

## HISTORY OF THE RESEARCH OF PROVERBS AND IDIOMS IN ARABIC SOURCES

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### ABSTRACT

*The article deals with the history of the study of proverbs and idioms (matals) in Arabic sources. It is pointed out that it was after the spread of the Islamic religion that Arab philologists brought to the fore the study of folk expressions, began to collect and study proverbs and idioms (matals) common among various Arab tribes of the Jahili period. Some Arabic philologists of the Middle Ages made attempts to collect proverbs and idioms (matals) in alphabetical order, and some scholars collected them by topic, uniting them in one book. It is also indicated that the most significant and significant research in this area belongs to philologists who were representatives of the Basri and Kufi schools of grammar.*

**Key words:** *proverbs and idioms (matals), Qur'an, linguistics, Middle Ages, systematization, scientific works, analyzes.*

### АННОТАЦИЯ

*В статье рассматривается история изучения пословиц и идиом (маталов) в арабских источниках. Указывается, что именно после распространения исламской религии арабские филологи выдвинули на первый план изучение народных выражений, начали собирать и изучать пословицы и идиомы (маталы), распространенные среди различных арабских племен периода Джахили. Некоторые арабские филологи средних веков предпринимали попытки собрать пословицы и фразеологизмы (маталы) в алфавитном порядке, а некоторые учёные собирали их по темам, объединяя в одну книгу. Также указывается, что наиболее значимые и значимые исследования в этой области принадлежат филологам, которые были представителями грамматических школ басри и куфи.*

**Ключевые слова:** *пословицы и идиомы (маталы), Коран, лингвистика, средние века, систематизация, научные труды, анализ.*

**Problem formulation.** Arab philologists of the Middle Ages and later periods created unique works on the peculiarities of the use of proverbs and idioms (matals) in the Arabic language, in particular, their use in the Holy Qur'an.

**Research degree.** Scholars and philologists have made great efforts to study examples of folklore of the Jahili, Islamic and post-Islamic periods, to express

interesting and unique opinions about it, taking into account the specific characteristics of each of these periods.

The author of "Asrar al-Balogati" Abdul Qahir al-Jurdjani in a separate chapter distinguished proverbs and idioms (matal).

Ar-Rummani, the author of "As-sinotin", like Abdul Qahir al-Jurdjani, paid special attention to this issue.

As for scholars interested in Arabic linguistics and Arabic literature, it must be said that they have written large and serious studies on this subject. Jirji Zaidan wrote about this: "Arab scholars, while studying linguistic issues, which are very important to learn when writing works, should also study the Jahili period along with the Qur'anic verses and hadiths. In the course of work, scientists began to analyze proverbs and idioms (matal) found in these sources. And it was at this moment that their interest in this topic was awakened. This, in turn, created the need to study proverbs and idioms (matal) separately.

**The purpose** of the article is to study the history of the study of proverbs and idioms (matal) in Arabic sources.

**Presentation of the main material.** The first researcher, the Yemeni scholar Ubayd ibn Shariyya, wrote an independent work on Arabic proverbs and idioms (matal). At the end of the first year of Hijrah, he wrote his first work on Arabic proverbs and idioms (matal), which, unfortunately, has not survived to this day, consisting of 50 pages [2,p-53],

The famous philologist and lexicographer, the author of "Al-Fihrist" Ibn an-Nadim touched on this topic and wrote: During the development of philology during the Islamic civilization and the Basri and Kufi periods, many Arab philologists wrote works on the study of proverbs and idioms (matal) started writing. Among these scholars, it is permissible to mention Ibn Shariyya, a contemporary of Sihar al-Abdi" [5, p. 90]. Later, Ibn al-Nadim wrote separate works on this topic together with authors such as Yunus ibn Habib in 182), Abu Ubayd (died 211), Salyabi (died 291), Abu Ubayd al-Qasim ibn Sallam (died 223), Al-Mufaddal ad -Dabi (died 178 BC), Hamza al-Isfahani (died 960), Abu Hilal al-Askari (died 395) and others.

Over the centuries, many Muslim scholars gave their comments and additions to the works written by the above scholars.

Mentioning the works of Az-Zamakhshari (died 538) and "Kiteb al-mustag'sa" written by Al-Maidani (died 518) and "Majmau al-am-sal" (died 518) passable. to this day. Al-Maidani's book is composed of proverbs and idioms (matal) he collected from 50 books, filled them with what he knew and arranged them in alphabetical order. This work is considered as the most complete work on Arabic

proverbs and idioms (matalas). In it, the author was able to provide a comprehensive review of proverbs and idioms (matalas), and express valuable thoughts about them. This book has been published several times in Egypt, Syria, Lebanon and other Arab countries. As for Az-Zamakhshari's book *Kitab al-Mustaghassa*, manuscript copies of it can be found in Leiden, Vienna Libraries, British Museum and Al-Hudaibiya Library in Alexandria.

If we refer to the primary sources cited by Al-Maidani, Az-Zamakhshari and other scholars, it is Abu Ubayd al-Qasim ibn Sallam's book "Al-Amsal" published in Guttenberg in 1836, "Amsal al-Arab" published in Astana in 1300 Al-Dabi, *Jamharat al-amsal* by Abu Hilal al-Askeri, published in India in 1307, and *Amsalu Lug-man*, published several times in Egypt and Europe, including in French. 1847 in Paris [2, p. 53].

Commenting on the process of working on books on proverbs, Dr. Abdulmukhit Abidin writes: "After the advent of Islam, the Arabs began to work very seriously and diligently in many areas of culture, including collecting proverbs and idioms (matalas). After the spread of Islam in Iraq, special attention was paid to the formalization of exhibits of ancient civilization. Among those who worked in this field was Sahhar ibn al-Ayyosh (or Ibn Ayyosh). He wrote that he wrote a book about proverbs and idioms (matalas), during the time of Muawiya. We were very interested in getting acquainted with this book, but, unfortunately, like the famous work of Sahhar ibn Abidin and many other books, it was lost and did not survive. This direction began to develop rapidly by scientists who led research in the Basri and Kufi sects. Ad-Dabi, the head of the religious school and the school of linguistics, gained great fame as an author of scientific research. His book has passed through all obstacles, has been completely preserved and has come down to our days. Perhaps this is the oldest source written on the subject and used in our time. The author gives a separate narration related to the meaning of each proverb. [4, p-31-36].

Arab scholar Dr. Hafni Muhammad Sharaf ibn Ali al-Isba studied the work "Tahrir al-tahbir" and wrote that the author's work "Kitebu al-amsal" appeared. The author began his work by analyzing the wisdom and wisdom found in the Holy Qur'an, and then commented on the wisdom and wisdom in the hadiths "Dawawin ul-Islam al-Sitta" ("Six Devotions of Islam").

Among them are Al-Bukhari, Muslim, At-Tirmidhi, Abu Dawud, Ibn Majah and Nasaiya, then he studied hundreds of wisdoms in the verses of Abu Tammam, Al-Mutanabbi, and learned wisdoms in the works of Abu al-Tayyib. All this was taken into account in the second part of the book "Tahrir al-tah". If we talk about Arabic proverbs and idioms (matalas), we cannot mention the article "At-tafsir al-ilmiyyu li-l"

by Abdulaziz Sharaf example al-arabiyati. The author writes in the mentioned article: "The book of Abu Ubayd al-Qasim ibn Sallam, researched and published by Dr. Abdulmajid Ghatamish, is the most valuable book written on this subject" [6].

In the same year, the Egyptian Academy of Linguistics awarded the book the first place [6, p-12].

Dr. Abdulaziz Sharaf studied many works of medieval scholars and wrote commentaries on them. Among them, the two-volume commentary on the work "Jamharatu al-amsal" written jointly by Professor Muhammad Abul-Fazl Ibrahim and Abu Hilal al-Askari, and the two-volume commentary on the book of Hamza ibn al-should be highlighted. Hasan al-Isfahani "Ad-durratu al-fahura", commentary on the book "Al-amsal" by Abu Ubaid al-Qasim ibn Sallam.

Abu Ubaid put an end to this issue by distributing proverbs and idioms (matal) thematically. In this, he differed from scholars who divided Arabic proverbs and idioms (matal) according to the principle of arrangement, i.e. alphabetically or randomly. While researching this issue, he referred to 4 books written by four famous scholars of Arabic language and literature: Al-Asma'i, Abu Zayd, Abu Ubaydah and Mufaddal al-Dabi.

Dr. Ghatamish Abu Ubaydah wrote about al-Qasim ibn Sallam's book Al-Amsal: "This book was written and compiled taking into account wisdom and the meanings of wisdom, which no scholar has been able to do so far. Most of the contributors to this thread have listed their examples in alphabetical order. So, in the beginning, they gave examples with the letter *ba* and so on. This - " eI, then -" the Arabic alphabet does not allow us to define boundaries in everyday topics, each of them individually "wealth", "poverty", "life", "marriage", "family covers" such concepts as and others" [7, p-64].

Abu Ubayda's book "Kitebu al-amsal" (كتاب الأطل) proves that the Arabs were far ahead of the Europeans in this regard, they systematized Arabic proverbs and idioms (matal) and wrote scientific works on this topic. Professor Ahmed Emin writes about the work "Emsalu Lugman": "People believe that the author of this book is the wise Lugman. But the weak style used in the work, the simplicity of expression, and many morphological and syntactical errors underestimate the possibility that this book was created by ancient Arabs. I think this book is the result of the research of scientists of the recent past" [1, p-66].

Both philologists of the Middle Ages, united in different schools of Arabic linguistics, and scientists of the later period paid great attention to the study of Arabic proverbs and idioms (matal). They studied all the works written on this topic and tried to identify all the advantages and disadvantages. From this point of view, the

book “Kitebu al-amsal” by Dr. Ramazan Abdul-Tawwab Abu Fayd Muarrij ibn Amr al-Sadusi, which we are trying to publish for the first time, is one of the oldest books related to this issue. It should be added that the ancient books mentioned above were deeply studied and commented by the first generations of linguists .

We can say with full responsibility that Dr. Ramazan Abdul-Tawwab Abu Fayd Muarrij ibn Amr al-Sadusi's book “Kitebu al-amsal” is the oldest scientific work after the book “Al-Mufaddal al-Zabi” [8, p-21].

The above topic attracted so much attention that it even caused controversy among the famous philologists of the Middle Ages. Attention is drawn to a situation described in the work of Sheikh Ibrahim al-Ahdab “Farayd al-laali fi nazmi majmai al-amsal”.

He wrote: “After reading Al-Meydani’s Majma’i al-Amsal, he envied the richness of the language in which the book was written, as well as the vast materials collected in the process, and he capitalized his name with the letter “nun” adding, thereby making his name An-Nimdani, which means “ignorant” in Persian. In response, Al-Maidani changed the name of Az-Zamakhshari in the book “Majlisu al-Amsal” so that it took the meaning of “who sold his wife” in Persian [9, p-13].

As the author develops his idea, Az-Zamakhshari writes that after finishing the book "Al-Mustqsa" he got acquainted with the book of Al-Meydani and comparing both works, he was surprised that his book was much weaker than the work of Al-Meydani. .

The works written later can be organized in the following order: “Amsal al-Qur'an” by Abu Abd al-Rahman Muhammad ibn Husain al-Naysoburi (409), “Amsal al-Qur'an” by Shamsaddin Muhammad ibn Abu Bakr ibn Ghayyumi al-Jawzi, “Al Itgan” Jalaluddin al-Suyuti. In these books, a separate section is devoted to proverbs and idioms (matal) used in the Qur'an. At this point, it is necessary to highlight the research of the modern Arab scientist, professor Said Muhammad Nire al-Khatib, who referred to the works of Ibn al-Ghayum in his observations.

One of the valuable works on the issue of Arabic proverbs and idioms (matal) is the book “At-taevir al-feniyu fi al-Qur’an” by Professor Seyyid Qutb. The author draws the reader's attention to examples taken from the Qur'an and oral folk literature without referring to the history of the emergence of Arab folklore.

I would like to highlight At-Tirmidhi's “Al-amsal fi al-Qur'an” as one of the most valuable works in this field. This book was stored in the Egyptian Manuscripts Fund for a long time, then it was studied and published by Ali Muhammad al-Bujewiv in 1975.

The book “Al-amsal fi al-Qur'an” by Muhammad al-Sharavi, published in Cairo in 1980, is considered a very important work among those written in the modern era.

### **CONCLUSION**

Of course, these scientific works do not fully cover the list of works written on this topic.

Deeper and wider research is needed to cover all works. Taking this into account, we will content ourselves with a brief review of scientific works on the history of the emergence of Arabic proverbs and Idioms (matal).

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