

# التَّغْلِيْبُ

The respected Shaykh Dr. V. Abdur Rahim, **حَفْظَةُ اللَّهِ** was asked:

## Question

I would love to see an explanation of the difference between

a) **أَبْوَانٍ** and **وَالِدَانٍ** and

b) on the concept of *al-taghleeb*.

## Answer

The Shaykh responds with the following two extracts:

- 1) From his Arabic course for non-native speakers, and
- 2) From his advanced Qur'aanic Arabic course:

### Extract 1

*Source*: دروسُ اللُّغةِ العَرَبِيَّةِ لِغَيْرِ النَّاطِقِينَ بِهَا :

Arabic Course for Non-Native Speakers of Arabic (Book 3),  
English Key to Lesson 22:

*Quote* :

## التَّغْلِيْبُ

... فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ

أَحَدٍ وَلَا لِحَيَاتِهِ...»

(رواه البخاريُّ)

التَّغْلِبُ is using a masculine form to refer to a group containing both masculine and feminine nouns, e.g.,

أَبْنَائِي وَبَنَاتِي يَدْرُسُونَ.

'My sons and daughters are studying.'

Here we have used the masculine يَدْرُسُونَ even though the pronoun refers to sons and daughters.

In the *Hadiith*:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ...»

'Indeed the sun and the moon are two signs from the signs of Allaah. They are not eclipsed for the sake of someone's death or birth...'

Here يَنْكَسِفَانِ is the masculine form, and the pronoun in it refers to الشَّمْسُ which is feminine, and الْقَمَرُ which is masculine.

Here is another example:

الْمَسْجِدُ وَالْمَدْرَسَةُ قَرِيْبَانِ.

## Extract 2

*Source:* الْمُسْعَفُ فِي لُغَةِ وَإِعْرَابِ سُورَةِ يُوسُفَ

(August 2010 CE re-print)

*Quote:*

﴿فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَبْوَيْهِ...﴾ [يوسف: 99].

إيضاحاتٌ نحويةٌ:

﴿آوَى إِلَيْهِ أَبْوَيْهِ﴾:

(الأبوان): الأبُ وَالْأُمُّ، وهذا تَغْلِيْبٌ.  
وكذلك: (الوالدان) أي الوالدُ وَالْوَالِدَةُ؛  
(العمران) أي أَبُو بَكْرٍ وَعُمَرُ؛  
(القمران) أي الشَّمْسُ وَالْقَمَرُ.

(End Extract pg 211)

جزى الله شيخنا خيراً.

Admin.'s note : For more on *al-Taghliib*, please refer to other parts of the advanced course on *Suurah Yuusuf*. See the Shaykh's reply to part a) of the question in:

Q 12: Meaning of **أَبٌ** and **وَالِدٌ**.