

The Cold Wind and Its Impact on Abbasid History (132-656 AH / 749-1258 CE)

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Abstract

This study serves as a source of pride and honor for the everlasting Arab-Islamic scientific heritage, whose foundations were laid by Arab Muslim scholars. They excelled in various fields of pure and social science, and authored outstanding works across diverse disciplines, becoming a beacon of guidance for all humanity.

In a related context, one of the natural phenomena that consistently drew attention during the Abbasid era was the "cold wind," which was often associated with the events of that time. As mentioned in the Qur'an, the wind has both positive and negative effects, and we observed these impacts throughout Islamic history, including the Abbasid period.

Keywords: *Natural phenomena; Abbasid era; Cold wind; Positive and negative effects of wind; Abbasid period; Caliph; Winter.*

1. Introduction

Muslim Arabs paid great attention to the study of geography as part of the social sciences they explored. They studied geographic phenomena, including "winds," which became integral to their vast culture and enduring heritage.

Moreover, they developed and refined the knowledge and sciences they borrowed from other nations, thereby establishing the foundations of Arab-Islamic civilization, which enriched the Islamic world with its achievements across various fields of life.

It is worth noting that cold wind holds both positive and negative significance. In Islamic history, its impact can be traced back to the time of the Prophet (peace and blessings be upon him), particularly during the Battle of the Trench in 5 AH/627 CE, when Allah sent winds that led to the defeat of the disbelievers.

Later, during the Abbasid period, the cold wind had a noticeable impact on the climate, which, in turn, influenced the course of military operations in the battles fought by Muslim Arabs during that era.

The source or direction of winds generally originates from the four cardinal directions: north, south, east, and west. Winds often blow from one of these directions, but sometimes they can blow from two directions simultaneously. For example, we might say: northwesterly winds or southeasterly winds, and so on.

As for cold winds, their source is often from the north. A north wind refers to the wind that blows from that direction and is cold (Abdul Hamid, and Ahmed Mukhtar, 2008: 1236).

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Cold winds can also come from the south and are then referred to as "Hof winds", meaning cold winds coming from the south (bin Sulaiman, 2022: 1-33).

During the Abbasid era, many regions experienced cold winds, including:

Marees: A village in Egypt or a group of people from Sudan located between Nubia and Aswan in Egypt. They were considered part of the Nubian community, and their land bordered Aswan. In winter, they experienced cold winds coming from the south, which they called "Mareesi", claiming it originated from that direction (Ibn Khalkan, 1900: 268).

1.1. Names of Cold Winds:

Cold winds were known by various names, including:

- Al-'Ara: Cold wind; it is said, "a cold wind" (rih 'ariya), "a cold evening" (masa' 'ari), or "a cold night" (layla 'ariya) (Cory, 2002).
- Yawmun Ashhab: A day with the cold wind, also referred to as "Layla shaha'ba" (a cold night) (Kabashi, 2020: 185-204).
- Al-Hayf: A cold wind blowing from the south (Qashiout, and Fathi, 2015: 1501-2706).
- Al-Sanbar: A cold wind accompanied by clouds (Cory, 2002).
- Shafaan: A cold wind (Al-Dawoodi, 2019: 1).
- Baleel: A cold wind that comes in winter and is accompanied by dew (Saleh., 2024: 390-402).
- Al-'Arura': The period between sunset and nightfall when cold winds arise (Saleh., 2024: 390-402).
- Al-Halaab: A cold wind accompanied by rain (Saleh., 2024: 390-402).
- Al-Sarad: A cold wind with dew (Saleh., 2024: 390-402).
- Rih Sarsar: A cold wind (Shu'lah, and Walid, 2021: 145-163).

2. The Wind in the Qur'an:

The concept of "wind" is referenced in numerous verses throughout the Qur'an, including the following:

Allah Almighty says: *"And We have sent the winds as fertilizing agents, and We sent down water from the sky, and We gave it to you to drink. And you are not the ones who store it."* (Qur'an 15:22).

He also says: *"And it is Allah who sends the winds, so that they raise clouds, and He spreads them in the sky as He wills, and He makes them into fragments. And you see the rain coming from within them. And when He strikes with it whom He wills of His servants, immediately they rejoice."* (Qur'an 35:9).

Furthermore, Allah says: *"And it is He who sends the winds as heralds of glad tidings, ahead of His mercy, and We sent down pure water from the sky."* (Qur'an 7:57).

In another verse, Allah says: *"Who made the earth a stable ground, and placed rivers within it, and made for it firmly set mountains, and placed a barrier between the two seas. Is there any deity with Allah? But most of them do not know."* (Qur'an 27:63).

Additionally, Allah says: *"And of His signs are the winds, sent as glad tidings, bringing rain and blessings, making them subservient as He wills."* (Qur'an 42:32-33).

Allah also mentions: *"Their example is like the wind in the Torah, a wicked and unjust act of being made known to his descendants."* (Qur'an 3:117).

Moreover, Allah says: *"And We caused the earth to gush forth with springs, so the waters met for a matter already predestined."* (Qur'an 69:6).

Finally, Allah states: *"And We carried him on a ship made of planks and nails, running under Our observation as a reward for he who had been ungrateful."* (Qur'an 69:8).

3. The Wind in the Prophetic Tradition (Hadith):

Many hadiths about the wind are found in the purified Prophetic tradition, such as the following:

Abu al-Mundhir Ubayy bin Ka'b (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: *"Do not curse the wind. When you see what you dislike, say: 'O Allah, we ask You for the good of this wind, the good that is in it, and the good that it has been sent with. And we seek refuge in You from the evil of this wind, the evil that is in it, and the evil it has been sent with.'"* (Awab, 2024: 49-68).

Also, Abu Huraira (may Allah be pleased with him) reported: I heard the Messenger of Allah (peace be upon him) say: *"The wind is from the Spirit of Allah. It comes with mercy and punishment, so do not curse it. Ask Allah for its good, and seek refuge in Him from its evil."* (Al-Nasa'I, 2001: 341).

Aisha (may Allah be pleased with her) said: When the wind would blow fiercely, the Prophet (peace be upon him) would say: *"O Allah, I ask You for the good of it, the good that is in it, and the good that it has been sent with. I seek refuge in You from its evil, the evil that is in it, and the evil it has been sent with."* (Al-Nasa'I, 2001: 341).

4. The Political Impact

The cold wind had an influence on several political events during the Abbasid era, with one of the most significant being the defeat of Babak al-Khorrami's movement in Azerbaijan. Regarding the interaction between the Abbasid caliphs and the cold wind, it is reported that when Caliph Al-Rashid (170-193 AH / 786-808 CE) entered Egypt and saw the pyramids, he wanted to demolish some of them to learn what was inside. He was told that he could not do so, but he insisted on opening a part of it. As a result, a gap was created using fire, lime, and trebuchets, while blacksmiths worked to repair the damage. A large amount of money was spent on the process, and after completing the work, they found a wall section nearly twenty cubits in length. When they reached the end of the wall, they discovered a treasure chamber behind the breach (Baraké, 1985). Inside, they found gold coins, each weighing one ounce, and there were a thousand coins in total (Baraké, 1985). The workers were amazed and did not understand the significance of the discovery. They informed Caliph Al-Rashid, who was astonished by the quality, beauty, and redness of the gold. He then asked them to calculate the expenses incurred for the project. After they did so, it was found that the cost was the same as the value of the gold they had recovered. Al-Rashid marveled at how they had known precisely where to open the pyramid after all these years and how they had calculated the amount of money to be spent on it.

It is said that the treasure found in the chamber was made of engraved glass and was taken to the caliph's treasury. This was one of the wonders of Egypt. A remarkable aspect of this event is that when Caliph Al-Rashid (170-193 AH / 786-808 CE) opened the gap in the pyramid, people came from all around for years, entering it and descending into the slippery slopes inside. Some entered and emerged safely, while others perished. A group of twenty young men agreed to enter the pyramid and not leave until they reached the end, or they would die trying (Al-Mas'udi, 1996: 165-166).

They took enough food and water to last them for two months, along with supplies such as fuel, wax, ropes, axes, and other tools needed for excavation. They entered the pyramid, descended through the first and second slippery slopes, and walked further inside. As they explored the interior, they encountered bats flying in their faces and noticed a hole

through which a cold wind blew continuously. They decided to enter the hole, but their lamps went out. Inside, they found a large empty chamber and realized that the bodies of the dead were in that place, along with their treasures and wealth. They wanted to descend further but were unable to.

One of them suggested that they tie him with ropes and lower him through the hole to reach the bottom of the chamber to discover what they sought. They did so, securing him with ropes, but he was slow to descend, and as he reached the hole, it closed on him. His companions tried to pull him back up with all their strength, but they were unable to free him. They heard his bones breaking and a terrifying scream before they fell to the ground in shock. They got up, desperate to escape, and as they ascended, some fell from the slippery slope. They left behind the dead and those who survived managed to climb out of the pyramid, sitting in astonishment.

While they were in this state, they saw their companion among them, speaking in an incomprehensible, prophetic manner. Some of the experienced men from the region interpreted his words as meaning: "This is the punishment for one who seeks what does not belong to him." Shortly after, the man fell dead. They carried him, and when they returned to the governor, they reported their experience (Al-Mas'udi, 1996: 165- 166).

This narrative may be exaggerated, but it reflects the mystery of the Pyramids of Egypt, which has remained unsolved.

In the year 221 AH / 835 CE, Baghā al-Kabir arrived with money, sent by Caliph al-Mu'tasim (218-227 AH / 833-841 CE) to Afshin (Muhammad, 2021: 66), providing a gift for the soldiers accompanying him and covering Afshin's expenses and the men traveling with him. Afshin distributed gifts to his companions, prepared after the Nowruz, and sent Baghā with an army to circle the city of Hashtadser (Ashrafzadeh, 2007: 67-84). He was instructed to descend into and fortify the trench of Muhammad ibn Humaid. Baghā went to the trench of Muhammad ibn Humaid, while Afshin and Abu Sa'id set out from Barzand (Saleem, and Hammad, 2021: 104-112) and Khush (Saleem, and Hammad, 2021: 104-112), respectively, heading towards Babak. They met at a place called Druz, where Afshin dug a trench and built a wall around it. He and Abu Sa'id settled in the trench with their supporters. The distance between them and the village of Badh was six miles (Saleem, and Hammad, 2021: 104-112).

Baghā then prepared and took food with him without writing to Afshin, as instructed. He circled Hashtadser and entered the village of Badh, where he settled for one day. He then sent a thousand men to forage, and a group from Babak's army confronted them. The Babak forces attacked, killing all of those who fought and capturing some. They took prisoners and sent two men to Afshin, informing him of the encounter. The two men, upon reaching the camp, signaled to the army, and the soldiers quickly gathered their weapons, preparing to head to Badh. They met the two half-naked men, and the officer in charge of the front line took them to Afshin. The two men relayed their story to Afshin, who decided to act without being directed by orders.

Baghā then returned to the trench of Muhammad ibn Humaid, resembling someone retreating, and wrote to Afshin, informing him of the situation, asking for reinforcements, and telling him that his army had been defeated. Afshin sent his brother, al-Fadl ibn Kawus, Ahmad ibn Khalil ibn Hisham, Ibn Jushan, Winged-Commander al-Awār al-Sukkari, and the police chief Hasan ibn Sahl, along with one of the brothers from the family of al-Fadl ibn Sahl. They circled Hashtadser, and Afshin's forces cheered upon hearing of their arrival. Afshin then wrote to Baghā, telling him that he would attack Babak on a specific day, and instructed him to join the assault from both directions.

On that day, Afshin left Druz (Saleem, and Hammad, 2021: 104-112) heading toward Babak, while Baghā emerged from the trench of Muhammad ibn Humaid, ascended to Hashtadser, and camped beside the tomb of Muhammad ibn Humaid. A cold wind and heavy rain began, so intense that the soldiers could not endure it. Baghā retreated to his camp, and Afshin engaged his troops, defeating them. He captured Baghā's army and tents and then set up camp in Babak's camp (Saeed, 2020: 676-720).

On the other hand, the cold wind also influenced the choice of the place where the Abbasid caliph would reside after his deposition. When Caliph al-Musta'in (248-252 AH / 862-866 CE) was deposed, he was asked to choose a city for

his exile. He chose the city of Basra. It was said to him, "It is hot there," and he replied, "Do you think it is hotter than losing the caliphate?" (Jar Allah, 1991: 139).

In the year 340 AH / 951 CE, specifically in the city of Marash (Saleem, and Hammad, 2021: 104-112), despite its high status and strong construction, the horses of Sayf al-Dawla could not reach it. They would fall on its steep roads and the peaks of its mountains. The cold wind would blow cotton through its streets and bring snow to its land. In other words, it was well-fortified with a strong structure, and the horses would remain stuck there during snowy days and when military campaigns were halted (Al-Zuhri, 1992: 34).

From the above, it is clear that despite the fortifications of some cities, the cold wind still had an impact, which affected the course of battles and the ability of enemies to enter these cities.

Another political incident was the downfall of Mu'izz al-Dawla. In the year 347 AH / 958 CE, Mu'izz al-Dawla became weakened, an event referred to as "the downfall." It was customary for Nasir al-Dawla, when he withdrew before Mu'izz al-Dawla, not to leave any scribes, guides, or anyone who knew the benefit or harm of the ruler in the city. Instead, they would be kept in his fortresses with his staff and administrative offices. Then, he would order the beggars and the Arabs to spread throughout the city block the supply routes, and prevent anyone from going out to gather food unless they were accompanied by a strong military force. If they saw a strong army, they would not show themselves or intervene. His goal in this was to make the supplies and provisions scarce, thereby driving Mu'izz al-Dawla away. He executed this plan at that time.

News reached Mu'izz al-Dawla that crops were abundant in Nisibis (Saleem, and Hammad, 2021: 104-112), and the caliph had an interest in it. His chamberlain, Sabuktakin, was in Mosul. When he reached Birka'id (Saleem, and Hammad, 2021: 104-112), he was informed that Abu al-Marhab and Hibat Allah, the sons of Nasir al-Dawla, were residing in Sinjar (Saleem, and Hammad, 2021: 104-112). Also, he planned to raid them and dispatched a group of senior generals, appointing Tekin al-Jamdar, a young, handsome, and immature man who was deeply involved in drinking and lacked wisdom, as their leader. Minister al-Mahdabi suggested that he should not be sent in such a state and recommended that he be replaced with one of the senior generals. However, his advice was not accepted, and Tekin was sent with 500 men. They approached Abu al-Marhab and Hibat Allah, surrounded them while they were organizing their tents, and forced them to leave, taking nothing with them except their horses. The soldiers then woke up and realized what had happened.

Then the followers of Mu'izz al-Dawla hastened to the tents and left their supplies behind, settling in. The opposing forces turned on them, surrounded them, killed and captured many, and looted whatever they wanted (Miskawayh, 2000: 210).

Mu'izz al-Dawla remained with a small number of men in Birka'id while on his way to Nisibis. He wrote to Baghdad, calling for reinforcements, and they hastened to join him. Once his army was strengthened, he moved from Birka'id to Nisibis, while Nasir al-Dawla moved from Nisibis to Mardin. Nasir al-Dawla disbanded his army and sent them to Mu'izz al-Dawla for safety. Abu Zahr, the brother of Nasir al-Dawla, sought refuge with Mu'izz al-Dawla. Nasir al-Dawla then traveled from Mardin to Aleppo, seeking refuge with his brother, Sayf al-Dawla, who warmly welcomed him and personally attended to his needs.

Hamad bin al-Nams (Miskawayh, 2000: 210), who had been sent by Mu'izz al-Dawla to the region of al-Rahba, defeated the army of Nasir al-Dawla there. Tareef al-Khadim and Hazar Mard, two of Nasir al-Dawla's young men, regularly ventured to the eastern side of Mosul, where they intercepted Mu'izz al-Dawla's officials and blocked the supplies from reaching Mosul, which became under siege. They captured a man named Ali bin al-Saqr, an official of Mu'izz al-Dawla, and brought him to the castle. They then raided the fortress where Muharriz, the chamberlain of Minister Abu Muhammad al-Mahdabi, and Abu al-'Ala al-Shazan, who managed its affairs, were held captive. Eventually, they released Muharriz and took Abu al-'Ala to the castle.

Mu'izz al-Dawla corresponded with Kafur al-Khadim (a prominent figure in Egypt) (Al-Bahith, and Abdullah, 2024: 925-1004), ordering him to send money to the court. Kafur detained the messenger and sent spies to gather information.

When he learned of Mu'izz al-Dawla's departure from that path toward Baghdad, he sent the messenger back empty-handed (Miskawayh, 2000: 210). Amr al-Naqib, who had been sent by Nasir al-Dawla to Nisibis, worked on a peace agreement, but the discussions with Mu'izz al-Dawla were prolonged and did not result in peace. When Amr al-Naqib saw the situation, he sought safety with Mu'izz al-Dawla and remained in his court, not returning to Nasir al-Dawla. Subsequently, messages exchanged between Mu'izz al-Dawla and Sayed al-Dawla, with the intervention of his brother, resulted in a resolution. Mu'izz al-Dawla then returned from Nisibis, heading toward Mosul.

When Mu'izz al-Dawla was between the cities of Al-Munsiya (Saleem, and Hammad, 2021: 104-112) and Azarma (Saleem, and Hammad, 2021: 104-112) on the 15th of February, a cold western wind blew, and a storm occurred, causing the loss of a large number of his soldiers within just a few hours of the day (Al-Jawhari, 1975: 1613). Mu'izz al-Dawla became faint and nearly perished due to the overwhelming cold and the heavy garments he wore.

The soldiers of the army tore off the roofs and doors of the city of Azarma, setting them on fire. Mu'izz al-Dawla gave the people of the city three thousand dirhams to buy replacements for what had been taken from the ruins (Miskawayh, 2000: 210).

This is evidence of the compensations provided by the state to the people during the Buyid dynasty.

Cold winds sometimes affected the political plans of the state, as certain events were delayed until the winter season cold winds had passed and the spring season had arrived. One example is that Genghis Khan (603-624 AH / 1206-1226 CE) had written a will before his death in the presence of his brothers and some of his sons. He decided with them that they would act on it after his death and ordered that when the spring season arrived, his brothers, sons, wives, and the commanders should gather, slaughter sacrifices, and celebrate for forty days from the time of their gathering. Afterward, his will would be read and acted upon.

When spring arrived, in the year (625 AH / 1227 CE), the coalition of uncles, brothers, wives, and commanders of the eight tribes was formed. The first to arrive among them was Jebe, son of Genghis Khan, followed by his brother, Ogedei, and their leader, and no one was absent. They slaughtered sacrifices and celebrated for the appointed period, and then they read the will, which appointed Ogedei Khan to rule. Indeed, Ogedei Khan took the throne (Al-Bahith, and Abdullah, 2024: 925-1004).

5. The Economic Impact

Baghdad served as the capital of the Abbasid state, attracting people from all over. Economic life flourished as the state established markets, and commercial activity gradually increased to meet demand. In the agricultural sector, cold winds affected certain types of plants, preventing their growth, such as citrus fruits like oranges and lemons.

These crops thrived in specific parts of the Levant, particularly in areas such as the Jordan Valley, coastal regions, elevated plains, and mountains like Ghouta, Aleppo, and Hauran. However, the drop in temperatures during winter threatened their survival. Therefore, they were often planted in household gardens, where walls protected the impact of cold winds (Kurd Ali, 1983: 181).

In the commercial Sector, specifically, in the year 418 AH / 1027 CE, at the end of November, a cold wind swept through Iraq, causing water and vinegar to freeze, and halting the rotation of water wheels on the Tigris River (Al-Bahith, and Abdullah, 2024: 925-1004).

This had an impact on fishing and navigation, in addition to affecting the operation of water wheels that irrigated agricultural lands and delivered water to people.

6. The Social Impact

The social impact of cold winds extended to all aspects of people's social lives during the Abbasid era, influencing religion, customs, traditions, clothing, health, and mortality.

In the religious domain, cold winds strengthened the religious spirit. For instance, during the reign of Caliph Al-Mutawakkil (232–247 AH / 846–861 CE), he established a treasury known as *Bayt Mal Al-Shamal* (The Treasury of the North). Every time the northern wind blew, he would give away one thousand dirhams in charity (Hassan, 2013: 209-243).

On the Religious Impact, it is also told that a man left Baghdad during the winter, carrying with him four hundred dirhams the only money he had. On his way, he found some fledgling birds of the Ziryab species and purchased them with all the money he had. When he returned to his shop in Baghdad, a cold wind swept through, killing all the birds except for one, the weakest and smallest of them. Convinced he was doomed to poverty, the man spent the entire night pleading with Allah, praying for relief and deliverance. He kept saying, “O Responder to the distressed, rescue me.”

When morning came, the cold subsided, and the remaining bird began fluffing its feathers and repeating the phrase, “O Responder to the distressed, rescue me.” People gathered around the man’s shop to see the bird and hear its voice. A maidservant of the mother of Caliph Al-Muqtadir happened to pass by, heard the bird's voice, and saw it. She purchased it for two thousand dirhams (Al-Zubaidi, and Al-Tamimi, 2022: 437-507).

This story illustrates how cold winds often had a profound impact on people's lives, becoming a reason for supplication and seeking closeness to Allah, as they were frequently seen as a source of hardship that instilled fear in people.

On customs and traditions, people had their customs and traditions associated with cold winds, often preparing and getting ready to face the cold winds and the winter season in general. Abu Al-Hasan Al-Tusi, quoting Al-Asma'i, said:

Winter has struck, and I have no mother But only the telling of Arabic tales.

And a shirt that the gusts of wind have left Not a trace of it on my shoulders.

When an Arab nomad was asked, “What have you prepared for the cold?” he replied, “Endless shivering.” Ibn Sukra Al-Hashimi then composed the following:

When asked what I have prepared for the cold, I said: A wide cloak,

Underneath which lies a trembling coat, For the harshness has come indeed. (Hassan, 2013: 209-243).

Sometimes, the term 'cold winds' was given to things related to people's customs, beliefs, or objects that interacted with the wind. One such example is 'Abu Riah,' a copper statue of a knight in the city of Homs. It was mounted on an iron column above a large dome at the entrance of the mosque and rotated with the direction of the wind. Its right hand was extended, with its fingers closed except for the index finger.

If the people of Homs were uncertain about the wind's direction, they would determine it by observing the statue, as it would rotate even with the slightest breeze. For this reason, it was nicknamed 'Abu Riah.' The name was also used metaphorically for an erratic or unstable person, likening them to the statue. It was said:

Ah, a judge for us with such audacity, Like a dome upon which nothing remains,

No wisdom in his head at all, Now free from righteousness,

A raven of Noah without wings, Spinning, except for Abu Riah. (Hassan, 2013: 209-243)

It is said that Abu Ubaida entered upon Caliph Al-Mutawakkil (232-247 AH / 846-861 CE), and before him was a golden cup (Al-Bahai, 2018: 229-260) containing one thousand dinars. The Caliph said, "O Abu Ubaida, I ask you something, and if you answer without hesitation, the cup and its contents will be yours." Abu Ubaida replied, "Ask, O Commander of the Faithful." The Caliph asked, "What is something that has a name but no nickname, and what has a nickname but no name?" Abu Ubaida responded immediately, "The minaret and Abu Riah." The Caliph was astonished at his quick wit and gave him the cup with its contents (Al-Thaalibi, d. 1037 CE: 248).

One of the prevailing customs and traditions in society was the feeling of harm caused by relatives at times, with this harm often being compared to the cold wind. The poet Turfa ibn al-'Abd mocked a person who only connects with distant relatives and cuts ties with close ones:

*And you, on the harm, are like the northern wind,
A Levantine wind that refreshes faces at night.*

The northern wind, or "Shamal", refers to a cold wind coming from the direction of the Levant.

"Shamiya" means it comes from that region, and *turui al-wujooh* means it contracts or stiffens the face. "Al-Balil" refers to a cold wind that carries moisture. The meaning is that, to his relatives, the harm felt is like the cold wind, which causes faces to tighten and cheeks to shrink (Abu Zakariya, d. 1108 CE: 181).

And you, on the farthest reach, are like the *Saba* wind, neither cold nor steadfast,

With the dust of our land and the flow of our stream (Ibn Abi al-Hadid, d. 1258 CE: 330).

The *Saba* wind is considered a pleasant one in their culture, and *ghayr qara* means it's not cold (Ibn Abi al-Hadid, d. 1258 CE: 330).

The cold wind could sometimes stir up fragrances, which some even regarded as a sign of noble character. The Caliph Al-Ma'mun (198-218 AH / 813-833 CE) said: "It is a sign of a man's nobility to emit the scent of tamarisk during the winter" (Hassan, 2013: 209-243).

As for clothing, in the year 289 AH / 901 CE, specifically on the 9th of Dhu al-Hijjah, people prayed the afternoon prayer in the summer, dressed in summer clothes. But a very cold wind blew, and people needed to warm themselves by the fire and wear furs and padded garments. Water froze as in the winter season (Ibn Kathir, d. 1372 CE: 15).

Regarding health, when the cold wind blew, people would feel symptoms in their bodies. As Al-Tanukhi said:

*And on a night when the cold leaves the land,
Like a heart that feels despair, it is frozen,
If a hand is stretched, it does not relax the waist,
And if it speaks, it says something sweet."*

We are in it, and we are not silent, though the silent are mute,

We are in it, and we have not failed in our endeavors." (Hassan, 2013: 209-243).

From this, we conclude that these symptoms can be physical, manifesting as diseases, or psychological, as winter often has a particular impact on the psyche.

Cold winds were often the cause of many illnesses, and therefore, it became necessary to find specific solutions and treatments for them.

The illnesses caused by cold winds are:

- **Earache:** The truth is that cold winds aggravate this pain, as does bathing in cold water (Ibn Zakariya, d. 925 CE: 361). Sometimes, ear pain is caused by a strong cold wind (Ibn Zakariya, d. 925 CE: 361).
- **Nerve injuries:** Caution is needed when treating nerve injuries, as the patient should not be treated in a cold area where cold wind blows (Ibn Zakariya, d. 925 CE: 361).
- **Eye diseases:** This often occurs when the wind mixes with the earth's dust, drawing a path through it, and carries dust along with it, as well as the fine particles of cold and snow (Ibn Sida, 1996).

From the above, we conclude that some diseases require treatment by avoiding cold winds and not being exposed to them.

Regarding eye pain, it was often associated with talismans according to popular belief. A red crystal ring, inscribed with a talisman or incomprehensible words, was commonly used for this purpose. The ring would be placed in the area of the wind's path, and the person exposed to the wind would rub it (Muhammad ibn Musa, and Al-Damri Kamal al-Din, 1895). This practice was widespread, as people believed that the ring could cure them of the illness.

There were also plants used to treat the pains caused by cold winds, such as *al-Fihq*, a type of *antila*. Its leaves resemble senna leaves, are yellow in color, and have a slightly aromatic scent. The leaves, especially the fresh ones, are used and are considered hot and dry (Al-Omari, 2002: 120).

A special ointment was also used for severe cold winds that affected the nerves and caused back pain or any pain caused by cold and stiffness. This ointment was made from Indian spices, iris roots, pepper, cypress and pine nuts, *bazarazianj*, *ruznbad*, *diwadar*, and *dronj*. These ingredients were crushed, and a mixture of ten pounds of milk and water, along with five pounds of vinegar oil, was cooked in a pot until the water and milk evaporated, leaving behind the oil (Ibn Sina, d. 1036 CE: 509).

Another treatment for cold winds was the use of *narang*, a tree whose leaves do not fall like a palm tree. The fragrance of its flowers benefits the brain, strengthens the heart, and relieves the effects of cold winds (Ibn al-Wardi, d. 1448 CE: 331).

As for the relationship between cold winds and death, a man once dug a grave to seek shade from the sun. A cold wind blew, and its gust affected his back. He noticed a small hole, which he enlarged with his finger. When he looked into the grave, it seemed as though it extended as far as the eye could see. There was an old man, his hands stained with dye, as though the hands of the women who prepared him for burial had been lifted from him, with part of his shroud still left on his chest (Ibn Abi al-Dunya, d894 CE: 60).

7. The Scientific Impact

The cold wind has been a cause for scientific debates among scholars. In the Levant, there are mountains where cold winds blow, specifically in Ma'ab, Amman, Azra'at, Homs, Palmyra, and Aleppo. One day, I was present in a gathering of Abu Muhammad al-Maki'ali (Al-Dhahabi, 1993: 645-207) (may Allah have mercy on him), the head of Nishapur, where scholars had gathered for a debate. Abu Haytham was asked about the evidence for the permissibility of using *tayammum* (dry ablution) with *nourah* (a type of white powder). He cited the Prophet's (PBUH) statement about Hudhayfah (RA): "... The earth has been made a mosque for us, and its soil has been made purifying for us..." (Muslim, 1995: 371). This applied to the entire earth.

The questioner replied, saying that it referred to the plains, not the mountains. The discussion grew heated, and they were impressed with their arguments. I turned to Abu Dharr bin Hamdan, who was one of the busiest among them, and said: "What do you object to from the scholar who did not mention the reason, as this noble jurist did? For Allah

Almighty said, 'Enter the holy land,' and that land is in the mountains." Then I cited further evidence to support what I had mentioned.

The jurist Sahl bin al-Su'luqi (Al-Dhahabi, 1993: 645-207) responded, saying: "He only said 'Enter the land,' and did not say 'climb the mountain.' If someone says that it was not specified that the door was 'grand,' while Allah ordered them to enter it, and Jericho is in the valley, not the mountains, then what Imam Ibn al-Imam said is correct."

There are two answers to this: The first is a juristic one, which is that the holy land is certainly the mountains, and Jericho lies in its plains. The apparent meaning of the verse is directed to the actual sanctity of the city, which is in the mountains, not the plains or valleys. If one claims that the verse was directed to Jericho, then the meaning of the verse changes in two ways: first, the command to enter the holy land and the mentioned city, and second, its benefit, as understood, would be restricted to the land alone (Al-Maqdisi, d.990: 187).

The cold wind was also a source of inspiration for the great poets of the Abbasid era, enriching the intellectual aspect of that time.

One of the statements by the Abbasid poets about the cold wind is by Ibn al-Rumi:

*Your northern wind has blown, bringing its greeting,
A greeting that revived the spirit and brought fragrance.
It blew strongly, and the branch whispered to its companion,
Secretly, while calling out to the birds in the open sky.
The leaves sing on the lush greenery,
They rise and sometimes cause the earth to inhale deeply.
One might imagine the bird drunk with joy from the melody,
And the branch, swaying in the breeze, is also drunk with joy."* (Al-Mas'udi, 1996: 165-

166)

Isaac al-Mawsili said:

*How delightful is the southern wind when it blows,
In the morning, with its gentle breath,
Carrying the chill of the dew, and bearing
The fragrance of al-Juthjath* (Al-Zabidi, 2001: 195) *and al-Basbas* (Al-Mas'udi, 1996:

165- 166)

And Abu Tammam said:

*When the winds rage, they break the branches of Najd,
And pay no attention to the withered plants.*

And Ibn al-Rumi said:

*Do not extinguish the yearning with blame.
Like the wind that tempts the fire to burn* (Al-Thaalibi, 1981: 241)

8. Conclusion

The study reached several conclusions, which are:

1. The cold wind usually blows from one of the four directions, and sometimes from two directions at once. For example, we might say "northwest winds."
2. The cold wind has many names, according to what is mentioned in the Quran and the linguistic dictionaries.
3. The cold wind had an impact on Islamic history throughout its different eras, from the era of the Prophet (PBUH), through the Rashidun, Umayyad, and Abbasid periods.
4. The cold wind influenced Abbasid history, particularly affecting the political, economic, social, and scientific aspects.
5. The cold wind was often a subject of interest for poets during the Abbasid era, as it was a topic for many of the most famous poets of that time.

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