International Journal of Middle Eastern Research
DOI: 10.32996/ijmer
Journal Homepage: www.al-kindipublisher.com/index.php/ijmer

IJMER
AL-KINDI CENTER FOR RESEARCH AND DEVELOPMENT

| RESEARCH ARTICLE

A Linguistic Study of Jordanian Folk Rhymed Proverbs and Idioms

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| ABSTRACT
Folk proverbs and idioms are a basic part of the cultural heritage, as they are intangible document that reflects the deep-rootedness of civilizations and the originality of their cultural roots. The folk proverbs and idioms vary in their linguistic structure, and their functions as they are used to express different cultural, economic, social and religious values, etc. Jordanian folk proverbs and idioms occupy an important part of the national linguistic heritage, as they are used by people no matter their social and scientific backgrounds. The present study aims to explore the Jordanian folk rhymed proverbs and idioms in order to bring to light their linguistic structure and social functions. The corpus was selected from different sources and was subject to thorough investigation. The study showed that various means and tools were used in forming these proverbs and idioms and that they were used to serve different social purposes and functions.

| KEYWORDS
Jordan, folklore, proverbs, idioms, linguistic structure, social functions

| ARTICLE INFORMATION
ACCEPTED: 01 March 2026 **PUBLISHED:** 10 April 2026 **DOI:** 10.32996/ijmer.2026.5.1.2x

Introduction

Folk proverbs and idioms represent a kind of unwritten rules of the social life in the society because they are a result of the experiences of the successive generations. They are not an abstract form of folk art, but rather a verbal act that motivates people to move and be creative. The folk proverbs and idioms play a distinctive role in highlighting social, economic, cultural, linguistic and religious values in the society. Through their use, the public seeks to deepen and enhance the moral standards, social views, customs, traditions and views about themselves and the different events they pass through in the course of their daily life. The folk proverbs and idioms are short sentences with deep meaning that are easily spread and used by the different groups of the society. They are expressions of specific experiences and are widely used in experiences or situations that are similar to the original ones.

They are a result of the interactions between history, culture, geography, literature, economics, religion, customs and traditions. The sources of folk proverbs and idioms are numerous such as real incident, folk tales or jokes, a quote from standard Arabic proverbs and idioms with some changes, folk literary written and unwritten heritage, observation of nature, geographical,

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climatic and agricultural knowledge, ancient beliefs, careful observation of the depths of the human nature, the general human experiences, and interacting with other nations and cultures. The Jordanian folk oral heritage includes different linguistic genres such as colloquial poetry, songs, tales, riddles, proverbs, idioms, etc. Folk proverbs and idioms are one of the fruits of this heritage in which creativity is multiplied and which formed a cultural and linguistic impact that we use orally in the course of our life because these proverbs and idioms are one the most important popular cultural elements, as they are a mirror of the nature of people that reflect many aspects of their daily life.

The topics that are targeted by the Jordanian folk proverbs and idioms vary, in addition to the diversity of the linguistic formulas of these proverbs and idioms. The aim of present study is to explore a type of these proverbs and idioms that is the folk rhymed ones.

Data Collection and Methodology

To serve the limited purpose of the study, the researcher built a corpus by collecting the largest possible number of folk rhymed proverbs and idioms that are used in Jordanian spoken Arabic. The data were collected from different related online and printed sources in addition to Jordanian TV and radio programs and personal observation of people in different places and occasions over the year 2021. As a descriptive and analytical study, the chosen proverbs and idioms were studied in-depth in order to probe their linguistic structure and social functions.

Review of Related Literature

Figurative language has long been a topic of intense research activity. Phraseological expressions (or multiword units) play a key role in contrastive, descriptive, theoretical, cultural, lexicographic, and computational language research (Liontas, 2018:1). As stated by Malik (2019:36) proverbs are groups of words which maybe a phrase or a sentence expressing a concise and complete thought and of various types and comprise all fields of life. As proclaimed by Rezaei (2012:1103) proverbs are put in folklore literature because they are common among the mass of people and are handed down from generation to generation. The importance of proverbs emerges from being a means of supporting and enhancing speech as quoting an appropriate proverb in a conversation (Ae, 2020:340) is an important factor in understanding the other person first and then being able to exert great power in persuading and understanding them.

Jordanian people pay great attention to proverbs in their speech where they usually punctuate their speech with some proverbs in order to drive their messages home as they see proverbs in speech as salt in food (Dawaghreh & Tengku-Sepora, 2020:281). Badarneh (2016:232) explored the proverbial rhetorical questions in colloquial Jordanian Arabic which were exploited to convey a number of functions, that are invoking common ground in order to convey an opposing point of view, performing ritual impoliteness, performing face-enhancing and face-aggravating acts, evoking humor, and communicating irony. The idiom is a term used in grammar and lexicology to refer to a sequence of words which are semantically or syntactically restricted, so that they function as a single unit (Al-Khawaldeh, et al. 2016:120). Al-Adaileh & Abbadi (2012:78) pointed out that in Jordanian Arabic, the meanings of many idioms involving parts of the body largely depend on the metonymical conceptual system.

Discussion and Analysis

The following section is a probe of the Jordanian folk rhymed proverbs and idioms that are used as by Jordanian people in their daily life.

4.1 Jordanian Folk Rhymed Proverbs

The intertwine between rhymed abstract and concrete vocabulary is seen in Jordanian folk proverbs. The proverb

1 إجت الحزينة تفرح ما لقت مطرح ijat ilhazinih tifrah ma laqat mitrah the sad 'woman' came to rejoice, she did not a place for herself is said to denote the bad luck and successive calamities that a person has. The intertwine in this proverb appears between the abstract verb 'tifrah' and the concrete noun 'mitrah'.

اسأل عن الرفيق قبل الطريق is'al a'an iltareeq qabil ilrafeeq ask about the companion before the road has the rhymed intertwine between the abstract noun 'alrafeeq' and the concrete one 'altareeq' where the proverb is used to urge people to look for the right friend to share him travelling because he will be a good help and support for his companion. The proverb اسأل عن الجار قبل الدار is'al a'an iljar qabil ildar ask about the neighbour before the house includes the two rhymed concrete nouns 'iljar' and 'ildar'. The proverb asks people to look for the suitable and good neighbours before buying or rent a house. The proverb الجايات أكثر من الرايحات iljayyat akhar min ilrayhat those to come are more than those that have gone has the rhymed abstract nouns 'iljayyat' and 'ilrayhat'. This proverb is used to indicate that no matter how many opportunities have passed, there will be more opportunities than them in the future.

The proverb tells the great value of optimism that the future will have many more opportunities than those that have gone or missed. The human being, by nature, loves to have family, friends and colleagues around him, which motivates him to be with people to the extent that living in heaven is not enjoyable without people, as shown in the folk proverb الجنة من غير ناس ما بتنداس iljannih min ghear nas ma ibtindas the heaven without people is not dwelled, although it opposes the Islamic religious belief. The rhyme in the proverb is between the noun 'nas' and the verb 'ibtindas'. The proverb الدراهم مراهم ildarahim marahim the dirhams are ointments which is used to show that money can solve problems the same as ointments that can treat illnesses includes the two rhymed concrete plural nouns 'ildarahim' and 'marahim'. Warmth is good for human health, which is expressed in the folk proverb الدفا عفا ildafa a'afa warmth is health which has the two rhymed abstract singular nouns 'ildafa' and 'a'afa'. الطول طول نخلة والعقل عقل سخلة iltuul tuul nakhlah wila'aqul a'aqul sakhlah the height is a height of a palm tree and the mind is a mind of a small goat is used an expression of reprimand for a tall fool person who behave in a ridiculous and silly way, as he is tall as a palm tree, and his mind is small like that of a small goat. The proverb matches between the two concrete singular nouns 'nakhlah' and 'sakhlah'. العين بصيرة والإيد قصيرة ile'an basira wiliid qasira the eyes desire what the hands can't reach is used to describe the person who wants to help but cannot provide it because of his physical or material inability. It intertwines between the rhymed abstract adjectives 'basira' and 'qasira'. لاحق العيار لباب الدار lahiq ala'ayyar labab aldar follow the liar to the front door is said about lying, procrastination and hypocrisy, where ala'ayyar originally means the thief and thug who extorts people's money by force or trick.

The word is shifted in its meaning and function to mean the liar or the hypocrite who promises to do something or to pay off a debt on him on a specific date but he delays and keeps saying tomorrow and tomorrow, or delays fulfilling the rights to their owners and does not fulfill his promise, so the proverb urges people to be patient with him and go along with him until he reaches the end of his lies and hypocrisy to see if he is finally truthful or not. The proverb has the rhymed singular abstract nouns 'a'a'ayyar' and 'aldar'. الديك الفصيح من البيضة بصيح aldeek alfaseeh min albeadha biseeh the eloquent rooster crows from the egg has the intertwined rhyme between the adjective 'alfaseeh' and the verb 'biseeh' which is used toto show the appreciation and admiration of the intelligence and eloquence of someone, and sometimes to express sarcasm, mockery or irony. It is used as compliment for the person when he is distinguished and shows smartness and creativity, or to mock him when he is not smart or behave in a naïve and silly way. الجود من الموجود aljuud min almaojuud bountifulness is of what is available is used to apologize for the lack of effort, offering and to show satisfaction with what has been given or offered, where this proverb is usually used by someone who is offered little thing, such as food, for example, the host apologizes to the guest for this, and the guest replies to comfort him by using this proverb which is made of the rhymed abstract singular noun 'aljuud' and the abstract adjective 'almaojuud'.

The proverb إللي من إيده الله يزيده illi min iduh Allah yiziduh who commits it with his hand, may Allah increase him shows a kind of sarcasm and gloating about the person who makes a mistake and is aware of the result, therefore he has to bear the consequences. The rhymed intertwine in the proverb is between the singular abstract body part 'iduh' and the present simple verb 'yiziduh'. □□□ □□□□□ □□□ □□ □□□ □□□ □□ kulshi zad a'an hadduh inqalab dhidduh whatever exceeds its limit will turn into its opposite has the rhymed abstract singular nouns 'hadduh' and 'dhidduh'. The proverb is a kind of warning that things should be balanced and not be exaggerated, because everything has a certain amount, but an excess of it may be harmful. The proverb دوده من عوده duduh min u'uduh its worms are of its stick points out that problems and ruin may come from the same person or from the very narrow group surrounding him, such as his family, for example.

The proverb has the rhymed plural intertwines natural creatures 'duduh' and 'u'uduh'. لاقيني ولا تغديني laqini wala itghadini receive me and don't feed me shows that a good reception is better than serving food. The proverb has the rhymed verbs 'laqini' and 'itghadini'. ما بيعرف الخمسة من الطمسة ma bi'rif alkhamsih min altamsih he does not distinguish the five of the dot. The rhymed words in the proverb are the number 'alkhamsih' and the sign 'altamsih'. Number five is written in Jordan as (٥) which resembles the dot (•). The proverb is used to describe the one who cannot distinguish between things because of his naivety or bad behavior and thinking. The proverb جاجة حفرت على راسها عفرت jajih hafrat a'ala rasha a'afrat chicken dug, up its head put dust describes the situation of the one who interferes in what it does not concern him, so he will have that will not please him. The two verbs hafrat and a'afrat are rhymed. The rhymed proverb كلشي فرنجي إبرنجي kulshi franji ibrnji means that everything imported from the west is good.

The proverb has the two loanwords 'franji' means French and is used to refer to any western thing, and 'ibrinji' which is an Ottoman Turkish word which means excellent or top thing. In order to show that a person is not always lucky and that things change, people may say بخت المعدل إمبدل bakhit lima'addal imbaddal the luck of the lucky changes, where the proverb is rhymed in the words 'ima'addal' and 'imbaddal'. To show that the mother gives birth to children who are different in appearance and character, and that luck is multiple, where some people are happy and others are unhappy, people say البطن بستان والبخت أشكال ألوان albatin bustan walbakhit ashkal alwan the belly 'i.e., the womb' is garden and the luck is types and colors, where the singular noun 'bustan' is rhymed with the plural noun 'alwan'. For the one who wants to get something without putting in his

effort, the folk proverb describes him by saying:بده خي من دون بي badduh khai min doon bai he wants a brother without a father where the rhymed kinship expressions 'khai' and 'bai' are used.

To express that the co-wives of one man may get along with each other, while the wives of brothers may not get along with each other because of the jealousy between them, the folk proverb says بابور الضرايرسار وبابور السلف احتار baboor aldharair sar wibaboor alsalaf ihtar the ship of the co-wives moved and the ship of the daughters-in-law got confused. The proverb has the two rhymed past verbs 'sar' and 'ahtar'. إن سلمك مذبحه لا تذبحه in sallamak mithbahuh la tithbahuh who submit his neck to you do not slaughter him means that submit himself or life to you , do not harm him. Here, the proverb has the rhymed intertwines 'mithbahuh' which is a noun and the verb 'tithbahuh'. The proverb عيش يا قديش تا يجيك الحشيش e'ish ya iqdesh ta yijeek ilhashesh live O draft horse till grass comes to you is used to describe procrastination and false promises that a person does not keep. The proverb has the rhymed pairs 'iqdesh' and 'ilhashesh'. ما جاش الهوا عابو سوا ma jash ilhawa a'abu sawa things did not come as it is wished is a rhymed proverb to show that things were not achieved as people like.

To describe the speed of doing something, people liken it to eating straight from the pot by using the rhymed proverb من الطنجرة للحنجرة min iltunjarah lalhunjarah from the pot to the throat. The rhymed proverb من هالمراح ما في رواح min halimrah ma fi irwah no leaving of this place means that the person is staying in his place and there is way or intention to abandon it or leave it. The rhymed proverb هجين ووقع بسلة تين hajeen wiqi' ibsallit teen a naive fell in a basket of fig is used to is used to show the one who shows naivety, amazement or overreaction when he receives or gets something that he did not expect. The rhymed proverb اللي مش بيدك بكيدك illi mish bidak bikidak means that what is not in your possession or within your reach, it would be difficult for you then to achieve or obtain it when you need it. The rhymed proverb من ما هب ودب min ma hab wi dab of all that hops and walks means of all ones.

The proverb يا رايح كثر ملايح ya raih khaththir malaih O, you who leaves make much good is used to address the one who leaves the place of work to urge him to do more good things before leaving. خذ اسرارهم من اصغارهم khuth israrhum min isgharhum take their secrets from their young children means that one can know the secrets of certain people by asking their young children because they tell anything and not aware enough to keep secrets. الله بعطي اللحمة للي بلا اسنان والحلق للي بلا أذان Allah ba'ti illahmih lali bala snan wilhalaq lali bala athan Allah gives meat for those without teeth and bracelets for those without ears is used to show the incompatibility of things although the proverb is not accepted religiously. For the one who has money and can buy anything he wishes or desires, it said اللي معه قطين بوكل بديه الثنتين illi ma'uh qutteen boakul badeah ilthintean who has dried fig eats with his two hands. To forget the past and to have a new start, people say اللي فات فات واللي مات مات illi fat fat willi mat mat what is gone is gone and what is died is died.

To show that the person should not prevent himself of what he wishes or desires, people use the proverb اللي على باله لا يحرم حاله illi a'ala baluh la yihrim haluh who wishes something shall not prevent himself. To deal with people in the same way they use to deal with others, people of Jordan say اللي بريدك ريده ومن طلب الجفا زيده illi biredak riduh wiman talab iljafa ziduh whoever wants you accept him and who wants estrangement increase him. In order to encourage people to compete with each other, the proverb اللي ما بغار إحمار illi ma bighar ihmar who does not be jealous is a donkey is used. To forgive the one who misunderstands you or misbehaves with you because he does not know you, people say اللي ما بعرفك بجهلكilli ma bi'rfak bijhalk who does not know you is unware of you. To justify the accusation of theft to the closest people, one says اللي بروح قيه بتهم خيه illi biruh qiiuh bittah khaiiuh who missed something would accuse his relative. To assure the importance of land and the necessity of keeping and protecting it, it is compared to the honor which has a very high importance in the Arabic tradition by saying اللي مالو أرض مالو عرض illi maluh ardh maluh a'ardh who has no land has no honor. For justice and equality between children, or partners, people use the proverb اللي خلفه أبوك إلك ولأخوك illi khallafuh abuuk ilak wla akhuuk what your father left is for you and your brother.

To show the importance of money in giving its owner a rank in the society, people express this with the proverb اللي ما معه قرش ما بسوى قرش illi ma ma'uh qirsh ma biswa qirsh who does not have a piaster is not worth a piaster. The invitation to ignore the mistakes of others in order to maintain the relationship and friendship is embodied in the proverb اللي ما بغاضي ما براضي illi ma bighadhi ma biradhi who does not ignore will not have reconciliation. The over-determined relationship and extreme loyalty to first-degree relatives is expressed in the proverb اللي ما رضع من ديد أمي لا هو أخوي ولا إبن عمي illi ma ridhi' min dead ummi la hu akhui wa la ibn a'ammi whoever is not breastfed by my mother, he is neither my brother nor my cousin. The proverb إن أجت غنت وإن ما أجت غنت in ajat ghannat win ma ajat ghannat if it comes it sings and if it does not come it sings is used to show indifference and disinterest. To show those who understand each other, people say إبن بطني بفهم رطني ibn batni bifham ratni my belly's child understands my words.

The proverb إبن آدم لولا الظنة دخل الجنةibn Adam loala ilthannih dakhal iljannih had it not been for negative assumption, the son of Adam would have entered Paradise is used to show that bad thought leads the person to doubt and insecurity, which causes him harm in this world and the hereafter. People describe an evil person who harms people and disturbs their sleep at

night by making them awake for fear of robbery by saying إبن الحرام ما بنام ولا بخلي حدا ينام ibn ilharam ma binam wala bikhalli hada yinam the illegal child does not sleep and does not others sleep. For strong tribal relation and loyalty to the close family, people express this by saying إبن إبنك إلك وابن بنتك مش إلك ibn ibnak ilak wbn bintak mish ilak your son's child is for you and your daughter's child is not for you. To express the necessity and importance rearing and education in order to get used to something, people say إبن الأربعة ربعوه وإن ما قعد إضربوه ibn araa'h rabu'uh win ma qaa'd idhrbuh a child of four teach him to sit on his rear and if he does not sit hit him. To show the high welcoming of the guests which is a very admired tradition in Jordanian society, people say إذا ما وسعتكوا الدور بتسعكوا الصدور itha ma wisa'tku ilduur ibtisa'ku ilsduur if the houses are not widen to welcome you, the chests are widen.

Few useful and meaningful words are better than many, useless and meaningless speech is expressed in the proverb كلمة بت ولا عشرة لت kilmih bat wala a'ashara lat one useful word rather than ten nonsense ones. كله سلف ودين حتى دموع العين kulluh salaf widean hatta idmuu' ile'an everything is loan and debt, even the tears of the eye means that compliments are changeable between people. To express consolidation and to reduce the harmful effect of the inevitability of death on the people in general or the relatives of the dead, people say كاس داير على كل الناس kas dair a'ala kul ilnas a cup 'i.e., the death' passes to all people. اذا انجنوا ربعك عقلك ما بنفعك itha injannu raba'ak a'aqlak ma binfaa'ak if your group becomes mad your mind won't benefit you is used to accept the view of the majority and to be with them. To express the state of defeatism, weakness, surrender to the status quo and the inability to resist, one says to other one or others □□□□□ □□□□ □□ □□□□ □□□□□ □□□ □□□□ □□ hut rasak bean ilruus wiquul ya qattaa' ilruus put your head between the heads and say o chopper of heads. القرايب عقارب ilqaraib a'aqarb the relatives are scorpions is used to show that relatives may harm each other severely because of envy and because they know each. أكالين نكارين akkaleen nakkareen eaters deniers is used for those who get benfit of others and deny the favors and good treatment of them. اللّي بنبات فيه بنصبح فيه illi binbat feeh ibnisbah feeh what we sleep with it we wake up with it means that nothing changes, and everything remains as it is. اللي خايف عليه قاعد عليه illi khaif a'aleah qai'd a'aleah what am I worried about, I sit on it is said by someone to express his indifference towards those who try to frighten or threaten him.

To encourage starting work early in order to finish it early, people say أربط بكير بتحل بكير urbut bakkeer bithil bakkeer start early you end early. □□□□□□ □□□ □□□ □□□□□□□ □□□□□ tirbait alsibyan mithl qart alswwan rearing children is like cutting the flint shows the difficulty that parents have in bringing up their children particularly the male ones. تمسكن حتى تتمكن itmaskan hatta titmakkan be weak till you control is used to describe a person who shows weakness and friendliness so that he can become dominant. To show the importance of the mother in gathering her children even after they get married and have their own families, people say ريحة الأم بتلم rihit ilum bitlum the mother's smell gathers.

Jordanian Folk Rhymed Idioms

Jordanian folk idioms also have intertwined rhymed parts as the following section shows. اتغدى واتمدى واتعشى واتمشى itghadda wi itmadda wi ita'ashsha wi itmashsha have lunch and lie down and have dinner and walk has the rhymed verbs 'itghadda, itmadda' and 'ita'ashsha, itmashsha' which calls people to relax after having lunch and to walk after having dinner. إتحبى واتنقى ithabba wi itnaqqa like and choose has the rhymed imperative verbs "ithabba' and 'itnaqqa'. It is idiom shows that the person has the right to pick and choose the thing that he likes or prefers. The idiom آخر العنقود سكر معقود akhir ila'nquud sukkar maa'quud the last of the cluster is a melted sugar has the rhymed noun 'ala'aquud' and the adjective 'maa'quud'. It refers to the last child in the family that he is much liked. إذا بدك تحيره خيره itha baddak ithairuh khairuh if you want to confuse him, let him choose.

The proverb has the rhyme between the verbs 'ithairuh' and 'khairuh'. It is used to show that if you want to make someone confused about something, make him choose. Whoever trusts a person whom has dealt with him before and been harmed by him and then returns to dealing with him, then the first person will be without a mind, which is expressed with idiom اللي بجرب مجرب بكون عقله مخرب illi bijarrib imjarrab bikuun a'aqluh imkharrab whoever tries a tested person, his mind is ruined where the idiom has the rhymed past participle adjectives 'imjarrab' and 'imkharrab'. For those who missed something and it is over, people use the idiom اللي طبع طبع واللي ربع ربع illi tabba' tabba' willi rabbaa' rabbaa' who won won and who pleased pleased where the rhyme is between the repeated verbs 'tabba' and rabbaa'. Getting something from a mean person is better than him, which is expressed with اللي منه أحسن منه illi minnuh ahsan minnuh what is of him is better than him.

The rhymed intertwine is between the repeated word 'minnuh'. إن خليت بليت in khilyat bilyat if no good people are left, it would come to an end means there are always good people. The two rhymed verbs 'khilyat' and 'bilyat' are the main parts of the idiom. When two persons or group of people pass the same situation especially undesired one, they express their situation by saying كلنا بالهوا سوا kulna bil hawa sawa we are in the same boat as the idiom has the rhymed intertwines 'hawa' and 'sawa'. For the double-face person, people say بالوجه مراية وبالقفا مذراية bilwijih mrayyih wibilqafa mithrayyih a mirror in the face and a pitchfork in the back. When a guest finishes eating, he praises Allah, and the host replied with the two rhymed intertwined nouns بالهنا والشفا bilhana wil shifa bon appetite to wish him that he enjoyed the food. مع الهيل دبل maa' ilhubul dubul it is doubled with the assholes which is used to show that a person gains good luck even he does not work well for it.

This idiom has the English borrowed word 'double' which is rhymed with the Arabic plural noun 'assholes'. To express extreme jealousy, some would describe it by saying الغيرة شقت الحصيرة alghirih shaqqat alhasirih jealousy tore the mat. The idiom has the rhymed intertwine between the abstract singular noun 'alghirih' and the concrete singular noun 'alhasirih'. The rhymed words 'buldhum' and 'ladhum' form the folk idiom بلظم الحكي لظم buldhum ilhaki ladhum saying the speech rapidly which is used to describe the one who speaks so fast that sometimes he is not understood. Hiding and keeping something in a safe place because it is precious, expensive or important, or to show that someone is caring of another person and protecting him, people express this case by saying حاطه بين زيقه وريقه hattuh bean ziquh wi riquh he put him between the collar and saliva. The idiom has the rhymed singular nouns 'ziquh' and 'riquh'. حاط راسه براسه hat rasuh ibrasuh put his head in his head means either that two person are talking together secretly, or that someone challenges another one.

The body part 'head; rasuh' is rhymed twice in this idiom. خص نص khas nas dedicated and specified means that something is particularly said or made for a specific situation or a certain person where the idiom is rhymed with its two words. كل شي قباله إشي kul shi iqbaluh ishi everything is faced with something else means that anything thing shall have something that stand against it. The idiom has the repeated rhymed singular noun 'shi'. رافق المسعد تسعد rafiq almisa'ad tisa'ad accompany the good one, you will be pleased means that being with the pleased, or wealthy person will make his companion happy. The idiom has the rhymed noun 'almisa'ad' and verb 'tisa'ad'. الله يحيينا ويورينا Allah yihina wi yiwarina may Allah give us life and show us is used as a sarcastic expression to hope that the one who behaves wrongly may adjust his behavior and becomes good one.

The idiom has the two rhymed plural verbs 'yihina' and 'yiwarina'. إللي بستر ما بحقر illi bustur ma buhqur who hides does not despise has the rhymed verbs 'bustur' and 'buhqur' which means that the content and humble person does not hold grudges and does not get angry if he is given a little thing. إللي منك أقوى منك illi minnak aqwa minnak who is of you is stronger than you means that when children grow up they become stronger than their parents, where the idiom has the same repeated rhymed word 'minnak'. For the one who insists on something and keeps nagging, people say بزن وبون bizin wi biwin he buzzes and whizzes where the two verbs 'bizin' and 'biwin' are rhymed. To show the cooperation between the husband and his wife in running their family, it is said الزلمة جنا والمرة بنا ilzalamih janna wilmara banna the man earns and the woman builds where the nouns 'janna' and 'banna' are rhymed. To show that what was usual has changed, the idiom زمن أول حول zaman awwal hawwal the old time has changed is used where the words 'awwal' and 'hawwal' are rhymed. The idiom طنه ورنه tannih wi rannih ringing and buzzing where the words 'tannih' and 'rannih' are rhymed is used to that someone is insisting on another one to do him his desire in a hoot and loud voice. As an exaggerative image for the one who makes a big thing out of something, people say ساوالها أدين واجرين sawalha adean wijrean he made for it hands and legs where the rhymed plural nouns 'adean' and 'ijrean' are used.

When someone complains for not being rewarded or paid the same other one, the one who rewards or pays says that they are on an equal footing and no one is having any advantage over the other, where he expresses this with the idiom سعرك بسعر غيرك sii'rak ibsii'r ghearak your price is the same as the other's price where the rhymed words 'sii'rak' and 'ghearak' are used. شوية شوية ishwayyh ishwayyh or شوي شويishwai ishwai means little by little is used as call for the person to not rush in his deed such eating, drinking, or any act, where the two word are rhymed. شيلة بيلة shealih bealih nothing at all is used to say that nothing happened and the two words are rhyme for each other. The two rhymed adjective صافية وافية safih wafih everything is fine are used by someone when he is asked about his situation, so he replies that everything is fine. The two adjective idiom الصالح والطالح alsalih waltalih the good and bad is used to show a situation when the good and bad people were affected by the consequences of such situation. The two rhymed nouns رايح الطايح altaih raih the fallen is gone mean that whatever falls into someone's possession, he takes it. عمر الأسى ما بينتسى u'mr ilasa ma bintasa the harm is never forgotten is rhymed in the noun 'ilasa' and the verb 'bintasa'. The rhymed idiom عند حزها ولزها ea'nd hazha wi lazha means when things or the situatin becomes very serious.

The rhymed idiom عينك عينك e'anak e'anak directly directly is used to show that a person does not feel shame of doing or taking something. The two rhymed idioms فلان وعلان iflan wi a'llan and فلان وعلنتان iflan wi a'alantan mean so and son are usually said by someone to ask someone to stop complaining and stop saying so and so. The idiom قلة الرد رد qillit ilrad rad no reply is reply has the rhymed nouns 'ilrad' and 'rad' is used to show that when no reply is given to a certain offer means that the offer is refused and there is no need to offer it again or to ask about. To say that all what a person says is just nonsense and just words in air, people say كله خرط وعرط kulluh khart wi a'art or شغل خرط وعرط shughul khart wi a'art whith the rhymed words 'khart' and 'a'art'. The rhymed idiom لا بهش ولا بنش la bihish wa la binish he neither drops the leaves nor keeps the sheep is used to show the one who has no influence in making a decision, or the one whom no one asks him for his opinion or the one who does not any power to change things. For the hard- headed and very stubborn person who does not listen to what is said to him, people use the rhymed idiom لا بصد ولا برد la bisud wala birud he neither replies neither answers.

The rhymed idiom لا بنحلب ولا بنجلب la binhalib wala binjalib he is neither milked nor brought is also used for the hard-headed and stubborn person. The rhymed idiom لا بعدين ولا قبلين la ba'dean wala qablean neither after nor before is used by

someone when he is asked what happened then, he replies nothing by using this idiom. For the insisting or hard-working person, people describe him with the rhymed idiom لا بكل ولا بمل la bikil wal bimil he neither feels tired nor bored. The rhymed idiom لا طير يطير ولا وحش يغير la tear yiteer wala wahsh yigheer no bird to fly nor beast to raid is used to describe an empty place that has no people or anything else. Reprimanding and rebuking someone strongly because of doing wrong or shameful thing, people describe the one who reprimands and rebukes that person by using the rhymed idiom لا خلى ولا بقى la khalla wala baqqa he neither left nor kept. For the one whom cannot be depended on him, people use the rhymed idiom لا للصده ولا للرده la lilsaddih wala lilraddih he is neither for defend nor for attack. To criticize, mock or make fun in a sarcastic and harsh way of the one who thinks himself too much, people use the rhymed idiom لا محظر ولا منظر la mahdhar wala mandhar neither appearance nor a shape. لا معلقة ولا مطلقة la ima'allaqa wala imtallaqa it/ she is neither hanged nor divorced 'i.e., left' is a rhymed idiom that has Islamic background as it refers to the woman whom is neither divorced nor not. The idiom is widened to mean anything that is not completely solved.

For the person who died or lives alone and has no fortune nor offspring, people describe him with the rhymed idiom لا ولد ولا تلد la walad wala talad nor children nor fortune. ما بين وبين ma bean wi bean betwixt and between is a rhymed idiom is used to show the situation of the one who is still hesitated or not sure about taking a certain decision concerning two things. The rhymed idiom ما حدا أحسن من حدا ma hada ahsan min hada no one is better than the other is used to show that all people are equal and the same and no distinguish shall be between them in service or in anything else. ما حدا لحدا ma hada lahada no one is for the other is a rhymed idiom shows that people do not care of each other and that everyone lives for himself. Jumping up and down of anger is expressed with the rhymed idiom صار يشط وينط sar yishut wi yinut he went up and jumped up and down. The rhymed idiom من أولها لتاليها min awwalha lataliha from its beginning to its end is used by somone when he tells something happened either with him or with other ones. The rhymed idiom من بعيد لبعيد min bai'id labai'id at far away is used to show that the relation between two persons is not very strong, or that sees or greets another one from a far distance. People express their welcoming for the one whom they did not see for a long period of time by using the rhymed idiom من زمان هالقمر ما بان min zaman halqamar ma ban it is a long time this moon does not appear. من تحت لتحت min tahit latahit from underneath to underneath is a rhymed idiom that is used to reflex the feeling that someone is not comfortable, or that someone looks at another person with a glance. To show that someone is overwhelmed with work or mistake, people use the rhymed idiom من ساسه لراسه min sasuh larasuh from bottom to head. من الجلدة للجلدة min iljildih laljildih from the cover to the cover is a rhymed exaggerative idiom shows that a person studies the whole book from its beginning to its end. من عيني هاي قبل هاي min e'ani hai qabil hai from my this eye before this is used to show the complete willingness of someone to serve others.

The rhymed idiom من طلعتها لغيبتها min tali'tha laghebitha from its sunrise to sunset shows the long period that a person spends outside home or at work. من فوق لفوق min foaq lafoaq from up to up is a rhymed idiom to show the dissatisfaction of someone's work. The rhymed idiom ميت حيلاه وبيلاه miit hilah wi bilah a one hundred persuading and convincing is used to show the intensive effort that is made by someone to confess another one to change his mind or accept something. نص نص nus nus half half is a rhymed idiom that is used by someone when he is asked about his relation with so-and-so to show that his relation with another one is not that top. هين لين haiin laiin easy cozy is a rhymed idiom to describe the simple, humble and easy going person. هون حفرنا وهون طمرنا hoan hafarna wi hoan tamarna we dug here and we buried here is used by a partner to urge his partner to keep their secret and not telling anyone about what they did or agreed on. In order to show the happiness and pleasing of someone for receiving a dear one, people describe the situation of the first person by saying الوجه بضحك والقفا بضحك ilwijih bidhhaq wilqafa didhhaq the face laughs and the back laughs. يا حسرة على نصرة ya hasrah a'ala nasrah what a pity on nasrah 'it is just a name for the purpose of rhyming' is used to show alas and sorrow for not having money or anything. هيف وريف heef wi reef good food and nature is used to express relaxation and happiness of someone because he has all things that make him happy of all types of food and beautiful place and fresh air. الله ما شافوه بالعقل عرفوه Allah ma shafuuh bila'aql i'rfuuh they did not see Allah but they knew him by mind expresses the importance of using mind reasonably to think. هلا وغلا hala wi ghala welcome and dear which means mostly welcome is used in order to express warm welcoming of someone.

To express that everything has an end and that what is reduced will end, it is said اللي بنقص بخلص illi bunqus bukhlus what is reduced shall end. اللي ماله أب إله رب illi maluh ab illuh rab who does not have a father has a lord is used to show that the poor or the orphan has Allah to protect him and care of him. The idiom اللي بنشرى ما بنشهى illi binshara ma binshaha urges people not to humiliate themselves by seeking needs from others and to spend their own money in order to achieve their desires. For the one who does not abandon his customs and behavior, people say اللي بيه ما بخليه illi beeh ma bikhaleeh what he has he won't abandon. The idiom اللي فيه مكفيه illi feeh imkafeeh what he has is enough is used to not increase problems and worries to someone because of what he has of them. What is demanded from a person shall be made which is expressed with idiom اللي عليك عليك illi a'aleak a'aleak what is at you is at you. To describe the rushing to have something and taking it before others, people say اللي سبق لبق illi sabaq labaq who arrives first wins. To show the uselessness of remorse, regret, sorrow, or blame for what happened, one may say اللي صار صار illi sar sar what happened is happened. When one saves and another wastes, people say إنت بتوفر وغيرك بعفر inth bitwaffir wgheark bia'ffir you save and other one wastes. For the one who gets used to something, particularly the new-born child who gets used for carrying him, the idiom إبن ليلته بعرف شيلته ibn lealtuh bi'rif shealtuh the child

of its night knows his carrying. كلب الشيخ شيخ kalb ilsheakh sheakh the dog of the sheikh is sheikh is used to describe the person who threatens and overpowers others by taking advantage of the authority of his master or the person who is responsible for him.

To express old age or to mock or make fun of someone when he makes something ridiculous, people say الكبر عبر ilkabar a'abar old age crossed. For procrastination and indifference, people say ليوم الله بعين الله layoam Allah bii'een Allah for the day of Allah 'i.e., the day of judgement' Allah will help. The situation where a person does not abandon what anything that may fall into his hands and seizes it, is expressed with الطايح رايح iltaih rahi what is fallen is taken. مثل الفش عا القش mithl ilfash a'al qash like bugs on the straw is used to describe the abundance of something. The idiom الزيارة غارة lizyarah gharah the visit is raid is used to make the visit for a short period of time to avoid bothering the host. To warn not to go out at night in winter due to heavy rain and darkness, the one warns says السيل سيل والليل ليل ilseal seal willeal leal the torrent is torrent and the night is night. When a person expresses his acceptance for someone to have something, he says حلال زلال عليك halal zalal a'aleak it is allowed and pure for you 'i.e., it is pure like water'. اللي حسبناه لقيناه illi hasbnah laqenah what we expected happened is used to that what has been estimated to happen it happened. To express favoritism and preferring someone over other one, people say لناس وناس lanas wi nas for people and people. To encourage the person who has been hurt to forgive and pardon, the one who mediates for reconciliation says to him أهل السماح ملاح ahil ilsamah imlah the people of pardoning are good.

To describe the person who makes mistakes in doing something from the beginning, or says something over the right thing, people say أول ما شطح نطح awwal ma shatah natah the moment he roamed, he pushed people. بالمال ولا بالعيال bilmal wala bili'ial losing money rather than losing children is used to congratulate and consolidate the one who passes accident by saying that losing money is better than losing children as money can be compensated while children are not. بساع بساع ibsaa' absaa' quick quick is used to urge the person to act and move quickly. التقوى لقوه iltaqwa laqwa piety is protection means fearing Allah prevents and protects people of making mistakes. To balance things out, people say الحياة بدها هيك وبدها هيك ilhaya badha heak wibadha heak life wants so and so. When one is asked about life condition, he replies هيك وهيك heak wiheak so and so. When someone exaggerates his words, people joke to him to ease his words a little, saying من هون لهون min hoan lahoan from here to here. The idiom أبود وسبع جدود abood wisabii' ijdood the time and seven grandparents is used to show confirmation of denial, rejection, stubbornness and absolute insistence. When the family or all the people attend, young and old, people describe the situation, saying إجت العيلة بالليلة ijat ile'alih bilealih the whole family came. To exaggerate the description of the person who sometimes comes and goes in annoying way, people say ختي متي khitti mitti goes and comes. إشي اهون من إشي ishi ahwan min ishi something is easier than something is used to show having little thing is better than having nothing. بلا اشوا من بلا bala ashwa min bala a problem is better than a problem means that something is better than something else.

Notes

The proverbs and idioms vary in their syntactic structure as some were verbal sentences as some begin with a past simple verb إجت الحزينة تفرح ما لقت مطرح the sad 'woman' came to rejoice, she did not a place for herself, imperative one اسأل عن الرفيق قبل الطريق ask about the companion before the road, nominal sentence الطول طول نخلة والعقل عقل سخلة the height is a height of a palm tree and the mind is a mind of a small goat, prepositional one من فوق لفوق min foaq lafoaq, a particle ما حدا أحسن من حدا ma hada ahsan min hada, or a relative pronoun اللي بجرب مجرب بكون عقله مخرب illi bijarrib imjarrab bikuun a'aqluh imkharrab .

The proverbs and idioms were syntactically structured according the Arabic singular and plural forms while the dual one is not used. Human related words were used in these proverbs and idioms such as 'the companion, the neighbour'. Body parts were used too such as "eye'. Man-made products are used too such as 'aldarahim'. Animals and plants are used too such as 'goat, palm tree'. Natural phenomena and related words are used such as 'moon, sunrise, sunset'. The proverbs and idioms structurally are either one phrase من طلعتها لغيبتها min tali'tha laghebitha, or linked with a conjunction لا معلقة ولا مطلقة la ima'allaqa wala imtallaqa.

Conclusion

Language is one of the prominent features of civilization and a manifestation of the human activity, where its importance is highlighted through its role in the movement of life and society, as there is no society without language, and no language without society. The relations between the social and linguistic phenomena and the link of language with customs, traditions and the social system in a time and place lead to the emergence of linguistic forms that play an important role in directing people's thoughts towards each other and towards the different events they pass through or witness and give them the means to express their thoughts and opinions and to reinforce their speech.

One of the linguistic phenomena that results from the relationship between language and society is the phenomenon of folk proverbs and idioms whose linguistic structures and social and cultural functions vary. Jordanian folk proverbs and idioms are a fertile linguistic, cultural and social source that contributes to understanding the collective thought of the society and how it deals linguistically with its members and the events it encounters at the individual and collective levels. The Jordanian folk

proverbs and idioms vary in their linguistic forms, as the present research aims to study a genre of them, that is represented in the rhymed proverbs and idioms. This study hopes to explore this linguistic and cultural aspect in Jordanian society, and that it also hopes to be a motive for further studies.

Funding: This research received no external funding.
Conflicts of Interest: The authors declare no conflict of interest.
Publisher's Note: All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations, or those of the publisher, the editors and the reviewers.

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