



IRAQI  
Academic Scientific Journals



العراقية  
المجلات الأكاديمية العلمية



ISSN: 2663-9033 (Online) | ISSN: 2616-6224 (Print)

Journal of Language Studies

Contents available at: <http://jls.tu.edu.iq>

## Prostration Utterances in the Glorious Qur'an; A linguistic Study

Asst. Instr. Muzaina Awni Salim\*

General Directorate of Education-Salahaddin

E-mail: [Muzainaawni@gmail.com](mailto:Muzainaawni@gmail.com)

<b>Keywords:</b>  -Utterances -Prostration -Glorious Qur'an -linguistic -Phonetic -morphological	<b>Abstract</b>  This simple research deals with utterances, and types of prostration in the Glorious Qur'an .It denotes the linguistic and religious meanings indicated by those utterances with the help of Qura'nic verses and Prophet Mohammed's traditions with breed propagation in addition to the poetry and 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 believers to Allah and the spiritual benefits that Allah granted to his believers for their worship in life and in the hereafter. The research falls in four sections .The first one presents an introduction. The second section deals with definition of prostration and its concepts and types .The third one deals with the phonetic level, the morphological level and the syntactic level .The fourth section which is the last one presents conclusions followed by a list of references.
<b>Article Info</b>	
<b>Article history:</b>	
Received: 15-9-2020 Accepted: 10-10-2020	
Available online	

الفاظ السجود في القرآن الكريم : دراسة لغوية

\* Corresponding Author: Asst.Instr. Muzaina Awni Salim , E-Mail: [Muzainaawni@gmail.com](mailto:Muzainaawni@gmail.com)

Affiliation: General Directorate of Education, Salahaddin , Iraq

م. م. مزينة عوني سليم جاسم  
المديرية العامة لتربية صلاح الدين , ثانوية بيجي للبنات

<p><b>الخلاصة:</b> يتناول البحث الفاظ ومفهوم وانواع السجود في القرآن الكريم مبينا المعاني اللغوية والدينية التي تدل عليها هذه الالفاظ مستعينا بالآيات القرآنية 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 لله تعالى</p> <p>ان عبادة الله يجب أن تتلائم مع حال العبد الساجد والفوائد الطيبة والروحية التي منحها الله تعالى له جزاء سجوده في الدنيا والاخرة</p> <p>يقع البحث في اربع فصول, الفصل الاول يتناول مقدمة البحث بينما الفصل الثاني يتناول تعريف السجود وانواعه والفصل الثالث يتناول المستوى الصوتي والمستوى الصرفي والمستوى النحوي. اما الفصل الرابع وهو الفصل الاخير فيقدم النتائج متبوعا بقائمة المصادر</p>	<p><b>الكلمات الدالة: -</b></p> <p>-ألفاظ -السجود - القرآن الكريم - لغوي - صوتي - صرفي</p> <p><b>معلومات البحث</b></p> <p><b>تاريخ البحث:</b></p> <p>الاستلام: 2020-9-15</p> <p>القبول: 2020-10-10</p> <p>التوفر على النت</p>
---	---

## 1. Introduction

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 and compatible with what God want in order to reach to the perfection through bondage for God only Allah said: -

قَالَ تَعَالَى: ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾ [الذاريات: 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 believer and Allah, and the separate limit between the Muslim and the unbeliever. It is the scale for accepting deeds. Our Great Prophet Mohammed (PBUH) said “ The first thing that Allah (Most High) ask his believers 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

قَالَ تَعَالَى: ﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَالْعَنَابُوتِ: ٤٥﴾

For prayer restrains from shameful and unjust deeds (Ibid: 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 is not limited to 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. Scientists have opinions dealing with prostration. So, in this humble research, we will deal with those opinions and others that are related to prostrations and we will try studying it in detail according to the scientific and objective methodology . On the morphological level we will 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.

## 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)

قَالَ تَعَالَى: ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ ۗ الْحَج: ١٨﴾

Seest thou not that to God bow down in worship all things that are in the heavens and on earth. ( Ibid :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 Linguistically

Prostration in language means obedience and submission. It means bowing down in worship; it is said *sajada sujood* (سَجَدَ سَجُودًا) 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 believer when prostrates 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 and its types

a- Prostration in the Glorious Qur'an:

The Glorious Quran refers to two types of Prostration:

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

قَالَ تَعَالَى: ﴿فَأَسْجُدُوا لِلَّهِ وَاعْبُدُوا﴾ ﴿النجم: 62﴾

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

It means groveling (Ibn Mandhur : vol 2 : 99) .

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

قَالَ تَعَالَى: ﴿وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ﴾ ﴿الرعد: ١٥﴾

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

And in the following Ayaa :

قَالَ تَعَالَى: ﴿وَالشَّجَرُ يَسْجُدَانِ﴾ ﴿الرحمن: ٦﴾

And the herbs and the trees both alike bow in adoration ( Ibid: 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 to what supports the two types above ( the selected and the harness ) as in the following Ayaa :

قَالَ تَعَالَى: ﴿وَاللَّهُ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ﴾ ﴿النحل: ٤٩﴾

And to God doth obeisance all that is in the heavens and on earth (Ibid: 668)

### 2.2: The Location and 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 :

قَالَ تَمَّالٌ: ﴿ وَخَرُّوا لَهُ سُجَّدًا ۝١٣٠ ﴾ يوسف: ١٠٠

And they fell down in prostration (Ibid: 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 greatest subjection. Everyone who is humiliated & subjected to what he has commanded has prostrated. (Al-Azhari :120)

As in the following Ayaa :

قَالَ تَمَّالٌ: ﴿ يَتَفَتَّيُوا ظِلَّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ۝٤٨ ﴾ النحل: ٤٨

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

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

قَالَ تَمَّالٌ: ﴿ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝٦ ﴾ الرحمن: ٦

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

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

قَالَ تَمَّالٌ: ﴿ وَأَسْجُدْ وَاقْتَرِبْ ۝١٦ ﴾ العلق: ١٩

Allah (Most High Say)

But bow down in adoration and bring thyself the closer to (God) (Ibid: 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 :

قَالَ تَمَّالٌ: ﴿ وَاللَّيْلِ السَّحَرَةُ سَاجِدِينَ ۝١٥ ﴾ الأعراف: ١٢٠

But the sorcerers fell down prostrate in adoration (Ibid: 375)

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

قَالَ تَمَّالٌ: ﴿ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ۝١٤ ﴾ الفرقان: ٦٤

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

### 2.2.2. Prostration in the Sense of Submission, Greeting and in the Sense of Reading

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

قَالَ تَمَّالٌ: ﴿ وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۝١٥ ﴾ الرعد: ١٥

Whatever beings there are in the heavens and the earth (Ibid:607)

And greeting as in *the* Ayaa :

قَالَ تَمَّالٌ: ﴿ وَخَرُّوا لَهُ سُجَّدًا ۝١٠٠ ﴾ يوسف: ١٠٠

And they fell down in prostration (Ibid: 586)

And 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)

قَالَ تَمَّالٌ: ﴿ وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ؟ ﴾ الفرقان: ٦٠

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

### 2.2.3. Prostration in the Sense of humility

As in the Ayaa ﴿ وَأَدْخُلُوا الْبَابَ سُجَّدًا ۝٥٨ ﴾ البقرة: ٥٨

But enter the gate with humility in posture (Ibid: 31)

### 2.2.4. Prostration and its place is the house of Allah (Most High) :

16 House of Allah (Most High) is called mosque . when Allah ( Most High) wanted to award his prophet in the night of Isra'a and mirage , he began Al – Isra'a from (Al-Masjid Al – Haram) and ended at ( Al- Masjid Al- Aqsa) . قَالَ تَمَّالٌ: ﴿ سُبْحَانَ الَّذِي أَسْرَىٰ .

يَعْبُدُهُ أَيَّلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ . ﴾ الإسراء: ١

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

## 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 (al-jeem)**

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 and 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).

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 fraction voice the letter (*jeem*) in the word (سَجَدَ) prostrated , indicates movement with speed towards Allah (Most High) (Arrar , 2002:530)

### **3.1.3: The voice (dal)**

The sound (*dal*) is distinctive with tightness and 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)

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. (Ibid: 196).

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,2004:142) .

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) saying "when a person prostates, seven parts of his body prostate: his face , his two palms , his two knees and his two feet. (Sabiq, 2004:202).

### 3.2: The Morphological Level

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

In the first section ,they 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) (Mohammed, 1996 :200)

a- Eight positions for the past tense :

1- قَالَ تَعَالَى ﴿١٦٦﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ

الْكَافِرِينَ ﴿١٦٧﴾ 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- قَالَ تَعَالَى ﴿١٦٨﴾ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَتَقُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلِيَأْخُذُوا أَسْلِحَهُمْ

فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَّرَائِكُمْ ﴿١٦٩﴾ 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 . (Ibid: 213).



- 3- قَالَ تَعَالَى: ﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿٣٦﴾ ﴿الأعراف: ١١﴾

It is we who created you and gave you shaped: 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 (Ibid: 343) .

- 4- قَالَ تَعَالَى: ﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾ ﴿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 ? (Ibid : 712) .

5-

- ﴿قَالَ تَعَالَى: ﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ﴿٥٠﴾﴾ ﴿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 (Ibid: 744) .

- 6- قَالَ تَعَالَى: ﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿١١٦﴾﴾ ﴿طه: ١١٦﴾

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

- 7-7٣ قَالَ تَعَالَى: ﴿فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾﴾ ﴿ص: ٧٣﴾

So the angels prostrated themselves All of them together . (Ibid : 1232).

- 8 قَالَ تَعَالَى: ﴿فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٣﴾﴾ ﴿الحجر: 30﴾

So the angels prostrated themselves All of them together. (Ibid: 643)

b) Fifteen position for the present verb that begins with one of the letters of the present tense: ( AL-Zajjaji (1989:159) )

1-

- ﴿قَالَ تَعَالَى: ﴿يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿٣٣﴾﴾ ﴿آل عمران: ١١٣﴾

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

2-

- ﴿قَالَ تَعَالَى: ﴿قَالَ مَا مَنَّكَ إِلَّا أَنْتَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾﴾ ﴿الأعراف: ١٢﴾

God said: What prevented thee from bowing down when I commanded thee? (Ibid : 343).

3-

قَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ﴾ الأعراف: ٢٠٦

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

4- قَالَ تَعَالَى: ﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْعُدْوِ وَالْآصَالِ﴾ 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.(Ibid : 607)

5- قَالَ تَعَالَى: ﴿قَالَ لِمَ أَكُنْ لِأَسْجِدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَاصِلٍ مِنْ حَمِئٍ مَسْنُونٍ﴾ الحجر: ٣٣

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

6-

قَالَ تَعَالَى: ﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبِرُونَ﴾ 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 ) ( Ibid: 668)

7-

قَالَ تَعَالَى: ﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا﴾ 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? (Ibid: 712) .

8- قَالَ تَعَالَى: ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ﴾ الحج: 18

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

9-

قَالَ تَعَالَى: ﴿وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا﴾ (Ibid: 855) .

﴿٦٠﴾ الفرقان: ٦٠

When it is said to them Adore (God) Most Gracious they say , and what is God Most Gracious ? Shall we adore that which thou commanded us ? And it increases their flight ( From the Truth ) (Ibid : 941).

10- قَالَ تَعَالَى: ﴿وَجَدْتُنَّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ يَهْتَدُونَ﴾ النمل: ٢٤

I found her and her people worshipping the sun besides God (Ibid : 984) .

11-

قَالَ تَمَّانٌ ﴿۱۱﴾ أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ ﴿۱۱﴾ 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)

12-

قَالَ تَمَّانٌ ﴿۱۲﴾ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿۱۲﴾ ص:

٧٥

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

13- قَالَ تَمَّانٌ ﴿۱۳﴾ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ تَعْبُدُونَ ﴿۱۳﴾ فصلت: ٣٧

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 to serve if it is his wish (Ali, 1989: 1297) “And the herbs and the trees both (a like) bow in adoration ( Ibid : 1472).

14- قَالَ تَمَّانٌ ﴿۱۴﴾ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿۱۴﴾ الرحمن: ٦

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

15 قَالَ تَمَّانٌ ﴿۱۵﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿۱۵﴾ الانشقاق: ٢١

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

### 3.2.3. Twelve positions for the command verb

Arrar(2002 :50) refers that there are twelve positions for the command verb

( اسجدي ، اسجدوا ، اسجد ) prostrate :

1 قَالَ تَمَّانٌ ﴿۱﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ﴿۱﴾ 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. قَالَ تَمَّانٌ ﴿۲﴾ يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿۲﴾ 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. قَالَ تَمَّانٌ ﴿۳﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿۳﴾

الإسراء: ٦١

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

4. قَالَ تَمَّانٌ ﴿۴﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ ﴿۴﴾ الكهف: ٥٠

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

5. قَالَ تَمَّانٍ ﴿۱۱۶﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى ﴿۱۱۷﴾ طه: ۱۱۶ .

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

6. قَالَ تَمَّانٍ ﴿۱۱۸﴾ أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ ﴿۱۱۹﴾ النمل: ۲۵ .

(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. قَالَ تَمَّانٍ ﴿۱۲۰﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَعْبُدُوا رَبَّكُمْ وَأَقْعُوا الْخَيْرَ لَعَلَّكُمْ

تُقَدِّحُونَ ﴿۱۲۱﴾ الحج: ۷۷

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

8. قَالَ تَمَّانٍ ﴿۱۲۲﴾ وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿۱۲۳﴾ الفرقان: ۶۰

الفرقان: ۶۰

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 commanded us?" And it increases their flight (from the truth ) ( Ibid : 841) .

9. قَالَ تَمَّانٍ ﴿۱۲۴﴾ وَمِنَ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا

لِلَّهِ الَّذِي خَلَقَهُنَّ ﴿۱۲۵﴾ فصلت: ۳۷

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. قَالَ تَمَّانٍ ﴿۱۲۶﴾ فَاسْجُدُوا لِلَّهِ وَعْبُدُوا ﴿۱۲۷﴾ النجم: ۶۲

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

11.

قَالَ تَمَّانٍ ﴿۱۲۸﴾ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿۱۲۹﴾ الإنسان: ۲۶

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

12. قَالَ تَمَّانٍ ﴿۱۳۰﴾ كَلَّا لَا نُطِيعُكَ وَاسْجُدْ وَأَقْتَرِبْ ﴿۱۳۱﴾ العلق: ۱۹

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) سَجَدًا in eleven positions .

1-

قَالَ تَمَّالٌ: ﴿وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ البقرة: ٥٨

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. قَالَ تَمَّالٌ: ﴿وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا ﴿١٥٤﴾ النساء: ١٥٤

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

3.

قَالَ تَمَّالٌ: ﴿وَاَدْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾ الأعراف: ١٦١

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

4. قَالَ تَمَّالٌ: ﴿وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ﴿١٠٠﴾ 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.

قَالَ تَمَّالٌ: ﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾ 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. قَالَ تَمَّالٌ: ﴿قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْآذَانِ سُجَّدًا ﴿١٠٧﴾ الإسراء: ١٠٧

That those who were given knowledge beforehand when it is recited to them fall down on their faces in humble prostration (Ibid: 725) .

7. قَالَ تَمَّالٌ: ﴿إِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًا ﴿٥٨﴾ مريم: ٥٨

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

8. قَالَ تَمَّالٌ: ﴿فَأَنبَى السَّحَرَةُ سُّجَّدًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٧٠﴾ طه: ٧٠

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

9. قَالَ تَمَّالٌ: ﴿وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾ الفرقان: ٦٤

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

10

قَالَ تَعَالَى: ﴿إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُرُوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾﴾ السجدة: ١٥

Only those believe 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.

قَالَ تَعَالَى: ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا ﴿٢٩﴾﴾ الفتح: ٢٩

Muhammad 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 ) .(Ibid: 1400).

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

1 قَالَ تَعَالَى: ﴿فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِنَ السَّاجِدِينَ ﴿١١﴾﴾ الأعراف: ١١

And they bowed down not so *Iblis* : He refused to be of those who bow down (Ibid: 343).

2. قَالَ تَعَالَى: ﴿وَأَلْقَى السَّحَرَةَ سَاجِدِينَ ﴿١٢٠﴾﴾ الأعراف: ١٢٠

But the sorcerers fell down prostration adoration (Ibid: 375) .

3.

قَالَ تَعَالَى: ﴿التَّائِبُونَ الْعَامِدُونَ الْحَامِدُونَ السَّاعُونَ السَّاجِدُونَ ﴿١١٢﴾﴾ التوبة: 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 (Ibid: 475).

4. قَالَ تَعَالَى: ﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي ﴿٤﴾﴾ يوسف: ٤

ساجدين ﴿٤﴾ يوسف: 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! (Ibid: 551).

5. قَالَ تَعَالَى: ﴿فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٩﴾﴾ الحجر: ٢٩

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

6. قَالَ تَعَالَى: ﴿إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾﴾ الحجر: ٣١

Not so *Iblis* : he refused to among those who prostrated themselves (Ibid: 643)

7.

قَالَ تَعَالَى: ﴿قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾﴾ الحجر: ٣٢

God said “ Iblis what is your reason for not being among those who prostrated themselves ?” (Ibid: 643) .

8. قَالَ تَعَالَى: ﴿ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴾ ﴿ الحجر: ٩٨ ﴾

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

9. قَالَ تَعَالَى: ﴿ فَأَلْقَى السَّحَرَةَ سَاجِدِينَ ﴾ ﴿ الشعراء: ٤٦ ﴾

When did the sorcerers fall down prostrate in adoration. (Ibid: 952)

10. قَالَ تَعَالَى: ﴿ وَتَقَلُّبِكَ فِي السَّاجِدِينَ ﴾ ﴿ الشعراء: ٢١٩ ﴾

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

11. قَالَ تَعَالَى: ﴿ إِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴾ ﴿ ص: ٧ ﴾ When

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

12.

قَالَ تَعَالَى: ﴿ أَمَّنْ هُوَ قَلْبُكَ إِتَاءَ اللَّيْلِ سَاجِدًا ﴾ ﴿ الزمر: ٩ ﴾ one

who is worship devoutly during the hours of the night prostrating himself or standing (In adoration) who takes heed of the Hereafter . ( Ibid: 1239)

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

1- قَالَ تَعَالَى: ﴿ وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴾ ﴿ البقرة: ١٢٥ ﴾

We covenanted with Abraham 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). (Ibid: 53).

2. قَالَ تَعَالَى: ﴿ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ ﴾ ﴿ 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 ) (Ibid : 857) .

3.

قَالَ تَعَالَى: ﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ﴾ ﴿ 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 (Ibid: 1400) .

4. قَالَ تَعَالَى: ﴿ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴾ ﴿ ق: ٤٠ ﴾

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

5. قَالَ تَمَّالٌ: ﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿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. قَالَ تَمَّالٌ: ﴿خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَامُونَ ﴿٤٣﴾﴾ القلم: ٤٣ .

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

### 3.4 Noun of place in twenty – two positions ;

#### 3.4.1. Twenty – two positions in singular :

1. قَالَ تَمَّالٌ: ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ﴿١٤٤﴾﴾ البقرة: ١٤٤ .

﴿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 . (Ibid : 58) .

2.

قَالَ تَمَّالٌ: ﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا

تَعْمَلُونَ ﴿١٤٩﴾﴾ البقرة: ١٤٩

From whence soever thou startest forth, turn thy face in the direction of the Sacred Mosque.(Ibid: 60) .

3. قَالَ تَمَّالٌ: ﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ

شَطْرَهُ ﴿١٥٠﴾﴾ البقرة: ١٥٠

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

4.

قَالَ تَمَّالٌ: ﴿وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾﴾ البقرة:

١٩١

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 . (Ibid: 76)

5. قَالَ تَمَّالٌ: ﴿فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتَ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ. ﴿١٩٦﴾﴾ البقرة:

١٩٦ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ﴿١٩٦﴾﴾ البقرة: ١٩٦

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 . (Ibid: 78) .



6. قَالَ تَعَالَى: ﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ ۖ  
وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ ﴿٣٧﴾ البقرة: ٢١٧

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 (Ibid : 85) .

7. قَالَ تَعَالَى: ﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ  
وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ﴿٥١﴾ المائدة: ٢

And let 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 (Ibid: 239).

8. قَالَ تَعَالَى: ﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا  
بَدَأَكُمْ تَعُودُونَ ﴿٦٦﴾ الأعراف: ٢٩

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

9. قَالَ تَعَالَى: ﴿يٰٓأَيُّهَا آدَمُ خُذْ زِينَتَكَ عِندَ كُلِّ مَسْجِدٍ ﴿٣١﴾ الأعراف: ٣١

O children of Adam ! wear your beautiful apparels at every time and place of prayer . (Ibid: 347)

10.

قَالَ تَعَالَى: ﴿وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۗ ﴿٣٤﴾ الأنفال: ٣٤

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. (Ibid: 423).

11. قَالَ تَعَالَى: ﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ اللَّهِ وَعِندَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِندَ الْمَسْجِدِ  
الْحَرَامِ ﴿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 ( Ibid : 440) .

12. قَالَ تَعَالَى: ﴿أَجْعَلْنٰمُ سِقَايَةَ الْحَٰجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ ﴿١٦﴾ 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 (Ibid:444) .

13 .

قَالَ تَعَالَى: ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَاهِمِهِ هَذَا

﴿٢٨﴾ التوبة: ٢٨

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

14. قَالَ تَعَالَى: ﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ

﴿٣٧﴾ وَرَسُولَهُ مِنْ قَبْلُ 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 (Ibid: 473).

15. قَالَ تَعَالَى: ﴿لَا تَقُمْ فِيهِ أَبَدًا الْمَسْجِدُ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ﴿٣٨﴾ التوبة: ١٠٨

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

17. قَالَ تَعَالَى: ﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ أَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا -

﴿١﴾ الَّذِي بَرَكْنَا حَوْلَهُ. الإسراء: ١

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

18.

قَالَ تَعَالَى: ﴿فَإِذَا جَاءَ وَعَدُ الْآخِرَةِ لِيَسْتَوْفُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا

﴿٧﴾ مَا عَلَوُا تَتْبِيرًا الإسراء: ٧

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

19.

قَالَ تَعَالَى: ﴿فَقَالُوا أَبْنُوا عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ عَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم

﴿١١﴾ مَسْجِدًا 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 build a place of worship over them" (Ibid: 735).

20. قَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً

﴿١٥﴾ الْعَلَيْكُمْ فِيهِ وَالْبَادِ الْحج: 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.

قَالَ تَعَالَى: ﴿ هُمْ الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعَكُوفًا أَنْ يَبْلُغَ مَجَلَّهُ ﴾<sup>٢٥</sup> الفتح: ٢٥

They are the ones who denied revelation and hindered from the Sacred Mosque and the sacrificial animals detained from reaching their place of sacrifice. (Ibid: 1398).

22. قَالَ تَعَالَى: ﴿ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِينَ ﴾<sup>٢٧</sup> الفتح: ٢٧

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

### 3.4.2. Noun of place in plural in six positions

قَالَ تَعَالَى: ﴿ وَمَنْ أَظْلَمُ مِمَّن مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ﴾<sup>١٣</sup> البقرة: ١١٤

And who is unjust than he who forbids that in places for the worship of God , God's name should be celebrated ? Whose zeal is (in fact) to turn them? (Ibid: 9)

2.

18 قَالَ تَعَالَى: ﴿ ثُمَّ أَتَمُوا الصِّيَامَ إِلَىٰ الْإِيلِ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَلَكِفُونَ فِي الْمَسْجِدِ ﴾<sup>١٧</sup> البقرة: ١٨

Then complete your fast till the night appears; but do not associate with your wives while you are in retreat In the mosques ( Ibid :74 )

3.

قَالَ تَعَالَى: ﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴾<sup>١٧</sup> التوبة: 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 ( Ibid: 443).

4.

4. قَالَ تَعَالَى: ﴿ إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَحْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾<sup>١٧</sup> التوبة: ١٨

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. (Ibid: 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 ( Ibid :1628)

This number percentage indicates 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 means 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 verbs 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 inanimate. 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 all human that kneel to Allah (Most High) since creatures are found on earth till the Day of Resurrection.

3. The one who meditates 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 is 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*” سُجَّدُ the men who prostrated to Allah (Most High) and “*Sujood*” سُجُودٌ " سجود" prostration . The name of place is plural and singular “*masjid & masjid*” مساجد و مسجد. (Mohammed, 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 kuffians in the verbs parts .

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

قَالَ تَعَالَى: ﴿ أَنْ طَهَّرْنَا بَيْتَنَا لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾ البقرة: ١٢٥

That they should sanctify my House for those who compass it round, or use it as a retired or bow prostrate themselves (therein in prayer) (Ali, 1989: 53)

And in the Ayaa ﴿ وَطَهَّرْنَا بَيْتَنَا لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ الحج: ٢٦

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

### 3.5. Derivations of Nouns

#### 3.5.1. The Infinitive

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

1- قَالَ تَعَالَى: ﴿ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ﴿٢٩﴾ الفتح: ٢٩

On their faces are their marks (being) the traces of their prostration. (Ibid: 1400)

2- And in the Ayaa

قَالَ تَعَالَى: ﴿ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿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) .

3- قَالَ تَعَالَى: ﴿ وَقَدْ كَانُوا يَدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَائِمُونَ ﴿٤٣﴾ القلم: ٤٣

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

4- قَالَ تَعَالَى: ﴿ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾ ق: ٤٠

And during part of the night, (also) celebrate his poises and (So likewise ) after the postures of adoration. (Ibid: 1471)

#### 3.6.2. The Name of Place

The term “name of place” masjid (mosque) is mentioned in twenty two positions as well as the name of place in the plural *masajid* ( masques) in six positions as we said

before. Therefore, the number of positions the name of place is mentioned in the Glorious Qur'an. They are accounts for a third of the number of prostration utterances in the Glorious Qur'an 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 is put for Monotheism because worship is the main goal that mosques are built for as well as mosque is considered the centre for faith and guidance and it is the strong basis against unjust and exploitation and from it can fight the enemies of religion. (AL-Munjid, 1981: 168)

For these meanings, there was a need for a place for worship and prayer with its kneeling and prostration and people come to from everywhere for its stability and does not 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, 1999: 200)

The first type is selection prostration this type is only man and will be awarded for as in the Ayaa : **النجم: ٦٢** ﴿ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴾ ﴿٦٢﴾

But fall ye down in prostration to God, and adore Him (Ibid: 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** ﴿ وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا ﴾ ﴿١٥﴾

Whatever being there are in the heavens and the earth do prostrate themselves to God acknowledging subjection with good (Ibid : 607)

And the Ayaa : **النحل: ٤٨** ﴿ فَالْقَائِلُ: ﴿ يَتَقَبَّحُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَالِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴾ ﴿٤٨﴾

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

This is prostration harness which is considered the silent talking alarm sign because it is created as in the Ayaa : **الرحمن: ٦** ﴿ فَالْقَائِلُ: ﴿ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴾ ﴿٦﴾

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

And in the Ayaa:

﴿ فَالْقَائِلُ: ﴿ وَاللَّهُ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴾ ﴿٦٨﴾ **النحل: ٤٩**

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) (Ibid: 668) .

They refer to both types; selection prostration and harness prostration. That prostration is considered worship. It represents 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 believer and greatness of God that man cannot be a good believer 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"

A believer 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 section, the researcher shows some issues that are related to 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:

1.

سَجَدَ الْمُسْلِمُ 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:

قَالَ تَمَّالٌ ﴿١٠٠﴾ وَرَفَعَ أَبْوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ﴿١٠١﴾ يوسف: ١٠٠

And they fell down in prostration (Ibid : 586)

قَالَ تَمَّالٌ ﴿٥٥١﴾ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٥٥٢﴾ يوسف: ٥٥١

I saw them prostrate themselves to me (Ibid:551).

And in many other 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 and Ma

The verb “prostration” has several elements that reflect its meaning 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 :-

قَالَ تَمَّالٌ ﴿١٨﴾ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَبِيرٌ حَتَّىٰ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٩﴾ الحج: ١٨

Thou seest not that to God bow down 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 punishment 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 falls 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)

قَالَ تَعَالَى: ﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَهُوَ يَسْجُدُونَ﴾ 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 and the human body. When the believer 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 realize 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 considered 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 Positions. They come in eleven positions 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) .

### 3.7. 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, 1985: 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 psychdogists .

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, 1995: 98)

#### **4. Conclusions**

The inimitability of the Glorious Qura'n that is represented in its utterances, styles and meaning are attractive and capture the mind which makes it thinks with it and look 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 believer can worship Allah (Most High) by doing prayer. When believer 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). 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 which can 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 and 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 prostrate and worship 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 protecting man as scientists prove.

## References

- Abdul-Kareem, Dr. Bikir (1971). *Az-Zaman fil-Qur'an Al-Kareem*, Dar ul-Fajr, Cairo.
- Al-Asfahani, Abul-Qasim Al-Hussein bin Mohammed, (2009). *Al-Mufradat fi Ghareeb il-Quran, Dar ul-Elaqa, Beirut, Lebanon.*
- Al-Azhari, Al-'Allama Khalid (1998). *Sharhul Tasreeh 'alal Tawdheeh*, Dar ul-Halabi Cairo, Egypt.
- Al-Azhari, Abu Mansur Muhammed bin Ahmed. *Tahtheeb ul-Lugha*, Ed. Ali Hasan Hilali, Al-Dar AL-Masriya.
- Ad-Dimashqi, Al-Hafidh Emad-uddeen Ismael bin Katheer, (1990). *Tafseer ul-Qur'an il-Adheem*, Dar ul-Ma'rifa, Beirut.
- AL- Dirweesh, Muhyiddeen, (1994). *I'rab ul-Quran il-Kareem wa Bayanho*, 4<sup>th</sup> edition, Al-Yamamah, Damascus.
- Al-Fayrouzabadi, Majduddeen bin Ya'qub , (1985) *Basa'ir Thawi it-Tamyiz fi Lata'if il-Kitab il-Azeez*, Ed. Mr. Muhammed Ali Al-Najjar, Beirut : Lebanon.
- Ali, Abdullah Yusuf, (1989), *The Holy Qur'an: Text Translation and Commentary*, 2<sup>nd</sup> edition, Thatul- Salasel.
- Al-Munjid, Muhammed Noor Ad-Deen (1999). *Al-Tadhad fil Qur'n bainal-Nadhariati wat-Tatbeeq*, Dar ul-Fikir, Syria.
- AL-Zajjaji, Abul-Qasim (1984). *Kitabu Huroof il-Ma'ani*. Ed. Ali Tawfiq Al-Hamed, Mu'assasat ul-Risalah, Beirut.
- Arrar, Dr. Mahdi As'ad, (2002), *Jadal ul-Lafdhi wal Ma'naa*. Dar Wa'il Linnashr, Amman , Jordan.
- As-Sabouni, Muhammed Ali(1994). *Safwat ut-Tafaseer*, Dar Al-Sabooni.
- As-Samara'i, Fadhil Salih ,(1981). *Ma'ani il-Abniati fil-Arabia*, Kuwait.
- Anees, Dr Ibrahim (1979). *Al-Aswat ul-Lughawiati*, 5<sup>th</sup> edition, Al-Anglo Al-Masriya
- Ibn Mandhur, (died 711 A.H ) (1956). *Lisan ul Arab*, Eds. Min Muhammed Abdul Wahab and Muhammed Sadiq al –Obeidi. Beirut: Dar Ihya' it-Turath il Arabi, n.d.
- Khalawaih, Abu Abdullah Al-Hussein bin Ahmed (1941). *I'rabu Thalatheena Suratin min Al-Qur'n il-Kareem*, Dar ul-Kuttub il-Masriya.

- Mohammed, Dr.Hamid Ahmed, (1996). *Rihlat ul-Imani fi Jisim il-Insaan*, Dar ul-Qalam, Damascus.
- Mohammed Noah Ahmed, (1994). *Tajmi'u Aayat il-Mawdhoo' Li Aayat il-Qur'n*, Mu'assasat ul-Risalah
- Odah, Abu Odah Khalil, (1995). *Al-Tatawwur ul-Dalali bein Lughati ish-Shi'ri wa Lughat il-Qur'an* , Jordan, Al-Zarqaa.
- Omer, Dr. Ahmed Mukhtar, ( 1983). *Ossus 'Ilm il-Lugha*, 2<sup>nd</sup> Edition
- Omer, Dr. Ahmed Mukhtar, (2001). *Dirassatun Lughawiyatun fil Qur'an il-Kareem*, 'Aalam ul-Kutub, Cairo.
- Sabiq, Al-Sayed, (2004). *Fiqh ul-Sunna*, Al-Fatih Li'alam Al-Arabi, Egypt.
- Wafi, Dr. Ali Abdul-Wahid (1975), *Fiqh ul-Lugha*, Dar t Masir, Cairo