she is also the female who has babies in her stomach. And (males) are not inside a camel of a single fetus from their word (fertilized) like flesh from flesh from flesh. (11)

#### **Second: the general meaning**

The Almighty said: And we sent the wind to the nakedness, so know that this is the fifth type of evidence for Tawheed, and there are things in it:

#### **The first issue: describing the winds as being wavy. Sayings**

I said: Ibn Abbas: He said that the wind hindered him to the trees and clouds. This is the saying of Al-Hassan and Qatada Lahahak. The origin of this saying is: The camel pollinates and the stallion inseminate it if you throw the water in which it was carried. Therefore, the winds also flow the stream of the stallion to go. Clouds carry water and wave into the cloud, and then pressure generator as pollen is born. This is the interpretation of the al-Qura'a as-Sahab, and the interpretation of the al-Qahwa tree, what they mentioned. If it was asked: How did Laqa when she was a woman? The answer: What did Abu Ubaidah go to?

#### **Your milk increases, and it desperately needs to be fed. It is a razor mousse.**

And the ruling on what is required of the mutawhath is that Ibn Anbari said: The Arabs said, I would like to grow less than a makkal. And in the answer, Al-Zajjaj said: It may be said that only someone else disobeys him. ... A purely linguistic opinion

#### **The third aspect: in the answer is the wind in itself, and it defines it in two ways**

The first method: that the wind holds the zippers, and the evidence for God Almighty is by saying: He who sends the winds heralds his mercy even if he empties thick clouds [usually: 57] any cavity for this meaning the wind will be an egg in the zygote. Meaning it holds clouds and water. The second way, the cup said: It may be said to the wind to graft it if it comes well, as it was told to it, it is useless if it does not come well.

#### **The second issue**

the wind moves with the air, and the air movement after it was not moving, so he must think, and this reason is not like air or anything from the supplies themselves, only the movement of air - time as long as the same shops, leaving only to say: They move By moving the chosen representative, and circumstances that remind the philosophers of the cause of the movement of air when the wind occurs, and perhaps it was recited in this book repeatedly and we nullified it and we showed that it could not be any of it. The reason for the occurrence of the winds, the engine of which remained is God Almighty. And what he said: So we brought down the water from the sky, and we made it into you, and he has two tanks in which there is a researcher: The first: That the rain water comes from the sky or from the water from the clouds? And the ability to be said to descend from the clouds How did God call the clouds the word of heaven? Second: It is not the reason for the rain mentioned by the philosophers, but the reason that the chosen representative will bring him down from the clouds to the earth for the purpose of giving charity to the servants, as it is said here: Vosgnakamouh Al-Azhari said: The Arabs are from everything that was in the



stomachs of cattle, so he says it is Paradise or the river is being dropped from what He made him drink it for him, and I made him drink it for him, so if the water was for him, they told him. They must give it to me, but they did not say to water it. Which confirms that the readers disagree in their saying: We drew you from what is in its pot [An-Nahl: 66]. Abu Ali said: His leg until it collapsed, irrigated his relief, which made him drink it by saying: That is, Vosgainakmh made him / watering, perhaps you said it in a watering watering, as Lapid said describing the clouds:

I say, and its point is far from me ... The Seine descends from small mountains

My people watered Najd and Najd ... N Mstiwi, and the tribes of Hilal

He said: I quench my people, and they do not want to satisfy their thirst. As for watersheds, they are not referred to as irrigated water. Rather, it is said about the words of the Merciful:

And watering it until it is almost what I build ... his stones and toys speak to me.

The meaning of his watering. (12)

### **Third: the meaning you learned**

1- God Almighty has mercy on His servants and spreads goodness on them without asking them to send the winds around the universe to pollinate plants and carry clouds with them to water the plants after pollinating them.

### **The second issue: germination requirements (seasonal plant hardiness)**

2- The warty wind ... is derived from...

After the seasonal plant growth is complete, it becomes stiff and flaky in the air, which is slightly faster than the wind

The Almighty said in Surat Al-Kahf:

(So it became swept by the winds, and God is able to do all things) (13)

And in Surat Al-Dhariyat:

(And the offspring will grow) (14)

### **First: the linguistic meaning**

Summit: the wind. The winds disperse dirt, and disperse it further and the scattering of peaks and basins, that is, topple them. And from it they said: People sprinkle wheat. And the offspring T. Welch Joel, if born, is like love, love for sowing. And he stabbed him, and threw him from the back of his wheel, that is, he threw him. , Like I turned around. You guided me from the tree, that is, I took cover with it and cried in its warmth. So-and-so has sought me, that is, I resorted to him and became in his cloak. The pelletizing stack is known. Pitchfork: Edged wood with which food is scattered and piles of straw filtered through. I poured metal dust from him, if you asked him for gold. And corn: one of the well-known grains and its origin is either a feathery or a seed, and it is a wad. Abu Zaid said: Sheep cut a seed, and she cut its wool and left some of it on its back to identify it, especially in sheep and camels. He said: And so-and-so is despised, that is, he praises him and raises his stature. (15th)

### **Second: the general meaning**

Whenever the ideals of their own world, which confused them, were the cause of their misery, while they thought that they were happy, they struck the general minimum for all people in their non-survival and the speed of the demise of the house, and that grows through them the most despicable of them God Almighty said: {And strike them} any of these unbelievers Amotrin of display perishes proud of the abundance of wealth, children, and pride of alienation (like worldly life), that is, you - in which they speak - indicate that it is against the other, in its diversity and freshness, the intertwining of souls with its joy, its seizure of the passions with its prosperity, and its deception of the desires of its adornment, and then its decoration. Decay and the speed of its disappearance, I rejoice in what they were in, and wish what they were in again and again, over the course of days and the dawn of months, and the succession of years and the succession of ages, so she called herself to warn her and alienate her from her to the sane, the smart sack, and the desire for the rest that is always happy, and his blessings

and grace remain, And that. And the proverb (like water we sent down) with our greatness and strength after the earth dried up, dried up and disappeared, and he uprooted it as you saw it and died, so he said: (From heaven). A warning of the eloquent ability to hold it at the height and lower it at the time of need in a useful way (then it mixed) that is chased and caused its decline that it mixed (with the earth plant) that is, the dirt that was a plant that was washed for a long time in its stomach, so it met with water, twisted and dense, He finished it with fermentation and processing, which we can do only until we get it out of the ground, the green color vibrates in different colors and quantities, then we dried it (and it became brittle) that is, dry and broken it disintegrates (dispersed) that is it turns and separates and goes with it (the wind) until it becomes. From a small thing, as if by the power of God Almighty, (God Almighty) was not the one who is qualified in the attributes of perfection (over everything), such as that and others, to create, annihilate and restore {the Almighty \*} forever and ever, so do not think that what you see of his ability is an accident. (16)

### Third: the learned meaning

1- That God Almighty displays scenes of wind blowing is an indication of the Creator's ability to provide sustenance and the quality of creation, because the blowing of the wind ends the germination cycle and the beginning of another coming series. Season.

The third issue: requirements for germination (from the methods of irrigation by rain sprinkler)

A- The favorable winds..... That give good news

. {He is the one who sent the winds of mankind into the hands of His mercy} (17)

### First: the linguistic meaning

#### Bishr

And human beings: divorce, and announce to him this matter, including annexation, human beings, evils, and a person [human], and through them and human sermons. All of them are from Al-Lihyani. And he preached the good news of the

people and the good news of the people. And it is said: They preached it to Vickers and preached and preached and preached: Farah. And in the precious revelation: Seek the good news of your sale with which you sold

;And it also includes: the people of Paradise.

.And infidels will dazzle him. Musaed bin Ja'ah said:

By her building, she will love her, she will dazzle her with her love .. While every intention is Maram, the son of her master said: A person may ask them to tell them about the coming of her son. God Almighty said: Oh human beings, this is a boy. Your word is my stick. And it was said in Deuteronomy: Oh my drink. Absolute goodwill is only good, but evil if it is convincing, as he says. \* His gospel is exalted. Ibn Sayyidah said: Preaching good and evil is like saying it, so it preaches a painful punishment to them \*. And this may be based on what they say: "I salute you, strike you, and blame you with the sword, and the name is human." And he says: They are the life of man in this world and the hereafter; and there are three sayings: One of them is that their preaching in this world is what they preach of the garment. God Almighty said: He preaches to the believers \*. And Burham is in the next paradise, and it was said that their innocence in this world has a good vision, which the believer sees in his dreams or he sees it, and it was said that their innocence in this world is meant that men do not expel their spirit from his body until he sees that. The place of paradise God Almighty said: For those who say our Lord God and righteousness descend upon them angels do not fear nor grieve and rejoice in the paradise that was promised. The essence: The human being was revealed to him with human beings by annexation, human beings, and the evangelization of mankind, as well as good news and good news in three languages. And it is said: He preaches the good news to the child, that is, the secret. She says: Good news for a thousand parcels. I preached this, in a fracture, good news whatever I preached. Attiyah bin Zaid al-Jahili said, and Ibn Berri said: Abd al-Qais bin Khaf al-Barjami: And if you see Al-Bahsheen ...Help them and preach what they preached ... and if they go down with you, go down.And it was

narrated from him: And be easy as you please. And it came to me that I preached, so I was pleased with it. He gave me such and such good news, that is, for me. This is the kindness of human beings, by refraction, that is, to be clear. The good news: what has been preached? And the good news: Good people command and good news is good news. People used to preach to one another, meaning that one of them preached to one another. And the gospel also: what gives the evangelist. And in the hadith of Tawbah al-Ka`b: I gave him my dress with glad tidings. Inclusion preaching: What is given to a person as a worker's deed, and breaking it: the name because it shows a person's divorce. Al-Bashir: A missionary who promises people good or bad. And they share in this matter, that is, good news of one of them for the other. And humans: winds that blow in the clouds and herald. And in the precious revelation: It is his revelation that the wind preaches. And in it: a wind sends people. Humans, human beings, humans and humans are the gathering of evidence, human beings are exempt from it, human beings are in the sense of good, and human beings are the source of man. God Almighty said: that God gives you good tidings. And read: I bring you. Al-Fara'a said: It is as if the one who emphasized good deeds and softened the face of joy and pleasure, and this is good. He said: Some of them said with good news: Perhaps it is Hijri. Sufyan bin Aynah used to remember to preach and preach in a language narrated by Al-Kasai. And it was said: He blessed me with the face. Al-Zajaj said: Meaning: It brings you good news and happiness. Preach the man to betrayal if you please him. A missionary when he is happy. He said: Meaning that he is exhorting you and exhorting you. He said: The origin of all this is that human skin is swollen with pleasure. And from this they say: He meets me with a person with a flat face. (18)

### Second: the general meaning

(He) that is, no other person {sends} any {wind} journey. This is in the prayer of the worshipers, and its types are five: the south, the north, the saba, the wasp, and the catastrophe, which are all winds that deviated and fell between two winds. And in the recitation of the people of Hijaz and Basra, any broad collection. The Resurrection is from the publication, which is the spread of what

is folded and separated on each side and not to the same wind, otherwise it will continue from it and not by the power of an orbit or a star because their ratio to the air is one {in my hands, meaning before (his mercy)}, meaning the rain. Meaning of left and right hand - with luxury:

- A. Sometimes it is mercy
- B. And sometimes it is torture as it was for the people of Noah, peace be upon him, even if the mercy in him was greater, and it is the same oath.
- C. And sometimes the wind collects it to provide water.
- D. Sometimes it separates and nullifies it, and sometimes it consists of crops and trees that complement it, which is Luke.
- E. ( And sometimes it breaks out from it or destroys it as in the fall,

And the. And sometimes it is medical. A deadly time, either with extreme heat or cold; Then he changed the transmission by saying (even if I took the clouds) that is, I carried it, then moved it because it was afraid of it (heavy), that is, with water; And since it denotes the greatness of monotheism and fulfills its description, the single word indicates its greatness which was collectively clapped as one piece, so that a part of it would not be separated from its evil, as if it were dispersed to destabilize. His command and he said: {He mentioned him from the country} that is to him and his {dead} that is, no plant {so we sent} that is, with what we have of the greatness {with it}, meaning the country, or because of those clouds {water} that is, this type, and he pointed to the greatness of germination by noon, He said: {So we went out} that is, with water {from all the fruits}. This is the real thing on trees. A metaphor for the plant and its grains. Whereas this - while invoking the necessary blessing to unify it with the da'wah - is a second proof of the ability to resurrect, God Almighty said: {Likewise} that is, what we took in this way. He planted from the ground after (we bring out the dead) what is from the earth. After they became dirty (you may remember \*) that is, we said this so that you would be like those who hope to remember this verse, the close note, and the entrance, even in the simplest aspects of remembrance. It is referred to, because he was

able to restore the plant by collecting water for it from the depths of the earth after it was absent in the ground and became dust, and he revived the tree after it had no soul. By depositing the fruit that is her soul, he is able to bring back ghosts and ... the spirits invite him as they were the first time, because there is no difference between the two directors (1 9)

### **Third: the meaning learned**

1. The saying says: (Between the hands of mercy)..... That is, a man between two fingers of the finger of the Most Merciful (i.e. two attributes) may become a believer in the evening, an unbeliever comes, and an evening has become an unbeliever, a believer comes. Therefore, God Almighty trusts in me and does not always depend on himself in the blink of an eye.
2. God Almighty says: (human beings)..... That is, a person must be certain that God Almighty does not bring anything but good. he will
3. His saying, "It is the one who gives rise to the winds of man..." means a soft fragrance that spreads and is a pleasant smell, and it was said: It is dispersed on each side in the sense that his mercy is dispersed. In my hands before the rains, even if it was less: this wind carried a heavy cloud with water inside it, the clouds lead us to a dead country to a place where there is no plant so we took it down this country the water we brought out with this water from all the fruits we bring out the dead also who We salute the dead like this revival that we described in the dead country. Perhaps you will remember by what we have explained to you. He will learn how to deduce the oneness of God and his ability to resurrect.

### **Fourth issue: germination requirements (clouds carrying winds)**

The venerable pregnant..

It is the clouds that decorate the dense clouds, meaning that it is not a storm

Owners venerate offspring 2

### **First: the linguistic meaning: Jalal**

#### **Second: the general meaning**

(The tanker) meaning: the clouds carry water. It was said: The wind carries, and the one who carries clouds. The Almighty said: {Humility} means: a burden on the carriers as it is. So-and-so is said to hold a great deal of fairness. The tankers meet the clouds, as they carry rain. And read: open the waw to name the source cell. Or for the rhythm of loading the site (20)

#### **Fifth Edition: Transmitters and Publishers that carry rain**

1- The Almighty said in Surat Al-Mursalat

(The apostles are accustomed (1), storms blow (2), and leaflets are published (3), so the difference is a difference) (21)

#### **Interpretation of verses from Surat Al-Mursalat**

{And the messengers are customs}: On the authority of Ibn Mas`ud, it is the wind if it blows slowly slowly, and it is said that they are the angels and messengers by custom, and it seems that they are winds, as Ibn Anas said. And the angels were said on the authority of Abu Saleh that it is rain, and it is. It was said that it is the wind that spreads clouds over the sky, God Almighty willing. {So, the differences make a difference. Misconduct was mentioned. An excuse or a vow}: Ibn Masoud, Ibn Abbas, stole and others, that is, the angels, said, and there is no dispute about that, because God commanded the messengers to differentiate between truth and falsehood, guidance, and change. It is permissible and forbidden, and giving the messengers a livelihood excuses for creation, and warning them of God's punishment if they violate His command. {You promise to fall}: This is what these sections divide, that is, what you promised from the Hour of Resurrection, the blowing of images, the resurrection of the bodies, and the gathering of the first and the other in one level. And rewarding every worker for his work, whether it is good, good, bad or bad, and all of this is definitely the truth of any being.



### **The third requirement: What is needed for marketing of germination products (transport methods)**

#### **The good wind...**

It is the wind that travels ships without disturbing the sea, and it is called Thebes The Almighty said: {He is the one who guides you on land and sea, even while you are in the ark, and a good wind passes by it and rejoices} [22]

#### **First: the internationalized linguist**

Wind: Wind: Yaw, Wow, J is made to break what comes before it, Smallness: Scent, and Structure: Wind and Spirits. She says: I smelled a good smell from it, meaning: I found it. And the smell: a good wind that you find in the breeze. She says: This watercress smells good. Rest: A plant that green after its leaves and branches dry. And a windy day with a good wind and a day of rest with a strong wind, based on your saying: pure ram, meaning the abundance of wool, they said that on a soul and wool, and when they lowered the opening before it became a thousand, as they said: Say and money. And it was said: They wanted the sword and the wind, so they put al-Hamzah on lowering it (22)

#### **Second: the general meaning**

(Not) someone else {meaning your Assir} That is, every time you make a wonderful walk, you cannot untie it {on land and sea}, which causes you reasons that you had to walk you two and lead you on them and guide you among others. And by the seashore, by the seashore and below it, and by the sea by drowning and the like. And since the damage was with the conditions of the sea, it became clear even though walking in it is one of the greatest verses and clearest evidence, which indicates his reluctance to mention the earth, so he said: (And if you were) that is, a world from which you have no rest (in astronomy) i.e. ships, it is One and the whole; And he moved away from them after Iqbal, and said: {Wagren} meaning astronomy; And when he mentioned their running while they were in it, he mentioned its cause, and he said: "A good wind." Then he explained to them that they do not know the consequences by

saying: "And they were happy with it." He, with that wind and the ship passing through it {a gale wind came} and their ships disturbed and misfortune {and the waves came} which is what every person with a vision or description knows {from everywhere} He is used to coming out of it, and their hearts tremble (and they thought that). And since he was a fearful destruction, and not being a supporter, he built for the effect what is metaphorical for him, because if the enemy besieged his enemy, he knew of death and said: (He surrounded them. (Whereas the aforementioned of their strange condition that binds hearts and weakens their strengths - which necessitated asking him what they will be upon at that time, the article came on the basis of this question, predicts that they will abandon their stubbornness and stubbornness. Sincerity indicates their displeasure at his height and the dissolution of their determination to watch his strikes, and a phrase to Ramani: connection with the allegation of answers, as if it was said: When they thought they were surrounded (pray to God). That is, he who has the qualities of perfection with his desire for salvation and worship him sincerely (savior) i.e. for every polytheism (has a religion \*) i.e. monotheism and faith in the inner and the inside. The verse included what he needed from intuition from dread in distress to the grantor of safety and grace in uncovering that calamity. Then the Almighty followed him by narrating the story of their condition in their promise to be thankful for salvation, and then they lied about that by claiming that they are the purest of people who are the tails of lies, and the most receptive to him and the people. Away from Kafr al-Ihsan. To what they were in before the state of disbelief: {If you give us} that is, O king, who has no authority over any other person {from this}, meaning blame {to be} that is, the universe from which we do not depart from {for the thankful \*} that is, thank you for some time Long on you blessed it. (23)

#### **Second :The second topic :Concerning the winds of torment**

I also mentioned in the introduction that the Messenger Muhammad, may God bless him and grant him peace, was seeking the wind because he destroyed all the nations that had opposed the prophets who preceded the purified message, the

wind destroyed it, and as we are. He said: The supplication of the Prophet, May God bless him and grant him peace, on the type of wind, saying: O God, make it a wind and do not make it a wind, as the Prophet Muhammad, May God bless him and grant him peace, said. To him, and give him peace, seek refuge with whoever was (the wind) and not (the wind)

The first requirement: In the matter of mentioning the torment of the previous nations of the message of the Mukhtar, may God bless him and grant him peace.

... 1Viewer...

The wind that brings torment that comes suddenly

(.And when they saw the future of the exhibitors and their valleys, they said: This is our airport, they objected, and from what caused them the wind of the guardian is a painful torment} Ahqaf [24]

The Almighty said: (When they saw it) that is, the torment of the clouds over the sky (the future of their valleys), they said: This is a rainy day, that is, it rains on us. Rather, it is the torment (wind) that was precipitated by it instead of what is painful (in which there is a painful torment )

### **First: the linguistic meaning**

The bidder. Symptoms of everything that has greeted you, such as an occasional cloud and the like, and the display: clouds as a display contradict an illusory offer (24)

### **Second: the general meaning**

(And when they saw it) any torment that prepares them with {display} that is, black clouds prominent on the horizon, a visible material from a civil issue, if it means to them (the future I perform them) that is to face it with glory. That is why he described the exhibitors as not a person who added it verbally and if it was added to knowledge as well. " It rains "(they said) on the habit of their ignorance, referring to it with the proximity device that indicates that they are very ignorant. Because their ignorance of it continued until it almost caught them: {this is a

contradiction} that is, the clouds cut across the width of the sky, i.e. its direction {rainy} because they saw him with the lions returning, so they thought it was full. From the water that they relieve from after a long drought and send their messengers to Mecca to pray for them. There is God who underestimated the slander that he has in his possession by linking him to him without them, knowing that their partners d. Do not forgive them for anything in the rain, oblivious to their sins that cause them torment. Therefore, God Almighty said striking from their sayings, and it appears that it is a story from the words of Hood, may God's prayers and peace be upon him, in response to their saying: {Rather, it is} that is, this symptom is: You see (what you rushed with) that is, you brought it to you in a hurry from torment. And when the listener saw more of his knowledge, he said: {the wind} that is, you bruised this cloud that you saw {in painful torment \*} and it is very painful. She carried fear in the air and carried it and wandered about until she was considered a locust, and they saw what was outside their homes of people and livestock flying with them between the sky and the earth, and then it would be. Threw them (destruction), that is, it perishes great, severe and rapid destruction that suddenly comes in the way of attacking (everything), that is, he falls on it, this is his command. Her order to destroy everything she had gone through was an extraordinary thing, and when he mentioned this great remembrance, the estimation was: she came to them, and she destroyed them, and there was no one left of them, and the reason for that is an increase. In intimidation, saying: (They have become) and when the listener listened attentively to how they became, he said, they translate their perdition. The Almighty said: {Do not see} what their reward, O seer, when it was the splendor of the heart and the terribleness of the soul, the Almighty said: {except for their dwellings}, that is, the reward of their criminality, so this applies to the meaning. And he knew that what is meant by becoming is the absolute universe, but he surpassed it because the calamity in it is greater, and he knew that there was no remaining of those who deny houses nor the blowers of fire, and this is a metaphor for their general destruction, whether the sand is buried or on the face of the earth arranged as in the other verse (25) .

### Third: The meaning learned

1. Sending the symptom, as it is called today, the calm before the storm, was the last warning for a people who returned before the torment with the creaking wind.
2. The delegation had returned to Oslo, and the delegation of history had forgotten what was sent to God's call from Mecca. The rain never came, but they were busy providing hospitality to them and it remained that way for most of the month.

The cockroach...

The wind is very strong

(And a strong, creaking wind consumed them)  
(26)

(As for their return, they were destroyed by the cockroach wind)

### First: the linguistic meaning:

Strict sermon. The cockroach wind: with a cockroach, and it is said: with a voice, and the cockroach is a kind of cold. Al-Sira: the cold that strikes everything and senses it (5), and from which the Most High said: (It is the chain of transmission) of the family of Imran (117) Close the door, and the call to prayer when I heard it sounded loudly. And the biography: the intensity of the screaming, and it says: It came in a bundle. And the dirhams package and other information. Whistling: a piece of cloth stretched to the camel doctors so that the platoon would not suckle it. It is said: I insisted on him. He pressed the donkey to any other ears, and insisted the donkey without mentioning the ear. Perseverance: The determination to do something that has nothing to do with giving up. And Asri, Ā when: the name of insistence, some of them say: This is a word taken from my family, that is, grandfather, and it is said Ubar, meaning grandfather, so lighten any wells that cut, and my father to estimate it (27)

### Second: the general meaning

God Almighty said: {And He has returned} and they are the people of Hood, may God bless him and grant him peace (and they perished) that is,

with the hardest and easiest in our power (by the wind of a cockroach), that is to say that he is at the extremes of the cold and the sound is as if he repeats the cold in him. Malawi: Its origin is very cold or very hot (tender \*), that is, it exceeds the limit of its storming and the greatness of its bombardment. Which they mastered, chose and destroyed. Al-Malawi said: Ali bin Abi Talib and Ibn Abbas, may God be pleased with them, said: No water or wind came at the hand of a king except on the day of a flood of God Almighty. He allowed the water to flood the tank and on the day he returned, he authorized the fall of the wind on his tank" .And when he described it as an enmity to creation and conquest, so that it was extraordinary, not like it that came before or after that, he referred to its smallness in his greatness, and that he was the one who created it, neither nature nor anything else. On his messengers as they told him about the matter by the hour (28)

### Third: The meaning learned

1. The Almighty said in Surah: Separate: {as for the arrogant ones, they unfairly returned on the earth and said: Whoever is stronger than us have not seen God who created them is stronger than them, while they deny our crucial revelations.} [15] .Arrogant came back and said who is stronger than us? The answer came directly to them, that God who created them is stronger than them, so you perish from the last of them ... which is the fate of everyone who is tyrannical and arrogant sooner or later.
2. God destroyed a people who returned with his simplest creatures, which is the wind, and defeated all the arrogant ones with it.
3. The time for their destruction by the seed of the wind came seven nights and eight days. God Almighty said: {their livestock are seven nights and eight days. You see people as if they were lying on the trunks of an empty palm tree} definitely [7]

### Hazel

And al-Hassib is more powerful than a coincidence and more powerful than a cockroach. And al-Hassib has a wind that burns stones we

both took his guilt. Some of them sent him his love, and some of them took it from a weed, and some of them from the eclipse of the earth, and some of them were a doctor. And God did not persecute them except that they were souls (To both) he mentioned (We took his sin, and some of them reaped) a gusty wind with pebbles like the people of Lot (and some of them took it screaming) like the people of Lot (and some of them). And some of them took it by screaming like Thamud (and some of them eat the earth) like Qari (and some of them drowned) like the people of Noah and Pharaoh and his people (and God does not persecute them) to torment them. To them without guilt (but they themselves wronged) by committing the sin.

### **First: the linguistic meaning**

I hit you with a calculator

What is the torment of God and its origin? Pebbles were thrown from the sky. It is said to the wind that carries dirt and pebbles: He heaps up and hurls hail and snow: He swims because he threw them with a throwing device. Asha said:

We're pregnant like a bear man ... and an air of Heuba shines.

Haseeb Wanted: Archers. Al-Azhari said: Al-Haseeb: The large number of men, and the meaning of his words:

We have a bearer like a bear

Ibn al-Arabi: Soil harvesting does not contain gravel. Ibn Shamil said: Al-Haseeb: pebbles in the wind. Our day was a lonely day. A scorching wind and you reward us. Rubble winds: They have gravel. Dhu al-Rammah said: Heavy dish, grit othonha And reeds: everything that you throw into the fire, such as wood and other things. And in the revelation: All that you worship without God is the harvest of Hell Al-Fara'a said: It has been mentioned that firewood is in the language of the people of Yemen. It was narrated Ali, may God have honored him: To read the wood of Hell. And all that I threw into the fire I counted, and the pebbles were not pebbles until they were brought with him. And it was said: The veil: a common

firewood. He threw pebbles on fire and poured them into the pebbles. Al-Azhari: firewood thrown into an oven or crucible. As long as it is not used for cigarettes, it is not called a veil. I thought it, I thought: I threw it with pebbles. And he threw the stone with it: a reed, as it is said: the thing exploded, and the stone was scattered, and he says: We set up a stone. That is, they are thrown into it, just as firewood is thrown into a fire. The group said: The rubble in the language of the people of Najd: I did not throw it in the fire. Ikrimah said: The love of fire (29).

### **Second: the general meaning**

{We sent some of them to him} To send a torment, what a torment! {Hearing} any wind that threw the force of its storm and the intensity of its bombardment with stones as usual, and the people of Lot {and some of them took it} He took destruction, anger and torment, and changed the method from greatness so as not to mislead the attribution in this to him until he falls into the misfortune of the analogy (screaming) that shows the intensity of the wind that carries Her satisfaction. He stopped it, and the earth trembled because of its greatness as a debtor and tame (and some of them), and he restored the method of past greatness to safety from the delusions mentioned in the shouting and warning God Almighty. He is able to do it, and there is an indescribable sign of his greatness, so he said: (We obliterated the earth) that he missed it as a Qari and his group {and some of them drowned. By immersing in water like the people of Noah and Pharaoh and his soldiers, and the torment of the people of Lot is suitable for counting in drowning and counting in the eclipse, then we perish in a wind that hurls stones from the sky. Like the people of Lot, or from the earth as usual, and another with a wind that knocks the ears and shakes hearts and spots, and as soon as we are destroyed by dipping in a thick and diving ball in al-Latif - God guided these. Those who look at these strong commands, and those who contemplate these previous interruptions, know the truth of his saying (You are not miracles on earth or in heaven) (30).}

### **Third: the meaning you learned**



1- In the fierce wind, the power of God Almighty is manifested in that the invisible air carries the inanimate stones that represent the most stable and stagnant creation on earth, but before the majesty and power of God Almighty. They do not submit to the law of nature, but to the laws of God Almighty, so stones fly into the air and bring them to power. Who wants?

The second requirement: With regard to the irrigation penalty for violators and the legislation

The first issue: gale winds

1- Gale winds..... and cause sea agitation

The gusty wind was described in the words of God Almighty in Surat Yunus [22]

{... A gale wind came, and the waves came from everywhere. They thought they were surrounded by you.

### **First: the linguistic meaning**

(We sent some of them to them) to send torment, what torment! (Hearing) any wind that threw the force of its storm and the intensity of its bombardment with stones as usual, and the people of Lot (and some of them took it) took destruction, anger and torment, and changed the method of greatness so as not to mislead the attribution in this to him until he falls into the misfortune of the analogy (screaming) that shows the intensity of the wind that satisfies her. He stopped him, and the earth trembled because of its greatness, debtor and tame (and some of them), and he returned the approach to the greatness of the past to safety from the delusions mentioned in the shouting and the warning of God Almighty. He is able to do that, and there is an indescribable sign of his greatness, so he said: (We obliterated the earth) I missed Qari and his group {And some of them drowned. By immersing in water like the people of Noah and Pharaoh and his soldiers, and the torment of the people of Lot is suitable for counting in drowning and counting in an eclipse, so we perish in a wind that hurls stones from the sky. Like the people of Lot, or from the earth as usual, and another with a wind that knocks the ears and shakes hearts and spots, and as soon as

we are destroyed by dipping in a dense diving ball in al-Latif - may God guide them. Those who look at these powerful commands, and who ponder these previous interruptions, know the truth of his saying (You are not miracles on earth or in heaven) (30)

### **Third: the meaning you learned**

1- In the fierce wind, the power of God Almighty is manifested in that the hidden air carries the inanimate stones that represent the most stable and stagnant creation on the face of the earth, but in front of the greatness and power of God Almighty. They do not submit to the law of nature, but to the laws of God Almighty, so stones fly into the air and bring them to power. Who wants?

The second requirement: With regard to the irrigation penalty for violators and legislation

The first issue: gale winds

1- Fierce winds..... and cause the sea to thrash

The stormy wind was described in the words of God Almighty in Surat Yunus [22]

{... A gale wind came and waves came from everywhere. They thought they were surrounded by you.

### **First: the linguistic meaning**

Hurricane to Squeeze: The Wind. Al-Azhari said: The winds are called tornadoes if they have whirlwinds, and one of them is a hurricane, from the Almighty saying: (A hurricane with fire) (Al-Baqarah: 266). The hurricane: It is the wind that blows from the ground like a bright pillar of the sky, which is what some call a whirlwind, and it is a strong wind that cannot be directed towards a hurricane. And from the saying of the Arabs in their proverbs: If I were wind, I would have met a hurricane. He gives the example of a man who found his century of help and valor. Ibn al-Arabi said: It is said: a hurricane and a hurricane, and that the wind irritates and raises the earth. Abu Zaid said: The hurricane: the wind in the sky. The hurricane gathered hurricanes, and she sang the names: When a person is in the neighborhood, he is happy. If the rams, the tornadoes spoil him. On the

authority of Abu Al-Alia, he said in his saying: "And we have gone down": (An-Nabā ' : 17) which is the cloud. I said: This is more like what God Almighty wills. Because hurricanes from the winds are not from the rain winds, and God has mentioned that heavy water comes from them. Asr: rain, Dhul-Ramah said :And you smile more lightning than clear, as the pollen color has recovered from his age (35)

**Second: the general meaning**

If this is like another remembrance of God in the truth, followed by the spending of manna and harm, that is, the man is a very good paradise and the end, he benefits a lot, and the man is very incapable of earning and severity of need, and as a human being. Well also he has his offspring in dire need, and in severe helplessness, there is no doubt that his being in need or helpless is a sign of distress and adversity, and it is related to the gathering of the disabled in need by increasing the tribulation of the tribulation, if the person has become a witness to that paradise wholly of the Holocaust, see how much He is in the heart of grief and sorrow, and sometimes distress and misery, because his most precious king has been lost, and secondly: because he remained in need and distress with helplessness. Who among you does not finish anything, and thirdly: Because attachment to others they do, and they ask them to spend, as well as those who spent in the way of God, so the aforementioned commission was on the Day of Resurrection, and likewise, the handicapped who adopts in all aspects uses such a paradise, but if it is followed by the spending of manna or harm, it is Like a hurricane burning paradise, despair, amazement, and regrets, and the same applies to this money, as it is harmful if it enters. On the Day of Resurrection, and he was in dire need to use the wages of work, and I did not find that there is anything that will definitely remain in the greatest fines, and in deep sadness and confusion. .... The fire hit it, and it shriveled, and a hurricane of wind rose and headed towards the sky / like a pillar that the people call a whirlwind, which is a wind at the end of the distress, and among them is the saying of the poet:

If you are windy you have run into a hurricane (36)

**The third requirement: Concerning the Last Day**

**The first issue: the weight of the deeds of the unbelievers (gusty wind)**

The weight of the actions of the infidels:

**A gale wind**

**God Almighty said in Surat Ibrahim**

(.Like those who disbelieve their Lord, their deeds are as heavy as the wind on a windy day. They will not be able to do what they earn.)

**First: the linguistic meaning**

(Pw p)

Asif: God Almighty said: {Except for the substance of love with brainstorming and basil} He said [Al-Rahman: 12] in others: {their radishes are a pest that cannot be eaten} [The Elephant: 5] The Fur said: Brainstorming said. He said: pulses. Because the Arabs say: We brought out half of the yield, and if they cut something from it before it is achieved, this is the wind. He said: Some of them said: Dhul Asif wants what is eaten of love, and basil: the correct food that is eaten. Abu Ishaq said: Al-Assaf: planting. And it is said to hay: thin, stormy. Al-Nader said: Al-Asf: Short. He said: And we blow up the seedlings, that is, we cut the leaves that tend to the bottom so that they are lighter in sowing, and if the money is not emptied from the sowing. And God Almighty mentioned in the beginning of this surah what is evidence of His unity from the creation of man and his teaching is clear, and from the creation of the sun, moon, sky and earth a blessing for us. The verse: {Falak is a pity} [The Elephant: 5] has two meanings: One of them wanted it: He made the elephant owners take what looks like a piece of paper in which there was love and still does not love it. . The other is what he wants: make them like a storm that is eaten by monsters. Al-Laith said: Al-Asif: There is no wheat or husk from it. He said: And al-Assaf also: the leaf that had dried up in the stalk of the seed dried up all of that from

blowing. He said: And he said: (And he made it a storm). It was mentioned on the authority of Saeed bin Jubayr that he said: The origin of Habur and Barley of Nabatiyeh. On the authority of Al-Hassan: The wheat seed is eaten and the remains are harvested. Al-Mandhari told me on the authority of Abi Al-Abbas that he said in the Almighty saying: (And he made them a storm). And it was said: If he asks for sustenance, the storm: the storm: the storm: And God Almighty: {customs, storms are a storm} [Posts: 2] the commentators said: It is wind. Al-Fara'a said in his saying: {their deeds were ashes of a stormy day} [Ibrahim: 18] He said: He made the storms the continuation of days. This is permissible in two ways: One of them is the winds of the valley, and then the day is described by it. And because the wind in it says: a windy day. As it was said: a cold day and a hot, cold and hot day on them. And the other side is what you want: on a windy day, then you take off the wind, because it appeared at the beginning of the word, he said, when a dark day comes. He wants: the solar eclipse, so he wiped it because he mentioned it. Al-Mundhri told me on the authority of Al-Harrani on the authority of Ibn Al-Saket, who said: He said: It was said: The wind blew and it was made; because it is a gale wind if it comes. Strong. Leith said: A storm brings storms. He said: And the immoral: the wind that irritates filth and leaves and blows plants. He said: Chastity is what fell from the ears, written and the like. Abu Ubaid - on the authority of Abu Ubaidah - said: Al-Assaf: Consumption (38).

### **Second: the general meaning:**

And God Almighty struck by the actions of the unbelievers, so he said: {Like} and it is borrowed here for the characteristic in which the strangeness of {the unbelievers} despises {their Lord} as if he intended the matter and then did not consider himself to behave with him. There is no possibility to stand, nor to return from it, and then perish. .And since the difference between nothing and something was only through action, he mentioned what he had taught that the parable by their actions was on its way to the answer to those who said: What is like them? He said: "Their actions," that is, the honor that they used to do in this world, such as the document, liberation, the redemption of prisoners, generosity, and so on on

the day of recompense. He and his experience are the news of the first beginning, and he does not need a link, because it is the same proverb that means the adjective (ashes), which was crushed by burning, and dust was crushed by the action of the wind, which means that it moves quickly on the bone of strength. The wind is a thin, stable body in the air that is flammable, and the winds are five: north, south, sab, wasp, catastrophe (in a windy day) any strong winds. And since the matter here is examining the works, he presented his saying: {from what they acquired} in this world from their works on that day {on something}. Rather, it was scattered in building it on an unfounded foundation, so it was proven that those who disbelieved in their Lord and preferred the world over the hereafter in a distant delusion. {it}, any special {distant delusions \*} that the owner cannot correct (39)

### **Third: Lesson Learned**

1. In the verse of the Almighty: (Those who disbelieve in their Lord their deeds as ashes) ... an indication that the servant records his righteous deeds, even if he is an unbeliever..... On the Day of Resurrection he was black as ashes of enlightenment in the record of works
2. In the verse of the Almighty: (The wind was sweeping him on a stormy day) ..... an amazing analogy of the deeds of the infidel and his weight on the Day of Resurrection.
3. In the words of the Almighty: (They do not appreciate what they have gained from something)..... That is, from the mercy of God they reward their righteous deeds such as hospitality or good neighborliness.. They are permitted in this world with food, food and a good remembrance. ... As for the Day of Resurrection, it has no weight ... and they will not lead to any of the good deeds that they obtained in this world because they are infidels, so they will not benefit them on the Day of Resurrection. The resurrection.

### **Touch the second machine: the gale wind blew**

The winds are blowing ... the growing storms and they are a harbinger of agony

(For the storms are blowing) (40)

### First: the linguistic meaning

And God Almighty said: {the rule is the stormy storms} [Posts: 2] The commentators said: It is the wind. Al-Fara'a said in his saying: {their works were like ashes on a stormy day.} [Ibrahim: 18] He said: He made the storms a continuation of the days. This is permissible in two ways: One of them is that the valley is windy, then the day is described by it. And because the wind is in it, it says: A windy day. As it is said: a cold day and a hot, cold and hot day on them. And the other side is what you want: on a windy day, then you remove the wind, because it was mentioned at the beginning of the word, as he said: There has come a dark day in the cloudy sun. He wants: the solar eclipse, so he wiped it because he mentioned it. Al-Mandhari told me on the authority of Al-Harrani on the authority of Ibn Al-Saket, who said: He said: It was said: The wind blew, so you set, because it is a gusty wind if it comes. Strong. Laith said: The storm brings storms together. He said: And the immoral: the winds that irritate dirt and leaves and blow plants. He said: And chastity: what came down from the ears, such as straw and the like. Abu Ubaid said on the authority of Abu Ubaidah, he said: Al-Assaf: Consumption (41)

### Second: the general meaning

When the storms were followed, he sympathized with Wafa', who responded and reasoned. He said: "The storms," meaning the strong winds after they blew, and the angels after they split the air with their large bodies and animals. The ability to speed up exactly {Storm \*} i.e. impressive due to its good results. And when the wind spread over the clouds, it tolerated its blowing and slowed it down in the eruption, as well as the angels spreading their wings as the strong bird does in its flight, sympathize with the waw, which benefits the belt and the bird. The pursuit of time and the like, his saying: {And the Fashrun} that is, to the clouds and wings on a thin face in the air, and to the laws that spread justice among the people {published \*} and if I reviewed the first dhirat, I would have increased insight in this matter. When the clouds gathered together after the explosion from the field of steam and condensed and then

carried the water and that was although it was known - then after the load the clouds were compressed until they aligned themselves against each other and dispersed there was a gap that came out of it. Through it lust comes out, for wings, between the truths. False truth, love and kernel - and other things. And when the clouds descend after the difference, regardless of water, snow, hail, thunderbolt or other things that God wants to descend from, which is what God wants, which suggests the remembrance of God, and angels must attain what they are from the spirit of life-giving hearts. \*} It was called the dhikr because it was because it was carried by clouds or angels, and the mention of the angels carried by God may be correct, and it is no secret that it is a reason for reforming the religion and the world. . (42).

### Third issue of : Wind Walser

3-The creaking ... is the wind that creaks, and has a cold or heat, which destroys the crops( .Like what they spend in this world as the wind strikes severity. People have wronged themselves, and they destroyed it, and their oppression is for God, but they wronged themselves. "(43)Such as (the adjective (what they spend), i.e. the infidels (in this world) in enmity to the Prophet, such as charity and the like (such as the wind in which it is grateful (free) or severe cold (if the plowing strikes)). They planted (those who wronged themselves) with disbelief and disobedience (and destroyed him) they did not benefit from it, and their expenses are continuous and they do not benefit from it (and God did not injustice to them) by losing their expenses (but) themselves are wronged) by disbelief that necessitates their loss

### First: the linguistic meaning

Grate, stack: (used Sar): Al-Layth said: The squeak of the grasshopper. And the door creaked. And every sound is like this, it is a squeak: if it extends, if it softens and retracts, then it is twice its length. As you say: the torn speech has become. Al-Harrani on the authority of Ibn Al-Sakat: Al-Sarir is a creak. I said: And the falcon grinds creak. Al-Zajjaj said in the Almighty's saying: (And they perished in the wind): [The truth: 6] the biography and the biography: the



severity of the cold. As you say: I worried about the thing and said: If you lifted it from its place but disturbed it, you repeated it and repeated it. And from Th to Th: to raise it and its purification is not evidence. Likewise, he cried and cried, prayed, and prayed: If you hear the sound of the squeak, it will not be repeated.

I said: He prayed and prayed. If I wanted the voice to repeat, I said: He wept and prayed.

I said: And he said: {And you perish in the wind of the grate of grate}, meaning: very cold. (4)

### Second: the general meaning

(It was: Abu Sufyan wanted to spend on his companions with Badr and one of the enemies of the Messenger of God, may God's prayers and peace be upon him, so Mujahid said: The Jews wanted the expense of the scholars, so Mujahid said: I mean all expenses, so she said the infidels in this world and give them in charity. ) Like what they spend in this world as if there is a grateful wind (narrated on their behalf). Ibn Abbas, may God be pleased with them, said: They heat the poisons that kill, and it was: the squeeze, meaning: the sound, and most of the commentators said: the very cold,) the people plowed the people sowing, }they wronged themselves, and disbelieved. Disobedience has prevented the right of God, and destroyed it, the meaning of the verse: like the expense of the infidels and went as needed, like planting a cold wind that strikes and destroys it, or a fire that burns it, and nothing of it benefits its companions. And the

### Conclusion

**After this interesting tour of the verses of the wind and winds in the Quranic text, we can see the following results:**

1. The first: that the wind is one of the soldiers of God, and that it drops it to whomever He wills of His creation.
2. The fear of our noble master Muhammad, may God bless him and grant him peace, of the blowing of the wind, fearing for his nation, because he made the suggestion of God

Almighty that all previous nations perished by the action of God. Wind.

3. To send winds and winds as goals for God Almighty, which can be summarized as follows:

- A. Although sometimes it is mercy
- B. Sometimes it is torment as it was for the people of Noah, peace be upon him, even if mercy is the majority of them and it is the same oath.
- C. And sometimes the winds combine to conserve water.
- D. A divided path that nullifies it, and sometimes it complements agriculture and trees, which is pollen.
- E. Its effect is its precipitating or fatal, as in the fall, And the. And sometimes it is medical
- F. a fatal period, whether in extreme heat or cold.

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