

The Use of Metaphorical Expressions in Jordanian Arabic among Jordanians Living in Irbid District in the North of Jorda

¹Ibrahim Abu-Shihab

¹English Department, Al-Zaytoonah University of Jordan

Abstract

The present paper investigates the issue of metaphorical expressions used in Jordanian Arabic among Jordanians living in the Irbid district in the North of Jordan. The data have been collected by means of observations and direct interviews. The researcher selected a sample of (30) participants in different ages, gender, and educational background. The results were analyzed based on a descriptive-analytical approach of analyzing texts. The results showed that people in Irbid district use positive and negative connotations in their everyday communication. It has been noted that most of the metaphorical expressions used were taken from the noble Quran, the tradition of Mohammad (peace be upon him), and cultural aspects. The metaphorical expressions are mainly categorized into: animals, food, parts of the human body, speech, and silence.

The results of the study also showed that the speakers of Jordanian Arabic in Irbid district very much like to use metaphorical expressions because they convey their messages and ideas effectively and easily.

Keywords: metaphorical expressions, Jordanian Arabic, Irbid.

Introduction

Language is essential for daily communication and in conveying cultural aspects, thoughts, and ideas. It is a means for people interaction culturally and pragmatically. One major characteristic of a language is the use of metaphorical expressions. Al-Kadi (2015: 513) states that “A language, in essence, is a vessel that contains and exposit culture, thoughts, and history of a given nation. In all languages, there are several devices to convey and perceive cultural aspects and ideas.” Abd-Raboo (2019) adds that individuals from different cultures are sharing beliefs, cultural expressions, customs, and traditions even though there are different social and cultural aspects. Arabic in Jordan is diglossic because it includes two major versions: modern standard Arabic and colloquial Arabic. Colloquial Arabic is rich in metaphorical expressions

which are understood easily in daily communication.

Torlakova (2014: 2) assures that “the reader interprets the text in his/ her own way because he/ she understands it in terms of personal background knowledge and a personal value system. He/ she is also influenced by the pragmatic effect intrinsic to metaphor itself and by connotation due to the context surrounding a particular metaphor.” people in Irbid district are sharing the same knowledge and culture. This facilitates understanding the metaphorical expressions effectively and easily. The researcher translates the Arabic expressions into equivalent English so that the readers compare between two different cultures. Alzghoul and Alazam (2021) assure that translating literary texts and expressions is challenging. They add that “the translation of Arabic literature into English is seen as suffering from many problems.” Consider the

following example in Arabic and their equivalents in English:

La til'ab bilnar (Do not play with fire)

The metaphorical expression stated above is used as a hint and a warning not to do something dangerous and wrong. It is obvious that this expression has implied meaning because play does not collocate with fire. It is a kind of implied comparison because both doing something dangerous and playing with fire are harmful. It is an advice and a warning to avoid doing something dangerous.

Another example to be dealt is:

Fulan tha'lab (So and so is a fox)

This expression is mostly used as a negative sense because it is known that the fox is cunning, so we can say cunning thief. The metaphorical expression stated above also has implied metaphor because so and so is compared with a fox. Both of them are cunning, deceptive, and dishonest. In Irbid society, people also use predatory animals like lions, tigers, hyenas, etc. and birds of prey like eagle, buzzard, sparrow hawk, etc in their metaphorical expressions like:

?intaza'ahu min fam ?al?asad (Snatched it from the mouth of the lion)

The word “?intaza'ahu” (Snatched) is used when one takes a valuable thing by force and without permission. It is said if a person obtains something which is very difficult and nearly impossible to be obtained. It gives positive hint because it praises someone who achieve extraordinary issue. The word “?intaza'ahu” (snatched) is used metaphorically in Noble Quran in verse 47, chapter 14 Al-Hijr:

“wanaza'na mafi Sudurihim min ghilin ?ixwanan 'ala suririn mutaqabilin”

“And we shall remove (snatch) from their breasts and deep feeling of bitterness, so they will be like brothers facing each other on thrones.” (Al-Hilali and Khan, 1984: 342).

Al-Hilali and Khan (1984) translate (wanaza'na) as to remove from which is equivalent to snatch. In this verse, ?intaza'na (snatched) is used metaphorically and it gives a positive sense because the bitterness is hidden in their breasts, so Allah snatches (removes)

from their breasts the bitterness to become pious.

Another example to be discussed is:

“TaHTim ?al?as'ar” (breaking prices).

TahTim (breaking) is used metaphorically because it collocates materialistic things like glass or wood. It is used in place of price-cutting or discount. The expression is mostly used as an advertisement.

Literature Review

Metaphorical expressions are widely used in all societies because they link individuals with their own cultures and they facilitate expressing ideas. They are also effective tools to disambiguate texts and conveying people's ideas, feelings, views, discussions, and values. Torlakova (2014: 1) stresses that “metaphors help people not only describe an issue in terms of their own way of conceptualizing it but also persuade their readers to see and construct reality in their way.” Austin (1962) focuses on the relationship between language and its use in society. He states three acts in order to regulate the relationship between the producer and the receiver:

- The locutionary act: the act of uttering a statement with a certain meaning.
- The illocutionary act: the communicative function of the text.
- The perlocutionary act: the effect of the text on the receiver.

Accordingly, the text can be categorized into two major types: conceptual meaning or the direct meaning of the text and the polysemic or communicative meaning which carries two or more different meanings. Look at the following example:

farak bi'aynu basala (He pressed and rubbed his eyes with onion)

This is the direct meaning of the expression that a person rubs a onion in one's eyes. It carries a symbolic meaning. It shows convince, one's submission, defeat, or full consent and approval. The choice of eyes in the expression stated above is socio-cultural and polysemic because the eyes are ones of the highest parts of

the body and they are very important because they are the windows to the outer world. They are also sensitive. If they are hurt by onion juice, this will stop the functioning of most other parts of the body. They are chosen because they are allergic and sensitive to any stimulus outside.

Metaphorical expressions are effective ways of conveying culture, ideas, and thoughts expressively. Leech (1981) also emphasizes that there are two ways of expressing ideas:

- a. Conceptual, logical and direct meaning (Denotative meaning)
- b. Associative metaphorical meaning. (Connotative meaning).

To illustrate how the ideas are expressed, study the following examples:

'ala raasi (On my head)

The conceptual meaning of the expression does not convey the message because the head as a part of the body has no relation to the direct meaning of the expression. It could be interpreted metaphorically in context. The head is the highest part of the body and the most important part, so the expression stands for Ok/ Yes or with all my pleasure. Al-Saudi (2015: 4) remarks that "metaphorical principle has been used as an infrastructure for any metaphorical sentence that functions as an object-human description.

In Jordan, people use many expressions that carry metaphorical connotative meanings about the human-object relationship in their everyday life." The metaphorical expressions convey new ideas and meanings other than the direct meaning of the text. They are easy to be conveyed and understood because people in specific societies are sharing the same knowledge. As stated above, some of the connotational meanings used in metaphorical expressions are taken from Noble Quran and culture. Below are some illustrative examples of metaphorical expressions taken from the Noble Quran and pre-Islamic literature (at the time of ignorance):

The flesh of swine is not allowed in the Islamic religion. Accordingly, the word pig gives a negative hint and insult if it is used metaphorically. Monkeys and pigs are also

used as negative signs as stated in Noble Quran:

"qul hal ?unabi?kum bisharin min Thalik mathubatun 'inda ?alah man la'inahu ?alah waghahDiba 'alayhi waja'ala minhum alqiradata waal khanazir". (Al-Ma'ida, 60).

Say O Muhammad (the people of the scripture). Shall I inform you of something worse than that, regarding the recompense from Allah? Those who incurred the curse of Allah and His wrath, and those of whom (some) He transformed into monkeys and swines. (Al-Hilali and Khan, 1984: 154).

The house of spider is known in its weakness, so it is used metaphorically as follows:

Da'if mithil bayt al 'ankabut. (It is weak like the house of spider)

This metaphorical expression is derived from the Quranic verse:

?ina ?awhana ?albuyut la bayt ?al'nkaput law kanu ya'lamun (?al'nkaput, 41).

The frailest (weakest) of houses is the spider's house. If they but knew. (Al-Hilali and Khan, 1984: 537).

The connotative meaning of Oryx in Jordanian Arabic stands for beauty and elegance. Its metaphorical meaning is taken from the Arabic literature at the Abbasid era when the poet Ali ibn Al-Jahm eulogizes one of the Abbasi Caliph, Almutawakel in a poem started with the following verse:

'iyon ?almaha bayn rasafati waaljisri

Jalabna ?alhawa min Haythu ?adri wala ?adri

The Oryx's eyes are between Rusafa (eastern side of Baghdad/ Iraq) and the bridge (in Baghdad). They brought the passion and love from all directions.

The wolf has a metaphorical implication in Arabic literature. It stands for treachery, betrayal, deception, and cheating. It is said metaphorically.

Folan xada' mithl ?al Thi?b. (So and so is deceptive like the wolf)

Al-farazdaq is an Arab famous poet. He composes a poem entitled "The Wolf". One of its verses is:

ʔanta ʔimrʔiun ya Thiʔbu walghadru kuntuma ʔuxayayni kana ʔurDiʔa bilibani.

O wolf, you and treachery are brothers. Both of you were breastfed by same milk (milk of treachery).

Torlakova (2014: 4) shows that “metaphorical expressions strengthen the author’s arguments by increasing the overall persuasive power of the text and generating a variety of specific pragmatic effects.” Al-Shboul and Marsos (2013: 160) conclude that “the cultural norms and religious background deeply ingrained in all respondents can strongly affect their linguistic choices in their native language”. Al-Adaileh (2012) points out that denotative meanings of texts are the central part in verbal communication whereas connotative meaning is what is communicated by virtue of what language refers to. It is based on contexts or social circumstances.

To conclude, a language without metaphors is not communicative because metaphorical expressions are strategies to construct effective meaning.

They represent a rhetorical tool to regulate communication. Schaeffer (2015) categorizes metaphor analysis into three types. First, those that emphasize on media papers written by Journalists. Second those which stress on political speeches and debates. Third, those that stress on creative works like literary works. Ayasrah (2017) states that metaphor is defined as aesthetic and rhetorical terms as the fundamental figure of speech. Müller

(2006) remarks that metaphors may convey messages which are difficult to be expressed in direct communication.

Methodology

The objective of the current study is to investigate the use of metaphorical expressions used by Jordanians living in Irbid district in the North of Jordan. The sample of the study includes thirty Jordanian participants living in Irbid district in the North of Jordan, fifteen males and fifteen females in different ages and educational background chosen randomly as states in tables 1 and 2.

Table 1 Distribution of the sample by age, gender and educational background:

Age	No.	Sex	
		Male	Female
14 – 29	8	4	4
30 – 45	8	4	4
46 – 59	8	4	4
60 above	6	3	3
Total	30	15	15

Table 2 Distribution of the sample by level of education:

Level of Education	No.	Sex	
		Male	Female
Basic Stage	6	3	3
Secondary Stage	9	4	5
BA	8	4	4
MA and PhD	7	4	3
Total	30	15	15

The study follows the methodology of Al-Khatib and Al-Ali (2010); Alsadeqi (2010); Dweik et al (2014); Al-Tibi (2014) and Abushihab (2015). The instrument used to achieve the purpose of the paper is a direct interview with the participants and personal observation. The use of direct interviews is an effective and decisive method to get the required data. The researcher also lives in Irbid city. This will facilitate getting the data.

To achieve the objectives of the study, the researcher develops interview questions which are verified by a panel of jurors in the field of applied linguistics and sociolinguistics (see Appendix A and B).

In the interviewing sessions, the researcher starts each interview with an idea about the objectives and the importance of the study. He assures them that the information obtained is confidential and only for the purpose of the study. Data gained from the participants are

gathered, recorded and analyzed based on the objectives of the study.

Results of the Study

The researcher has used a descriptive-analytical methodology to investigate the issue of metaphorical expressions used in Jordanian Arabic among Jordanians living in Irbid district in the North of Jordan. Age, gender and level of education are taken into consideration. Based on the personal observation and interviews, the researcher categorizes the metaphorical expressions into expressions relating to animals, food, parts of the body, speech, and silence.

All participants show enthusiasm towards using metaphorical expressions because they are parts of their culture that are mainly based on religion and literature. To them, using metaphorical expressions is the best way to convey one's message in an indirect way. All of them also stress that such expressions are extends to the history of Jordan, so it is necessary to keep using them and to encourage the coming generations to use them as well. It is noted that there are no differences among the participants due to ages, gender, and educational background.

Metaphorical Expressions Relating to Animals

In this section, connotative meaning relating to animals in the light of metaphorical base will be discussed. Most of these expressions are derived from Arabic literature and Noble Quran. It is said:

Sawtu mithl ?alHimar. (His voice is like the voice of the donkey)

It is said in Jordanian Arabic as a reference to slow down one's voice and to be polite while speaking. The voice of the donkey is wrongdoing and harsh. This expression is taken from a verse from Noble Quran (Luqman, 19).

Inna ?nkara ?al?Swat la Sawt?al Hamir

Verily, the harshest of the voices is the braying of the asses (Al-Hilali and Khan, 1984: 553).

Metaphorical Arabic expressions are rich with all kinds of meanings. Ghazala (2011: 3) emphasizes that "allegorical Arabic expression of speech and silence are amazingly rich with

all kinds of meanings, styles and stylistic relationship, effect, implications and functions". It is noted from the participants' interviews and the researcher's own observation that people in Irbid district like to use metaphorical expressions relating to animals because they are easy to be understood during the daily communication. They are used for different reasons and purposes. They are transformed and used from one generation to another. Some of these expressions are used universally because they can be found in other cultures. As stated above, some of them are adopted from Noble Quran and Arabic literature. Some examples gathered from interviews and the researcher's own observation are stated as follows:

Qanun ?alghab (The law of Jungle)

The expression stated above stands for the country which does not have fair, honest and equitable law to be applied for all people as a reference to class discrimination. In Jungle, animals kill each other without law, so the survival is for the strongest.

?albaqara lama tiqa' tikthar sakakinha. (When a cow falls, many Knives try to slaughter it)

The cow in this expression is symbolic because it is the main source of milk and meat, so when it is hurt and about to die, people hurry to slaughter it to benefit from its meat like those who lose their wealth, position and fame and their friends hurry to leave them without appreciation and help. They may also hurt and offense them

?alkalib bishatar bab baytu. (A dog does not show off if it is out of his house)

A dog has a low status in Jordanian culture. It is known that the dog starts barking if it is near its owner's house. This expression refers to one's cowardness and dependence. It addresses those who do nothing without the help of others and they usually do not offer help for anyone without an interest and benefit.

?alqird fii 'ayn umu ghazal. (A monkey is a gazelle in mother's eye)

A monkey is a symbol of ugliness in Jordanian culture whereas a gazelle is a symbol of beauty and elegance. The direct meaning of the expression is that the monkey is seen as a gazelle in the mother's eyes. It is used when a

person praises one whom he likes regardless his/ her faults like the love of the mother to her children who ignores their wrongs. She considers them the best in comparison with others.

Lisanak HiSanak in Suntahu Sanak wa in Xuntahu Xanak

Your tongue is your horse. If you keep it, it will keep you. If you betray it, it will betray you.

This expression is used to recommend keeping silent in a situation where saying something wrong could hurt you. It is a kind of threat not to use your tongue even unintentionally in useless and nonsense speech, following Prophet Mohammad tradition (peace be upon him) that wicked tongue throws his owner to hell. This situation is compared to keeping one's horse. In Arab history, horses are symbols of power, freedom and dignity which we have to keep as we keep our tongues.

Baqara Halob (So and so is a cash cow)

A cash cow is used metaphorically for the woman who spends all of his life working hard and sacrificing for the purpose of her family, relatives or friends. She is last not appreciated and she does not get a reward like the cow which is the symbol of wealth by milk and its products. When it gets older and it is unable to produce milk, it is slaughtered.

?altikrar bi'alim ?al Himar. (Repetition teaches the donkey)

It refers to the importance of repetition because it makes a stupid person. The donkey is used metaphorically as a symbol of stupidity. The expression is used as an insult. It addresses the stupid person because she/ he could not get the idea without repeating it different times as a reference to his/ her stupidity. The opposite metaphorical expression used in Irbid district is:

?al'aqil wadih wala twasih (You have not to recommend the same person)

Kalna'amah (Like an ostrich)

It is believed in Irbid district that the ostrich buries its head in the sand to avoid danger. This behavior is due to its stupidity. It believes that this action makes it invisible to others. The metaphorical expression stated above addresses

the stupid people who commit mistakes and wrongs and they think that they are invisible and not noticed by others. A verse from the noble Quran asserts this expression:

?alaTHina Dala sa'yuhum fi ?alHayati ?aldunya wahum yaHsabun ?nahum

yuHsinun Sun'a (?alkahf ,104)

Those whose efforts have been wasted in this life while they thought that they acquire good by their deeds (Al-Hilali and Khan, 1984: 400)

Ghab ?alqiT ?il'ab yafaar (When the cat is absent, the mouse will play freely)

There is enmity between the cat and the mouse. Wherever the cat sees the mouse, it attacks and eats it. The expression is used metaphorically for people who violate the law and regulations for the benefit of themselves if they are out of control and supervision, so they break the rules because they secure punishment.

?alkalb ma bi'uD ?Ithin ?axihi (A dog does not bite its brother's ear)

The expression is used metaphorically for those who are sharing the same suspicious interest for the benefit of themselves. They try to hide their wrongs and mistakes from each other.

Mithl ?al'aqrab mithl ?al?af'a (Like a scorpion, like a snake)

A scorpion and a snake are dangerous and venomous. The expression addresses those who are dangerous and aggressive and their interest is to hurt others. It is said as advice to avoid such people and to be careful of them.

'asfur fii ?alyad kayrun min 'ashara 'alaashajara

Birds in hand and not ten on the tree

This expression is used to advise the addressee not to take a hasty and careless decision that may lead to harmful results. One should be content and satisfied. The reckless ambition leads one to lose everything he has. A bird in hand stands for everything you have whereas ten on the tree stands for things you do not have. It is said to the addressee who wants to do a futile and ill-considered project. It may lead him to lose everything and become busy.

Metaphorical Expressions Relating to Food

In this section, connotative meaning in the light of metaphorical and symbolic expressions will be discussed based on the participants' interviews and personal experiences:

baSalit ?alHabib mansaf (The loving person's onion is Mansaf)

Mansaf is the most delicious traditional Jordanian food (dish). It is cooked in important occasions like weddings and important events. It is also cooked as an honor for special people. It is made of lamb cooked in a sauce of dried yogurt and served with rice. The onion is lower than Mansaf. It may be eaten with bread by very poor people. The expression is used for the person whom one loves. Everything done by him is appreciated and acceptable regardless of his faults and mistakes. If he serves onion to him, it is considered as Mansaf because of his love.

'ind ?albiTun taTHhab ?al'uqul (A hungry stomach has no thinking)

The expression stated above stands for losing one's wise thinking when he is hungry. A hungry person loses his focus and he is unable to do his work effectively and wisely.

?itghada wiitmada wiit'sha wiitmasha

Eat lunch and take a rest; eat dinner and take a walk.

It is medical advice not to sleep directly after dinner because it may hurt your health, but you may take a rest after eating lunch.

?alqidir yuwDa' 'ala thalath Hajar. (The huge pot is placed on three stones)

Many years ago, people in Irbid district cooked their wedding or funeral food by putting meat in a huge pot and the pot was fixed and put on three stones. If one of the stones is removed, the pot will not stand. They put tree wood under the pot for the purpose of cooking. This expression is used as an advice to add third person for carrying out a task or a work; otherwise, the work will not be accomplished successfully.

?al'adas laHmatu ?alfuqara?. (Lentils are the meat of the poor)

Lentils are cheap and easy to be prepared and used as soup with other delicious dishes for the rich, but it is used as the main dish for the poor

because they do not have anything to eat except lentils. Lentils and meat are sharing the same characteristic that they are higher in protein which helps in building human muscles and making enzymes and hormones. The expression is said for the poor who are not able to buy meat, so they cook lentils instead as a wonderful substitute for meat. It is used as mockery.

YaSum wayafTur ?ala basala (After fasting, he gets an onion to eat)

Fasting in Islam is the practice of refraining from food and drink between dawn to nightfall in a specific month in a year called "Ramadan" (the fasting month). Muslims usually prepare delicious food and dishes to eat after fasting because they spend a long time without eating and drinking. The direct meaning of the expression is to get an onion to eat after fasting. This expression is used metaphorically for those who show great efforts to carry out a task or a job, but they are not rewarded and their works are not appreciated.

Darb ?alHabib zabib (Being beaten by a lover is like eating raisins)

Raisins are rich in fiber, vitamins, and minerals and high in calories. They are beneficial to our health. The direct meaning of the expression is eating a raisin which is delicious and beneficial is like being beaten by a lover. It is said metaphorically for those who tolerate the troubles and offenses of their lovers, so a blow and oppression of a lover is as sweet as eating raisins.

Metaphorical Expressions Relating to Parts of the Body

In this section, metaphorical expressions relating to parts of the body will be discussed based on the participant's interviews and personal experience:

'ala ?al'ayn wa ?alra?s (Your speech is on my eye and head)

The eye and head have superiority over other parts of the body because they take a high position in comparison to the foot and leg. The eye and head are also the most important parts of the body. The head is the place of thinking and the eye is the window to the outer world. Accordingly, the expression stated above is used metaphorically to indicate acceptance and

willingness. It implies full compliance, obedience, and full approval as a reaction to the request and order.

?ishrab min ra?s ?al ‘ayn. (Drink from the head of the eye (a spring))

The direct meaning of the eye is a part of the body. It has a metaphorical (polysemic) meaning “a spring”. The expression is used when one is advised to obtain true ideas and information. He is recommended to get the ideas from reliable sources, so he will not ask ignorant people.

?ihfaZ Lisanak (Hold your tongue)

This expression is used as a strong reaction against idle talk. It is also advice not to upset and hurt others with deleterious and evil talk.

Yislam famak (May your mouth be safe (well-said))

The mouth is used metaphorically. It stands for a sweet talk that is appreciated by the addressee. It is used as praise and one’s approval of favorable speech. The mouth symbolizes language and talk.

Lisan Hiliw (Sweet tongue)

Tongue in this expression is used metaphorically as sweet talk. Based on the context, this expression is used positively. It stands for nice and agreeable speech. It may be used as an imperative sentence.

?ij’al lisanak Hiliw (Make your tongue sweet)

In this case, it addresses ones who use evil and idle talk. It is used as an advice not to use such talk.

SaliT ?allisan (Sharped tongue)

We cannot describe tongue as sharp in Arabic, but it is used metaphorically to address ones who use severe and harsh language. According to context, it may also stand for convincing or provocative talk.

Metaphorical Expressions Relating to Speech and Silence

In this section, metaphorical expressions relating to speech and silence will be discussed.

?al sukut min THahab (Silence is gold)

Silence is non-materialistic which is compared to the materialistic thing (gold) as a metaphorical expression. Silence is compared to the most precious expensive metal (gold). Such comparison implies the value of silence and gold as well. It addresses people to keep silent most time so that they could avoid committing mistakes and wrongs. This expression is taken from the tradition of the prophet Mohammad (peace be upon him) as follows:

Wahal yukabu ?alnasu ‘ala wujuhihim fii ?alnari ?ila HaSa?idi ?alsinatihim

The people of the Hell at Resurrection Day are thrown there because of their evil tongue.

There is a similar metaphorical expression:

?ilTHa kana ?alkalam min fiDa, ?alsukut min THahab

If speech is from silver, silence is from gold

Speech and silence are compared metaphorically with two precious metals which are silver and gold. Gold is more precious and expensive than silver. Accordingly, silence is more important than speech even though both of them are necessary and important. The difference between them is in degree as a reference to the importance of silence in comparison with valueless talk.

bi’na sukutak (Sell us your silence (keep quiet))

Sell in this expression is used metaphorically because it is not possible to sell one’s silence. It is used to stop one from useless speech.

ma ?aHsan kalamak (How sweetest talk you have)

It is used to praise one’s written or spoken language as a valuable perfect speech.

Kalam rijal (Talk of men)

The word rijal (men) is used metaphorically which refers to courage, responsibility, honor, and faithfulness. The addressor confirms that the person’s speech is honest and firm. Another expression that carries the opposite connotation is kalamniswan (Women talk)

Kalam Tayib (Good words (talk) or delicious talk)

The expression is used as a reference to good, agreeable and justifiable language. Tayib (delicious) is used metaphorically because it is a word that describes the food as a direct meaning. It is used in everyday talks as a positive response to one's speech.

kalamak 'asal (Your talk is honey)

Honey has the connotative meaning of excellence. The expression stands for the talk which is understandable, polite, and pliancy. It is also used as a kind of compliment.

Kalam faaregh (Empty (trivial) talk)

faaregh (empty) is usually used with material things like cups, rooms, etc. In this expression, it is used metaphorically to indicate to talk is uninteresting, unimportant, useless, and trivial. It is a message to the addressor whose talk is wasting time.

Alsakit 'an ?alHaq shaytanun ?axras

He who keeps silent on the right is a dumb Satan

This metaphorical expression is taken from a traditional saying said by Prophet Mohammad (peace upon him). A person who keeps silent and refuses to speak the truth is compared to a dumb Satan. This expression insists that people speak and say the truth regardless of the surrounding circumstances. Unlike what is said above, silence in this expression is negative because if one keeps silent on the right, he may harm others.

Conclusion

This paper investigated the metaphorical expressions used in Jordanian Arabic among Jordanians living in Irbid district in the north of Jordan. The data are gathered by means of observation and direct interviews. Thirty participants of different ages, gender, and educational background are chosen for the study. The study proved that people in Irbid district use positive and negative metaphorical connotations in their everyday communication. Such expressions are used for proving, criticizing, praising, advising etc.

The study also indicated that the metaphorical expressions used in everyday communication are mostly taken from the Noble Quran, the

tradition of Prophet Mohammad (peace be upon him), Arabic literature, Arabic culture, norms, and customs. The expressions used in Irbid district can be roughly classified into expressions relating to animals, food, parts of the body, speech, and silence. It is noted that the metaphorical expressions have their occasions and context and each gives the specific message.

References

- [1] Abd-Rabbo, Mohamad Muna. (2019). Overlapping Character Variations in Chinua Achebe's *Things Fall Apart*. *Journal of Narrative Theory*, 49(1), 55-81.
- [2] Abushihab, I (2015) "Dialect and Cultural Contact, Shift and Maintenance among the Jordanians Living in Irbid City: A Sociolinguistic Study", *Advances in Language and Literary Studies*, Vol. 6, No. 4: 85 – 91.
- [3] Abushihab, I. (2016) "Foreign Words in Jordanian Arabic among Jordanians Living in Irbid City: The Impact of Foreign Languages on Jordanian Arabic", *Journal of Language Teaching and Research*, Vol. 7, No. 2: 284 - 292.
- [4] Al- Adaileh, B. (2012) "The Connotations of Arabic Colour Terms", *Linguistica Online Journal*, 2012.
- [5] Al Saudi, L. (2015) "The Use of Metaphorical Connotation of Inanimate Objects to Describe People by Speakers of Jordanian Arabic: A Pragmatic Study", *Journal of Education and Practice*, Vol. 6, No. 36: 7-14.
- [6] Al- Shboul, Y and MarlynaMoros (2013) "Condolences Strategies by Jordanians to an Obituary Status Update on Facebook", *Journal of Language Studies*, Vol. 13, No. 3: 151 – 162.
- [7] Al-Hilali, M. and M. Khan (1984) *Translation of the Meanings of the Noble Qur'an in the English Language*, King Fahd Complex for the Printing of the Holy Quran, Madina, KSA.
- [8] Al-Kadi, A. (2015) "Towards Idiomatic Competence of Yemeni EFL Undergraduate", *Journal of Language Teaching and Research*, vol. 6, No. 3: 513 – 523.
- [9] Al-Khatib, M. and M. Al-Ali (2010) "Language and Cultural Shift among the

- Kurds of Jordan”, *Sky Journal of Linguistics*, 23: 7 – 36.
- [10] Alsadeqi, F. (2010) “Integrating English Words into Gulf Arabic”, *International Journal of Arts and Science*, 3 (10): 115 – 120.
- [11] Al-Tibi ,B. (2014) A morphological Analysis of English Loan Verbs in Jordanian Spoken Arabic :An Explanatory Study of the Mental Representation of Loan Verbs, Unpublished MA Thesis ,The Hashemite University .
- [12] Alzghoul, M., and Tahani Alazam(2021) Translation, Re-translation, and the Reception of Arabic Literature in English: The Case of Ahlam Mostaghrenami’s Novel *Chaos of the Senses* in *Journal of Educational and Social Research*, Vol 11 No 5:230-236.
- [13] Austin, John (1962) *How to do Things with Words*, London: Oxford.
- [14] Ayasrah, Mohammed (2017) Problems Encountered by MA students in Translating Metaphors in Political Speeches of King Abdullah II and their Adopted Strategies. Unpublished MA Thesis in MEU, Jordan.
- [15] Badar, Yusef (2014) “A Language and Cultural Analysis of Pun Expressions in Journalistic Articles in Jordan”, *European Scientific Journal* ,vol.2 :18-29 .
- [16] Dweik, B, M. Nofal and R. Qawasmeh (2014) “Language Use and Language Attitudes among the Muslim Arab of Vancouver/Canada : A Sociolinguistic Study”, *International Journal of Linguistics and Communication*, Vol. 2, No. 2: 75 – 99.
- [17] Ghazala, H. (2011) “Allegory in Arabic Expressions of Speech and Silence”, *Translation Journal*, Vol. 6, No. 2.
- [18] Leach, G. N (1981) *Semantics: The Study of Meaning*, Penguin: Harmonds Worth.
- [19] Mular, Ralph (2015) “Creative Metaphors in Political Discourse: Theoretical Consideration on the Basis of Swiss Speeches, Creative Metaphors” *Political Discourse Journal*, 15(3) ,53-73 .
- [20] Schaefer, Christina (2015) “Metaphor and Translation: Some Implications of a Cognitive Approach”, *Journal of Pragmatics*, 36 (7), 1253 – 1269.
- [21] Torlakova, L. (2014) “Metaphors of the Arab Spring: Figurative Construal of the Uprisings and Revolutions”, *Journal of Arabic and Islamic Studies*, 14: 1 – 15.