

Plural of Few in The Hadiths of Iba'dah: A Statistical, Sharia and Semantic Study

¹Dr. Omar Bin Md Din, ²Prof. Asma Binti Abdul Rahman, ³Dr. Popoola Kareem Hamed, ⁴Dr. Ibrahim Wanni Tohyala, ⁵Dr. Abdul Ghani Bin Md Din

¹ College of languages, Al Madinah International University (MEDIU), Kuala Lumpur, Malaysia, ²Deputy Chief Executive /Deputy Vice Chancellor (Research, Innovation and Development), Al- Madinah International University, Faculty of Major Languages Study, Universiti Sains Islam Malaysia (USIM), Negeri Sembilan, Malaysia, ³Faculty of Education, Al- Madinah International University (MEDIU), Kuala Lumpur, Malaysia, ⁴Faculty of Islamic Sciences, Al Madinah international university (MEDIU), Kuala Lumpur, Malaysia, ⁵Faculty of Arabic Language, Sultan Abdul Halim Mu'adzam Shah International Islamic University (UniSHAMS), Kuala Ketil, Kedah, Malaysia

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v13-i11/19517> DOI:10.6007/IJARBSS/v13-i11/19517

Published Date: 20-11-2023

Abstract

Reflecting on the linguistic connotations of words and constructions, and exploring their depths in determining the correct semantic meaning of the word or formula in the text or construction, especially if there is a disagreement regarding the meaning of the word within the context. This research aims to explore the connotations of the multitude of the few in some of the prophetic Hadiths selected from the Hadiths of worship in the book Umdat al-Ahkam by Imam al-Maqdisi and to find out the meanings and Sharia linguistic connotations that they lead within different contexts and structures, and then attempt to separate between the conflicting Sharia connotations in denoting the few or the many, and to return them. Furthermore reflecting on their linguistic origins for weighting, taking into account the context and circumstances of the speech, then giving preference to some Sharia meanings over others, according to the strength of the semantic linguistic origins, so that they are compatible with the context of the Prophet's speech, while counting the numbers of the few groups that were mentioned in the specific Hadiths, and trying to interpret these numbers, based on the Arabs' uses of such plurals, the research adopted the descriptive and analytical approach to address the linguistic materials and their Sharia connotations, and then concluded with a set of results that prove the importance of conducting this study and the Sharia linguistic materials it included, with an analysis of the origins of these materials semantically, and an analysis of the way they are used in Prophetic text.

Keywords: Plural of Paucity, Linguistic Connotation, Sharia Connotation, Sentence Context.

Introduction

Through the analysis of beholder to the Sharia heritage, especially the works concerned with jurisprudential issues and explanations of the methods and expressions of the Prophet's Hadith, he will find that there is a close connection of the texts of Sharia rulings with linguistic issues, especially those related to the semantics of words, methods, and structures. And the Hadith of the Prophet with Arabic sciences, and his knowledge of the methods of Arab speech and their methods of speaking in terms of their choice of words and their placement in different structures and contexts, and the Arabic dialects scattered on the tongues of the different tribes in the Arabian Peninsula, and the various conditions and stations that surround that Arabic speech. If it was said in a different place, situation, and environment, and the same word may have two different or even contradictory connotations, either because of the difference in the environment, the tribe, or other reasons.

Likewise, a single word has different connotations depending on its structure and form. Arabic words have many forms and structures, and each structure has a specific meaning that differs in proximity or distance from the connotations of other structures. Some linguists have said: "Increasing the structure indicates an increase in meaning," and they only said something like this because they realized that it may be impossible for two forms to have one meaning and that there must be a difference, even if it is small, with an increase or decrease in one of the two forms.

This research presents a model of the formulas that have branched into different forms, namely the plural of the few, where linguists have studied this collective form, rooting it, and established it, and limited the singular nouns that come to each form in it, while specifying the meanings of the formulas. After rooting each plural form for the few plurals, these formulas and their connotations are applied to some of the Hadiths of rulings contained in the book *Umdat al-Ahkam* by Imam al-Maqdisi, in the chapters on worship, in order to limit the examples given to the plural form of the few, then look at their meanings and connotations, and detect what came from the plural expressions on them. The many common analogies from the formulas and what came from them on the rare abnormal ones. The research will also investigate the conflicting connotations - if any - in terms of the connotation of the plural of the few on the few, and then determine the correct connotation of each word according to the linguistic principles and rules that linguists have established, and according to the context of the sentence and speech, and the circumstances surrounding it.

In addition to restricting all the expressions of the plurals of few in the specific part of the research, making a comparison between them in terms of few, and attempting to explain the frequent occurrence of these formulas according to the different contexts and combinations they occurred in, or their scarcity.

In this study, Hadiths of the book *Umdat al-Ahkam* by Imam Abd al-Ghani al-Maqdisi had been chosen to be the subject of this research. This brief work, high value of great status in the Sharia aspect, its value is known to those interested in the science of Hadith and jurisprudence. It is a book that combines authentic Hadiths related to physical Sharia provisions rulings, which were mentioned in the two books of *Sahihs* of Bukhari and Muslim, and the fact that the Hadiths appear in these two great books or in one of them makes us reassure ourselves of the authenticity of the speech attributed to The Prophet, Peace be upon him, has text and chain of transmission, so it is not worry for us about research and

investigation, and keeps us away from the ongoing dispute between grammarians who permit citing the texts of the Prophet's Hadith and its methods, and those who prohibit doing so (Al-Fassi, 1993; Al-Shatibi, 2007). Although the prophetic text - in the view of research - may be stronger in authenticity and accuracy than the prose or poetic words transmitted from the Arabs, whose transmitter may be unknown and its chain of transmission may be cut off, unlike the prophetic text - especially in the two books Sahihs- it was content with a lot of intense and careful attention to the authenticity and accuracy of the text and chain of transmission. This is well known among the scholars of Hadith and craftsmanship.

Statement of the Problem

The problem of the study focuses on the presence of many words that came in the form of the few plurals, with the different connotations of each plural, and the different structures and contexts in which they came. Each case has a specific connotation and a special occasion that came to fulfill its Sharia purpose. Some of the plurals came in the form of Plurals of few, but their linguistic and Sharia connotation is for many, and this plural may be unique in this plural form for few, and it may have another form that indicates many, but the speaker preferred the plural form of few for a verbal, contextual, or semantic context.

Objectives of the Study

- 1- To summarize the words that were used to describe the meanings of the plural form of few in the Hadiths of worship from the book Umdat al-Ahkam.
- 2- Determine the linguistic and Sharia meanings of each collective word, while determining its Sharia connotation appropriate to different contexts and structures.
- 3- Analyzing the misconceptions that occurred in the linguistic and Sharia meaning of some plural form of few in their meaning to the many.
- 4- Estimating the numbers of plural words indicating few, and attempting to explain why they occur in these different numbers.

Research Methodology

The study took the descriptive approach by mentioning the rules and principles adopted by the plural form of few, while clarifying the general theoretical aspects surrounding this structure. The study also used the analytical method. This is done by analyzing the plurals' words, single and compound, according to the linguistic principles and rules, and according to the Arabs' use of them, while determining their linguistic and Sharia connotations in the context of the sentence and structure, and the resulting Sharia rulings, while trying to direct the conflict occurring in some of the few plurals whose linguistic and Sharia connotations have devolved to many. The analytical approach also consisted of inventorying the words that appeared on the structures of the plural form of few, making a numerical comparison between them, and trying to explain their occurrence with their different meanings, whether they were few or many.

Literature and Conceptualization of Connotation

The Concept of Connotation

Connotation is the moral effect implied by the structure of the word and the various changes that occur in it, in addition to its presence in the context of a sentence or structure, in addition to its connotation. Determining the connotation of the structure in the first place is due to its lexical material and the use of the Arabs who spoke it previously in the days of protest. The connotation of its special construction comes from the number of its original or extra letters,

and the various vowels in it. Here, the lexical connotation combines with the connotation of the structure, then the connotation of the context and structure in which that word occurred comes to determine its final connotation.

Denotation in linguistic meaning: it is the source of the verb: to indicate. Ibn Faris said: "The dāl and the lām are two origins: one of them is to show the thing with a sign that you learn, like their saying: I showed so-and-so the way, and the evidence: the sign in the thing, and it is clear from the denotation and the denotation" (Ibn Faris, 1972).

Ahmed Mukhtar Omar made this science a branch under the major science, which is general linguistics, and it is concerned with studying the conditions that must be met in the symbol - which is the word - for it to be able to carry the meaning (Omar, 1998). Modern linguists have paid great attention to semantics. Their studies of words and linguistic structures were a careful study that was greatly influenced by philosophy and logic. The ancients did not neglect this important aspect of the linguistic lesson, however, the moderns paid attention to it by classified independent works in it, and they began to base, root, and branch it.

Moreover, Arab modernists also benefited greatly from European and American experiences in rooting, branching, and dividing this science, based on linguistics books translated into Arabic. Disagreement occurred in the past between linguists and scholars interested in interpreting Sharia texts regarding the linguistic and Sharia connotations of words. Each interprets the word according to the connotations and meanings that are most likely to him, and in accordance with the Arabs' uses of it. Each group has its own methods for researching issues and deriving their rulings and arguments upon which they rely. That is why different opinions have appeared on Sharia issues and jurisprudential rulings, especially Ibadat rulings, and most of the reasons for this disagreement are due to each group giving preference to what it sees as the linguistic and then Sharia connotations of the word. If we look closely at this matter, we find that it is Allah's mercy upon the Islamic Ummah due to the existence of this Sharia and jurisprudential disagreement. People's circumstances may differ in some Sharia rulings and issues. Some of them may need to adhere to some opinions that have some simplification due to some scholars giving preference to them.

The Relationship Between Morphological Structure And Connotations

The ancient morphology scholars were interested in the structure of the word and the specific or general connotations that the structure carries, or multiple connotations, but they were interested in the morphological construction outside the text and context, especially in the works that came after the science of morphology became independent of grammar, but before that, when the science of morphology was mixed with the science of Grammar: A single word and its construction were studied based on the context and structure in which it appeared (Al-Jaidi, 2014). Morphological connotations have a significant impact on the general context of speech, especially in the context of the Prophet's Hadith, and this matter takes place on several axes, as one researcher mentioned (Al-Ajami, 2021), which are:

1. Multiple meanings of the formula morphologically
2. The morphological form indicates the intended meaning
3. Synonymy between morphological forms
4. Changing the morphological form to another form

The Arabs also realized from ancient times that lexical work is not merely the relationship of a specific word to a specific meaning, name, or concept. Rather, it is monitoring language in its social movement by observing the context in which it takes place (Nahr, 2007). They paid attention to the relationship between the signifier and what it refers to, that is: the signified, and between the meaning of the word and the external world, and they identified from an early age what intersects with the term “connotation” is among other terms that meet with it at times and diverge at other times. We find in them terms such as connotation, evidence, inference, sign, and so on. For them, connotation is a source like writing and command, and it is what can be inferred by, whether it is with the intent of its author or without his intention. As for evidence, it is the agent of connotation. Then the name of evidence applies to everything by which the signified is known, whether sensory or Sharia, conclusive or inconclusive. Then the evidence was named as a connotation for naming a thing by its source (Al-Kafawi, 1998).

The scholars of rhetoric, grammar, and other aspects of the linguistic study played a role in providing a product that helps in dealing with semantic problems from an early time, whether through the dictionaries they produced, or through the writings presented by linguists, grammarians, philosophers, and scholars. Semantics derived what rhetoricians had had since the Greek civilization. They interpreted the changes in meaning linguistically through metaphors and metaphors, and they continued to analyze their perceptions philosophically and socially and linked them to things, especially as they linked symbols and meanings. In this context, Tammam Hassan says: “The Arab rhetoricians were almost a thousand years ahead of their time, because they recognized the ideas of the Maqam and the article, as they are two distinct foundations of the analysis of meaning, and this is now considered in the West among the discoveries that came as a result of the adventures of the contemporary mind in the study of language” (Hassan, 2006).

Meaning in the context of this topic, which is: “Every place has a place,” and they said: “Every word and its companion has a place” (Tabari, 2000), and we infer from this expression that every word has a place. The situation, event, or circumstance of his words that are said to him; The speech is closely linked to the general circumstance of the situation, i.e. the context, and the context here is a means that determines the internal and external details in light of which we determine the intended meaning of the word or composition. Thus, the research believes that the correct way to understand the meaning, know the meaning and deduce it comes from analyzing the details of the context and understanding its data. , and identifying its corners, “and that is by establishing its linguistic, social and environmental frameworks” (Al-Safadi,1984). Especially a single word, its morphological structure, and the connotations of this structure in itself and in its position in the context.

Researcher Safiya Motahhari confirms this when she says that the emergence of semantics among the Arabs was ancient. Research into the connotations carried by words is one of the matters that Arab linguists paid attention to and the proof of this is their writings and compositions and their care of the Holy Qur’an in its form (Motahhari, 2003) The study can agree with it when it considers what Ibn Khaldun stated in his Introduction (Muqdimah) in his statement about the science of the Usul Al Fiqa and what is necessary for its students: “The connotations of words must be considered, because benefiting meanings at all from the structures of speech in general depends on knowing the positive connotations, both single and compound. Then there are other benefits, especially from the structures of speech, and

they were all among the rules of this art, and because they were among the topics of semantics, they were linguistic” (Ibn Khaldun, 2004).

If the researcher looks at Sibawayh’s book, we will find that he has met the modern linguistic lesson in looking at the importance of the social and situational intellectual context in determining meaning, as he frequently refers to understanding the addressee, and eliminating a group of linguistic elements within the sentence based on the addressee’s understanding and the general situation in which it occurs. There is talk in it; Meaning that some words are dispensed with in structuring the sentence depending on the situation, such as a person’s response in response to the question “Who came?” by saying: Zaid, meaning Zaid came or Zaid who came, but the speaker is satisfied with the word “Zaid” because the context requires it, and the situation of the addressee. It requires that.

This theory, the basis of which the Arabs preceded in language, means that the connotations of the context in places of ambiguity is what reveals the connotative meaning as it really is, and through it the areas of dispute over the meaning are settled, especially when the linguistic structure deviates from its original structure in the linguistic system, and thus it is necessary emphasizing that generalization in explaining and analyzing poetry -or any Arabic text- leads to defects and errors, it is not permissible for us to make a generalization of the use of words and formulas in literary, traditional, or religious texts in a way that we pass judgment on them, as each text has its own context, even if they are similar or has similar words, structures, and text types.

In general, the word or construction, if it is used and not neglected in people’s lives, over the long period of use, it’s subject to change and also it change in its connotation and meaning, according to the different conditions and circumstances that affect it, such as cultural, social, political, environmental, and economic conditions. This is a natural matter in all international languages, if they using on the tongues and has not been neglected (Al-Masadi, 1986).

Plural of Few

The plural of Takasir is what indicates more than two, by changing the singular form when plural, verbally or in estimation, by adding, subtracting or substituting or both by adding and substituting or by subtracting and substituting or by all of them (Al-Ashmouni, 1986). Al-Radi mentioned that most of the Takasir plurals require hearing and some of them may predominate in some singular measures (Radi al-Din, 2020). Ibn Yaish says: know that the trilateral nouns are so numerous and widely used that its Kasra structures are many, and their variations are many to the point that hardly any construction of them is devoid of anomalies. It is agreed upon the aforementioned method (Ibn Ya’ish, 1982)

Ibn Malik divided the constructions of plural into four measures: af’ol, af’eila, fi’ela, and afa’al. Anything other than these constructions are plurals of many, as this division came based on the linguistic connotation of the plural, so what indicates three to ten is a plural of Qila, and what is the plural of Qila. It indicates more than that, so it is a multiplicity of words (Al-Makudi, 2005, and Al-Ghalayini, 1993). It was said: There is no limit to adding a multitude of the three to an unlimited amount (Tarabeyyah, 2003)

This is common in general, but there has been a lot of controversy surrounding the multitudes of few and many about the accuracy of their connotations of few or many, due to the large

number of Arabic texts reported from the Arabs that may contradict what was originally written, and some advanced linguists, such as Ibn Malik, who divided the plural of Takasir into few and many in meaning, especially the examples that came in the greatest and wisest Arabic texts which is the Holy Qur'an. We find it sometimes using the structures of fewness to indicate manyness Like Allah Almighty's saying

(وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ)

(Even if there were only pens on the earth from a tree), pens are on measures of verbs, and it is one of the plural of few, the linguistic and Sharia connotation of abundance, and it can be in opposite way which the construction of abundance and its connotation for the few, as Allah Almighty says

(وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ)

(and divorced women shall wait for themselves for three periods) so the verse is based on the measures of the verbs which is a measure of the plural of many. the linguistic and Sharia connotation in the verse is for the few due to the number being counted as three.

There have been many who agree among the later linguists, and who have defended the rooting of linguists to plurals of Takasir into the few and the many based on their connotation (Radi, 2013)

As have their opponents who believe that this division must be reconsidered, due to the emergence of much evidence from Relevant Arabic texts indicate that this division lacks accuracy with regard to its connotation (Al-Najjar, 1985, and Quri, 2019) and this research is not the place to present these texts and the statements of those who agree and oppose them regarding their connotation. It this research will investigate the plural of few in the Hadiths of worship from the Umdat al-Ahkam, and then analyze them in terms of linguistic and Sharia connotation to see the accuracy of the connotation that these plurals have reached within the context of the Hadith.

The plurals of few that were mentioned in the Hadiths of worship is divided into three measures, and their details as follow

Firstly: the measure OF (af'ol)

Secondly: the measure (afa'al)

Thirdly: measure of (af'eila)

As for the measure of (fi'ela), no evidence has been mentioned for it in the Hadiths of worship.

The Measure of (af'ol)

This measure is expelled from the plural of few in two types (Ibn Ya'ish, 1982, Radhi Al-Din, 2020; Al-Tantawi, 1988)

1- In every noun with a three- measures (fa'l), and it is required that it be free in the middle letter, such as: Shahr and Ashuhr.

2- In the feminine quadruple noun, which has extension before the end of word such as: Dhira'e— Adhru'e (arm and arms).

This measurement was stated in the Hadiths of Umdat al-Ahkam, two juma'an: Ala'ezum- Al'awsuq.

- 1- ala'ezum (Bones): This combination was mentioned in the chapter on the description of the Prophet's prayer, may Allah bless him and grant him peace, in the Almighty's saying:

"أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظِمٍ"

"I have been commanded to prostrate to seven bones" (Al-Maqdisi, 2003).

Its singular is (ʿazum), a triple noun, with the measure of (faʿl), with free in the middle letter, so its plural is in analogy with the measure of (afʿol), and it is also pluralized with Eaʿzam (Ibn Seedah, 2001, Al-Fayoumi, 1990) Ibn Seedah added: Eizama (Greatness) (Ibn Seedah, 2001). Bone is known as the hard part that lies under the flesh, inside the body of humans and animals (Al-Gawhary, 1990; And Ibn Seedah, 2001). What is meant by the seven bones that the Prophet, may Allah bless him and grant him peace was commanded is the forehead, the hands, the knees, and the fingers of the feet, as stated in the context of the Hadith (ibn Al-Attar, 2007). The benefit beyond mentioning this word Auzum (Bones) in this construction, and specifying it with specific parts, so that all other parts are excluded. Accordingly, the connotation of the word "bones" here comes from the meaning of "the few," so that the construction is consistent with the original connotation of the construction according to what the grammarians have decided.

2- Al'awsuq (al'awsuq is a type of measure used to weigh grains such as rice) It was stated in the chapter of Zakat, Prophet may Allah bless him and grant him peace

"وَلَا فِيْمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ"

"And no zakat on anything less than five Aswsq" (Al-Maqdisi, 2003).

The singular of Al-Awsuq Wasuq, with the form of (fael) free in the middle letter and its plural with (afʿol) is standard, and it is also pluralized with Wasuq, Ibn Seedah (Ibn Seedah, 2001) and others (Al-Fayoumi, 1990) mentioned another language in the singular, which is the Kasra of the fa (Wesq) so its plural on (afʿal) is irregular. Some researchers (Al-Tantawi, 1988) believed that it is a condition for the triple plural to be pluralized frequently on the measure of (afʿol) that it be free the fa' and not multiples, as (wasuq) and its plural is (awsuq) is not on the dominant many. and I carried the thing: I gathered it, gathered it and carried it (Al-Jawhari, 1990, Ibn Seedah, 2001), and a wasuq is sixty aa' (Ibn al-Mulqin 1997). The connotation of Awsuq here comes from the original in the connotation structure of afʿol, and it is the few, because it is associated with the number (five), so there is no conflict in the construction with the linguistic or Sharia connotation.

The Measure Of (afa'al)

The verb is measured from the few plurals in every abstract trilateral noun, which does not deserve to be pluralized according to the measure (afʿol) That is, it is not in the same form as (verb) Sahih al-ayn in the singular (Sibawayh, 1983; Ibn Ya'ish, 1982, Ibn Malik, 1982) Among these measures are the following:

- 1- (afa'al) The middle letter is a vowel, such as: thawb and athwab.
- 2- (faeal) The first and second letters have a fatha on them, such as: Jamal and alJamaal.
- 3- (faeil) by opening the first letter and breaking the second letter, such as: Nimr and Anmar.
- 4- (fueul) on the first and second letters is dhamma, such as: eunuq and aenaq.
- 5- (fiel) The letter fa is broken, and the letter ain is silent, such as: himl and ahmal.

And other possible forms except the form (fueal) The plural form is usually in the form of (faealan), such as: sard -a type of bird- and sardan In the section of acts of worship, from the Hadiths of Umdat al-Ahkam, there are many numbers of (afa'al), all of which are based on

analogy, and they are: (athar), (adrae'), (a'etad), (akam), (amwal), (a'eqab), (ajwaf) and (ayaam), and the details of the discussion are as follows:

1-Athar: In the Book of Purity, the Prophet, may Allah bless him and grant him peace, said:

"إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُّحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ"

"My people will be called turbid on the Day of Resurrection, discolored from the traces of ablution" (Al-Maqdisi, 2003). The singular form of athar (Ather) has a measure (fa'al), with fathafa' and ain, devoid of vowels so the plural has a measure (afāl) according to analogy, Athar (The trace) the rest of the thing, and what is meant by the traces of ablution is the residue left by the water used in ablution (Ibn al-Attar, 2007)The word "effects" here comes from the original linguistic connotation to build (afāl) on the few, as the parts of ablution do not exceed ten, so the Sharia connotation supports the linguistic connotation .

2&3- Adrae' - a'etad (Armor and The equipment) These two combinations were mentioned in the Book of Zakat, when he peace and blessings of Allah be upon him, said regarding Khalid bin Al-Walid, may Allah be pleased with him, who withheld zakat:

"... وَقَدْ احْتَبَسَ أَذْرَاعَهُ وَأَعْتَادَهُ فِي سَبِيلِ اللَّهِ"

"and he retained his armor and armor in the path of Allah" (Al-Maqdisi, 2003). Adrae': The singular (Dire) has the measure of (fiel), and the singular (A'etad) (Eatad) has the measure of (faal) or (A'teed) has the form of (faal) mentioned by Al-Jawhari (Al-Jawhari, 1990), and both collections came in the form of (af'al) by analogy.

Dire (Armor): an iron garment worn during war to protect against weapon strikes (Al-Jawhari 1990; Ibn Faris, 1972; Ibn Manzur, 1992). Eatad (The equipment) the horse prepared for running, and it was said: the horse prepared for riding and it was said: the strong and perfect build, and it was said: what the warrior prepares of weapons, war machines, and vehicles for fighting and jihad (Al-Jawhari, 1990; Ibn Faris, 1972; Ibn Al-Attar, 2007).

The meaning is: Khalid bin Al-Walid, may Allah be pleased with him, stopped and imprisoned his weapons and various war machines, including horses, chariots, and other things, all for the sake of Allah, and prepared them for jihad and fighting, so there is no zakat on them, because they are not in his possession, and are not considered his property in that way (Ibn Al-Mulaqqin, 1997).

Adrae' - A'etad (Armor and The equipment) come in the form of (af'al), but two things are likely in their meaning:

1-Either its meaning is meant to indicate the plural of the few, that what the companion Khaled bin Al-Walid, may Allah be pleased with him, owned did not exceed ten of them, and it appears that this is far-fetched, as the companion Khaled bin Al-Walid was known for his many wars and fighting in battles, and such a person must possess a lot of weapons and equipment, especially of the spoils he takes.

2-Or that the connotation of the plural of "few" here is intended to mean "many" which is the most likely, and the biography of the companion Khalid, may Allah be pleased with him, is consistent with that, so these two plurals are among the ones whose construction

alternates in meaning of “few” and “many”, Otherwise (Adrae') can be gathered on (Durue') which is the construction of the plural of many.

As for A'etad (The equipment), it has been narrated in several narrations (Ibn al-Attar, 2007), including (A'teda), which is also in the plural form of a few, and it was narrate that (A'tada) It is a singular noun that indicates the plural, and this narration - if authentic - will support the meaning of abundance in Al-A'tad, with the presence of the construction, The alternative that denotes abundance without disagreement It is a singular noun (A'tada), Which indicates the combination.

4- Akaam: This combination was mentioned in the chapter on the rain prayer, in the supplication of the Prophet, may Allah bless him and grant him peace, after he asked for rain, then it rained for a week, and the people's money, interests, and means were destroyed:

"اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْآكَامِ..."

"O Allah around us and not against us O Allah on the hills" (Al-Maqdisi, 2003). Al-Akma is the plural of (Akma), such as: tunb and atnab. Al-Jawhari says: "Al-Akma known And the plural Akamat And Akam, And collect Akam Ekam, And collect Al-Ekam: Ukum, And collect Al-Ukum: Akam Al-Jawhari (1990), so "akam" is plural for the plural and its linguistic connotations are many.

It can be a plural based on (Af'al), but it indicates many, not few. The Prophet, may Allah's prayers and peace be upon him, did not mean a few hills, but rather he meant every hill in the city. Al-Jawhari mentioned several plurals that are not built on few, and it would have been better to use them to indicate many, but it is He preferred to use the word (akam) because the connotation of scarcity and abundance is equal in it.

Al-Akma: a group of large or small stones in one place, and it was said: it is a hill, and it was said it is a balcony like a hill, and it was said: it is a place that is higher than what is around it (Al-Jawhari, 1990; And Ibn Faris, 1972; Ibn Seedah, 2001). The Prophet, may Allah's prayers and peace be upon him, called on Allah Almighty to spend the rain on things that benefit people and the earth, and to place it in hills, small hills, valleys, and treetops, for all of that is something that benefits people and livestock by watering them with rain (Al-Safarini, 2008)

5- 'Amwal (Money): This combination was mentioned in the Book of Zakat, in his saying, may Allah's prayers and peace be upon him, to Muadh bin Jabal, may Allah be pleased with him:

"فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ"

"So beware of the generous amounts of their wealth" (Al-Maqdisi, 2003). Singular 'Amwal (mal), and the original (mawla), on the measure (fa'al), with a defective eye the waw is moved, and what comes before it is opened and turned into an alif Ibn Jinni (1993), and its plural is on (af'al), a constant measure. 'Amwal (Money) is known, and it is everything that is possessed and valued for money and price (Ibn Faris, 1986; Al-Fayoumi, 1990).

Where the Prophet, may Allah's prayers and peace be upon him, ordered Muadh bin Jabal to take from the people of Yemen as zakat the horses and best of their wealth, and rather take from the average of them, so as not to harm their owners, unless they agree to give the horses out, in which case that is permissible (Ibn al-Mulqin, 1997). The appearance of 'Amwal based

on the construction of (af'al) is equal in its connotation to scarcity and abundance, and money does not have a plural other than this plural, unless the word (mal) is used, which is a generic noun that does not have a singular part of its word. Accordingly, the linguistic connotation of the word money in the Hadith is for abundance and not for few, and it is Compatible with the Sharia meaning.

6- Al-A'qaab (Heels) This combination was mentioned in the Book of Taharah (Purity), in his saying may Allah bless him and grant him peace:

"وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ"

"Woe to the heels from the Fire" (Al-Maqdisi, 2003). Al-Aqaab is the plural of (Aqab) -with a fathā faksār- based on the measure of (faeil), and its plural is on (af'al) of continuous measurement. Aqab (The heel) the back of the foot, and the outcome of everything else (Al-Jawhari, 1990). The Prophet, may Allah bless him and grant him peace, threatened severe punishment for anyone who neglected to wash his feet, and the water did not touch the back of them, which is often not washed during ablution, or the prohibition was general and absolute. What is meant is neglecting all parts of the foot (Ibn al-Attar 2007).

Al-A'qaab (The heels) here are based on the construction of the multitude of the few and the intended linguistic meaning of the multitude, and it is compatible with the Sharia connotation. The intended meaning is not specific heels but rather every heel in which negligence occurred in not washing during ablution. There is no other plural for the word (Aqab), However, we use the term (Aqab) itself to convey the plural meaning, as there is a plural implication in the singular term. Thus, the word Al-A'qaab has the same linguistic meaning of (few) and "abundance," and it departs from its original meaning, which is few.

7- Ajawaf : In the chapter of Prayer, chapter on timings, the Prophet said May Allah's prayers and peace be upon him:

"شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى - صَلَاةِ الْعَصْرِ - مَلَأَ اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا، أَوْ حَسَا اللَّهُ أَجْوَافَهُمْ وَقُبُورَهُمْ نَارًا"

"They distracted us from the middle prayer-Asar -prayer Allah filled their hollows and their graves with fire, or Allah filled their hollows and their graves with fire". (Al-Maqdisi, 2003). The singular of this plural is (jawf) in the form of (fa'al), The central letter is a vowel. so its plural changes from the construction of (af'ol) to the construction of (af'al)

Al-Jawf: the interior of man, and it is also the interior of the earth, (Al-Jawhari, 1990; Ibn Seedah, 2001), Its origin, as Al-Fayoumi mentioned, is: emptiness, then it was used to refer to work and leisure (Al-Fayoumi, 1990). The Prophet, may Allah bless him and grant him peace, called upon the infidels on the Day of the Trench, that Allah would fill their stomachs and graves with fire. Torturing and destroying them, because they distracted the Muslims from the afternoon prayer (Asar) (Ibn al-Mulqin, 1997)

The plural "jawwāf" is based on the construction of the plural of the few, and its linguistic and Sharia connotation is for the many, and the word (jawf) has no plural other than this plural, unless the singular is used as a plural. Accordingly, the linguistic connotation in the construction of hollows is equal to the few and the many, and it is compatible with the Sharia connotation, so it departs from the original meaning of the multitudes of the few.

8- Ayyam: This plural was mentioned several times

In the chapter on menstruation, the Prophet, may Allah's prayers and peace be upon him, said to the woman who is menstruating

"وَلَكِنْ دَعِيَ الصَّلَاةَ قَدَرِ الْإَيَّامِ الَّتِي كُنْتِ تَحِيضِينَ فِيهَا"

"But give up prayer for the number of days during which you were menstruating" (Al-Maqdisi, 2003) and in the chapter on the best fasting, he, may Allah's prayers and peace be upon him, said to the one who mentioned that he wants to fast and pray all the time. All of it:

"وَصُمْ مِنْ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ"

"And fast for three days of the month" (Al-Maqdisi, 2003), and in the chapter on ransom from the chapter of Hajj, peace and blessings be upon him, he said regarding the ransom for a head injury:

"فَصُمْ ثَلَاثَةَ أَيَّامٍ"

"Fast for three days" (Al-Maqdisi, 2003). The singular form of days (Ayyam) is "day" with the measure of (fa'l) The middle letter is a vowel, so its plural form is with (af'al) standard, and Ibn Manzur mentioned that he did not use a frequent plural for it (Ibn Manzur 1992). The day is known, and it is from sunrise to sunset (Ibn Faris, 1972; Ibn Manzur, 1992).

There is no doubt that the coming of days in the last two Hadiths has little linguistic or Sharia connotation. Because of its association with the number three, as for the first Hadith the word "days" came in the case of menstruation, and what is meant by these days are the days that the woman used to have during her monthly menstruation, and most likely they do not exceed ten days for a moderate woman, and if they exceed that, then it is considered Istihaadah (blood), except in rare cases in which some jurists estimated it as fifteen days for some women, as a normal menstrual period (Ibn al-Attar 2007). Accordingly, the linguistic and Sharia connotation of the word "days" here is also for the few.

However, upon careful consideration, we will find that days do not have another plural form, and most likely their meaning is only made clear by the context, clues, and what is added to or distinguished from them. Accordingly, it appears that the linguistic connotation in them is equal between the few and the many, and is not specific to the few only.

The Measure of (af'eila)

This measure is removed from the masses of the few in what follows (Ibn Ya'ish, 1982; Radhi al-Din, 2020; Ibn Malik, 1982): Every four-letter noun is masculine, with a period before the end, such as: Raghif and 'Arghifatu, ta'am -'ateima (Bread - breads, and food - foods). Every noun in the Measure of (fa'al) or (fe'al) with the opening of the fa' or its kasra, is doubled or defective with the lām, such as: zimām, āzemmah (Rope), and Qeba'a and qubāyya (dome).

From the plurals of this measure came the plural Awdyah (valleys), and it was mentioned in the supplication of the Prophet, may Allah bless him and grant him peace, regarding the rain dispensing for people's interests and benefits:

"اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اللَّهُمَّ عَلَى الْآكَامِ وَالظَّرَابِ وَبُطُونِ الْأُودِيَةِ وَمَنَابِتِ الشَّجَرِ"

"O Allah protect us or against us, O Allah on Alakam And turmoil And stomachs Valleys And manabit Trees " (Al-Maqdisi, 2003). The singular form of Awdyah: wadi (valley) is in the form

of (fa'il), The penultimate letter is not an elongation letter., and it does not come in the form of the measures that are repeated in the plural of (af'ala), so this plural is anomalous, as Al-Jawhari mentioned (Al-Jawhari, 1990).

Al-Jawhari mentioned that it is possible that it is a (Wdi) plural, in the form of (fa'il) with a period of time before its end (Al-Jawhari, 1990), which is a possible statement, due to the derivation of the valley (Wadi) from the (Wdi), Al-Wdi is the thing that flows Ibn Sayyidah, (2001); Ibn Manzur (1992), and its counterpart is sri, and sariyya is a name for the river, so the plural for Awdyah is standard in this way (Wdi) Valleys: everything that divides between hills, mountains, and hills (Ibn Sayyidah, 2001).

The Prophet, may Allah's prayers and peace be upon him, called on his Lord Almighty when he destroyed money and means for an entire week. To spend the rain on what benefits people and improves them and what is good for the land and plants, such as hills, hills, and valleys that form between mountains, hills, and others (Al-Safarini, 2008). Awdyah (The valleys) came here in the measure of (afeila) and the authors of Al-Mahkam and Lisan Al-Arab mentioned another plural for them, which is (awda') Ibn Sayyidah (2001); Ibn Manzur (1992) according to the plural measure of (af'al) Which indicates the few, Likewise, it is clear from the context of the hadith that the linguistic and Sharia connotation is for the many and not for the few, so the Prophet, may Allah bless him and grant him peace, did not mean specific valleys. Likewise, there is no other plural for The word (Awdyah) or the word (awada); So that the linguistic connotation of some of them is fewness and some of them are manyness, it is apparent - and Allah knows best - that the linguistic connotation of the word (Awdyah) is for both the fewness and the manyness, without distinction between them, so this word has gone beyond its jurisdiction to denote the fewness - according to its construction -, to equality in the linguistic connotation of the fewness and the more. This is a statistic of the number of buildings built by the measures of the few that was mentioned in the Hadith of worship from Umdat al-Ahkam

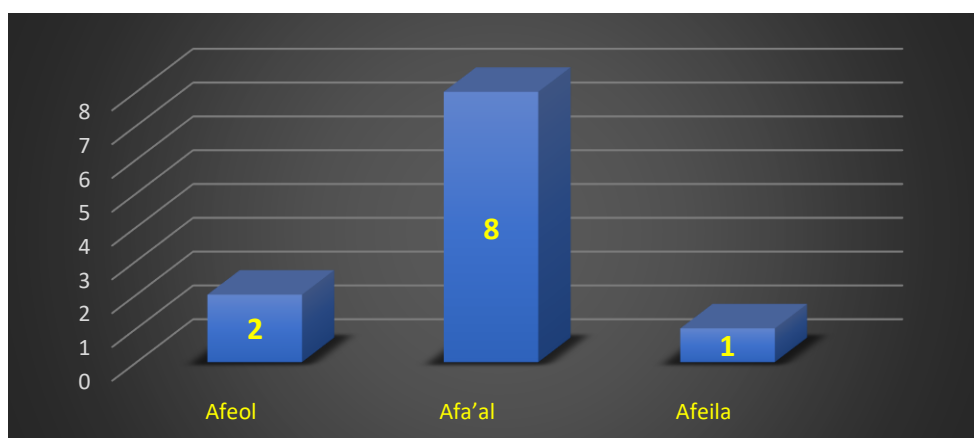


Fig. 1. The number of crowds of few

It is clear from these statistics that the measure of the (Afa'al) received the largest share, and perhaps the light movements contained in this structure such as the fatha and sukoon; It made it easier to pronounce than other buildings, so the wording increased on it. Here is another statistic for the Plural of the few whose meaning is whether they are few or many:

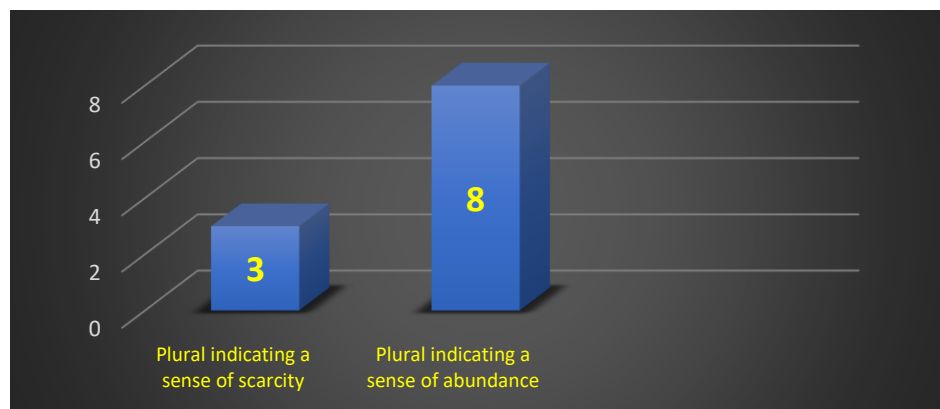


Fig. 2. Meanings of the masses of the few

This is an indication that not everything mentioned in the measure of the plural of the few is specific to the meaning of the few, as it may indicate the few and the many alike. The following statistics for masses of few have other measures that indicate many, and masses of few have only one form for the plural, and they came from one of the structures of measure of few:

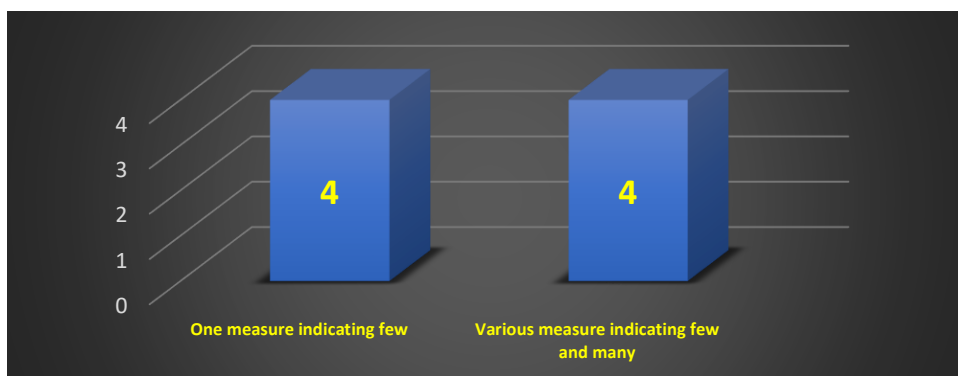


Fig. 3. measures indicating few and many

Is comparison suggesting that there might be plural measures for few and their linguistic and Sharia implications indicate many, while there are no other plural measures for them that indicate abundance which are in the following examples: (a'eqab) (amwal) (ayaam) (Awdyah).

Other measures came in the form of the measures of the few, and their linguistic and Sharia connotation is for abundance, with the presence of other measures that indicate abundance and dispense with the use of the measures of the few, but the speaker preferred to use the measures of the few, which are the following plurals: accustomed and has the noun of the genus: equipment, and shields, and it has another measures for the plural of abundance: (Adrae'), which can be pluralized with the word (Durue') and (Akam) and it has several forms in the plural, such as (Akmat) and (Ukum), and (Amwal), and the singular word (Mal) can be used.

These last words indicate that some words that are in the plural measures of few may be used to indicate many, and that the measures of few is more appropriate in the context than the measures of many, and perhaps there are other factors for the use of words that are in the measures of few; Such as ease of use, frequent rotation on tongues, or that using the word that indicates the plural is better than using the singular form of the noun that indicates

the plural, because it sometimes indicates the singular according to the context and clues, or that there are other clues that indicate that the linguistic and Sharia connotation of the word in the Hadith is for the multitude, then there is no objection to using the plural construction of the few.

Conclusion

After this quick tour of the plural measures of the few mentioned in the Hadiths of worship from the book *Umdat al-Ahkam* by Imam al-Maqdisi, and the linguistic and Sharia connotations that those measures carry, after verifying the accuracy of the linguistic indication of few for the plural measures of few in those words, and its alignment with the Sharia indication. we arrived at the research led to the following results, with an appropriate discussion of some of the results:

- A. The Sharia connotation has a very close connection with the linguistic connotation and the context of the sentence, and those interested in Sharia jurisprudential issues - especially the wording of the Prophet's Hadith- must have a comprehensive knowledge of the speech of the Arabs, their ways of speaking, building sentences, and choosing words.
- B. Morphological structures have a significant impact on the meaning of a word, and it is necessary to look at the words of the earlier linguists regarding morphological structures and their connotations, such as Al-Khalil, Sibawayh, Al-Farra', Al-Mubarrad, and others, because those who came after them tried to facilitate the science of morphology for beginners and intermediate learners. They may be brief in their speech and avoid disagreement with linguists. The forerunners, as Ibn Malik did in dividing the plural of *takasir* into the plural of few and many according to the linguistic connotation.
- C. The words of the Noble Qur'an and the Prophet's Hadith, their methods and compositions may come to the rare, few, neglected and extinct parts of Arab speech, as well as to the fascist many of them. The Prophet, may Allah's prayers and peace be upon him, spoke in the dialect of the people of Hijaz, and in the dialect of all the tribes that inhabited the Arabian Peninsula, and he, peace be upon him, lived during the ages. In which the Arabic speech was collected, and all of this must be taken into account by those interested in the Sharia linguistic connotation of the words and structures in the Prophetic Hadiths, especially if they are words related to the Sharia rulings of worship.
- D. The number of words that used the measures of the few groups in the Hadiths of worship from the Hadiths of *Umdat al-Ahkam* amounted to the following: the measures of (af'ol) was two words: (ala'ezum) and (al'awsuq)
- E. and the measures of (af'al) was eight words (athar), (adrae'), (a'etad), (akam), (amwal), (a'eqab), (ajwaf) and (ayaam), and the measure of (af'ila) has only one word, which is (Awdyah) As for the measure of (fe'ala) no word is mentioned in it
- F. Based on this statistic, we can say: The construction of (af'al) is easy to pronounce because it includes two fathats with a sukoon between them. These are light movements, so the plurals are often formed on them. As for the construction of (af'ol) and (af'ila), one of them contains a dhammah, and the second has a kasra, and both vowels are heavy, so their use is rare. This is from the nature of Arab speech. They prefer light speech, especially when there is heaviness in the word with a large number of letters, and the presence of heavy vowels such as the kasra and the dhammah.
- G. The number of plurals that were mentioned in the Hadiths of worship based on the construction of plurals of the few and their linguistic and Sharia connotation for the few was three plurals, namely: (ala'ezum) and (al'awsuq) and (athar).

- H. The number of plurals that came in the form of the plural of few and their linguistic and Sharia connotation for many reached eight plurals, which are: (adrae'), (a'etad), (akam), (amwal), (a'eqab), (ajwaf), (ayaam) and (Awdyah)
- I. This clearly indicates the necessity of careful and in-depth research when examining the semantics of the plural structures of the few, because there might be perhaps there are other factors for the use of words that are in the plural measure indicate few ; such as ease of use, frequent rotation on tongues,, or that using the word that indicates the plural is better than using the singular form of the noun that indicates the plural, because it sometimes indicates the singular according to the context and clues, or that there are other clues that indicate that the linguistic and Sharia connotation of the word in the Hadith is for the multitude.
- J. The number of plurals in the Hadiths of worship, which were based on the plural form of the few, and their denotation of abundance, and there is no plural form for them indicating abundance, reached four plurals: (a'eqab), (ajwaf), (ayaam) and (Awdyah) The number of plurals that were based on the plurals of the few and their denotation of many, with the presence of other plurals that denote many; Four plurals: (adrae'), (a'etad), (akam) and (amwal).
- K. It can be said here that the last four plurals were preferred to be used -with the presence of other plural alternatives- for other factors outside the original linguistic meaning. Such as ease of use, frequent turnover, or the presence of verbal or semantic clues in the context that determine the linguistic and Sharia connotation of the plural measure of the few.
- L. As for the first four plurals, they make us pay attention to the fact that some plurals need to explore their linguistic connotations before judging whether they are few or many. Some plurals that come on the basis of plurals of few may be used to linguistically indicate both few and many, because there is no other plural used for many.
- M. The rulings that we have reached in these results cannot be definitive due to the scarcity of materials studied, and the short duration of the research, but we can reach some general results and visions that will make it easier for us and for linguistic researchers to apply them in future linguistic studies on constructing groups of the few and the many, and let us draw attention to some related issues. with the linguistic and Sharia connotation of the structures of the few, so that the rulings and results are correct.

References

- Al-Ajmi, H. (2021), Linguistic connotations and their impact on the interpretation of the words of the Prophet's Sunnah, Malaysia, Journal of Sultan Ahmad Shah Islamic University, Volume 1, Issue 1
- Al-Ashmouni, A. M. I. (1998), Al-Ashmouni's explanation of Alfiyyah Ibn Malik, with Al-Sabban's footnote and with him Sharh Al-Shawahid by Al-Aini, Cairo: Dar Ihya Al-Kutub Al-Arabiyyah.
- Al-Fassi, M. A. (1993), Editing the Novel in the Report of Al-Kifaya, edited by: Ali Hussein Al-Bawab, Riyadh: Dar Al-Ulum.
- Al-Fayoumi, A. M. A. (1990), Al-Misbah Al-Munir fi Gharib Al-Sharh Al-Kabir, Beirut: Lebanon Library.
- Al-Ghalayini, M. M. (1993), Jami' al-Durus al-Arabiyya, Beirut: Al-Mattabah Al-Asriyya, 28th edition.

- Al-Ju'aidi, S. (2014), The semantic transformation of the active participle in the noble Prophet's Hadith, a semantic morphological study, Journal of the Faculty of Arts, Port Said, Port Said University, Issue 3, January
- Al-Jawhari, I. H. (1990), The Crown of Language and the Arabic Sahih, edited by: Ahmed Abdel Ghafour Attar, Beirut: Dar Al-Ilm Lil-Millain, 4th edition
- Al-Kafawi (1998), Colleges, a dictionary of linguistic terms and differences, Beirut: Al-Resala Foundation for Printing, Publishing and Distribution, 2nd edition
- Al-Makudi, A. A. (2005), Al-Makudi's explanation of the millennium in the sciences of grammar and morphology, edited by: Al-Hamid Hindawi, Beirut: Al-Maktabah Al-Asriya.
- Al-Maqdisi, A. A. (2003), Umdat al-Ahkam fi Ma'alim al-Halal and al-Haram 'an Khair al-Anam, verified by: Abu Qutaybah Nazr Muhammad al-Faryabi, Riyadh: Dar Taiba for Publishing and Distribution, 1st edition.
- Al-Masadi, A. (1986), Linguistic Thinking in Arab Civilization, Tripoli, Libya: Arab Book House, 2nd edition.
- Al-Najjar, S. (1985), The Myth of the Few and the Many among Grammarians, Al-Dara Magazine, Issue 4, March, Year 10
- Al-Radi, R. M. a. (2020), Sharh Kafiya Ibn al-Hajib, Beirut: Dar al-Kutub al-Ilmiyyah.
- Al-Safadi, M. (1984), Naming Strategy: Interpretation and the Question of Heritage, National Development Center, Lebanon, Journal of Contemporary Arab Thought, No. 29.
- Al-Safarini, S. A. (2008), Revealing the Veil, Sharh Umdat al-Ahkam, edited by: Nour al-Din Talib, Kuwait: published by the Ministry of Endowments and Islamic Affairs, State of 1st edition.
- Al-Shatibi, I. M. (2007), Al-Maqasid Al-Shifa fi Sharh Al-Khalisa Al-Kafiya, edited by: Ayyad bin Eid Al-Thubaiti, Mecca: Umm Al-Qura University Press.
- Al-Siddiq, Q. (2019), The connotation of the masses of the few: "Af'al" and "Af'al" and "Af'alah" and "Fa'alah" Algeria, Bridges of Knowledge Magazine, Volume 5, Issue 2.
- Al-Tabari, M. J. (2000), Jami' Al-Bayan fi Taawil AL-Qur'an, edited by: Ahmed Muhammad Shaker, Beirut: Al-Resala Foundation, 1st edition.
- Al-Tantawi, M. (1988), Conjugation of Nouns, Medina: Islamic University Press, 6th Edition.
- Hassan, T. (2006), The Arabic Language: Its Meaning and Structure, Beirut: World of the Book, 1st edition.
- Ibn al-Attar, A. A. D. (2007), Al-Uddah fi Sharh al-Umda, edited by: Nizam Muhammad Salih Yaqubi, Beirut: Dar al-Bashaer al-Islamiyya, 1st edition.
- Ibn al-Mulqin, A. O. A. (1997), Al-Ilam bi Fawa'id Umdat al-Ahkam, edited by: Abdulaziz Al-Mushayqih, Riyadh: Dar Al-Asimah, 1st edition.
- Ibn Faris, A. Z. (1972), Language Standards, edited by: Abdul Salam Haroun, Beirut, Lebanon: Dar Al-Jabal, vol. 1
- Ibn Faris, A. Z. (1986), Majmal Al-Lughah, edited by: Zuhair Abdul Mohsen Sultan, Beirut: Al-Resala Foundation, 2nd edition.
- Ibn Jinni, O. (1993), The Secret of the Syntax Industry, edited by: Hassan Hindawi, Damascus, Syria: Dar Al-Qalam - Damascus,
- Ibn Khaldun, A. M. (2004), Introduction, edited by: Abdullah Muhammad Al-Darwish. Damascus: Yaarub House
- Ibn Malik, J. A. (1982), Sharh Al-Kafiya Al-Shafiyah, edited by: Dr. Abdel Moneim Ahmed Haridi, Saudi Arabia, Dar Al-Ma'mun for Heritage, 1st edition.
- Ibn Manzur, J. M. (1992), Lisan al-Arab, Beirut: Dar Sader, 1st edition.
- Ibn Seedah, A. I. (2001), Al-Muhkam, edited by: Dr. Abdul Hamid Hindawi, Beirut: Dar Al-Kutub Al-'elmiyyah, first edition.

Ibn Yaish, M. Y. (1982), *Sharh al-Mufassal*, Beirut: Alam al-Kutub

Motahhari, S. (2003), *The Suggestive Connotation in the Singular Form*, Damascus: Arab Writers Union.

Nahr, H. (2007), *Applied Semantics in Arab Heritage*, presented by: Ali Al-Hamad, Irbid: Dar Al-Amal for Publishing and Distribution.

Omar, A. M. (1998), *Semantics*, Cairo: Alam al-Kutub Publishing, 5th edition.

Radi, A. M. (2013), *Semantic differences in the constructions of multiplicity, a study in the vocabulary of the Holy Qur'an, Obaid and 'abbad, Ekhwan and Ekhwah as an example*, Al-Marj, Libya: *Journal of Human Sciences and Studies*, Volume 1, Number 1

Sibawayh, A. O. Q. (1983), *The Book of Sibawayh*, edited by: Abdul Salam Muhammad Harun, Beirut: World of Books, 3rd edition.

Tarabeyyah, A. (2003), *Dictionary of Plurals in the Arabic Language*, Beirut: Library of Lebanon Publishers, 1st edition