

Names of The Remains of Things in The Holy Quran

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Article Info	Abstract
<p>Article History</p> <p>Received: August 20, 2020</p> <p>Accepted: September 22, 2020</p> <hr/> <p>Keywords Asma, remnants, remnants the rest of the thing Qur'an</p> <hr/> <p>DOI: 10.5281/zenodo.4091411</p>	<p><i>The Noble Qur'an is an inexhaustible aid for researchers, and expressions have been found in it indicating the rest of the thing in the Arabic dictionaries, and because the Noble Qur'an divides the language from all its meanings, some of these terms came in accordance with what is in the dictionary and an increase, and some of them contradicted the lexical connotation, while a side of semantic intermingling remained. The research attempted to explain a number of these terms to show the Qur'an's use of them, after explaining them in the Arabic and lexical usage. The search was based on the previous study in the book (Names of Remains of Things in the Format of the Lexical Letters / by Abu Hilal Al-Askari (400 AH / 1009 CE)) and because it was not mentioned All the names of the remains of the things in the Qur'an, so the research mentioned what is not mentioned in the book because the search is concerned with the Holy Qur'an.</i></p>

1. Introduction

There is no exaggeration if we say that the Noble Qur'an is an inexhaustible research arena whose topics are inexhaustible because it is part of its miracle, and the Noble Qur'an has a clarification of everything, and this all comes with meanings that have shifted in their connotations from the lexical and Arabic Manooos, including the names of the remnants of things, which is the title of a book by Abu Hilal al-Askari (400 AH / 1009 AD). The researcher became acquainted with this book, who did not mention all the names of the remains of things in the Qur'an, so he mentioned what was not mentioned in this book and its lexical significance and the Arabs' use of it, then he explained the Qur'an's use of it at the end of the search for each of the words arranged in alphabetical order (Alif Ba'i) according to one semantic field in all of the research, which did not accommodate all names due to its limited space. The researcher found other words close to the title of the research, but they are not naming for the remains of things and are suitable for an independent research that we will do, God willing, and call it (names of parts or parts of things in the Holy Qur'an). Except by direct reading of the Noble Qur'an, and we have benefited in this from the Qur'an's seals in the holy month of Ramadan. The research deals with each word by giving its lexical connotation, then Arabic or Arabic poetry or noble hadith and so on. of particular.

Remnant

It is always. What remains is something remains, and it is against annihilation. "The Arabs say: I have pleaded with you to God and the rest, and she is: The rest He said: (And what remains of immortal from me has been turned away from me ...) And what remains of the thing remains and what remains of them remains and is against annihilation, it is said: What remains of them remains Protective, "and if you were given something and locked some of it, I said: I kept some of it." The Noble Qur'an used it in the Almighty's saying: ((God remains good for you, if you are believers) and [Hood / 86]), (O those who believe, beware of God / purify those of us.) (If it were not from the centuries before you, the first remnants would be forbidden from corruption on earth (Hood / 116). That is, people who remain, forbid corruption on earth, to reform them in it and protect their nation from eradication. It was said the rest is better than the last good. Also it was used that ((The verse kingdom that comes to the coffin in which a knife from your Lord, and the rest, leaving Al Moses, and all Aaron bear angels [Al-Baqarah / 248])), the rest in the sense the rest which is kept God for you, either keep God bliss for them or the fact that The rest is the reward for the rest of the obedience, and "it is permissible to mean what obedience remains for you with God," as God Almighty says: (((And righteous rest is better with your Lord [Al-Kahf: 46])).

Water Ruminant

The rest of the water in the ghair, or the rest of the water in the basin, is submerged at the bottom of the basin., as the poet Antra said :

(And he was fleeing a dealer with a voucher whose symptoms preceded you from the mouth)

(Or a nasal kindergarten whose plant included a little blood that is not well known),

It is said in the plural of Rawda, Rawda and Riyadh, and the plural of Rawda, and perhaps the lack of water in it at the bottom of the basin or valley makes greenery and grass around or in it, which the beholder rejoices in because of its lack and scarcity in the place so the Qur'an used it for joy and pleasure and generosity and

promised by the believers. As for those who believe and do righteousness, they are in Rawda (Rum 15)) (in Rawda) in the form of denial for the purpose of exaggeration and exaggeration. The Noble Qur'an used it in "And those who believed and did righteous deeds in the kindergartens of Paradise [Shura / 22]). Both uses came with the believers who did good deeds as a reference to what was prepared for them, because it is a remnant of Paradise and a part of it - because it is a remnant of Paradise and a part of it - because it is a remnant of Paradise and a part of it - because it appears in Paradise. Al-Shura / 22] - And God knows best.

Khalifah (Al-Furqan / 62)

The rest of the food between the teeth, it is said that so-and-so food was eaten between his teeth, and there is a calf in it, which is what remained between the teeth of the meat and other things (201) and it is called the purring and the aorta (202) and it is said that his mouth has been erased if the pincushion is between his teeth, "and it remained in the basin behind Water: - Remaining after most of it is gone. We have back from the day. The rest of it. " And from it was called sowing of grain backwards, because it is what remains of the land and barley.

The Qur'an used it in many derivations, and with this word its use came in the Almighty's saying: ((He is He who made the night and the day a successor for those who wanted to remember or the rest of the night wanted to remember the day / the rest of the night as if the rest of the day is as though the rest of the night is as though the rest of the day). What is between the teeth because they are like a thing and his skin or his clothing if it is removed from it and one of them follows the other, i.e. The day, when they are dark (Yes / 37)), ((He enters the night in the day and enters the day at night [Iron / 6])).

Surah

The rest of the water or food, or the remainder of something else, was taken from the words of the Arabs, I asked for a secret, meaning I kept a rest of it and better from it. It came in the hadith (If you eat, be captive) that is: to join before it. It is said to a woman if she has passed the youth and is not without her arrogance: There is a secret in it, that is, what is left. The poet said: "In the face of a pension whose scope is still ... from the sac there is a naval and it is seated". Its meaning includes the rest of the youth, and "it was called a surah because it is a separate piece of the Qur'an and a bounty from it was taken from the words of the Arabs" - above the remembrance of the remembrance - or, "because it is ritualized after a status cut off from the other. Al Raey said "They are silks, not housewives of the black yeasts of the quarries, they do not read the surahs". The Noble Qur'an used it: "And if you are in suspicion of what we have sent down to our servants, then bring a surah like it [Al-Baqarah / 23]). ((Or do they say that it is false, say, then bring a surah like it, and call upon whomever you could without God if you are truthful)) (Yunus 38).(Or do they say contempt it, say, then bring ten surahs like it that are slanderous, and call upon those who are able to) without God, if you are.

The word "surah" was used gradually in every segment separated from something, and from it was used to mean a section of the Qur'an. As some linguists said: "Surah" is a beautiful, tall building, and this word is also used for a section of a large building, and the surah is used for sections of the Qur'an. Separate from each other. And it is from what the Qur'an has placed and called a special group of its verses, and it is used repeatedly in His words, as if it was taken from the wall of the country, and it is the wall that surrounds it. The word in Surat Al-Tawbah.

Dust

The remainder of the milk in the udder, "The *gin*, the *ba* and the *ra* are two correct origins, one of which indicates survival, and the other has a color. The first is dust, if it remains. And it was said about the one who remained and did not go along with Lot, and it was said about the one who remains in torment, and it is said in camel dirt, that is, the rest. "The dust of a thing dusts the dust. A from dust and what was on its color, he said (and their faces that day were dust) metaphor for changing the face of mine, such as saying (: his face remained blackened) it is said dust, "" and the dust of everything is left of it, and the gathering is dust.

"And at the end of menstruation and at night, and the dust is what is left of the raised dust." It is also dust, and that prevailed over the remainder of the milk in the udder and the remainder of menstrual blood. Ibn Hulza said, "Do not cover the shawl with its dust, because you do not know who will produce." It is said to be milk dust, meaning camel, and menstrual dust, remains of it ... and the dust of the disease is its remnants ... and the dawn of the night is its remnants, one of which is dust, and "He is from the past, so are the remains of their remains." It seems that it was used in the two original sources for the substance (ghaber), I mean the rest and the color, for it is with the faces meaning the color that is the face of grief, disappointment and loss, and its owner is with the rest in Hell. His wife, we determined that it is from the transgressors)) [Al-Hijr / 60], meaning the rest of the people after the Lot's departure from their village. As for the words of the Almighty: ((Except for the old among the ignorant)) in the poets and the Saffat, it can be a use of the opposite meaning, which is to go with the unbelievers, that is: "Which is the last of the people, and it is a metaphor for the metaphor of perdition."

Debt Remnants

He says: He only realizes the remnants of the needs of the one who returns in them, and the debt remnant also realizes the remainder of the waters of the rivers, and the day's defecation, if there is nothing left of it except for a remnant, he will shed a mole while he is withering from the lips and his lips have melted and they are melted

away from their lips and they are attracted by their lips. The debt remnants and debt remnants have one name for the male and the female, and most of the words are reminders, just as the majority in punishment is feminine. They never say anything but: This is punishment, and punishment has ended, and the debt remnants gather on a debt remnant. If they multiply, then it is the debt remnants, and it was said: "The debt remnants are known, and one of them is a debt remnant, and the overall plural is Athiba.

And issued a camel and the fly any rest of thirst and fly religion relics and said to fly all relics ... One swarms of debt remnants without E said, and is said to fly in dear download and that despoil debt remnants something Vsroh for one combination Ozbh in the few like a crow and OgrbhNabighaDharabh he said PalmhrAlozbh is a collection of Debt remnants. And a fly is like crows, "and the debt remnants are known, and it is one, and its small collection: a debt remnants, and it contains the kasrah, and it is gathered on two debt remnants and debt remnants by breaking and combining it with a debt remnant.

Perhaps this is what the Qur'an used in it ((For those who call without God will not create flies, and if they gather for him, and if the flies ask them for something, they will not seek them) / (Al Haji 73).

Fragmentation

The fragmentation is the remainder of everything, and the fragmentation: the piece of the cannabis and the like. And the fragmentation: the small group. The Almighty said: "These are a few fragmentations," and the garments of fragments, meaning: fractured morals, it was said, "Winter has come, and my shirt is the morals of fractures, and the yearning laughs at me, and the yearning for his son."

It seems that there is a difference between fragmentation and the few, which is the closest to using the Noble Qur'an, which is that "the remaining fragmentation is from the rest and the picking of it." God Almighty said: "A fragmentation of a few," that is, a piece and a remainder because Pharaoh went astray from many of them, so a fragment of any piece remained. Little and not easy; Because "a few necessitates a decrease in number. A few and a few people are said in the Qur'an to a "fragmentation of a few" who want their number to be less than many others, and it is the opposite of abundance, and the abundance is nothing but an increase in the number, and in others it is a metaphor and an analogy. From the decrease in the number, do not you see that it is said a small number, not a small number, but a small money is said, because collecting like it is easy. So what is meant by using the Qur'an is the disconnected group that does not have anything or anything left, and that saying is from Pharaoh to tempt his soldiers with their weakness and eliminate them. Perhaps it is closest to the intention of the Holy Qur'an. With their being few, they are cut off, so he attached to them the weakest qualities to seduce his soldiers in eliminating them. Describing it as a few is an assertion "that is," that these "that is, Moses and his people" in addition to that they are few and they are scattered, as if Pharaoh, with this expression, wanted to embody the disharmony of the children of Israel in terms of the number of the army in them ... To declare (that these are a group of a few). Based on that, we inevitably prevail when we confront this few group. " Means the companions of Moses (peace be upon him).

Effect

'effect' is the rest of the thing, and the plural is a trace and a fortune, and al-Athar - by moving - what remains from the drawing of a thing, and "The Hamza, the *Thaa* and the *Ra*" have three principles: presenting the thing, mentioning the thing, and drawing the remaining thing. "The trail is one of the most influential animals on the earth by its thinning or hoof evidence of excitement" and the impact: the news and its collection of effects. So and so are the bearers of the effects. The imams of the hadith separated between them and said: Al-Khabar: What was narrated from the Prophet, may God's prayers and peace be upon him and his family, and the impact: what was narrated on the authority of the Companions. Moreover, the effect of the news and the collection are the effects and his saying of the Almighty. ((They will raise them on their faces from the effect of prostration)) [Al-Fath / 29]. It seems that the use of the Noble Qur'an is in great harmony with the lexical connotation - the aforementioned - in both places, a remnant (trace) is used for something that is in the first place, a rest of the "trace of the Messenger." From the thing after it with a face that is evidenced by the building effect of the builder and the maker, the effect of the maker and knowledge, the effect of the world, and so on. And such is the footprint on the ground by passers-by. "It is in a semantic and contextual harmony with the word "fist" which is some dirt which is the remainder of the trail, as well as the second place (the effect of prostration) is the rest of the prostration in the foreheads, which is the sky" The effect of their prayer appears on their faces "That is, their prostration to God is submissive and submissive, a trace on their faces is a sign of reverence for God known to those who have seen them." Likewise, in the other place, the sky is one of "what is meant is a trace of dirt on their foreheads because they were only prostrating on the dirt." So the rest of this trace of prostration will be bright on the Day of Resurrection, as well as the term of the plural (Athar), which is mentioned in nearly six places in the Holy Quran, carries the same meaning in Usage: "Antiquities" are signs of the feet of passers-by on the ground. "Traces" are the plural of "traces," which originally means the location of the foot. The use of the Noble Qur'an in connotation of the word "traces" is also agreed upon.

Excitement

The rest of the science and others, "selfishness: the rest of science affect any irrigated and remember Kalotherh driving excitement cloud." "And the impact of science and enriched and raised the rest of it affect any irrigated

and remember" and "angered me to provoke anger: any on the impact of anger, ... and Effects: Effects The weight of a farmer and a farmer. Excitement: gathering an impact. "And the meaning is in the excitement or after the remnant of a science It is a saying from the books of the ancients." And it is said: The camel was fattened on stirrups, that is, on old fat that was before that ... so it is possible that the words of God Almighty ((or stirring from knowledge)) may be from this, because it was fat on the rest of the fat it was on, as if it carried fat on the rest of its fat."

And the use of the Qur'an ((or traces from knowledge if you are truthful)) ([Al-Ahqaf / 4], "any remainder of knowledge influencing from the books of the first two," or it is a report from the prophets, and in both cases it gives an indication (the rest) because the report referred to in the assignment It means what is left of the prophets, the meaning in the sentence is "a remnant of the sciences of the first ones that remained on you ... by that it meant the science of the guardians of the prophets" or something transmitted from knowledge or a remnant of knowledge you inherited proves that "so it will be (an excitement)" and collect them as relics "and (Athar) and his collection "Athar and Athur" are names of remains of things used in the Holy Qur'an.

Al-Shafa

Al-Shafa is the rest of the sight, and the rest of the sun at sunset, it is said that whatever remains of it but the lips, the poet said: 'You are the one who did not leave hearing or seeing', but healed and commanded to live a life. "And Deuteronomy Shafa, and to combine it as lips, or "to heal," and "to heal everything: its boundary, its edges, and its combination: healed and it was said: healed and healed. And in the hadith of Ibn Abbas: "Pleasure was nothing but a mercy, may God have mercy on it. The slave of Muhammad, had it not been forbidden by him, he would not need fornication but cured, that is, only a few people were cured of their saying: The sun went down but he healed, and what remained of him was healed, and I came with me, that is, with a few remaining. From the light of the sun, that is, close to its setting. "The hollow of the well and other is its edge, and a proverb is used in the proximity to perdition, he said ((On the brink of a cliff)) (At-Tawbah / 109) ((On the edge of a pit)) (Al Imran / 103). And from him he borrowed what was left of such-and-such except that he healed, meaning a few, uncovering the well.] Perhaps he wanted a little left over your destruction, but God, with His mercy, rescued you after you were "supervising the fire of Hell." For if death came upon you, you would have fallen into the fire "that is, on the edge of the pit, so that if the one who was standing was neglectful, he would have fallen into it." His building was on the brink of a harsh cliff, and he collapsed with it », where he likened falsehood and hypocrisy to the brink of a cliff, in the lack of stability. Then I borrow it for that. The context is: Putting the brink of cliff in an encounter with piety.

Conclusions

- The search found words for the names of the remains of things other than those mentioned in the book of Abu Hilal Al-Askari and documented them.
- The research mentioned the Qur'anic expressions of the names of the remains of things that came in the book of Abu Hilal al-Askari, and added to them the use of the Noble Qur'an for them and the semantic difference aspect of the Holy Qur'an.
- There are names for remnants of things in the Noble Qur'an, which have shifted a little in their Qur'anic connotation, including a search for their places.
- The small number of verses in which the name is mentioned except in simple resources. Therefore, the research mentioned the verses in the wording to show their Quranic usage.

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