The study is based on studying the term (Obedience), clarifying its semantic concept in the Qur’anic usage, rooting it linguistically, and revealing the confusion in determining its significance in the Holy Qur’an, as many commentators have held it beyond its central significance in arrogance and arrogance. In the various contexts of its use, and the research paves the way for this by shedding light on the lexical significance of the article (Obey), and rooting its connotations, then it begins to market the evidence for the authenticity of the indication of (Obedience) on submission and obedience in all the resources of its use, especially in the verse of prayer on the prophet (peace and blessings be upon him and his family), the difference in it for purposes that may distance itself from the explanatory function, which is to reveal the significance of the Qur’anic vocabulary with pure linguistic clues.

Keywords: Obedience, Indication of Source, Indication of Command, Prayer on the Prophet (May God Bless Him and His Family).

Problem of the Study

The problem of the study is summarized in the occurrence of the word (Obedience) with more than one linguistic indication, in the lexicon and Quranic usage, and this calls for following up and tracking these indications and clarifying the locations of each indication according to the considered scientific evidence.

Aims of the Study

The study aims to follow up on the term (Obedience) in the Holy Qur’an, reveal its connotations, and discuss the views of the interpreters and linguists in those connotations, to prove that its various places in the Holy Qur’an can be combined by one linguistic sign.

Importance of the Study

The importance of the study is manifested in the fact that it is concerned with following the Qur’anic pronunciation and monitoring its multiple connotations, and presents verbal and contextual evidence on what is rooted in linguistic significance in the use of the term (Obedience) wherever it appears in the Qur’an of God Almighty.

The Term "Obedience" - As Root and Semantic

The source of the verb (Obey) is a weak eye, and it refers lexically to the linguistic material (Obeyed), from which many uses are branched, such as peace and peace, peace and safety, Islam, surrender and surrender, and these uses fall into one semantic chapter, Ibn
The Almighty's saying in 
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) which is submission; For it is safe from denial and abstinence. Peace is Obedience) (Ibn Faris, 1979).

(Al) by using "Kasrah": as-salam. And Abu Amr recited: (Enter into Islam wholeheartedly) (Al-Baqarah) (Ibn Khalawayh, 1999), and he took its meaning to Islam. (Peace) as Al-Salam. (As-Saleem): (Al-Ladeegh), as if they hoped for his safety, and it was said that he had embraced Islam for that (Ibn Duraid, 1987).

From this section: peace, it is the meaning of safety. And the people's saying: Peace be upon you, meaning: God's peace be upon you, and some of them said: Peace here is one of God's names, as God's say: the Most Holy, the All-Perfect, the Source of Serenity (Surat Al-Hashr), and if said: Peace be upon you, it is as if he is saying: God is above you (Al-Farahidi, 1982). Greet the other, let him know that he is at peace with him and is not afraid of him) (Al-Sabti, 2000).

It is clear what is between peace and safety from a semantic interaction, reaching the point of synonymy between them, for (for the basic form of Al-Salam: peace, it is said: Salam Yusalem Salam and from it it was called for the paradise: the house of peace, the peace house which protects against scourges) (Ibn Manzur, 1992).

As for Islam, which is the source of "Aslam" more with hamza, and "Aslam" which is the source of “Salm” more with da‘eef, they both revolve in the orbit of submission. So (Aslam: Rescue) (Al-Siqilli, 1983), which does not depart from the meaning of the chapter in general.

We do not lack texts from linguists indicating that he may use the term (Obedience) to denote the greeting of peace. Al-Khattabi (388 AH) said: “And the Taslim is two languages. It is said peace be upon you and peace be upon you. (Al-Khattabi, 1982), but I think that this indication - which is that the source is tasleem, meaning to say salam - was not mentioned in the Holy Qur'an, contrary to what many commentators mentioned in the verse of prayer on the Prophet (may God bless him and his family) which I concluded with it, as it will pass us, but I think that the sources of the coming of these three sources in the Book of Almighty God were all in the sense of submission and obedience, as the research will prove with evidence based on the linguistic analysis of the verses, with the help of what influenced the predecessors in their interpretation.

Occurrences for the Use of the Term (Obedience) in the Holy Qur'an

We begin by explaining the significance of the source (Tasaleman) in its three occurrences according to its occurrence in the Holy Qur'an, then we stop at the third position in full, because of the difference in the significance of the source in it.

The first position: The Almighty's saying in Surat An-Nisa: (But no! By your Lord, they will never be 'true' believers until they accept you 'O Prophet' as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly). (Surat An-Nisa).

Abu Ishaq Al-Zajaj (died: 311 AH) said: (i.e.: they submit to what comes from your judgment, they do not oppose it with anything, and they submit to a confirmed source, and the confirmed sources are as mentioning the verb secondly, as if you said: I gave peace, you said: "Salamt taseman" I said: "Salomt Salomt". And the right of emphasizing is that it fulfills what you mention in the heart of your words, so if you say I hit you, it is as if you said: I struck a hit that is more deserving and I don't doubt it. (Al-Khattabi, 1982) So what is meant by "submit wholeheartedly" is, they submit to the matter submissively, and his saying: (Then they do not find in themselves any embarrassment about what you have decreed) What is meant by it is: submissiveness inwardly, as God's says "submit whole heartedly" What is meant by it: submissiveness in appearance (Al-Dimashqi, 1998).

The context of the verse reveals this indication, which is that submission is the meaning of submission, in a way that does not accept any other semantic possibility.

Because the verse is in the context of the news, the emphasis in the source here is an indication of the verification of the occurrence of the act, so the Qur'anic expression ((emphasized the verb in the infinitive by the way of acknowledgment of reality)) (Andalusí 2007) In other words, " Tasleeman" : a definite source informing about the investigation of tasleem, because the Arabs use the verb to be synonymous with the infinitive, if they want that the verb took place in reality, as the Almighty said: And God spoke to you (Al-Thaalibi, 1995). This is what the commentators say about the verification of the occurrence of submission from them, except that the conditional composition of the verse that requires the fulfillment of the addressees' faith in the arbitration of the Prophet (peace be upon him and his family) in the disputes between them, and their submission to
him by complete submission makes the occurrence of the act contingent upon the fulfillment of its conditional requirements, and it is not verified without a restriction or condition, as in the Almighty's saying: (And to Moses Allah spoke directly). (Surah An-Nisa). Rather, the source was brought with the verb to show that the faith of the addressees is dependent on arbitration and absolute submission to the Prophet (may God bless him and his family) confirmed by the absolute object; And that ((because the Messenger’s ruling with what God has legislated from the rulings does not bear unfairness, as God only legislates the truth, and the Messenger in his ruling does not contradict the law of God Almighty) (Ibn Ashour, 1984), and the Almighty said: (Whatever the Messenger gives you, take it) (Surah Al-Hashr).

The Second position: as Almighty God said (When the believers saw the enemy alliance, they said, “This is what Allah and His Messenger had promised us. The promise of Allah and His Messenger has come true.” And this only increased them in faith and submission). (Surah Al-Ahzab). The fact that the source (submission) here, in the sense of submission and obedience, does not need inference, for it is a clear matter. It is sufficient to cite what Al-Tahir bin Ashour (1393 AH) mentioned that what is meant by submission in the verse here is “submission and obedience; because that is the surrender of the soul to the one who submits to it.”. It is from submission here that they surrender themselves to meet a strong enemy without requiring them to lay their hands on the enemy and to reconcile with him with their money) (Ibn Ashour, 1984).

The Third position: as Almighty God said (Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah’s blessings upon him, and salute him with worthy greetings of peace) (Surah Al-Ahzab).

The term (Greetings) was mentioned in this place in the context of the request, and not in the context of informing as it passed in the previous two places, yet what is meant by it is also submission and obedience to the Prophet (may God bless him and his family) as in the two previous sources of its use, and we will present sufficient evidence to explain it, but Before that, it must be pointed out that what prompted the commentators to make the phrase “And greet them with peace” as a request to greet the Prophet (may God bless him and his family) (Al-Thalib, 2004) due to reasons represented by:

- The coordination of the phrase (and give peace) to the sentence (pray for him), this evokes the mental correlation between prayer on the prophet and peace be upon him, as in our saying, for example: (peace and blessings of God be upon him), especially since peace be upon the prophets (peace be upon them), especially their ring (peace be upon him), prayer, peace and family) of the things the commissioner in the law, he as Almighty God said: (Say, “O Prophet, “Praise be to Allah, and peace be upon the servants He has chosen”) (Al-Naml). Also, the Almighty God said: (Peace be upon him the day he was born, and the day of his death, and the day he will be raised back to life!) (Surah Maryam), and the religious heritage of visits and supplications is full of greetings to all the prophets, and to the Prophet and his pure family in particular, to the extent that we do not end our daily prayers until we greet the Prophet Muhammad (may God bless him and his family).

- The use of the term of "Taslim" in the sense of giving peace, as we have experienced with linguists.

- Saying "Al-Salam" at the end of the prayer considered as (Obedience). So, "Obedience is an obligation, and it is not permissible to leave the prayer without it." (Al-Wahidi, 1994).

- Also, the using the verb "Salam" of this meaning, as Almighty God saying: (However, when you enter houses, greet one another with a greeting of peace) (Al-Nur). Rather, ((this is about a man entering the house of himself, and peace be upon his family and those in his house). Qatada said: If you enter your house, greet your family, for they are more deserving of whom you greeted, and if you enter a house where no one is in it, say: Peace be upon us and upon the righteous servants of God)). (Al-Wahidi, 1994).

- These reasons - as I think - are not sufficient for the signification of Obedience in the verse to be discussed in the sense of giving peace, because the reasons for what is meant by submission here is submission and obedience to the Prophet (may God bless him and his family) are more powerful and clear, and they are as follows:

- The verse of prayer on the Prophet (may God bless him and his family) has a unique system, as the discourse in it progressed from the narration ((Indeed, God and His angels send blessings upon the Prophet)) to the call to ((O you who pray to Him)) The news is to prepare for a request that is to come, and the call to alert and prepare for this request; Because ((the origin of the
call is to alert the one who is called (accept you) (Ibn Al-Siraj 1999), and the matter is the same request based on two branches: prayer for the Prophet, and submission and obedience to him.

This progression makes you feel that these two requests represent the desired goal of the verse discourse, which began with telling the emphatic recipient that God Almighty and His angels all pray to the Prophet, by preferring the present tense indicative of the continuation of this event (Ibn Ashour, 1984). It means: support, help and supplication (Al-Khazen, 1998). So (O believers! Invoke Allah’s blessings upon him) as long as you knew in advance that God Almighty and his angels pray for him, so how about you?

It is not hidden from the beginning of the verse’s speech with this news of motivating the addressees and urging them to comply with the order that followed their call. God and His Angels) (Ibn Ashour, 1984).

And you hardly find a verse in the Holy Qur’an in which God Almighty does not command an action until he informs the commanded that he, the Exalted, the Majestic, and his angels do this action, except in the verse of the prayer in question. Which reveals the greatness of the Prophet (may God bless him and his family) and the importance of praying upon him.

The foregoing leads us to say that if what was meant by (and salute him with worthy greetings of peace) was the command to send peace to the Prophet (peace and blessings of God be upon him and his family), the verse would have said: God and his angels pray and greet the Prophet, running to motivate the commanded interlocutor, by telling him that God and his angels are doing something.

- In the verse, the semi-sentence (on him) was used, with the command to send blessings upon the Prophet: (Pray for him), as it is related to it (Safi, 1995), as it was attached to (on the Prophet) with (they pray) (Al-Daas, 2002), Then came the command to submit: (and salute him with worthy greetings of peace), and this indicates that the act of the command to submit is not related to the circumstance (on it) except with an exaggeration and a omitted interpretation (Al-Alusi, 1993), and if I wanted this meaning, the expression would be: pray and greet him with peace.

If (Obedience) in the verse in question is meant (As-salaam), then what prevents the expression from being: submit wholeheartedly, preferring the infinitive with the verb; To denote the command to utter peace, or to intensify and expand the connotation with the will of the meaning of the verb and the meaning of the infinitive together, and not by using the infinitive that confirms its action, and this is a form of expansion in the meaning for the Arabs, with (combining words and formulas with different connotations) (Al-Samarrai, 2000).

This deed is one of the habits of the Holy Qur’an, the Almighty God said: (Who will lend to Allah a good loan which Allah will multiply many times over?) (Surat Al-Baqarah). as Almighty God doesn’t say: a loan-lend, and the Almighty God said: (And Satan ‘only’ desires to lead them farther away) (Surat An-Nisa), as Almighty God doesn’t say: misleading. Almighty God saying: (caused her to grow in a good manner) (Surat Al-Imran), not: germination way. as Almighty God said: (‘Always’ remember the Name of your Lord, and devote yourself to Him wholeheartedly) (Surat Al-Muzammil), not: celibacy. This abandoning the use of the infinitive with the verb, and giving preference to the infinitive name, except for significant semantic purposes, which are not the subject of our discussion here (Al-Samarrai, 2003).

We conclude from this that the source (peace be upon him) in the verse does not mean (peace), it is intended by himself, and we do not say in our greetings to the Prophet (peace be upon him and his family): Peace be upon you, O Messenger of God, but: Peace be upon you, O Messenger of God, nor It is imagined from the use of the infinitive the will of the infinitive, so it did not affect the Arabs that they used the emphatic infinitive for its action, and they wanted the infinitive name, but the opposite was influenced by them, which is the use of the infinitive with the verb; To combine the denotation of the verb with the connotation of the infinitive (Sibawayh, 1982), as it has been mentioned in the Qur’anic evidence, and this means that when we cannot say: “Peace be upon you, O Messenger of God,” then what is meant by this use is: “Peace be upon you, O Messenger of God,” meaning: Docility and surrender to you, O Messenger of God.

- You see the sermons of Nahj al-Balaghah, the supplications of al-Sahifa al-Sajjadiyya, the supplications, the soliloquy, and the visits reported from the Ahi al-Bayt (peace be upon them), often the phrase (may God bless him and his family) without (peace and blessings be upon him) that appeared a few times, such as the saying of the Commander of the Faithful (peace be upon him) in wisdom of the mission of the Prophet (Allah bless him and his family): ((God Almighty sent Muhammad peace be upon him and his family) without (peace and blessings be upon him)), which confirmed its action, and this is a form of expansion in the meaning for the Arabs, with the context of the command to submit: (and submit wholeheartedly), preferring the infinitive with the verb; To denote the command to submit wholeheartedly, and this is a form of expansion in the meaning for the Arabs, with (combining words and formulas with different connotations) (Al-Samarrai, 2000).
even Boohm Mahlthm, and Bulghm Mnecaethm, Fastqamt channel, and reassured by their attributes)) (Al-Radhi, 1990, and from that the saying of Imam Zayn al-Abidin (peace be upon him): ((Praise be to God who has bestowed that upon us with His Prophet Muhammad, may God’s prayers and peace be upon him, and his family below al-Adham, 9) Of the countless many, is it conceivable that the sons of the Prophet, the pure imams (peace be upon them) violate a certain divine command mentioned in the Holy Qur’an, and do not greet their grandfather when they mention him, if the word (peace be upon him) means peace be upon him? !!

Moreover, this word (and salutations) is a supplication from us that God greets His Prophet, just as the word (peace be upon him) is a supplication from us that he and his family should send blessings upon him, and it does not seem justified to pray to God Almighty to salute His Prophet (may God bless him and his family) while he is so close to him, as Almighty God saying: while on the highest point above the horizon (7). Then he approached ‘the Prophet’, coming so close (8). That he was only two arms-lengths away or even less (9). Then Allah revealed to His servant what He revealed ‘through Gabriel’ (10) (Surat An-Najm: 7-10). Rather, it is justified to call upon Him, the Most High, to pray for him and his family, for the prayer of God Almighty upon him and his family means: his victory, his support, his elevation of his rank, the destruction of his enemies, and the honoring of his family and his friends. As Almighty God Saying: (He is the One Who showers His blessings upon you—and His angels pray for you—so that He may bring you out of darkness and into light. For He is ever Merciful to the believers) (Surat Al-Ahzab).

Among the evidence that no indication in the verse: (and handed recognition) on the matter of peace to Obedy what came in the books of the modern interpretation of it: Indeed, Allah give his blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah’s blessings upon him, and salute him with worthy greetings of peace. We said: O Messenger of God, we know peace be upon you, so how is the prayer upon you? He said: Say: O God, bless Muhammad and the family of Muhammad, as you prayed to Abraham and the family of Abraham, that you are praiseworthy and glorious, and bless Muhammad and the family of Muhammad, as you blessed Abraham and the family of Muhammad. Ibrahim, you are Hamid, glorious) (Bukhari, 1993), as the Prophet (may God bless him and his family) did not teach us to say: O God, bless Muhammad and Muhammad’s family, and if he wanted to, he would have stated it when asked, and he also taught us that We pray for him and his family, and we bless him and his family, and that we do not cut them off, and we delete the word (and his family) and put in its place (and peace).

The commentators infer from this narration that what is meant by the salutation in the verse is to greet the Prophet (may God bless him and his family), as he has passed by us, and the case is that we can infer from it the exact opposite, which is that the salutation here is not what is meant by the greeting of salutations, noting that they did not They ask about the meaning of (and give them the greeting of peace); Rather, they asked about the meaning of (pray for him), so they know how to greet the Prophet (may God bless him and his family) before the verse was revealed, and they only ask how to pray for him, and on the basis of that it is not possible to infer from the verse that what is meant by it is the command to send salutations upon the Prophet (peace and blessings of God be upon him). upon him and his family), because it is a known command before it was revealed, but what is meant by it is the command to him and to obey.

- It was mentioned in the exegesis of interpretation on the authority of the Ahl al-Bayt (peace be upon them) that the submission in the verse means submission and obedience, so ((on the authority of Abu Baseer, he said: I asked Abu Abdullah, peace be upon him, about this verse. Muhammad praised him in the highest heavens, so I said: You know our prayers upon him, so how is the obey? He said: It is submission to him in matters. Based on this, the meaning of his saying: “and salute him with worthy greetings of peace.”: obey to his command, and make effort in obeying him and all that he commands you) (Al-Majlisi, 1999) and in another narration that Imam Al-Sadiq (peace be upon him) said in this verse ((Prayer be upon him)) and submitting to him in everything he brought) (Al-Shahrourdi, 2000). And Sheikh Nasser Makarim Al-Shirazi tried to return the two indications of surrender to one point, after he mentioned that surrender in the verse means submission
or greeting the Prophet (peace and blessings of God be upon him and his family), he said: "Although these two meanings of peace seem completely different, it is It is possible to sympathize with them and return them to one point if we examine them carefully, which is: verbal and actual submission to the Prophet (may God bless him and his family), because whoever greets him and asks God for his safety, loves him and knows him as a prophet who is supposed to be obedient (Al-Shirazi, 2002), which is Nice guidance, but I am inclined - noticing the above-mentioned evidence - that what is meant by submission in the verse is submission to the Prophet (may God bless him and his family) and obedience to him, and God Almighty knows what he means.

Conclusion

After this scientific journey in tracing the significance of (Obedience) in the Book of God Almighty, we arrive at reaping the fruits and reaping the results that we summarize as follows:

- The term submission was mentioned in the Holy Qur’an in three places, the first and second of which indicated submission and absolute obedience, noting the context in which it reveals this connotation in a definitive manner. As for the third place, it has become accustomed to using the confirmed source of its action (deliverance). Two indications, one: submission and obedience, and the other: giving peace.
- The verse of prayer on the Prophet (may God bless him and his family and grant them peace) has a unique system, as the discourse in it progressed from the news to the call to the command, the news is to prepare for a request for what is to come, and the call is to alert and prepare for this request, and the matter is the request itself based on two branches: prayer on the Prophet, and submission and obey him.
- The gradation in the speech of the verse makes you feel that the two requests contained in it represent the desired goal, as the speech began by telling the emphatic recipient that God Almighty and His angels all pray to the Prophet, by preferring the present tense indicative of the continuation of this event - which is prayer and support that means: So (O you who believe, pray for him) as long as you knew in advance that God Almighty and his angels pray for him, so how about you? It is not obvious that the beginning of the verse's speech with this narration motivates the addressees and urges them to comply with the order that followed their call.
- In the verse the use of the semi-sentence (upon him), with the command to send blessings upon the Prophet: (Pray for him), is related to it, just as (to the Prophet) was attached to (they pray), then came the command to deliver: (And greet him with greetings), and this indicates that the act of the command to submit is not related to the circumstance (it), and if this meaning was intended, the expression would be: pray and greet him with peace.
- If it was meant by (Obedience) in the verse in question (peace), the expression would be: and they greet with peace, preferring the infinitive with the verb; To denote the command to cast peace, or to intensify and expand the connotation with the will of the meaning of the verb and the meaning of the infinitive together, and not by using the infinitive emphasizing its action, and this is one of the ways of expanding the meaning among the Arabs, and since the expression was not like that, it indicated that the meaning of surrender is submission, not peace.
- To sum up, surrender is intended wherever it is mentioned in the Book of God Almighty, to denote submission, obedience and submission, and it is not intended to give peace.

References


