The Effect Of The Mind In The Morphological Lesson

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Abstract:

The study aimed to demonstrate a set of results related to the phenomenon of "the impact of intellect in morphological analysis," collecting its various aspects in the chapters of Arabic morphology and highlighting the differences among morphologists associated with the effects of this phenomenon. One of the most important findings of the research was that the pluralization of nouns occurs whether the noun is rational or irrational, and its indication varies between singular and plural forms. However, rationality restricts the plurality to sound masculine nouns, and there is no effect of rationality on the diminutive form of plural for fewness while it has an effect when diminutizing plural for abundance.

Keywords: Impact, Intellect, Morphological Analysis, Morphology.

1. Introduction:

Praise be to Allah who honoured us with Islam, established us with the Quran, and guided us through our Prophet Muhammad - peace be upon him - and blessings and peace be upon the leader of humanity, his pure family, and his righteous companions, and whoever follows them in goodness until the Day of Judgment.

Restriction by intellect has a significant impact on morphological analysis, an impact characterized by diversity. The mos[1]t distinguishing feature of this study is its aim to identify the impact of intellect in morphological analysis by collecting these effects in an independent study.

The problem of the study arises from the fact that morphological issues influenced by intellect are scattered in the texts of grammar and morphology books, necessitating the urgent need to compile them into independent research.

As for the research questions, they will work to answer the following main question: What are the consequences of adhering to or not adhering to the restriction by intellect in morphological analysis?

As for the research methodology, a descriptive approach was followed, relying on identifying the research issues and studying the areas where intellect had an impact on morphological analysis, as well as revealing the stance of morphologists on this impact.

Regarding the research plan, its nature necessitated an introduction, issues, conclusion, and index. As for the introduction, I indicated its importance, plan, and study method.

The issues, which are the essence of the research, came under the title: "The Impact of Intellect in Morphological Analysis," comprising six main issues interspersed with some sub-issues.

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As for the conclusion, I pointed out the most important results highlighted through the study of this phenomenon. I pray to Allah - the Most High - that this work finds acceptance from the noble reader and that they benefit from it.

2. Intellect and the Pluralization of Masculine Nouns

Not every singular noun in the language is suitable for being pluralized in the masculine form. Rather, suitability is confined to two types: the solid (jamid) and the descriptive (sifah). Grammarians have imposed restrictions on them so that their pluralization in this form is deemed correct, with intellect being one of these restrictions. Two subsidiary issues fall under this category:

The Influence of Intellect in the Pluralization of Solid Masculine Nouns Grammarians have stipulated several conditions for pluralizing solid masculine nouns: that they denote animate beings, be devoid of the feminine marker "-at" (feminine), and not be compound nouns. It is notable that intellect is one of the restrictions imposed by grammarians for the pluralization of solid masculine nouns. Based on this restriction, it is not permissible to say "lahiq" (suffix) for a horse (a noun), meaning followers, or "washiq" (washiq) for a dog (a noun), meaning mischievous ones, as they have lost the condition of intellect. Thus, intellect serves as a significant condition for the solid masculine nouns that are pluralized in the masculine form. (Al-Mardi, Abu Muhammad. 1979. 1/67).

Accordingly, intellect is a substantive requirement in the solid masculine nouns that are pluralized in the masculine form. (Al-Shatibi, Abu Ishaq. 2007. 1/177).

The Influence of Intellect in the Pluralization of Adjectives as Masculine Plurals

Grammarians have stipulated several conditions for pluralizing adjectives in the masculine form: they must qualify an animate masculine noun, be free from the feminine marker "-at", not be derived from the pattern (af'al fa'ala') or (feminine verbs'), and not be in a situation where masculine and feminine forms are identical. (Al-Qawas, Ibn Jumaa. 1985. 1/286).

Based on the restriction of intellect, it is not valid to pluralize an adjective that has lost the condition of intellect in the masculine form. Hence, it is not correct to say "sabiq" (previous) for a horse (an adjective), meaning preceding ones, or "farih" (farah) for a horse (an adjective), meaning joyful ones, as both have lost the condition of intellect.

Thus, it becomes clear to us that the requirement of intellect is a fundamental condition for the adjectives or attributes that are pluralized in this manner. (Al-Azhari, Khalid. 2000. 1/73, 72). If non-intellectual entities are pluralized in the masculine form, it is not considered a true plural, but rather a mere attachment to them. Examples of this include:

(1) "Aliyoon" is a noun referring to the heights of paradise. As mentioned in the Quran: "Indeed, the record of the righteous is in 'Aliyyoon'." (Al-Mutaffifeen: 18).

The singular form of "Aliyoon" is "Ali", which means the high place or chamber. In both cases, the singular form is non-animate. Therefore, it is pluralized with the masculine plural form. This is because it has lost one of the conditions for pluralization, which is the presence of intellect. (Al-Azhari, Khalid. 2000. 1/73; Ash-Shatibi, Abu Ishaq. 2007. 1/175).

(2) The pluralization in Quranic verses sometimes occurs in a manner that does not fulfil all the conditions of the pattern. This happens for a reason, as illustrated by the following examples:

a) Allah says: "And [by] the sun and its brightness and [by] the moon when it follows it, and [by] the day when it displays it, and [by] the night when it covers it." (Surah Ash-Shams: 1-3). Here, celestial bodies are described as prostrating, which is a quality

associated with intellect, although they are not rational beings. Thus, pluralization occurs with the sun and the moon despite their lack of intellect. (Ash-Shatibi, Abu Ishaq. 2007. 1/180). Abu Hayyan commented: "The pluralization here is for those who possess intellect, as prostration is a characteristic of intellect. This usage is acceptable in Arabic, where something is given the judgment of another thing to indicate a shared quality, even if that quality primarily belongs to one of them." (Al-Andalusi, Abu Hayyan. n.d. 1/307).

b) Another example is found in the description of the sky and the earth: "So He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come [into being], willingly or by compulsion.' They said, 'We have come willingly.'" (Surah Fussilat: 11). The addressing of the sky and the earth in the command form resembles how it is done with rational beings, so the pluralization is permissible as it occurs with the intellects. Scholars like As-Samini Al-Halabi have mentioned two aspects regarding this issue:

The first aspect:

The intended meaning is that both the sky and the earth responded with those among them who possess intellects and those who do not, but the intellects were predominant.

The other aspect:

 It treated them in a manner similar to how the intellects are addressed in reporting about them, and the command is directed to both of them. Hence, the plural form was used as it is used for the intellects.

(d) Also, among those pluralized in this manner is (earthly beings).

This is a plural form derived from (earth), which is a feminine noun of a gender that does not logically support pluralization. Hence, it lacks the conditions for pluralization: definiteness, rationality, and soundness. It has been suggested that the reason for its pluralization in this manner is that this type of plural includes things that are remarkable and extraordinary, which are not rational to be likened to rational beings, as it is these remarkable things that cause astonishment. (Al-Shatibi, Abu Ishaq. 2007. 1/185, 186).

These are some words that have been pluralized in the masculine form, despite losing the sole condition of rationality, or along with other conditions.

2. The rational and sound feminine plural.

The pluralization of feminine nouns in Arabic, known as "Pluralization of Sound Feminine Nouns," constitutes the second type of pluralization. It is broader in scope compared to the pluralization of masculine nouns due to the multitude of nouns that fall under this category. There are certain factors that determine the pluralization of feminine nouns, and the presence or absence of rationality (mind) has an impact on their pluralization. This can be categorized into three subsidiary issues.

2.1. The incomprehensible is made small.

The diminutive form is one of the matters whose pluralization is considered as "sound feminine plural" (Pluralization of Sound Feminine Nouns). However, not every diminutive form can be pluralized in this manner; Rather, it is the diminutive form of masculine nouns that lack rationality, such as "rivers", "jebels", and "minerals" derived from "river", "mountain", and "mineral", respectively. This pluralization is permissible because the diminutive form is considered an attribute in meaning, and the attribute of a non-rational masculine noun can be pluralized in a feminine sound in manner. Thus, the diminutive form that is considered for pluralization in a feminine sound manner is the diminutive form of a non-rational masculine noun.

If the diminutive form is a feminine diminutive like "arib", "piny", and "scorpion" (from masculine nouns: rabbit, pinky, scorpion), it cannot be pluralized as "arib", "piny", or "scorpion". This is because, in meaning, it is an attribute of a feminine noun without the inclusion of the letter "Ta" and does not denote preference. Scholars have stated that the diminutive form of a non-rational feminine noun cannot be pluralized in the sound feminine manner.

It is understood from this that if the diminutive form of a feminine noun is sealed with "Ta'" after diminution, it can be pluralized as "Adhainat" from "Adhan", due to the presence of the "Ta'" attached during diminution. Whatever is sealed with the feminine marker "Ta'a", is pluralized with "Alif" and "Ta'a" without any restrictions. As mentioned earlier, with the presence of rationality, the diminutive form of masculine nouns can be pluralized as "futoun" from "boy".

2.2. The characteristic of an irrational masculine

This type of attributes can remain singular when used with irrational plurals or can be pluralized in the feminine form. For example, "upright mountains" and "upright mountains" are both valid, as well as "counted days" and "counted days." Both cases are mentioned in the Quran.

The attribute can remain singular, as in the verse: "And they bought it for a low price, a few dirhams" (Yusuf: 20). It can also be pluralized in the feminine form, as in the verse: "And remember Allah during a number of days" (Al-Baqarah: 203).

It is understood from the foregoing that if the attribute pertains to a rational masculine noun, such as "mark" (scholar), "wise person", or "genealogist", it is not pluralized in this manner. Therefore, it is not correct to say "signs" or "understanders" or "tracers," as mentioned by Abu Hayyan.

2.3. The noun of something that does not make sense if it is infinitive with (Ibn) or (Dhu).

It is said: Ibn Awy: daughters of Awy, and Ibn 'Urs: daughters of 'Urs, and Ibn Auber: daughters of Auber, and Ibn Laboun: daughters of Laboun, and Ibn Makhad: daughters of Makhad, and Ibn Muqrad: daughters of Muqrad. Similarly, Dhul-Qi'dah: Dhawat al-Qi'dah, and Dhul-Hijjah: Dhawat al-Hijjah. (Al-Jiyyani, Ibn Malik. 1982. 1/ 1889)

This aspect will be further elaborated in the subsequent issue, when discussing the process of pluralizing compounds and the influence of rationality on that.

3. Reason and the collection of compounds

One of the constraints imposed by grammarians on singular nouns that are pluralized in the masculine form is that they should be free from compounding. If a noun is compound, direct pluralization is not permissible. However, it can be pluralized indirectly. Nevertheless, the presence or absence of rationality has an impact on the pluralization of compounds.

This encompasses two subsidiary issues.

3.1. Collect the additional compound.

When pluralizing compound nouns, they can either be derived from "ibn" (son of) or "dhu" (possessor of), or they can be unrelated to these particles. If the compound is derived from "ibn" or "dhu," it may either belong to a rational being or not. If it belongs to a rational being, "ibn" can be pluralized as "banū" in the masculine sound plural or with the broken plural, while "dhu" is pluralized as "dhaw" in the masculine sound plural only. For example,

"ibn ʿAbbās" becomes "banū ʿAbbās" or "abnāʾ ʿAbbās," and "dhu ʿilm" becomes "dhaw ʿilm." (Al-Jayyānī, Ibn Mālik. 1982. 1/ 1889).

If the compound belongs to a non-rational being, such as "ibn Awā" and "ibn ʿurs" or "dhu al-Qaʿda" and "dhu al-Ḥijja," then "ibn" is pluralized as "banāt" and "dhu" is pluralized as "dhawāt." For example, "ibn Awā" becomes "banāt Awā," "ibn ʿurs" becomes "banāt ʿurs," "dhu al-Qaʿda" becomes "dhawāt al-Qaʿda," and "dhu al-Ḥijja" becomes "dhawāt al-Ḥijja." In this case, they are treated as feminine nouns, regardless of whether the gender noun is rational or not, whether it is a singular noun or an indication of gender, such as "ibn Lūn" and "ibnat mukhāḍ." (Al-Andalusī, Abū Hayyān. 1998. 1/ 474).

If the compound noun is not derived from "ibn" or "dhu," its head is pluralized as regular nouns, following the pluralization rules of nouns from its class. Whether it refers to a rational being or not, its head is treated like regular nouns in pluralization. For example, "abū Bakr" becomes "ābāʾ Bakr," "fāʿil al-khayr" becomes "fāʿilū al-khayr," "qalam al-rajul" becomes "quṭūb al-rajul," and so forth. (Al-Ghaylāynī, Muṣṭafā. 1994. 2/69).

The Kufan grammarians allowed pluralizing both the head and the modifier together. According to their opinion, it can be said "ābāʾ al-bukrīn" for "abū Bakr." (Al-Silsilī, Abū ʿAbd Allāh. n.d. 3/ 1053).

3.2. Collecting the attributive and blending compounds.

When intending to pluralize compound nouns, whether they are attributive (mazjī) or possessive (iṣnādī), they may either pertain to a rational being or not. If they pertain to a rational masculine being, indicating plurality is achieved by adding the word "dhu" before them, with "wāw" and "nūn" in the nominative case and "yāʾ" and "nūn" in the accusative and genitive cases. Thus, it is said, "dhū sebawayhi" meaning "the companions of Sebawayh came to me" or "dhuwī sebawayhi" for "my companions of Sebawayh respected me," or "dhiwī sebawayhi" for "I debated with the companions of Sebawayh." This occurs when the pluralization is direct. (Al-Andalusī, Abū Hayyān. 1998. 1/ 470).

If the compound nouns, whether attributive or possessive, relate to a rational or non-rational feminine being, the indication of plurality is achieved by adding the word "dhāt" before them. For example, "shāb qarnāhā" meaning "the knowledgeable woman" and "Baʿalbek" becomes "dhāt shāb qarnahā" for "the women of knowledgeable woman" and "dhāt Baʿalbek" for "the women of Baʿalbek." (Al-Ghaylāynī, Muṣṭafā. n.d. 2/69).

From the foregoing, it is understood that when intending to pluralize compound nouns, whether attributive or possessive, referring to rational beings, the indication of plurality is achieved by using the plural of "ibn" for masculine nouns or "dhu" for masculine nouns only. However, if they relate to non-rational beings, the indication of plurality is achieved by using "ibnāt" for "ibn" and "dhawāt" for "dhu." Similarly, for compound nouns related to rational or non-rational feminine beings, indication of plurality is achieved by using "dhū" for rational beings and "dhāt" for feminine or non-rational beings. (Al-Suyūṭī, Jalāl al-Dīn. n.d. 1/141).

4. Cut and collect crushing

The broken plural (jamʿ al-taksīr) is one of the three plural forms in the Arabic language, contrasting with the sound masculine and feminine plurals. It is a general plural because it applies to both rational and non-rational beings, whether male or female. The broken plural is divided into two categories: the plural of scarcity (jamʿ qillah) with four patterns, and the plural of abundance (jamʿ kathrah) with twenty-three patterns, resulting in a total of twenty-seven patterns for the broken plural: scarcity and abundance. (Ibn Yaʿīsh, Mufāqq al-Dīn. n.d. 5/9).

Regarding the influence of rationality on the broken plural, it is unanimously agreed upon by the majority of grammarians that there is no restriction of rationality when forming the patterns of the plural of scarcity, as it applies to both rational and non-rational beings. However, when it comes to the patterns of the plural of abundance, a closer examination of their formation rules reveals that many patterns can only be formed for rational beings in most cases. This major issue encompasses five subsidiary matters.

4.1. Reason and formulation of weight (fāla).

This pattern is applied to describe rational beings using the pattern of "faʿil" with a hamzah. For example, "qāḍin" and "quḍāh" for judge, "sāʿin" and "suʿāh" for helper, and "dāʿin" and "duʿāh" for inviter. (Sībawayh, Abū Bishr. 1988. 3/631).

Al-Shāṭibī mentioned, in reference to the requirement of rationality for words formed according to this pattern, "Regarding their application to rational beings, it is also taken into consideration that if the doer (faʿil), when referring to something irrational, is rarely formed using the pattern of fuʿālah, such as 'bāzin' and 'buzāh', it is exceptional due to the absence of rationality and nominal aspect." (Al-Shāṭibī, Abū Isḥāq. 2007. 7/88).

4.2. The mind and formulation of the meter (fa'ala).

This pattern is used to describe rational beings using the pattern of "faʿil" with a valid lam. For example, "kātib" and "katiba" for writer, "sāḥir" and "sahara" for magician, "bārr" and "barra" for righteous. Sībawayh stated, "They may also break it down to (faʿalah), such as 'fasaqah', 'barra', 'jahilah', 'ẓulmah', 'fajarah', 'kadhabah', and there are many examples like 'khawlah', 'ḥawwakah', and 'bāʿah'." (Sībawayh, Abū Bishr. 1988. 3/631).

This form of pluralization is less common for non-rational beings, such as "nāʿiq" and "naʿaqah". (Al-Suyūṭī, Jalāl al-Dīn. n.d. 2/178).

Al-Shāṭibī commented on the rarity of forming the plural for non-rational beings using this pattern, "As for their application to rational beings, this is because forming the plural in this manner for non-rational beings is rare, as they said 'ṭāʾiṭ' for a vigorous stallion, and they formed its plural as 'ṭāṭā'." (Al-Shāṭibī, Abū Isḥāq. 2007. 7/90).

4.3. Reason and formulation of weight (Fa`ala).

This pattern is used to describe a rational masculine being, using the pattern of "faʿīl" with the meaning of "faʿil", without being weakened or having a hamzah al-waw. For example, "karīm" and "kuramāʾ", "bakhīl" and "bukhulāʾ", "ẓarīf" and "ẓurafāʾ". Sībawayh stated, "As for those that are (faʿīl), they are pluralized as (fuʿālāʾ) or (fiʿāl). So, as for those that are (fuʿālāʾ), they are like 'fuqahā', 'bukhalā', 'ḥukamā'. Or they may be pluralized according to the

pattern of (fāʿil), indicating a meaning similar to instinct, such as 'ṣāliḥ' and 'ṣulahā', 'jāhil' and 'juhālā'." (Sībawayh, Abū Bishr. 1988. 3/634).

4.4. Reason and formulation of meter (fasil).

This pattern emerges in the pluralization of the following:

(A) Words that are on the pattern of "faʿīl" for a non-rational masculine being, not descriptors, with an added alif, such as "ḥāṭiṭ" and "ḥawāṭīṭ", "ḥājiz" and "ḥawājiz", where rationality here is a non-defining condition.

(B) Adjectives for a rational feminine being on the pattern of "faʿīl" or "faʿīla", such as "ṭāliq" and "ṭawālīq", "shāʿira" and "shawāʿir", "Fāṭima" and "Fawāṭim", where rationality here is a defining condition.

(C) Descriptors for a non-rational entity on the pattern of "faʿīl", such as "najm ṭaliʿ": "nujūm ṭawāliʿ", "jabal shāmikh": "jibāl shawāmikh", where rationality here is a non-defining condition. (Al-Andalusi, Abū Ḥayyān. 1998. 1/449)

It is notable that this pattern is characterized by its expansiveness, as evidenced by the inclusion of both defining and non-defining conditions for rationality.

4.5. Reason and formulation of weight (effective).

This pattern is used to form the plural of rational masculine nouns on the pattern of "faʿil", such as "ḍārib" and "ḍurāb", "ṣāʾim" and "ṣawwām" (Al-Istirābāḍī, Al-Raḍī. n.d. 2/156). Sebawayh stated: "It can also be formed on the pattern of fuʿāl, as in: shuhhād, juhhāl, rukkāb, ʿurrāḍ, zuwwār, ghuyyāb, and many similar examples." (Sebawayh, Abū Bishr. 1988. 3/631). It is also said: "Check what has been heard of fuʿāl and fuʿāl plurals; if it has not been heard, revert to the addition of wāw and nūn in the rational masculine, and alif and tāʾ in the feminine; if some of their conditions are violated, pluralize according to whichever you prefer as long as there is no evidence to the contrary" (Al-Andalusi, Abū Ḥayyān. 1998. 1/440).

These are the patterns for forming the plural of nouns denoting plurality where rationality was a constraint in their formation, although it was a predominant constraint. This is evidenced by some of these patterns deviating from this constraint, and among them are those in which rationality is a defining condition, and others in which it is a non-defining condition. (Al-Hamalawi, Ahmad. n.d. 169).

(5) Mind and reduce the plural of crushing

The impact of rationality or its absence on the diminutive form of broken plural nouns depends on their type, as it may either be a plural of scarcity or a plural of abundance. This encompasses two subsidiary issues.

5.1. **Diminutive plural of few**

The plural of scarcity, with its four patterns (afʿal, aafʿal, afaʿalah, and faʿalah), is reduced phonetically, such as: aqlab, and aqlib, and ahamal, and ahimal, and anasibah, and anisibah, and ghulamah, and ghulayma (Al -Istirabadi, Al-Radi, n.d., 1/266). Sebawayh stated: "Know that every structure is for the minimum number, you belittle that structure, not surpassing it for another, because you only want to reduce the plurality, and that structure is only for the minimum number, so when that is the case, you do not surpass it" (Sebawayh, Abu Bishr, 1988, 2/140). Based on this, there is no influence of rationality in reducing the plural of scarcity because it is reduced phonetically.

5.2. Diminutive plural of many

The plural of abundance is not phonetically reduced among the Basrians, and the reason for this is that it is a structure indicating abundance, while diminution is merely a reduction in number. Therefore, combining them would lead to a contradiction in their intended meanings and a contradiction in their states. If it were reduced in form, it would indicate diminution, while in meaning, it would indicate abundance (Ibn Yaʿish, Muwaffaq al-Din, n.d., 5/132, 133). In reducing the plural of abundance, there are two opinions:

First opinion:

One approach is to revert the plural form of the noun of abundance back to its singular form and then phonetically diminish this singular form. It is then conjugated with "waw" and "nun" to form a masculine plural if the noun is rational and masculine, and with "alif" and "taa" to form a feminine plural if the noun is non-rational. For example, in reducing the plural of "men", it becomes "man" after reverting it to its singular form and then phonetically diminishing it, and it is conjugated with "waw" and "nun" because it refers to

rational beings. Likewise, in reducing the plural of "dirhams", it becomes "dirhams" after reverting it to its singular form and then phonetically diminishing it, and it is conjugated with "alif" and "ta'" because it refers to non- rational entities (Al-Istabradhi, Al-Radi, n.d., 1/266).

the other opinion: For proponents of this view, there are two assertions:

One of them is:

When the plural of abundance is structured similarly to the plural of scarcity, it is transformed to the structure of the scarcity plural, then the scarcity plural is diminished in form. For example, "young men", as it is the plural of abundance with the structure of the scarcity plural, is reverted to "young woman" and then diminished to "young boy", without the influence of rationality, as the plurals of scarcity are diminished in form. (Ibn Aqeel, Bahaa al-Din. 1980. 3/517)

The other opinion is:

Advocates of this view agree with those of the first opinion, whereby the plural of abundance is reverted to its singular form, then diminished, and combined with "waw" and "nun" if it is for a rational being, and with "alif" and "Ta" if it is for a non-rational being.

For example, in diminishing "poets", the plural of "poet", it becomes "shua'iron" because it is reverted to the singular form "poet," then combined with "waw" and "nun" after diminishment, as it pertains to a rational being.

Likewise, in diminishing "dogs", it becomes "clips" because it is reverted to the singular "dog," then diminished to "klip," and finally combined in the feminine plural form, as it pertains to a non- rational being. (Al-Istabraadhi, Al-Razi)

However, the scholars of Kufa have allowed the diminishment of the plural of abundance in its original form if it has a counterpart in the singular, such as "two loaves of bread" diminished to "two loaves of bread," as in the case of "Uthman." The doctrine of the scholars of Kufa has been supported by many scholars, including Ibn Aqeel and others. (Al-Khatib, Abdul Latif)

It is most likely that in diminishing the plural of abundance, it is reverted to the singular form, then diminished, and combined with "waw" and "nun" if it is for a rational male, and with "alif" and "taa" In the feminine plural form if it is for a non-rational being. (Al-Suyuti).

6.Conclusions:

Praise be to Allah, the Lord of the Worlds, and blessings and peace be upon the Messenger of Allah, and upon his family and companions. After studying the phenomenon of the impact of rationality in the linguistic lesson, the following research findings have emerged:

1. Rationality is a condition for the formation of the plural of masculine nouns, whether they are nouns or adjectives. If the plural is formed for a non-rational entity, it becomes an addition and not a true plural.

2. Diminishing non-rational masculine nouns is considered one of the instances where the plural of feminine nouns is formed. 3. Rationality plays a role in forming plurals that cannot be directly pluralized. This can be achieved by using "theirs" or "theirs" for rational entities and "sisters," "daughters," or "theirs" for non-rational entities.

4. Broken plurals are considered general plurals as they encompass both rational and non-rational beings, indicating scarcity or abundance.

5. There is no restriction on rationality in forming the broken plural, as it can be formed from both rational and non-rational entities.

6. Rationality does not affect the formation of all broken plural patterns. Some patterns do not require rationality for their formation, while others necessitate it, such as patterns like (fa'alah, fa'alah, fa'ala', fa'alah, fa'alah).

7. Rationality does not have an impact on diminishing the plural of scarcity because it is diminished based on its form.

8. When diminishing the plural of abundance, it is reverted to its singular form, then diminished and combined with "waw" and "nun" for rational masculine nouns, and with "alif" and "taa" for feminine plurals of non-rational entities.

9. Some grammarians allow reverting the plural of abundance to the singular form of scarcity, then diminishing it based on its form. Rationality does not play a role in this method, as plurals of scarcity are diminished based on their form.

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