



## Reasons for Customization in the Interpretation of the Treasure Symbols of the Rasani (d. 661 AH)

By

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### Abstract

was not limited to the Qur'anic miracle with one type of statement or exquisite, but the Qur'anic miracle included many secrets that make it a single book that includes all the meanings and arts of the Arabic language. The Qur'anic expression came as an integrated unit filled with the most beautiful, freshest and most beautiful words, including what was called privatization and this research marked with (the reasons for allocation in the interpretation of the symbols of treasures of the anchorage) is an extension of that wonderful expressive beauty. As for the reasons for the allocation, they came at the time of the appointment of a clear and explicit statement that he said and bug in talking about them, opening his phrases by saying "Why is this word called so, or saying why this word is called so, or why this word is called so. The verb of allocation means when choosing the pronunciation that was allocated for a specific meaning, so Rasaani has allocated some words with specific reasons to explain and separate them, including the choice of pronunciation, which is the name that came in a place that is not correct for others and is not replaced by another name, for example. He singled out the mention of (the devout, eating and praying) and did not assign them in vain, but each word that was mentioned has the reason for its reasons for the reason for its reasons for the rasani a brief explanation and then we take this word and talk about it through the books of language, dictionaries and rhetoric and then it becomes clear to us the great secret behind the allocation of this word and not others, so that the secrets of the Qur'anic expression are clearly visible to uncover the secret chosen by Allah the Almighty in this word and no other words. The study also aims to show the importance of words that are ill in their context by revealing the importance of those words and the meaning that the context wanted to disclose, as the importance of the study lies in the statement of the aesthetics of the Qur'anic singularity, as it gives a meaning that clarifies the luxury of this word when it appears in its context.

**Keyword:** Reasons for customization, treasure symbols, Rasaani.

### Introduction

Customization Language: "Privatize it with the thing that belongs to him especially and especially the privacy and privacy, and the conquest is more eloquent... He singled it out: He singled it out for him alone (Ben Mandhar, 7/24). Privatization against generalization (Abadi, 2005: 796) and allocation in terminology: it is the judgment that the one who is special to something and denies it from the others, and distinguishes a word from the sentence by virtue of which it is specialized, and a flana is assigned to the mention: I mentioned it only (al-Kafawi,



284), that is: it makes him alone by mercy (Jouini, 1997: 1/145). According to the people of jurisprudence: "Privatization: the singularity of the thing mentioned in the term of the fundamentalists says: The thing is allocated to mention if it is singled out, and the special pronunciation is the one that foreshadows something that may be included with others under another word (Ibn Fares, 1979: 6/131).

Al-Rasaani mentioned a number of words that he stated to be allocated only, including

***First: Assign (the devout) to mention***

The Almighty said: "That book is undoubtedly a guide for the pious ones." Al-Ra'ani explained the reason for allocating (the pious ones) to the male, even if the guidance is for them and others, because of their use of it, and they are the first to benefit from it. In doing so, he wanted guidance that for the pious and the unbelievers, he was content with one of them (Al-Rasa'ani, 2008: M/84) and the pious people a language of (Waqi) that indicates the payment of something for something else. Fear God: His longing makes between you and Him like prevention and in the hadith: "Fear the fire, even if it is with the hardship of a date" He wanted you to make between you and them a prevention. (Ibn Fares, 1979: 6/131).

He met the one who protected himself from torment by doing good, and I protected myself, I protected her (Al-Anbari, 1992: 1/122).

He met those who longed to appear, wary of being hated by enemies (Al-Azhari, 2001: 2/219). (And a guide for the devout) which is a statement to them of the delusion of understanding those who fear polytheism, obscenity and infidelity. This Qur'an is a statement to them of delusion and suspicion, and a statement of Halal from the haram, but it singled out the pious in the verse without mentioning others, because the pious are the people who benefit from the statement, and they are the ones who work with it (Samarkandi, 1/22). The word "pious ones" was taken from prevention and piety, which is the confinement between two things, and from it he was pious of his cog, when he makes him a barrier and protector between himself, and what he meant by the hated (Al-Samani, 1997:1/42) and Razi makes the meaning of the verse praiseworthy, saying: "The pious in the language is an effective name from their saying: 'Prevent it is fatahi, and prevention is an increase in preservation for maintenance... Allah the Almighty mentioned the pious in the exhibition of praise, and whoever is also the first to be pious in the things of the world, as well as pious in relation to religion (Al-Razi, 1999: 2/267).

***Second: Allocation (eating) by mentioning***

The Almighty said: "Those who unjustly eat the money of orphans eat in their stomachs a fire" Al-Rasaani spoke of the allocation of (eating) mentioned in the Holy Verse because of this, because most of the money goes into it. He mentioned the bellies for affirmation, which leads them to fire (Al-Rasa'ani, 2008: 1/432). Eating in the language: from Hamza, Kaf and Lam Bab there are many branches, and the origin is one word, and its meaning indicates the decrease: eating is known and is a name like a bite and collected by Akal (Ibn Faris, 1979: 1/122). Ford expresses the taking of orphans' money by eating, since eating is the intention of taking (Maurdi, 1/457). Some of them mentioned the meaning of eating fire: that is, what takes him to the fire, so that eating becomes like fire (Zamkhshari, 1986: 1/479).

Al-Razi elaborated on the meaning of eating, stating that it is intended for all kinds of damages and that the harm of the orphan is no different by destroying his money by eating or in any other way, but he mentioned eating and wanted all the destructive behaviors for several things: First, that the general money of the orphan in the past is the ostriches, which eat their



meat and drink their milk, so the words came out on their habit. Second, it is customary for those who spend their money in the face of good or evil, who are told that they have eaten their money. Third, eating is the most common in what is meant by actions (Al-Razi, 1999: 9/507). The term "eating" came to include anyone who ate the orphan's money unjustly and this false eating is the result of entering the fire, and it was said: They eat the fire in hell in fact (Al-Gharnati, 1995:1/180).

### ***Third: Allocation (prayer) by mention***

The Almighty said: "Those who hold the books and pray and we do not waste the wages of the reformers" Al-Rasaani mentioned the reason for the allocation of prayer that it was singled out with its entry into the general adherence to the book, and the reason is due to the greatness of its status and its manifestation, and the greatness of its importance, being the pillar of Islam and the difference between the two states of infidelity and faith (Al-Rasa'ani, 2008: 2/297). Prayer is a language: "Pray, the R, the Lam and the Ill Letter are two origins: one is fire, and the like fever, and the other is a genus of worship. Prayer is the supplication, and in the hadith, "If one of you is invited to food, let him come, if he is fasting, let him eat, and if he is fasting, let him pray" (Ibn Fares, 1979: 3/300). That is, let him call them good and blessed, and the prayer that is legitimately intended is what it used to be of kneeling and prostration. He mentioned prayer and its allocation among other worships, but because of the great importance among the Islamic laws, and it was said: Note in Islam for those who have left prayer as the best worship, so I dedicate it to the totality of obedience (Al-Maraghi, 1946: 7/165) as well as one of the reasons for its allocation and bringing it in the manner for which it was initiated because it forbids obscenity and vice, and in it is a recommendation to the soul through.

## **Results and Discussion**

Al-Rasaani was mentioned in addition to his many reasons (the reason for allocation), he mentioned that this word was singled out for mention only. As Al-Rasaani agreed with senior scientists in his presentation of his material in science such as Ibn al-Jawzi in *Zad al-Masir* and the scout in *Zamkhshari* and others. Al-Rasaani took from those who preceded him by conveying their opinions and proposals, attributing them to them in most of the places that talked about privatization in expressive ills. He also summarized al-Rasa'ni in his presentation in this cause (the cause of allocation), so he did not declare it much and did not separate it from it by explanation, but he was content to refer to it or to mention the reason in a few words.

## **Conclusion**

1. The subject of the ills of allocation is one of the topics that reveal the
2. aesthetic of the language and how it appeared in its context to give the
3. great meaning, because without it the meaning is not upright and the
4. connotation is not strong, each word came with great wisdom and a
5. choice that no one discusses, researchers must investigate the linguistic
6. and semantic meaning of those words in order to show the meaning in a
7. interpretations of the Qur'an.

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