



Explanatory Contents In Nahj Al-Balaghah And The Supplication Of Imam Ali (Peace Be Upon Him)

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Abstract

Perhaps the first need to work in the sciences of the Qur'an is the verbal sciences, and among the verbal sciences is the realization of single words (1), then this leads us to work on the smallest verbal form of speech, which is the sentence in the Arabic language by which the speaker shows the mental images and the intentions that he wants to reach the addressee. (2) Therefore, acquiring the vocabulary of the words of the Qur'an is one of the first aides for those who want to understand its meanings. The words of the Qur'an are the core of the speech of the Arabs, its butter, its mediator and its nobleness, and it is upon them to rely on the jurists and sages in their rulings and judgment, and to it is the fear of the skilled poets and rhetoricians in their systems and prose. (3) The Qur'anic extensions in the words of the infallible and his supplication are a project that needs the attention of researchers, for the infallible Imam has a Qur'anic relationship in his speech, and he suggests the concept of meaning of the Qur'anic sentence. The singularity is in the Qur'an, and this is clear through their biography when answering the questions that were directed to them (peace be upon them), and from their direct actions, as in the well-known incident of the maidservant with Imam al-Kazim (peace be upon him) and others... So the Commander of the Faithful (peace be upon him) says:((Oh God, I ask You by Your mercy that encompasses all things, and by Your power by which you subjugated everything, and it includes the interpretation of) and it is an interpretation of Allah's saying: 147 147] و وَ و وَ و و و :.Al-A'raf/56))) In his words and supplications (peace be upon him) there are many similarities.

Keywords: interpretation, content, Nahj al-Balaghah, supplication, Imam Ali (peace be upon him)

Introduction

Perhaps the first need to work in the sciences of the Qur'an is the verbal sciences, and among the verbal sciences is the realization of single words (5). Then this leads us to work on the smallest verbal form of speech, which is the sentence in the Arabic language by which the speaker shows the mental images and the intentions he wants to reach the addressee. (6) Therefore, acquiring the vocabulary of the words of the Qur'an is one of the first aides for those who want to understand its meanings. The words of the Qur'an are the core of the speech of the Arabs, its butter, its mediator and its nobleness, and it has to be adopted by the jurists and sages in their rulings and judgment, and to it is the fear of the skilled poets and rhetoricians in their systems and prose. (7) The Holy Legislator was

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concerned with supplication, because it is the most beloved of actions to God Almighty on earth, so He decided for the vessels of the night and the day and for each day of the week and for the months and years special supplications, and also made special supplications for each of the human condition and for each act that he wants to perform and for all his worldly and hereafter demands functions of supplication And the male. At the forefront of this comes the association of supplication with all other acts of worship and acts of worship by which the servant draws close to his Creator, the Most High, in an inseparable manner. (8). "As for him who split the pill and healed the breath, if you took knowledge from its mineral, and drank water with its sweetness, and stored up the good from its place, and took the path from its clear, and followed its path from the truth. Islam is yours, so you ate in abundance, and there was no sustenance among you, and there was no injustice among you, a Muslim, and no covenants, but you took the path of darkness." (9) ((May God guides him to those who followed the paths of peace, and he will bring them out of darkness to the light with his permission, and he guides them. Hence, the interpretation of the words and sentences of the Qur'an becomes in need of a mention of the Qur'an and a one of a special kind, which is the question that the Creator - the Most High - asked after the ease of His Mighty Book ((And We have certainly made the Qur'an easy for remembrance; And he condemns what he calls to from the true religion?" (10) The sciences of the Qur'an are spontaneous actions and attitudes for him that he performs and utters in all kinds of sayings, so the Commander of the Faithful (peace be upon him) after the Noble Prophet (peace and blessings of God be upon him and his family) was the best evidence for this and what appeared from him in the sciences of the Qur'an a lot. The Qur'an has many faces and aspects. In each of these aspects, it is the subject of a special research. The most important of these aspects is looking at the Qur'an as words indicating meaning, and the Qur'an with this description, is a subject for the science of interpretation. The science of tafsir includes the study of the Qur'an as a meaningful speech, it explains its meanings, and separates the saying in its meanings and purposes. For this reason, the science of interpretation was one of the most important sciences of the Qur'an and the basis of all of them. (11)

Literature review

The issue of supplication with the infallible in general and with the Commander of the Faithful (peace be upon him) in particular is a matter of which many go in its moral aspect with the Creator - the Almighty - and what it contains of reverence and discourse with God Almighty and the fact that the people of the house and the infallible (peace be upon them) are the most knowledgeable in the language of moral discourse with God and they are the guides On it, a state of reassurance and comfort occurs in the memory that what he mentions is appropriate for the position of the Creator and is befitting the arena of His holiness. And we may forget that it came with the command of the Qur'an, and it is from the knowledge of the Qur'an and the worship of the Most Merciful, and if My servants ask you about Me, then I am close to answering the call of the caller.

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We do not know how to comply with the supplication as God Almighty wants it? It is necessary to speak with him as he is entitled - the Almighty - that the Qur'anic extensions in the speech of the infallible are a project that needs the attention of researchers, including supplication. Brilliant because the infallible Imam (peace be upon him) knows all the places of the word in the Qur'an, and this is clear through their biography when answering the questions that were directed to them (peace

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be upon them). For example, the number of units of daily obligatory prayer, which is one of the purest forms of worship, was clarified. The actual biography of the Noble Prophet (peace and blessings of God be upon him and his family) came to explain the Almighty's saying (Indeed, prayer was for the believers a timed book), as well as many of the Qur'anic rulings and commands that cannot be known. The practical implementation of it and its realization are external credentials on the ground, except by referring to those who have surrounded the Qur'an with news, and they are the Ahl al-Bayt (peace be upon them), the people of prophecy and the source of revelation. A valley with Muawiyah When the Qur'an was removed from Muawiyah's army, a trick and a deception: to say, "I am the speaking Qur'an," when the people of Syria wanted to make the Qur'an a ruling by two classes, and about him (peace be upon him): "I am the speaking of God" and "This is the silent book of God," and I am the expresser. From him, so take the speaking book of God, and leave judgment with the silent book of God. As there is no expression for it other than me), (I am the knowledge of God... and God's speaking tongue) (I... I know you with the Book and the Sunnah, and I am the most knowledgeable of you in the religion, and I teach you the consequences of things). (12) That is, he is the one who knows the credibility of the Qur'anic concept and where this verse or that verse is to be applied, for the Qur'an tends to it even the unbelievers sometimes in order to pass their interests with the cunning of cunning, as in our time – for example – when the former leader of the United States (Clinton) said: Did the Qur'an of Muslims not say: Incline to peace, then incline to it) to pass the map of deception on the rights of Palestine, and this is only due to compound ignorance in the Qur'anic interpretation. The servant in any case, "When you have completed the prayer, remember God standing and sitting and on your sides." And standing and sitting are plural or two sources, and they are two cases, as well as his saying "on your sides," which is a metaphor for continuous remembrance that accommodates all cases. (13) And the continuous remembrance of it is the supplication that is valid at all times and constantly, but he made for each time his own supplication.

With the success of God and their blessing, this research is being sought to complete this research in (the Qur'anic interpretation of the supplication of the infallibles (peace be upon them), and the beginning was with the Commander of the Faithful (peace be upon him). By it you conquered all things,)) (14) It contains an interpretation of the basmalah and of the Almighty's saying ((بِذِكْرِ رَبِّهِ)) : بِذِكْرِ رَبِّهِ [Al-An'am/147] and it is an interpretation and compliance with the Almighty's saying: ((وَهُوَ الَّذِي يَرْزُقُكَ وَالرَّاهِغِينَ)) [Al-A'raf/56] Those who bear the throne and those around it glorify the praises of their Lord and believe in Him. And they ask forgiveness for those who believe. Our Lord encompasses all things in mercy and knowledge, so forgive those who repent and repent [7]

The Commander of the Faithful presented the question of mercy in order to avoid the divine warning in the event of its existence from God to a slave of His servants because the verse, although it carries a divine warning, but it contains a hope that gives the servant hope of salvation if he refuses.

God Almighty says: "And if they deny you, then say your Lord is of vast mercy." To the end of the verse, the meaning of the verse is apparent, and in it he commanded to warn them and threaten them if they denied the divine might that cannot be reversed, but not with a statement that overwhelms them with despair and despondency, but with what is tainted by some hope. He said to him: "Your Lord is of vast mercy." (15) And the Commander of the Faithful (peace be upon him) presented the question from God for mercy in the supplication that was specific to a specific time (Friday night and the middle of Sha'ban), which is consistent with the texts that were received from the Noble Prophet (peace and blessings of God be upon him and his family) regarding Friday and the

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month of Sha'ban, and with this The work, I mean, we took the interpretation from the supplication of the infallible, so we have presented what came from them to the Qur'an And we did what they said and presented the Qur'an on them and did what the Qur'an said: (O you who believe, obey God and obey the Messenger and the first of the matter of you, for you will be disgraced, then you will be rewarded, then you will be. And the Last Day that is better and better for interpretation (An-Nisa: 59).

This verse clearly reveals the greatness of the Qur'anic teachings, for after explaining and clarifying all these transgressions committed by the Jews and the polytheists, he does not intend to threaten immediate punishment, but rather leaves the path of return open, by mentioning expressions of love such as his saying: "Your Lord" "has mercy." "Wide" first. Even if there was the slightest willingness to go back and repent in their souls, these emotional expressions tempted them to return to the straight path. (16)

So the Commander of the Faithful (peace be upon him) in supplications explains the Qur'an practically to us, gives hope in our souls and guides us to what pleases God Almighty on our behalf, and there is no surprise in that with his lovers, for he advised the enemies of Islam after the conquest of what makes them at liberty... This is how they are the guides to God...

And in his supplication (peace be upon him): "Oh God, I do not find a forgiver of my sins, nor a covering of my sins, nor of any of my ugly deeds with goodness, but God does not hesitate to give an explanation " (17). The disadvantages are the advantages? So the supplication comes to explain this saying, confirm it, confirm its significance, and drive away suspicion, because it contains an interpretation of the Almighty's saying ((ﷻ)) : [Al-Furqan/70] because they repented and believed and did righteous deeds ((ﷻ)) [Al-Furqan/71], and we find the interpretation of the Almighty's saying: ((ﷻ)) [Al -Dhariyat/50], in his supplication (peace be upon him): "And I ask forgiveness for your forgiveness for you, I will leave you to you" (18) and increases it in an explanation in his popular managing ((I have been raised to you, and I have not, You have my reward,)) (19), and the supplication denies anthropomorphism and the possibility of visual vision of God by explaining these verses ((ﷻ)) : {Resurrection/22-25}, and here The interpretation of these verses meets with the beauty of hope, the sweetness of submission, and the goodness of hope ((My God, you have hidden my sins in this world. And I wake up to me from you in the other, when you did not show it to any of your good servants, so let me laugh at the day of the rituals of the Lord of the Lord, It is better than my work, my God, so please make me happy to meet You on the day You will judge among Your servants,)) (20) You, O Lord, are close to the dangers of suspicion, and far from the moments of the eyes (21), and there are many passages of his supplications explaining the verses of the Holy Qur'an (peace be upon him). The Qur'an is very important if not the first passed Rather, some of the supplications of the Commander of the Faithful (peace be upon him) from its beginning to its end explain the various verses of the Qur'an, and it is the evidence of the permanent presence of the Qur'an with the Commander of the Faithful (peace be upon him) and he took it for its interpretation and its sciences from his pure eye from the Messenger of God (peace and blessings of God be upon him and his family). (Peace be upon him) says: ((And the Book is with me as long as I separated from it since I accompanied it, for we were with the Messenger of God (peace and blessings of God be upon him and his family)...)) and that is what the Commander of the Faithful, peace be upon him, guided me to this research (22). Nahj al-Balaghah, where the interpretation is sometimes combined with the Qur'anic

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