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### Terms of the jurisprudence of worship in the Holy Quran Through the Electronic Searchlight Mobile Application

*Adel Abdel Fadil Eid Bleek<sup>1</sup>, Subhi Ibrahim Afifi Al-Meligy<sup>2</sup>*

<sup>1</sup> Professor of Comparative Jurisprudence at Prince Sattam Bin Abdulaziz University and Al-Azhar University

<sup>2</sup> Professor of Rhetoric and Criticism Associate in Prince Sattam Bin Abdulaziz University And Al-Azhar University

Email: <sup>2</sup> s.elmelegy@psau.edu.sa, <sup>1</sup> a.bleek@psau.edu.sa

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#### ABSTRACT

The legislative purpose in the Noble Qur'an is considered one of the most important objectives for which it was revealed, and it is something that the (Ummah=Islamic nation) agreed upon, so it took from the Holy Qur'an the first source of legislation, so it was the pole of the millstone upon which the rulings of Sharia revolved, the source of its sources, and the outlet from which its origins and branches were derived, and this meaning is confirmed by Many Quranic and hadith texts. This legislative aspect of the Noble Qur'an is what the scholars of tafsir are interested in in what is known as jurisprudential exegesis or exegesis of judgments, and accordingly the jurisprudential interpretation is the interpretation of what is related to the practical legal rulings in the Holy Qur'an, which is sometimes called verses of rulings, and sometimes the jurisprudence of the Qur'an. The process is related to what is issued by the taxpayer, and it includes two basic types: the rulings of ritual acts that are intended to regulate the relationship between a person and his Lord, and the provisions of transactions that are intended to regulate the relationships of people with each other, whether they are individuals or groups. The jurisprudential interpretation is among what can be called interpretations. Specialization, which is the transformation that the science of exegesis defined by moving from briefing and comprehension to specialization. Among the characteristics of the jurisprudential interpretation: The Noble Qur'an has been approached from a purely jurisprudential angle, just

as other scholars have dealt with the Qur'an from the angle of their scientific specializations, within what has been called specialization interpretations. My necks are verses; To justify his prior positions on many issues, such as the issue of polygamy and the issue of usury; To justify a corrupt reality that arose away from the provisions of the Noble Qur'an, and the jurisprudential interpretation is the qualification among the trends of interpretation to resolve the conflict in these and other issues. The Holy Qur'an, with its rich verbal wealth, is still - and will remain - the focus of attention of scholars and researchers; To stop understanding its connotations and judgments to understand what is meant by them. The Qur'anic terminology has received the attention of scholars since the first beginning of Islam, and many compilations have been singled out for it, and in recent times there has been a need to research the rest of the words of the dear book and explain their linguistic and jurisprudential significance, and these jurisprudential terms can be divided into: terms of worship, terms of financial transactions, and terms of non-transactions Finance (family), terms of penalties and judiciary (felonies and borders), and terms of international relations and Sharia policy.

## 1. Introduction

The Holy Qur'an has been the focus of many studies since its revelation, despite the diversity and multiplicity of these studies, and the strenuous efforts made by scholars in them to encompass many of its aspects. These efforts have remained self-witnessing that the Quranic text exceeds all the energies of the human soul. In spite of the succession of periods and years, and the diversity of research that was written on the Holy Quran. The field has remained open and wide for other research concerned with achieving the meanings of Qur'anic terms, adding to the previous research, and filling a void that is not filled by them together or separately.

This research has emerged in response to the demands of controlling the concepts of a range of terms that have been distorted, accused or derogated, especially after their widespread use, and riots against many of them belonging to Western thought. The emergence of this type of partial jurisprudential terminology was to facilitate those dealing with Islamic jurisprudence, due to the need to understand and comprehend it. This research is a modest addition to previous efforts to comprehensively study the terminology of the Noble Qur'an, while taking advantage of previous good efforts, after studying and refining them.

The importance of studying these terms appears in defining concepts and employing them in the jurisprudential field by knowing the rulings and the weighting between them. This extension is considered an important effect for the Islamic ummah to continue knowledge and civilization, and for the accumulation of scientific history in it, because of the service of the dear book.

This attention to the jurisprudential terminology in the Noble Qur'an is the greatest indication of the importance that the science of jurisprudence enjoys, which reflects the need of Muslims in every age to it. Our intention here is to demonstrate the attention given to these contemporary jurisprudential terminologies and their fulfillment of urgent cognitive needs. It also indicates its growth, the urgent need for its development, and the development of its terminology service. Among the most prominent manifestations of this care are

the great writings on the Qur'an, its sciences, its interpretation and its terminology, and no wonder about that, for the Qur'an are the book of this nation, the focus of its greatness, and the secret of its immortality. God made him a guide for her in all the affairs of her life, and deposited it with guidance and provisions that would bring her success in this world and victory in the hereafter.

Knowing the term is the first step in understanding speech, and some ignorance of the part leads to an increase in ignorance of the whole group, and whoever does not know the meaning of the terms of the Qur'an may close him to contemplation, make him understand the sentence, and the verses and surah systems are hidden from him.

The objectives of this research can be summarized as follows:

- 1- Limit the efforts of the former in determining the significance of the jurisprudential terms in the Holy Quran.
- 2- The distinction between the linguistic connotation and the terminological connotation in terms of explaining the means of reaching the meaning of each of them and their characteristics.
- 3- Defining terminological concepts and employing them in the jurisprudential field by extrapolating rulings and weighting them.
- 4- Serving the jurisprudential heritage to facilitate the benefit from a cognitive heritage that has accumulated over the ages, and as a result of this extension, the meanings of many of its idioms are bifurcated.
- 5- Serving students of jurisprudence and Islamic studies by removing many forms of confusion surrounding a number of jurisprudential terms.
- 6- Building a disciplined conceptual structure for the jurisprudential terminology that enables its owner to serve Islam and respond to the suspicions raised about it.
- 7 - Putting the linguistic and idiomatic differences in terms of converging or contradictory and opposite expressions, and other benefits.
- 9- Presenting the jurisprudential terminology in the Noble Qur'an for researchers in comprehensiveness and brevity.
- 10- Exploring the effect of Qur'anic terminology on the various jurists.

## **2. Research problem**

The science of studying the Qur'anic term is mainly based on studying the links and relationships between all the denominators of the singular as it is mentioned in the Qur'an, meaning that complete induction is a necessary procedure. Among the conceptual problems, which are abundant in the Islamic heritage, the existence of one term with more than one definition, or the existence of one definition for more than one term. The meaning may be united for many expressions, in addition to explaining the differences between what is thought to be a synonym by taking into account the aspect of idiomatic meanings, and noting the ambiguous differences in what is thought to be a convergence between them.

It is worth noting that Qur'anic expressions are terminology, because of their specificity and conceptual fertility, by virtue of their Qur'anism, which are not similar to words in any science, by virtue of their humanity.

Despite the great efforts made by our scholars throughout history in dealing with Qur'anic terminology, there seems to be an urgent need in our time for new attempts that take into account the subspecialties, and show the distinguished place of juristic terms in the life of the nation, as it touches multiple areas, such as law, judiciary, economics, politics, education, and so on.

Terminology is also the keys to science and its basic introduction, and to the extent that the student is familiar with the terminology of the studied science, his knowledge of it will be.

Islamic jurisprudence is part of Islamic knowledge that abounds in many terms that the jurists have explained through the jurisprudential interpretation of the Noble Qur'an, and in this context this research comes to show the efforts of scholars in serving the juristic terminological heritage.

### **3. Research Methods and Literature**

In preparing this research we will rely on deductive and applied analytical approaches in specific stages:

The first stage: Counting the incidence of the terms of the jurisprudence of worship in the Holy Quran.

The second stage: categorizing the statistics according to worship, then according to roses - and according to context - according to the time of descent... etc.

The third stage: studying the term to demonstrate coalition relations, sympathy relationship, or difference relationship, such as contradiction, or the relationship of overlap and complementarity, such as general and specific, then the conceptual study to clarify its significance and jurisprudential impact.

We did not find, within the limits of what we learned from sources and references, an independent research or message dealing with the jurisprudential terminology in the Noble Qur'an (an applied comparative study), but there are some researches that can be used in some aspects of this study,

Which dealt with a group of Qur'anic vocabulary and expressions, but it did not collect the jurisprudential terms from the Noble Qur'an, and it did not employ it in the jurisprudential field with knowledge of the rulings and the weighting between them, and it did not make a comparison between the multiple definitions of the same term, and it did not collect the linguistic and idiomatic distinctions of the vocabulary of close meaning or the contradictory and opposite terms And other benefits, and this is what we will do in this research.

This research will be organized into an introduction, two topics, and a conclusion as follows:

Introduction: It includes the importance of induction, its problem, its importance, methodology, literature, and topics.

The first topic: General implications of the terms of the jurisprudence of worship and its jurisprudential implications.

The second topic: the detailed implications of the terms of the jurisprudence of worship:

First: The detailed implications of the term prayer and its jurisprudential impact:

Second: the detailed implications of the term zakat and its jurisprudential impact:

Third: the detailed implications of the term fasting and its jurisprudential impact:

Fourth: The detailed implications of the term Hajj and its jurisprudential impact:

Then the conclusion, which includes the most important findings, references and sources.

The connotations of the terms of the jurisprudence of acts of worship in the Noble Qur'an in terms of their jurisprudential implications are divided into two parts: general connotations that include all or most of the acts of worship, and indications specific to each of the four acts of worship: as follow The first requirement: General implications of the terms of the jurisprudence of worship and their jurisprudential implications.

#### **4. General implications of the terms of the jurisprudence of worship and its jurisprudential implications**

First: What came expressing the introduction of more than one obligatory action in one act, such as the commandment to pray and zakat (Maryam 31), and the likeness of commanding them together (Maryam 55), is an indication that they are among the pillars of the religion and its foundations that must be recommended, and a warning of its importance, and the necessity Bringing it all, regardless of the physical or financial hardship it causes:

Second: On the sympathy of the obligatory prayer on the obligation of zakat, which is repeated (26 times) with the (waw) = W letter which indicates sharing in the judgment is an indication that the second "favored" (zakat) has the rule of the first "the one who is favored" (the prayer), and that it is no less than it in the obligation and the reward. It is also not less than in the punishment for negligence and negligence.

Third: Repeating the obligatory wording about it in one verse more than once, as in prayer (Al-Nisa 103) and (Al-Ankabout 45), fasting (Al-Baqarah 187, 196), and Hajj (Al-Baqarah 196, 197), and Zakat with the payment of money (Al-Baqarah 177) In it, there is a kind of alerting to the requirements of the obligation speaking about, in addition to fulfilling the statement and clarity of costs, so that there is no confusion in any way. In addition, these obligations are exaggerated, glorified, and given the appropriate measure for them, and this is why their revealing and exciting reflections on the recipient.

Fourth: The statutes in the Holy Quran were one of the means of dating, calendar and calculation, such as the eight or ten arguments in the story of Moses, peace be upon him (Al Qasas 27), timing and organization, as in

ordering imprisonment after prayer for the performance of Shahada (Al-Ma'idah 106), and organizing houses by determining the etiquette of authorization in homes at my time, after the dawn prayer and after the evening prayer (Al-Nur 58), going to Friday and spreading out across the land and seeking sustenance (Al-Gomaa 9, 10). This is supported by the saying of Arak bin Malik, who is one of the followers. When he finished the Friday prayer, he grabbed the paddle at the door of the mosque, and said: "Oh God, I have answered your call, and I have fulfilled your obligation, and it has spread as you commanded me, so please give me as you promised me, that you are the best of the sustenance." He enriched his money, and increased his goodness. (Al-Mahmoud: 28, 198). And also a statement of prayer times, as in Surat (Al-Nisaa 103), (Hood 114) and (Al-Israa 78), an indication of the importance of organizing time and actions according to the times of daily or annual obligations, such as the timing of fasting, beginning and end of the day and the month, as in Surat (Al-Baqarah, 183, 184, 187), and Ihram for Hajj in the most famous information are Shawwal, Dhu al-Qa'dah and the first ten days of Dhu al-Hijjah (al-Baqarah 189, 197).

Fifth: In mentioning the same statutes with the previous prophets (Maryam 31,35) (Al-Anbiyaa '73) several indications:

A - The indication that religion is one, and that these statutes are old, and that they are sufficient to reform and discipline a person at any time and place, because if they are a reason for the goodness of the former with the hardness of their hearts and the hardness of their hearts because of their ignorance and dutility, then its eligibility for reforming others who are more knowledgeable and thinner clear hearts, and does not require proof.

B - The flexibility and relevance of this religion to human natures, human nature, and its rotation with what achieves the interest of the people, and this is taken from the legislative development of these duties and their differences from nation to nation, so the fasting of the former is not the fasting of Muslims, as well as their prayers, zakat, and their pilgrimages, even if all the laws agree in the origin of the obligation to perform these acts of worship are to fix oneself and society.

Sixth: The discrepancy in the number of times each obligation is mentioned is due to the importance, frequency, and conditions that it requires. Because prayer is the pillar, and because it is repeated five times a day, and because it is performed in all cases, it was mentioned in the explicit wording and its derivatives in about (63 verses), and it was expressed by faith in one verse, (Al-Baqarah 143), and for that the prayer of war or fear was prescribed, as in Surat (Al-Nisaa '102), it is also prescribed to shorten prayers while traveling, as in Surah (Al-Nisaa' 101).

The mention of Zakat came after the prayer, when Zakat was mentioned explicitly and its derivatives in about (30 verses), and it was expressed in charity and alms in about (11 verses), followed by Hajj, which was repeated in about (12 verses), in addition to the Umrah that was repeated in about (3 Verses), followed by fasting and fasting that was repeated in about (9 verses). A Muslim may be born and die without paying zakat, or performing Hajj, or

performing Umrah to the Sacred House of God, because the legal conditions are met, or the concessions exist in some cases, such as the fasting of the traveler, the sick, pregnant and breastfeeding women, and the presence of impediments such as menstruation and postpartum his faith.

Seventh: In reminding the verb that it is obligatory and feminizing it in the matter of prayer and zakat, as in Surah (Al-Ahzab 33), an indication of addressing females with what they are engaged to men, in appreciation of them, and a statement of the costs that are due on them with compassion and keen not to be punished without a clear statement. It also calls them to compete with men and to surpass them in this field, in addition to it is the most eloquent response to the suspicions raised about the status of women in Islam and the equality between them and men in the principle of the necessity of rights, duties and costs.

## **5. The detailed implications of the terms of the jurisprudence of worship**

### 5.1 The detailed implications of the term prayer and its jurisprudential impact:

1- The terms mentioned in the chapter on prayer and its jurisprudential impact can be divided into two parts:

- Evidence of the importance of prayer, including informing about its time, calling for it, urging for purity, stating how it is done before it, ordering it to be performed on time, and warning against wasting it (Maryam 59).

- What clarifies how to perform the prayer, and that it is performed by standing for it, fulfilling its pillars, and reverence in it, not by performing it merely as a performance, and stating its prohibition of immorality and evil (Al-Ankabot 45), as will come in detail, inference and a statement of the jurisprudential impact.

2- In expressing its actual performance (stand) and its derivatives - and it has been repeated in about (47 verses) - a warning that what is meant is: to fulfill its conditions and bring its forms in the correct manner, not just to perform them. As in the supplication of Abraham, peace be upon him (Ibrahim 40). He called upon his Lord to help him and his descendants to fulfill their conditions, and in the expression of residency there is an indication to persist in them, and to continue to perform them as shown until the Muslim meets his Lord.

3- In the actual expression "commanded me" - as in (Maryam 31) - an indication of the necessity of preserving it, and an allusion to its importance, since the will is only in important matters. There is no doubt that this happens with every obligatory prayer when performing it, but because prayer is the most performed, expressing it was by faith, as the whole is expressed by the part, because the part has a great effect on it, besides that the imposition of zakat, fasting and Hajj is delayed from the obligation of prayer, where The expression of faith was about prayer when turning (the qiblah), because of which the noble verse was revealed in Surah (Al-Baqarah 143).

4- The competence of the middle prayer to mention after the general command - as in Surat (Al-Baqarah 238) - and the scholars disagreed about its deviation and the preference for afternoon prayer. Paying attention to Fajr prayer - as in

Surah (Al-Israa 78), because it is one of the heaviest prayers for the hypocrites, he said [: [The heaviest prayer for the hypocrites is the evening prayer and the dawn prayer]. (Sahih Muslim: 651), in addition to the warning against the laziness and hypocrisy of the hypocrites when standing up for prayer, as in Surat Al-Nisaa'142 and Al-Tawbah 54. And also attention to the dawn and age in a recent succession of angels in my prayer Fajr and Asr, and witnesses the angels of the worshipers group at this time, The prophet (Mohamed) said, the angels at night and angels during the day follow you, and they meet at Fajr and Asr prayer, then limp who are in you their Lord asks them, and He knows best With them, how did you leave my worshipers so they say we left them while they were praying, and we came to them while they were praying) (Agreed upon: 367), and this compatibility indicates that it is not a prophetic hadith.

5- Among the aspects of the Holy Quran's interest in prayer and its jurisprudential impact:

- Preparing for it with minor and major purity when it is obligatory, and tayammum in case of disability, as in Surat Al-Ma'idah 6 and Al-Nisaa 43.
- The prohibition of her being close in conditions of drunkenness, lack of consciousness, and impurity (the major event), as in Surat (Al-Nisaa '43).
- It is a condition for true entry into Islam, as in Surat (al-Tawbah 5,11).
- Satan's attempt to repel her with alcohol, gambling and distraction by claiming to know the unseen, as in Surah (Al-Ma'idah 91).
- One of the purposes of building Abraham for the Sacred House is the establishment of prayer, as in Surat (Ibrahim 37, 40), and among the purposes of establishing the prayer is the remembrance of God and, as in Surah (Taha 14).

6 - A man's guardianship over his household in commanding prayer, as in Surah (Maryam 55), (Taha 132) and (Luqman 17), and it is one of the conditions of the imams of guidance and empowerment of the nation as in Surahs (al-Anbiyaa '73) and (Hajj 41, 78).

- The Jews and Christians deliberately mocked the prayer when it is called upon - as in Surah (Al-Ma'idah 58) - which warns Muslims against underestimating prayer and its rituals.
- Expressing it with faith - as in Surah (Al-Baqarah 143) - implying that it has a great impact, and an important role in obtaining faith, and the servant's advancement in its stages, because it is repeated five times per day, and because of what is recited in it from the Qur'an, and what precedes it and what follows it of actions that affect the heart, staining it with the color of faith, and overflowing with it from the floods of remembrance and connection with God, Lord of the worlds.
- Seeking reverence in prayer as in Surat (Al-Mu'minoon 2), and not being preoccupied with trade on it and on Zakat, as in Surat (Al-Nur 37).

5.2 The detailed implications of the term zakat and its jurisprudential impact:

1- The expression of output by the act of "giving" and its derivatives in about (26 verses), in which there is an allusion to the necessity of giving it out with



the consent and generosity of the soul, and without hesitation, because the human soul may hesitate or multiply its value, so the expression was an act of giving that benefits: easy and easy giving A warning that the payment of zakat is free of self-indignation about it, or resentment of paying it, as the soul has turned to stinginess, miserliness, eagerness and intense love of money, as in the surahs of (Al-Baqarah 177) and (Al-Adiyat 7).

2- Explaining the relationship between zakat, praise and purity, as in Surat (al-Tawbah 103), and the emphasis on miserliness and scarcity of self, where man is mounting a diligence, as in Surat al-Tawbah 75, 76 and Al-Nisaa '128 and al-Hashr 9 and (At-Taghabun 16), or a request to delay the time in order to give alms, as in Surat (Al-Munafiqun 10).

3- That it is expressed in charity singly in about (5 verses), and alms combined in about (6 verses), in which there is an allusion to the necessity of honesty in estimating it, and sincerity of intention when it is given, so that it is received by acceptance, and it fulfills the reward due to it, as Al-Ragheb says. An obligation is called charity if its owner is honest in his actions. Also in the hadith, (Charity is evidence), (Sahih Muslim: 223).

4- He also made among its benefits the purification and purification of the human soul, as in Surah (Al-Tawbah 103), and that is what the Zakat payer touches and feels when giving alms, and perhaps this effect is what makes it forbidden to harm it or harm people spent to them - as in Surat (Al-Baqarah) 262) - acceptable, palatable, unquestioned or disputed.

5 - In the prohibition of nullifying it with manna or harming someone, it was given to him - as in Surah (Al-Baqarah 264) - interest from the Holy Quran in this obligation, and keenness on charitable people who spend their money, so that its position falls with the Lord of the worlds, and receives it with acceptance, so that they gain victory and joy Because of her.

6- Demonstrating the priority and priority in showing and concealing alms - as in Surat (Al-Baqarah 271) - in which there is encouragement to give it out in any form, as each image has its benefits, so advertising it may benefit society, and encourage miserly to spend, and concealing it may benefit the individual, To be more sincere, and claim to accept, and the declaration of blessings in the first image, and charity in the second image, according to the need and the case, with the permissibility of both.

7- The description of the polytheists as not paying zakat - as in Surah (Chapter 7) - indicates the disagreement of the jurists regarding the demands of the infidels with the branches of Sharia based on that, and it contains a warning to the Muslims that their refraining from paying zakat may end with them, and God forbid them to leave Islam and turn away from it. This can be relied upon by the wars of apostasy, as in Surat (Al-Tawbah 76).

8- The comparison between usury and zakat in Surat (Al-Rum 39), which is one of the Meccan suras, which was revealed before the legislation and provisions were explained, and the imposition of the rituals of Zakat, fasting and Hajj, which were imposed during the Medina period, and this comparison between them is also repeated in Surat (Al-Baqarah 276), which is Of the civil surahs with respect to usury and the development and fruition of alms, it

implies that these are obligations that do not depend on the existence or non-existence of an Islamic state, and that the Muslim must perform them at any time and place in which they are, as they are individual duties in the origin, collective in the organization of collection and exchange, whether Islam is possible or not. It is not necessary to stop performing these duties, and no one is to neglect them, just as usury is also forbidden in all cases, because it contradicts the goals of zakat that seek to bring about a kind of economic balance in people's societies, and a comparison can be drawn between a society.

9- Expressing Al-Fitr al- charity using the word “zakat” in Surah (al-A`la 14), which indicates the promotion that occurred to the fasting person, where he recommended himself to fasting first, then he zakat it more in the century between fasting, Zakat al-Fitr, remembrance and prayer, as in Surat (Al-A`la 14, 15), which indicates However, the combination of acts of worship and the multiplication of them leads to purity, praise, and elevation in the runways of those who walk between the homes of those who walk to the Lord of the Worlds.

10- In praising Abu Bakr Al-Siddiq for giving and giving in Surah (Al-Layl 18), it indicates that Abu Bakr used to give in every case, so he gave alms at the time of hardship, which is expressed in the difficult form of giving, and he gives in charity at the time of ease, which is expressed by the word giving Indicator of ease.

11- The obligation of the state to collect it and spend it in its banks, as in Surat (Al-Tawbah 103), and to respond to the suspicion of apostates who withhold zakat, as happened in the succession of Abu Bakr during the wars of apostasy. Abu Bakr Al-Siddiq declared it loud and clear: "Where does religion decrease while I am alive?" Because one of the functions of the Islamic State, as Al-Mawardi and others decided, is: "Guarding religion and the politics of the world."

12- Explaining its eight banks and defining them by limiting them to Surat Al-Tawbah (60), which indicates the Qur'an's keen interest in it, and not giving people the opportunity to express opinion or act according to one's mood or to manipulate them, which indicates the Qur'an's keenness on the money of those who sought it, as well as its keenness to bring Muslims closer. On the standard of living, and the elimination of the society of classes, that exists only in ignorant societies, as in Surat (Al-Hashr 7).

13 - In telling them that God Almighty takes alms as an honor to those who give charity, and telling them that it falls into the hands of God Almighty first, which helps in sincerity and truthfulness, as in Surah (At-Tawbah 104) and the hadith: No one gave charity from a good charity, and God does not accept what is good. but taken Rahman in his right hand, though (Tamra = a date), in the palm of (Rahman= Allah) even be greater than the mountain, and keeps one of you as you grow up you little horse] (Sahih Muslim: 1014), as did Aisha, may Allah be pleased perfumed dirhams and dinars before zakat or charity pursuant to that.

### 5.3 The detailed implications of the term fasting and its jurisprudential impact:

1- Expressing by fasting in (two verses) the obligation that requires abstaining from breaking the fast with the intention, and what comes in parallel with it in terms of obligation with fasting atonement in (5 verses), in regard to the hardship that occurs from abstaining from food and drink and other things, and this is clear from the increase in the building Its letters, if compared to the word fasting, in which the expression is considered little compared to fasting in (two verses), and the expression of fasting when the meaning is broader and in which the meaning is to stop breaking the fast and speaking, as in the verse of Maryam (26), and the correct view is that there is no difference between fasting and fasting in Sharia. Whoever contemplates the two wording of fasting and fasting in the Qur'an and the hadith, he finds that they have the same meaning, and are beneficial to stop and stop something.

2- Atonement by fasting in the forbidden of Ihram, the allowance for the ransom in Hajj (Al-Baqarah 196) and (Al-Ma'idah 95), and in the penance for wrongful killing (Al-Nisa '92), and in the expiation for the oath (Al-Ma'idah 89), and the expiation for (zihaar= his wife becomes as his mother) (Al-Mujadalah 4) It proves the benefits of fasting to discipline, deter, and refine the human soul, weaken the devil who is caught in it, because of hunger and thirst, and to prevent it from what it desires, which makes the sinner think thousands of times before embarking on the great act of which fasting is one of the expiation.

3- With regard to the fast of Mary, peace be upon her, as in Surat (Maryam 26), allusion to the fact that fasting from speech and refraining from idle talk has a great effect on self-discipline and purification, just as fasting from food, drink and desires, and it also indicates that there is some kind of speech in speech. Desire that many people enjoy, and few of them are able to listen and prefer it, and Sharia has come to forbid this nation from silence and forsaking remembrance as in the hadeeth (and there is no fasting day to night). (Sunan Abi Dawood, 2873, and Al-Albani graded it as authentic).

### 5.4 The detailed implications of the term Hajj and its jurisprudential impact:

1- The expression with Hajj - open H - is an indication of intent, as in Surat (Al-Baqarah 158, 189, 196, 197).

2- The Expression Hajj - broken H - is an indication of action as in Surat (Al-Imran 97).

3- Kindness between Hajj and Umrah with completion as in Surat (Al-Baqarah 196), which includes what has been said previously that the one who is called "Umrah" has the ruling on the one who is called "Hajj" in the necessity of completing the Umrah after the intention, and not being lenient in performing the Umrah or falling short in completing it, thinking of the forbidden It is superfluous, and that it is not the same as Hajj, or as important as it is.

4- Among the manifestations of interest in the rituals of Hajj and Umrah:

-Paying attention to the greatest day of Hajj by stipulating it in Surah (At-Tawbah 3). The jurists of the four well-known schools have agreed that it is the

day of sacrifice, because it includes great rituals, whether in its night by standing in Arafah, or during its day by sea, circumambulation, (sa'i= walking), and shaving. The Hajj is the time, and the largest are the actions that are in it, as well as the call of Ali bin Talib, on the Day of Sacrifice in the Hajj of Abu Bakr Al-Siddiq in the year 9 AH, and the order to purify the Hajj when he announced the will of the Prophet on the Day of Sacrifice: . (Agreed upon: 854). As in Surah (Al-Tawbah 28).

- The command to call for Hajj, explain its legitimate aims and its religious and worldly benefits, and prepare the house by purifying it from the physical and moral impurity of the sects, the devotees, the standing and the kneeling prostrate, as in the surahs of (Al-Baqarah 125) and (Al-Hajj 26, 27).

## 6. Results

- That these obligations were imposed in all laws, with the difference only in the method of performance and ritual.

- That its greatest goal is to purify the soul, purify it, and advance it in the paths of faith, grant it the ability to overcome Satan, and prepare it for the blessings of this world and the hereafter.

- That bringing them together and multiplying them together is the greatest impact and the greatest recommendation for the human soul, and this does not negate the characteristic of each obligation of creating an effect on the human soul.

- That the greater intention is to perform it properly, not to exhaust the soul or tire it in performance, lest that lead to stress in any way.

- That what he mentioned of its reward is a kind of encouragement for its performance, and what God has left is much greater than what has been mentioned.

- Mentioning penalties for negligence in it is synergistic with mentioning its reward in urging adherence to them and not tolerating them.

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