



Psychological Effects of Weather Phenomena in the Holy Quran (Winds and Rain)

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Abstract: Objective: The research aims to demonstrate the psychological impact of weather conditions in the Qur'an by analysing Qur'anic references to winds and rain in selected verses. **Methodology:** The researcher employed a descriptive-analytical approach alongside an inductive method, extrapolating the verses related to winds and rain and identifying those that contain psychological references to these phenomena. These verses were then interpreted and analysed in light of context, linguistic features, and exegetical requirements, and subsequently examined alongside contemporary scientific evidence and established studies that affirm the truth of the Qur'an. **Importance of the study:** The study highlights the impact of weather fluctuations on psychological states from a Qur'anic perspective and is thus considered a novel contribution to understanding the comprehensiveness of the Holy Qur'an. It emphasizes the psychological dimensions reflected in cosmic verses that modern science has only recently confirmed, despite their earlier mention in the Qur'an. **Results:** The research proved the existence of Qur'anic references to some of the psychological effects of weather conditions on humans, and that weather fluctuations have an effect on psychological fluctuations. It is characterized by clarity and accuracy and represent the Qur'anic precedence of modern science. This is in the field of winds, rains, drought, and the phenomenon of thunder and lightning. One of the most famous results in the aspect of winds is the effect of stormy winds in the Qur'an fear, anxiety, and despair, which is scientifically true, to the point that it is known in some countries as "winds of depression" and has increased suicide rates. As for rain, it has effects proven by the Qur'an, including patience and removing negative thoughts. Modern science confirms this through three pieces of evidence: proof of a decrease in the crime rate on rainy days, as well as the psychological effect of the smell of "petrichor" such as optimism and joy. The Qur'an also refers to the effect of drought in causing despair and confirms statistics on the increase in the rates of visits to psychological clinics in rural communities. **Recommendations:** Conduct studies based on rational persuasion in the speech of non-Muslims to prove the greatness and truthfulness of the Qur'an.

Keywords: Psychological effects, weather phenomena, the Holy Qur'an, winds, rain.

الآثار النفسية للظواهر الجوية في القرآن الكريم (الرياح والأمطار)

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ملخص: الهدف: يهدف البحث إلى إثبات تعرض القرآن للآثار النفسية للأحوال الجوية وإظهارها من خلال تحليل الإشارات القرآنية الواردة في هذا الشأن في بعض آيات الرياح والأمطار. **المنهج:** اتبع الباحث المنهج الاستقرائي والمنهج الوصفي التحليلي باستقراء الآيات الخاصة بالرياح والأمطار واستخراج الآيات التي احتوت إشارات نفسية لتلك الظواهر، ثم تفسيرها وتحليلها في ضوء السياق واللغة ومتطلبات التفسير، ثم إتباعها بالشواهد العلمية المعاصرة والدراسات المؤكدة التي تبين صدق القرآن الكريم. **أهمية الدراسة:** تبين الدراسة مدى تأثير التقلبات الجوية بالتقلبات النفسية من منظور قرآني وبالتالي تعتبر إضافة جديدة لبعض جوانب شمولية القرآن الكريم بذكر جوانب نفسية مترتبة على آيات كونية يصدقها العلم الحديث بالرغم من سبق القرآني. **النتائج:** أثبت البحث وجود إشارات قرآنية لبعض الآثار النفسية للأحوال الجوية على الإنسان، وأن للتقلبات الجوية أثر في التقلبات النفسية وهذه الإشارات تتسم بالوضوح والدقة وتمثل سبق القرآني للعلم الحديث. وذلك في مجال الرياح والأمطار والجفاف وظاهرة الرعد والبرق. فمن أشهر النتائج في جانب الرياح هو تأثير الرياح العاصفة في القرآن خوف وقلق وبأس وهو الواقع علمياً حتى عرفت في بعض البلدان باسم "رياح الاكتئاب" ورفعت حالات الانتحار، أما الأمطار فلها تأثيرات أثبتتها القرآن منها الصبر وابتعاد الأفكار السلبية، والعلم الحديث يؤكد ذلك من خلال ثلاث أدلة هي إثبات انخفاض مستوى الجريمة في الأيام الماطرة، وكذلك التأثير النفسي لرائحة "بريتيكور" كالتفاؤل والفرح. وكذلك إشارة القرآن لتأثير الجفاف في إثارة اليأس وتأكيد الإحصائيات من زيادة نسب المراجعات للعيادات النفسية في المجتمعات الريفية. **التوصيات:** إقامة الدراسات المعتمدة على الإقناع العقلي في خطاب غير المسلمين لإثبات عظمة القرآن وصدقها.

الكلمات المفتاحية: آثار نفسية، ظواهر جوية، القرآن الكريم، رياح، أمطار.

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Introduction

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon our Master Muhammad, his family and all his companions.

The Book of Allah Almighty is the eternal miracle, and this gives it comprehensiveness and renewal of giving until the Day of Judgment. And We have sent down to you the Book (the Quran) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims). [alnahl 89] The signs of God in the universe and His miracles in the creation of man, which indicate God's power, confirm and affirm what is stated in the Qur'an and affirm that the universe and the Qur'an have one source, which is God Almighty.

The Holy Qur'an has given an idea about man and has explained precise details related to human psychological natures, and scholars have spoken about them, including those general natures such as "And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful but if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me". Indeed, he is exultant and boastful "[hud 9-10] and "And you love wealth with immense love". [alfajr 20] And other verses that confirm God Almighty's knowledge of the inner self and nature of man, and even His encompassing of all his psychological states because He is the One who created him. God Almighty said: "And We have certainly created man and We know what his soul whispers to him, and We are closer to him than his jugular vein." [Qaf 16] Based on that, we must pay attention to the guidance of the Qur'an in revealing man's nature and what changes his mood and psychology negatively or positively.

Islam has taken into consideration the psychological health of man, and the Holy Qur'an was keen to fill the minds with logical explanations for all the phenomena that man sees in the universe, including atmospheric phenomena. It explained how they are formed in details that were a miraculous manifestation, having been revealed centuries before their scientific details were known, such as the Almighty's saying: "It is Allah who sends the winds, and they stir up clouds, then spreads them in the sky as He wills and makes them into fragments, and you see the rain emerge from within them. Then, when He causes it to fall on whom He wills of His servants, at once they rejoice". [Ar-Rum: 48] He presented scientific explanations and detailed these facts. At the same time, he explained that they proceed according to the will and power of God Almighty, as He afflicts whomever He wills and diverts them from whomever He wills. God Almighty said: And the thunder exalts [Allah] with praise of Him - and the angels [as well] from fear of Him - and He sends thunderbolts and strikes there with whom He wills while they dispute about Allah; and He is severe in assault.

[Ar-Ra'd: 12-13] .One of the goals of this is to care for the psychological health of the human being, to understand these phenomena and view them in the light of the Islamic religion.

Scope and objectives of the study

There are psychological references in the Qur'an that have not received much attention to explain them, let alone draw attention to them. The researcher noticed the presence of such references in the verses related to weather conditions, which draws attention to the fact that the Qur'an showed that weather fluctuations have psychological fluctuations in humans. The researcher followed the cosmic verses related to weather conditions by

extrapolating those psychological references, then moving to scientific evidence and scientifically confirmed studies.

To what extent are there Quranic references proving the psychological effects of weather conditions on humans? What are the effects the Quran has documented in the most famous weather phenomena—wind, rain, drought, thunder, and lightning? Do they complement the Quranic approach in presenting a clear understanding of humans, the universe, and the phenomena around them? The research then proceeds to achieve the following objectives:

- Proving the existence of psychological effects of weather conditions in the Holy Qur'an and clarifying those effects between the Qur'an and science, because the researcher did not see who had referred to that before.
- Explaining the psychological effect resulting from sending good winds as well as stormy winds, the psychological effect of rain falling or withholding it and not falling, and the psychological effect of the phenomena of thunder and lightning.
- Explaining one aspect of the miraculous nature of the Qur'an by informing about these delicate psychological issues before the existence of contemporary specialized studies.
- Providing more evidence of God Almighty's knowledge of all human conditions and what negatively and positively affects the psychological aspect of the human being.
- Providing new evidence to convince non-Muslims of the divinity of the Holy Qur'an.
- Proving the integration of the Qur'anic approach in providing a general conception of the universe, its phenomena, and its relationship to man.

Research methodology

The descriptive analytical approach Also the inductive approach by extrapolating the verses related to winds and rains and extracting the verses that contain psychological indications

resulting from these phenomena, then interpreting and analyzing them in light of the context, language, and other requirements of interpretation, then following them with scientific evidence and confirmed studies that show that what is mentioned in the Qur'an of these indications proves the existence of delicate psychological effects of weather conditions on humans in the Holy Qur'an.

Previous studies

There are no studies, according to the researcher's knowledge, that mentioned the existence of psychological effects of weather conditions on the psychological aspect of man through the Holy Quran. There are very general studies that talk about psychological miracles that never addressed the psychological effect of weather conditions on man, such as the study of researcher Abdullah Abu Al-Saud "Psychological Miracle in the Holy Quran", which is a master's thesis submitted to the University of Jordan in 2005, and the study "Psychological Signs in the Holy Quran" by Dr. Lotfi Sherbini. This book is based on some Quranic verses that address some of the psychological issues facing humans and their challenges, trying to present the Islamic approach to dealing with these psychological conditions, whether in preventing them or treating them, such as panic, depression, aging disorders, and others.

All of these studies and similar ones never addressed the Quranic signs of the existence of psychological effects of weather phenomena on man, and this is what distinguishes this study, which came to clarify the psychological effect of weather conditions on man from the perspective of the Quran.

Psychological effects of winds In the Holy Quran

Introduction

The Holy Quran mentions winds in two forms: the first (wind) which refers to the

singular in Arabic, and the second (winds) which refers to the plural. The scholars of interpretation have distinguished between the two citations in the Quran, saying that the first is used for the wind of torment and the second for the wind of mercy and prosperity (Al-Suyuti 1974).

All descriptions of winds in the Holy Quran are summarized in these two types. Among the examples that refer to the wind of torment is the stormy wind mentioned in the saying of God: "when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind" [Yunus 22] and a hurricane of wind mentioned in the verse

"Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief" [Al-Isra 69] And barren wind in the verse "And in 'Ad (there is also a sign) when We sent against them the barren wind;" [al-dhaariyat 41] and others.

An example of the wind of mercy and goodness is the pleasant wind mentioned in the words of God: "when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind" [Yunus 22] And also the good tidings winds mentioned in the words of God: "And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain)" [al-Rum 46] And also the sent wind mentioned in the verse: "By the winds (or angels or the Messengers of Allah) sent forth one after another." [al-Mursalat 1] And the fertilizing winds mentioned in the verse: "And We send the winds fertilizing (to fill heavily the clouds with water)" [al-Hajr 22] As well as the winds of dispersion and carrier mentioned in the two verses: "By (the winds) that scatter dust. And (the clouds) that bear heavy weight of water;" [al-Dhaariyat 1-2]

This study will address what is related to the psychological effects of winds from these descriptions, but not all of them, specifically the auspicious and good winds, then the psychological effects of stormy winds.

Good winds and their psychological effects.

The winds were mentioned in the Holy Quran as a good omen, as God said: "And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain)" [al-Rum 46] And his saying: "And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain), and We send down pure water from the sky," [al-Furqan 48]

In these two noble verses there is an indication of God Almighty sending the winds as good tidings, and they differ in conveying some meanings. The first verse shows that sending the winds as good tidings is a sign indicating God Almighty's power and deserving of thanks. As for the second, through its linguistic arrangement it shows that God alone is the one who sent the winds to prepare for the rain to fall. Both verses use the word (mubashirat, bashra) with different inflections, and it indicates the news of something beloved. Some scholars of interpretation added: if the one who received the news has no knowledge of it (Ibn Ashur 1984). Both verses explain the reason for considering the winds as good tidings, which is that they bring good tidings of mercy, and the mercy intended here is rain (al-Baydawi 1418).

The verse of Ar-Rum also clarifies the reason for considering winds as good tidings, because of their effect on the movement of ships in the sea by pushing them. There is no doubt that their safe movement brings comfort and reassurance. They also bring benefits to people, and are included in the words of God: "And that you may seek of His bounty." Consider what this sentence contains in terms

of provisions, provisions, and trade carried by the ships mentioned in the verse, which are large ships. There is no doubt that large ships are more suitable for transporting trade and goods than others. Some ancient scholars of interpretation, such as Ibn Atiyah, stated when he said: They are ships that transport food (Ibn Atiyah 1422). These winds have been known in modern times as “trade winds” and have clear scientific explanations (Al-Ubaidi, p. 364). These winds have a great impact on maritime navigation and facilitate it, so much so that the Americans called them friendly winds. It was officially declared that early American trade depended on these winds. (National Oceanic and Atmospheric Administration (2024). Since these winds bring goodness, benefits, and profits and facilitate the movement of people, there is no doubt that they cause happiness and joy, which some scholars of interpretation have described, based on the noble verse, as complete joy and strong happiness (Al-Razi 1420). Although the reason for happiness is the benefits that come from these winds, the Quranic references cannot be ignored here, such as the Almighty’s saying, “Rejoice in them” and “bring good tidings,” so that the winds are considered a reason for arousing good tidings and psychological comfort, at the very least, in addition to those benefits.

Here we can say that the first psychological effects of the winds on humans are joy and happiness, which is indicated by the anticipation of the winds to hope for rain and the direct benefits of the winds in transporting ships for trade and the like.

Stormy winds and their psychological effects

It has become clear from the introduction that the winds have conditions that fluctuate between hardship and ease. After explaining the psychological effect of the good winds, we move on to explaining the psychological effect that the Holy Qur’an has explained of the stormy winds. Through the verses of Surat

Yunus, other psychological fluctuations that occur to a person due to the presence of these winds become clear, as if their fluctuations change the person’s condition and psychology. At first, they were happy with the good wind, then the stormy wind comes to change their conditions, as the verses describe:” e it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their Faith pure for Him Alone, saying: "If You (Allah) deliver us from this, we shall truly be of the grateful.” [yunus 22-23]

The description of the winds here differed. It was described as stormy, meaning very fast (Ibn Ashur 1984), and it was also described as violent in another surah: "Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief" [al'iisra' 69] The meaning is broken. If it is in the sea, it is broken for the ship, but on land, it is broken for the tree and other things (Al-Razi 1420).

This violent, violent wind has psychological effects that the verses have explained precisely. The first of these, when it blows and rages, is that the state of the person it rages upon changes to negative thoughts, fear, and obsessions that reach the point of extreme despair of not being saved (Ibn Atiyah 1422). This feeling pushed them to feel they should seek refuge in God Almighty, so they turned to Him with supplication, and not just any supplication, but a sincere supplication because of the distress that befell them, the intensity of their need, and their certainty that no one would save them except God.

The second is when they are saved, and their condition, as the verse describes it, is

aggression, corruption, and exceeding the limit in that (Al-Razi 1420). Other verses describe it as turning away from God, to whom they had sought refuge a short while ago, so they quickly forget that. The verse says: "And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful." [al'iisra' 67].

This is the condition of those who do not believe in God Almighty. Belief is the greatest protection for a person from falling under the influence of negative thoughts. The Qur'an condemns despair and equates it with disbelief, as God Almighty says: "Indeed, no one despairs of relief from God except the disbelieving people." [Yusuf] [87], and also with misguidance, as God Almighty says: "And who despairs of the mercy of his Lord except those who have gone astray?" [Al-Hijr: 56]. Therefore, these effects of stormy winds occur to those who do not believe in God Almighty, or are close to Him.

Their effects on people—except for those who believe in God—are fear, anxiety, and despair, which motivate another feeling, namely, the need for God Almighty, which leads to sincere devotion in supplication.

So the verses generally describe that stormy winds have a negative effect on humans, which is a feeling of despair, and this psychological effect is modern science and contemporary psychological research, including the existence of many reports of the existence of infamous stormy winds known in some areas of the world coming from certain directions referred to as "ill winds" or "winds of depression", such as the "Foehns" winds, which are dry southern winds blowing over the Alps, linked to depression leading to suicide, and it has also been reported that psychological distress is also linked to winds such as "Santa Ana" and "Mistral" winds in southern France and Italy "Sirocco".

Psychological studies have been conducted on the winds and their directions, which showed a decrease in energy levels and an increase in anxiety rates when winds blow from the southeast (2012 Elisabeth). In another study in 2008, German researchers began to discover the relationship between weather and psychological state, and they found among the results that increased wind energy was associated with a higher negative effect, meaning that they were more likely to feel upset, stressed and distressed (2018 Daniella)

Some studies show that wind has an effect on our nervous systems. When the wind becomes strong, our body becomes more prone to stimulating the "fight or flight" mode, which releases stress hormones such as cortisol and adrenaline into the bloodstream as a defensive response mechanism. These hormonal changes in response to the wind can make us tense or anxious. Although the wind may not directly threaten us, its constant stimulation makes it difficult to calm down.

If the sound of the wind blowing were not something that causes anxiety, discomfort, and similar feelings, the Prophet, may God bless him and grant him peace, would not have taught us self-control and self-management by remembering God Almighty quietly and asking Him for mercy when we hear the sound of the wind blowing. Aisha said: The Prophet, may God bless him and grant him peace, would have taught us self-control and self-management by remembering God Almighty calmly and asking Him for mercy when we hear the sound of the wind blowing. Aisha said: The Prophet, may God bless him and grant him peace, would say: If the wind blows: "O God, I ask You for its good, the good that is in it, and the good that You sent it with. I seek refuge in You from its evil, the evil that is in it, and the evil that You sent it with." (Muslim 1955).

The presence of some psychological effects, such as depression, requires us to remember the

Prophet's seeking of refuge from it, may God bless him and grant him peace, to prevent such effects, as depression has a negative effect on the person, such as a decrease in the quality of life, weakness in daily performance, increased exposure to chronic diseases, and loss of enjoyment of life and enthusiasm for it (shamaelh 2024)

Psychological effects of rain in the Holy Quran

Rain is mentioned in the Holy Quran with the word (matar) and the word (ghaith). When the word (matar) is mentioned, it means rain of torment. An example of this is the saying of God:

“And We rained on them a rain (of torment). And how evil was the rain of those who had been warned.” [alshueara' 173] and his saying:” And We rained down on them a rain (of stones). Then see what was the end of the Mujrimun (criminals, polytheists, sinners, etc.).” [al'aeraf 84]. Al-Suyuti excluded from it the saying of God:” but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill,” [An-Nisa 102](Al-Suyuti 1974), and if the word (al-Ghaith) is mentioned, then what is meant by rain then is the beneficial rain with God's permission, as the verse says :“ And He it is Who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the Wali (Helper, Supporter, Protector, etc.), Worthy of all Praise.” [alshuwraa 28].

Rain and the replacement of psychological disturbances and anxiety with calm and patience

Rain is the atmospheric condition in which the function of the winds ends after they stir up the clouds. Some verses of the Holy Qur'an have indicated some of the psychological effects of rain on humans. Among the clear verses in this regard is the statement of God Almighty in His support for the Muslims in the

Battle of Badr: " (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitan (Satan), and to strengthen your hearts, and make your feet firm thereby. " (al'anfal 11) The verse here mentions that God Almighty sent down water upon them for four purposes, the first of which is to purify them with this water. It was narrated that some of the Muslims were in a state of ritual impurity on the night of the battle, so God sent down water upon them, so they gathered some of it and washed themselves (Al-Zuhayli 1991). The second is to remove the control of Satan, and the commentators linked it to the infidels of Quraysh taking control of the well of Badr and the believers remaining without water, which made Satan frighten them with that and threaten them with destruction, so God Almighty sent down water and removed those whispers from them (Ibn Kathir 1999). The third is: “And to strengthen your hearts”: It was narrated on the authority of Ibn Abbas that its meaning is: patience. (Abu Hayyan 1420) And Al-Razi said in its interpretation: “What is meant is that because of the descent of this rain, their hearts were strengthened and fear and panic were removed from them” (Al-Razi 1420). According to Ibn Ashur, its meaning is that the meaning is: Metaphorically, what is meant by it is that He made them steadfast and removed their confusion (Ibn Ashour 1984).

If we look more generally than limiting the second benefit to the subject of the devil's whispering resulting from the water running out and their fear of perishing because of that and add it to the meaning of making hearts patient, which is the third benefit and what Al-Razi and Ibn Ashur explained in its meaning and what was explicitly reported from Ibn Abbas, may God be pleased with him, then the indication is directed to the existence of a clear

benefit of rain and a psychological effect it has on man, which is patience and the removal of disturbance and anxiety, which is what actually afflicted the companions - because of the state they were in - so God strengthened their hearts by sending down water, so they were patient and the anxiety and disturbance were removed. So, we can say here that among the psychological effects of rain falling on man is the removal of disturbance, fear and anxiety and the sending down of patience.

If we turn to scientific studies on this subject, we will find that they prove the existence of a clear psychological effect of rain, which confirms the implications of the Qur'anic verses in this regard. I see that I should speak on the scientific side here within three axes as follows:

The first axis: What studies indicate about the noticeable psychological calm during winter days and the decrease in violence and crime rates. There is an investigation conducted by the New York Times in 2009 indicating that murder rates in New York drop significantly on rainy days. At the same time in Britain, Dr. Peter Langmead-Jones of the Greater Manchester Police published a study in 2015 that includes details of analyzing 6.6 million police records over a decade in Manchester. He found that crime increases with an increase in temperature to 18 degrees Celsius. (Flook 2019) This is also confirmed by a study by Dr. Craig, a professor of psychology at the University of Iowa in Australia, based his study on this basis and showed the clear impact of global warming on the increase in the crime rate of murder and assault in the United States of America for a population of 270 million people and called it "Heat and Violence" (Craig 2001).

Psychological consultant Abdul Razzaq Al-Bajali explained the nature of the relationship between rain and mood to the electronic newspaper "Sabq", where he explained the rumor that rain causes depression, and he said:

This is limited to countries where winters last for long months, and this is in contrast to the normal situation (Al-Bajali 2020). The second axis: What studies have proven about the effect of the special smell that is emitted when it rains, especially after drought, which is scientifically called the "petrichor" smell. The first to give it this name were two Australian scientists in 1964, Isabel Joy Bear and Richard Thomas (Prunier, N.D), in their study published in the journal "Nature" where they discovered that it occurs when rain falls after a long period of dry weather, where this unique and special smell arises. The reason for this is the release of many volatile compounds by plants and microbes. These compounds then mix with geosmin, a substance produced by bacteria and fungi in the soil. When raindrops hit the ground, they release aerosols that carry this mixture into the air, creating the beloved petrichor scent (BEAR 1964). One fascinating study of this phenomenon comes from a study published at the Massachusetts Institute of Technology in which researchers used high-speed cameras to record raindrops falling on porous surfaces. The recordings, which are available on the journal's website, reveal that the raindrops trap tiny bubbles of air that then shoot upward, "bursting out of the droplet in a jet of aerosol" that carries the aromatic compounds stored in the soil aloft. When these aerosols hit your nostrils, they produce that familiar smell associated with summer rain (Jennifer Chu 2015).

This smell has a direct impact on the psychological state, and this is what these studies have proven, as it means a lot because it has a unique effect on our emotions and psychological state. Many people associate the smell of rain with new beginnings, calm, and relief from heat or drought. This positive emotional response is often linked to our evolutionary history, as rain brought water that brings life to barren landscapes, and indicated

fertile conditions for growth and survival. Thus, the smell of petrichor can evoke feelings of happiness, comfort, and nostalgia in many individuals. (ian 2023) There is no doubt that happiness is something that everyone strives for, because happiness is an emotional and mental state characterized by positivity, a feeling of satisfaction, pleasure, optimism, hope, and a sense of the ability to influence events in a positive way (Judeh 2007).

This is the innate biological connection between this smell and humans based on the basic desire to survive and the psychological connection between rain and relief from heat and drought because it indicates the availability of water, which is a vital resource, and in general, studies indicate that this smell has a calming effect and improves the mood of individuals. (2023Den Berg).

The third axis: It is the effect of successive droughts on farmers, and this is what studies also prove, and it contains Quranic indications that are suitable for making it an additional requirement for the effect of weather conditions on the psychological state of a person, which is what we are moving to now.

From these three axes, it is clear and without a doubt that there is an effect of rain on the psychological state of a person according to Quranic indications...

Drought and their psychological effects

Among the Qur'anic references related to the effect of weather conditions on a person's psychological state are the verses that describe the state of people when rain is delayed, which is called drought, famine, and withholding of rain. Among those verses are: "Allah is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He will, lo! they rejoice! And verily before

that (rain), just before it was sent down upon them, they were in despair!" Look then at the effects (results) of Allah's Mercy, how He revives the earth after its death. Verily! That (Allah) Who revived the earth after its death shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things. (alruwm 48-50). And the verse: "And He it is Who sends down the rain after they have despaired, and spreads abroad His Mercy. And He is the Wali (Helper, Supporter, Protector, etc.), Worthy of all Praise." (alshuwraa 28).

I notice in the first verse clear indications of the psychological impact of weather conditions on the psychological state of man, the first of which is the state of optimism that occurs after the rain falls, and it is contrasted with the state of despair that prevailed before the rain fell, and this is the first effect of the rain falling according to the verse. Then the verse draws attention to other effects resulting from the descent of God's mercy, i.e. rain, including how the earth is revived after its death. As for the first benefit, which is changing the state of people from despair to optimism. Ibn Atiyah says, emphasizing this benefit: Changing the psychological state is the speed with which people's hearts change from despair to optimism (Ibn Atiyah). Ibn Ashur also says: And in that is an indication of the greatness of Allah's control over the creation of man, as He made him capable of different psychological reactions, while his mind and heart are united (Ibn Ashur). There is a clear description of the state of people when the rain is delayed, which is the despair referred to by "despairing" in the first verse and "despairing" in the second verse, and it is one of the possible meanings in the Almighty's saying: "Like the example of a rain whose growth pleases the disbelievers." [Al-Hadid: 20] The verse is clear that the rain that causes the crops to grow pleases the farmers, and the reversed concept in the verse is that the farmers will not be pleased and will be

pessimistic about the lack of rain and it's causing the crops to grow.

"Alqanut" is more eloquent than "aliasu" because it means complete and exaggerated despair (Abu Hayyan 1420), and "al'iiblas" means despair with a broken soul (Ibn Ashur 1984). They are two situations that occur as psychological effects of the withholding of rain. The verse indicates that this state will affect them when they wait too long for rain, and then they will be overcome by extreme despair. This is understood from the phrase: "And they were, before it was sent down upon them, in despair." (Al-Zamakhshari).

This is actually a reality, as a study conducted by a number of researchers at the Faculty of Medicine at the University of Western Australia has proven. Titled: "Modelling the Relationship between Rainfall and Mental Health Using Different Spatial and Temporal Units" It was published in the International Journal of Environmental and Public Health Research that one of the factors believed to contribute to the incidence of mental illness is drought, especially in agricultural and rural communities. The study demonstrated an increase in the incidence of psychological distress or worsening of the conditions of some of those originally visiting psychiatric clinics, as well as the emergence of severe depression after years of prolonged drought. and there is a relationship between the levels of decline in the psychological state and the years of drought (2021, Yap M). Some electronic newspapers and websites also relied on such studies that show that desertification resulting from global warming and climate change has a direct relationship to the decline in the psychological state of farmers and the occurrence of clear psychological disorders (Padhy, Sarkar, Panigrahi, Paul.2015).

God alone is the one who created the reasons for good tidings and the reasons for despair, and He alone is able to change people's conditions

from hardship to prosperity and vice versa. As He said in the verse: "And that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep;" (alnajm 43).

Lightning and thunder and their psychological effects

Lightning and thunder are two great cosmic signs with which God Almighty frightens His servants. They are two interconnected phenomena, and they are mentioned in the Holy Qur'an with this interconnectedness, as God Almighty says: "And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand." (alruwm 24), And he said: "It is He who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water). And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His Awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment. (alraed 12-13).] Perhaps this correlation is because they are the result of one thing scientifically, as they arise from the presence of electrical discharges between the upper parts of cumulonimbus clouds and the lower parts, which is accompanied by what we see of lightning and the sound of thunder (Al-Ubaidi 2009). The delay of the sound of thunder after seeing lightning is due to the difference in their speeds, as the speed of light is 186,000 miles per second, while sound is 750 miles per hour (Al-Najjar 2012).

Lightning was also mentioned without thunder in the Almighty's saying: "See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from

between them. And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strike there with whom He will, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.” (alnuwr 43) And he said:” And among His Signs is that He shows you the lightning, by way of fear and hope,” (alruwm 24).

This is based on considerations in the Qur’anic context, such as the fact that the vision is of lightning, not thunder, and other considerations.

In the verses of lightning and thunder in the Holy Qur’an, we see that the Qur’an mentioned lightning as one of the cosmic signs that inspire fear and greed in the human soul at the same time, while thunder is mentioned as glorifying and praising God Almighty in the verse:” And Ar-Ra’d (thunder) glorifies and praises Him, and so do the angels because of His Awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment.” (alraed 13). It is also mentioned in the Almighty’s saying:” Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning.” (albaqarat 19) Thunder and lightning are mentioned here as being among the things that accompanied that terrifying rain in its context, along with the darkness of the night, rain, and clouds, along with lightning and thunder. Then its intensity is mentioned by mentioning a terrifying image where the people who witnessed it put their fingers in their ears out of fear.

This fear mentioned in the verses is a psychological condition that actually exists and people feel it. This fear has exceeded its limits in some people, as it has developed into a disease called “thunder and lightning phobia”, which is an abnormal fear of thunderstorms. Those affected by it constantly watch the sky and listen to storm reports. It is scientifically

known as “astraphobia”. It also affects animals, and it usually arouses strong feelings in both humans and animals. It tends to be more common in children and adolescents, and it is unusual for it to be in adults (Fritscher, 2023). Those affected by it remain anxious during storms, and some of them tend to hide under something like a table or bed, despite knowing that the possibility of being struck by lightning is very small (medical), just as the verses describe: “They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death”. (albaqarat 19).

Results and Conclusions

There are clear Quranic indications to mention some of the psychological effects of weather conditions on humans.

And they represented the Quranic precedence of human discovery in this regard.

The aspects mentioned in the Holy Quran of weather conditions affecting the psychological state of humans are in the aspects of wind, rain, drought, and the phenomenon of thunder and lightning, and they are as follows:

After the Holy Quran divides winds into good winds and stormy winds, it proves that each has a psychological effect. Good winds have an effect of joy and good tidings, and this effect is due to the hope of rain falling, and also because these winds have well-known images in meteorology, namely the trade winds, which are responsible for the movement of commercial ships, which undoubtedly bring joy and happiness to merchants and those who benefit from the goods.

As for stormy winds, the Quran proves that their effects are fear, anxiety, and despair. This is what contemporary studies also show, which prove the existence of cases of depression leading to suicide in areas where dry southern winds prevail, such as the Alps, southern France and Italy It was even called “the winds of depression”, and also prove a decrease in

energy levels and consequently an increase in anxiety rates when these winds blow. It is as if wind energy is linked to a negative impact on individuals by increasing feelings of discomfort, tension and distress. The scientific explanation for this phenomenon is that wind affects the human nervous system by stimulating the “fight or flight” mode, which releases stress hormones such as adrenaline into the bloodstream as a defensive response mechanism, and these hormonal changes in response to wind make us tense or anxious.

As for the psychological impact of rain, the Holy Quran has indicated that the falling of rain has an effect in bringing down patience and thus positive feelings and optimism, as well as removing satanic whispers, which are undoubtedly negative thoughts and fear. This effect is found in the verses of the Battle of Badr in Surat Al-Anfal. Modern science proves this from several aspects:

First: Statistical studies that indicate a decrease in crime rates on rainy days, as well as the impact of global warming on the increase in assaults and murders resulting from psychological tensions, imbalance, impatience, quick reactions, quarrels, and harsh treatment of others.

Second: The psychological impact of the smell of rain "prettycore" especially after a drought, as scientific studies have proven that it creates a positive feeling and connects people with optimism, new beginnings, relief, and improving the mood of individuals.

Third: The Holy Quran refers to the psychological impact on farmers during years of drought and famine, which is extreme despair, in contrast to another psychological feeling of optimism and admiration when rain falls. This is proven by contemporary studies, as it is believed that one of the factors that contribute to the occurrence of psychological illnesses is drought, especially in agricultural

and rural communities. The study has proven an increase in the rate of psychological distress or aggravation of the conditions of some of those originally visiting psychological clinics, and the emergence of severe depression after years of prolonged drought.

Among the psychological effects of weather conditions on humans, also mentioned in the Holy Qur'an, is its reference to the atmosphere of fear prevailing in cases of lightning and thunder, especially those mentioned at the beginning of Surat Al-Baqarah, which the Holy Qur'an depicts as intense fear. This is what actually happens as a psychological effect of thunder and lightning to the point that it has become a disease for some people called phobia.

The Holy Qur'an's statement on the psychological effects of atmospheric phenomena on humans proves the completeness of the Qur'anic approach in presenting a clear vision of the universe and its phenomena after having explained their details and demonstrated their course according to the will and power of God Almighty, thus achieving psychological security for humans.

Recommendations

- Conduct studies based on rational persuasion in the speech of non-Muslims to prove the greatness and truthfulness of the Qur'an.
- A study of the doctrinal implications of wind and rain from a Qur'anic perspective.
- The Islamic understanding of meteorological phenomena compared to some other cultural and religious understandings.

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