

# **Prostration Utterances in the Glorious Qura'n; A linguistic Study**

**By**

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## **Abstract**

This simple research deals with utterances ,concepts and types of prostration in the Glorious Qura'n .It denotes the linguistic and religious meanings indicated by those utterances with the help of Qura'nic verses and Prophet Mohammed's speech with breed propagation in addition to the poetry & prose .The researcher tries to join between the voices of the word “prostrate” and its qualities with what it carries from multiple indications .They include the meaning of worship denoting the relationship between morphological derivations; verbal and nominal .The prostration in all its types cannot be done except for Allah .

The worship of God should be suitable with the manner of the slave ,the prostitute to Allah and the spiritual benefits that Allah granted to his slaves for their worship in life and in the hereafter. The research falls in four chapters ; the first one presents statement of the problem , aims of the study , hypotheses and procedures while the second chapter deals with definition of prostration and its concepts & types ; the third chapter deals with the phonetic level , the morphological level and the syntactic level .The fourth chapter which is the last one presents conclusions followed by a list of references.

## **Chapter One**

### **1. Introduction**

#### **1.1 Statement of the Problem**

Allah (Most High ) honoured man and preferred him to the rest of creatures. He (Most High) Give reason to man to distinguish objects and select the suitable & compatible with what God want in order to reach to the perfection through bondage for God only Allah said: -

ط أَنَا أَنَا الذَّارِيَاتِ: ٥٦

I have only created Jinns and men that they must serve me. ( Ali, 1989 :1429 )

When Allah (Most High) honored man by worship He make prayer the best worship. It represents strong relationship between the slave & Allah, and the separate limit between the Muslim and the unbeliever. It is the scale for accepting deeds. Our Great Prophet Muhammed (PBUH) said “ The first thing that Allah (Most High) ask his slaves about on in Day of Resurrection is the prayer .” If it is good, Allah will accept man’s other deeds, but if it is not good, man’s other deeds will not be accepted.

Prayer is the soul of worship which makes man pious , and stop him from obscene and evil and guide him to both ways. Allah (Most High) says in the Holy Quran

طَائِفَةٌ مِّنَ الْعَنكَبُوتِ: ٤٥

For prayer restrains from shameful and unjust deeds ( Ali , 1989:1041)

The best part of prayer is prostration. Prostration represents the ultimate manifestations of bondage , trembling and maximizing God Almighty . Prostration according to Islam’s viewpoint is human submission and humility and it doesn’t be limited on man only but combines all creatures

All muslims agree with each other on the necessity of prostration and it should be two prostrations in each kneel . They consider prostration as one of the most necessary thing of Islam because prostration is one of the Islamic duties that cannot be neglected at any time . Scientist have opinions deal with prostration. So, in this humble research , we’ll deal with those opinions and others that related with prostrations and we’ll try studying it in detail according to the scientific & objective methodology . On the morphological level we’ll do a statistic study for prostration utterances and with what mentioned in the Glorious Quran from derivations either nominal or verbal and its relation with prostration. On the syntactic level , there will be showing for some letters by which the verb “ prostrate” can be derived . The research also will deal with the advantages of the scientific prostration .

## 1.2: Aims of study :

The study aims to deal with prostration utterances in the Glorious Qura’n indicating the linguistic & religious meanings that indicating by those utterances with the help of the Qura’nic ayaas & the prophetic traditions. Trying to link between the sound of the word (sajada) prostrated and its attributes with multiple connotations including the meaning of worship Explaining the relationship between its morphological derivatives either they are verbal or nominal . Explaining the reasoning and providing them with the significance of each .

### 1.3: Hypotheses :

In this study, it is hypothesized that :

- 1- Prostration in the Glorious Quran has more than one meaning .
- 2- Since this study is within the linguistic field , so the prostrations utterances should be studied syntactically & semantically .

### 1.4: Procedures & Data Collection :

The following procedures are followed within this study :

- 1- Presenting types of prostration in the Glorious Qura'n .
- 2- Identifying the ayaas in which there are prostration utterances .
- 3- The data used in this study are taken from interpretations of the Glorious Qura'n & references .
- 4- Analyzing the data & presenting discussion for prostration utterances .

### 1.5: Value of the study:

It is hoped that this study will be significant for :

- 1- Those who are interested in studying & reading the Glorious Qura'n .
- 2- Those who are interested in translating the meaning of the Glorious Qura'n .

### Scope of the study :

This study is restricted in dealing with prostration utterances in the Glorious Quran.

## Chapter Two

### 2-Definition of Prostration :

2.1: Prostration linguistically means bowing down in worship .

It is said that prostrated (سَجَدَ سَجُوداً) as in the following Ayaa

Ibn Manthur (1956,vol . 2:98)

طَاتَا اللَّهُمَّ الْحَجَّ: ١٨

Seest thou not that T God bow down in worship. All things that are in the heavens and on earth . ( Ali, 1989 :855)

This is the manner of all creatures in bowing down in worship and everything (ذل) means prostrated . The plural is (سُجَّدٌ) sujjad ( bow and prostrate ) and (سجود)sujjood (prostration) al sajjad (السَّجَاد) means the one who prostrates too much

. It is said that someone is (sajjad) that refers to the one who has a distinctive feature in his face because of the plenty of prostration .

### 2.1.1 :Prostration in language :

Prostration in language means obedience and submission . It means bowing down in worship It is said sajada sujood (سجّد سجوداً) Ibn Manthur (1956,vol 2:98) .

Prostration in its lexical term means bowing , to bend and put all organs of the body on the ground that it should be equal to the position of his forehead position. In fact the slave when prostrate should put his forehead and his hands and knees with the tips of the feet on the ground for the sake of dignity . (wafi , 2004: 85).

### 2.1.2 :Concept of Prostration & its types :

a- Prostration in the Glorious Qura'n :

The Glorious Quran refers to two types of Prostration :

1-Selected Prostration : This type is restricted with man and he /she deserves reward as in the following Ayaa:

النجم: 62

طَأْتَأُ ۝

But fall ye down in prostration to God and adore (Him) (Ali , 1989 : 1452)  
It means groveling (Ibn Monthur : vol 2 : 99) .

2-Harness prostration : This type refers to all creatures (humans , animals , plants and other things ) as in the following Ayaa :

طَأْتَأُ ۝ الرعد: ١٥

Whatever beings there are in the heavens and the earth do prostrate themselves to God . (Ali ,1989 : 607)

And in the following Ayaa :

طَأْتَأُ ۝ الرحمن: ٦

And the herbs and the trees both alike bow in adoration ( Ali , 1989 : 1372)  
Allah (Most High ) does not mean in the Ayaa above that the creatures prostrate as humans in prayer but the Almighty mean that all the creatures obedient for Allah as the slaves (humans) in their prostration . ( Wafi, 2004 :87 )

The Glorious Quran refers what supports the two types above ( the selected & the harness ) as in the following Ayaa :

طَأْتَأُ ۝ النحل: ٤٩

And to God doth obeisance All that is in the heavens and on earth (Ali , 1989: 668)

### 2.2: The Location & the importance between the parts of prayer :

It is appropriate to stand a little as making a comparison between the parts of prayer to see the location of prostration between them and the characteristics of it as follows :

### 2.2.1- Prostration in the sense of prayer :

This type refers to the prostration in the prayer . In which putting the forehead on the ground . when we say some people prostrated we do not mean worship .As in the following Ayaa :

ثَاتَا ۞ يوسف: ١٠٠

And they fell down in prostration (Ali, 1989:586)

This type is called prostration of not worship because the sons of Jacob( PUH) were not worshipping other than God and it was from the year of enmity at that time to worship for the one who is prostration on the ground is considered the most greatest subjection . Everyone who is humiliated & subjected to what he has commanded has prostrated.(Al- Azhari :120)

As in the following Ayaa :

ثَاتَا ۞ النحل: ٤٨

How their (very) shadows Turn round , from the right and the left , prostrating Themselves to God and that In the humblest manner ? ( Ali ,1989: 668) .

It means that they are submissive & harness and in the Ayaa :

ثَاتَا ۞ الرحمن: ٦

And the herbs and the trees – both ( alike) bow in adoration ( Ali ,1989 :1472) .

It means that herbs & trees bow in adoration towards sun & they tend together .

ثَاتَا ۞ العلق: ١٩

Allah (Most High Say)

But bow down in adoration and bring thyself the closer to (God) (Ali ,1989: 1763 )

Therefore we can notice that the Glorious Qura'n uses prostration in its real meaning then in its metaphorical meaning . In the first meaning , slaves put their foreheads on the ground as in the following Ayaa :

ثَاتَا ۞ الأعراف: ١٢٠

But the sorcerers fell down prostrate in adoration ( Ali , 1989: 375)

And in the second meaning prostration of prayer is submissive and worship only one God ,Allah (Most High ) as in the following Ayaa :

ثَاتَا ۞ الفرقان: ٦٤

Those who spend the night In adoration of their lord Prostrate and standing .( Ali , 1989 : 942 )

### **2.2.2: Prostration in the sense of Submission :**

It means bowing down. When we say man prostrated we mean that he glovers to Allah (Most High ) as in the Ayaa :

طَاتُّوا لِلَّهِ سُبْحَانَ اللَّهِ الرَّعْدُ: ١٥

Whatever beings there are in the heavens and the earth (Ali, 1989:607)

### **2.2.3: Prostration in the sense of Greeting .**

As in the Ayaa :

طَاتُّوا لِلَّهِ يُونُسُ: ١٠٠

And they fell down in prostration (Ali, 1989: 586)

### **2.2.4: Prostration in the sense of reading :**

It is the prostration when Muslim reads the Glorious Qura'n and he has to prostrate to Allah (Most High) during reading as in the Ayaa ( Omer , 1983: 60)

طَاتُّوا لِلَّهِ الْفِرْقَانُ: ٦٠

When it is said to them Adore ye (God) Most Gracious they say and what is god most Gracious ? (Ali , 1989 : 941)

### **2.2.5: prostration in the sense of humility :**

As in the Ayaa طَاتُّوا لِلَّهِ الْبَقَرَةَ: ٥٨

But enter the gate with humility in posture (Ali, 1989 : 31)

### **2.2.6: prostration and its place is the house of Allah (Most High) :**

House of Allah (Most High) is called mosque . when Allah ( Most High) wanted to award his prophet in the night of Isra'a & mirage . He began Al – Isra'a from (Al-Masjid Al – Haram) and ended at ( Al- Masjid Al- Aqsa) .

### **2.2.7: prostration is the name of sura in the Quran :**

Prostration is a name for the thirty second Sura in the Glorious Qura'n which is in the twenty – first chapter of the Glorious Qura'n . All its Ayaa are descended in

Mecca They are thirty Ayaa . For great value of prostration a sura is called with , because prostration for slaves is a great evidence and the nearest place for Allah ( Most High ) Scientists of religion say ; sura Al –Sajdaa ( prostration ) is called with this name because it contains descriptions of believes , the pious who when they hear Ayaa of the Glorious Quran , they make prostration , praise the lord and not arrogant . (Anees , 1979:89)

## **Chapter Three**

### **3.1: The phonetic Level :**

The word ( Sajada ) (سجد) prostration consists of three letters (as – seen , aj – jeem and ad – dal ) As for the ( as – seen )

#### **3.1.1: The sound of ( as – seen ) :**

It is pronounced to be released with the air , where the sound begins to adopt the tip of the tongue behind the upper teeth with high upper gums and with a narrow air outlet and frication occurs i-e raise the maximum palate to prevent the air from passing from the nose and the organs of speech do not vibrate at the time of uttering with , then the sound becomes frictional voiced the first letter of ( Sajada) is as – seen in Arabic which refers to speed i- e speed towards Allah ( Most High ) . (Omer , 1983:34).

If the sound ( seen) is the first letter of the word ( Sajada ) then the first prostration for man is his movement at his kneeling and to prostrate and this movement after prostration is quick for it is being great power and quickness for going to Allah (Most High ) It is a fractional movement with the air like the fraction of the letter ( seen) . It is alight movement It is like whispering the sound of the voiceless ( seen) .

When we say prayer , we mean the word that includes praise, kneeling and bowing down i-e prostration .These words in Arabic rukua' (ركوع) and sujood (سجود) and salat (صلاة) If we analyze them linguistically , we find the first letter of each of the three words above are fractional sounds that are suitable with the prayer movements which associated with its value and what accompanying it from calm and reverence . (Ibid: 35)

#### **3.1.2: The sound of (aj – jeem):**

As for the sound (aj– jeem) it is pronounced with pushing air to the throat moving the two chords , then takes its rushing into the throat and mouth even up to exit out.

It is at the confluence of the middle of the tongue in the middle of the upper palate, confluence is almost trapped with the airway. It is an air friction voice the letter (jeem) in the word (سَجَدَ) prostrated, indicates movement with speed towards Allah (Most High) (Arrar, 2002:530)

Perhaps the meeting of organic organs in the middle of the tongue with the centre of the upper palate at uttering the sound (jeem) is like the meeting of body organs of the hands, chest & knees when bending in bowing or while placed those organs Average description of distress on the ground in prostration. where the slave moves from one case to another in humiliation, reverence & submission perhaps the frictional character of the sound (jeem) for some people & the description of intensity in others especially the ancient Arabs representing the medium of the worshiper body between standing & bowing down like the medium of the organic organs of exit at the pronunciation of (aj – jeem) as well as the medium of pronunciation the frictional (seen) and the characteristic voice of the frictional (seen) and the characteristic of the intensity explosive voice. (Khalawayh, 1941:200).

### **3.1.3: As for the voice (dal):**

As for the voice (dal) comes out with the tip of the tongue. It is a strong voiced sound that the air is pushed into the throat moving the two chords then it takes its way in the throat & mouth until it reaches the outlet of the sound. It is trapped there for a while for meeting the tip of the tongue with the origins of the folds tightly. If the tongue separates from the origins of the folds, we will hear an explosive sound which is called (ad – dal).

The meeting of the tongue with the origins of the folds is considered barrier that obstructs the air and this does not allow the air to leak out until the organs separate a sudden separation then it is followed with explosion. The letter (dal) indicates to meeting the forehead with ground. (Wafi, 2004:220).

As we have shown above that the sound (dal) is distinctive with tightness & loudness at its pronunciation are suitable to some extent with the man's movement during his bowing down on the ground prostration for the tightness is represented with meeting the tip of the tongue with the origins of the folds and obstructing the air tightly that cannot go out is like the movement of putting the parts of the body at bowing down (prostration) these parts are face, the two palms the two knees and the two feet which prevent satan (devil) to pass on the worshiper as our great prophet. Mohammed (PBUH) says in the Hadith (Omer, 2001:195)



قال الرسول“ صلى الله عليه وسلم “ اذا سجد العبد سجد منه سبعة ارباب وجهه وكفاه وركبته وقدماه

It was narrated from Al’Abbas bin Abdul- Muttalib that : He heard the Messenger of Allah (PBUH) say . when a person prostates , seven parts of his body prostate : his face , his two palms , his two knees and his two feet .(Sabiq,2004:142).

The Book of the – Al-Tatbi (Clasping One’s Hands Together )- Sunan an – Nasa’i . The description of tightness systematizes with the sound which produced from putting those parts on the ground in prostration and there is a sound produced from knees and palms . Perhaps these sounds with their outlets and description indicate on the speed towards Allah (Most High ) from humiliation and desire in submission (Almighty) . All of this can be applied in the shape of kneeling & prostration . (Omer ,2001: 196).

### 3.2: The Morphological Level

The prostration utterances are mentioned in the Glorious Quran ninety- two times . They come on two sections :

**3.2.1:** The first section come as a verb in thirty five positions ; eight in the past tense , fifteen in the present simple that begin with one of the letters of the present tense and twelve positions for the command verb . ( اسجدي واسجدوا واسجد ) ( prostate) ( Muhammed, 1996 :200)

**a-** Eight positions for the past tense :

1-  ٣٤ البقرة: ٣٤

And behold we said to the angels : Bow down to Adam : and they bowed down : not so Iblis : he refused and was haughty : He was of those who reject Faith ( Ali , 1989 : 25 ) .

2-  ١٠٢ النساء: ١٠٢

When thou (O Apostle) Art with them , and standest To led them in prayer , Let one party of them stand up ( in prayer) with thee Taking their arms with them : when they finish their prostrations , let them Take their position in the rear . ( Ali , 1989: 213).

3-  ١١ الأعراف: ١١

It is we who created you and gave you shape : then we bade the angels Bow down to Adam and they Bowed down ; not so Iblis He refused to be of those who bow down (Ali , 1989 : 343) .

4- طَاتُّوا ٱ الإسراء: ٦١

Behold ! We said to the angels : Bow down unto Adam , They bowed down except Iblis : He said shall I bow down To one whom thou didst create from clay ? (Ali, 1989 : 712) .

5-

طَاتُّوا ٱ الكهف: ٥٠

Behold ! We said to the angels : Bow down to Adam “ they bowed down Except Iblis He was one of the Jinns and he Broke the command of his Lord (Ali , 1989 : 744 ) .

6- طَاتُّوا ٱ طه: ١١٦

When We said to the angels prostrate yourselves to Adam . They prostrated themselves but not Iblis : he refused . ( Ali , 1989 : 815) .

7-٧٣ ص: طَاتُّوا ٱ

So the angels prostrated themselves All of them together . (Ali, 1989 : 1232).

8

طَاتُّوا ٱ الحجر 30

So the angels prostrated themselves All of them together . (Ali, 1989 : 643)

### 3.2.2:

Al- Zajjaji (1989:159) refers that

Fifteen position for the present verb that begins with one of the letters of the present tense :

1-

طَاتُّوا ٱ آل عمران: ١١٣

They rehearse the signs of God all night long and they prostrate themselves In adoration (Ali ,1989 : 152) .

2-

طَاتُّوا ٱ الأعراف: ١٢

God said : What prevented thee from bowing down When I commanded thee? ( Ali , 1989 : 343).

3-

ط آتأأ ء الأعراف: ٢٠٦

Those who are near to thy lord , disdain not to do Him worship They celebrate his praises and bow down before him ( Ali , 1989 : 402) .

4- ط آتأأ ء الرعد: ١٥

Whatever beings there are in the heaven and the earth do prostrate themselves to God . Acknowledging subjection with good will or in spite of themselves so do their shadows In the mornings and evening.(Ali,1989 : 607)

5- ط آتأأ ء الحجر: ٣٣

(Iblis) said : Iam not one to prostrate myself to man whom thou didst create from sounding clay , from mud molded into shape . ( Ali, 1989 : 643) .

6-

ط آتأأ ء النحل: ٤٩

And to God doth obeisance All that is in the heavens and on earth , whether moving (living ) creatures or the angles : for none are arrogant ( before their lord ) ( Ali , 1989 : 668) .

7-

ط آتأأ ء الإسراء: ٦١

Behold ! We said to the angels : Bow down unto Adam , They bowed down except Iblis : He said shall I bow down To one whom thou didst create from clay ? (Ali, 1989 : 712) .

8- ط آتأأ ء الحج: ١٨

Seest thou not that to God bow down in worship All things that are in the heavens and on earth .

9-

ط آتأأ ء الفرقان: ٦٠ . (Ali , 1989 : 855)

When it is said to them Adore (God) Most Gracious They say , and what is God Most Gracious ? shall we adore that which thou commander us ? and it increases their flight ( From the Truth ) ( Ali , 1989 : 941).

10- ط آتأأ ء النمل: ٢٤

I found her and her people Worshipping the sun besides God ( Ali ,1989 : 984) .

11-

(Kept them away from the path) that they should not worship God who brings to light what is hidden in the heavens and the earth . ( Ali , 1989 : 984)

12-

ط أَتَأْتُوا صَالِحًا ۝ ص: ٧٥

(God) said : O Iblis ! What prevents thee from prostrating thyself to one whom I have created with my hands ? Art thou haughty ? ( Ali , 1989 : 1232)

13- ط أَتَأْتُوا صَالِحًا ۝ فصلت: ٣٧

Among his sings are the night and the day and the sun and the moon adore not the sun and the moon but adore God , Who created them to serve if it is him ye wish (Ali , 1989 : 1297) “And the herbs and the trees Both (a like) bow in adoration ( Ibid : 1472).

14- ط أَتَأْتُوا صَالِحًا ۝ الرحمن: ٦

And the herbs and the trees both (alike) bow in adoration (Ibid : 1472)

15 ط أَتَأْتُوا صَالِحًا ۝ الانشقاق: ٢١

And when the Quran Is read to them they fall not prostrate ( Ibid : 1712) .

3.2.3. Arrar(2002 :50) refers that there are twelve positions for the command verb : ( اسجدي ، اسجدوا ، اسجد ) prostrate :

1 ط أَتَأْتُوا صَالِحًا ۝ البقرة: ٣٤

And behold we said to the angels . Bow down to Adam and they bowed down , not so Iblis : he refused ( Ibid : 25) .

2. ط أَتَأْتُوا صَالِحًا ۝ آل عمران: ٤٣

O Mary ! Worship thy lord devoutly : Prostrate thyself and bow down ( in prayer) with those who bow down ( Ali , 1989 : 134) .

3. ط أَتَأْتُوا صَالِحًا ۝ الإسراء: ٦١

Behold ! we said to the angles : Bow down unto Adam ,, They bowed down except Iblis (Ibid: 712) .

4. ط أَتَأْتُوا صَالِحًا ۝ الكهف: ٥٠

Behold We said to the angles “ Bow down to Adam “ they bowed down except Iblis . He was one of the tins ( Ibid : 744) .

5. ط أَتَأْتُوا صَالِحًا ۝ طه: ١١٦

When we said to the angles prostrate yourselves to Adam they prostrated themselves but not Iblis : he refused ( Ibid : 815) .

6. ط أَتَأْتُوا صَالِحًا ۝ النمل: ٢٥

(Kept them away from the path ) That they should not worship God who brings to light what is hidden in the heavens and the earth . ( Ibid : 984).

7.٧٧: الحج ﴿﴾ ثَاتٌ

Ye who believe Bow down prostrate yourselves and adore your lord and do good that ye may prosper ( Ibid: 872) .

8.٦٠: الفرقان ﴿﴾ ثَاتٌ

When it is said to them” Adore ye ( God) Most Gracious” ! They say” and what is (God) Most Gracious ? shall we adore that which thou commandes us ? “ And it increases their flight ( from the truth ) ( Ibid : 841) .

9.٣٧: فصلت ﴿﴾ ثَاتٌ

Among his signs are the night and the day and the sun and the moon Adore not the sun and the moon but adore God who created them .( Ibid : 1297).

10.٦٢: النجم ﴿﴾ ثَاتٌ

But fall ye down in prostration to God and adore (Him) (Ibid : 1452).

11.

﴿﴾ ثَاتٌ (الإنسان: ٢٦)

And part of the night prostrate thyself to Him and glorify him Along night through . ( Ibid : 1660)

12. ١٩: العلق ﴿﴾ ثَاتٌ

Heed him not but bow down in adoration and bring thyself the closer (to God) (Ibid : 1763) .

3.3 The second section comes within noun and its types in fifty-seven positions .

3.3.1. The infinitive (sujjada) سُجِّدًا in eleven positions .

1-

٥٨: البقرة ﴿﴾ ثَاتٌ

But enter the gate with humility In posture and in words and we shall forgive you your faults and increase ( the portion of) Those who do good ( Ibid : 31) .

2. ﴿﴾ ثَاتٌ النساء: ١٥٤

We said Enter the gate with humility .(Ibid : 229) .

3.

١٦١: الأعراف ﴿﴾ ثَاتٌ

And enter the gate In a posture of humility we shall forgive you your faults; We shall increase ( The poration of ) those who do good ( Ibid : 390).

4. ﴿﴾ ثَاتٌ يوسف: ١٠٠

And he raised his parents High on the throne ( of dignity) and they fell down in prostration ( All before him ) .( Ibid : 586).

5.

طَاتُّهُ ۞ النحل: ٤٨

Do they not look at God’s creation (even ) Among ( inanimate ) things . How their (very) shadow Turn round , from the right and the left , prostrating themselves to God , and in the humblest manner ? ( Ibid : 668).

6. ١٠٧: الإسرائاء ۞ طَاتُّهُ ۞

That those who were given know ledye before hand when it is recited to them fall down on their faces In humble prostration ( Ibid : 725) .

7. ٥٨: مريم ۞ طَاتُّهُ ۞

When ever the signs of (God) Most Gracious were rehearsed to them , they would fall In prostrate adoration and in tears .( Ibid : 780).

8. ٧٠: طه: ۞ طَاتُّهُ ۞

So the magicians were thrown down to prostration : they said “ we believe In the lord of Aaron and Moses ( Ibid : 803)

9 ٦٤: الفرقان: ۞ طَاتُّهُ ۞

Those who spend the night In adoration of their lord prostrate and standing .( Ibid : 942).

10

١٥: السجدة: ۞ طَاتُّهُ ۞

Only those belive in our signs , who when they are recited to them fall down in adoration and celebrate the praises of their lord nor are they (Ever) puffed up with pride ( Ibid: 1096) .

11.

طَاتُّهُ ۞ الفتح: ٢٩

Muhmmad is the Apostle of God , and those who are with him are strong Against Unbelievers (but ) Compassionate amongst each other thou wilt see them bow and prostrate themselves ( In prayer ) .(Ali, 1989 : 1400).

3.3.2.The participle (Sajid ) ساجد in twelve positions :

1 ١١: الأعراف: ۞ طَاتُّهُ ۞

And they Bowed down not so Iblis : He refused to be of those who bow down (Ali, 1989 : 343).

2. ١٢٠: الأعراف: ۞ طَاتُّهُ ۞

But the sorcerers fell down prostrate in adoration (Ali , 1989: 375) .

3.

ثُمَّ التُّوبَةَ: ١١٢

Those that turn (to God) in repentance ; that serve him and praise him : that wander in devotion to the cause of God that bow down and prostrate themselves (Ali , 1989 :475).

4. ثُمَّ التُّوبَةَ: ٤

Behold , Joseph said to his father O my father I did see eleven stars And the sun and the moon I saw them prostrate themselves to me ! (Ali , 1989 : 551) .

5. ثُمَّ التُّوبَةَ: ٢٩

When I have fashioned him (In due proportion ) and breathed into him of my spirit fall ye down in obeisance unto him . (Ali,1989: 643).

6. ثُمَّ التُّوبَةَ: ٣١

Not so Iblis : he refused to Among those who prostrated themselves (Ali, 1989: 643) .

7.

ثُمَّ التُّوبَةَ: ٣٢ God said “ Iblis what is your reason for not being among those who prostrated themselves ?” (Ali , 1989 : 643) .

8. ثُمَّ التُّوبَةَ: ٩٨

But celebrate the praises of thy lord and be of those who prostrate themselves In adoration (Ali , 1989 : 654) .

9. ثُمَّ التُّوبَةَ: ٤٦

When did the sorcerers fall down prostrate in adoration . (Ali , 1989 : 952)

10. ثُمَّ التُّوبَةَ: ٢١٩

And thy movements among those who prostrate themselves ( Ibid : 972).

11. ثُمَّ التُّوبَةَ: ٧٢

When I have fashioned him (In due proportion and breathed into him of my spirit fall ye down in obeisance unto him (Ali , 1989 :1232) .

12.

ثُمَّ التُّوبَةَ: ٩

Is one who worship devoutly during the hours of the night prostration himself or standing (In adoration) who takes heed of the Hereafter . ( Ali, 1989 :1239)

3.3.3.The word (Sujood ) is found in six positions :

1- ثُمَّ التُّوبَةَ: ١٢٥

We covenanted with Adraham and Ismai'l that they should sanctify my House for those who Compass it round , or use it As a retreat , or bow or prostrate themselves (therein In prayer ) .( Ali, 1989 : 53) .

2. ٢٦ الحج: ٢٦

Behold ! we gave the site to Abraham of the (Sacred House ) ( Saying ) Associate not anything (In worship ) with me and sanctify my house for those who compass it round or stand up Or bow , or prostrate themselves (therein In prayer ) (Ali , 1989 : 857) .

3.

٢٩ الفتح: ٢٩

Muhammad is the Apostle of God and those who are with him strong Against Unbelievers (but) compassionate amongst each other thou wilt see them bow and prostrate themselves (In prayer) seeking Grace from God and (His) Good pleasure on their Faces are their Marks (being) the traces of their prostration (Ali , 1989: 1400) .

4. ٤٠ ق: ٤٠

And during part of the night , (also) Celebrate his praises and (So likewise ) After the posture of adoration ( Ali ,1989 :1417)

5. ٤٢ القلم: ٤٢

The day that the shin shall be laid bare and they shall be summoned to bow in adoration But they shall not be able . (Ibid : 1592).

6. ٤٣ القلم: ٤٣

Their eyes will be cast down – ignominy will cover them :seeing that they had been summoned Afortime to bow in adoration while they were whole (And had refused ) . (Ali, 1989 : 1592).

3.4 Noun of place in twenty – two positions ;

3.4.1. Twenty – two positions in singular :

1. ١٤٤ البقرة: ١٤٤

Shall we turn thee to a Qibla that shall please thee . Turn then thy face in the direction of the sacred Mosque . (Ali , 1989 : 58) .

2.

١٤٩ البقرة: ١٤٩



From when cesoever thou startest forth , turn thy face in the direction of the Sacred Mosque.(Ali, 1989: 60) .

3. البقرة: ١٥٠ ط أَتَأْتُوا

So from whencesoever thou startest forth , turn thy face in the direction of the Sacred Mosque and wheresoever ye are , turn your face thither . (Ali, 1989: 60)

4.

4. البقرة: ١٩١ ط أَتَأْتُوا

But fight them not at the Sacred Mosue unless they (first) Fight you there ; But if they fight you slay them such is the reward of those who suppress faith . (Ali, 1989 : 76) .

5. البقرة: ١٩٦ ط أَتَأْتُوا

But if he cannot afford it he should fast three days during the hajj and seven days on his return making ten days in all this is for those whose house hold is not in (the precincts of ) the Sacred Mosque . (Ali , 1989: 78) .

6. البقرة: ٢١٧ ط أَتَأْتُوا

They ask thee Concerning fighting in the prohibited month say : Fighting there in is agave (offence) : But graver is it in the sight of God to prevent access to the path of God to deny him to prevent access to the sacred Mosque and drive out its members (Ali, 1989 : 85) .

7. المائدة: ٢ ط أَتَأْتُوا

And iet not the hatred of some people in (Once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part help ye one another in righteousness and piety But help ye not one another (Ali,1989: 239).

8. الأعراف: ٢٩ ط أَتَأْتُوا

Say my lord hath commanded Justice and that ye set your whole selves ( to him ) At every time and place of prayer (Ali, 1989 : 347).

9. الأعراف: ٣١ ط أَتَأْتُوا

O children of Adam ! wear your beautiful appare at every time and place of prayer . (Ali , 1989: 347)

10.

10. الأنفال: ٣٤ ط أَتَأْتُوا

But what plea have they that God should not punish them when they keep out (Men) from the Sacred Mosque and they are not its guardians . (Ali , 1989 : 423).

11. ٧: التوبة: ٧

How can there be league before God and his Apostle with the Pagans , except those with whom ye made a treaty near the sacred Mosque ( Ali , 1989 : 440 ).

12 ١: التوبة: ١

Do you make the giving of drink to pilgrims or the maintenance of the Sacred Mosque equal to the pious serve of those who believe in God (Ali , 1989:444) .

13 .

٢٨: التوبة: ٢٨

Ye who believe truly the pagans are unclean so let them not after this year of theirs Approach the Sacred Mosque . ( Ali , 1989 : 447).

14. ١٠٧: التوبة: ١٠٧

And there are those who put up a mosque by way of mischief and infidelity to disunite the Believers and in preparation for one who warred against God and his Apostle (Ali , 1989 : 473).

15. ١٠٨: التوبة: ١٠٨

Never stand thou forth therein there is a mosque whose foundarton was laid from the first day on piety it is more worthy of thy standing forth for prayer .(Ali , 1989 :473).

16 & 17-

١: الإسراء: ١

Glory to (God ) who did take his serrant for a journey by night from the Sacred Mosque to the farthest Mosque whose precincts : We did Bless . (Ali, 1989 : 693).

18.

٧: الإسراء: ٧

So when the second of the wiarnings came to pass (we permitted your enemies to disfigure your faces and to enter your temple as they had entered it before . (Ali , 1989 : 695).

19.

٢١: الكهف: ٢١

As to their affair (Some) said “Construct a building over them , their lord knows best about them : those

who prevailed over their affair said “ let us surely bulid a place of worship over them “ (Ali , 1989: 735).

20. ٢٥: الحج: ٢٥

As to those who have rejected (God) and would keep back (men) from the way of God , and from the Sacred Mosque , which we have made (open) to (all) men Equal is the dweller there (Ibid : 856)

21.

طَائِفَةٌ مِّنْ أَهْلِ الْيَمَنِ ۚ وَالْفَتْحُ: ٢٥

They are the ones who denied revelation and hindered from the Sacred Mosque and the sacrificial animals Detained from reacging their place of sacrifice . (Ali , 1989: 1398) .

طَائِفَةٌ مِّنْ أَهْلِ الْيَمَنِ ۚ وَالْفَتْحُ: ٢٧

Truly did God fulfill the vision for his Apostle ye shall enter the Sacred Mosque , if God wills with minds secure (Ali , 1989 : 1399)

3.4.2. Noun of place in plural in six positions :

طَائِفَةٌ مِّنْ أَهْلِ الْبَقْرَةِ: ١١٤ 1

And who is unjust than he who forbids that in places for the worship of God , Gods name should be Celebrated ? whose zeal is (in fact ) to turn them ? (Ali, 1989 :49)

2.

طَائِفَةٌ مِّنْ أَهْلِ الْبَقْرَةِ: ١٨٧ 17

Then complete your fast till the night appears; But do not associate With your wives While you are in retreat In the mosques ( Ali, 1989 :74 )

3.

طَائِفَةٌ مِّنْ أَهْلِ التَّوْبَةِ: ١٧

It is not for such As join gods with God To visit or maintain The mosques of God While they witness Against their own souls To infidelity ( Ali, 1989 :443)

4.

طَائِفَةٌ مِّنْ أَهْلِ التَّوْبَةِ: ١٨ 4.

The mosques of God shall be visited and maintained by such as believe in God And the Last Day establish Regular Prayers and Practice Regular Charity (Ibid) .

5.

الذين اخرجوا من ديارهم بغير حق الا ان يقولوا ربنا الله ولولا دفع الله الناس بعضهم ببعض لهدمت صوامع وبيع وصلوات ومساجد (الحج: 40)

( They are) those who have been expelled from their homes In defiance of right,-( For no cause ) except that they say, “ Our Lord Is God “ Did not God Check one

set of people By means of another, There would surely have been pulled down monasteries, churches, synagogues and mosques. ( Ali, 1989 :862 )

6.

وان المساجد لله فلا تدعو مع الله (الجن: 18)

And the places of worship Are for God (alone) So invoke not any one Along with God ( Ali, 1989 :1628)

This number percentage indicates to the mosque importance and its strong value in Islam. The Sacred Mosque is mentioned in fourteen Ayaas while the farthest Mosque is mentioned only in one ayaa. As we have shown above we can conclude the following.(AL-Asfahani, 2009 :135 ):

1. The number percentage for the construction of derived nouns from the word (sajada ) is about 62% and the percentage for verbs is about 38%. That mean the rate of nouns is more than of verbs especially the formula of place singular or plural which are twenty-two positions. So, we can say that they are about one third of the total amount of nouns and verbs are half of amount of nouns. ( Ibid : 140)

2. Most of the verb tense that are mentioned above are in the present tense. They come with the absentee fifteen times to include all the absentees either man, animal or in animate . It comes in this shape to get the state of continuity in the past shape , present and future. They can be found in the present tense more than others because the present tense refers to the all human that kneel to Allah ( Most High) since creatures are found on earth till the Day of Resurrection .

3. The one who meditate the Ayaas that have the word prostrated(sajada) in the past tense can recognize clearly that they do not come except in the story of Adam (PUH) when Allah ( Most High) order the Angels to prostrate to Adam (PUH). This due to two reasons :

Firstly: prostration is done by order of Allah (Most High) to His Angels.

Secondly : the prostration of Angels to Adam ( PUH) is done and finished at the beginning of creating the human and it cannot be repeated again to any of other creatures.

The command verb is mentioned in twelve positions , five times in the story of Adam (PUH) and the other seven times came as a speech for the believers .

4.Scientists of language decided that the increasing in structure leads to increasing in meaning . According to what is said above the letters that were added to the word ( Sajada) prostrated has get new nominal derivations .

They are the present participle (sajid) and the plenty of masses (sujjad) (سُجِّدُ) the men who prostrated to Allah (Most High) and (Sujood) (سجود) prostration . The

name of place is plural and singular ( masjid & masajid) ( مساجد و مسجد ) .  
(Muhammed, 1996 :75)

For the present participle ( Sajid ) (ساجد) is mentioned in the Glorious Quran in twelve positions as we mentioned above and the indication of the present participle due to what is made it distinctive is the noun and the verb together .

We can notice that ancient grammarians divided speech according to their viewpoints , The Basrawians made it in the noun part while kuffiuns in the verbs parts .

That they divide verb into past and permanent present. They mean by ( permanent ) the present participle and command . This subject became controversial in the ancient & modern linguistic studies .( Abdul- Karem . 1971 :200)

The existence of adverbial adjective in the derivations denotes the reason to enter these nouns in the permanent verb gate as Al-Fara'a ( who died in 822 A.D) named it . He is the linguist who put the term of ( permanent) (Muhammed, 1996 :190 ) .

We mean by verbal that we indicate to the action and occurrence, the subject or the object because verb indicates to action and its doer and time while occurrence in nouns indicate to the stability . It is always continuous, changeable and long period of movement ( Abdul –Karem, 1971 :207) .

The action means participle (Al-Azhary, 1998 : 175) for example the word ( stand) ( قائم ) is a present participle leads to the action i .e . change that standing is not coming with its owner of the doer .

The plural of ( Sujood) (سجود) is also plenty of masses is mentioned in the Glorious Quran's in two Ayaas .

ثُمَّ أَتَى اللَّهُ الْبَيْتَ ۖ وَاجْتَمَعَ بِهِ الْقَائِمُونَ ۗ وَالَّذِينَ هُمْ عَنْ صَلَاتِهِ سَاهُونَ ۗ إِنَّ اللَّهَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَصِيرٌ الْبَاقِينَ ۙ البقرة: ١٢٥

That they should sanctify my House for those who Compass it round , or use it AS a retred or bow prostrate themselves ( therein In prayer ) (Ali , 1989 : 53)

And in the Ayaa ثُمَّ أَتَى اللَّهُ الْبَيْتَ ۖ وَاجْتَمَعَ بِهِ الْقَائِمُونَ ۗ وَالَّذِينَ هُمْ عَنْ صَلَاتِهِ سَاهُونَ ۗ إِنَّ اللَّهَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَصِيرٌ الْبَاقِينَ ۙ الحج: ٢٦

And sanctify My House for those who Compass it round , or stand up , or bow , or prostrate themselves ( Therein In prayer ) (Ali , 1989 : 857)

### 3.6.Derivations of Nouns :-

### 3.6.1. The Infinitive

The word ( Sujood ) ( سجود ) (prostration) is an infinitive for the verb ( Sajada) سَجَدَ (prostrated) which is intransitive verb . This infinitive comes in the Glorious Quran in four positions as follow :

1- طَائِفَاتٌ لَّهُمْ فِي الْفَتْحِ : 29

On their faces are their marks ( being ) the traces of their prostration .  
(Ali , 1989 : 1400)

2- And in the Ayaa

طَائِفَاتٌ لَّهُمْ فِي الْقَلَمِ : ٤٢

The Day that the shin shall be laid bare And they shall be summoned . To bow in adoration , But they shall not be able . ( Ali , 1989 :1592) .

3- And in the Ayaa طَائِفَاتٌ لَّهُمْ فِي الْقَلَمِ : ٤٣

They had been summoned Aforetime to bow in adoration , while they were ( And had refused ). (Ibid)

4- And in the Ayaa طَائِفَاتٌ لَّهُمْ فِي الْقَلَمِ : ٤٠

And during part of the night ,( also) Celebrate his praises And ( So likewise ) After the postures of adoration . ( Ali , 1989 : 1471)

### 3.6.2. The Name of Place

The term name of place masjid(mosque) is mentioned in twenty second positions as well as the name of place in the plural masajid ( mosques) in six positions as we said before , Therefore , the number of positions the name of place is mentioned in the Glorious Quran . They are accounts for a third of the number of prostration utterances in the Glorious Qura'n as we said before .

This is due to that masjid ( mosque) is the House of Allah (Most High ) on the earth . It is the first House that put for Monotheism because worship is the main goal that mosques are built as well as mosque is considered center for faith and guidance and it is the strong base against unjust and exploitation and from it can fight the enemies of religion .(AL-Munjid, 1999: 168)

For these meanings , there was a need for a place for worship & prayer with its kneeling & prostration and people come to from everywhere for its stability and doesn't change its position as time passes , Because of the religious standing and the social value for the mosque explain the interest of Islam with prayer because prostration is considered groveling It is generally found in man & animals it is two types : (As-Sammar'y, 1981 :200)

The first type is selection prostration this type is only man and will be awarded for as in the Ayaa : **النجم: ٦٢** : طَأْتَأُتُّهُنَّ

But fall ye down in prostration to God , and adore him (Ali, 1989: 1452)

It means that grovel for Allah (Most High ).

The second type is prostration of harness . This type is for man , animal and plant as in the Ayaa : **الرعد: ١٥** : طَأْتَأُتُّهُنَّ

Whatever being there are In the heavens and the earth Do prostrate themselves to God Acknowledging subjection with good ( Ali , 1989 : 607)

And the Ayaa : **النحل: ٤٨** : طَأْتَأُتُّهُنَّ

At God's creation , (even) Among ( inanimate ) things how their ( very ) shadows turn round from the right and the left prostrating themselves to God (Ali , 1989 : 668)

This is prostration harness which is considered the silent talking alarm sign because it is created as in the Ayaa : **الرحمن: ٦** : طَأْتَأُتُّهُنَّ

And the herbs and the trees Both ( alike) bow in adoration ( Ali , 1989 : 1472)

And in the Ayaa :

**النحل: ٤٩** : طَأْتَأُتُّهُنَّ

And to God doth do eissance All that is in the heavens And on earth , whether moving ( living ) creatures or the angles : for none Are arrogant ( before their lord) ( Ali , 1989 : 668) .

They refer to both types ; selection prostration and harness prostration . That prostration is considered worship . It represent the most rhetorical image of groveling for Allah ( Most High )

Because it connects between the sensible image and the artificial indication of worship in groveling of slave and greatness of God that man cannot be good slave for Allah (Most High ) except by groveling and bondage . from here , we can notice the importance of prostration when man because near from Allah (Most High ) . Our great Prophet said .

" أقرب ما يكون العبد من ربه وهو ساجد فأكثرُوا الدعاء

Slave can be nearest to Allah ( Most High ) when he prostrates , so ask Allah whatever you want .(AL-Zajjaj,1984 :310)

### 3.7.The Syntactic level :

In this subject , the researcher shows some issues that related with using the verb ( سَجَدَ ) prostrated . It is an intransitive verb . It can be transitive when we add a letter as in :-

The believer prostrated for Allah and with adverb as in .

سَجَدَ الْمَسْلُومُ بِجَانِبِ الصَّخْرَةِ

The muslim prostrated beside the rock .

The most important issues :

### 3.7.1.Lam Al- Jar :

The letter (lam) (L) that is used in some Qura'nic ayaas is Lam for meaning as linguists of Arabic see as in the Ayaa :

طَاتُّوا ۝ يوسف: ١٠٠

And they fell down in prostration (Ali , 1989 : 586)

And in the Ayaa : طَاتُّوا ۝ يوسف: ٤

I saw them prostrate themselves to me ( Ali ,1989 : 551) .  
And in other many ayaas. They fell down in prostration for Allah (Most High ) for the blessings of Allah (Most High ) that he Granted them and they repented of their sin . Allah (Most High) reunited them and forgave them (AL-Asfahani, 2009 : 425)

### 3.7.2.Min & Ma

The verb of prostration can be returned to several elements as creating angels by Allah

(Most High) , the moon , the stars , trees , man and everything on earth and in heavens as in the following Ayaa :-

طَاتُّوا ۝ الحج: ١٨

Thou not that to God boe doen in worship All things that are In the heavens and on earth , The sun , the moon , the stars , the hills , the trees , the animals and a great number among Mankind ? But a great number are (also) such as are fit for punish and such As God shall disgrace None can raise to honour : For God carries out All that he wills. (Ali , 1989:858)

That all the universe fall down in prostration to Allah (Most High) the throne , the chair , the heavens, the earth and what is between them . There is what is more honorable than man that are the angles also fall down in prostration as in the Ayaa: (AL-Asfahani, 2009: 427)

طَاتُّوا ۝ الأعراف: ٢٠٦

Those who are near to thy lord , disdain not to do him worship : they celebrate his praises and bow down before him .(Ali ,1989 : 402)

This expression is by using the tools (min & ma ) in prostration because they are relative nouns . They refer to man , animal and inanimate ;either singular or plural ;



either masculine or feminine . So “ min “is used generally with sane and “ma” is used with inanimate ; therefore , They are used more with prostration , worship and giving praise , because these cases are cases of life and existence and life is meaningless without it . (AL-Asfahani ,2009 :430)

### **3.7.3.Manner :-**

There is no doubt that prostration in its utterance & meaning carries the meaning of motion & the human body. When slave prays to Allah (Most High) this may explain why most prostration utterances come in the Glorious Qura’n as manner because manner in its fact describes the shape of the verb. It denotes what comes before it either subject or object or both of them together at the time of the verb actor . We can know the manner when we ask a question for example as the following question :-

How was the image of that ?

The answer will be manner utterance . It is not obligatory for manner to be adjective but in fact, it is used generally and it must be complement for the sentence sometimes manner can be consider as the main element to complete the basic meaning of the sentence .

What is used to denote the function of manner either subject or object or others . The meaning of manner comes to emphasize the content of the sentence that comes before (AL-Dimashaqi, 1990 :150) .

Manner comes with prostration utterances in seventeen of nouns positions in the Glorious Qura’n which they are twenty – nine Position .

They come in eleven position in the shape of plural (Sujjad) prostrates and it comes in the shape of masculine plural (Sajeeden) . This is not strange because manner in its origin is motion and shape and prostration is also motion and shape . Manner has companion and prostration also has companion prostrates with its seven organs thankful and pious for Allah’s (Most High) blessing . prostration cannot be done except for Allah (Most High) .

### **3.8.The Benefit of Prostration :-**

During prostration , the extensor muscles in the neck contract during falling down and head height while they contract during putting the forehead on the earth and during prostration the toes unroll in full relaxation on the earth . All the extensor muscles from the front to the legs contract and the two feet while the muscles inside the leg would be in full relaxation. This position prevents stasis in legs veins which does not lead to blood clotting . While it leads to stimulate blood

circulation . Prostration's benefit also is removing bloody workmanship in pelvic region which in turn reduce uterine bleeding .

There are many other benefits for prostration that man everyday exposed to electromagnetic charges from the environment , these electromagnetic control on the central nervous system especially the front region of brain , so it is necessary to get rid from these electromagnetic ( AL-Fairouzabadi ,1995 :88) .

If not the result will be pain for man and people begin taking drugs & sedatives to reduce pressure on brain and sometimes we need to physicians and psychodogists .

The best method to get rid of these electromagnetic is to put our forehead on the earth for unloading of cargo which leads to the psychological comfort . Therefore, prostration on seven organs has much effect on the joints of the back bone and on the operation of blood movement and its returning to the heart and all the body regions (Oda, 1985 :98) .

#### **4.Conclusions :-**

The inimitability of the Glorious Qura'n that represented in its utterances , styles and meaning are attractive and capture the mind which makes it thinks with it and looks for its inimitability this study deals with prostration utterances in the Glorious Qura'n . The study concludes the following :-

1- Prostration means falling down to earth in ancient times , ignorance made prostration as greeting . A mosque is a place for worship and for prostration and it is the place where save can worship Allah (Most High) by doing prayer . when slave puts his for head on the earth means getting closer to God .

2- The relationship is standing between the sound of the word (Sajada) prostrated and its indication . The sound of (seen) is fricative air flows with it to correspond with speed and lightness on forwarding towards Allah (Most High ) while the sound (jeem) with its fricative and fluctuate of the vocal cords can correspond with motion of speed in forwarding to words Allah (Most High) after the beginning of prayer while the latter (dal) is a strong voiced sound can be fit with the sound of putting the seven organs during falling down to earth ( prostration ).

3- The numerical ratio for nouns is more than verbs and most the terms repeatedly are the noun of place in singular and plural . This indicates that prostration needs fixed place for falling down because verb is always changeable in its state & time while the noun of place is fixed for worship .

4- Prostration in its origin means groveling and this thing is general in man , animal and plant it is two types ; selection prostration and harness prostration in general for all human beings .

5- The verb (Sajada) is transitive verb it exceeds to its object with ( lam) (L) which is called(L) of meaning as linguists say .

6- The coming of the utterance (sajada) is singular while (Sajideen) is masculine plural while (sujjad )refers to collect few as manner . It refers to the states of the creature who prostate and slave for Allah (Most High )This state is fixed and obligatory on each creature at any time .

7.Prostration has a lot of healthy and physical benefits protects man as scientist decide .

### **ملخص**

يتناول البحث اللفظ ومفهوم وانواع السجود في القران الكريم مبينا المعاني اللغوية والدينية التي تدل عليها هذه الالفاظ مستعينا بالآيات القرانية والاحاديث النبوية والادعية الماثورة والشعر والنثر محاولا الربط بين اصوات كلمة (سجد ) وصفاتها مع ما تحمله من دلالات متعددة تتضمن معنى العبادة موضحا العلاقة بين مشتقاته الصرفية الفعلية والاسمية والسجود بأنواعه المختلفة لا يكون الا الله تعالى

ان عبادة الله يجب أن تتلائم مع حال العبد الساجد والفوائد الطبية والروحية التي منحها الله تعالى له جزاء سجوده في الدنيا والاخرة

يقع البحث في اربع فصول , الفصل الاول يقدم طرح المشكلة واهداف الدراسة والفرضيات والاجراءات بينما الفصل الثاني يتناول تعريف السجود وانواعه والفصل الثالث يتناول المستوى الصوتي والمستوى الصرفي والمستوى النحوي . اما الفصل الرابع وهو الفصل الاخير يقدم النتائج متبوعا بقائمة المصادر.

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