

## Taghlib in Arabic Language

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### Abstract

*Taghlib is a method Arabs use in both verse and prose, including Quran and hadith; it means to prefer one over another among two interrelated things. Taghlib comprises versions such as preference of masculine to feminine, second person singular to third person regular, the rational to irrational, majority to minority, particular to general, and the common to the uncommon. Besides, there are words that consist of preference of a wording over another, and formed via rendering the word dual. In hereby study, we will treat such words in the light of several examples of verse and prose.*

**Keywords:** Taghlib, dual words, Classical Arabic Literature, Arab culture

### Introduction

The word taghlib (تَغْلِبُ) lexically is an infinitive form of تَغْلِبُ meaning to “make win, render dominant”. In *Lisan al-Arab* and *al-Sihah*, it is used as تَغْلِبُ أَنَا عَلَيْهِ تَغْلِبًا (I made him conquer). Arabs signify the “defeated poet”, شَاعِرٌ غَالِبٌ with the expression مُغْلَبٌ and “the victorious,” غَالِبٌ with the word غَالِبٌ فُلَانٌ

In terminology, it means to prefer one over another among two interrelated things. In his *Al-Itqān*, Al-Suyuti describes taghlib as إِعْطَاءُ الشَّيْءِ حُكْمَ غَيْرِهِ (to pass judgment of another for a thing), while, in *al-Burhan*, Al-Zarkashi adds to definition by Al-Suyuti, saying it means تَرْجِيحُ أَحَدِ الْمَغْلُوبَيْنِ عَلَى الْآخَرَ (to prefer one dominant over the other).<sup>2</sup>

Taghlib can be divided in various types pursuant to style of application. Firstly, there is taghlib of masculine over feminine. For example, the ayah قَمَرَانِ (القمران) Quran employs the verb in masculine, while in the ayah قَمَرَانِ (القمران) and قَمَرَانِ (القمران) the words قَمَرَانِ (القمران) and قَمَرَانِ (القمران) signify (القمران) and (القمران). The taghlib or preference of masculine to feminine is apparent in dual words such as قَمَرَانِ (القمران) which means parents, and قَمَرَانِ (القمران) which means moon and sun.<sup>7</sup>

<sup>1</sup> Ibn Manzur, Abu al-Fadl Muhammad ibn Mukarram, *Lisan al-Arab* (I-XV), Dar al-Sadr, I. edition, Beirut, undated, I, 651; Al-Jawhari, Abu Nasr Isma'il ibn Hammad, *Taj al-Lughah wa Sihah* (I-VI), ed. Ahmad Abd al-Ghafur Attar, Dar el-Ilm Lil Malayin, IV. edition, Beirut 1987, I, 195.

<sup>2</sup> Al-Suyuti, Abd al-Rahman ibn al-Kamal Jalal al-Din, *Al-Itqān fi 'Ulum Al-Qur'an* (I-II), unknown publisher, undated, II, 108; Al-Zarkashi, Badruddin Muhammad bin 'Abdullah ibn Bahadur, *Al-Burhan Fi 'Ulum al-Qur'an* (I-IV), ed. Muhammad Abu'l-Fadl Ibrahim, Dār Ihyā al-Kutub al-'Arabiyya, I. edition, Beirut 1957, III, 302.

<sup>3</sup> Al-Qiyama: 75/9.

<sup>4</sup> At-Tahreem: 66/12.

<sup>5</sup> Al-A'raf: 7/83.

<sup>6</sup> Al-Burhan, III, 302.

<sup>7</sup> Abbas Hasan, *Al-Nahwa al-Wafi* (I-IV), Dar al-Ma'arif, XV. edition, unknown publisher, undated, I, 118; Ibn al-Adil Al-Dimashqi, Abu Hafs Umar ibn Ali, *al-Lubab fi Ulum al-Kitāb* (I-XX), ed. 'Adil Ahmad 'Abd al-Mawjud, 'Ali Muhammad Muawwiz, Dar Al-Kotob Al-Ilmiyah, I. edition, Beirut 1998, XIX, 552.

Secondly, there is taghlib, namely, superiority, of first person singular to second person singular, and of second person singular over third person singular. In the ayah (تَجَاهِلُونَ) the use of the verb as (هَلُونَ) instead of (تَجَاهِلُونَ) is due to signification of second person singular in the meaning. Arabs commonly employ first person singular verb in the sentence (وَزَيْدٌ تَفَعَّلَانَا) and second person singular verb in the phrase (وَزَيْدٌ تَفَعَّلَانَا).

The third is taghlib of rational to the irrational. For example, in the ayah (وَاللَّهُ كُلَّ دَابَّةٍ مِنْ مَاءٍ) hereby expression signifies both rational and irrational beings; nevertheless, later in the ayah, the statement (فَمِنْهُمْ مَنْ يَمْشِي) takes places, using the pronoun (هُمْ) which belongs to the rational.<sup>11</sup>

Fourthly, there is the taghlib of the qualified to the unqualified:

In the ayah (كُلُّهُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا) those who do not doubt are preferred over those who do, and addressing the unbelievers, it says (وَأَذِّنْ لِقَوْمٍ شَاهِدَاءَ كُمْ مِنْ دَوْلَانِ الشَّيْءِ كُنْتُمْ صَادِقِينَ)

The fifth kind of taghlib includes superiority of majority over minority. In the ayah (لَذُحْرِجْدَكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ) Shuaib (A.S.) is called (لِكُفْرِهِمْ) here, the verb is used in plural form, indicating preference of the believers over Shuaib (A.S.).<sup>15</sup>

Sixth version of taghlib is priority of the existent to nonexistent. According to Al-Zamakhshari, the ayah (بِمَا أُنزِلَ) signifies everything either revealed or to be revealed by Allah. Verb in past tense is used in the ayah in consideration of superiority of the existent over nonexistent. Nevertheless, hereby expression includes future tense in addition to past tense.<sup>16</sup>

A seventh taghlib signifies superiority of the particular over general. In ayah (لَبِئْسَ مَا قَدَّمْتُمْ لِأَيْدِيكُمْ) the word (لِأَيْدِيكُمْ) is preferred since we use our hands for most of our works.<sup>18</sup>

Eighth one is the taghlib of common over uncommon. In the ayah (وَالَّذِينَ آمَنُوا بِيَوْمِي) the word (بِيَوْمِي) signifies “east and west.” Since the word (بِيَوْمِي) means existence and it is more common compared to (بِيَوْمِي) that signifies nonexistence; the dual of the former is employed.<sup>20</sup>

Ninth taghlib is the preference of the bigger over smaller. The ayah (وَمَا يَسْتَوِي الْبَحْرَانِ، هَذَا عَذْبٌ الْفَوْ سَائِعٌ شَرَابُهُ، وَهَذَا) comprises the priority of sea over river.<sup>22</sup>

Besides, there many other dual words that are included among taghlib; such words have no singular or plural form. They are always used in dual form and are Sima'i. (أَبَوَانِ) which means parents, and (مَكَّةَ وَمَدِينَةَ) that signifies Mecca and Medina, are among these. These words are known as *ebeveyn* and *haremeyn* in Turkish.

Nevertheless, the singular form of a word should be taken as basis so as to make it dual. Besides, the unity of wording and meaning is important while a noun is rendered dual. For example, since the words (كِتَابٌ) and (قَلَمٌ) are two different wordings, they cannot be rendered dual in a single word. That is to say, the word (كِتَابَانِ) means only two books, and not pen and book, and (قَلَمَانِ) signifies two pens. Besides, the word (عَيْنٌ) which is similarly a common wording and means both “eye” and “source/spring,” is construed as two eyes or two springs when we make it dual as (عَيْنَانِ). Namely, when we say (عَيْنَانِ) it is not that one is understood as eye, while the other is conceived as spring. This is because of the difference of sense between them.<sup>23</sup>

<sup>8</sup> An-Naml: 27/55.

<sup>9</sup> Al-Burhan, III, 303.

<sup>10</sup> An-Nour: 24/45.

<sup>11</sup> Al-Burhan, III, 305.

<sup>12</sup> Al-Baqarah: 2/23.

<sup>13</sup> Al-Burhan, III, 308.

<sup>14</sup> Al-A'raf: 7/88.

<sup>15</sup> Al-Burhan, III, 309.

<sup>16</sup> Al-Burhan, III, 311.

<sup>17</sup> Al-Anfal: 8/51; Al Imran: 3/182.

<sup>18</sup> Al-Burhan, III, 312.

<sup>19</sup> Az-Zukhruf: 43/38.

<sup>20</sup> Al-Burhan, III, 312.

<sup>21</sup> Fatir: 35/12.

<sup>22</sup> Al-Nahwa al-Wafi, I, 118.

<sup>23</sup> Al-Ghalayini, Mustafa, Jami'ud Durus al-'arabiyyah (I-III), Al-Maktaba al-'Asriyya, XVI. edition, Beirut 1982, II, 9-10.

In Arabic language, there are many words with a different meaning in singular form, albeit signifying two separate beings in its dual version. Such words are incorporated in many works and dictionaries; accordingly, their interpretations are meticulously treated as follows by Ibn Qutaybah in his *Adab al-Kitāb*, by Ibn Sidah in *Al-Muhassas*, Ibn Abd al-Barr in *Bahjat al-Majālis*, by Al-Suyuti in *Al-Muzhir fi'ulum al-lughah*, and by Ibn al-Sikkit in *Islah al-Mantiq*:

*Adab al-Kitāb*: بَابُ تَأْوِيلِ مَا جَلِيَ فِيهِ تَمَسُّعٌ مَلِ الْكَلَامِ  
*Al-Muhassas*: كِتَابُ الْمُتَدَبِّرَاتِ بَابُ مَا جَاءَ مُتَدَبِّرًا مِنْ أَسْمَاءِ الْأَجْنَاسِ وَصِفَاتِهَا  
*Al-Muzhir fi'ulum al-lughah*: ذِكْرُ الْأَلْفَافِ الَّتِي وَرَدَتْ مُتَدَبِّرًا  
*Islah al-Mantiq*: بَابُ مَا جَاءَ مُتَدَبِّرًا  
*Bahjat al-Majālis*: بَابُ مِنْ مَزْدُوجِ الْكَلَامِ

The aforementioned works treat these words; besides, the lost and unpublished work by Ibn al-Sikkit, titled *al-Musannah wa'l Muqanna*, are also thought to be dealing with such examples.

Dual words, which Arabs frequently use and which we may come across in verse and prose, are listed below:

1) *بِمَنْتَهُ الْأَطْيَبَانِ* was deprived of two beautiful things.

According to Ibn Qutaybah, *بِمَنْتَهُ الْأَطْيَبَانِ* means “to eat” (أَكَلَ) and “lovemaking” (كَاح); while for Ibn Al-Sikkit, the word signifies “sleep”, in addition to “eating.”<sup>24</sup> In his *Majma' al-Amthal*, Al-Maydani indicates this expression is saying for a person who grows older; “two beautiful things” refer to lovemaking and taste of eating. A couplet by poet Nahj al-Ibn Kharri reads:<sup>25</sup>

إِذَا فَاتَ مَرْتَكَ الْأَطْيَبَانِ فَلَا تَلْتَمِسْ جِبَابَكَ الْيَوْمَ الَّذِي كُنْتَ تُدْرَرُ

“Once you lose the two beautiful things, do not mind (care) anything until the day (death) arrives you.”

2) *اُتْلُفَتَا جَلَّالَ دَمْرَانَ* Two reds have destroyed men.

*اُتْلُفَتَا جَلَّالَ دَمْرَانَ* means wine and red meat.<sup>26</sup> According to Sahl Ibn Harun, the name of gold brings bad luck, gold seduces the person who owns it, whoever sees gold will face disaster, and it is one of the baits of Devil; thus the phrase reads *اُتْلُفَتَا جَلَّالَ دَمْرَانَ* where the “two red” signify gold and wine.<sup>27</sup>

3) *اُتْلُفَتَا نِسَاءَ الْأَصْفَرَانَ* yellows have destroyed women.

Hereby phrase is common among Arabs; the two yellow (*اُتْلُفَتَا نِسَاءَ الْأَصْفَرَانَ*) refer to gold and saffron.<sup>28</sup>

4) *اُتْلُفَتَا بِيضَانَ* whites merged in women.

The two white (*اُتْلُفَتَا بِيضَانَ*) things, which are told to have merged in woman, signify youth (بَدَاب) and fat (بَدْم). On the other hand, the “two whites” in the phrase *اُتْلُفَتَا بِيضَانَ* refer to water and milk. The word *اُتْلُفَتَا بِيضَانَ* in the following couplet of the poet means water and milk according to Ibn al-Sikkit and water and bread according to Abu Ubaidah.

لَكِنَّهُ يَا تَيْ لِي الْحَوْلُ كَمَا لِي إِلَّا الْأَبْيَضَيْنِ شَرَابُ

“I ate or drank nothing both water and milk (water and bread) for one year.”<sup>29</sup>

According to Abu Zayd the words *اُتْلُفَتَا بِيضَانَ* mean fat and milk, while Ibn al-Arabi says they are salt and bread.<sup>30</sup>

<sup>24</sup> Ibn al-Sikkit, *Islah al-Mantiq*, ed. Ahmad Muhammad Shakir, ‘Abdussalam Muhammad Harun, Dar al-Ma’arif, IV, edition, Cairo 1949, p. 396.

<sup>25</sup> Al-Maydani, Abu'l-Fadl Ahmad ibn Muhammad al-Nisaburi, *Majma' al-Amthal* (I-II), ed. Muhammad Muhyiddin ‘Abdulhamid, Dar al-Marifah, Beirut, undated, I, 281.

<sup>26</sup> *Adab al-Kitāb*, p. 36; Ibn Manzur, *Lisan al-Arab*, IV, 208.

<sup>27</sup> Al-Thaalibi, Abu Mansur Abd al-Malik ibn Muhammad ibn Ismail, *Tahsin al-qabih wa-taqbih al-hasan*, ed. Nabil ‘Abdurrahman, Dar al-Arqam, Beirut, p. 57.

<sup>28</sup> *Adab al-Kitāb*, p. 36; Al-Razi, Muhammad ibn Abu Bakr, Mukhtar al-Sihah, ed. Mahmud Hatir, Maktabat al-Lebanon, Beirut 1995, p. 375.

<sup>29</sup> *Adab al-Kitāb*, p. 36; Al-Zamakhshari, Abu al-Qasim Mahmud ibn Umar, *Asas al-Balagha* (I-II), ed. Muhammad Baseel, Dar al-Kotob Al-Ilmiyah, I, edition, Beirut 1998, I, 86-87; Ibn Sidah, Abu'l-Hassan ‘Ali ibn Ismail al-Nahwi al-Lughawi al-Andalusi, *Al-Muhassas* (I-V), ed. Halil Ibrahim Jaffal, I, edition, Dar Ihya al-Turath al-Arabi, Beirut 1996, II, 443.

<sup>30</sup> Al-Suyuti, Jalal al-Din ‘Abdur Rahman, *Al-Muzhir fi ‘Uloom al-Lughah wa Anwa’iha* (I-II), ed. Fuad ‘Alî Mansûr, Dar al-Kotob Al-Ilmiyah, Beirut 1998, II, 159.

5) **عَلَيْهِ الْعَصْرَانِ** He two times have overcome him.

**عَلَيْهِ الْعَصْرَانِ** means morning (غَدَاة) and evening (عَشِيَّة) times, namely, the two ends of the day. In a couplet, the poet Humaid bin Sawr (death: 70/689 [?]) remarks this fact as follows:

وَلَنْ يَلْبِثَ الْعَصْرَانِ يَوْمٌ وَإِلَّا لَطَبَّيْنَا أَنْ يُدْرِكَ مَا تَيْمَمًا

*“Once those two want to acquire what they seek, they attain even before a day passes”*

Another couplet reads as follows:<sup>31</sup>

وَأَمْطَلُهُ الْعَصْرَيْنِ حَتَّى يَوْتَنِي بِرِصْفِ الدَّيْنِ وَالْأَنْفِ رَاغِمٌ

*“I extend the term until he is bored of me, then he consents to get half of the debt even in reluctance.”*

The word (العَصْرَيْنِ) in the saying, “عَلَى الْعَصْرَيْنِ” **عَلَى** Muhammad (s.a.w.) signifies morning and noon prayers according to some, and morning and afternoon prayers according to others.<sup>32</sup>

6) **الْفَتَيَانِ** Light and day

Once the word **الْمَلَأَ** which means duration or term, is made tasniyah (dual), it signifies night and day.<sup>33</sup> There is a common Arab saying, **مَا اخْتَلَفَ الْفَتَيَانِ إِلَّا بِمَا اخْتَلَفَ الْأَمَلُونَ**, namely *“I won’t do that as long as night and day follow one another”*, which is used to express the improbability of doing something.<sup>34</sup>

In one of his couplets, Ibn Muqbil (death: 70/689) writes:<sup>35</sup>

أَلَا يَا دِيَارَ الْحَيِّ بِالسُّبُعِ لَنْ عَابِيهَا بِالْبِرْلِ الْأَمَلُونَ

*“Oh the neighbourhood residents in Sebuhan... Time worked till it tired you out”*

Another poet employs the word **الْفَتَيَانِ**

مَا لَبِثَ الْفَتَيَانِ أَنْ عَصَفَا بِهِمْ كَلًّا فَعَلَّ يَسْرًا مَرْفَاتِحًا<sup>36</sup>

*“Night and day destroyed them before long. Night and day, however, are the key to every lock”*

Other dual words meaning night and day are as follows:

**أَلَدَايَبَانِ الْجَدِيدِ الْأَلَا - جَدَانِ الطَّرِيدَانِ**

Since night and day never grow old, they are also called **الْجَدِيدِ الْأَلَا - جَدَانِ** or as **الطَّرِيدَانِ** meaning *“in which one chases another;”* in a couplet, the poet uses them as follows:

يُعِيدَانِ لِي مَا أَمْضَيْتَا وَهُمَا طَرِيدَانِ لَا يَسْتَلْتَا بِيَانِ قَرَارِي<sup>38</sup>

*“Night and day return to me what they took away without my judgment.”*

7) **الْمَدْوَدَانِ** Date and water

In a statement, Aisha (r.a.) speaks as **إِن لَمْ يَكُنْ إِلَّا الْمَدْوَدَانِ**, which means, *“If you saw Rasul-Allah with me, you would see we had no food but the two blacks (date and water)”*.<sup>39</sup>

<sup>31</sup> Adab al-Kitāb, p. 36; Islah al-Mantiq, p. 394-395; Ibn Duraid, Abu Bakr Muhammad ibn al-Hasan, Al-Ishtiqaq, ed. ‘Abdüsselām Muhammad Hārūn, Mektebetü’l-Hancı, III. edition, Cairo, undated, p. 270.

<sup>32</sup> Al-Bayhaqi, Ahmad ibn Husayn Ibn ‘Ali, Sunan al-Bayhaqi al-Kubra (I-X), ed. Muhammad ‘Abdü’l-Kâdir Atâ, Mektebetü Dâri’l-Bâz, Mecca 1994, I, 466.

<sup>33</sup> Lisan al-Arab, XV, 290.

<sup>34</sup> Al-Zamakhshari, Abu al-Qasim Mahmud, Al-Mustaqa fi Athnthal al-Arab (I-II), Dar al-Kotob Al-Ilmiyah, Beirut, 1987, I, 183; Al-Mubarrad, Muhammad ibn Yazid, Al-Fadl, Dar al-Kutub al-Misriyya, III. edition, Cairo, 1421, p. 22; al-Muḥkam wa-’l-Muḥīt al-A’zam, IX, 524; Lisan al-Arab, XV, 145.

<sup>35</sup> Islah al-Mantiq, p. 394; Lisan al-Arab, VIII, 146, XI, 628.

<sup>36</sup> Lisan al-Arab, XV, 145, Ibn Hamdun, Muhammad ibn Ali, Al-Tadhkira al-Hamduniya (I-X), Dar al-Sadr, I. edition, Beirut, 1417, VII, 74.

<sup>37</sup> Asas al-Balagha, I, 276; Al-Dimashqi, Ahmad ibn Mustafa, Al-Lataif fi’l Lughah, Dar al-Fadila, Cairo, undated, p. 61.

<sup>38</sup> Al-Zabidi, Muhammad ibn Muhammad ibn Abdirrezzâk el-Huseynî, Taj al-’Arus min Jawahir Al-Qamus (I-XXXX), ed. Committee, Darul Hidayah, VIII, 318; Lisan al-Arab, III, 107.

<sup>39</sup> Adab al-Kitāb, p. 36.

During a chat with a friend, Abu Burdah talks about his father as follows: “If you saw Rasul-Allah with me, our smell would make you think we eat lamb. Nevertheless, our garments are of wool, and our food consists of two blacks (date and water).<sup>40</sup>

“Two blacks” signify night and warm, as well as date and water. The following anecdote clearly shows this.

One day, Hejazi tells his guest “(ذُنَا إِلَّا الْأَسْوَدَانِ) namely, “we have nothing but two blacks to offer,” whereupon the visitor responds “So be it; more than enough.” Then Hejazi says, “I guess you thought that I intended date and water with two blacks. However, I wanted to say night and warm.”<sup>41</sup>

الْأَسْوَدَانِ used for snake and scorpion, and also for two black eyes. Poet intends eyes with “two blacks” in couplet below:

قَامَتْ تَجِدِّي وَالْخِمَارُ مِنْ قَصْرِي بِأَسْوَدَيْنِ مِنْ حَذْرٍ

“She stood up so as to perform salat in veil. She was looking at me with cautious eyes.”

The hadith, quoted by means of Abu Hurairah, reads (يَقْتُلُ الْأَسْوَدَيْنِ فِي الصَّلَاةِ) “He ordered to kill two blacks while in salat”; here again, the two blacks refer to scorpion and snake.<sup>43</sup>

8) **الْبَصِيرَانِ**: Heart and tongue

The maxim “One is known through two smalls” points out heart and tongue. Heart and tongue are called **الْبَصِيرَانِ** due to their size.<sup>44</sup> The maxim means one can only dignify and preserve himself through heart and tongue.<sup>45</sup>

The following anecdote tells the words of a person can show how clever and reasonable he is:

Some guy appears before Sulayman ibn Adb al-Malik and speaks a word that pleases the latter. Thereupon Sulayman ibn Adb al-Malik wants to find out whether the man is clever enough to say such a word. After examining, he concludes that the man is weak in mind, and says the following: “The superiority of mind over word is wisdom. However, the superiority of word over mind is deficiency. The most benevolent of affairs is the coherence between what is said and what is thought.”<sup>46</sup>

مَا الْمَرْءُ إِلَّا الْأَصْغَرَانِ وَلِسَانُهُ وَجْهٌ وَالْجِسْمُ خَلْقٌ مُصَوَّرٌ

“One is known merely through the two smalls (tongue and mind). Body is nothing but an existence to which an appearance is bestowed”

9) **الْبَعْمَرَانِ**: Abu Bakr and Umar (r.a.)

According to most scholars, the word **الْبَعْمَرَانِ** refers to Abu Bakr and Umar (r.a.); nevertheless, according to Qatada, the expression points out Umar ibn Al-Khattab and Umar ibn Abd al-Aziz.<sup>47</sup> Scholars who disagree with Qatada claim those present in Battle of the Camel called Ali ibn Abi Talib as **الْبَعْمَرَانِ** referring to Umar and Abu Bakr (r.a.); and they explain that Umar, and not Abu Bakr is employed as dual, since the former consists of a single word. Accordingly, Abu Ubaidah sings the following couplets:<sup>48</sup>

مَا كَانَ يَرْضَى رَسُولُ اللَّهِ فِعْلَهُمَا الْبَعْمَرَانِ يَكْرَهُ وَلَا عَمْرٌ

“Muhammad (s.a.w.), Abu Bakr and Umar (r.a.) shall not consent to what they do”

<sup>40</sup> Al-Tadhkira al-Hamduniya, VIII, 80.

<sup>41</sup> Islah al-Mantiq, p. 395.

<sup>42</sup> Al-Muzhir fi ‘Ulum al-Lugha, II, 167.

<sup>43</sup> Ahmad ibn Hanbal, Abu Abdillah al-Shaybani, Musnad (I-VI), Muassasat al-Cordoba, Cairo, undated, II, 248.

<sup>44</sup> Majma’ al-Amthal, II, 294; Al-Lataif fi’l Lugha, p. 66.

<sup>45</sup> Taj al-‘Arus, XII, 324.

<sup>46</sup> Al-Tadhkira al-Hamduniya, III, 265-266; Ibn ‘Abd Rabbih, Shihabuddin Ahmad ibn Muhammad, Al-‘Iqd al-Farid (I-VIII), Dar al-Kotob Al-Ilmiyah, I. edition, Beirut 1404, II, 104.

<sup>47</sup> Al-Qalqashandi, Ahmad ibn ‘Ali, Subh al-‘Asha fi Sinâati’l-Înshâ (I-XIV), ed. Yusuf ‘Ali Tawil, I. edition, Dar al-Fikr, Damascus 1987, XIV, 406.

<sup>48</sup> Al-Mubarrad, Muhammad ibn Yazid, Al-Kamil fi al-Lugha wa al-Adab, ed. Muhammad Abu’l-Fadl Ibrahim, Dar al-Fikr al-Arabi, III. edition, Cairo 1997, I, 119.

Besides, الأَمْرَانِ used to signify Abu Bakr and Umar (r.a.).<sup>49</sup>

On the other hand, signified Amr ibn Jaber and Badr ibn Amr. The following couplet by Qurad ibn Hanash al-Saridi constitutes an evidence for this:<sup>50</sup>

إِذَا اجْتَمَعَ الْأَعْمَرَانِ عَمْرُ وَبَيْنَ جَوَيْدِرٍ بَيْنَ عَمْرٍ وَخَلَّتْ ذُبْيَانٌ تَبَعًا

“When two Amr (Amr ibn Jaber and Badr ibn Amr) come together, you think that Zubian tribe is tied to them”

There are many such situations where a name is made dual so as to mean two separate persons. For example:

أَبُو جَدِّ وَصَدَانِ

كُحَانْتَفٍ وَصَيْفَانِ

مُصَابِ بْنِ عَبْدِزُبَيْرٍ وَابْنِ إِسَاءِ

بُجَيْرَانِ وَفِرَاسَانِ

أَبُو حُرٍّ وَوَبَّيَّانِ

10) الْقَمَرُ وَالشَّمْسُ Moon and sun

الْقَمَرُ وَالشَّمْسُ means moon and sun. Since الْقَمَرُ a feminine word, the word قَمَرٌ which is masculine, is made dual so as to indicate both.<sup>52</sup> In a couplet, Al-Farazdaq (death: 114/732) says the following about the usage:<sup>53</sup>

أَجْفَقْنَا السَّمَاءَ عَلَيْكَ لَمَّا قَبِرَ آهَا وَالذُّجُومُ الطَّوَالِغُ

“We deprived you the horizons of sky, we spared moon-sun and shining stars for ourselves”

Moon and sun are also referred as الْقَمَرُ وَالشَّمْسُ due to their brightness.<sup>54</sup> Ibn al-Sikkit remarks that the words الْقَمَرُ وَالشَّمْسُ mean moon and sun.<sup>55</sup>

Abu'l-Husain ibn Abi'l-Baghl Al-Baghdadi writes a eulogy for Abu al-Qasim ibn Wahb, where he employs the word الْقَمَرُ وَالشَّمْسُ to signify moon and sun:<sup>56</sup>

إِذَا أَبُو قَاسِمٍ بَادَلْتُمْ بِلُحَامَيْتِهِ الْإِبْرَاقَ وَالْبَحْرُ وَالْأَمْطَرُ

وَإِنْ أَضَاءَتْ لَنَا أَنْوَارُ عَشِيَّتَيْهِ لَ الْذَّيْرَانِ الشَّمْسُ وَالْقَمَرُ

“When Abu Qasim is generous to us, sea and rain no more deserve praise”

“When his light illuminates us, the shine of sun and moon is nothing but weak”

11) الْبُرُوقُ وَاللَّيْلُ Morning and afternoon times

All these dual words mean morning and afternoon.<sup>57</sup> In the hadith دَخَلَ الْجَدَّةُ مُحَمَّدٌ (s.a.w.) refers to morning and afternoon prayers with the expression الْبُرُوقُ. This is because these two prayer times are at both ends of the day.<sup>58</sup>

<sup>49</sup> Taj al-'Arus, XIV, 11.

<sup>50</sup> Al-Muhassas, IV, 152; Islah al-Mantiq, p. 400.

<sup>51</sup> Al-Muzhir, II, 167.

<sup>52</sup> Subh al-'Asha, I, 193; Al-Muhassas, II, 376; Al-Mursi, Ebu'l-Hasan 'Ali b. Ismâil, al-Muḥkam wa-'l-Muḥīṭ al-A'zam (I-XI), ed. Abd al-Hamid Hindawi, Dar al-Kotob Al-Ilmiyah, Beirut 2000, VI, 162.

<sup>53</sup> Al-'Iqd al-Farid, II, 314; Lisan al-Arab, X, 173.

<sup>54</sup> Taj al-'Arus, XI, 478.

<sup>55</sup> Al-Muhassas, II, 377.

<sup>56</sup> Al-Tadhkira al-Hamduniya, IV, 54.

<sup>57</sup> Al-Fadl, p. 22; Al-Baghdadi, 'Abdülkâdir, Khizainatul Adab wa Lubbu Lubab Lisan al-Arab (I-XIII), ed. Muhammad Nabil Tarifi, Emil Badi' Yaqub, Dar al-Kotob Al-Ilmiyah, Beirut 1998, IV, 328.

<sup>58</sup> Al-Darimi, Abu Muhammad, Sunan al-Darimi (I-II), ed. Fawwaz Ahmad, Dar al-Kotob Al-Arabi, I. edition, Beirut 1407, I, 391.

12) **الْخَافِقَانِ** East and west

Since night and day change in east and west, the word **خَافِقَانِ** is used for west and east.<sup>59</sup> Abu al-Khaysam indicates that west is called **خَافِق** with the figurative meaning of “that vanishes,” meaning west; in this respect, west is superior to east. It is said **أَعْلَمُ مِنْهُ الْخَافِقَيْنِ** meaning “there is no wiser than him in either east and west,” or **مَا بَيْنَ مَا بَيْنَ** with the meaning, “there is no peer for him.”<sup>60</sup>

13) **الطَّرْفَانِ** lineage of mother and father

The expression **أَيُّ طَرْفَيْهِ أَطْوَلُ** is used for indicating it is unknown the lineage of the mother or of father of someone is more virtuous; on the other hand, **كَرِيمُ الطَّرْفَيْنِ** is used to express that someone is virtuous in terms of lineage. Abu Zayd means his maternal and paternal ancestors with the word **طَّرْفَانِ** the following couplet:

*“Once you have spoken ill about me and my parents, how can you tell eloquent words about my ancestors?”*

According to Ibn Arabi, the word **طَّرْفَانِ** in the phrase **أَيُّ طَرْفَيْهِ أَطْوَلُ** refers to penis and tongue.<sup>61</sup> Likewise, Abu Ubaidah remarks that **طَّرْفَانِ** is used for drunks and those who take pills, and the word **طَّرْفَانِ** signifies mouth and anus.<sup>62</sup>

14) **الْبَدْنَانِ** urination and defecation

The word **الْبَدْنَانِ** means the evilest and dirtiest; in dual form, it may signify urination and defecation, smelly breath and insomnia, or insomnia and boredom/discomfort. Ferra claims the dual word signifies vomiting and defecation. In a saying, Arabi indicates that “age takes away two beautiful things ( **بَدْنَانِ** ) namely, sleep and lovemaking, and brings along insomnia and smelly breath ( **بَدْنَانِ** )”<sup>63</sup>

In the hadith **أَدَدُكُمْ بِحَضْرَةِ الطَّوَعَةِ وَدَلْفَعِ الْأَذْبَانِ وَالْأَبْوَالِ**, Muhammad (s.a.w.) means urination and defecation with the word **بَدْنَانِ**<sup>64</sup>

15) **الْأَصْرَمَانِ** Crow and wolf

Ibn al-Sikkit says crow and wolf are called **الْأَصْرَمَانِ** since they keep away from man.<sup>65</sup>

Arabs use the proverb **بَدْنَانِ يَنْتَادِي أَصْرَمًا مَاهَا** literally “town where crows and wolves croak and howl”, in order to mean places that remind evil.<sup>66</sup>

The word is also used for night and day, since one is separated from another.<sup>67</sup>

16) **الْأَفْبَانِ** Elephant and water buffalo

**الْأَفْبَانِ** means something gray. Due to their colour, elephant and water buffalo are also called **الْأَفْبَانِ**. In a couplet, Ru'bah puts forth how strong he is as follows:<sup>69</sup>

**لَيْثٌ يَذُقُّ الْأَسَدَ الْهَمْلَ الْأَسَدَ هَيْبَانِ وَالْجَامُوسَا**

*“The lion savages the prowling lion, elephant and water buffalo”*

17) **الْأَيْهَمَانِ** Thirsty camel and flood

Both **الْأَيْهَمَانِ** and **الْأَيْهَمَانِ** are used for randy camel and flood.<sup>70</sup> Abu Ubaidah relates that Bedouins use the word **الْأَيْهَمَانِ** for randy camel and flood, while Hadharis employ it for fire and flood.<sup>71</sup>

<sup>59</sup> Adab al-Kitāb, p. 37; Islah al-Mantiq, p. 397.

<sup>60</sup> Taj al-'Arus, XXV, 244; Al-Anbari, Abu Bakr Muhammad ibn al-Qasim, Az-Zahir fi Kalimat an-Nas (I-II), ed. Hatim Salih al-Damin, Muassasah ar-Risalah, I. edition, Beirut 1992, I, 435.

<sup>61</sup> Adab al-Kitāb, p. 37.

<sup>62</sup> Islah al-Mantiq, p. 396; Al-Muhassas, IV, 150; Al-Muzhir, II, 159.

<sup>63</sup> Lisan al-Arab, II, 141; Al-Tawhidi, Abu Hayyan, Al-Basaer wa al-Dhakha'ir (I-X), ed. Wadad al-Qadi, I. edition, Dar al-Sadr, Beirut 1988, I, 209; Taj al-'Arus, V, 233; Al-Muzhir, II, 166.

<sup>64</sup> Sunan al-Bayhaqi al-Kubra, III, 71.

<sup>65</sup> Majma' al-Amthal, I, 99; Islah al-Mantiq, p. 396.

<sup>66</sup> Al-Maydani, Majma' al-Amthal, I, 99.

<sup>67</sup> Al-Damiri, Muhammad ibn Musa ibn Isa, Kitāb Hayāt al-hayawān al-Kubra (I-II), Dar al-Kotob Al-Ilmiyah, III. edition, Beirut 1424, I, 45.

<sup>68</sup> Lisan al-Arab, I, 691.

<sup>69</sup> Islah al-Mantiq, p. 397; Kitāb Hayāt al-hayawān al-Kubra, I, 55.

According to a hadith, Muhammad (s.a.w.) resorts to Allah against flood and fire (كَلِمَاتُ اللَّهِ الَّتِي يُتَعَوَّدُ مِنْهَا الْأَنْبِيَاءُ مِنْ الْأَنْبِيَاءِ) <sup>72</sup> *Al-Maqsur wa-al-mamdud*, Ibn al-Walad argues the word means night and flood.<sup>73</sup>

18) **الْأَبْرَارُ**: Slave and wild ass

Slaves and wild asses are called **الْأَبْرَارُ** since they are mostly useless, with very few favourable deeds.<sup>74</sup>

19) **الْبُرُجُ**: Two bright stars

The word, meaning two bright stars, is divided in two as **الْبُرُجُ** remarked as **الْبُرُجُ** since there is “star” before it; and it is written **الْبُرُجُ** due to lack of anything before it.<sup>75</sup> Besides, the expression **الْبُرُجُ** is used to say “two stars have appeared.”<sup>76</sup> One of them is described as **الْبُرُجُ** while the other is described as **الْبُرُجُ**

20) **الذَّهَبُ وَالْفِضَّةُ**: Gold and silver

Both **الذَّهَبُ** and **الْفِضَّةُ** are used for gold and silver.<sup>80</sup>

21) **الْبَعَارُ**: Mouth and genitals

**الْبَعَارُ** is used for mouth and genitals or stomach and genitals; **الْبَعَارُ** may also be employed in the same sense. A person who is fond of these two organs is described as **الْبَعَارُ** *هو عبد غاريه* <sup>81</sup> couplet, the poet writes the following in this sense:

أَلَمْ تَرَ أَنَّ الدَّهْرَ يَوْمٌ وَلَيْلَةٌ. الْفَتَى يَسْعَى لِبَعَارِيهِ دَائِبًا

“Haven’t you seen that life consists of one day and one night, that a young always knocks himself out for stomach and genitals?”

**الْبَعَارُ** signifies two armies. It is used in the mentioned sense by Ali ibn Abi Talib in Battle of the Camel when he said **الْبَعَارُ** *لا تظنوا أنكم تستطيعون أن توفقوا بين هذين الغارين*.<sup>82</sup>

Thirdly, the word **الْبَعَارُ** signifies two orbital bones.<sup>83</sup>

22) **الْأَعْيُنُ**: Two eyes

Hereby word,<sup>84</sup> which means two eyes, is employed in the same meaning in the following holy hadith.

إِذَا قَبَضْتُ مِنْ عَبْدِي كَرِيمَتِيهِ وَصَفْوَتِيهِ لَمْ أَرْضْ لَهُ تَوَابًا دُونَ الْجَنَّةِ

“Once I take away the eyes of my object, I don’t consent to any good deed for him other than heaven if he remains patient.”<sup>85</sup>

23) **الْأُذُنَانِ**: Two ears

It means two ears. A saying goes as “May Allah bless your eyes and ears”, **جُودُكَ اللَّهُمَّ تَيْكَ وَحُرَّتَيْكَ**<sup>86</sup>

<sup>70</sup> Al-Fadl, p. 22.

<sup>71</sup> *Islah al-Mantiq*, p. 396; *Al-Basaer wa al-Dhakha’ir*, II, 138;

<sup>72</sup> Al-Azhari, Abu Mansur Muhammad ibn Ahmad, *Tadhib al-Lugha* (I-XV), ed. Muhammad ‘Ivad Mur’ib, Dar Ihya al-Turath al-Arabi, I. edition, unknown publisher, 2001, VI, 251; *Lisan al-Arab*, XII, 648.

<sup>73</sup> *Al-Muzhir*, II, 166.

<sup>74</sup> *Islah al-Mantiq*, p. 398; *Al-Muhassas*, I, 329.

<sup>75</sup> *Islah al-Mantiq*, p. 397; *Al-Muhassas*, IV, 150.

<sup>76</sup> *Asas al-Balagha*, II, 266; *Taj al-’Arus*, XIV, 208.

<sup>77</sup> *Lisan al-Arab*, V, 204; *Islah al-Mantiq*, p. 397.

<sup>78</sup> *Islah al-Mantiq*, p. 395; *Al-Fadl*, p. 22; *Al-Muhassas*, IV, 150.

<sup>79</sup> *Al-Lataif fi’l Lugha*, I, 211.

<sup>80</sup> *Al-Lataif fi’l Lugha*, I, 211.

<sup>81</sup> *Islah al-Mantiq*, p. 396; *Al-Fadl*, 22; *Al-Muhassas*, IV, 150; *Taj al-’Arus*, XIII, 273.

<sup>82</sup> *Lisan al-Arab*, V, 34; *el-Kâmil fi’l-Luga*, p. 118.

<sup>83</sup> *Taj al-’Arus*, XIII, 273; *al-Muḥkam wa-’l-Muḥīṭ al-A’zam*, VI, 52.

<sup>84</sup> *Taj al-’Arus*, XXXIII, 342; *Al-Lataif fi’l Lugha*, 163.

<sup>85</sup> Al-Tabarani, Abu al-Qasim, *Musnad al-Shamiyyin* (I-IV), ed. Hamdi ibn Abd al-Majid al-Salafi, Muassasat al-Risalah, Beirut 1984, II, 407.



24) **الْمَرُّ وَالْمَرَّةُ** Poverty and age

The word **الْمَرُّ** literally “the most severe”, signifies poverty and age, age and sickness, poverty and indigence in dual form.<sup>87</sup> **الْمَرُّ** is used to mean one “grew old and fell ill.”<sup>88</sup> In the hadith **مَرَّ فِي الْأَمْرِ** من الشفاء من المرين. Muhammad (s.a.w.), it is used in the sense of mustard and a kind of tree juice/resin.<sup>89</sup>

A Bedouin says someone **الْمَرُّ لِيُرَاقَ وَبِشِدَّتِكَ الْأَمْرَيْنِ** وَكَفَاكَ شَرَّ الْأَجْوَقَيْنِ **الْمَرُّ** ending wealth and health with **الْمَرُّ** the poverty and indigence with **الْمَرُّ** and stomach and genitals with **الْمَرُّ**

25) **الْمَرُّ وَالْمَرَّةُ** Man and jinn

There are several rumours on why man and jinn are called **الْمَرُّ**. This is because man and jinn make earth heavier, or man and jinn get heavier due to their sins, or even because of they are honourable. According to those who defend the third, every honourable person is called **الْمَرُّ**

In ayah 31 of Surat ar-Rahman, Allah addresses two groups, saying **أَعْرَفَ لَكُمْ أَيُّهَا التَّقْلَانِ** According to mufasssir (interpreters of Quran), the word **التَّقْلَانِ** in the ayah signifies men and jinn.<sup>91</sup>

26) **الْمَرُّ وَالْمَرَّةُ** Cooking pot and mill

**الْمَرُّ** refers to cooking pot and mill. When it is rendered plural as **الْمَرُّ** it means any useful tool or equipment such as cooking pot, mill, bucket, knife, axe, lighter and leather bottle.<sup>92</sup>

27) **الْمَرُّ وَالْمَرَّةُ** Surats Al-Baqarah and Al Imran

The dual form of the word **الْمَرُّ** which means light and bright, is **الْمَرُّ** and it signifies Surats al Al-Baqarah and Al Imran. Muhammad (s.a.w.) calls these two surats **الْمَرُّ** and says the following about them:

**لَبَقْرَةٌ تَعَالَمُ وَمُورَاتٌ أَقَابَهُمَا الزَّهْرَاوَانِ وَإِنَّهُمَا نَظْرَانِ صَادِحِيهِمَا يَوْمَ الْقِيَامَةِ**

“Learn the surats Al-Baqarah and Al Imran. For sure, they shall be a shadow for the possessors on the judgment day.”<sup>93</sup>

Moreover, these two surats are called **الْمَرُّ** meaning “enlightener.”<sup>94</sup>

28) **الْمَرُّ وَالْمَرَّةُ** Surats Al-Kafirun and Al-Ikhlâs

According to Al-Asma’I the surats Al-Kafirun and Al-Ikhlâs are named **الْمَرُّ** hence they protect man from discord.<sup>95</sup> Even though this is a commonly accepted claim, some others defend that the expression points out the surats Al-Falaq and Al-Ikhlâs.<sup>96</sup>

29) **الْمَرُّ وَالْمَرَّةُ** Surats Al-Falaq and Al-Nas

Since both Surats begin with **الْمَرُّ** they are called **الْمَرُّ**. A hadith reads the following about these two Surats:

**كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَيْنِ الْإِنْسَانِ حَتَّى تَرَاتِ الْأُمْعُوذَاتَانِ فَلَمَّا نَزَلَتْ لَيْلَهُمَا حَذَرَ مَا سَرَّوَاهُمَا**

“Muhammad (s.a.w.) used to protect himself from the evil eye of jinn and man until the revelation of Surats al-Falaq and al-Nas. Once these two were revealed, he began to say them.”<sup>98</sup>

30) **الْمَرُّ وَالْمَرَّةُ** Hegira to Ethiopia and Medina

**الْمَرُّ** signifies hegira (migration) to Ethiopia and Medina.<sup>99</sup>

<sup>86</sup> Taj al-'Arus, X, 592.

<sup>87</sup> Asas al-Balagha, II, 205; Al-Muhassas, IV, 149; Al-Muzhir, I, 114; II, 166.

<sup>88</sup> Taj al-'Arus, XIV, 110.

<sup>89</sup> Sunan al-Bayhaqi al-Kubra, IX, 346; Lisan al-Arab, V, 165.

<sup>90</sup> Al-Muhassas, IV, 149.

<sup>91</sup> Kitāb Hayāt al-hayawān al-Kubra, I, 260, 292.

<sup>92</sup> Al-Muhassas, IV, 150; Lisan al-Arab, XI, 163.

<sup>93</sup> Sunan al-Darimi, II, 543.

<sup>94</sup> Tadhīb al-Lughā, VI, 90.

<sup>95</sup> Islah al-Mantiq, p. 415; Al-Muhassas, I, 483; Taj al-'Arus, XVII, 335.

<sup>96</sup> al-Muḥkam wa-'l-Muḥīṭ al-A'zam, VI, 95.

<sup>97</sup> Lisan al-Arab, III, 498; al-Muḥkam wa-'l-Muḥīṭ al-A'zam, II, 335; Al-Muhassas, IV, 21.

<sup>98</sup> At-Tirmidhī, Muhammad b. 'Īsā, Sunan al-Tirmidhī (I-V), ed. Ahmad Muhammad Shakir et al, Dar Ihya al-Turath al-Arabi, Beirut, undated, IV, 395.

## 31) Mosques in Mecca and Medina

Mecca and Medina mosques are named *بِسْجَدَانِ*.<sup>100</sup> In his praise for Umayyad, poet Kumayt writes as follows:

لَكُمْ سَجَادَاتُ مَا تَهْوُونَ وَاللَّكُمُ مَقْبُصِيهِ مِنْ بَيْنِ أَثَرِي وَأَقْتَرَا<sup>101</sup>

*What you visit is two mosques and stones of Allah... Besides, you have many rich and poor."*

## 32) Mecca and Medina

Mecca and Medina may be articulated either as *الْحَرَمَانِ*.<sup>102</sup> The word *حَرَمَانِ* recorded in Ottoman archives as "Haramain sharifain." Mecca is the harem (preserved place) as of the construction of Kaaba, while Medina was declared harem by Muhammad (s.a.w.) in the wake of Hegira. Jerusalem, where Al-Aqsa Mosque is located, is occasionally described as "Third of haramain."<sup>103</sup>

## 33) Mecca and Ta'if

The ayah 31 under Surat az-Zukhruf reads ( *وَلَوْ* ) " *Was this Qur'an not sent down upon a great man from [one of] the two cities?*", where the word *فَرِيقَيْنِ* signifies Mecca and Ta'if.<sup>104</sup> According to those who did not believe in Muhammad (s.a.w.), lineage, richness, power and social prestige were the values that made one great. Thereupon, if prophecy was a precious title, it should have been sent upon not Muhammad, but a notable from Mecca or Ta'if.<sup>105</sup>

## 34) Basra and Kufa

Ibn al-Sikkit says Basra and Kufa are called *الْبَصْرَانِ* while Abu Ubaidah asserts *الْبَصْرَانِ* is used to mean these two cities.<sup>107</sup> Basra and Kufa are called either *الْبَصْرَانِ*<sup>108</sup>

## 35) Al-Hirah and Kufa

Abu Ubaidah asserts *الْحِيرَانِ* signifies Al-Hirah and Kufa, and reads the following couplet:<sup>109</sup>

نَحْنُ سَبَيْنَا أُمَّكُمْ مَقْرُضاً يَوْمَ صَبَدْنَا الْحِيرَيْنِ الْمَأْمُونِ

*"We took your mother as captive on the day we shed blood in the morning in Al-Hirah and Kufa"*

## 36) Sistan and Khorasan

According to Al-Asma'i, *الْفَرَجَانِ* indicates Sistan and Khorasan, and for Abu Ubaidah, it means Sindh and Khorasan. It is believed that in the couplet below, Al-Khudhali means Sistan and Khorasan or Sindh and Khorasan with the word *الْفَرَجَيْنِ*<sup>110</sup>

عَلَى أَحَدِ الْفَرَجَيْنِ كَانَ مُؤْمَرِي

*"The person I authorised was in Sistan or Khorasan (Khorasan or Sindh)."*

## 37) Tigris and Euphrates

Angry at dispatch of Umar ibn Hubayra al-Fazari to Iraq by Yazid bin Abd al-Malik, the poet Farazdaq writes the following pejorative lines:<sup>111</sup>

بَعْدَتْ عَلَى الْعِرَاقِ وَرَأْفَتِي لَوْ يَأْتِيهَا أَحَدٌ يَدِ الْقَمِيصِ

<sup>99</sup> Lisan al-Arab, V, 250; Al-Muhassas, IV, 150; Al-Muzhir, II, 160.

<sup>100</sup> Yaqt al-Hamawi, Mu'jam al-Buldan (I-V), Dar al-Fikr, Beirut, undated, V, 123.

<sup>101</sup> Lisan al-Arab, III, 204; Islah al-Mantiq, p. 397; Al-Muhassas, IV, 150.

<sup>102</sup> Al-Muzhir, II, 160; al-Muḥkam wa-'l-Muḥīṭ al-A'zam, II, 335.

<sup>103</sup> Buzpinar, Ş.Tufân, Küçükaşçı, Mustafa, TDV. İslâm Ansiklopedisi (I-XXXXII), Turkish Religious Foundation, Istanbul 1997, XVI, 153.

<sup>104</sup> Islah al-Mantiq, p. 397; Al-Muhassas, IV, 150;

<sup>105</sup> Committee, Kur'ân Yolu (I-V), Diyânet İşleri Başkanlığı Yayınları, Ankara 2008, IV, 773.

<sup>106</sup> Islah al-Mantiq, p. 397; Al-Muzhir, II, 160; al-Muḥkam wa-'l-Muḥīṭ al-A'zam, VIII, 324; Mu'jam al-Buldan, V, 137, I, 430.

<sup>107</sup> Al-Muhassas, IV, 150.

<sup>108</sup> Taj al-'Arus, XI, 121.

<sup>109</sup> Mu'jam al-Buldan, II, 328; Al-Muhassas, IV, 150.

<sup>110</sup> Lisan al-Arab, II, 341; Islah al-Mantiq, p. 396-397; Al-Muhassas, IV, 150, .

<sup>111</sup> Islah al-Mantiq, p. 397; Al-Muhassas, IV, 150; Lisan al-Arab, III, 181.

“You sent the rascal and betrayer al-Fazari to Iraq, Tigris and Euphrates ...”

38) الأَرْضُ بِسَدْرٍ أَنْ. Arafat and Mina

Arafat and Mina are called الأَرْضُ بِسَدْرٍ أَنْ hence they are gathering places of men.<sup>112</sup>

39) الأَرْضُ بِسَدْرٍ أَنْ: Abu Kubais and Ahmar mountains in Mecca

The word الأَرْضُ بِسَدْرٍ أَنْ means “great mountain with hard soil and rocks.” Rumour has it the two mountains in Mecca or Mina are called الأَرْضُ بِسَدْرٍ أَنْ however, most consider the word is used for Abu Kubais and Ahmar mountains in Mecca. In a hadith, Muhammad (s.a.w.) says utters الأَرْضُ بِسَدْرٍ أَنْ *Mecca shall not perish unless these two mountains do*.<sup>113</sup>

Another hadith reads as follows: “Gabriel [Jibra’il] (a.s.) came to Muhammad and said ‘O Muhammad! If you like, I can turn upside down the two mountains in Mecca! (سَدْرَتَ جَمْعَتُ عَلَيْهِمُ الْأَرْضَيْنِ)’. Whereupon Muhammad answered ‘Let me warn my people.’”<sup>114</sup>

### Conclusion

A fundamental method in Arab philology, taghlib has long been applied and employed effectively as a classical linguistic style not only by luminaries such as writers, poets and scholars, but also by the people in order to manifest intellectual creativity. The abundant use of taghlib in Quran, the holy text of Muslims, and in the hadith of Muhammad (s.a.w.) brought along frequent references to the method in linguistic, literary and philological works.

This artistic style is peculiar to Arabic; and any lack of its knowledge may lead to misunderstanding of the terms, most of which we explain in hereby study and which we occasionally come across in classical Arab sources. Thereupon, the researchers on oriental studies should not be satisfied with a decent level of knowledge in Arabic grammar and vocabulary, and they should get acquainted with peculiar features of the language, such as *taghlib*.

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<sup>112</sup> Al-Muzhir, II, 166; Taj al-’Arus, XIII, 39.

<sup>113</sup> Taj al-Lughā wa Sihah, p. 120.

<sup>114</sup> Lisan al-Arab, I, 351.

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