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جامعة الأزهر  
كلية اللغة العربية بالقاهرة  
قسم البلاغة والنقد

Müzavece, (115-116)

# علم البلاغة

دراسة تاريخية وفنية  
لأصول البلاغة ومسائل البديع

القسم الثاني

تأليف

الدكتور

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

المدرس بجامعة الأزهر

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الطبعة الأولى

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- 110 -

فإذا لم يكن الرجوع لنيكته بلاغية ، بل مجرد تصحيح خطأ وقع من المتكلم ، كقولنا : أنفقت ثلاثين بل خمسين درهما ، فلا يعد ذلك من الرجوع البلاغي .

## المزاوجة

وهي أن يزواج المتكلم بين معنيين واقعيين في الشرط والجزاء وذلك بأن يرتب على كل منهما معنى واحدا . . . في قول البحري مادحا المتوكل عندما أصلح بين بني تغلب :

وفرسان هيجاء تبيض صدورها بأحقادها حتى تصنيق دروعها  
إذا احتربت يوما ففاضت دماؤها  
تذكرت القربي ففاضت دموعها

زواج بين د احترامهم ، الواقع شرطا ، وبين د تذكرم القربي ، الواقع جزاء حيث رتب على كل منهما إفاضة شيء ، فقد ترتب على احترامهم إفاضة الدماء ، وترتب على تذكرم القربي إفاضة الدموع .

ومنها قوله في مدح الفتح بن خاقان :

على أنها ما عندها لمواصل وصال ولا عنها لمصطبر صبر  
إذا ما نهي الناهي فلج بي الهوى أصاغت إلى الواشي فلج بها الهجر

فقد زواج بين نهي الناهي ، الواقع شرطا ، وبين د إصاغت إلى الواشي . . . الواقع جوابا ، إذ رتب على كل منهما دلج شيء ، فلجج الهوى مرتب على نهي الناهي له عن حبها ، ولجج الهجر مرتب على إصاغت إلى وشي الواشي . . . ومنها قول الآخر :

إذا ما بدت فزاد منها جاهها نظرت لها فزاد مني غرامها

produce from one particular area of the leased land.

Unilateral cancellation (*faskh*) of this contract is permitted to the provider of the seeds up to the time they are actually sown; otherwise cancellation may occur (as in any other *idjāra*) (1) through the death of one of the contracting parties (unless the immature crop is still in the ground, in which case the contract persists until it is mature: the heirs of one party cannot force the other to clear the land until the crop has ripened); or (2) through legitimate excuse (*‘udhr*), e.g., if a judge orders the sale of the land to pay a debt.

*Bibliography*: Aḥmad Abu ‘l-Faḥ, *K. al-Mu‘āmalāt fi ‘l-sharī‘a al-islāmīyya wa ‘l-ḳawānīn al-miṣriyya*<sup>2</sup>, Cairo 1340/1922, ii, 453-61; ‘Abd al-Raḥmān al-Djazīrī, *K. al-Fikḥ ‘alā ‘l-madhāhib al-arba‘a*<sup>3</sup>, iii, 1-20; Shams al-Dīn Aḥmad b. Ḳūdar, *Natā‘idj al-afkār fi kashf al-rumūz wa ‘l-asrār*, Cairo 1356, viii, 32-45; *Mu‘djam fiḥḥ Ibn Ḥazm al-Zāhirī*, Damascus 1385/1966, ii, 930-4; Djāmāl al-Dīn al-Zayla‘ī, *Naṣḥ al-rāya li-aḥādīth al-hidāya*, iv, 179-81; E. Pritsch and O. Spies, *Klassisches islamisches Recht*, in *Orientalisches Recht* [= *Handbuch der Orientalistik*, 1. Abt., Ergänzungsband III, Leiden and Cologne 1964, 229. (M.J.L. Young)

**MUZĀWADJA** (A.), paronomasia, a play on words consisting in the “coupling” (root *z-w-dj*) of two terms which are similar in external form or in meaning and linked by the conjunction *wa-*. For example: (*bayna-hum*) *hardj wa-mardj* “between them there are disagreements”, where the two elements have an independent existence; the same applies, in particular, to the formulas used to express totality: *al-ḳabīr wa ‘l-saghīr*, *al-ḳaḥīr wa ‘l-ḳalīl*, *al-sahl wa ‘l-wa‘r*, etc., or additionally, expressions such as *al-ghanīma wa ‘l-iyāb* “booty and return (safe and sound)”.

Every writer concerned with stylistic expression may take advantage of this procedure and enrich as he pleases the arsenal of clichés at his disposal; as a whole, these go back to the period when Arabic was an exclusively oral and hence expressive language. But even in dialect, where a more vivid use of *muzāwadja* might be expected, the puns thus formed seem rather formalised. L. Brunot (see *Bibl.*) has listed about a hundred examples among which there are some which derive from the classical language, such as (*dār l-‘ors b-al-‘oḻōr wa-al bōḻōr* “he held an extravagant marriage ceremony”, corresponding to the expression *‘udjaruh wa-budjaruh* “his apparent and hidden faults”, in which each of the elements has preserved a valid meaning and may be employed separately, unlike the terms of the dialectal expression, which have lost their original sense. In addition, the “tandem” formed by *muzāwadja*, while being fundamentally an intensive form, sometimes possesses a form totally different from the sum of its components. Thus *lā sabt wā-lā hadd* “neither Saturday nor Sunday” = “without a pause”; *b-al-ḥmāl wa-‘z-‘zmāl* “with the loads and the camels” = “in great quantity”. This is also the case, for example, with *ma‘ḻōs-manḻōs (man bābāh)* “he is the spitting image (of his father)” (lit. sneezed on).

But here, we are confronted with a particular form of *muzāwadja* known as *itbā‘*. This figure of speech is essentially constituted by the repetition of a qualifying term to which there is added a metaplasm, i.e., the deliberate alteration of a radical consonant, usually the first, but never the third. The phenomenon is very well described by al-‘Askarī (*Ṣinā‘atayn*, 194) with regard to repetition: “When the Arabs introduce a qualificative (*sifa*) and wish to reinforce it (*tawkiḍ*), they are unwilling to repeat it purely and simply;

therefore they change one letter (*ḥarf*) and place the word thus formed after the first. For example, they say ‘*atshān natshān* (“very thirsty”); not wishing to repeat ‘*atshān*, they replace the ‘*ayn* with a *nūn*. Similarly, *ḥasan basan* (“wonderfully attractive”), *shayṭān layṭān* (“a veritable demon”), etc. The first element of the new lexical unity is called *matbū‘* or *mutba‘*, and the second *tābi‘*; sometimes the group is strengthened by a third, as in *ḥasan-basan-ḳasan*; only the first has a genuine existence, but *basan* has, curiously, given birth to a denominative verb, *absana* “to be fair of face”.

In principle, a true *itbā‘* must obey three conditions: (1) It should be performed by simple juxtaposition, without a conjunctive particle; (2) It is characterised by a second element formed by a modification of R<sup>1</sup>; and (3), it is denied independent existence in the Arabic lexicon.

The first condition poses no difficulty, since the presence of a particle transfers the couplet into the category of *muzāwadja* examined above. The phoneme replacing R<sup>1</sup> is a labial (*b* or *m*), a nasal (*n*) or a liquid (*l*) in 80% of cases. It happens sometimes that the metaplasm (R<sup>1</sup> > R<sup>1</sup>) points to a second radical which already exists, as in *faḍīḥ-māḍīḥ* “one who abuses with his slanders”, so long as this “root” does not itself derive from a *tābi‘* detached from its *matbū‘*. In this respect, an interesting example is presented by *djā‘i-‘nā‘i‘* “very hungry”, which the *LA* discusses at length, concluding, erroneously, that the word *nū‘* is independent. In fact, this is a true case of *itbā‘*, but *nā‘i‘* has been taken for the second term of a couplet quite naturally expressing thirst after hunger; once detached, this *tābi‘*, considered as meaning “to be thirsty”, has given rise to a substantive, which also figures in a *muzāwadja*: *al-djū‘ wa ‘l-nū‘* “hunger and thirst”, and even to a verb *nā‘alyanū‘* “to be thirsty”.

Finally, two qualificatives which have at least R<sup>3</sup> in common and possess similar or complementary senses give the impression of constituting an *itbā‘* since, being not contradictory and mutually exclusive, they are simply juxtaposed: *mudjarab-mudarrab* “very experienced”, *djāmi‘-māni‘* “of unassailable thoroughness”, *shā‘i‘-dhā‘i‘* “of public notoriety”. These are not true cases of *itbā‘*.

*Bibliography*: Ibn Fāris, *al-Ṣāhibī fi fiḥḥ al-luḡa*, Beirut 1383/1964, 270; idem, *K. al-Itbā‘ wa ‘l-muzāwadja*, ed. R. Brünnow, in *Orientalische Studien Th. Nöldeke... gewidmet*, Giessen 1906, i, 225-48; ‘Askarī, *K. al-Ṣinā‘atayn*, Cairo 1952, 194; Abu ‘l-Ṭayyib al-Ḥalabī, *K. al-Itbā‘*, ed. ‘Izz al-Dīn al-Tanūḳhī, Damascus 1380/1961; Suyūṭī, *al-Muzḥir*, Cairo n.d., i, 244-51 (who cites Ibn Fāris, *Itbā‘*, Abū ‘Ubayd, *al-Ḡharīb al-muṣannaf*, al-Kisā‘ī, al-Ḳālī, *Tha‘lab*, Ibn Durayd, *al-Djamhara*, etc., and gives a certain number of examples); M. Grünert, *Die Alliteration im Alt-Arabischen*, Vienna 1888; A. Fischer, *Ausdrücke per merismum im Arabischen*, in *Streitberg-Festgabe*, Leipzig 1924, 46-58; L. Brunot, *La muzāwadja dans les dialectes citadins du Maroc*, in *Mélanges L. Massignon*, Damascus 1956, i, 251-82; Ch. Pellat, *Un fait d’expressivité en arabe, l’itbā‘*, in *Arabica*, iv/2 (1957), 131-49. (CH. PELLAT)

*Muzāwadja* is also a technical term in rhetoric, again denoting “coupling”, but of two themes conveying comparable effects by means of two parallel expressions, as in these verses of al-Buḥturī (*Dīwān*, Cairo 1329, 317):

*idha ḥtarabat yawm<sup>an</sup> fa-fāḍat dimā‘uhā tadḥakkarati l-ḳurbā fa-fāḍat dumū‘uhā.*  
“When (the knights) fight one day and their blood flows freely,

MUZĀWADJA  
EL, VII

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