

The Idiomatic Expression And Linguistic Similar Phenomena (A Comparative Study)

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Abstract

Every language has a set of linguistic phenomena that enrich it and give its speakers infinite possibilities of expression, and these phenomena include: derivation, sculpture, antonyms, synonymy, verbal participation and installation that appears in the form of contextual and idiomatic expressions, and the majority of linguistic phenomena that are related to words have been achieved. The vocabulary is carefully studied by scholars in the fields of lexical sciences, while the linguistic phenomena related to compound words, by which we mean contextual expressions and idiomatic expressions, remained an abandoned and neglected area, and interest in it was delayed until the second half of the nineteenth century, if the Russians were considered pioneers in the science of the study of idiomatic expressions, which is considered from the point of view of the Their view is closely related to the science of lexical classification and a legitimate part of the linguistic lesson, and that the modern semantic lesson has become, in the last period, concerned with the syntactic meaning that studies the meanings of the structure. Dictionaries that are concerned with contextual and idiomatic expressions in many European and Arabic languages (Hossam El-Din, 15-17, and he dealt with Research idiomatic expressions and similar linguistic phenomena have a balancing study.

Keywords: idiomatic expression, linguistic phenomena, balancing.

Introduction:

Semantics have agreed that the semantic unit is the main component of speech, as it is the part of speech that can be cut off from others and continues to give meaning (Ihab, 2018AD, 312). As for the semantic unit of the Arabs, the word means, whether it is a noun, a verb, or a letter. It represents the basic components of speech, whether it is spoken or written. Without that, there is no speech. This appears clearly when Sibawayh spoke in the chapter on the knowledge of what words are from Arabic. As he made it clear that "the word is a noun, a verb, and a letter that came to a meaning." Therefore, the word became the focus of the scholars' interest.

-1Knowing its correct pronunciation as it came from the Arabs.

-2Explanation of its meaning.

-3Explanation of its formulas.

-4Explanation of the reasons that lead to its multiple meanings.

-5Knowing her condition, the situation required by grammar.

Views of the definition of the semantic unit varied, some of them said that it is: the smallest unit of meaning, and some of them said that it is: any extension of speech that reflects a semantic contrast, and some of them said that it is: a collection of discriminatory features, and one of the conditions of the semantic unit is its performance of meaning. Ehab, 2018AD, 312), and the structure of the sentence is

one of the most important units of meaning because it sometimes hides meanings that may not be apparent. Therefore, it was the subject of the attention of contemporary semantics, in the Almighty's saying: "And he was surrounded by his fruit" and he began to turn his hands and face him. its thrones, and he says, "I wish I did not associate anyone with my Lord," and it means regret and remorse, and we said (I sold him hand in hand) i.

There are non-linguistic elements that have a great influence in determining the meaning, rather they are part or parts of the meaning of speech: such as the personality of the speaker, the personality of the addressee, and the relationships between them, and the circumstances surrounding the speech related to it, such as the atmosphere, for example, or the political situation, etc., that is, the lexical or lexical meaning is not everything in perceiving the meaning of speech, so the signified and the meaning do not match because the first can be one, but the meaning varies according to the different contexts in which the word appears and the different usage (Al-Saran, 2000, 263)

Based on the foregoing, the semantic unit is united within two areas: one is related to the formal organization of this unit and its extension, as it starts from the smallest phonemic unit and extends until it reaches the text, and the second is related to its meaning, but the meaning here seems ambiguous (Ihab, 2018AD, 312). lexical? Or a contextual meaning? Or a functional meaning, "grammatical morphology"? Or a phonetic meaning? Or the meaning of my style? As long as this component can be cut off from others, is it a phoneme? Or is it a morpheme? Or a complete sentence (Ihab, 2018AD, 312)

As for the compound, types are included under it, namely: the idiomatic expression, the unified structure, the compound, and examples of the first type, such as: "hit one hand with one hand" in the sense of confusion. nida: "that which consists of two or more free forms, or what consists of a group of words whose group as a whole behaves differently from the semantic layer of the main word" It differs from the compound word, which is meant by the word consisting of a free morpheme in

addition to a morpheme connected or More, as for compounds or compound expressions, they differ from the unified structures in that the main word in them still belongs to the same semantic field.

preamble:

The concept of idiomatic expressions:

Expression: a source from the article "abra" which means to speak, express, and express. In the lexicon: express what is in oneself: express and show.... Expressed by so-and-so: he spoke about him, then the word "idiomatic" comes as a description of this expression, and in terms of the formula it is also a source. Who used to refer people to such and such, which means agreement, moderation, and acquaintance (Shaheen, 1983, 117)

The idiomatic expression is the meaning that is achieved from static and coherent phrases that express a linguistic unit with a special significance or phrases that are fixed in the verbal form, or it is a ready-made verbal template that expresses a special meaning associated with it, and enters with it into a fixed relationship, within a single social and cultural framework, and it becomes a coherent unit. A word in speech that is circulated by society and passed down through generations (Suhair, 2007), so it is: "Two or more lexical units accompany and this association constitutes a fixed, self-contained text, characterized by brevity and simplicity of structure, ease of language and strong semantics and used figuratively" (Ben Youssef, 2019 AD).

And Dr. Karim Zaki Hossam El-Din defined it in his book: "Idiomatic Expression" as: "an expressive pattern specific to a language, characterized by stability, and it consists of one or more words that have shifted from their literal meaning to a different meaning that the linguistic community has termed" (Ben Youssef, 2019 AD, 34). And Dr. Karim preferred the term to an expression over a phrase, because the expression is sometimes limited to one word, as we say: So-and-so is a verse: meaning good manners, or so-and-so is an ear: meaning hearing any words or so-and-so recites: meaning that it does not prove in any case, and it is possible that the expression is limited to Only two words, such as: Ibn al-

Sabeel, in the blink of an eye (Ghurab, 1999, 16.)

From this point of view, Palmer defined the expression by saying: "It is a sequence of words whose meaning cannot be predicted from the meanings of the words themselves" (Al-Sayyid, 1995, 67), "It is one or more words whose significance has shifted from its original linguistic meaning to another meaning that the linguistic community was humbled by, As in the multiple meanings of the word "hand", for example (Abdul-Majid, 2015, 1210:(

He took his hand: help him.

He took hold of his hand: prevented him.

Hit his hand: Punish him.

-He released his hand in...: He gave him the freedom to act without limits.

In his hand...: he owns, he controls.

On his hand: by his effort and deed.

White hand: the beginning of good.

Green hand: Reward with kindness.

Black Hand: Manna

.....etc.

These expressions consist of at least two words or more, and they have common characteristics, and they are similar to one structure in the verbal structures in which they are contained, and the stability of the verbal formula is a single semantic unit that has a special meaning that is not achieved by the separation between the structure of this semantic coherent unit. To a large extent, the structure of the singular word in its significance to the meaning for which it was set, and the community's circulation of these structures, so they become familiar in daily discourse and are subject to the requirements of the verbal event (Suhair, 2007). Of course, and undoubtedly, we find a close organic semantic link between its elements, as its total meaning is derived from the sum of the meanings constituting it, and the expression may be released and intended by its necessary meaning, so the literal meaning of its elements is not completely intended, and the expression may not seem logical or consistent with the rules Language, and some expressions may be described as idiomatic despite their linguistic abnormality (Ben Youssef, 2019AD, 1210-1211.(

From this point of view, it becomes clear that the term may consist of more than one word, and Arab scholars have divided

expressions in terms of form into different types, the most famous of which are the most commonly used and the closest to dealing with the following (Suhair, 2007:(

*Actual composition: It is the one who begins with an action such as: I shed light on such: that is, reveal and show, and leave the rope for him on the west: that is, give him the freedom to act.

A noun expression such as: It is the one that begins with a name, such as: A hand of iron, hotter than hot coals.

*Adverbial expression such as: which begins with an adverb such as: around the corner: soon and imminent.

A literal expression such as: which begins with a preposition, such as: In the name of God: meaning he died.

The idiomatic expression is characterized by structural and semantic stability in a specific time period, as well as the importance of its structural components and the inability to dispense with any of the words or replace them with another word. Idiomatic expressions fall under the study of the semantic aspect of language at the level of composition, and they are generative structures, that is, they are two or more words that are organized together in the situation that is often required by grammar, but in the end they lead to a sign that differs from what is required by the apparent structure., 2007, 1210 - 1212), and the semantic division dominates the division of the word, for example, consider the expression "big smoker" semantically does not consist of the two parts smoker and big, they mean the man who smokes heavily.

Idiomatic expressions, as I mentioned earlier, are one of the fixed types of expressions, specific to a particular language, and they consist of one or more words that have been transformed from their literal meaning so that the degree of association of the idiomatic meaning with the literal meaning varies, and it highlights the features of the society from which it is issued, and reveals the richness of the language with a type of expressions that becomes more intense. The need for it in some situations and contexts that require social intelligence in dealing with it (Abdel-Ati, 2012, 39)

In this context, the idiomatic expression is divided in terms of semantics into two types of expressions (Hussain, 2007AD, 178-179)

-1The true expression: It is the one that indicates a direct meaning of an explicit word, or closes in its meaning to its true connotation, such as "irreversible": i.e. final.

-2Figurative expression: It is the meaning that indicates its meaning from its distant and indirect connotation, and it is by composing words in a phrase that expresses a figurative meaning other than the literal meaning of the words of this phrase. Naked, analogous and metaphorical, the analogy is like: "like a clutch on a hot coal" and is used to denote the severity of the situation, and this type is included in the circulating proverbs that enter people's words, as for the metaphorical expression such as: "his mind flew": It means madness, or his madness, as for the expression Al-Kana'i may be called by titles such as: "Umm Amer" the title of the hyena, "Umm Al-Hama": meaning the brain, "Ibn Al-Sabeel": the stranger traveler, "Bint Al-Shafa": the word. I call it an integrated one, about things, events, cases or phenomena of reality, and the distinguishing feature of a figurative expression is the general content of the expression that is achieved through its fixed template, and this content cannot be understood from the meanings of the partial component independent, without its fusion and its integration into this questioned template, so the concept of expression is understood Through the relationships between the Words and such terms are difficult for the translator to translate (Suhair, 2007).

Based on the foregoing, metaphor and its forms of use have a great impact in generating idiomatic expressions in the Arabic language throughout history, through a number of ways that the metaphor takes, enriching, building and renewing. "When a metaphor is common, it turns into an expressive use or a proverb, and in both cases it is not right for the translator to put it in the form of a literal translation... Many figurative expressions reflect a specific social or cultural experience, and therefore they are hardly

understood if they are translated into the other language".

So, idiomatic expressions are expressions worth mentioning because they consist of several words, but perform the function of one word, and have a specificity, as they go beyond the usual usage and we use them figuratively, and their meaning usually becomes clear only within its social framework, i.e. in the light of a deep understanding of the culture of the society that produced Expression and its civilization, where the expression acquires a special meaning that is not derived directly from the inclusion of the lexical meanings of the constituent parts of the expression, but is taught as the people of a culture have known and termed it even if it apparently contradicts the rules of logic, or differs from the meaning derived from the application of the rules of composition and formal exposure with logic Expression gives a distinction that prompts the search for a link between the apparent meaning of the expression and the intended meaning (Abdel-Ati, 2012).

In sum, an idiomatic expression is a specific structure that means a meaning that has nothing to do with what we refer to as its constituent words, as each language has its own expressions, and the one who transfers this expression from the field of regular expression to the field of idiomatic expression is the agreement of the group and their convention on expression and this expression What the group accepts, it accepts with a certain structure and a certain significance, and it has its own characteristics.

)The concept of idiomatic expression in the Arab heritage and modern Arab studies:(
First: The concept of idiomatic expression in the Arab heritage:

The idiomatic expression is one of the most important structural structures employed in the Arabic language, ancient and modern, as it is characterized by its fixed structural formula and the stability of its significance, and it is circulated among the members of the same linguistic group. It also embodies a linguistic symbol that expresses the culture and experiences of peoples. It belongs to a type of linguistic accompaniment that is relevant in expanding the mental lexicon for speakers

of the Arabic language, the most famous of which are proverbs, verbal associations, and linguistic accompaniments. 2019 AD, 32).

The Arabic language, past and present, is rich in idiomatic expressions, as the ancient Arab lexicographers took care of them as phrases or structures in which the singular word is located. Edited and printed (Ben Youssef, 2019 AD, 2, 1211.)

Of course, idiomatic expressions have multiple terms that indicate their concept in the Arab heritage, including: "Al- Tathleel" and the first to be used by Qudamah bin Jaafar, then those who came after him, including Abdul Qaher Al-Jarjani, Al-Tha'alibi and others, and this term spread among the ancient Arab rhetoricians, "Al-Amthal or Parable" And the first to be used by Al-Ramramazi and then used by those who came after him, and this term was less common among scholars of rhetoric and criticism, in contrast to the ancient Arab linguists.

Qudamah bin Jaafar defined the term representation by saying: "If it is intended to refer to a meaning, then words are placed that denote another meaning, and that meaning and those words are an example of the meaning that was intended to refer to and express it, as Yazid bin Al-Waleed wrote to Marwan bin Muhammad when he delayed his pledge of allegiance: I see you leading a man and delaying another, so if this book of mine comes to you, rely on whichever one you wish and peace." One of the most important characteristics of idiomatic expressions (Ben Youssef, 2019AD, 25).

Moreover, we find that Ibn Faris has used the term "mthal" in the sense of idiomatic expression as well. He says in his book: "The Choice of Words": "I composed my book on the optimal method and the middle rank, and made the openings of its chapters with easy singular words, and concluded it with compound words that run the course of the mother thal and similes, metaphors and metaphors. I relied, for the most part, on the poets' words after slandering their poems and meditating on their books" (Naji, 1970). In the same regard, we mention from the words of the Prophet Muhammad, may God's prayers and peace be upon him, in proverbs, his saying:

"Beware of the greenness of blood." They said: O Messenger of God, and what is the greenness of blood. He said: "Al- Mar'a 198" (Al-Nasaa' 198).

the idiomatic expression, namely, the term representation and the term analogy. And "representation and lecture," as the term also comes to Al-Zamakhshari in his dictionary, *Asas Al-Balaghah*, in the context of his interpretation of the idiomatic expression "the earth has been covered with its people." He says: that is, it narrowed them down from their abundance. Al-Zamakhshari used the term proverb with many meanings, which are: "The walking saying, wisdom, analogy, case, adjective, and lesson" (Ben Youssef, 2019 AD, 30-31.)

If this indicates anything, it indicates that the Arabs used idiomatic expressions a lot, and the ancients were interested in collecting them throughout their long history, but under different names.

Second: The concept of idiomatic expression in modern Arabic studies:

The interest in idiomatic expressions has emerged in the modern era, as modern linguists were concerned with them despite their delay in that, as this phenomenon began in the second half of the nineteenth century at the hands of Russian linguists. In his famous study of artistic prose in the fourth century, he used the term literary expression in more than one place, and we find him using two other terms, namely the worn expression and the vulgar expression, as he said (Abd al-Ati, 2012): "The truth is that it is found in the Arabic language" like all others. Languages" are banal. The expression may fall at the site of acceptance when it appears, and then people still insist on using it until it is slandered and reprimanded. For example, "weaving on its own path", "Shaht al-Nawa" and "Shatt al-Mazar" are words that are frequently mentioned in the poems of poets and writers until they have been used. One of that is that taste does not faze her, and there are clichés that have died a death that will not be resurrected afterwards, such as his saying: "a lot of ash" and "a cowardly dog" although it was one of the best qualities, and that some expressions may be heavy for a reason other than frequent use, and that is when the expression deviates from

what It was meant to be some deviation.” Mubarak, 2012, 183-185).

Dr. Hussein Nassar also used, in his study of the Arabic lexicon, the term special expression in his analysis of Zamakhshari's method in his dictionary, “Asas al-Balagha,” which is one of the most important linguistic sources for idiomatic expressions in our heritage. From its words composed of it and it has new meanings that are not related to the old one, and it appears in his saying in my father: and from the metaphor: there is no father for you, and no father for anyone else, and no father for you, they say it in the exhortation, as for the second expression in the metaphor is the proverbs, and this term is the same that It was used by Dr. Shawki Dhaif (Abdel-Aty, 2012)

As for Dr. Tammam Hassan, he used in his valuable study: “The Arabic language, its meaning and its structure.” The term of the minuscule structure by which he described my exclamation structure: “I do not do Zayd, I do with Zaid.” The meaning in both cases is to express, i.e. to express emotion and affection, and he mentioned in the course of his talk about what he called dissenting, so he says: “The expression of these four disagreements all takes the place of the inferred expressions as previously mentioned in the exclamation point. He also described the expressions of farewell, receiving, greeting and others as sometimes standard expressions, and at other times they are common expressions (Hassan, 1994, 114-115-364).

By searching for the term idiomatic expression or its equivalent terms in linguistic and literary studies among the modernists and the ancients, we find a large group of them. The word aphorisms on these terms as an adjective for the phrase, speech and saying. It is an adjective that refers to the concept of the term in the minds of those who use it, so here the term carries the concept of transmission and mutawatir, “The trace is the source of your saying. It came intentionally while addressing some linguistic or literary issues, so I found other terms that come directly to some contemporary researchers, meaning that they stopped at the linguistic phenomenon and got some of their attention while they were dealing with

some literary or linguistic issues (Abdel-Ati, 2012),

Linguistic phenomena close to idiomatic expression and a balance between them:

First, the examples:

It was mentioned in Lisan al-Arab: “The parable of a thing is represented: it rose upright, and a likeness in front of it stood, i.e. stood upright” (Al-Jarbou', 2003 AD, 1/71), the parable with the opening of the mim and the opening of the thaa' meaning like and similar, and similar and similar, and every proverb requires a representative until Complete or complete, knowing that the words of proverbs do not change, masculine and feminine, singular, dual and plural, and always looks at the source of the proverb, i.e. its origin (Muhammad, 1989). Secondly, in the case of what is said first” (Khafaji, 1987, 261) and it is used in the word and the case that the Arab uttered in the first thing he uttered (Muhammad, 2010), such as “summer wasted milk.” It strikes everyone who fails to acquire something in his time, and then asks for it. After its passing, the origin of what was created for it is: the analogy, and the similar one is also called the eloquent speech that is famous for its goodness or for its inclusion of wisdom. In places similar to their resources, and we do not find a difference between them and what was mentioned in the eloquent proverbs, except what we perceive of the difference between the vernacular language and the Arabic language It is the expression that is characterized by brevity, commonness, unity of meaning and its validity, and we find some of them expressing the proverb by saying: “The expression of the word proverb in the sense of the model from one with multiple individuals, and it is taken from the appearance and the erection”.

Al-Marzouki defines it as: a sentence of sayings that is abbreviated from its origin or sent by itself, so it is characterized by acceptance and is known for its circulation. An origin and a specific story or incident, and the transmitter itself is the wisdom that the wise utters, as the origin of the proverb is: it is the assessment of the meaning, or the wisdom, the lesson, the argument, and the example in the words of the proverb.

One of the characteristics of the proverb is: Briefness. Briefness is one of the pillars of

the proverb, even if it is a good phrase. And because of the quality and brevity of his expression, it was circulated by tongues, and accepted by the people and the general public, Al-Zamakhshari said: They did not give an example, nor did they see it worthy of walking, nor worthy of deliberation and acceptance, except for a saying that is strange in some ways. Swallow it among themselves, and fulfill it in good times and in bad times”.

What is not met in other words, as he combined the brevity of the pronunciation, the injury of the meaning, the good analogy, and the quality of the metonymy, which is the end of rhetoric.

And if you put it in conversation with someone whose source is not known, you will not reach the purpose for which the proverbs are used, which is to show and highlight the meaning in a familiar and familiar form that the souls receive with satisfaction, but this proverb fulfills the purpose, and the intended meaning falls in the same addressee a place of clarity and clear clarity.

Mostly it is used to bring experiences, experiences, results, consequences of matters, proofs, and other judgments to the mind, and to convince the addressee and accept it through a case-by-case comparison. - With proverbs, it depicts the facts in the clearest way, and shows you the many meanings in the few words. If you want to describe a man with cunning and quality of opinion, and to manage matters in the most successful way, and you want to express this meaning with a brief word that he engraved in the same addressee so that he sees it as the opinion of the eye, you hit in it Proverb: "He knows where the shoulder is eaten." As a result, scholars, rhetoricians and writers have taken care of proverbs and simile, and praised them more and praised their effect in clarifying meanings and bringing them closer to the mind of the listener, which leads to speed of understanding, and helps in thinking and consideration.

The proverb meets in some of its characteristics with the phenomenon of idiomatic expression and differs in others. From the structural point of view, most proverbs take the form of the complete sentence, while the idiomatic expression is

mostly part of the sentence and both are fixed in form, while grammatical clues such as parsing, linking, matching or formula Or the combination does not change in proverbs such as: "In the summer you lost milk" addresses the man and the woman, the singular and the plural without changing anything in the grammatical evidence., while the grammatical clues in idiomatic expressions change according to the place, and semantically we find that some proverbs contain judgment and advice, while we do not find that most of the time in the idiomatic expression, and the meaning is not literal in the idiomatic expression, unlike the proverb which can Access to its meaning from the meanings of the vocabulary that composes it, and that the idiomatic expression is not semantically transparent, while the proverb tends to transparency, and some proverbs often have a historical background while this is not available in the idiomatic expression.

In conclusion to the foregoing, the idiomatic expression contradicts the proverb in that it does not depend on the similarity between situations and does not originate or originate from a true or hypothetical story, but rather depends on linguistic customary, even if it agrees with the proverb in verbal brevity and not changing its words.

Secondly, wisdom:

The origin of the wisdom in the language is prohibition. It prevents its owner from falsehood, and from it is the wisdom of the animal: "By opening the rope around its palate, and the like," because it prevents it from leaving as it pleases, and because it humiliates it to its rider and prevents it from escaping, and from it derived wisdom; Because it prevents its owner from vices and sins.

Wisdom: "It is the words whose wording is less and whose meaning is exalted, and the plural is a wisdom like proverbs and collecting words." We find in some of the books of the forerunners their saying: Judge your fools, meaning: prevent them from the ugly, and one of the poets said:

I build Hanifah, judge your fools... I fear for you that I should become angry with you.

In this context, it came in the "Mizan Al-Usool fi Neja'at Al-Aqol" by Alaa Al-Din

Shams: "Wisdom is knowledge, and the wise is the knowledgeable. He described as al-Hakim everyone who excelled in the details of crafts and perfected them and hit the truth with knowledge and reason. And fertilize her imagination, and the sincerity of her inhuman experiences, and she earns speech magic and sweetness, and makes it acceptable from taste, close to the heart, accepted by the mind, feeling and conscience, and it is intended by many meanings in the language, the most important of which are: justice, science, jurisprudence, speech in accordance with the truth, and putting The thing is in its place, and the rightness of the matter and its fulfillment, and what prevents the ignorance and the ugly, and it is also applied to proverbs and summaries of words.

Wisdom may be famous and spread among people, so it becomes an example, and according to this the authors proceeded in proverbs, as they did not differentiate between what a wise tongue overflowed or what was issued a specific event, and they did not guide researchers in sublime literature to the type of link between proverb and wisdom, are they synonymous or are both Either of them is specific to a color of speech, and which one is more general and comprehensive, and whatever it is, the late scientific terminology on which the researchers agreed, that the literature of wisdom is more general than the literature of proverbs, so every proverb is a wisdom, and not every wisdom is for example, so wisdom leads to what the proverb does, except It did not spread or radiate in the public, and it only took place among the peculiarities, some writers call it rare.

We conclude from all of the above about wisdom, that it is based on experiences and expertise, and it does not depart from the meaning of the vocabulary of the phrase in which it was formulated, and its goal is usually exhortation and advice. It is made up of and is not based on experience and expertise.

Third: Linguistic Coins:

Dr. Tammam Hassan, in his book "The Arabic Language, Its Meaning and Its Building," used three terms with one meaning, which are "the inquisitive

structure," "the inquisitive expression" and "the minted formula." He used the first term when he spoke about the two forms of exclamation, "what I do" and "I do with it," and named it "The succession of exclamation" and he indicated that they are from the minuscule structures that are fixed in terms of image and meaning, and thus are similar to the proverbs that do not change, and he used the term "the questionable expression" when he spoke about the succession of praise or slander, which the grammarians call the verbs of praise and slander "yes and bad", and "preferably and no". It is preferable, as he said: "The expression of all these four disagreements takes the place of the minted expressions as previously mentioned in the exclamation point. The expression here is in words whose form does not change and the rank determined for them does not change... they are in the process of proverbs." The term "the minted formula" was used. When he talked about the disagreements in terms of formula, he said: "All these disagreements are minted formulas," so he used these formulas as synonyms with one meaning, which is "the idiomatic expression".

From this point of view, we find that some researchers have called some idiomatic expressions "linguistic coins", which are originally a derivation of proverbs, as they mimic the circulating proverbs, in terms of shortening and brevity of the pronunciation and injury to the meaning, and in their stylistic and functional structure, good analogy and the quality of the metonymy and in terms of They are methods, structures, or phrases that are complete by themselves and have a fixed form, meaning that it is not permissible to change or alter their formative form, by adding or deleting, or despite their oral spread. Our Arabic language is rich in such coins that are inherited since the pre-Islamic era and the beginning of Islam, and their use has remained in place until this day. The Arabs used it in their daily lives as a language to communicate between them, as used by writers and poets, ancient and modern alike, because it was like proverbs in its dependence on allusion, symbol and allusion that It has many meanings, for example: "With prosperity and children,

happy, happy, your hands are raised, God approved your eye, fell in his hand, God eradicated them, God fought them, God is over, hello to him, welcome and welcome, don't break your mouth." There are many such phrases. Or propagandistic sentences that resemble proverbs in their intentions so that their meanings revolve around supplication, praise, slander, wonder, regret, oath, emphasizing and others.

Fourth: The metaphor:

The metaphor in the language: "The road is cut from one side of it to the other and is contrary to the truth" (Badr al-Din, 2002), "and it is what you took from one place to another, as this metaphor is said from such-and-such a place to such-and-such, then it was used in what was transmitted From its subject in the language to another meaning, and that is only known by evidence of agreement or witnessing" (Ibn Hazm, 1983), so it is transference, in the sense of permissibility (Taqi al-Din, 2012), and Abd al-Qaher defined it as: "A meme source on an active weight. In the sense of permissibility and transgression, whoever permits the place may be permissible if he transgresses it, he transferred in the idiomatic to the word used in other than what it was placed for, considering that it is permissible and transitive of its original place, so the infinitive is in the sense of the noun of the subject, or given that it is permissible in its original place, so the infinitive is in the meaning of the noun of the object. (Hamed, 2003).

Based on that, it is the humble word for its use in other than what was first placed for it in the language because of the connection between them and in a correct manner (Al-Amadi, 1402), and it is intended by the connection between the place of truth and metaphor "that the place of permissibility is similar to the place of truth in its form and image, as the name of man is given to the picture on the wall, or in an apparent characteristic in the place of truth, such as giving the name "lion" to man because they share the attribute of courage... or because it was a reality, such as giving the name of the slave to the freedman, or because it often refers to it as naming the juice "wine", or it is adjacent to it in Mostly, as they say: The river, the gutter, and the like flowed.

For metaphor in language it is noted that there is a relationship between its original and figurative meaning, with the presence of a presumption that prevents the will of the original meaning, and that the origin in speech is the truth and does not become metaphor unless it is impossible to carry the speech as it is (Nasser, 1414), and it is of two types: a singular metaphor, And a compound metaphor, singular: it is in idiomatic: the word used in other than what was put for it in the terminology of communication, for a relationship between the first and second meanings, with a presumption that prevents the will of the first meaning (Hamid, 2003)

The figurative use in the expression is from the Sunnahs of the Arabs, and the examples that indicate the extent to which they comprehend the metaphor are many, including: "their stick split," it is said in the differentiation, and their saying in the intensity of the matter, "the war revealed its leg," and "the raging fever" has a great impact on enriching the language. The speaker, writer, or poet helps to use what he wants to express when he is unable to find the direct word to express it without trouble. figurative use gives the language a wide scope for metaphor expression without embarrassment, especially in some of the words that the listener identifies with, so he finds in his language the alternative for everything that is not It is appropriate to speak or use it (Al-Nooraj, 2007)

And idiomatic expressions depend heavily on the metaphor, so when the metaphor is common, it turns into an expressive use or example, and in both cases it is not correct to translate it literal, that is, it is not right for the translator to put it in the form of a literal translation, because many figurative expressions reflect social experience or It is a particular culture, and therefore it is hardly understood if it is translated in the other language.

Fifth: Metonymy:

The metaphor in the language: "a source of such-and-such, or Knut if you left the declaration of it", it is "to speak of something and want another. If he conceals, who is it when he sees it. The origin of the metonymy is to leave something out and cover it with a certain veil, with the intention of defining it in a way that

conceals something with a veil that does not cover a complete veil.). And it is the adjacent between the two things or always inseparable between them, and the metonymy is like the follower of the pronoun. It is a name for a place that is empty and reassuring on earth. He nicknamed him about the event because of the association between this place and the event often and usually, as the custom is that the event is found in such a place as a concealment from people (Aladdin, 1986). With a word that is not explicit in denoting it, either because of the ugliness of the expression, or to vagueness to the listeners, or to be short, or for some kind of eloquence, or for other purposes (Abd al-Rahman, 1434). By mentioning the thing to mentioning its equivalent imperative, so that the mind moves from it to the folded imperative, as it is said: So-and-so is tall, i.e. tall. An utterance that takes the place of a noun, like the usual pronouns in languages, and as an exposure to what is understood from it For Murad, even if the name was not stated, and from it the nickname was said to be a nickname.” Because the metonymy in the language is the name of the word “hider” that is intended for the listener, and these words are hidden. 1986.(

And the will of the original meaning of the utterance along with the will of the other meaning that is nicknamed by the utterance is not always necessary, but it is permissible, as they may be intended together, and the will of the original meaning may be neglected and the other meaning is intended only: to the extent that they say that the food is hospitable, that is to say, a lot of food. For his many guests, the fire of wood that leaves ashes is prepared for them by gas or electric furnaces, and this shows the difference between the metonymy and the metaphor. It has feelings, and aroused enthusiasm, so the word “lion” here is a metaphor for a brave man, and it is not correct to mean by it its true meaning, which is the well-known predatory animal. The euphemism is included in the general expression of what is intended in an indirect manner, as it is what is hidden, or hidden by a cover, and indicates what is intended by it, or is

compared to it, or by one of its parties, or the like.

We find that there is a relationship between the idiomatic expression and the metonymy. Every place in which the metonymy is used, it transcends both sides of the truth and the metaphor, and it is permissible to carry it on both together. That is intended to sleep in the time of the morning, without interpretation (Al-Noorj, 2007.(

Therefore, we can differentiate between metonymy and expression, and Dr. Karim Zaki says: “The metonymy and the idiomatic expression agree in that they are an expression of a meaning other than the meaning of the vocabulary that composes them, and that they are subject to substitution, where the metonymy and the idiomatic expression can be replaced by singular words such as Tawil Al-Najjad meaning the long man. And a lot of ash, meaning generous.” Despite the two points of convergence mentioned, there is a difference between a metonymy and an idiomatic expression, so it is permissible in a metonymy to want the meaning from the near to the far meaning, but the idiomatic expression is not allowed to want the near meaning even if it exists, and the metonymy is subject to the ingenuity of the writer. It is not subject to the custom of expression, as the writer can come up with metonyms that he has not previously seen, but he cannot usually come up with new expressions.

Sixth: Title:

The surname in the language is: “It is what a person is called by after his name Al-Ilm, from a word that denotes praise or slander, because of the meaning of it, and the word is slandered in it... In defining the one with whom they are called, they separate in that the surname is understood as praising or slandering, and the nickname is the infinitive expressions. Or mother or son” (the Kuwaiti jurisprudence encyclopedia), and the ancients turned to this type of expressions, so their summaries and clarified their significance, and the title Darban: a blow for the sake of honor, like the title of the sultans, for a sire. The idiomatic meaning does not depart from its linguistic meaning (Kuwait Fiqh Encyclopedia), and such expressions were

mentioned in Ibn al-Muqaffa's works, but in a small percentage.

He may be called by titles such as: Umm Al-Hama: The Brain, Umm Amer is the nickname of the hyena, Ibn Al-Sabeel: the stranger, the traveler, Umm Layla: the wine, Bint Al-Shafa: the word. About events, things, states or phenomena of reality, and the distinguishing feature of a figurative expression is the general content of the expression that is achieved through its fixed template, as it is not possible to understand this content from the meanings of the partial component independent, without its integration into this questioned template, the concept of expression is understood through relations Which link his words, and the translation of these terms constitutes a difficulty for the translator (Suhair, 2007.)

Conclusion

Idiomatic expressions are complex units whose value in the language derives from the properties of the structure it contains.

Idiomatic expressions are an old topic and have imposed their presence in the ancient linguistic lesson, but they did not have much luck among the linguistic literature, despite the efforts made to monitor and include them in language dictionaries.

The Arab linguists were aware of the phenomenon of idiomatic expressions, even if they did not call them by this name. The ancient Arab linguists differed in their use of terms meaning "idiomatic expression" from the modern linguists. As they were used in books of criticism and rhetoric more than they were used in language books, as for the modernists, they used "literary expression", "mined structure", "special expression", "special expression", "minted form", and "idiom expression".

The study showed that idiomatic expressions differ from proverbs because proverbs often include wisdom or a general truth, and they may also be related to a historical fact or specific events, while we do not find that in idiomatic expressions, but the similarity between them is stability and unchange in structure and significance. Their translation is in addition to the possibility of replacing them with one

word, considering them as one linguistic unit.

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