

The reasons for altruism in the names in the interpretation of the symbols of treasures by Al-Rasani (d. 661 AH)

Sahar Emad Kazim

Department of Arabic Language, College of Education for Girls, Anbar University, Anbar, Iraq.

Email: Sah20w5001@uoanbar.edu.iq

Qasim Mashaan Rahaibi

Department of Arabic Language, College of Education for Girls, Anbar University, Anbar, Iraq.

Email: edw.dr-kasm@uoanbar.edu.iq

Abstract

Arabic linguists have agreed on the miracle of the Qur'anic text because of that eloquence and eloquence that dazzled minds and puzzled minds in its casting and preamble. Therefore, we see the interest of scholars and scholars at all times and places in that book full of secrets and miracles, which is a book in the interpretation of the Holy Quran and its name (symbols of treasures in the interpretation of the dear book of Al-Rasani). I found in the book Symbols of Treasures a good number of ills of altruism of names on each other, and Al-Rasaani distinguished these ills by the phrase "altruism of such a word over such a word or one word over another for such a reason This research went on the principle of the reasons for naming each word I mentioned, including the reasons for altruism of one word over another, which means that the research has gone on the preference of a name over the name of a bug and the reason for mentioning it Al-Rasaani in the course of his speech such as (altruism of stones on iron) and then explains that iron accepts altruism and obedience unlike stone, which does not accept to soften or be obedient, as well as altruism (hearts on hearts) because hearts are more heart-wrenching and more proportionate in revenue. Assigned meaning and other issues in this research that are based on the preference of one word over another or the altruism of one word over another. There are words that I have dealt with in this research that discuss the Qur'anic singularity, which was altruistic over others, as it preferred one word over another and put forward a phrase over others because it is the most appropriate, and this requires revealing the reason behind this word and not others and its role in the context. The study also aims to reveal the importance of altruism of a word on a word or phrase on a phrase and to clarify the great meanings of the process of altruism that gave the context strength and sobriety. The importance of the study is evident in the statement of altruism and what leads to a change in meaning and reveals a linguistic reservoir inherent in those words that influenced others.

Key words: The reasons for altruism, Al-Rasani, the interpretation of the symbols.

Introduction

The noun is one of the three pillars of speech: noun, verb, letter and nouns in speech more than verbs and letters, because we do not find a phrase, a sentence, or other systems devoid of nouns, being stronger and lighter than others and having endurance of what is not for the verb and the letter, it bears the increase in the last of them more than the verb for their strength and flexibility (Sibawayh, 1988: 4/218). The name: "It carries a word that has a meaning in itself, and its structure has not been subjected to time" (Al-Andalusi, 2001: 440), and the face of the strength, endurance and flexibility of the name is its characterization with features that do not exist with other verbs and letters, including, that it drags and calls and enters into it (al) the definition and enters it attribution (Ibn Hisham, 1/37).

The noun is an origin in itself and the verb and letter are two branches in two things (al-

Suyuti, 1985: 1/131). The first: useful speech is not without the name in the first place, and there is a lot of useful speech in which there is no verb or letter, this indicates the originality of the name in speech and the sub-verb and the second letter: the name tells it and tells about it, and the verb is only an informant of it and the letter is not told about it and does not tell about it, the altruism of names has that high status and this type of altruism increases ingenuity and destiny when it reveals the secrets of the Qur'anic text that no one has heard except and admired by words - including names - What people have contemplated is that they have feared for the quality of the alloy, the accuracy of its words and the beauty of its meanings (Taha Shadad, 2002: 87), and thus the veil reveals the beauty and ingenuity of Qur'anic expression.

First: Altruism of stones over iron

Val Almighty: ((Then their hearts were hardened from then on, they are like stones or more cruel)) Allah the Almighty likened those hearts to stones without iron because they are severe, hard and solid, and did not liken them to iron, even if iron is harder and harder, because iron softens with fire, and God has given it to David (peace be upon him) until it became like dough, unlike stones, they do not accept obedience and devotion (Al-Rasa'ani, 2008): M/252). It can be said that if illiterate people read the conditions of their hearts, they said: They are like stones or harsher in not submitting and reverence to Allah the Almighty (Al-Razi, 1999:3/556).

Second: Altruism in the middle over others

The Almighty said: "We have also made you a middle nation" and its word "middle" denotes justice and choice, that is: a community of justice and choice, for when between high and low was better than it, the middle and middle became all that is good. (Al-Rasa'ani, 2008: M/394).

The middle in the language (F, Sin and Ta'a) is a correct construction that indicates justice and fairness, and from it the fairest thing, that is: its middle and middle (Ibn Fares, 1979: 6/108). One of the meanings of the middle is choice as well as mediating things to bear witness to the previous nations to communicate to their prophets the message of their Lord, and also means justice, which is the mediation between increase and decrease (Maurdi, 198).

Third: Altruism of prayer over religion

The Almighty said: "They said Yashoaib your origins command you to leave what our fathers worship or to do in our money what they grew up to be for you the wise Halim") and the word "prayer" instead of the word "religion" was mentioned in his said Almighty in the aforementioned saying because it includes it, being the greatest and manifestation of the rites, Shuaib (peace be upon him) was a lot of prayer, so they made prayer commanding them as a mockery of his prayers, and that this prayer through which we direct the matter to leave his servants our fathers, which are those idols, this is a false and untrue matter. Rasa'ani, 2008:3/213).

They mentioned prayer among other worships and obediences; because it is one of the visible and prominent obediences (Matridi, 2005: 6/169), prayer: dua (al-Qaisi, 2008: 5/3452), and al-Razi is mentioned in the pronunciation of prayer as religion and faith, because prayer is one of the greatest rituals, as well as because it is the commanding and ending of every obscene and ungodly thing (al-Razi, 1999: 18/387).

Results and discussion

Al-Rasaani followed in the footsteps of others who preceded him in interpretation, so we found him not only interpreted, but we see him touching on several things when he reviews the Qur'anic verses, commenting on them from grammatical, morphological, Qur'anic readings, and other things that increase the secrets of the expressive pronunciation of the Holy Qur'an.

When I followed the questions of reasoning for the research, I found that al-Ra'sani relied heavily on the increase of the march of Ibn al-Qayyim and al-Zamshkhari in his scouts: sometimes nothing more than their words. He did not talk about the expressive cause much, so his explanation was brief and sometimes he did not state in the expressive reason but hinted at it and understood from the context. Imam Rasaani was also not only a conveyor of disagreement, but more often than not he disagreed, weighted, weakened, and criticized the opinions of scholars, and may give an opinion different from the above opinions.

There are many reasoning opinions in the same matter, which is positive, and a healthy state of the language itself, thus expanding the perceptions of the mind with the aim of stability and increase.

Conclusion

The subject of the ills of altruism was not only a reason, but also revealed that linguistic value stored in the words that replaced other words to give that eloquent meaning in that context, since without it there is no upright meaning, and it is not clear what the meaning of the word.

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