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**The Philosophy of Hiring Horses in the Holy Quran
(An Interpretive Study)**

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ABSTRACT

That the job of the horse since it was found on earth with humans, it was a necessity created by the holy street, and employed it for his successor, the man on earth, so that it would be a help for him in wars and an adornment that would be adorned with his presence with him so that he could share his livelihood, and brags when she is in his hands, carry his luggage on his move and travel. The Holy Street mentioned it in his Holy Qur'an in several verses to be a witness to that.

((Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly)) Surah Al-Anfal (60).

(Fair in the eyes of men is the love of things they covet----- horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to)) Surah Al-Imran (14).

((And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge)) Surah An-Nahil (8).

Introduction:

In the name of God, the Most Gracious, the Most Merciful. Praise be to God, Lord of the worlds, and prayers and peace be upon our master and Prophet Muhammad, his family and his companions.

Either after:

First of all, the causes are their causes, that was why divine providence comes within the use of something with its benefit and components. That came from His wisdom, the Almighty, as he puts things in scale and their power, which he sees is

according to His will, glory be to Him, if we look from this side or that at the horse, we will find the inevitable necessity that some people do not abandon. They see her existence as a fulfillment of the requirements of their lives, so they cling to it and never give it up, no matter what, they represent strength and fear in war and the violent adornment of man, as the necessity he desires.

Hence, the research deals with "The Philosophy of Hiring Horses in the Holy Quran An Interpretive Study". It contained two topics:

The first topic: Explaining the employment of horses in wars, and this has been confirmed in the Holy Quran.

The second topic: It was discussed about horses and their adornment and how some people have become indispensable for their existence despite the tremendous scientific development.

In addition to its use in nomadism and mobility, after that, the most important findings of the research were included, depending on the most important references and sources, which was the best help for the researcher and another let us praise God, Lord of the worlds.

The first topic

Horse employment in war

Horses were the language: the maternal uncle of a thing is a horse and a horse, and it breaks, and a maternal and a horse, motive, imagination, imagination and stunt) (1).

If we examine the opinions of the evacuated scholars in employing the meanings for all the special holy verses in our research, we found that their views on the singular horse are close, do not move away from each other except with a small thing. Therefore, the statement of the Almighty's saying: ((And prepare for them what you can)). The discourse is directed to all believers, as the enjoined action is among the duties of all, also, directing him in what was previously and what was attached to the Messenger of God (may God bless him and grant him peace), when he is in possession of his functions (may God bless him and grant him peace). That is, prepare to fight those to whom the covenant has been rejected, and prepare for their spears or to fight them at all, it was best suited in a generous systems context (2) .

Whatever strength you could from all that he could be strengthened in war, whoever he was, and from the horse's tie, Ribat is a name for a horse that is bound for the sake of God Almighty, an effective object or source by which it is named, It was said to tie a bond, a bond, a bond, and a bond, or gathering a tied as a faction and a separation, or a tying together such as a heel, heels, a dog and dogs, and read the tying of the horse by joining the ba and its resting by gathering a tie, and her sympathy for strength, with being one of her sentence for the Ishan thanks to her over the rest of her members. Like Gabriel and Michael's affection for the angels (3).

"You will fear it," that is, fear and read, you are afraid of stress, and read with which you treasure your enemy, and conscience as much as you can or to prepare, it was the most appropriate and the subject of the current sentence to accuse the current one of a subject who was prepared to fear your enemy, prepared what you have sought with terror (4).

"The enemy of God is your enemy.", and they were the infidels of Makkah singled out for that among the infidels, with all being. Likewise, until their indulgence and exceeding the limit in enmity, "And others without them", of other infidels and it was said they were the Jews, and the hypocrites were said, and the Persians were said, "You do not know them.". That is, you do not know them with their elders or you do not know them as they are from the enmity, it was more appropriate when the Almighty says: "God knows them.". That is, no one else knows them, because their notables are known to others, too. "And what you spend of something" "for the sake of God," which was explained by jihad, "You will be rewarded in full.". "And you do not do wrong" by neglecting the reward or by denying the reward, and the expression of leaving it injustice, although the deeds are not positive for reward. Until he left his arrangement unjustly upon her, to demonstrate the perfection of his integrity from that by depicting it in a way that is impossible for the Almighty to issue from him from ugliness, and highlighting the reward in the exhibition of the things that are obligatory for him, as in the interpretation of the Almighty's saying: (And their Lord answered them, that I will not waste the work of a worker of you), by falling in fear in their hearts, watching how much they were prepared. The gear became accustomed to "it more favorable to her.". That is, for peace and recite, so be successful by joining Noon "and put your trust in God.", and do not be afraid to show you the ladder with their wings folded on the deceit, that "the Most High is the Hearer.". Hear what they say in their privacy articles deception in general. "And if they want to deceive you" by showing the ladder and nullifying the bayonets. "If God will count you," that is, know that God is the one who counted you from their evils and supported you over them. "He who supported you by his victory" is an explanation for his sufficiency (may God bless him and grant him peace) by way of appeal. The Almighty's support for him (may God bless him and grant him peace). With regard to what was previously mentioned from the far side of the fall from the evidence of the Almighty's support, what will come, that is, he who supported you with a supply from him without intermediary, as the Almighty said: "And victory is only from God," or with the angels, with his violation of customs (5).

And on the authority of Ibn Abbas in his saying (and prepare for them as much strength as you can). He said: Throwing, swords and weapons. It was also said that they were ordered to prepare the horses, and male horses were said, the female ligament and strength was also said to refer to a horse or an arrow and below, or forts. What (you fear Allah's enemy and your enemy). He said: You disgrace God's enemy and your enemy. Likewise, it was mentioned that it is mustahabb to take and prepare horses, and to have many rewards for their owner (6).

He ordered him in this verse to prepare for these infidels. It was said: It is when the companions of the Prophet (may God bless him and grant him peace) agreed on the story of Badr. That they meant the infidels without a machine or kit, God has commanded them, that they not return to his ideals and prepare for the infidels what they can of equipment, equipment, power, and teaching horsemanship and throwing is an obligation, except that it is a hypothesis of competencies, and his saying: (And from the horse's tie) the rhyme, or the plural of one, as a joint and a faction, there is no doubt that tying a horse is one of the most powerful tools of

jihad. It was narrated that a man said to Ibn Sirin: So-and-so recommended a third of his money to the forts. Ibn Sirin said: He buys horses with him, and they tie them for the sake of God, and he defeats them, so the man said, "He commanded the fortresses.". He said she is the horse, as for fur, he said: And from the female horse's tie. The basis of this saying is that Arabs call horses if they are tied in the yards and a tie is fed, one of which is a tie, and a tie is gathered on a tie, and it is a plural plural. That is, the horse tied for the sake of Allah. He interpreted the females because they are the first to link their reproduction and development to their children. Its connection is first than that of stallions, and the one who said that carrying this term on stallions is first, because the horse's tie is meant to fight against it, there was no doubt that stallions are stronger than hit-and-run and enemy. It was easier to fight against them, so this word must be assigned to it, and when there is a contradiction between these two aspects, the word must be interpreted according to its original concept, being a tied horse, whether it is stallions or females, then God Almighty mentioned what He commanded for preparing these things. He said: (You fear God's enemy and your enemy with it). This is because if the infidels know that the Muslims are ready for jihad, they are ready for it and complete all their weapons. It is known that the abundance of jihad machines and their tools frightens the enemies whom we know as enemies, and whom we do not know (7).

Love of horses is divided into three parts, sometimes its companions tie it prepared for the path of God. Whenever they need it, they will invade it, so these will be rewarded, and sometimes it binds pride and misfortune to the people of Islam, so this is wrong for its owner, and sometimes to abstain and acquire offspring. He did not forget the right of God in its necks, for this is a cover for its owner, as for the musawmaah, on the authority of Ibn Abbas, may God be pleased with him: the one who is the one who takes care of the one who is pure and that is the one who has made the prayer of indecency and disbelief, and it was said otherwise.

The Messenger of God, may God bless him and grant him peace, said, "There is no Arabian horse who does not give the call to prayer at every dawn. He says: Oh God, you have authorized me from among the sons of Adam, so make me the one who loves his money and his family to him, or the one who loves his family and his money to him (the settlement)

The Shepherd, who said: Sam Persian and others if he toured in theaters, and it was said: The teacher has things in her face, as they are one of the features in the sense of signs, and it was said: prepared for jihad (that is the joys of this worldly life) (8).

It was said about the most beloved horse in past ages and beyond, it has not been forgotten by the types of boats that humans have mastered, including land, sea and air. Nations despite their urbanization today and the development of modern transportation, from what the human being did not reach in a past age, people did not substitute for horse riding, as for the musawama, it is that which is left in the pastures for long periods. It was also said that the woman had a mark that distinguished her for her generosity and good deeds in the war (9, 10 and 11).

The second topic

Adornment and travel

((And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge)) Surah An-Nahl (8). Adornment in the language: it is one who adorns adornment, adorns its sentences and beautifully (12).

Forcing him on the upbringing of the horse: On the authority of Ibn Abbas, he said that the horses were brutal, so God humiliated them for Ismael bin Ibrahim, peace be upon them both. He told me that God wanted to create the Persians. He said to the wind of the south that I am a creator of you, I will make him a source of honor to my saints, a humiliation to my enemies, and a fever for the people of my obedience. He grabbed a fist from the wind and created a horse out of it. Then he said, "Your name is a horse, and you have made goodness tied to your front, and the spoils are sealed on your back.", and richness is with you as I nurture you to livelihood on other animals, and I made you her master and made you fly without wings, so you are in demand and you are to flee, and I will bring men to praise me, so you can swim with me with them. If they cheer and grow up, then you will tell me with them if they grow up, when the Persians fell, he said, "I blessed you," terrorizing the polytheists, hoping for their ears, and their hearts terrified him and humiliated their necks with him. When he presented the creation to Adam and named them, God Almighty said: O Adam, choose from my creation the one you loved, so he chose the Persians. God said, I chose your glory and your son's glory, what remains in them, and your children will produce children from him, so I bless you and them, so there is no praise, no lullaby, or a takbeer. However, the hidden innate impulses from which the deviation begins; If you are caught constantly awake, and if the soul does not aspire to higher heights, and if it is not related to what God has, which is the goodness of being absorbed in worldly desires, and the desires of souls. It is the motives of innate tendencies that distract the heart from insight and consideration, and he pushes people to drown in the near and perceptible depth of pleasure, and what is loftier and higher is hidden from them, and the sense thickens, thus depriving it of the pleasure of looking beyond close pleasure, and the pleasure of the great concerns befitting the role of the great human being on this earth. It is also befitting of a creature that God will succeed in this broad king. Whereas these desires and motives, however, are natural and innate, and expensive by the Holy Street, the Almighty, to play humanity a fundamental role in preserving and extending life. Islam does not indicate its suppression and killing, but rather its control and regulation, and mitigate its intensity and rush, and until a person is an owner of it and disposes of it. Not to be its owner who disposes of it and to strengthen the spirit of transcendence in it and to aspire to something higher. The love of desires from horseback riding, for that is the pleasure of this worldly life. (14) (15) (16).

It is grainy and decorated. This is a report of reality and it is part of its original composition, there was no need to deny it, nor to denounce it in itself. It is necessary for human life to take root, but reality also testifies that man has a love for desires. ", in desires are desirable and enjoyable, it was neither stable nor foul. The expression does not call for her contempt and hatred. He only calls for knowledge of their nature and motives, and put it in its place, do not go beyond it, as in the Almighty saying: (Say: Who forbade the ornaments of God that He

brought out to His servants 00) Al-A'raf 32, and do not overwhelm your hobbies in life and higher, to look forward to other horizons after taking the necessary from these "desires" without being exhausted or weak. Islam was distinguished by its observance of human nature and its acceptance of its reality, and his attempt to refine and raise it, not suppress it. Those who talk about "repression" and its harm, and "psychological problems", which was caused, so they say that the main reason for the contract is "suppression" and not control. It is to denounce the innate motives and denounce them from the ground up, which puts the individual under two opposing pressures: pressure from his feeling, which was the revelation or the being of religion or the custom that the innate motives are filthy motives that may not exist in the first place. Anne of the Horseman. It was and still is, even in the age of the material machine. So when we look at the West, we see that it cares for horses with uninterrupted interest, as he takes care of them and provides them with the means to develop and hybridize. They are the most popular adornment. It has beauty. And it has intelligence, intimacy and affection. Even those who do not ride it as equestrian, like its scenery, as long as there is vitality in their being, young horses will be mobilized, and if life opens in itself to a beloved scene, if the king's desire is added to it. It was plowing and cattle, and these desires, which are mentioned here, are a model for the desires of environmental souls who are engaged in this Qur'an, including what is the lust of every soul throughout time. The Qur'an presents it and then determines its true value, so that it remains in its place and does not go beyond it, and do not overwhelm what else is the goods of this worldly life. Their belongings in this world were fertile, fertile cultivation. It was the horse that is poisoned, for it was in this world the tender means that achieve that baggage (17).

And the marker "means the teacher, meaning the same sign, to show the beauty of her body, her known grace, who is trained and prepared for riding. Among the wealth of life are: women and children, money, thoroughbred horses, cattle and camels, and agriculture, as they are the pillars of material life. It was the use of something for some time if one of these six things loves them alone as the goal of life. He did not benefit from it as a ladder for his ascension in the course of his life. The worldly life is an indication of the integrative course of life. That was why the verse at the end indicates (and you have beauty in it) Zina (when you rest) you bring her back to her rest with evening (and when you lay off) you take her out to the pasture the next day (18).

(And bear your weights) that is, your loads (to a country that you were not too good to do) and pray to it (hard-fought) that is, with its effort (Your Lord is gracious and merciful) with how much He created (horses and ----- to ride them and adornments), an effect for him, and he creates the sublime life that awaits man. (And God has a good return) (19) (20) and (21).

And he assigned the One when he said, "He created for us from the animal what we beautify with (22).

However, Al-Shawkani said: (And the horses) are kindness to (the anamels) (to put on them and adornment), that is, to put them on and adorn them, because adornment is the act of the Creator and riding is not his act (23).

And because what is meant by its creation is for riding, and as for adornment with it, it is presented as an offer, and read without O, and on this it may be a cause (so

you can ride it), or a source in the case of one of the two consciences, that is: adorned with it. (24) (25).

God Almighty said: (And the horse - to ride it and adornment). He made it for you to ride and made it an adornment for you to read (and horses) for you to mount and adornment (26).

The intention of the verse is to clarify the permissibility of riding and to show the safety that he created for us from animals what we meet our needs (27).

(And bear your weights) Your loads. (To a country that you were not an exaggeration). That was, if the cattle were not and were not created, you should carry them on your backs to Him. (Except with hard-earned souls) Except at expense and hardship (28).

And read by opening a language in it, and it was said that the open source is the source of the split of the matter over him, and its origin is the split, meaning half, as if half his strength was exhausted. (Verily, your Lord is gracious, most merciful). He had mercy on you by creating them for your benefit and to facilitate the matter to you. As for the proof, he said: As for the horses to ride (29).

(And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful). (And bear your weights) Your loads. (To a country that you were not an exaggeration). That is, if the cattle were not and did not create an addition, you should carry them on your backs to Him. (Except hard-won) Except with expense and hardship, and recite in the opening, which is a language in it, and it was said that the open source is the source of the problem of the matter over him, and its origin is chaff and broken meaning half, as if half his strength was exhausted. (Verily, your Lord is compassionate and merciful), as He has mercy on you in creating her for your benefit and making things easier for you. (And bear your weights) The gathering of a weight, which is the traveler's luggage, and it was said that your burdens are your crimes. (To Balad) Ibn Abbas, may God be pleased with him, said that I want Yemen, Egypt and the Levant. Perhaps it was seen that they are the stores of the people of Mecca. Ikrimah said, I want it to Mecca, perhaps he considered that their weights and loads from their stores were more and their need for the load yesterday. It seems that it is common for every country in the region (you are not too old), meaning that you reach it on your own without burdens. If it were not for camels (except hard-won) in addition to accompanying them with you, and read the opening of the shin. They were two languages in the sense of cost and hardship, and it was said that the open source is a source of hardship over it, and its truth is due to the crack, which is the crack and broken in half, as if it goes half the force, for what he receives from the effort, in addition to the selves is metaphorical, or at an additional estimate, i.e., otherwise it is hard-won, which is a void exception from the most general things. That is, you were not exaggerating with anything except hard-won, and perhaps the generous change of the previous rules indicates that the cattle are a source of the previous blessings to the actual sentence useful for the mere search to notice that (and bear your burdens) (30).

The Holy Quran displays grace, because it fulfills the necessities of human beings and their desires. Likewise, he takes into account their interests in food and clothes that are indispensable in their time and necessity, and in carrying the human weights in moving between cities or distant countries, which they do not

reach. In addition to this function, he made the horse to ride to fulfill its necessity. This gesture has its value in explaining the view of the Noble Qur'an and Islam's view of life (31).

Conclusion :

After completing this brief research on a topic employed by the Holy Street, for the human being the means to give, except they are the horses, to help him in the many course of his life, whether in wars, that lead to the Islamic conquests, or in other fields. The research has reached the following results:

1. Horses have been employed by Adam since he was found on earth by the Holy Street.
2. The use of horses in wars because of their fear in the hearts of the enemies and their defeat.
3. Human beings not dispensed with horses despite contemporary technological development. He made her share his livelihood as she is the adornment. It is the means that humans seek and cannot be indispensable for in their travels.

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- (3) Same source, Part 3, p.109.
- (4) Keys to the Unseen, Al-Fakhr Al-Razi, vol.8, p. 169.
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