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THE PATTERNS OF ULTIMATE PLURAL IN THE HOLY QURAN: A SEMANTIC STUDY

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ABSTRACT:

The research focuses on the semantic and morphological study of the ultimate plurals by extracting examples from the Holy Quran and their implications. It explores how the ultimate plurals forms are used to convey meaning and significance in the Quranic language. The study analyzes the various forms and structures of the ultimate plurals (منتهى الجموع) in the Quranic context. It also examines the relationship between ultimate plurals forms and the Quranic themes & messages. It also addresses several related linguistic issues depending on the Descriptive, Analytical and Inductive Approaches. The study aims to contribute to a better understanding of the Quranic language and its unique features, particularly in the use of the ultimate plural forms (أوزان منتهى الجموع).

INTRODUCTION:

The ultimate plural is a type of broken plural in the Arabic language. The ultimate plural is called the final plural because there is no plural after it. It has about nineteen patterns (أوزان) in the Arabic language, for example: Mafael مَفَاعِل, Mafael مَفَاعِل, Fawael فَوَاعِل and Fa'ael فَعَائِل etc. but in Holy Quran only thirteen patterns are used.

Importance of Ultimate Plural in the Holy Quran:

Enhancing understanding: The ultimate plural is a common grammatical feature in the Arabic language, and its usage is widespread in the Holy Quran. By studying the ultimate plural in the Quran, one can enhance their understanding of the language and improve their ability to comprehend the Quranic text.

Objectives:

The objectives of the research are as under:

1. Understanding the linguistic and semantic features of the ultimate plural in Arabic and its usage in the Quran.
2. Exploring the different meanings and nuances that can be conveyed by the ultimate plural in the Quranic context.
3. Analyzing the frequency and distribution of the ultimate plural in the Quran and identifying its patterns and variations.
4. Investigating the relationship between the ultimate plural and other grammatical and semantic features in the Quran

Overall, a semantic study of the ultimate plural in the Holy Quran can provide valuable insights into the language, culture, and religious traditions of the Arabic-speaking world and enhance our understanding of the Quranic text.

Questions of Research:

- 1- What are the patterns of ultimate the plural?
- 2- How these patterns used in the Holy Quran?
- 3- How these patterns identify in the different verses of the Holy Quran?
- 4- How relationship is developed between ultimate plural and semantic feature?

RESEARCH METHODOLOGY:

The data has been collected from different sources but the main source is the use of Quranic Verses. The researcher uses the descriptive method for collecting data. The mixed method (qualitative and quantitative) have been used to analyze the words according to the patterns of ultimate plural in the holy Quran.

Semantic Study of Ultimate Plural in the Holy Quran:

The semantic study of the ultimate plural in the Holy Quran involves an analysis of the meaning and significance of the linguistic feature within the broader context of Quranic discourse. The patterns of the ultimate plural in the Holy Quran are as under:

1. Mafaael مفاعِل

According to the pattern of Mafaael, nineteen words are mentioned in the Holy Quran, these are as under:

مساجد: Its singular is مسجد and its meaning is mosques. In the holy Quran: “And who is more unjust than he who forbids remembering Allah’s Name in His mosques and strives to desolate them?”⁽¹⁾ This word is also mentioned in five other verses of the holy Quran: Surah 2.187, Surah 9.17, Surah 9.18, Surah 22.40 and Surah 72.18.

مناسك: This is the plural of مَسْكَ and means ways of worship (and Pilgrimage). This plural is stated two times in the holy Quran: “Teach us our ways of worship (and Pilgrimage)”⁽²⁾ This word is stated in another verse of the holy Quran: Surah 2.200.

منافع: This word is the plural of نفع and its meaning is profits. In the holy Quran: “Say: ‘Major sin lies in both of them and also some (worldly) profit for the people, but their sin is greater than their profit.’”⁽³⁾ This plural is stated in other seven verses of the holy Quran: Surah 16 Ayat No 5, Surah No 22 Ayat No 28, Surah No 22 Ayat No33, Surah No 23 Ayat No21, Surah No 36 Ayat No73, Surah No 40 Ayat No 80 and Surah No 57 Ayat No 25.

مواضع: This word is the plural of موضع and its meaning is a place, position or locality.⁽⁴⁾ This plural is detailed in three verses of the holy Quran: Surah No 4 Ayat No 41, Surah No 5 Ayat No 13, and Surah No Ayat No 41.

مقاعد: Its singular is مقعد and its meaning is a seat, bench or couch.⁽⁵⁾ In the holy Quran: Surah No 3 Ayat No 121, Surah No 72 Ayat No 9.

مضاجع: Its singular is مضجع and its meaning is a couch, bed, bedfellow.⁽⁶⁾ In the Holy Quran, it is stated three times: Surah No 3 Ayat No 154, Surah No 4 Ayat No 34 and Surah No 32 Ayat No 16.

موالي: This word is the plural of مولى and its meaning is heirs. This plural is stated in three verses of the holy Quran: Surah No 4 Ayat No 33, Surah No 19 Ayat No 5 and Surah No 33 Ayat No 5.

مرفق: This word is the plural of مرفق and its meaning is elbows.⁽⁷⁾ This plural is stated in one verse of the holy Quran: “Then, (for ablution,) wash your faces and hands up to the elbows.”⁽⁸⁾

مفاتيح: Its singular is مفتاح and its meaning is key.⁽⁹⁾ In the Holy Quran, it is stated three times: Surah No 24 Ayat No 61, Surah No 28 Ayat No 76 and Surah No 6 Ayat No 59.

¹ The Holy Quran: al-Baqarah, 2:114

² The Holy Quran: al-Baqarah, 2:128

³ The Holy Quran: al-Baqarah, 2:219

⁴ Elias A. “Elias Modern Dictionary”, P. 491

⁵ Rohi Baalbaki: “Al-Mawrid”, Dar El-Ilm Lilmalayin, Beirut, Lebanon, 1995, P: 1092.

⁶ Hans Wehr: “A Dictionary of Modern Written Arabic”, Edited By I Milton Cowan, Spoken Language Services, Inc. New York, Third Edition P: 535.

⁷ Elias A. “Elias Modern Dictionary”, Modern Publishing House, Cairo, Egypt, 1979, P. 16

⁸ The Holy Quran: al-Mā'idah, 5:6

⁹ Elias A. “Elias Modern Dictionary”, 491

معايش: This word is the plural of عيش, معيشة, and its meaning is life, way of living, way (or mode) of life, a form of life, livelihood, subsistence.⁽¹⁰⁾ This plural is stated in two verses of the holy Quran: Surah No 7 Ayat No 10 and Surah No 15 Ayat No 20.

مدائن: Its singular is مدينة and its meaning is cities. In the Holy Quran, it is stated three times: Surah No 26 Ayat No 53, Surah No 26 Ayat No 53 and Surah No 7 Ayat No 111.

مغارب: Its singular is مغرب and its meanings are sunset, sundown, place of sunset, west, and the occident.⁽¹¹⁾ In the Holy Quran, it is stated two times: Surah No 7 Ayat No 137 and Surah No 70 Ayat No 40.

مقاع: This word is the plural of قَمْعَة, مَقْمَعَة and its meaning is hammers. This plural is stated one time in the holy Quran: “And for them will be hammers of iron (to strike their heads).”⁽¹²⁾

مساكن: This word is the plural of مسكن and its meaning is a house, residence, dwelling-place.⁽¹³⁾ This plural is stated eleven times in the holy Quran: Surah No 9 Ayat No 24, Surah No 9 Ayat No 72, Surah No 14 Ayat No 45, Surah No 20 Ayat No 128, Surah No 21 Ayat No 13, Surah No 27 Ayat No 18, Surah No 28 Ayat No 58, Surah No 29 Ayat No 38, Surah No 32 Ayat No 26, Surah No 46 Ayat No 25 and Surah No 61 Ayat No 12.

مواطن: Its singular is وطن and its meanings are occasions and places. In the holy Quran, it stated for one time: “Assuredly, Allah has helped you on a great many occasions, and (in particular) on the day of Hunayn.”⁽¹⁴⁾

منازل: This word is the plural of منزل and its meaning is house, residence.⁽¹⁵⁾ This plural is mentioned two times in the holy Quran: Surah No 36 Ayat No 39 and Surah No 10 Ayat No 5.

مثنائي: This word is the plural of مثنى and its meaning is repeated, often cited in verses. This plural is stated two times in the holy Quran: Surah No 15 Ayat No 87 and Surah No 39 Ayat No 23.

مآرب: Its singular is مآربة and its meaning is benefits, objectives. In the holy Quran, it stated for one time: “There are also many other benefits for me.”⁽¹⁶⁾

مصانع: Its singular is مصنع and its meaning is palaces (having pools). In the holy Quran, it stated for one time: “And do you erect strongly-built palaces (having pools) with the hope of living (in the world) forever?”⁽¹⁷⁾

¹⁰ Hans Wehr: “A Dictionary of Modern Written Arabic”, P: 662.

¹¹ Rohi Baalbaki: “Al-Mawrid”, P: 1077.

¹² The Holy Quran: al-Hajj, 22:21

¹³ Elias A. “Elias Modern Dictionary”, p. 307

¹⁴ The Holy Quran: at-Tawbah, 9:25

¹⁵ Elias A. “Elias Modern Dictionary”, P. 699.

¹⁶ The Holy Quran: Tāhā, 20:18

¹⁷ The Holy Quran: ash-Shu‘arā’, 26:129

مراضع: This word is the plural of مُرْضِعَةٌ and its meaning is wet nurses. This plural is stated one time in the holy Quran: “And We had in advance prohibited him from the feed of wet nurses.”⁽¹⁸⁾

مشارب: Its singular is مشرب and its meaning is drinks. In the holy Quran, it is detailed for one time: “And there are other benefits and drinks in them as well for them.”⁽¹⁹⁾

معارج: This word is the plural of معراج and its meaning is ladders, stairs, or place of ascent.⁽²⁰⁾ This plural is stated two times in the holy Quran: Surah No 43 Ayat No 33 and Surah No 70 Ayat No 3.

مجالس: This word is the plural of مجلس and its meaning is room, place. This plural is stated one time in the holy Quran: “O believers! When it is said to you: ‘Open up and make room in your gatherings,’ then open up and make room.”⁽²¹⁾

مشارق: This word is the plural of مشرق and its meaning is east.⁽²²⁾ This plural is stated three times in the holy Quran: Surah No 7 Ayat No 137, Surah No 37 Ayat No 5 and Surah No 70 Ayat No 40.

مناكب: Its singular is منكب and its meaning is tracked. In the holy Quran, it stated for one time: “He is the One Who has made the earth soft and subservient to you. So walk about through its tracks.”⁽²³⁾

مواخر: This word is the plural of ماخرة and its meaning is cleave. This plural is stated three times in the holy Quran: Surat No 16 Ayat No 14 and Surat No 35 Ayat No 12.

مقابر: Its singular is قبر and its meaning is the graves. In the holy Quran, it stated for one time: “Until you go down to the graves.”⁽²⁴⁾

2. Mafaeel مَفَاعِيلُ:

According to the pattern of مَفَاعِيلُ seven words are quoted in the holy Quran, these are as under:

مَسَاكِينُ: This word is the plural of مسكين and its meaning is poor, needy, indigent,⁽²⁵⁾ It is mentioned twelve times in the Holy Quran: “and (do good to) the kindred and orphans and the needy.”⁽²⁶⁾ This word has been detailed in other eleven verses of the Holy Quran, Surah No 2, verse no 117, Surah No 2, verse no 215, Surah No 4, verse no 8, Surah No 4, verse no 36, Surah No 5, verse no 89, Surah No 5, verse no 95, Surah No 8, verse no 41, Surah No 9, verse no 60,

18 The Holy Quran: al-Qasas, 28:12

19 The Holy Quran: Yāsīn, 36:73

20 Hans Wehr: “A Dictionary of Modern Written Arabic”, P. 602

21 The Holy Quran: al-Mujādalah, 58:11

22 Elias A. “Elias Modern Dictionary”, P. 342.

23 The Holy Quran: al-Mulk, 67:15

24 The Holy Quran: at-Takāthur, 102:2

25 Elias A. “Elias Modern Dictionary”, P. 307.

26 The Holy Quran: al-Baqarah, 2:83

Surah No 18, verse no 79, Surah No 24, verse no 22 and Surah No 59, verse no 7.

مواقيت: The singular of this plural is ميقات and its meaning is fixed or appointed time,⁽²⁷⁾ It is cited only one time in the Holy Quran, “Say: ‘These are signs to indicate the time for the people and for (determining) the month of Hajj (Pilgrimage)’”⁽²⁸⁾

موازن: The singular of this plural is ميزان and its meaning is justice, equity, scales, balance, weighing machine,⁽²⁹⁾ it is cited seven times in the Holy Quran, “So those whose scales (of righteous deeds) are heavy will be successful.”⁽³⁰⁾ This word has been detailed in other six verses of the Holy Quran, Surah No 7, verse no 9, Surah No 21, verse no 47, Surah No 23, verse no 102, Surah No 23, verse no 103, Surah No 10, verse no 16 and Surah No 10, verse no 18.

محاريب: The singular of this plural is محراب and its meaning is strong fortresses, it is cited only one time in the Holy Quran, “They (the jinn) used to make for him whatever he desired of lofty and strong fortresses and statues and basins large as reservoirs looking like huge cauldrons fixed in their places.”⁽³¹⁾

مقاليد: This word is the plural of مفّلاذ and its meaning is keys, it is mentioned two times in the Holy Quran, Surah No 39, verse No 63, and Surah No 42, verse no 12.

مصاييح: This word is the plural of مصباح and its meaning is lamps, it is mentioned two times in the Holy Quran, Surah No 41, verse no 12, and Surah No 67, verse No 5.

معاذير: This word is the plural of معذرة and its meaning is lamps, it is mentioned two times in the Holy Quran, “Even though he will offer all his excuses.”⁽³²⁾

3. فواعل Fawael:

According to the pattern of Fawael nineteen words are mentioned in the Holy Quran, these are as under:

فَوَاعِد: This is the plural of فاعده and means foundation.⁽³³⁾ This plural is stated three times in the Holy Quran. For instance: Surat al Qeyamah, Verse No: 26, Surat al-Baqarah, Verse: 127 and Surat al-Noor, Verse No: 60.

جَوَارِح: This is the plural of جَارِحَة and its meaning is hunting animals, the raptors.⁽³⁴⁾ This plural is detailed only one time in the Holy Quran. For example, Surat al-Ma'idah, Verse: 4.

²⁷ Elias A. “Elias Modern Dictionary”, P. 807

²⁸ The Holy Quran: al-Baqarah, 2:189

²⁹ Elias A. “Elias Modern Dictionary”, P. 791.

³⁰ The Holy Quran: al-Araf, 7:8

³¹ The Holy Quran: Saba, 34:13

³² The Holy Quran: al-Muddaththir, 75:15

³³ The Holy Quran: Surat al Qeyamah, Verse: 26

³⁴ The Holy Quran: Surat al-Ma'idah, Verse: 4

صَوَاعِقُ: Its singular is صَاعِقَةٌ and its meanings are Lightning, thunder, thunderbolts, and strikes. In the holy Quran: “Or their example is like rain pouring from the sky wherein there are layers of darkness and thunder and lightning (as well). They thrust their fingers into their ears, fearing death due to the thunder. And Allah has encompassed the disbelievers”.³⁵ This word is also mentioned in another verse of the holy Quran, Surat ar-Ra, ad, verse No 13.

فَوَاحِشٌ: This is the plural of فَاحِشَةٌ means unlawful. In the Holy Quran: “Say: ‘My Lord has declared unlawful only (all) the indecent acts which become known and which remain hidden, and sins and unjust excesses’”.³⁶ This plural is stated in three other verses: Surat No 42 Verse No 37, Surat No 53 Verse No 32 and Surat No 6 Verse No 151.

عَوَاشٍ: Its singular is غَاشِيَةٌ and its meaning is covering, this plural is cited one time in the Holy Quran: “The (Fire of) Hell will be their mattress as well as a covering over them”.³⁷

دَوَابِّ: It is the plural of دَابَّةٌ and its means living creatures, this plural is cited in the Holy Quran: “Surely, the worst of the living creatures in the sight of Allah are the deaf and the dumb who (neither listen to nor speak the truth and) also do not understand (the truth)”.³⁸ This plural is stated in three other verses: Surat No 8 Verse No 55, Surat No 22 Verse No 18 and Surat No 35 Verse No 28.

خَوَالِفٍ: It has a singular and its meaning is women, this plural is quoted in the Holy Quran: “(Blame) lies only on those who seek your permission though they are affluent. They feel pleased to remain with the women”.³⁹ This plural is stated in another verse, Surat No 9 Verse No 87.

رَوَاسِيٍّ: This word is the plural of رَاسِيَةٌ and its meaning is mountains, in the Holy Quran: “And He is the One Who spread out the earth (despite its being round) and brought about mountains and rivers in it”.⁴⁰ This plural is stated in eight other verses, Surat No 16 Verse No 15, Surat No 21 Verse No 31, Surat No 27 Verse No 61, Surat No 31 Verse No 10, Surat No 41 Verse No 10, Surat No 50 Verse No 7, Surat No 77 Verse No 27 and Surat al-Hijr, Verse No 19.

صَوَافٍ: It has a singular صَافِيَةٌ and its meaning is in the Holy Quran: “And We have made for you bigger sacrificial animals (i.e., camels and cows, etc.) from amongst the signs of Allah. There is good in them for you. So line (them) up and (after lancing at the time of their slaughter) invoke the Name of Allah over them”.⁴¹

35 The Holy Quran: Surat al-Baqarah, Verse: 19

36 The Holy Quran: Surat al-A'raf, Verse: 33

37 The Holy Quran: Surat al-A'raf, Verse: 41

38 The Holy Quran: al-Anfal, 8: 22

39 The Holy Quran: at-Tawbah, 9: 93

40 The Holy Quran: ar-Ra'd, 13 : 3

41 The Holy Quran: al-Hajj, Verse: 36

لَوَاقِعٌ: This word is the plural of لاقعة and its meaning is fulfilled, (of the Last Day), it is cited in the Holy Quran only one time: “Surely, the promise (of the Last Day) which is being given to you will be certainly fulfilled”.⁽⁴²⁾

صَوَامِعُ: The singular of this word is صومعة and its meaning is monk’s cell, hermitage,⁽⁴³⁾ it is cited in the Holy Quran only one time: “And were it not that Allah checks the people, some through others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned.”⁽⁴⁴⁾

رَوَاكِدٌ: It has a singular راکدة and its meaning is stagnant and sluggish.⁽⁴⁵⁾ In the Holy Quran one time only: “If He wills, He causes the wind to be absolutely still, and the vessels stand halted on the surface of the sea”.⁽⁴⁶⁾

نَوَاصِبٌ: It has a singular ناصبة and its meaning is forelocks in the Holy Quran one time only: “The evildoers will be recognized by the darkness of their faces and so they will be pulled, seized by their forelocks and feet”.⁽⁴⁷⁾

جَوَابٌ: This word is the plural of جابية and its meaning is tanks, reservoirs, watering-troughs, it is cited in the Holy Quran only one time: Surat No 34 Verse No 13.

كُؤَافِرٌ: The singular of this word is كافرة and its meaning is disbelieving women, it is cited in the Holy Quran only one time: “And, O believers, do not hold back the disbelieving women in (you’re) wedlock, and ask (the disbelievers) for that (money) which you spent (on those women as dower), and they (the disbelievers) may also ask you for that (money) which they spent (on these women as dower)”.⁽⁴⁸⁾

جَوَارِيٌ: This word is the plural of جابية and its meaning is ships, it is cited in the Holy Quran only three times: “And amongst His signs are the ships on the sea, high like mountains.”⁽⁴⁹⁾ This plural is stated in two other verses, Surat No 81 Verse No 16, and Surat ash-Shūrā, Verse: 32.

فُؤَاكِهِ: This word is the plural of فاكهة and its meaning is fruits, it is cited in the Holy Quran only three times: Surat al-Mu’minūn, 23:19, Surat No 37 Ayat No 42 and Surat No 77 Ayat No 42.

كُؤَاعِبٌ: The singular of this word is كاعبة and its meaning is well-developed, full and round, swelling (bosom), having swelling breasts, buxom (girl), buxom

⁴² The Holy Quran: al-Mursalat, 77 : 7

⁴³ Hans Wehr: “A Dictionary of Modern Written Arabic”, P. 525.

⁴⁴ The Holy Quran: al-Hajj, 22 : 40

⁴⁵ Hans Wehr: “A Dictionary of Modern Written Arabic”, P. 357.

⁴⁶ The Holy Quran: ash-Shūrā, Verse: 33

⁴⁷ The Holy Quran: ar-Rahmān, Verse: 41

⁴⁸ The Holy Quran: al-Mumtahinah, Verse:10

⁴⁹ The Holy Quran: al-Rahman, Verse: 24

girls,⁽⁵⁰⁾ it is cited in the Holy Quran only one time: “And well-matched young maidens”.⁽⁵¹⁾

4. Fa’ael فَعَائِل

According to the pattern of Fa’ael nineteen words are mentioned in the holy Quran, these are as under:

شَعَائِرُ: This word is the plural of شَعِيرَةٌ and its meaning is signs of Allah, it is mentioned four times in the Holy Quran: “Verily, Safa, and Marwa are indeed amongst the signs of Allah”.⁽⁵²⁾ This plural is stated in three other verses, Surat No 22 Ayat No 32, Surat No 5 Ayat No 2 and Surat No 22 Ayat No 36.

رَبَائِبُ: The singular of this word is رَبِيبَةٌ and its meaning is stepdaughters, it is cited in the Holy Quran only one time: “And (similarly) your stepdaughters brought up under your parentage born of your women with whom you have had marital relations (are also forbidden to you.)”⁽⁵³⁾

حَلَائِلُ: This word is the plural of حَلِيلَةٌ and its meaning is wives, it is mentioned only one time in the Holy Quran: “Also forbidden are the wives of your real sons who are of your loins, and having (in marriage) two sisters together, except what has passed in the days of ignorance.”⁽⁵⁴⁾

كَبَائِرُ: It is the plural of كَبِيرَةٌ and its meaning is major sins, it is said only three times in the Holy Quran: “If you keep abstaining from major sins that you are forbidden to do, We shall remove from you your minor sins.”⁽⁵⁵⁾ This plural is also stated in two other verses, Surat No 42 Ayat No 37 and Surat No 53 Ayat No 32.

قَلَائِدُ: This word is the plural of قَلَادَةٌ and its meaning is the animals with collars symbolic of sacrifice around their necks, it is mentioned only two times in the Holy Quran: “Allah has made the Ka’ba, the sacred (and venerable) House, a means to keep (peace in the spiritual and worldly matters of) the people. And also the Sacred Month and the animals of offerings to the Holy Ka’ba and the animals with collars symbolic of sacrifice around their necks (brought into the sacred confines of Mecca, all have been granted sanctity and veneration by virtue of the same affinity)”⁽⁵⁶⁾ This plural is also stated in another verse, Surat No 5 Ayat No 2.

خَزَائِنُ: It is the plural of خَزَانَةٌ and its meaning is the treasures, it is said eight times in the Holy Quran, one of them is as under: “Say (to these disbelievers): ‘I do not say to you that I possess the treasures of Allah.’”⁽⁵⁷⁾ This plural is also

50 Hans Wehr: “A Dictionary of Modern Written Arabic”, P. 831.

51 The Holy Quran: an-Naba, 78:36

52 The Holy Quran: al-Baqarah, 2:158

53 The Holy Quran: an-Nisā’, 4:23

54 The Holy Quran: an-Nisā’, 4:23

55 The Holy Quran: an-Nisā’, 4:31

56 The Holy Quran: al-Mā’idah, 5:97

57 The Holy Quran: al-An‘ām, 6:50

stated seven times in other verses of the Holy Quran, Surat No 11 Ayat No 31, Surat No 12 Ayat No 55, Surat No 15 Ayat No 21, Surat No 17 Ayat No 100, Surat No 38 Ayat No 9, Surat No 52 Ayat No 37 and Surat No 63 Ayat No 7.

مَدَائِن: This word is the plural of مدينة and its meaning is the cities, it is mentioned only three times in the Holy Quran: “They said: ‘Put (the matter) of Musa (Moses) and his brother off (for a while), and send out heralds to (different) cities to summon (magicians).”⁽⁵⁸⁾ This plural is also stated two times in other verses of the Holy Quran, Surat No 26 Ayat No 36 and Surat No 26 Ayat No 53.

دَوَائِر: It is the plural of دائرة and its meaning is the spinning evil of miseries and misfortunes, it is mentioned only one time in the Holy Quran is as under: “And looks forward to the spinning evil (of miseries and misfortunes) coming upon you.”⁽⁵⁹⁾

خُلَاف: This word is the plural of خليفة and its meaning is vicegerents, it is mentioned four times in the Holy Quran: “And He is the One Who has made you vicegerents in the earth.”⁽⁶⁰⁾ This plural خُلَاف is also stated three times in other verses of the Holy Quran, Surat No 10 Ayat No 14, Surat No 10 Ayat No 73 and Surat No 35 Ayat No 39.

بَصَائِر: This word is the plural of بصيرة and its meaning is the signs of guidance, it is mentioned only three times in the Holy Quran: “The signs (of guidance) have indeed come to you from you.”⁽⁶¹⁾ This plural is also stated four times in other verses of the Holy Quran, Surat No 17 Ayat No 102, Surat No 7 Ayat No 203, Surat No 17 Ayat No 102 and Surat No 45 Ayat No 20.

خَبَائِث: It is the plural of خبيثة and its meaning is the vices, it is said only two times in the Holy Quran: Surat al-A‘rāf, 7:157 and Surat No 21 Ayat No 74.

شَمَائِل: This word is the plural of شمال and its meaning left side, northward,⁽⁶²⁾ It is mentioned two times in the Holy Quran, Surat No 7 Ayat No 17 and Surat No 16 Ayat No 48.

أَرَائِك: This word is the plural of أريكة and its meaning is raised and richly adorned thrones it is mentioned five times in the Holy Quran, Surat al-Kahf, 18:31, Surat No 36 Ayat No 56, Surat No 76 Ayat No 13, Surat No 83 Ayat No 23 and Surat No 83 Ayat No 35.

طَرَائِق: It is the plural of طريقة and its meaning is the paths (i.e., seven magnetic paths or fields, around the vast atmospheric expanse of the planet Earth, for the safeguard of the cosmic system), it is said only two times in the Holy Quran, Surat al-Mu‘minūn, 23:17 and Surat No 72 Ayat No 11.

⁵⁸ The Holy Quran: al-A‘rāf, 7:111

⁵⁹ The Holy Quran: at-Tawbah, 9:98

⁶⁰ The Holy Quran: al-An‘ām, 6:165

⁶¹ The Holy Quran: al-An‘ām, 6:104

⁶² Hans Wehr: “A Dictionary of Modern Written Arabic”, P. 487.

حَدَائِقُ: This word is the plural of حديقة and its meaning is garden, it is mentioned three times in the Holy Quran, Surat an-Naml, 27:60, Surat No 78 Ayat No 32 and Surat No 80 Ayat No 30.

قَبَائِلُ: It is the plural of قبيلة and its meaning is the tribes, it is mentioned only one time in the Holy Quran as under: “and (divided) you into (large) peoples and tribes.”⁽⁶³⁾

بَطَائِنُ: This word is the plural of بطانة and its meaning is fine and thick brocade (i.e., satin), it is mentioned only one time in the Holy Quran: “The residents of Paradise will be reclining on couches lined with fine and thick brocade (i.e., satin).”⁽⁶⁴⁾

تَرَائِبُ: It is the plural of تربية and its meaning is ejected, it is mentioned only one time in the Holy Quran as under: “That proceeds from the middle of the sacrum (and pelvic girdle) and is ejected.”⁽⁶⁵⁾

سَرَائِرُ: This word is the plural of سريرة and its meaning is secrets, it is mentioned only one time in the Holy Quran: “That proceeds from the middle of the sacrum (and pelvic girdle) and is ejected.”⁽⁶⁶⁾

5. Fa'alel فَعَالِلُ

According to the pattern of Fa'alil eight words are mentioned in the holy Quran, these are as under:

سَنَابِلُ: This word is the plural of سنبله and its meaning is ears, it is mentioned only one time in the Holy Quran: “The example of those who spend their wealth in the way of Allah is like (that) grain out of which seven ears shoot forth.”⁽⁶⁷⁾

ضَفَادِعُ: The singular of this plural is ضفدع and its meaning is frogs, it is cited only one time in the Holy Quran: “Then We sent upon them (many) distinct signs (as chastisement): storms, locusts, lice, frogs and blood.”⁽⁶⁸⁾

دَرَاهِمُ: This word is the plural of درهم and its meaning is a low price—a few dirhams, it is mentioned only one time in the Holy Quran: “And Yusuf's (Joseph's) brothers (who had returned to the site showed him as their deserter servant and) sold him (to the same caravan) for a low price—a few dirhams.”⁽⁶⁹⁾

صَيَاصِيصُ: The singular of this plural is صيصية and its meaning is fortresses, it is cited only one time in the Holy Quran: “And the People of the Book (amongst the tribe of Banu Qurayza) who helped those (aggressors in breach of their peace

63 The Holy Quran: al-Hujurat, 49:13
 64 The Holy Quran: ar-Rahman, 55:54
 65 The Holy Quran: at-Tariq, 86:7
 66 The Holy Quran: at-Tariq, 86:7
 67 The Holy Quran: al-Baqarah, 2:261
 68 The Holy Quran: al-A'raf, 7:133
 69 The Holy Quran: Yusuf, 12:20

treaty), Allah (also) brought them down from their fortresses and filled their hearts with the fear (of Islam).”⁽⁷⁰⁾

نَمَارِقُ: The singular of this plural is نَمْرَقَةٌ and its meaning is orderly lined up, it is cited only one time in the Holy Quran: “And silken cushions orderly lined up.”⁽⁷¹⁾

حَنَاجِرُ: This word is the plural of حَنْجَرَةٌ and its meaning is the larynx, throat,⁽⁷²⁾ It is mentioned two times in the Holy Quran: Surat no 33 Ayat no 10 and Surat no 40 Ayat no 18.

كَوَاكِبُ: It is the plural of كَوْكَبٌ and its connotation is stars, it is said two times in the Holy Quran: Surat no 37 Ayat no 06 and Surat no 82 Ayat no 02.

سَلْسِلُ: The singular of this plural is سَلْسَلَةٌ and its meaning is a chain, shackle, it is cited only two times in the Holy Quran: Surat no 76 Ayat no 04 and Surat no 40 Ayat no 71.

6. Fa’aleel جَعَالِيلُ

According to the pattern of Fa’aleel only seven words are mentioned in the holy Quran, this is as under:

خَنَازِيرُ: This word خَنَازِيرُ is the plural of خَنْزِيرٌ and its meaning is pigs. It is mentioned for one time in the Holy Quran: “Allah has made of them apes and pigs and slaves of Taghut.”⁽⁷³⁾

قَرَّاطِيْسُ: This word is the plural of قَرَطَاسٌ and its meaning is sheets of paper. It is said for one time in the Holy Quran: “You have made them into separate sheets of paper showing it (to the people) and (also) concealing much (of it).”⁽⁷⁴⁾

جَلَابِيْبُ: The singular of this plural is جَلِيْبٌ and its meaning is veiled, it is cited only two times in the Holy Quran: “O Prophet! Say to your wives, your daughters and the women of believers that, (whilst going out,) they should draw their veils as coverings over them.”⁽⁷⁵⁾

عَرَابِيْبُ: This word is the plural of عَرَبِيْبٌ and its meaning is deep black (streaks). It is said for one time in the Holy Quran: “and there are deep black (streaks) as well.”⁽⁷⁶⁾

70 The Holy Quran: al-Ahzāb, 33:26

71 The Holy Quran: al-Ghāshiyah, 88:15

72 Hans Wehr: “A Dictionary of Modern Written Arabic”, P. 210

73 The Holy Quran: al-Maidah, 5:60

74 The Holy Quran: al-An‘ām, 6:91

75 The Holy Quran: Fātir, 33:59

76 The Holy Quran: Fātir, 35:27

أَبَابِيلَ: This word is the plural of إبالة and its meaning is deep black (streaks). It is said for one time in the Holy Quran: “And He sent on to them (ambient) swarms of birds.”⁽⁷⁷⁾

فَقَاطِيرَ: This word is the plural of القَطْرَةُ and its meaning is hoarded treasures. It is said for one time in the Holy Quran: “(Excessively) attractive has been made, for the people, the love of lusts (that) include women, children, and hoarded treasures of gold and silver, and branded horses and cattle and crops.”⁽⁷⁸⁾

سَرَابِيلَ: The singular of this plural is سربال and its meaning is veiled, it is cited three times in the Holy Quran, two times in one verse of the Holy Quran: “He has made such clothes for you that protect you from heat and (others like) coats of armor, which shield you (against the enemy assault) during the event of intense war.”⁽⁷⁹⁾ This word سَرَابِيلَ has been also said in Surah 14.50 of the Holy Quran.

7. Fa’aleen بُعَالَيْنِ

According to the pattern of Fa’aleen only one word is cited in the holy Quran, this is as under:

شَيْطَانِينَ: This word is the plural of شيطان and its meaning is devils. It is said seventeen times in the Holy Quran: “And when they (the hypocrites) meet the believers, they say: ‘We (too) have believed,’ and when they meet their devils in private.”⁽⁸⁰⁾ This word has been said in Surah the Holy Quran sixteen times more: Surah 2.14, Surah 2.102, Surah 6.71, Surah 6.112, Surah 6.121, Surah 7.27, Surah 7.30, Surah 17.27, Surah 19.68, Surah 19.83, Surah 21.82, Surah 23.97, Surah 26.210, Surah 26.221, Surah 37.65, Surah 38.37, Surah 67.5.

8. Afael أَفَاعِلَ

According to the pattern of أَفَاعِلَ only six words are mentioned in the Holy Quran, this is as under:

أَمَانِي: This word أَمَانِي is the plural of أمنية and its meaning is a desideratum, felt want, wish.⁽⁸¹⁾ It is mentioned four times in the Holy Quran, Surat No 2 Ayat No 78, Surat No 2 Ayat No 111, Surat No 4 Ayat No 123 and Surat No 57 Ayat No 14.

أَصَابِعَ: This word is the plural of إصبع and its meaning is fingers, it is mentioned for one time only in the Holy Quran, Surat No 2 Ayat No 19.

أَنَامِلَ: This word أَنَامِلَ is the plural of أنملة and its meaning is a tip of a finger, it is mentioned for one time only in the Holy Quran, Surat No 3 Ayat No 119.

77 The Holy Quran: al-Fīl, 105:3

78 The Holy Quran: Āl-i-‘Imrān, 3:14

79 The Holy Quran: an-Nahl, 16:81

80 The Holy Quran: al-Baqarah, 2:14

81 Elias A. “Elias Modern Dictionary”, P. 674

أكبر: The singular of this plural is أكبر and its meaning is big, huge, it is cited only one time in the Holy Quran, Surat No 6 Ayat No 123.

أراذل: This word أراذل is the plural of أرذل and its meaning is meanest, abject, lowest, it is mentioned for one time only in the Holy Quran, Surat No 11 Ayat No 27.

أساور: This word is the plural of سوار and its meaning is bracelets, it is mentioned four times only in the Holy Quran, Surat No 18 Ayat No 31, Surat No 22 Ayat No 23, Surat No 35 Ayat No 33 and Surat No 76 Ayat No 21.

9. *Afaeel* أَفَاعِيلُ:

According to the pattern of Afaeel, only two words are mentioned in the Holy Quran, this is as under:

أقوال: The singular of this plural is أقوال and its meaning is [false] sayings, it is cited only one time in the Holy Quran: “And if Muhammad had made up about Us some [false] sayings.”⁽⁸²⁾

أباريق: This word is the plural of ابريق and its meaning is ewers, it is mentioned four times only in the Holy Quran: “(They will be attending) carrying bowls, ewers and cups filled with the (transparent) drink of (nearness) from the free-flowing springs.”⁽⁸³⁾

أحاديث: This word is the plural of حديث and its meaning is saying, conclusions (i.e., the knowledge of the interpretation of dreams). It is mentioned five times in the Holy Quran: “And in the same way, your Lord will choose you (for a divine station) and will teach you how to infer conclusions (i.e., the knowledge of the interpretation of dreams).”⁽⁸⁴⁾ It is mentioned for four times in other verses of the Holy Quran: Surah 12.21, Surah 12.101, Surah 23.44, and Surah 34.19.

أساطير: The singular of this plural is أسطورة and its meaning is false fables, it is cited nine times in the Holy Quran: “And when they are asked: ‘What has your Lord sent down?’ they retort: ‘False fables of the people gone by (have been sent down).’”⁽⁸⁵⁾ It is cited four eight times in other verses of the Holy Quran: Surah 6.25, Surah 8.31, Surah 6.24, Surah 23.83, Surah 25.5, Surah 27.68, Surah 46.17, Surah 68.15 and Surah 83.13.

9. *Fa’alee* فَعَالِي:

According to the pattern of فَعَالِي only two words are mentioned in the Holy Quran, this is as under:

82 The Holy Quran: Surat No. 69 Ayat NO. 44

83 The Holy Quran: al-Wāqī‘ah, 56:18

84 The Holy Quran: Yūsuf, 12:6

85 The Holy Quran: an-Nahl, 16:24

لَيْلِي: This word is the plural of لَيْلَة and its meaning is nights, it is mentioned four times in the Holy Quran: “(Zakariya [Zacharias]) submitted: ‘My Lord, set a sign for me.’ He said: ‘Your sign is that, despite good health, you shall not be able to speak to the people for three nights (and days).”⁽⁸⁶⁾ It is mentioned for three times in other verses of the Holy Quran, Surat No 34 Ayat No 18, Surat No 69 Ayat No 7, and Surat No 89 Ayat No 2.

تَرَاقِي: This word is the plural of تَرْقِوَة and its meaning is clavicles, throats, it is mentioned one time in the Holy Quran: Surat No 75 Ayat No 26.

10. Fa'ala فَعَالِي

According to the pattern of فَعَالِي only five words are mentioned in the Holy Quran, this is as under:

خَطَايَا: This word is the plural of خَطِيئَة and its meaning sins, it is mentioned five times in the Holy Quran: “But enter prostrating at the gate (of the town), and say: ‘We repent (for all of our sins).’ We shall forgive you your sins.”⁽⁸⁷⁾ This plural is also stated four times in other verses of the Holy Quran, Surat No 20 Ayat No 73, Surat No 26 Ayat No 51 and Surat No 29 Ayat No 12.

نَصَارَى: This word is the plural of نصراني, نصرى, نصران and its meaning is Christians, it is mentioned ten times in the Holy Quran, here it is cited only one time: “And (the People of the Book) say: ‘No one will enter Paradise except he who is a Jew or a Christian.”⁽⁸⁸⁾

أَيَامِي: This word is the plural of أَيْمَة and its meaning is unmarried man and woman, it is mentioned for one time only in the Holy Quran. “And marry those of your men and women who are leading an unmarried life (despite reaching the age of marriage).”⁽⁸⁹⁾

يَتَامَى: This word is the plural of يَتِيم and its meaning is orphans, it is mentioned thirteen times in the Holy Quran: “and be kind to the parents and (do good to) the kindred and orphans and the needy.”⁽⁹⁰⁾ It is also cited for twelve times in other places in the Holy Quran: Surah 2.215, Surah 2.220, Surah 4.2, Surah 4.6, Surah 4.8, Surah 4.10, Surah 4.36, Surah 4.127, Surah 8.41 and Surah 59.7.

11. Fa'aliy فَعَالِي

According to the pattern of فَعَالِي only two words are mentioned in the Holy Quran, this is as under:

أَنَاسِيَّ: This word is the plural of أَنَسِي and its meaning is human, men, it is mentioned one time in the Holy Quran, Surat No 25 Ayat No 49.

⁸⁶ The Holy Quran: Maryam, 19:10
⁸⁷ The Holy Quran: al-Baqarah, 2:58
⁸⁸ The Holy Quran: al-Baqarah, 2:111
⁸⁹ The Holy Quran: an-Nūr, 24:32
⁹⁰ The Holy Quran: al-Baqarah, 2:83

زُرَابِي: This word is the plural of زُرْبِيَّة and its meaning is carpets, it is mentioned one time in the Holy Quran, Surat No 88 Ayat No 16.

12. Tafaeel تَفَاعِيل:

According to the pattern of تَفَاعِيل only one word is cited in the Holy Quran, as under:

تماثيل: This word is the plural of تمثيل and its meaning is statues, it is mentioned for four-time only in the Holy Quran, “They (the jinn) used to make for him whatever he desired of lofty and strong fortresses and statues and basins large as reservoirs looking like huge cauldrons fixed in their places.”⁽⁹¹⁾ This word has been stated in another verse of the Holy Quran, Surah No 21 Ayat No 52.

13. Yafaeel يَفَاعِيل

According to the pattern of يَفَاعِيل only one word is quoted in the Holy Quran, these are as under:

ينابيع: The singular of this plural is يَنْبُوع and its meaning is water springs, it is cited only one time in the Holy Quran, “(O man!) Have you not seen that Allah showered water from the sky, then made it sprout from the earth as water springs?”⁽⁹²⁾

CONCLUSION:

The Ultimate Plural is a linguistic feature of the Arabic language, used in the Quranic context. Overall, the study of the Ultimate Plural in the Holy Quran is an important topic for scholars of Arabic language and Islamic theology, as it sheds light on the linguistic and theological aspects of the holy Quran. The researcher concludes the study with a conclusion in which he talks about the most important aspects that the study has discussed in addition to the most important results it reached.

RESULTS AND FINDINGS:

The study of the Ultimate Plural in the Holy Quran has led to various interpretations and understandings among scholars and researchers. Some of the key results of this study include.

1. Understanding the semantic aspects of Quranic language.
2. Exploring the diverse senses in the Quranic context.
3. Identifying the ultimate plural and its patterns and variations in the Holy Quran.

SUGGESTIONS AND RECOMMENDATIONS:

The Ultimate Plural is a significant unit of Arabic grammar. It has unusual rank in the Holy Qur'an as well as in the Arabic language. This field can be researched in several ways, because it has many aspects and corners are looking

⁹¹ The Holy Quran: Saba', 34 : 13

⁹² The Holy Quran: az-Zumar, 39:21

for a researcher to explore. A deeper study of Arabic grammar will reveal many new topics, on which there is scope and need for research.