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THE EFFECT OF THE METAPHORIC INTERPRETATION ON THE
NECESSITY OF PRAYER (IN SURAT AL-BAQARAH AS A MODEL)

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ABSTRACT

This research is a graphic study in the Qur'anic systems of the verses of prayer in Surat Al-Baqarah, to find out what these verses contain graphic subtleties, and rhetorical secrets that were inferred by scholars in deducing the rule that prayer is obligatory, through the graphic interpretation of the verses, and the disclosure of the masterpieces of the miraculous, as to accuracy The choice of words, the exquisiteness of their alignment, and the aesthetics of artistic depiction of the meanings they contained; A good style and its strength to have its effect on the human soul, thus creating the mental contentment that requires taking into account its meanings, and submitting to its commands and prohibitions with complete acceptance and satisfaction.

The verses of the Qur'an - including the verses of rulings - contain rhetorical arts and many graphic secrets, such as introduction and delay, dhikr and omission, truth and metaphor, verbal and moral advantages, definition and denial, singular and plural forms, verb conjugations, meanings of letters, and others, and these arts are nothing but vessels and reservoirs. The meanings and purposes inhabit it, and it is not possible to know and determine its connotations except through the graphic interpretation, and from here it was my choice for the subject (the effect of the graphic interpretation on the necessity of prayer), because to study the effect of these arts on the obligation of prayer, and to show the care of the Qur'anic expression by the condition of the obligated one and its observance.

I chose Surat Al-Baqarah as a model as it is the first civil Surah to be revealed after the initiation of building the Islamic state. It came with legal rulings and eloquent exhortations that take the Muslim by the hand to guidance and righteousness and raise him towards the lofty goal for which God created him.

INTRODUCTION

Praise be to God, who revealed the best of His books to the best of His Messengers, and made them in a clear Arabic tongue, and blessings and peace be upon our master Muhammad, the faithful unlettered Prophet, and upon his family and companions, and those who followed them and those who followed them in goodness until the Day of Judgment.

Then:

God - Glory be to Him the Most High - has honored the Arabic language and singled it out by revealing his book in it and sending the seal of his messengers in its tongue. The main source of Islamic legislation is followed by the honorable Sunnah of the Prophet. It was incumbent upon the person responsible to understand their texts, and know the will of God - the Mighty and Sublime - in them, in order to worship his Lord with insight, so that he would do what he commanded him to do, and leave what he forbade, so that he would win the approval of his Lord and gain his paradise.

The verses of the Qur'an - including the verses of rulings - contain rhetorical arts and many graphic secrets, such as introduction and delay, dhikr and omission, truth and metaphor, verbal and moral advantages, definition and denial, singular and plural forms, verb conjugations, meanings of letters, and others, and these arts are nothing but vessels and reservoirs. The meanings and purposes inhabit it, and it is not possible to know and determine its connotations except through the graphic interpretation, and from here it was my choice for the subject (the effect of the graphic interpretation on the necessity of prayer), because To study the effect of these arts on the obligation of prayer, and to show the care of the Qur'anic expression in accordance with the condition of the obligated one and its observance.

The research is divided into an introduction, two demands, and a conclusion. Introduction: I mentioned the importance of the topic, its usefulness, and the reason for choosing it. The first requirement: I mentioned the definition of the vocabulary of the title of the research. The second requirement: I explained in it the effect of the graphic interpretation in directing the ruling on the obligation of prayer in Surat Al-Baqarah.

THE FIRST TOPIC

Introduction to title vocabulary

First: "Athar" in language and terminology

(Athar) in language: Ibn Faris said: "The Hamza, Tha'a and Ra'a have three origins: presenting a thing, mentioning a thing, and drawing the remaining thing."

(Athar) In the Terminology:

Impact has several definitions in dictionaries of terms, including:

1. The effect has three meanings: the first, meaning: the result, which is the result of the thing, the second meaning the sign, and the third meaning the part.
2. Effect: the occurrence of evidence of the existence of a thing and the result.
3. Effect (the effect of a thing): its consequent ruling by the path of effectivity.

From the foregoing it is clear that the linguistic meaning of the trace with its three origins and the meanings derived from them are very broad, and that the idiomatic meaning did not go beyond the circle of those meanings.

Second: (Tafsir) in language and terminology

Interpretation in the language:

source (interpreted) and (interpreted), and Fa Seine and Alra one word indicates a statement something explained, and explained the thing is explained and explained by Vsra, and interpreted: Abana, and interpretation: revealed to be on the word problem, the resolution detection and words about the thing with an easier and easier pronunciation than the original

Since tafsir is absolutely a clarification, this means that in its origin it is not specific to the Holy Qur'an, but the common use of the word (interpretation) added to (the Holy Qur'an) formed an additional compound that gave a specific meaning that was specific to the Holy Qur'an. Generous.

Interpretation in terminology: Scholars have defined interpretation with several definitions that converged in meanings and differed in wording, some of them expanded and some of them shortened, and perhaps the closest and most accurate definitions are what Imam Al-Zarqani mentioned when he said: "A science in which the Holy Qur'an is searched in terms of its indication of the will of God according to the amount of energy Humanity".

Third: (Al-Bayan) In Language and Terminology

(Al-Bayan) In the Language:

it is disclosure, appearance and clarity, and clarification of a thing is clarification and clarification: when it becomes clear and revealed, and al-Tabeen: clarification. And others, which are eloquence, language and expressing the intent with the most eloquent wording. (statement) idiomatically:

Some scholars defined it as a science and said: "The science of eloquence is knowing the inclusion of the same meaning in different ways by increasing the clarity of its connotation and by decreasing, in order to guard against this error

in matching the words to the completeness of what is intended, and all the definitions that came after it did not depart from its meaning.

As for the graphic interpretation, it is the interpretation that shows the secrets of composition in the Qur'anic expression, and it is part of the general interpretation, in which attention is focused on clarifying the secrets of expression from a technical point of view, such as presenting and delaying, mentioning and omitting, choosing one word over another, and so on that is related to the conditions of expression.

Fourth: Duty in Language and Terminology

Wajib in the language: Wajib: a participle noun of an obligation, i.e.: it is obligatory, something is obligatory if it is proven and obligatory, and it is required, i.e. deserved.

The duty in the legal terminology:

It is one of the five mandated rulings according to the majority of scholars, and it is what the legislator asked to do from the one who is obligated to demand that his request is accompanied by what indicates the imperative to do

Fifth: Prayer in Language and Terminology

Prayer in the language: supplication and seeking forgiveness, and from it the Almighty's saying:

And in legal terminology: sayings and actions that begin with the takbeer and conclude with salaam with specific conditions .

The relationship is clear and clear, and the link is a strong close between the linguistic and idiomatic meanings, as supplication and seeking forgiveness are all meanings present in the prayer, so it was called by this name in terms of launching the part on the whole.

THE SECOND REQUIREMENT

Guiding the graphic interpretation of the ruling on the obligation of prayer

Undoubtedly, the legislation of prayer for the nation of Islam and the previous nations indicates its honor, glorification of its value, and its distinction to all other deeds. Nabih directly without mode on the night of Isra ', as stated in the hadeeth of the Prophet: (imposing God Almighty for my ummah fifty prayers, Faragat so, until I passed Moses, he said: what God impose you on your nation? I said: Force fifty prayers, he said, go back to your Lord, the nation cannot afford it, Fradjat, he put half if, she went back to Moses, he said: put half if, he said: see the Lord, the nation cannot afford, Fradjat he put half if, she went back to him, he said: Return to Your Lord, your nation cannot bear that, so I went back to him, and he said: It is five, and it is fifty) .

In the Holy Qur'an, the word "prayer and its derivatives" appeared in about a hundred places, the share of Surat Al-Baqarah alone was twelve places, including nine places in the singular form, two places in the plural form, and one place in the form of the place name, and the meanings of these words - in the noble surah - varied from one place to another, except that most of it came with the meaning of the obligatory prayer, and most of what was mentioned on this meaning came preceded by the verb (Iqamah and its derivatives), and paired with the word (zakat) , and in turn the clarification of these places:

Through my extrapolation of the interpretations and writings that came before me that discussed the graphical issues related to prayer in Surat Al-Baqarah, I noticed important things that must be mentioned, namely:

First - that all the places where the word (residence and its derivatives) was mentioned - from the aforementioned verses - was the place for scholars to derive the ruling on the obligation of prayer, except that the most important and most fulfilling of the rule of obligation is his saying Because it is the only verse in which God paired faith with prayer and zakat - only - without mentioning any other worship, as if all what was mentioned in the other verses fall under their meanings. It is what is called in Badi's science "the validity of the sections", so the descriptions of the pious mentioned in the verse contain all kinds of spiritual, physical and financial worship: heartfelt worship is belief in the unseen, physical worship is the establishment of prayer, and financially is the expulsion of money, and is piety complete except with these three?

Second: The position of the noble verse in the beginning of the longest surah in the Holy Qur'an, and even making it the first verse of the practical rulings in the entire Holy Qur'an is not arbitrary, but rather it is a touch from the touches of the Qur'anic statement to emphasize that deeds are not accepted until after faith.

Third: When this verse precedes all the other verses of the rulings, it is appropriate that it does not begin with the abstract command form (Establish), but with a gentle speech with a fine rhetorical taste that penetrates in its style to the heart, so that the soul accepts it with confidence.

Fourth: This verse represents the head of the pyramid in the process of deducing the rule that prayer is obligatory, as it is unique to the present tense form (to establish) to be distinguished from the other verses that came in the form of the imperative verb (to establish). Because the temporal significance of the action of the command is never the future, as it is asked for the occurrence of what did not happen, or the continuation of what happened, and the temporal significance of the present tense is the case and the reception ; Therefore, the expression in the present tense has directed the meaning of the verse to include those who established prayer in the past, and they are those who believed before the revelation of the verse, and those who are in the process of establishing it, and those who believe at the time of the revelation of the verse, and those who will establish it and those who will be guided to that prayer throughout the future. The perpetuation of worship and its preservation necessitates that it appears out of instinct or out of habit, not out

of deliberation and hypocrisy.

I will shed light - with the help of God Almighty - on this noble verse to reveal even some of the secrets and illustrative issues that have been deposited in it that scholars have used in guiding the ruling on the obligation of prayer, and I will try to capture the eloquent atmosphere that accompanied it.

The Almighty says: ﴿ذُنُوبِهِمْ﴾. This verse includes the command to pray and give zakat ; To make them among the attributes of the pious whom God singled out for the guidance of the Qur'an in the verse before it, which is the Almighty's saying which is from the aspect of letting go before sweetening, and he said: (They believe) and did not say: (They believe) because the first includes the meaning of security that includes the meaning of acknowledgment and recognition, and it came in the verb form and did not come in the nominal form (believers). Because the actual formula indicates renewal and continuity, that is, the attribute of faith is inherent in what will come after it of doing prayers and giving money to the poor, and the source (the unseen) is used to exaggerate the description, so the unseen: everything that is absent from the perceptions of sense, said the majority of commentators.

And his saying (they stay) from (settled), and the origin (he stood): to last and remain, towards the market if it is popular and the people trade in it, buying and selling, and it is counted with the hamza indicating the place, and the establishment of the thing: making it standing erect , the source (residence), and the residence is dead The thing is its right in the most perfect way, and the iqaamah always comes in the Holy Qur'an in the places where it is commanded to pray or praise it, as the word (prayer) was mentioned in conjunction with the word (establish and its derivatives) in fifty-one places of the Holy Qur'an, and it never came with the word (perform the prayer) or (pray The term (residence) was never used in relation to the hypocrites, such as God's sayin, and the Almighty's saying:, because they have no pure intention in it There is no interest in work, and this is evidence that the residency does not mean the rhythm of prayer only or its mere performance, but the essence of the prayer that is intended is to complete it in the fullest manner of presence and orientation to God and reverence as well as perfect purity and fulfilling its pillars and Sunnahs and maintaining its timing and perpetuation .

It is nice to explain in this noble verse that the Holy Qur'an, when it referred to the mothers of deeds in the body and money in terms of action and omission, explicitly stated the act and did not explicitly state the omission; To make it easier for those who are accountable, the act - although it is difficult - is easier for the human soul than to stop what you desire. Therefore, the frequency of kindness in the actual sentences in the present tense form (they believe, and they live, and they spend) to express movement, work, renewal and continuity, emphasizing the meaning of perseverance and perseverance in prayer, which is praised in the character of the pious .

And the prayer here has two sayings: the first saying: the saying of a fighter that it is the obligatory prayers, and to him Al-Razi went , and the second saying: the public's saying that it is the obligatory and supererogatory, since

the word (prayer) is general and indicates the meaning of the obligation and the supererogatory, because there is no one designated for it, and because the pious does both. all .

Al-Razi - may God have mercy on him - cited the hadith of the Prophet, peace and blessings be upon him, to the Bedouin who asked him about Islam, and explained to him the description of the obligatory prayer. With this hadith that the obligation is who the farmer will stand on on the Day of Resurrection in the Almighty's

What I see - and God knows best - is that the public's statement is more accurate. This is from two aspects:

First: Those who perform prayer (obligatory and supererogatory) must be included in the (the successful), they are better and closer to God than restricting himself to obligatory prayers only, as evidenced by the words of the Prophet, peace and blessings be upon him, in the hadith Qudsi: If the one who performs the obligatory duties alone succeeds, then how about the one who performs them both?

The second: The pronoun of the chapter (they) in the Almighty's saying has benefited limiting and allocating the farmer to (those) without others ; Therefore, it is imperative that what is meant by prayer should be the obligatory and supererogatory prayers, as it is not possible to limit the success to those who perform the obligatory prayers alone.

Here, it is necessary to stop at the Almighty's say , in order to explain what it included of graphical issues that had a clear impact in directing the ruling on the obligation of prayer, for example, the style of praise in the Almighty's saying: Represented by the use of the letter Al-Isla' (Ali) has benefited glorifying and glorifying the praise of the pious for their adherence to guidance and their ability to follow it, and he likened that to the rider ascending to his vehicle and standing on it, and it is a metaphor for drawing a picture of the meaning and bringing it down to the status of the eye. Understand it, and the guidance added in honor that it is from God, indicating that these pious are the subject of care from God, in addition to the fact that adding the word (Lord) to them is an addition to glorifying their affair; Because they were granted kindness and success from Him and were given to Him by Him, so they sought help from Him for good deeds, and they rose to the better then the better.

Among the glorification of the Noble Qur'an for the pious is its use of the reference name (those), as it was intended by it the remoteness of the status of the referred to and the high status of them. After the talk about enumerating the characteristics of the pious was finished, it was brought to indicate that what is to come in its consequences, those mentioned before it are qualified to acquire it.

And in his saying (They are the successful), the separation pronoun (them) was used between the predicate and the predicate, and the predicate (Al-

Muflihun) was known as (Al) the gender, and the predicate defined by the gender, if the predicate came with it identifying - like those - it indicated the specialization, and the pronoun of that separation was emphatic. competence, and deciding that the benefit of the news is a stable necessity, confined to the subject and not others.

Thus, the verse was lavished with praise of the pious, and it emphasized their success in the Hereafter, and it is known that every act that the Shariah commends, glorifies, or brings reward or praises its doer is commanded ; Therefore, it was required in all the acts of worship that the pious ones did in this place, and in this regard, Al-Zamakhshari says: “See how God, the Mighty and Sublime, repeated the warning on the specialization of the pious to attain what no one can attain in various ways, namely: mentioning the name of the sign, repeating it, and defining the successful. And mediating the separation between him and those in order to see their ranks and desire you to ask for what they asked, and energize you to offer what they offered.

The one who contemplates the verses of establishing prayer will find that prayer and zakat have been linked with faith, an indication of their importance and high status. All the virtues of deeds do not depart from these three, and as follows:

The Almighty’s saying: came after commanding the Jews to believe in what God revealed from the Books, and forbidding them to disbelieve in them or distort them in the Almighty’s.

The Almighty’s saying: the command came to prayer combined with monotheism, then other acts of righteousness, such as kindness to parents, relatives, orphans and the needy, and every manner of character. Good, may God be pleased with him.

The Almighty’s saying:, This verse came after God’s warning to His faithful servants against taking the path of the infidels from the People of the Book, telling them of their envy and hostility towards them, and urging them to Preoccupation with what benefits them, and its consequences will return to them on the Day of Resurrection.

The Almighty’s saying: , prayer is associated with belief in God And emphasizing that righteousness is that which is established in the hearts of obedience to God and compliance with His commands, and going wherever He is directed, and following what He has legislated .

The Almighty’s saying:, this verse came in the context of the talk about usury and its consuming, and that if they were among those who believed and did righteous deeds, they would have refrained from that; Faith in God, establishing prayer, and giving zakat purify the soul from miserliness. So you have mercy on the poor and look to the insolvent, so that you may receive the reward from God.

I see that coupling prayer and zakat with faith in the verses that prayer is

obligatory gives a driving force that generates in the believer a feeling of closeness to God, feeling close to God, being close to God, fearing Him, and being loyal to Him. So he calms himself and submits to the command of God, so it becomes in his standing for prayer, starting from the credibility of the hadith of the Prophet, peace be upon him: (O Bilal, establish prayer, make us comfortable with it) .

After this brief presentation of the method of the Noble Qur'an in mobilizing the graphical issues from which the ruling on the obligation of prayer came out, I can say that the command to perform prayer was not stated - in the Holy Qur'an - except in this place, it would suffice as a statement.

RESULTS

Several results appeared in this research, as follows:

1. The beginning of Surat Al-Baqarah with the three mothers of deeds (faith, prayer and zakat) was appropriate at the time of its revelation, which coincided with the start of building the Islamic state, in reference to the divine approach on which the Muslim state must be based.
2. The eloquence of the Noble Qur'an took into account the reality of the condition of the Muslim community at the time of building the Islamic state, so the method of brevity of the palace was evident in all the phrases that indicated the necessity of prayer, to focus on the greatness of prayer and its importance in the life of the individual and society, leaving its statement and detail to the honorable Sunnah of the Prophet.
3. The verses of prayer closely linked the verbal structure of the verbs and their meanings, taking into consideration the temporal significance of the act. The beauty of the structure and its rhetorical function had a great impact in directing the judgment.
4. The research showed that words sometimes acquire their connotations from the Qur'anic context, not from the morphological structure, as in the word (prayer).
5. The Noble Qur'an mobilized many methods and arts in which he praised the pious and the greatest of them, and since this was specific to directing the rule of obligation, it was more abundant and generous, and this is not in the methods and arts alone, but every word, every letter, and every grammatical movement, and so on in all other legal rulings.

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