The Typology of Irregular Plural in the Qur’an: 
A Morphosyntactical Study of Ultimate Plural

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Abstract

This research aims to identify the quantity, pattern, and characteristics of the irregular plural forms in Arabic, especially shîghah muntaha al-jumû’ (ultimate plural) in the Qur’an. This research was conducted based on the many problems in identifying the pattern of ultimate plural. Although most of them are analogous, students still complain that it is complex, and as a solution they memorize. However, it still raises its own problems because of the many patterns. The study implemented a text study approach supported by data cards as a data collection instrument. The researchers managed to identify ultimate plural with a variety of patterns. This study found 245 ultimate plurals in the Quran. From these findings, researchers successfully found twelve (12) patterns of ultimate plural in the Quran. This finding certainly simplifies the nineteen (19) patterns of ultimate plural which Arabic language experts often introduce. The characteristics of ultimate plural can be identified from its singular form, which consists of words with at least four letters and the second letter is not a vowel. Meanwhile, when it comes to plural, the third letter is alif taksir followed by two or three letters. The patterns can be formulated in A-A/I, U-A/I, U-A/A and A-A/A.

Keywords: typology, morphosyntactic, irregular plural, shîghah muntaha al-jumû’

Introduction

The irregular plural form in Arabic, known as jam’u taksir, presents a significant problem in language learning. In addition to its many divisions, the formation standard is different and there are no fixed rules (Agustina et al., 2021). Mardiyah et. al (2017) stated that these variations become a source of problems in studying jam’u taksir. Although the majority of irregular plural are analogous, learners still find it difficult since they have to memorize each of the basic analogies.

Memorization is not the right method to comprehend jam’u taksir, in as much as a number of learners have weakness in memorization (Munjiah and Fakhrurrazi, 2016). The fact that memorization is an obstacle is also conveyed by Raswan, Wahab, dan Hakki (2022). They argued that not all forms of jam’u taksir should be memorized, used
and applied in Arabic sentences. Based on the observation, the researchers also found empirical facts that memorization does increase students' learning loads.

Muh. Abdul Qadir (1997) also argued that:

كثرة الأقسام والتفصيلات مما يثقل كاهل التلميذ ويجهد ذهنه ويستنفذ وقته، وذلك يضطر المعليم إلى حفظ تعريفات وحدود لا توائم تفكيره ولا يتسع له ذهنه.

(The large number of sections and details burdens the learner, stresses his mind, and consumes his time. This forces the learner to memorize definitions and boundaries that do not suit his thinking and burden his mind.)

From this statement, he emphasized that numerous detailed divisions require learners to exert extra energy and time to memorize. It further forces learners to memorize definitions and boundaries that do not harmonize their thinking and accommodate their thoughts.

To understand the irregular plural form, it needs a new method that emphasizes a functional approach, promoting direct contact with the people who speak the language (Hanum and Rahmawati, 2020). The term “direct contact” and “speakers of the language” can be understood in a broader context, such as teaching the rule of jam’u taksîr form by presenting cases found in the Qur'an. Based on the linguistic cases contained in the Qur'an, learners do not necessarily memorize all the rules of jam’u taksîr.

Among the classifications in the study of irregular plural, the researchers focused on the problems as well as presented solutions in learning shîghah muntaha al-jumû’i. The study attempted to bring out novelty in the study of irregular plural form compared to previous studies which also discussed morphosyntax in Arabic. Sodik and Jannah (2017) had discussed the memorization method used in the learning process in pesantren (Islamic boarding school) in their research entitled “The Role of Memorization in Improving Understanding of Nahwu for Learners”. However, the study did not casuistically investigate the memorized material. Wahyono (2019) conducted a study entitled “The Strategies of Kyai in Nahwu and Shorof Learning at Islamic Boarding Schools”. Naseha dan Muassomah (2019) also conducted a study entitled “Model of Neuroscience Learning with Inquiry Methods and Tasrif Snowball Method”. Komarudin and Anwar (2021) had discussed on the endeavors of learning Arabic grammar and morphology implementing Amsilati method in his research entitled “Upaya Memahami Nahwu Sharaf dengan Metode Amtsilati”. Uriawan and Hidayat (2017) has also proposed a learning method in sharf in his study entitled “Design and Build Applications for Learning Sharf in Android-Based Arabic Grammar”. Gemilang and Listiana (2020) further investigated the learning media in Arabic in their study entitled "Teaching Media in the Teaching of Arabic Learning: Learning Media in Arabic". Several previous studies above, however, did not discussed in detail the morphosyntax. They solely concerned with strategies, methods, and media, which become the issues of external elements of language (anâsîr kbârijîyyah). These studies have indirectly drawn a common thread that the main problems of morphology and syntax are in the learning, which is the strategies, methods and media which are considered less representative or less varied.
Instead of investigating the external elements of language, the present study focused on the intrinsic elements of language (anāshīr dākhiliyyah), since the main problem of studying morphology and syntax does not lie in the strategy, method or media but in the language and the chapters therein contained. In this context, the internal elements of language are focused on the study of sharf, not nahwu, for they place different scope. Sharf regulates the structure of a word (kalimah), meanwhile nahw regulates the structure of words in a sentences (jumlab) (Katamba and Stonham, 2018).

Jam'u taksîr is a form of phrase consisting of the words “jam'u” and “taksîr”. Jam'u refers to a large quantity, while the term taksîr is translated as “broken” (KBBI, 2016). Jam'u taksîr can be defined as plural forms whose letter composition and construction change from their singular form (Rifa‘i, 2020). Changes can be in the form of addition of letters at the beginning of the word, in the middle, or at the end. Besides, the change can also be in barakât (vowel marks which create a short movement of sound) as well as the elimination of letters. In the study, the researchers intended to invite readers to see a more specific space of jam’u taksîr. In Arabic morphological discourse, jam’u taksîr is classified into several forms. Referring to al-Ghulayaini(2014), there are a number of jam’u taksîr in the form of minor plural (li al-qillab), with a quantity below ten and major plural (li al-katsrab).

Morphosyntactically, shîghah muntaha al-jumû’ is part of jam’u taksîr, specifically categorized into major plural (li al-katsrab) for the quantity of ten to infinity. However, in its application both minor and major plural are applied randomly. This random application is caused by the difficulty to determine whether the irregular plural form (jma’u taksîr) is categorized into the domain of minor plural or major plural (Munjiah, 2021).

The minor plural form has four standards (wazan) that is: أفعال، أفعالة، أفعل، أفعل. On the other hand, the major plural form has approximately 35 wazans, of which 19 standards belong to the shîghab muntaha al-jumû’ (Al-Ghulayaini, 2006) (Al-Hajib, 1995; Al-Afghani, 2003; Al-Taftazani, 2005). The nineteen wazans are:

(1) مفاعِلٌ، مفاعِلةٌ، مفاعِلٌ، مفاعِلةٌ 4 (فِعَالٌ، فِعَالٌ، فِعَالٌ، فِعَالٌ)

(2) فعالٌ، فعالٌ 7 (فَعَالُ، فَعَالُ، فَعَالُ، فَعَالُ، فَعَالُ، فَعَالُ، فَعَالُ)

(3) تفاعِلٌ، تفاعِلةٌ، تفاعِلٌ، تفاعِلةٌ 15 (فِعَالٌ، فِعَالٌ، فِعَالٌ، فِعَالٌ)

(4) فعالٌ، فعالٌ 16 (فَعَالُ، فَعَالُ، فَعَالُ، فَعَالُ، فَعَالُ، فَعَالُ، فَعَالُ)

Therefore, this study examined and traced the existence of these 19 wazans in the Qur’an to determine whether all of these wazans are used in the Qur’an or are they merely found in the Arabic words. To solve the age-old problem of jam’u taksîr, the researchers attempted to formulate a new pattern to understand the wazan and identify the characteristics of jam’u taksîr, specifically shîghab muntaha al-jumû’ in the Qur’an.

The study results are intended to help undergraduate students in Arabic departments, students of Islamic boarding school or learners to study morphology and syntax, especially shîghab muntaha al-jumû’, so that they no longer memorize many wazans, but simply go through their patterns and characteristics. The researchers arranged these...
patterns and characteristics using formulas to recognize them easily. With this formula, learners are expected to be able to recognize *shīghab muntaha al-jumū’* in Arabic texts, or conversely, they can easily form single words into the form of *shīghab muntaha al-jumū’*.

**Method**

This study employed text study research design to understand the patterns and characteristics of *shīghab muntaha al-jumū’* in the Qur’an. This application of the design is since the research object is in the form of text, that is the Qur’an which covers from juz (section) 1 to juz 30 (Krippendorff, 2018). The advantage of implementing text study is that it can use two data approaches, i.e., qualitative data in the form of researchers’ interpretation, and quantitative data in the form of accumulation of patterns in *shīghab muntaha al-jumū’*.

The research aims to discover the number, pattern, and characteristics of *shīghab muntaha al-jumū’* in the Qur'an. The data were collected implementing document study approach. To record each finding in the text, the researchers used data cards. The data card eased the researchers to classify the patterns. The researchers traced the pattern and examined the characteristics of *shīghab muntaha al-jumū’* in the Qur’an by the single form of the word.

There are several steps to find the characteristics and patterns:

1. tracing *shīghab muntaha al-jumū’* in the Qur'an;
2. mapping *shīghab muntaha al-jumū’* based on the similarity of the pattern;
3. finding out the meaning through the translation of the Qur'an to ascertain whether the word found is a singular or plural form;
4. tracing its singular form through a dictionary and matching its meaning with the meaning contained in the Qur'an to ensure that it is the singular form;
5. giving a note to the word that functions as an adverb; and
6. making table for easy analysis.

**Results and Discussion**

*The Amount of Shīghab muntaha al-Jumū’ in the Qur’an*

The results showed that the amount of *shīghab muntaha al-jumū’* in the Qur'an consisting of five or more letters and whose third letter is *alif taksir*, is 245 words. Some of them are repeated more than once, such as the word *أرائك* mentioned five times, the word *أساطير* mentioned eleven times, the word *يتامى* mentioned twelve times, and many more. The detailed results can be seen in the following table:

<table>
<thead>
<tr>
<th>Word</th>
<th>Total</th>
<th>Word</th>
<th>Total</th>
<th>Word</th>
<th>Total</th>
<th>Word</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>شياطين</td>
<td>14</td>
<td>منازل</td>
<td>2</td>
<td>كسام</td>
<td>2</td>
<td>بدار</td>
<td>1</td>
</tr>
<tr>
<td>أصابع</td>
<td>2</td>
<td>أحاديث</td>
<td>5</td>
<td>فلايد</td>
<td>2</td>
<td>مشابه</td>
<td>1</td>
</tr>
</tbody>
</table>

Tabel 1. The Total of Shīghab Muntaha al-Jumū’
The study revealed that not all of the 19 *wazans* of *shîghah muntaha al-jumû'* as conveyed by Al-Ghulayaini (2014) exist and are found in the Qur'an. Based on a critical review conducted by the researchers, in accordance with the existing rules, there are 12 wazans found, i.e. مَفَاعِل، مَفَاعِيْل، فَعَالِل، فَعَالِيْل، فَوَاعِل، فَوَاعِيْل، فَعَائِل، أَفَاعِل، أَفَاعِيْل، فَعَالَى، فُعَالَى، فَعَالِيَّ while the other 7 wazans which are not found in the Qur'an are تفاعل، تفاعيل، يفاعل، يفاعيل فِياعل، فياعيل، فَعالِي. This finding confirmed the method of memorization is no longer relevant since not all *wazans* are found in the Qur'an. Therefore, memorization, as proposed by previous studies, is not the right method to study *sharf*, especially *jam'u taksîr* (Muna, 2018).

Studies examining *shîghah muntaha al-jumû'* in the Qur'an to be reformulated into a simple pattern are still rarely conducted. For instance, Elmubarak and Multazam (2022) examined *jam'u taksîr* in the Qur'an *juz* 1-10 (morphosyntactic analysis). Besides
merely examining a third of the Qur’an, the study was also limited to tracking \( \text{jam’u taksir} \) (\( \text{jam’u qillah} \) and \( \text{jam’u katsr} \)) and identifying the changing forms of the words. The highlight in the present study is reformulating new patterns to simplify the 19 existing \( \text{ważans} \), besides solely tracking and identifying \( \text{jam’u taksir} \).

This study is similar to a study conducted by Raswan et al., (2022) to simplify the \( \text{tasbrif} \) contained in \( \text{ważan} \) using constructivism and analogy approach. In their study, they shifted the focus of the \( \text{miżan sharji} \) which is very numerous and not easy to memorize to be simpler and exploratory by applying the rules in Arabic in journal books and Arabic texts.

The Pattern of \( \text{Sīghah Muntaha al-Jumū’} \) in the Qur’an

The patterns of \( \text{sīghah muntaba al-jumū’} \) in the Qur’an were analyzed by examining the number of letters and \( \text{barakat} \) in \( \text{sīghah muntaba al-jumū’} \). The researchers mapped the 245 words based on similarities on \( \text{barakat} \). Repeated words were solely listed once and the words with similar patterns were grouped into one. The table of patterns of \( \text{sīghah muntaba al-jumū’} \) can be seen below:

<table>
<thead>
<tr>
<th>Words</th>
<th>Pattern</th>
<th>Formula</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>مساجد، مقاعد، مواقع، منافع، مشارع، مخالف، مساكن، منازل، مقامع، مشارب، مصانع، مقابر، موالى، معراج، مارد، مواطن، مناكب، معايش، مفاتيح</td>
<td>مفاعَال</td>
<td>A-A-I</td>
<td>1</td>
</tr>
<tr>
<td>موائت، موازين، معاني، مفاجئ، مصايب، مقاليد، محاريب</td>
<td>مفاعَال</td>
<td>A-A-II</td>
<td>2</td>
</tr>
<tr>
<td>ضفاعع، دراهم، حناجر، صياصين، أمثال، نماذج، نماز، نمازون، أمثال</td>
<td>فعَال</td>
<td>A-A-I</td>
<td>3</td>
</tr>
<tr>
<td>كواكب، صواعق، أمثال</td>
<td>فعَال</td>
<td>A-A-II</td>
<td>4</td>
</tr>
<tr>
<td>شباطن، جلابيب، تماثيل أبابيل، قناطر، قرطيس، سرابيل، أباريق، غرابيب</td>
<td>مفاعَال</td>
<td>A-A-I</td>
<td>5</td>
</tr>
<tr>
<td>مساكن خنازیر</td>
<td>فعَال</td>
<td>A-A-II</td>
<td>6</td>
</tr>
<tr>
<td>صواعق، جوارح، قوافير، مواخر، كواكب، نواصي، دوائر، روائد، فواكه، خلاف، رواسي، لواقح</td>
<td>فعَال</td>
<td>A-A-I</td>
<td>7</td>
</tr>
<tr>
<td>قوارير</td>
<td>فعَال</td>
<td>A-A-II</td>
<td>8</td>
</tr>
<tr>
<td>شعارتين، رباب، حلائل، شمائل، بسائر، بضائع، بطائين</td>
<td>فعَال</td>
<td>A-A-I</td>
<td>9</td>
</tr>
<tr>
<td>خبان، أزائه، طراق، مدان، كبار، فياشن، خدائن، سراي، فلاند</td>
<td>فعَال</td>
<td>A-A-II</td>
<td>10</td>
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<tr>
<td>أباور، أباور، أباور</td>
<td>فعَال</td>
<td>A-A-I</td>
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</tr>
<tr>
<td>أباور، أباور</td>
<td>فعَال</td>
<td>A-A-II</td>
<td>12</td>
</tr>
<tr>
<td>حوان، خطائياً، ييامى، أباور</td>
<td>فعَال</td>
<td>A-A-I</td>
<td>13</td>
</tr>
<tr>
<td>سكاري، كسان، فرادى، أباور</td>
<td>فعَال</td>
<td>A-A-II</td>
<td>14</td>
</tr>
<tr>
<td>أباور، أناسي، زابي،</td>
<td>فعَال</td>
<td>A-A-I</td>
<td>15</td>
</tr>
</tbody>
</table>

The Pattern of \( \text{Sīghah Muntaba al-Jumū’} \) in the Qur’an

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<td>مفاعَال</td>
<td>A-A-I</td>
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<tr>
<td>موائت، موازين، معاني، مفاجئ، مصايب، مقاليد، محاريب</td>
<td>مفاعَال</td>
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<td>2</td>
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<tr>
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<td>3</td>
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<tr>
<td>كواكب، صواعق، أمثال</td>
<td>فعَال</td>
<td>A-A-II</td>
<td>4</td>
</tr>
<tr>
<td>شباطن، جلابيب، تماثيل أبابيل، قناطر، قرطيس، سرابيل، أباريق، غرابيب</td>
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<td>10</td>
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<td>A-A-II</td>
<td>12</td>
</tr>
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<td>حوان، خطائياً، ييامى، أباور</td>
<td>فعَال</td>
<td>A-A-I</td>
<td>13</td>
</tr>
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<td>سكاري، كسان، فرادى، أباور</td>
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<td>أباور، أناسي، زابي،</td>
<td>فعَال</td>
<td>A-A-I</td>
<td>15</td>
</tr>
</tbody>
</table>
In the first column, the pattern of شَبِحٍ مَّنْتَابِه ٱلْجُمُّلَةُ is مَفْعُولٌ (a-a-i) is prefixed with the letter مَيمٌ and consists of five letters. The second pattern is مَفْعُولٌ (a-a-ii) which consists of six letters and is prefixed by letter مَيمٌ, but there is a letter يَا with harakat سُكُونٍ before the last letter and having extended sound. The third pattern is مَفْعُولٌ (a-a-i), without the addition of letters. The singular form of plural words using this pattern consists of four letters. The fourth pattern is مَفْعُولٌ (a-a-ii), which is similar to the third pattern. However, the letter before the end is يَا with harakat سُكُونٍ and extended sound. The fifth pattern is مَفْعَالٌ (a-a-i), whose second letter is وَاء. The sixth pattern مَفْعَالٌ (a-a-ii) whose second letter is وَاء and يَا with harakat سُكُونٍ before the last letter, which prolongs its sound. The seventh pattern is مَفْعَالٌ (a-a-i) affixed by the letter بَمْزَاب before the end of the word. The eighth pattern is مَفْعَالٌ (a-a-i) prefixed with the letter بَمْزَاب. The ninth pattern is almost similar, yet before the end of the letter is يَا with harakat سُكُونٍ. Therefore, the sound must be extended.

Both patterns, a-a-i and a-a-ii, are slightly similar. However, a-a-ii (with two letters "i") indicates that there are بَرِّ يَلِت (semivowel letter) with harakat سُكُونٍ. Therefore, it is required to prolong the sound. On the other hand, the letter "i" means that one is read short due to the absence of بَرِّ يَلِت. The tenth and eleventh patterns have almost similar pattern, consisting of five letters and suffixed by آَل لَايَنِيَب. The difference is only found the first letter. The tenth pattern starts with بَرَكَةُ فَثِبَابٍ (a-a-aa), meanwhile the eleventh pattern starts with بَرَكَةُ ذِبْحَابٍ (u-a-aa). The twelfth pattern, مَفْعَالٌ (a-a-iy), is almost similar to the tenth pattern, but the last letter is with التَّشْدِيد and the بَرَكَةُ of the fourth letter is كَسْرٍ.

From the identification of the patterns in the Qur'an, there are five main patterns in شَبِحٍ مَّنْتَابِه ٱلْجُمُّلَةُ, i.e. "a-a-i", "a-a-ii", "a-a-a", "u-a-a", and "a-a-iy." This pattern will be easily recognized and understood because the number is not as much as وَازَن of شَبِحٍ مَّنْتَابِه ٱلْجُمُّلَةُ introduced by Arabic linguists. To comprehend the pattern, learners must also understand the characteristics of each pattern, so that they can determine which pattern is implemented.

Reading over the repeated patterns and categorizing them become the right steps to understand شَبِحٍ مَّنْتَابِه ٱلْجُمُّلَةُ. Attempts to create this pattern or typology have been massively made in both syntactic and morphological studies, such as in the work of Mohamad Nadzmi (2020) entitled "الْإِسْرَايُّ لِبَيْنِ الْأَنْمَاث". The work sought to explain writing the plural form patterns starting from the simplest to very complex patterns. It can be found in the book series of counseling in writing sentences in Indonesia (Sasangka, 2014). Agustina et al., (2021) also identified the pattern of جَامِعٌ ٱلْتَّكْسِير in Najib Kailan's novel “قَاتِلُ ٱلْهَمْزَابِ”.

Characteristics of Sighah Muntaba al-Jumm‘ in the Qur’an

The researchers analyzed the single and plural forms to find the characteristics of شَبِحٍ مَّنْتَابِه ٱلْجُمُّلَةُ. In other words, the analysis on the characteristics can be conducted in two sides, the plural side and the singular side of شَبِحٍ مَّنْتَابِه ٱلْجُمُّلَةُ.
Therefore, the researchers explained *ṣīghah muntaha al-jumū'î* accompanied by its singular form in one table. Words in *ṣīghah muntaha al-jumū'î* form with the same pattern are grouped into one and the same word is solely written once. To find out the singular form, the researchers used dictionary to match the meaning in the dictionary and in the Qur'an to ensure that the meaning is appropriate and the word is a singular form of *ṣīghah muntaha al-jumū'î*. Before elaborating, the researchers compiled them in a table as follows:

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<th>Singular</th>
<th>Wazan</th>
<th>Pattern</th>
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Shīghah muntaha al-jumū’ characteristics can be analyzed from its singular and plural forms. When the characteristics are recognized, it is easy to identify shīghah muntaha al-jumū’ and easy to change the singular form into shīghah muntaha al-jumū’. The elaboration is available in the following section.

a. Recognizing its characteristics through the plural form

The initial element to highlight is the number of letters. Shīghah muntaha al-jumū’ consists of 5 letters like أَفَاعِل، فُعَائِل، فَوَاعِل، مَفَاعِل (Al-Hajib, 1995) and six letters like فَعَالِي، أَفَاعِيْل، فَوَاعِيْل، مَفَاعِيل (Al-Hajib, 1995).

The other significant element is the harakat. Harakat of shīghah muntaha al-jumū’ is divided into 5 formulas, i.e. a-a-i with short “i”, such as أَفَاعِل، فُعَائِل، فَوَاعِل، مَفَاعِل, a-a-ii with a long “i”, such as أَفَاعِيْل، فَوَاعِيْل، مَفَاعِيل, and a-a-a with a long “a”, such as فَعَالِي.
(suffixed by *alif layyinali*), u-a-a with a long “a”, like *فُعَال* (suffixed by *alif layyinali*), and a-a-iy whose *ya* is with tashdid at the end of the word like *فُعَالَة*.

The type of the letter and its addition should also be noticed. All *shighbab muntaba al-jumū’* is affixed by *alif* (ی) in the third order, which becomes the main feature. Other characteristic besides the existence of *alif taksîr* is letters *mīm* (م) as prefix such as مَفْعِل and *mīm* (م) with *ya*’ like مَفْعِل. In some patterns, it is prefixed by *hamzah* (ه), such as أَفَاعِيل and a hamzah (ه) with a *ya*’ أَفَاعِيل. *Wâw* (و) in some cases are affixed in the second order like فَوَاعِيل and *wâw* (و) with *ya*’ فَوَاعِيل. Occasionally, the word does not need any addition but *alif taksîr*. In other words, the letters are original, such as أَفَاعِيْل and فَعَالِيْل (یا’ is affixed before the last letter) (Al-Ghulayaini, 2006).

b. Recognizing the characteristics through the singular form (*mufrad*)

The singular form that can be included into *shighbab muntaba al-jumū’* is not general, meaning that not all singular forms can be formed into *shighbab muntaba al-jumū’*. Several conditions must be fulfilled by the singular form to be formed into *shighbab muntaba al-jumū’*.

1) Singular form that follows the wazan مَفْعَلَة، مَفْعَال (column No. 1), such as مَفْعَلاً is affixed by *alif taksîr* in the third order مَفْعَل.

2) Singular form that follows the wazan مَفْعَالَة with the letter *alif* before the end such as مَيْزَان، مُفَتَّح (column No. 2) needs an *alif* in the third order and the *alif* of the singular form is changed into *ya’*, such as the word مَاْ (مَفْعَالْ) مَفْعَالٍ.

3) When a single form consisting of four or five letters due to the addition of *tā’ marbûtah*, *alif taksîr* is added in the third order and the additional letter is omitted when it is changed into *jam’u taksîr* (column No. (3) as in the word صَفَادَة، سَنابِل، ضَيَاصَيَة (صِفَادَة، صَيَاصِيَة) صَيَاصِيَة to be صَفَادَة، صَيَاصِيَة صَيَاصِيَة مَفْعَلاً.

4) When a single form consists of five letters, the second letter and the fourth letter are in *barakat sukün*, such as شَيْطَان، خَزِير، مَتَمَاثل (column No. 4), *alif taksîr* should be affixed in the third order and the letter with sukün in the fourth order is replaced by *ya’*. The previous words become شَيْطَان، خَزِير، تمَاثِل.

5) Singular form that follows the wazan قَاعِدَة ناصِیَة، دَائِرَة، فَعَالَة (column No. 5) is affixed by *alif taksîr* in the third order and the second letter (*alif*) is replaced by *wâw*. The preceding singular words become نوَاصِیَة، دَوَانَة، قوَاعِد.

6) Singular form with six letters, whose second and fourth letters are in sukün such as the word قَارَوَة (column No. 6), is affixed by *alif taksîr* in the third order. *Alif* is changed into *wâw* while wawu at the end is changed into *ya’*, such as the word قَوَارِيْر.

7) Singular form that follows the wazan قَالَة فَعَالَة such as قَالَة خَزِيَة and قَالَة (column No. 7) is affixed by *alif taksîr* followed by *hamzah*.
8) Singular form that follows the \textit{wazan} أفعال (column No. 8) is affixed by \textit{alif taksir} in the third order.

9) Singular form that follows the \textit{wazan} إفعال (column No. 9) is affixed by \textit{alif taksir} in the third order and the last letter in \textit{barakat sukün} is replaced by \textit{yā'}.  

10) singular form whose letter before the end is \textit{yā'} with tashdid such as حاونة (column No. 10) is affixed by \textit{alif taksir} in the third order and the last letter is alif.

11) Singular form that follows the \textit{wazan} فعلان (column No. 11) is affixed by \textit{alif taksir} in the third order and the last letter is \textit{alif layyinah}. Therefore, سكران and كسارى become سكارى and كسالى.

12) Singular form that follows the \textit{wazan} فعلان with harakat \\textit{dhammab} or kasrah such as زربية (column No. 12) is affixed by \textit{alif taksir} in the third order and the letter after \textit{alif taksir} is not changed.

\textbf{Conclusion}

There are 245 words with twelve patterns of \textit{shîghah muntaha al-jumû' in the Qur'an}. They are مفاعِل، مفَاعَيْل، فَوَاعِل، فُعالَى، فَعَالِيْل، أَفَاعِل، أَفَاعَيْل، فَعَائِل، فُعالَى، فَعالَى، فَعالِي، whose \textit{yā'} is with tashdid at the end of the word.

The plural characteristics of \textit{shîghah muntaha al-jumû'} are the words that consists of five to six letters and the third letter is always \textit{alif taksir}. If the word consists of five letters, the letters with \textit{barakat sukün} is \textit{alif taksir}. However, if the word consists of six letters, \textit{barakat sukün} is placed above \textit{alif taksir} and \textit{yā'} before the last letter. The \textit{barakat} can be \textit{fatb-fatb-kasrab} or \textit{fatb-fatb-fatb} or \textit{ḍammab-fatb-fatb}.

The first characteristic of \textit{shîghah muntaha al-jumû'} in singular form consisting of four letters or more is \textit{barf ʾillat} which exists in singular form is not omitted when the word is changed into plural. In addition, \textit{alif} which is placed in the second letter must be replaced by \textit{wāw} and \textit{yā'} replaces \textit{barf ʾillat} with \textit{barakat sukün} which is placed before the last letter. \textit{Shîghah muntaha al-jumû'} is also not composed of a single form with three letters and is not in the form of a natural noun.

This research only examines a small part of morphology and syntax. There are more Arabic linguistic cases that significantly need further elaboration since these two disciplines are the main subjects in Islamic boarding schools and the Arabic department, whose learning method commonly still implements memorization.
REFERENCES


