

## The Natural disasters features, effects, and ways of coping with Arabs before Islam

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### Abstract

In our ancient Arab history folded pages full of great historical events, which formed a fertile material for researchers, but they did not mean their study and interest, and perhaps natural disasters, such as torrents, earthquakes and volcanoes, and the ensuing drought, desertification, droughts, famines and deadly epidemics, caused various physical and physical damage to the Arabs among the most prominent; therefore, This study came to shed light on this hidden and submerged aspect of the history of our Arab nation in its ancient ancient times. We looked at the magnitude of the dangers, the great tragedies, the suffering and the effects that the Arabs suffered before their Islam.

### Introduction

#### Research Methodology :

1- **The research problem:** The natural disasters that killed Arabs before Islam were a dangerous phenomenon that threatened their existence and devastated their existence, and began to expand and spread among its quarters. Until it caused severe damage and heavy material and human losses in the various aspects of their social, health and economic lives, which had bad consequences and dangerous repercussions on them; Therefore, they tried to address it and reduce its danger by various scientific and superstitious methods and means available to them, and since there was no independent academic study concerned with treating this phenomenon, its effects, the causes of its spread and the means to combat it in this period of time in the history of the Arabs, so we chose it to be the title of our study.

2- **Objectives of the research:** The research aims at identifying the most prominent natural dangers and perils that swept through the history of the Arabs before Islam, especially the natural disasters that killed them and their societies, and caused them various damages and heavy material and human losses.

3- **The importance of the research:** The importance of the research lies in its being the first in the historical and scientific academic studies that shed light on a page of the ancient Arab lives fraught with dangers and perils, which dealt with a dangerous phenomenon of natural phenomena that killed them and their societies since ancient times, so this study came to reveal the risks of disasters The naturalness that decimated the Arabs before Islam, and which an academic researcher had never known about its causes and risks, and then linked the present to the past to benefit from it in confronting it and reducing its dangers, which still pose a mortal threat to modern and contemporary societies, as well as providing the historical library with new resources. It enriches the foundational research theorems that were concerned with historical scientific studies of ancient and modern Arab societies.

In the history of ancient Arabs there are still folded pages full of great events, which constitute an important historical material for all researchers, but they have not been acquired by the pens of researchers with study and scrutiny, and perhaps the natural disasters that killed the Arabs since ancient times were the most prominent of these pages and topics that did not mean an independent academic study, so it was determined On its study, it was entitled (Ibn Manzoor, 2000, 142).

#### The first topic / climatic and terrestrial natural disasters for Arabs before Islam

The catastrophe comes in the language of the Arabs from which the meanings of eradication, destruction and destruction are intended , as it is the great and severe downward knowledge that harms people , while the modernists knew it: that it is natural and climatic and non-climatic phenomena and events that occur in an environment, and that result in losses Human and material gravity confuse the life prevailing in it , and to these meanings the poet Rubaah bin Al-Ajjaj pointed out, and he said :

#### "Disasters have been manifested by distress \* and if trouble arises in your people"

This is because natural disasters have no income for a person in their occurrence because they are outside the scope of his ability, so global and climatic disasters are among the most prominent natural disasters that stormed and tampered with the Arabian Peninsula since ancient times, especially those disasters in which climate elements and its variables of heat, cold, wind and rain played a big role (Al-Arqsousi, 2005, 1139). In causing physical and human damage to this Arab environment, such as water disasters that have caused them torrential floods and devastating floods, or depletion of water resources, and the drought and desertification that follows them, and the infertility, drought and famine, as well as terrestrial disasters such as earthquakes and volcanoes, which It indicates the size of the dangers that the Arabs suffered from before Islam, so they were obsessed with fear, terror and anxiety since ancient times (Mustafa, 2009, 782), and we will deal with them in succession and outline them according to the following:

#### First: Flood disasters and floods:

Because the environment of the Arabs has varying climate and terrain, so drought has prevailed over most parts of the Arabian Peninsula, but the severe monsoon rains in some of its sections formed massive, fast sloping torrents that raised the level of their fears and anxieties throughout the ages, so they were watching their seasons

and aspirations with caution and intense fear, even They set the example, and they said: "If the diadem comes out, and stallions rush, and tails roll up, torrents are afraid (Mazloum, 2012, 20)".

It seems that the events of these torrents are almost a recurring matter among the Arabs before Islam. Many regions of the Arabian Peninsula witnessed sweeping torrents that claimed the lives of people and their properties throughout the ages. Perhaps the torrent of the swarm that afflicted the region of Sheba in the countries of Yemen is one of the most violent and deadly and destructive. Where hundreds of cubic meters of water poured into the body of the dam, and many agricultural areas, urban houses and service facilities were buried around it, which contributed to the displacement of many Arab tribes living there to areas far from their homes, and dispersed them across other Arab countries, so count rightly Catastrophe and sucking Price painful hit the country of Yemen before Islam (Ibn Al-Ajaj, 2008, 30).

The floods were magnified in the Makkah Valley until they were covered between the two mountains. Perhaps the region of Makkah Al-Mukarramah was subjected to the worst severe torrents throughout the preceding periods of Islam. Perhaps the flood that raided them during the days of their dragging until they entered the Sacred House and destroyed it, forced them to be rebuilt in the era of Ibrahim from the oldest The torrents known to them are also considered a torrent of a mouse, which was known as a woman from the Arabs carried by the torrent from the top of Makkah during the reign of Khuza'a, and who invaded Makkah and entered the Sacred Mosque, until he threw the valley trees at the bottom, and the people endured from the top of them, and he was thrown into their stomachs. Arabs knew it before Islam (Ibn Outaiba, 1988, 70).

From the foregoing it becomes evident: that the floods and floods constituted a major natural disaster that was able to kill the Arab countries and inflict severe material and human damage on them before Islam .

### **Second: Water resource depletion disasters:**

The scarcity of water and the retention of rain for long periods due to the high temperatures and evaporation contributed to the decrease in the level of water resources and their surface and underground savings, which caused the emergence of drought, the expansion of the arid area and desertification in many regions of the Arabian Peninsula, which is a natural phenomenon and a prevailing situation that dominates the desert areas in it, so that Its persistence leads to the emergence of the urgent need for water by living things in it (Ibn Hisham, 2001, 302).

Perhaps deprivation, scarcity of water, and infertility of the earth are what made the Arabs exaggerate the fertility and growth and see for it a glory, especially in this barren environment, which prompted them to take care of water resources and track their locations and search for their sources, so they answered Al-Fayafi and stomachs of valleys to go to the pasture and seek grass and water resources. They were the people most in need in their living, so you find them in a solution and traveling (Ibn Al-Ajaj, 2008, 30) .

Hence, at the dawn of their distant history, the Arabs viewed the waters as a reverence and glory, because they represent their source of fertility, growth and the durability of their resources, while they considered their depletion a great catastrophe and a great painful and catastrophic catastrophe spreading gravity, drought and famines in their quarters, as they were followed by adversity and their affliction as a result of these The dulling years are various droughts and famines that thousands of victims have gone through throughout the ages, so they are pessimistic about the copperiest of these years and warn about its lights, rain, and winds, especially rain that is bad, because they claimed that they did not rain his building except that their year was infertile , so His Highness is following The star is unicorn H, and they struck with paradox the proverb, and they said: "Unhappiness from the next star," and they mean the star Al-Thuraya, and the next Al-Dabran, which is jinx. They were also pessimistic about its heat and the calamities, disasters, sorrows, infertility and poverty that it brought upon them, and they said: "When the devil rises, sorrows deplete, and the flames are extinguished and the poor become everywhere." To these meanings, the black poet Ibn Yafr Al-Nahshili referred to a man who was spoiled (Ibn Al-Ajaj, 2008, 30):

### **Third: Earth disasters (earthquakes and volcanoes)**

The researchers describe the planet as a planet affected by earthquakes and earthquakes. The Earth has witnessed various natural phenomena since the beginning of its formation. Earthquakes and volcanoes are perhaps the most prominent of these phenomena and natural disasters that Arabs have known since ancient times. Perhaps their limited mentality did not help them to reveal its secrets, so they began to interpret it with interpretations based on myths and legends, as they claimed that the earth is fixed on the head of a large animal that is the bull, and that it is moving slowly, and as a result of its movements, seismic tremors occur in the ground (Al-Asha, 2005, 190).

It seems that the Arabian Peninsula in its distant history has suffered from these earthquakes, earthquakes, and volcanoes with great suffering, and perhaps the earliest references received about earthquakes in Arab sources belong to the ancient Arab nations that lied to their messengers, such as the goodness of the Saleh people who inhabited the Hajar region in the Valley of Villages between the Hijaz And the Levant, and the people of Shoaib who inhabited the Median region in the north of the Arabian Peninsula, where earthquakes afflicted them perished since ancient times, until the Arabs struck with their mortal examples (Al-baladharj, 1996, 6). Arab sources also recorded the occurrence of two earthquakes prior to Islam in the Arabian Peninsula, one of which occurred at the front of the Abraha Al-Habashi army to demolish the Kaaba, while the other recorded the eve of the birth of the Messenger where its impact extended to the cities of Kisra in Iraq, until the pillars of his residence cracked and fourteen balcony fell from it (Ibn Al-Ajaj, 2008, 36).

Geological evidences spread over all parts of the Arabian Peninsula from its north to its south, such as the heat, the lava, the volcanic mountains, and the successive basaltic eruptions, such as smallpox, have demonstrated the occurrence of these earthquakes and volcanoes in them very frequently (Ibn Manzoor, 2000, 147).

### **The second topic / vital epidemiological natural disasters among Arabs before Islam**

Health and disease are closely related phenomena to humans, and they are closely related to the health of their environment and corruption since eternity, and when the closest country to the acceptance of diseases and epidemics and the spread of them are hotter, due to the corruption of their identity, nature and mixes ; Skin and fevers, until the island became a dangerous place for her, and she returned from the properties of her countries and cities, so the Arabs set the example of their epidemic, until they said: "The Khyber fever, the spleen of Bahrain and the dams of the island <sup>(16)</sup>", and the poet Ibn Ahmar Al-Baheli may have collected the types of this disease and the diseases that spread to D between the Arabs and spread Rbuhm in the house of one, he said (Ibn Al-Ajaj, 2008, 39):

**" Savers of pain, fever, measles \* hunger, plague, poverty and fine"**

#### **First: the plague:**

The plague is one of the fiercest epidemics that swept the Arab countries, so that his medication was tired of the skill of their doctors, so they recognized him, and they knew that there is no medicine for him except that which created and destined him: it is truly a pandemic disaster and genocide emptied the cities of its inhabitants, so he had the greatest role in the decline of many civilizations (Al-Asha, 2005, 192). The ancient Arabs before Islam, and some Arab poets may have likened their courage to his ferocity and prevented him from complying with the treatment, and to these meanings the most poetic poet pointed out.

The plague is a general disease, a scourge that does not differentiate between races and races. Therefore, the Arabs have been afflicted with it since ancient times, even leaving behind them the negative effects and horrific dangerous horrific manifestations that have befallen them, such as the corruption of siblings, moods and bodies, and they often did not occur except in the hot winter seasons or after it, so They were seeking refuge from this hot winter (Zamakhshari, 1999, 81).

This is not from a descending or misfortune of unknown causes to the Arabs, except they tried to explain it and link it to the hidden supernatural beings, especially the jinn, so the plague counted their prick from their prick, and we were stabbed by their stabs, and a spear from their spears, for that they received it with the spear of the jinn, and they tried to avoid it by all means and methods And to these meanings the poet pointed out, and he said: **"The people have expedited their travel needs \* from the prick of a gin in the aforementioned Roman land"**

It seems that the fear of the Arabs from this calamity epidemic was greater than their fear of the power of death in the void of despair (Al-Hamwi, 1995, 11).

**"For your life I have not feared for my father \* Ramah Bani, Tied up of the ass"**

**"But I was afraid for my father \* the spears of the jinn or you hot"**

Perhaps the earliest references received regarding the plagues of the Arabs refer to the outdated antiquity, in which Mecca inhabited and brought about prostitution, injustice and corruption, so God destroyed them with the types of epidemics and diseases, and the plague is one of the most prominent of them. They had a biopsy, so they evacuated them, so some of them went between Makkah and Yathrib, and the lens hit them, which is a deadly pimple that comes out of the body from the gender of the plague until they perished in all of them, and others were afflicted with the bulldozer, which is one of the most insidious types of plague, until all of them perished, and perhaps They followed this epidemic and secreted it until the later ages , Was destroyed by God tribes Kinana after them, and to this sense the poet pointed out the hands (Al-Fakhi, 2008, 106).

#### **Second: Dermatology:**

The skin is always exposed to infection with various diseases that exhaust it and weaken it, just like other members of the body. Therefore, skin diseases such as leprosy, smallpox, leprosy, scabies and other prominent epidemics that have killed the Arab countries and walked in them, spread among them, and posed a great threat to their healthy lives since ancient times, and for the sake of Standing on it (Al-Azraqi, 2010, 48).

we will outline it and address it as follows:

##### **1- The lepers:**

Leprosy is one of the most difficult and innocent skin diseases that the Arabs have suffered greatly since ancient times, and I may have expressed it with clarity and bursh; because everything above the whites they have in the skin is leprosy, so it has been said to the lepers that they are parched, peeling, speckled, spotted, patchy and patchy . The Arabs said that this epidemic is a misfortune and a punishment that the heavenly and earthly deities inflict on them, so they called him with the sword of God , and they said to the man: What is your misfortune and your obedience - that is, what lepers of you? , Perhaps the download witnessed them with this, and the Almighty said: "Perin . That is, without leprosy (Al-Qadiri, 2014, 6).

It seems that this disease has stripped the people of the desert and urban alike, due to the large number of their fatigue and the lack of food and comfort, and the dryness of their country, so that this heat was throwing phlegm from their hollows to the surface of their skins, then the lepers would lick them <sup>(21)</sup>, and maybe the lepers rushed to the most precious of their animals, which are camels and horses, and it befalls them She is the other one and kills her until he changes her skins, and he says to her at the time of stabbing , so the Arabs lived a

terrifying life from his puppies, and they reached the level of sleep deprivation in the shadow of the moon, fearing that he would inherit the lepers (Al-Azraqi, 2010, 49).

Also, the Al-rabeea bin Ziyad Nadim, King Al-Numan bin Al-Mundhir, when he was struck by this disease, was hiding it from the king and the people, and when the poet knew about it, however, the king warned of his harm, so he said :

**"Hey, Dad, cursed! Don't eat with him. \* His mother is a polished leper".**

And Al-Numan raised his hand from the food and said, "My food is bad for me, and I did not see me today, and then he ordered the spring after that to go to his family , as the wife of the poet Suwaid ibn Abi Kahl al-Yashkari alienated him when he hit him with leprosy, so he punished her for that," (Al-Qadiri, 2014, 7):

**"A blackness repelled me to see \* baldness in the head and in the skin clear"**

## 2 smallpox:

Smallpox is another of the most prominent epidemics and communicable skin diseases that have afflicted Arab countries since ancient times. Perhaps the first thing that smallpox was seen in the land of the Arabian Peninsula as the newsmen mentioned, but it was after the year of the elephant, in which God destroyed Abraham Al-Habashi and his army in the year (570 AD) (Mazloun, 2012, 21) , and the truth That this disease is known to the Arabs before Abrahama Bazman, and most often affects boys and young people, especially in the spring and hot humid Arab countries ; so they were known by their many titles, such as the beginning, then a man starts with a beginning , as he is known as a blister, so the Arabs used to say: the boys Sheep has a lot of oil, meaning a lot of smallpox (Al-Marzougi, 2015, 146) And to these meanings mentioned poet Zuhair bin Abi Salma, he said :

**" They were destroyed by their hoses \* and by a ravine like an unrepentant one".**

As the angry and angry one is told to him, and perhaps his blisters and ulcers abounded, so the rivet said to him, who is the most common type of smallpox known to them , and perhaps he was covering the body of the injured and messing with him until he distorts the features of his face and is known by the day, so he says: Mim the man in front of, And to these meanings, the poet Maleh Al-Hudhali pointed out, and he said :

**"With him from the day there may be learned by air \* like the mum of the fourth"**

Smallpox is also known to Arabs as foolishness, so a foolish man and a foolish woman said, and perhaps smallpox hit a man, so his effect remains on his body and face, such as a faded, wrapped garment, and to these meanings the poet pointed out (Al-Alusi, 2009, 44), so he said :

**"Did it not come that I wore after her \* wrapped in her pigment, not burning"**

This epidemic has afflicted many of Sadat Al-Arab and its leaders before Islam, and the sources indicate that Al-Harith bin Makdam Al-Kinani - Abu Al-Far'a and brother of Rabia - had been afflicted with this epidemic and was being carried in a plateau while he was piling up on the day of Al-Kadid, which occurred between Qais and Kanana. The Almdjor Vddahm fear of embarrassment, and perhaps they were similar to the effects on their faces with pearl tables, and to these meanings the poet Al-Tanoukhi pointed out (Al-Abi, 2004, 179),he said :

**"And the smallpox appeared to him as he is like pearls \* above the agate table lined"**

## 3- Leprosy, pimples and damamelis:

Leprosy, pimples and damamel are also among the most prominent skin diseases known to Arabs before Islam, and leprosy: one of the most serious communicable skin diseases that have killed the Arabs and caused them many epidemic catastrophes; so they fly from it and flee, and warn of its control, and say: "Flee from the leper, fleeing from the lion (Ibn Saida, 2000, 191)." , And he is in the language of the Arabs derived from the pieces, so they used to say to the one whose hand was cut and the fingers of his palm were gone , and to these meanings the poet pointed the hyena, and he said

**"I was only like he cut off his palm \* with the palm of another, and he became stump"**

Leprosy is a bad disease, a disease and a rapidly spreading scourge. It cuts the body and eats it and separates it until it terrifies it from ulceration. Therefore, the Arabs called it lion disease, which prey on the body of the injured person, as the lion prey on its prey (Al-Qurtubi, 2006, 402).

It seems that this epidemic has spread greatly in the Arabian Peninsula since ancient times, especially in the areas of Hijaz, where the disease has increased dramatically until they have become obsessed with fear and great terror, and its widespread spread may be attributed to them for many reasons, including what is due to the overheating that burns Mixing them until their black temper prevails and more leprosy among them (Ibn Saida, 2000, 514), including what is due to the influence of environmental factors on them, especially the abyss whose impact is great on the human body and health; because their abundance is harmful to the body and souls, so doctors are advised to guard against extreme heat and cold because of their Negative impact on human health, including what goes back to i The seller of the four flesh, if the blood overcomes three of them, the face and tumor change from it and cause the spread of leprosy, some of which are due to the infection that occurs with the mixing of the leprosy, its support and contact with it, and its smell often intensifies, so that it may wear off the prolonged contact with his wife and children, so he warned the Arabs against his contact For fear of infection (Al-Azhari, 2001, 133).

As for ugly pimples, consisting of cold, thick, rotten materials, they are also among the most prominent skin diseases that have arisen in the Arab countries, are among the most prominent of these pimples that have circulated among them and spread among them since ancient times. The ant: a known skin disease and dry pimples called pimples, comes out In different parts of the body, causing a large tumor accompanied by itching, burning and heat in the touch, and excruciating sensible pain in which the person feels a bit like an ant, and

perhaps they have known flies as well (Al-Zamakhshari, 1998, 665), and to these meanings the most poet pointed out, so he said:

**"Dripping in the bones as if \* drip in a caravan"**

This, perhaps, was claimed by the Arabs that if Al-Majusi streaked on it its luster, its owner was cured from its time, and to this effect the poet pointed out, and he said:

**"Never walk as he wipes, as if he were in it from the sacks of the island".**

The dubailah is also one of the most prominent dementias that struck the Arab countries before Islam, and it is a large dimple that appears in the inside of the side until it pierces and explodes inside the body, and its owner rarely delivers from it, and the Arabs may have sided with it by the same side, because its owner always complains about it, Until it became a note to him, and the dubailah minimized the dawl (Ibn Saida, 2000, 192), meaning the shrewd; therefore it was said: the dubilah dubbed them - meaning their shrewd affliction, as was said by Dabella .

**"Hunt punches and beat the horse \* and say the pods wetter"**

#### 4- Scabies:

Scabies is also one of the oldest known infectious skin diseases that have killed the Arab countries since ancient times. It is young red blisters that affect the body and cause it to disturb, and cause severe itching and skin ulcers, accompanied by internal bleeding, and the kilt may be the first stage of its appearance (Al-Alusi, 2009, 44). As the sores that begin The body, consisting of bulls with heads inside the hollow, is called the bunker, while it is said to those who scab all the body and covered it completely and went with it all the doctrine of the lighter, and perhaps the Arabs called scabies by greeding for the severity of its infection, so they cautioned against contact with the scabies and chatting for fear of infection, even They cited the proverb in his contagion , and they said: "I am afraid of scabies among the Arabs ", as they said: "A Luke infects the hernia of vomit (Al-barid, 2007, 63) ", and to these meanings the poet pointed out, and he said :

**"Reverence transgresses, so preaching is cruelty."**

#### Third: Fever:

Fever was the third most dangerous vital catastrophe that killed the lives of Arabs and settled their largest known city, and did not spread terror among them until they suffered from their pains a great deal; so they tried to avoid them and warn of their dangers since ancient times (Al-Alusi, 2009, 44).

Fever among Arabs is of many types, and perhaps the most dangerous to their lives are epidemic and bloody fever, quarter, grip and jerk, and perhaps accompanied by the spread of young, painful blisters on my fevered lips, known to them as squeal, as they are called kiss fever (Ibn Saida, 2000, 190), and to these meanings the poet pointed out, so he said:

**"I wish your mother protected you or I was your mother \* I raid her when she cheated on you"**

**"Envioy flesh, fellow lover \* If you weren't like that, you wouldn't accept Vaka"**

The fever in the Arab countries has messed with it in vain, until it took its toll on them, and they struck proverbs with their weight and said: "Heavier than the fever ", as they said: "Al-Zaq from the Fever of the Square ", so they have a pioneer of death, and a piece of raging fire , Who consumes flesh and drinks blood, for this reason she was called by the fire of fever , and the daughter of al-Minya, and a mumbled mother, likening her to the blood of the mourning woman who struck her chest back at the calamity (Al-Alusi, 2009, 44) , and to these meanings the poet Ibn al-Ma'zal indicated, and he said:

**" And the daughter of the semen reprimanded me \* they calmed and touched his magic"**

Fever, like any other communicable diseases that have broken out in many Arab cities, has become an attribute of it. Perhaps the oldest references that were received in it in the Arab sources are due to that fever that afflicted the tribes of Thalba bin Amr bin Amer Mezikia, and that is when they were dragged into their first provider from The countries of Yemen to Mecca after the collapse of the dam (Ibn Al-Ajjaj, 2008, 30) ., as Yamama is one of the most prominent of these cities where fever has broken out, especially the Ghine region, which has become a example of proverbs among Arabs (Mazloun, 2012, 20), and they said: "Anas from the Fever of Ghine ".

#### The third topic: Features, effects and ways to confront natural disasters among Arabs before Islam:

After taking note of the most prominent natural disasters that afflicted the Arab countries in the previous investigations, it is beautiful for us to stand in this topic on their effects and characteristics and the most prominent ways to confront and control them before Islam, and to achieve this purpose, we will address them according to the following :

##### First: The features of natural disasters among Arabs:

Disaster in general was characterized by many features and features that distinguished it from other disasters, so these features played a major role in hindering efforts to contain and control them among Arabs (Al-Alusi, 2009, 44). and after tracking and extrapolation of most of the disasters that afflicted the Arab countries before Islam, we can highlight their features and features with the following :

##### 1- The surprise:

Disasters often occur suddenly and without warning; which makes it difficult to predict their occurrence before they happen, especially those rapid disasters that occur suddenly, such as earthquakes, volcanoes, and torrents (Ibn Saida, 2000, 514); so the element of surprise is one of the most prominent distinguishing features of it, and this element may have been achieved in most natural disasters That struck the Arabs before Islam,

especially the floods of Makkah, Yathrib, and the countries of Yemen, as the stream of al-Jahfa, after which the people of Makkah raided while they were unaware, entered the Sacred Mosque and the people of its people were buried (Al-Jubouri, 2000, 75).

### **2- Speed:**

Likewise, the speed and the sequence of events are among the most prominent features that characterized the natural disasters among Arabs before Islam, and this factor may have posed a direct threat to the afflicted Arab societies, as torrents attacked the Ma'rib dam in Saba, until their entire systems were crippled and their facilities were washed away, and the dam was dumped away. From his place, so the Arabs did not find enough time to save, which caused severe damage to them and their property (Ibn Saïda, 2000, 514).

### **3- Harm:**

The damage component is also another of the most prominent features that characterized the natural disasters among Arabs, as it is the logical and hypothesis of the inevitable result of most of the natural disasters that afflicted the Arab countries. Which of course differ according to them according to the different size, type and severity of the disaster, as the damage may not exceed some financial and physical limits. Easy (Ibn Saïda, 2000, 513). While the other expands from it to include many properties and spirits, and we may not prolong the conversation in this regard because we will single out these effects a separate topic with them later.

### **Second: The effects of natural disasters on Arabs before Islam:**

Arab countries have suffered many calamities and natural disasters, which were able to expose the lives of their inhabitants to severe tests and difficult tribulations, so material, physical and moral damages have caused their lives since ancient times, so we can through tracking these disasters to form a clear picture of the total of these effects and the damages that caused them before Islam (Khafajy, 2001, 37), Among the most notable are the following:

#### **1- Spread of famines, epidemics and deaths:**

The Arabian Peninsula was exposed in its ancient times to various types of natural disasters, which contributed to the spread of many famines, epidemics and deaths among them since ancient times, as these disasters have succeeded in leaving a severe economic crisis in many parts of the Arabs (Al-Dhaif, 1999, 78). Perhaps we stood on a number of these disasters that afflicted them Due to climatic fluctuations, the effects of rain retention and high temperatures such as drought and desertification, and the famines, droughts and infertility that follow, and the stifling economic scourges, calamities and crises that make them their lives of misery, hunger, suspicion, misery, bitterness, cruelty, want, and deprivation (Ibn Qutaiba, 2000, 425). a Disasters and correct them with wrong and disgraceful behaviors, such as killing children for fear of impoverishment, and eating corrupt and harmful foods such as blood, insects and dead animals, and patience for the harvests of hunger and death in their homes in honor and chastity, which makes us feel the size of the effects, damage and great suffering that they have suffered as a result of these disasters before Islam (Al-Dhaif, 1999, 78).

#### **2- Migrations and wars:**

Likewise, the natural disasters that afflicted the Arab countries through the ages were an obsession of fear, terror and permanent anxiety for individuals and groups. They carried all kinds of dangers, damages, losses and devastation, so they tried to flee and move away from these stricken areas fraught with risks and move them to safer and more stable areas for them (Ibn Qutaiba, 2000, 425). Among the most prominent reasons and factors that were behind the series of migrations of the major Arab tribes before Islam, and not the most evident of this is the emigration of the Yemeni tribes of Al-Azd and their dispersal throughout the Arab countries inside and outside the island, following the collapse of the Ma'rib Dam due to the torrent of the Arim, which was one of the most prominent (Mazloun, 2012, 20).

#### **3- Destruction and Damage :**

It is known that the control of natural disasters and the resulting effects and devastation are still outside the scope of human capacity. Therefore, these natural disasters and horrific events that affected the Arab countries in their ancient times have had catastrophic and destructive effects on many of their urban features, their civil and religious role, their service facilities and their agricultural sectors, where Heavy damage and massive monuments have inflicted their architectural monuments and turned them into rubble, ruin and destruction since ancient times (Al-Dhaif, 1999, 79). Perhaps our ancient Arab heritage abounds with many evidences for that. The newsmen stated: The extent of the damage, ruin, and destruction of the world monuments Rania in the Arab countries as a result of the torrents, floods, volcanoes and fires was great and tragic. These repeated violent torrents that were attacking Makkah Al-Mukarramah managed to install buildings and civil and religious houses and turn them into rubble, and even the honorable Kaaba, which caused them to be destroyed many times before Islam (Al-Dhaif, 1999, 81)..

**Recommendations:** In light of the findings of the study, we recommend that researchers continue to study other historical and scientific aspects of the life of the Arabs before Islam that did not receive attention and study, and benefit from them in our present time and our contemporary history, especially those unnatural disasters caused by man over the country since ancient times.

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