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Fixed Expressions in Arabic: Classification, Translation, and Linguistic Insights

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ABSTRACT

This study examined coined or fixed verbal expressions in Arabic. The 500 collected expressions, which are widely used in Arabic literature, popular proverbs, daily conversations, and religious texts, were classified and translated into English. The study provided simplified explanations and vowel notation for the words within these expressions to ensure proper pronunciation, along with contextual examples to enhance comprehension and expand accessibility for non-native speakers. The study offers a structured resource for learners of Arabic, helping both native and non-native speakers grasp commonly used fixed expressions. It facilitates cross-cultural communication and supports non-native speakers in understanding Arabic idiomatic language. The compiled glossary can serve as a reference for writers, journalists, and translators working with Arabic texts. It enriches Arabic lexicography by systematically documenting and categorizing fixed expressions while also providing insights into the structural and semantic patterns of Arabic idioms, proverbs, and formulaic expressions. By analyzing expressions from various sources, the study highlights how language reflects cultural and historical contexts. The English translations allow for comparative studies between Arabic and other languages, contributing to research in translation studies and interlingual

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pragmatics. The study supports curriculum development in Arabic language teaching by offering categorized, well-documented resources for educators and learners.

Keywords: Arabic Fixed Expressions; Arabic-English Translation; Cross-Cultural Communication; Arabic Lexicography; Interlingual Pragmatics

1. Introduction

Language serves multiple functions in human communication. It is used in various contexts and situations, both general and specific, as a tool for interaction and communication. To facilitate this, humans have created phrases and expressions to represent their communicative and social needs ^[1]. These expressions are structured to address specific interactions within particular contexts, and they are understood by the community in various contexts. To ensure clarity, the community has established conventions and rules for these expressions, which are intended to convey clear, intentional meanings. The purpose of this study is to clarify the meanings of these fixed expressions using correct language and to translate them into English, providing examples of their usage ^[4].

The Arabic language is one of the richest languages in the world in terms of linguistic and rhetorical diversity. It is distinguished by its complex and varied structures, which reflect the nature of Arab culture and its intellectual and civilisational history ^[8]. At the core of these structures lie “fixed verbal expressions,” which are an essential part of the Arabic lexicon. A fixed verbal expression is a complete semantic unit composed of a group of words that come together to convey a unique and abstract meaning that goes beyond the literal meaning of each individual word. These expressions are used in daily conversations, Arabic literature, and popular proverbs, serving as a cultural mirror passed down through generations. They derive their beauty from their ability to convey deep and complex meanings ^[11].

Fixed verbal expressions are not merely linguistic structures; they are rhetorical tools that enrich the Arabic language with wisdom and eloquence, allowing it to transcend its surface meanings to encompass broad figurative and rhetorical connotations. These expressions are characterised by their ability to express complex concepts and emotions in a strong yet simple manner, reflecting the linguistic intelligence of Arabs and their precision in expression. Therefore, it is crucial to study and document these expressions systematically so that researchers and learners of Arabic as a second language can understand their details and uses ^[14].

One of the most important methods for documenting

these expressions is the “Glossary of Fixed Expressions in the Arabic Language,” a comprehensive research project aimed at collecting, classifying, and analysing these expressions. This glossary seeks to compile over 500 selected verbal expressions from literary, popular, religious, and real-life texts, analysing their meanings and functions in various contexts. It provides a precise explanation of each fixed expression and enhances the overall understanding of the meanings derived from these linguistic structures ^[14].

The glossary follows a scientific methodology designed to classify and organise the expressions according to well-known linguistic rules while considering the rhetorical and figurative aspects embedded within them. Additionally, it establishes links between phonetic and grammatical structures to facilitate proper pronunciation and understanding, thereby contributing to the development of language skills for both native and non-native Arabic speakers. This study contributes to the creation of a comprehensive academic reference that will assist researchers, students, translators, and anyone seeking a deeper understanding of the Arabic language. Through this glossary, its compilers aim to enhance mutual understanding and cultural awareness provided by Arabic in its diverse and evolving contexts ^[14].

Language serves multiple functions in human life. Individuals use it in various situations, events, and contexts for communication and expression. This necessitates building a vocabulary of words and expressions that fulfill communicative and informative functions. To meet these recurring needs, people have developed phrases to express their social and communicative necessities, using them as representations of their lived experiences. These expressions are systematically structured for specific interactions within defined contexts and are understood by society in their different applications. To prevent confusion in linguistic meanings, societies have established structured linguistic conventions governing communication. This is particularly significant in the case of fixed expressions, as they are uttered with full awareness of the sender’s intent. This glossary clarifies the meanings of these expressions in precise language, provides their English translations, and includes contextual usage examples ^[14].

1.1 Significance of the Research

The importance of this dictionary lies in gathering the fixed collocations commonly used by Arabic speakers in an easily accessible format. It explains their meanings in Arabic and provides English translations. These collocations, or idiomatic expressions, cannot be understood merely through a dictionary definition as they take on new meanings based on their syntactic structure and convey additional meanings beyond the individual words that comprise them. This meaning is not easily accessible to all readers, whether native speakers or non-native speakers. Additionally, Arabic dictionaries have not dedicated a separate dictionary for such collocations, making it difficult for learners to easily grasp their meanings. The applied value of this dictionary lies in simplifying the meanings of these fixed collocations by providing clear and easy definitions, offering contextual examples of usage, and translating them into English. It could also be converted into a computer application for easier access through keywords or parts of the expressions.

Most studies list fixed collocations under verbal or lexical collocates, and dictionaries or lexicons often categorise them under the same concept. There is no specialised dictionary for fixed collocations, as they differ from verbal collocations in that they consist of two or more words that convey a new meaning unrelated to the dictionary meanings of the individual words that make them up, as seen in vocabulary or terminology dictionaries. Collocations are fixed structures that convey a particular meaning, for example, when we say (رابط الجأش) “*rabita al-ja’ash*” (steadfastness), we mean courage, which cannot be deduced from the individual words *rabita* or *ja’ash*, nor from their relationship. The meaning is separate and needs to be clarified in a special way. Similarly, collocations like (نسيج وحده) “*naseej wahdah*” (a unique situation), (ضرب كفًا) “*darb kaff bi kaff*” (clapping hands), and (قميص عثمان) “*qamees uthman*” (a worthless excuse) carry meanings that cannot be derived from the individual words but need a separate explanation. Therefore, these meanings cannot be acquired from a dictionary and require a specialised index to clarify them.

1.2 Definition of Terms

Fixed Expressions are expressions composed of groups of words that convey figurative and rhetorical meanings beyond their literal meanings [2].

2. Literature Review

2.1 Theoretical Framework

Early Arabic scholars, in their works on meanings and subjects, referred to the phenomenon of fixed collocations, especially those that function like proverbs. These were addressed in their writings to meet the needs of poets, writers, and Arabic learners at that time. Among the notable scholars who discussed these expressions are Ibn Faris (d. 395 AH=1004 AD) in his *Al-Mukhayyar Al-Alfaz*, Al-Tha‘labī (d. 429 AH=1038 AD) in *Thamar Al-Qulub*, Al-Zamakhshari (d. 583 AH=1187 AD) in *Asas Al-Balagha*, Ibn Makki Al-Saqalli (d. 501 AH=1107 AD) in *Tathqiif Al-Lisan*, and others. One can find many of these collocations mentioned in their works, where they were used, explained, and contextualised. This indicates that they were familiar with these expressions, but did not have a standard term for them as modern scholars do. They referred to them with terms like: (القول السائر) *al-qawl al-sa’ir* (common saying), (القول المأثور) *al-qawl al-ma’thur* (well-known saying), and (العبارة المأثورة) *al-‘ibara al-ma’thura* (traditional expression) [17].

Modern scholars, such as Kamil Hsan, Ahmad Mukhtar Omar, Ismail Mazher, Muhammad Ahmad Abu Al-Faraj, and others, have coined several terms for these expressions to reveal their patterns, importance, sources, and connections to similar linguistic phenomena [18]. These include: verbal collocates, lexical collocates, idiomatic expressions, contextual expressions, recurrent expressions, and fixed collocations [5]. This variation in terminology is attributed to the influence of modern linguistic studies and translated terms such as *idioms*, *collocation*, and *idiomatic* [19].

Hussein [20], for example, sees the term *verbal collocates* as a general term that encompasses several subterms, including idiomatic expressions, fixed collocations, and contextual expressions. Ibdah and Ababneh [19] argued that the term *idiomatic expressions* are a branch of *verbal collocates*, referring to the association of two or more lexical items that require one to invoke the other without a direct link. Jassim stated that these expressions are governed by familiarity, customs, logic, and the general context within the linguistic community [21]. Over time, their meaning has shifted from their literal sense to the meaning agreed upon by the community, as in the cases of (قميص يوسف) *qamees Yusuf* (betrayal or healing), (أصابع زينب) *Yusuf Afandi* (a type of citrus fruit), (الآثني عشر) *al-ithna ‘ashar* (a type of sweet), (البيت الأبيض) *Al-Bayt Al-Abyad* (the White House), and others. These collocations are fixed and cannot be deduced from the meanings of their individual components, as they acquire a new meaning beyond the sum of their parts, as noted by Ahmad Mukhtar Omar (Omar, n.d.) [2].

Some scholars, for example Hussein [20], have argued

that the term *fixed collocations* is synonymous with the term *idiomatic expressions*, which is the common translation of the English term *idioms* [20]. Both of these terms are related to verbal collocations. For example, the expression (أَبَيْتَ اللَّعْنِ) “*abayt al-la'n*” (a curse) is a fixed collocation that also contains a verbal collocation, as the word *la'n* (curse) is associated with the verb *abayt* (to reject) in the same context, thus giving a specific meaning to the collocation, which was historically used as a greeting for kings in the pre-Islamic era, praying for them. Verbal collocations are only noted when their elements are misused, as in the incorrect use of the familiar collocation (قَلَبَ الْأُمُورَ) (*qalaba al-umur* *dhahiran 'an qalb*) (to flip things upside down), or (حَفِظَهُ عَنْ) (*Hafidhahu 'an zuhr qalb*) (to memorise something perfectly). This is because of the linguistic convention that governs verbal collocations, where one word accompanies another, fits the context, and imparts an effect, eloquence, and precision [20]. This aligns with Hassan's view that a *fixed collocation* remains unchanged like a proverb [22].

Similarly, Ibrahim Hussein views fixed collocations, such as proverbs and expressions, as immutable in both form and meaning over time, and they retain their rank. For example, (مُكْرَهُ أَخَاكَ لَا بَطْلَ) “*mukrahan akhak la batal*” (You hate your brother but not to the point of wronging him), (رَجَعَ بِحُفَيَّ حُتَيْنِ) “*raj'a bikhaffi Hunayn*” (he returned with his shoes off), (عِنْدَ جُهَيْنَةَ الْخَيْرِ الْيَقِينِ) “*inda Juhayna al-khabar al-yaqin*” (Juhayna has the certain news), (اِخْتَلَطَ) (*Ikhtalata al-habil bin-nabil*) (the rope is mixed with the arrow), (عَلَى نَفْسِهَا جَنْتَ بَرَأَقِشَ) “*ala nafsaha janat Barqish*” (she brought harm to herself), (جَزَاءُ سَنِمَارِ) “*Jaza' Sanimmar*” (the punishment of Sanimmar) [21]. We cannot alter in their structure; that is, the elements of these collocations have become a single unit, where none of its components can be removed or altered in position. This led modern scholars such as Al-Qasimi [23] and Hussein [20] to describe them as “minted coins”. This concept aligns with the linguistic dictionary definition of *sakk* (to mint coins), meaning they are “engraved and struck coins” [23].

Abdul Rahman [13] preferred to call these expressions *fixed expressions* rather than *idiomatic expressions* to avoid confusion between the term and its conventional meaning, even though the term *idiomatic expressions* is currently the most widely used term among scholars of this phenomenon. These expressions are defined as complex forms made up of more than one word, in contrast to simple forms consisting of one or two words, with *idiomaticity* referring to the conventional usage agreed upon by the linguistic community.

Hussein defined a *fixed collocation* as a specific type of expression in a language that is characterised by stability, consisting of two or more words, which has shifted from its

literal meaning to a different meaning that has been agreed upon by the linguistic community [20]. It refers to any phrase made up of two or more words, arranged according to grammatical rules, but with a meaning that differs from what would be expected from the combination of the individual words.

The fixed collocation adheres to the rules of linguistic structure, both following the language system and its rules. However, in a *fixed collocation*, no interchange is allowed between its grammatical elements, whereas a regular linguistic structure does not prohibit such interchanges. The defining feature of these collocations is the overall meaning that diverges from the individual meanings of its components. Therefore, we disagree with Hussein's [20] view that natural sounds or animal noises are fixed collocations. We consider them verbal collocates or idiomatic expressions, as in the case of (نَهَيْقَ) *naheeq* (the braying of a donkey) [12]. The word *naheeq* refers to the sound of a donkey, and *donkey* is the animal associated with the sound. The two words form a verbal collocation, not a fixed collocation, as it is possible to say *naheeq* without the word ‘donkey’ and still understand that it refers to the sound of a donkey. Similarly, expressions like (ثَغَاءَ) *thagha'* (the bleating of sheep), (فَحِيحَ) *fahee'* (the hissing of a snake), (صَرِيرَ) *sareer* (the creaking of pens), and (خَرِيرَ) *khareer* (the flowing of water) are verbal collocations, not fixed expressions [24].

We support linguists who believe that the production and use of such fixed expressions among people reflects the desire to display the beauty of their language and their ability to use new linguistic forms with rhetorical images, aimed at influencing listeners' emotions [13]. They also serve to respect the principle of politeness in addressing sensitive matters with euphemisms that allude to meaning without direct expression, thus avoiding discomfort in conversations. For example, (قَضَى حَاجَتَهُ) *qada hajatahu* (he fulfilled his needs) instead of (تَغَوَّطَ) *taghwat* (he defecated) [14], (رَاوَدَتْنِي عَنْ نَفْسِي) *rawdadni an nafsi* (she seduced me) instead of *attempted to seduce for an illicit relationship* [20]. These expressions are not attributed to any specific speaker or restricted to a particular time or place, as they are shaped by the randomness of creating communicative contexts that are marked by diversity. This phenomenon is universal and exists in every language [13].

2.2 Previous Studies

Al-Sofi et al.'s [25] study shed light on the problems that may emerge when translating collocations from Arabic, specifically Qur'an, into English. There have been rare studies that investigated collocations in Qur'an with reference translation. Collocation represents a significant essential area in Arabic and English [3]. In addition, knowing what goes

naturally with what is an important role in determining meanings of expressions. Furthermore, what goes together in Arabic is not necessarily the same in English. Accordingly, translators face various problems when they render collocational combinations. These problems start with the challenge of recognising such combinations in source language, then as finding the comparable equivalents in the TL in addition to the cultural aspect of some expressions. In this paper, the researcher discusses the problems that translators face when rendering Qur'anic collocations into English. To achieve the aim, the researcher chose cultural and figurative collocations, they are called marked collocations, in the Qur'an and compare their translations in two translations. This comparative study will uncover the problems of transferring collocations from Qur'an into English and the suggested solutions for overcoming such difficulties.

Nofal ^[26] attempts to investigate the concept "collocation" as the habitual connection of words. It included a careful investigation of collocation in both English and Arabic ^[13]. Despite the fact that there is a wealth of literature on collocation, professionals and scholars have paid little or no attention to collocation in both English and Arabic, as well as its relationship to lexicography, translation, and interpretation, in addition to the teaching/learning process. The objective of this study is to focus on this key topic in order to highlight the nature and relevance of collocation, as well as its relationship to the criteria indicated above. The study finishes with some thoughts and ideas for improving the translation and interpretation processes, as well as the teaching and learning process. These observations, results, and recommendations, if implemented effectively, have the potential to improve the quality of teaching, learning, and understanding collocations. Finally, it is intended that this study will help to bridge a gap in interpretation, teaching, and learning, while also inspiring more research into other crucial areas of English and Arabic ^[13].

These are important lexicographical efforts in this field, but they differ from our work. They do not distinguish between idiomatic expressions and contextual expressions; they include all expressions without dedicating a separate dictionary for fixed collocations. They use the method of explaining meanings through word definitions, rather than through usage-based meaning. Many of these studies do not translate the collocations into English, making them less useful for non-Arabic speakers or those interested in learning them. Also, they do not dedicate a special dictionary for fixed collocations that cannot be understood through individual words or dictionaries, but require a specific explanation ^[13].

3. Methods

The methodology followed in creating the index is an inductive descriptive method that involves collecting material from its sources, describing it lexicographically, then explaining its meaning in Arabic and providing its translation in English, followed by usage examples from ancient or modern texts.

3.1 Procedures and Steps of the Coined Phrases Index

The task of documenting the commonly used coined phrases was not easy for such an index, as our study did not focus solely on the sources of coined phrases found in religious texts such as the Qur'an and Hadith, but also included proverbs, wisdom, poetry, prose, and popular expressions. As a result, the index now contains over five hundred coined phrases, each conveying its own meaning, distinct from the meanings of the individual words that compose them in the language dictionaries.

We attempted to complete this task in a short time, following the conditions of the project submitted by the researchers to the Jordanian University of Zaytoonah. Producing an index or dictionary requires years of effort and continuous work, in addition to updating its data as time passes and incorporating new expressions that emerge in the language. As for the documentation of the index material, it was carried out in several stages by a specialised team whose work varied. The team consisted of: two lexicography experts, a specialist in translation from Arabic to English, and a computer programmer who handled the technical tasks related to implementing the index data.

3. Results and Discussion

3.1 Collecting the most commonly used coined expressions

These were gathered from various sources such as the Qur'an, Hadith, divine sayings, poetry, prose, proverbs, and commonly spoken expressions, reaching over 500 coined expressions. Some examples include are from

a) Qur'an:

- (قَضَىٰ نَحْبَهُ) in Surah Al-Ahzab, Ayah 23:
Arabic: "مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا"
English: "Among the believers are men who have been true to their covenant with Allah. Some have fulfilled their vows, and some are still waiting."
- (رَاوَدْتَنِي عَنْ نَفْسِي) in Surah Yusuf, Ayah 26:
Arabic: "هِيَ رَاوَدْتَنِي عَنْ نَفْسِي"
English: "She indeed sought to seduce me."

b) Hadith:

- (تَرَبَّثَ يَدَاكَ) in a saying of the Prophet Muhammad

(PBUH):

- Arabic: "فَاطِرُ يَدَايَ الدِّينِ تَرَبَّتْ يَدَاكَ"
English: "May your hands be dusted." (An expression of admiration or approval)
- (خَضْرَاءُ الدِّمَنِ) in a saying of the Prophet Muhammad (PBUH):
Arabic: "إِيَّاكُمْ وَخَضْرَاءَ الدِّمَنِ" [27]
English: "Beware of green pastures" (referring to attractive but dangerous situations)

c) Prophet Muhammad's biography (Al-Sirah):

- (شَدَّ مَنَزْرَهُ): (tighten his waistcloth) A narration by Aisha, the Mother of the Believers, may Allah be pleased with her: "When the month of Ramadan would come, the Messenger of Allah (PBUH) would tighten his waistcloth, wake up his family, and stand in prayer at night." [26].

(يَخْفِضُ جَنَاحَهُ): (lower his wing) The Messenger of Allah (PBUH) used to respect his companions and would lower his wing (a metaphor for showing humility) to them in his dealings with them. [26].

d) Ancient Poetry:

- "مَاءٌ وَجْهُهُ": (his face's water) A verse by Al-Buhturi: "As if the pearl is the water of his face... and his body is more beautiful than the water of gold." [28]

e) Modern Poetry:

- (قَرِيرَ الْعَيْنِ): ("Content" or "delighted" (literally: "with a pleased heart" or "with a restful eye"). A verse by Hafiz Ibrahim, praising Umar ibn Al-Khattab:
"You rested peacefully when you established justice between them... and slept the sleep of one whose eyes are at ease." (Ibrahim, 1979)

f) Arabic Proverbs:

- (يَضْرِبُ أُخْمَاسًا فِي أَسَدَاسٍ) [21]
English: "To strike at five with six" (meaning to be confused or inconsistent).
- (فِي الصَّيْفِ ضَيَّعَتِ اللَّبَنُ) [21]
English: "In the summer, the milk is wasted" (meaning to waste an opportunity or something valuable).
- (تَمَحَّضَنَ الْجَبَلُ فَوَلَدَ فَأْرًا) [29]
English: "The mountain labored and gave birth to a mouse" (meaning a big effort yielding little results).

g) Modern and Commonly Used Phrases:

- (النَّوْمُ فِي الْعَسَلِ) [30]
English: "Sleeping in honey" (referring to a comfortable, easy, or luxurious situation).
- (بِصَلَاتِهِ مَحْرُوقَةٌ)
English: "His onion is burned" (meaning a person is in a troublesome situation).

▪ (جُنُونُ الْأَسْعَارِ)

English: "Madness of prices" (referring to the soaring or irrational prices in the market).

3.2 Correcting the Spelling and Formation of Words

- (مَاتَ حَتْفَ أَنْفِهِ) (ma:ta ḥatfa ʔanfihi) [12]
English: "He died by his own hand."
- (بِالرِّفَاءِ وَالْبَنِينَ) (bi-rrafāʔi wa-l-banīni) [11]
English: "With prosperity and sons."
- (هَلُمَّ جَرًّا) (halumma ʔarra:) [25]
English: "Come on, let's go ahead."
- (أَحْرَزَ قَصَبَ السَّيِّقِ) (ʔahraza qašba s-sabaqi)
English: "He won the race."
- (جَاءُوا عَنْ بَكْرَةٍ أَبِیْهِمْ) (dʒa:ʔaw ʕan bakrati ʔabīhim) [29]
English: "They came early in the morning."

3.3 Lexical Root Derivation for Each Coined Phrase

- (كَ ت ف / ي د ي): (مَكْتَوْفُ الْيَدَيْنِ)
English: "Hands tied" (meaning unable to act or help).
- (ن ف خ / و ر د): (مُنْفَخُ الْوَرِيدِ)
English: "Swollen vein" (referring to something that has been exaggerated or inflated).
- (م س ك / ز م م / أ م ر): (أَمْسَكَ بِزِمَامِ الْأُمْرِ)
English: "To hold the reins" (meaning to take control).
- (ز ل ل / ل س ن): (زَلَّ لِسَانُ)
English: "Slip of the tongue."

3.4 Exceptions for Prepositions and Attached Pronouns

We excluded prepositions, attached pronouns, and the definite article "ال - Al" from the coined phrases, such as:

- (ق د م / س و ق): (عَلَى قَدَمٍ وَسَاقٍ)
English: "On foot" (meaning to act quickly or at a rapid pace).
- (ط ل ق / س و ق / ر ي ح): (أَطْلَقَ سَاقَهُ لِلرَّيْحِ)
English: "He let loose his legs to the wind" (meaning to be carefree or to act recklessly).
- (ت ر ك / ح ب ل / غ ر ب): (تَرَكَ الْحَابِلَ عَلَى الْغَارِبِ)
English: "He left the rope on the stranger" (meaning to leave something unfinished or unresolved).

Keyword Roots for Each Element of the Coined Phrase:

- (ح ل م / ع ص ف ر): (أَخْلَامُ الْعَصَافِيرِ)
English: "Birds' dreams" (referring to something highly fanciful or unrealistic).
- (خ ل ي / و ف ض): (خَالِي الْوَفَاضِ)
English: "Empty-handed" (referring to someone making promises they cannot fulfill).
- (ك ش ف / ح ر ب / س ا ق): (كَشَفَتِ الْحَرْبُ عَنْ سَاقِهَا)

English: "The war exposed its leg" (meaning to reveal the true nature of a conflict or situation).

- (أَتَى/ دَهَرَ): (أَتَى عَلَيْهِ الدَّهْرُ)

English: "Time has passed him by" (meaning someone or something has been overtaken by time or events).

Providing the English Equivalent for Each Coined Phrase:

- (سَلَّمَ زِمَامَ أَمْرِهِ): (To hold the reins)
English: "To take control or leadership of a situation."
- (فَاضَ الكَيْلُ): (Enough is enough)
English: "A situation has gone beyond tolerance."
- (فَاتَتْ القِطَارَ): (To miss the train)
English: "To miss an important opportunity."
- (على عَيْنِكَ يا تاجرُ): (Out in the open)
English: "A situation is made public, or a person's actions are revealed for everyone to see."

Finding the English Equivalent for Non-Standardised Coined Phrases:

- (طارَ عَقْلُهُ): ("His mind flew away.")
English: "He went crazy" (meaning someone has lost their composure or mental balance).
- (ضَمَدَ جراحَهُ): "He bandaged his wounds."
English: "To help or support someone during a difficult time."
- (ضَرَبَ عَرْضَ الحَائِطِ): "He struck the width of the wall."
English: "To do something for no good reason or with no result."
- (ضَاقَتْ بِهِ السُّبُلُ): "The paths became narrow for him."
English: "To be in a situation where there seems to be no way out."

Creating a Table for Each Coined Phrase Including Keywords, Root, Meaning, Example, and Translation:

- (جَمَدَ الدَّمُ في عُرْوِقِهِ):
 - Keywords: (جمد/ دم/ عروق)
 - Root: (ج م د/ دم و/ ع ر ق)
 - Meaning: "A person's sensation of fear or horror when something shocking or terrifying happens."
 - Example: "جَمَدَ الدَّمُ في عُرْوِقِهِ بَعْدَ أَنْ تَلَقَّى الخَبَرَ المَفْجَأِي عَنْ حَاصِلَةِ الحَرِيقِ"
 - Translation: "The blood froze in his veins after receiving the shocking news about the fire incident." "The blood froze in someone's veins" (To become extremely frightened).
- (على طَبَقٍ مِنْ ذَهَبٍ):
 - Keywords: (طبق/ ذهب)
 - Root: (ط ب ق/ ذ ه ب)
 - Meaning: "Giving something without expecting anything in return."
 - Example: "لَوْ اِنْتَظَرْتَنِي لَقَدَمْتُ لَكَ المَشْرُوعَ على طَبَقٍ مِنْ ذَهَبٍ"

- Translation: "If you had waited for me, I would have presented the project to you on a golden platter." "On a silver platter" (To give something easily).

- (تَعَلَّقَ بِقَسَّةٍ):
 - Keywords: (تعلق/ قسنة)
 - Root: (ع ل ق/ ق ش ش)
 - Meaning: "False hopes that a person believes will save them."
 - Example: "تَوَقَّعْتُ هَدِيَّتِي لَهُ أَنْ تُصْلِحَ الخَلَافَ بَيْنَنَا، فَالغَرِيقُ" "يَتَعَلَّقُ بِقَسَّةٍ"
 - Translation: "I expected my gift to him to mend the dispute between us, for a drowning man clings to a straw." "Fool's gold" (An item that its owner believes to be valuable, but that really is not so).
- (وَضَعَهُ في دَائِرَةِ الضُّوءِ):
 - Keywords: (وضع/ دائرة/ ضوء)
 - Root: (و ض ع/ د و ر/ ض و ء)
 - Meaning: "To focus attention on someone or make them famous."
 - Example: "اسْتَطَاعَ المُخْرِجُ أَنْ يَكْتَشِفَ مَوَاهِبَ المُمَثِّلِ وَيَجْعَلَهُ" "في دَائِرَةِ الضُّوءِ"
 - Translation: "The director was able to discover the actor's talents and put him in the spotlight." "To be in the spotlight" (To have all attention on you).

3.5 Reviewing the Translations

After completing the work, each translation should be checked thoroughly for accuracy and appropriateness:

a) Analyzing the System for Input and Output

Understand the input (the coined phrases and their meanings) and output (the translated and analysed information) to ensure accuracy and consistency.

b) Building a Website for Coined Phrases Based on the Research Project

Design and launch a dedicated website for coined phrases (المسكوكات اللفظية) based on the research project submitted.

Reserve a local server (Server) within the domain (Domain) of University of Zaytoonah to host and navigate the coined phrases website.

c) Adding More than 500 Coined Phrases to the Database and Linking Them to the Website:

Add over 500 coined phrases into the database and ensure they are properly linked to the website for easy access.

d) Performing System Testing (Testing) to Ensure There Are No Errors:

Conduct thorough testing of the system to identify and

fix any potential errors, ensuring smooth functionality.

e) Final Review and Editing

After completing the website, thoroughly review and edit the entire work, ensuring it meets quality standards and is free of errors.

3.6 Methods of Indexing and Organising the Coined Phrases and Explaining Their Meanings

3.6.1 Method of Indexing

The method of indexing coined phrases was divided into two approaches:

a) The Root-Based Method

In this approach, coined phrases are indexed based on the root of each word that makes up the phrase. For example:

- (سَلَّمَ زَمَامَ أَمْرَهُ): Indexed under the roots of the individual words: م ل م, ز م م, and أ م ر.
- (جَاؤُوا بِقَضِيَّتِهِمْ وَقَضَيْتُهُمْ): Indexed under the roots ج ي ق, ض ض and ق.
- (أَقَامَ الدُّنْيَا وَأَقْعَدَهَا): Indexed under the roots د ن ق, و م ق, ع د ي, and د.

Special Considerations:

- Removal of Extra Letters: If a word is augmented, extra letters should be omitted. For example, (سَحَابَةٌ صَنِيفٍ) becomes indexed under ب ح س and ف ي ص.
- Dealing with Imperfect Roots: In cases of defective words (e.g., قَضَى الْحَاجَةَ), consider the root as ق ي ح.
- Dealing with Doubled Letters: If a word contains doubled letters (e.g., زَلَّةٌ لِسَانٍ), index it as ز ل ل / ل ل ن.

b) The Lexical Method

This method indexes phrases based on the individual words within the phrase, excluding certain elements like the definite article, pronouns, and prepositions. For example:

- (ضَاقَتِ الدُّنْيَا فِي عَيْنَيْهِ): Indexed under ع ي ن, د ن ي, ض ا ق.
- (عَنْفَوَانُ الشَّبَابِ): Indexed under ش ب ا ب or ع ن ف و ا ن.
- (أَكَلَ عَلَيْهِ الدَّهْرُ وَشَرِبَ): Indexed under أ ك ل, د ه ر, or ش ر ب.

3.6.2 Method of Sorting

Most modern dictionaries use the alphabetical system for easy searchability, and this method was chosen to organise the coined phrases.

- Alphabetical Sorting:

The phrases are sorted by the first word, following the alphabetical order from أ to ي (i.e., ح, ج, د, and so on). If two phrases start with the same letter, the sorting moves to the second letter, then the third, and so on. For example:

- (يَلِيطُ الْبَحْرَ) comes before (دَارَتْ عَلَيْهِ الدَّوَابُّ) because ب comes before د.
- If phrases share the same initial letter, sorting is done by the second letter, such as:
- (رَابِطُ الْجَاشِ) comes before (رَكِبَ رَأْسَهُ).

- Handling Identical Initial Words:

- If multiple phrases begin with the same word, the sorting proceeds to the second, third, and further letters. For instance:
- (تَقِيلُ الظِّلَّ) precedes (تَقِيلُ الرُّوحَ), which comes before (تَقِيلُ الظَّهْرَ).

This systematic approach ensures organised, accessible, and consistent indexing of coined phrases, aiding both researchers and users in navigating and understanding these phrases effectively.

3.6.3 Method of Explaining the Meaning

This index is based on explaining the coined phrases through their overall meaning as a cohesive unit, moving beyond the dictionary definitions of individual words to reveal a specific figurative meaning. It focuses on the meaning that is commonly accepted among Arabs, using simple and accessible language. The index avoids relying on synonyms, antonyms, or literal translations, as this does not align with the philosophy of coined phrases. These phrases are not equivalent to the meanings of their individual components, but rather carry a figurative meaning derived from the specific linguistic structure agreed upon by the group. This is the most commonly used method. Examples include:

- حَيَّاكَ وَبَيَّاكَ: A warm greeting, meaning “Welcome” or “Hello,” used when welcoming a guest.
- مَاتَ حَتْفَ أَنْفِهِ: To die naturally without any external cause like murder, injury, or drowning.
- بِالرِّفَاءِ وَالْبَيْنِ: Wishing for reconciliation, unity, and the birth of children.
- شَعْرَةُ مُعَاوِيَةَ: A method of dealing with people with patience and diplomacy.

3.6.4 Contextual Examples that Clarify the Meaning of the Coined Phrases

The Holy Quran

- From Surah Al-Isra, Ayah 13: “وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ.”
 - From Surah Luqman, Ayah 18: “وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ.”
- Prophetic Hadith:

- Prophet Muhammad (PBUH) said: “فَاطِرُ ذَاتِ الدِّينِ (تَرَبُّثٌ) (You should seek to marry the one of faith (تَرَبُّثٌ) (يَدَاكِ))”
- Prophet Muhammad (PBUH) also said: (خَضِرَاءَ) (يَاكُمُ) (Beware of the green of the garbage)” [27]
- Poetry:
- Amr ibn Ma'dikarb said: وَلَوْ نَاراً نَفَخْتَ بِهَا أَضَاءَتْ ... وَلَكِنْ “And if you blow fire, it would light... But you are (blowing into the ashes).”
- Ibrahim Touqan said: (رَابِطُ الْجَائِشِ) وَالنَّهْيُ (ثَابِتُ الْقَلْبِ وَالْقَدَمِ) (Rabit al-jaish) and the mind are steady in heart and foot” (Touqan, Diwan, n.d.).
- In “Majales Thaalab”: إِذَا أَرَادَ امْرُؤٌ مَكْرًا جَنَى عَلًا وَظَلَّ “(يَضْرِبُ أَخْمَاسًا لِأَسْدَاسٍ) If a man wants to deceive, he finds excuses and continues (hitting his back and forth)” (Thaalab, n.d.).
- Layla al-Akhiliya said: فَلَا يُبْعِدُكَ اللَّهُ حَيًّا وَمَيِّتًا أَمَا الْحَرْبُ إِنَّ (دَارَتْ عَلَيْكَ الدَّوَابِرُ) May God never distance you alive or dead from your brother in war when (the turns of fate spin).” [31]
- Jarir said: (فَعَضُّ الطَّرَفِ) (إِنَّكَ مِنْ نَمِيرٍ) فَلَا كَعْبًا بَلَّغْتَ وَلَا كِلَابًا “Lower your gaze, for you are from Namir; you have neither reached the Kabbah nor the dogs.” (Jarir, n.d.).

Newspapers, Magazines, and Journals

- From Injaz News Agency: (حَجَرَ) (كَانَتْ الْجَمْعِيَّةُ التَّعَاوُنِيَّةُ) (The cooperative society was the (cornerstone) in achieving food security)” [32]
- From Islamway: (بَارِقُ) (عَلَى الرَّغْمِ مِنَ الْخَسَائِرِ؛ لَا يَزَالُ هُنَاكَ) (Despite the losses, there is still a (glimmer of hope) in victory)”
- From Ammon News Agency: (إِجَابَةً) (كَانَ الرَّاهِبُ صَائِبًا فِي إِجَابَةِ) (The monk was right in his answer to the philosopher's question, but the (yellow smile) on the philosopher's face might have another opinion)”
- From Masri Today: (السُّوقِ السُّودَاءِ) (تُخْتَلِفُ أَسْعَارُ الصَّرَفِ فِي) (The exchange rates in the (black market) for currencies differ from the official exchange rate”).
- From Al-Dustour Newspaper: (لِحُمْنَتِنَا لِيَجْعَلَنَا) (يُحَاوِلُ أَنْ يُفَيِّتَ لِحُمْنَتِنَا لِيَجْعَلَنَا) “He tries to break our unity and scatter us into (shards).”

Search Engines-Living Language

- On YouTube: (لَآئِهِ) (جَاسِرٌ لَا يُؤْتَمَنُ وَلَا يُؤْتَى أَحَدٌ بِأَقْوَالِهِ أَوْ أَفْعَالِهِ؛ لَآئِهِ) (Jasir is not trustworthy, and no one can trust his words or actions because he is (the one who handles seven and its obligations).”
- UN High Commissioner's Office: “لا يُبْغِي أَنْ يُنْظَرَ إِلَى” (القضاء على الفقر المدقع على أنه مسألة إحصاء وفعل خير، بل على أنه “The issue of eliminating extreme poverty should not be viewed as

an act of kindness but as a pressing human rights issue.” (UN High Commissioner's Office). [34]

- On Facebook: “الْحَزْنُ ضَيْفٌ (ثَقِيلُ الظِّلِّ) .. لِكَيْلِكَ لَنْ تَسْتَطِيعَ مَعَهُ .. لَكِنْ لَا تَسْمَحْ لَهُ بِالْمَبِيتِ .. مِنْ زِيَارَتِكَ” “Sadness is a (heavy shadow) visitor... but you will not prevent it from visiting you... talk to it... learn from it... but do not allow it to stay.” (Facebook).
- On Radio Al-Arabi 2, Program “Ladies and Gentlemen”: “المذيع عارف حجاوي بعنوان الحكاية: “وراء المثل الشهير جاؤوا عن بكرة أبيهم: دَعَوْنَا أَصْدِقَاءَنَا عَلَى الْوَلِيمَةِ “We invited our friends to the feast, and they came (at the break of dawn).” (Radio Al-Arabi 2).
- From The Golden Cart: Don't Climb to the Sky: “كَانَتْ” “فَرَحَتْهَا (كَسْحَابَةِ صَيْفٍ) فِي سَمَاءِ عِلَاقَتِهَا، عَاشَتْهَا لِلْحَطَايِ ثُمَّ انْتَهَتْ” “Her joy was (like a summer cloud) in the sky of her relationship, lived for moments then ended.” (Baker, Arabic Books). There is also a book by Karim Al-Shazly titled “Sahabat Sayf” (Shazly, Fulla Book), and a Syrian TV series titled “Sahabat Sayf”.
- From Educational Site Minhaji - Enjoyable Learning: “تَعُدُّ مَنَاطِقَهُ بِلَادِ الشَّامِ (هَمْزَةُ الْوَصْلِ) بَيْنَ أُوْرُوبَا وَأَسْيَا” “The region of the Levant is *the connecting link* (hamzat al-wasl) between Europe and Asia” (Minhaji - Enjoyable Learning, Grade 6).
- From The Comprehensive Arabic Encyclopedia: “الْعِرْقُ” “تَسَاسُ” “The family lineage is ingrained (in the roots) of the seventh grandfather.”

These contextual examples from various sources highlight the diverse usage of the coined phrases in real-life contexts, enhancing the understanding of their figurative meanings.

4. Conclusions and Recommendations

The results revealed that Coined phrases consist of multiple words, but their order cannot be changed; otherwise, their intended meaning would be lost. The term “*coined phrases*” is more suitable for the goals of the research, as it highlights the fact that the individual words of a coined phrase can only be understood through their specific order. A collection of more than 500 coined phrases was compiled in an index, which is called “*The Index of Coined Phrases in the Arabic Language*.” The root words of each coined phrase were identified to enable those interested in them to access any of their components. The words of the coined phrases were carefully marked with the correct vowel markings. The meaning derived from each coined phrase was explained. A widely used example of the coined phrase was provided to clarify its meaning, using either traditional or current examples. The coined phrases were translated into English to assist those interested in Arabic studies who are not native speakers. The meaning of

the coined phrases was documented in English to aid in better understanding.

Given the importance of the index and the coined phrases it contains, which have become common in society, language texts, and proverbs in general, especially in spoken contexts, it is essential to collect them in an index for preservation. The study recommends continuing the collection of coined phrases in the index so that those interested can access and understand them, along with examples of their usage, and linking the coined phrases to audio files to help both Arabic and non-Arabic speakers hear and pronounce them correctly.

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