

The Study of Arabic Phraseologisms In Modern Research

Boborajabov Muhammadiqbol

Trainee Lecturer at Oriental University, Uzbekistan

Received: 24 February 2025; **Accepted:** 20 March 2025; **Published:** 23 April 2025

Abstract: This article analyzes the study of phraseological units in the Arabic language within the framework of modern linguistic research, focusing on both theoretical and practical aspects. It examines the cultural, stylistic, and semantic features of phraseological expressions based on contemporary research. Additionally, the paper highlights the role of Arabic phraseologisms in translation, education, and communication processes, as well as effective methodological approaches to teaching them. The research draws on modern scientific sources and employs linguocultural and phraseographic analyses to explore the unique characteristics of Arabic phraseology.

Keywords: Arabic language, phraseologism, modern research, phraseological unit, translation, linguoculturology, stylistics, methodology, study of phraseology.

Introduction: Arabic phraseologisms are currently being studied in several interconnected directions. Linguocultural analysis focuses on how Arab culture, values, and ways of thinking are reflected through phraseological expressions. These phraseologisms encapsulate the worldview, values, religious beliefs, and lifestyle of Arab communities, making them a valuable source for understanding Arab culture through language. Another important area of study involves phraseologisms based on religious sources such as the Qur'an, Hadith, and other Islamic texts. For example, the expression "فوق كل ذي علم عليم" ("Above every possessor of knowledge is one more knowledgeable") is derived from the Holy Qur'an and reflects the Islamic view of the boundless nature of knowledge and the presence of divine wisdom beyond human understanding. Additionally, researchers examine phraseologisms that express traditional ways of life, such as "على قد لحافك مد رجلك" ("Stretch your legs according to your blanket"), which conveys the idea of living within one's means and adapting to available resources. These expressions reflect practical wisdom rooted in everyday experiences and societal norms.

Images of animals, nature, social life: Some phraseologisms are expressed through images taken from the animal world. For example: "كالنعامة تدفن رأسها" (To bury one's head in the sand like an ostrich.) This expression expresses the meaning of avoiding

problems.

Translation Studies: Problems and translation methods (literal, equivalent, exegetical translation) in translating Arabic phraseologisms into other languages. Arabic phraseologisms are often difficult to translate directly into other languages, as they are culturally specific. This creates problems and different strategies in translation. The following methods are used in translating Arabic phraseologisms.

Literal translation. This method of translation results in distortion of meaning. For example, "فوق رأسي" (On my head) Although the meaning is different when translated literally, it actually conveys the meaning of respect.

Equivalent translation involves finding a matching or corresponding phraseological unit in the target language that conveys the same meaning. For example, the Arabic expression "عينه لا تنام" (literally: "his eye does not sleep") corresponds to the Uzbek phrase "ko'zi ochiq", which refers to someone who is alert, watchful, or cautious. This method focuses on preserving the figurative meaning and cultural relevance of the original phrase rather than translating it word-for-word.

Translation by explanation: In this translation, the meaning is translated by explaining it. For example, "ألقى عليه القبض" – to seize, to arrest,

Some of the problems in translation include:

Cultural differences,

Correct interpretation of figurative expressions.

Choosing a translation that is appropriate for the context,

Phraseography is a field that deals with the collection, classification, and systematic presentation of phraseological units in the form of specialized dictionaries. In Arabic, this field is still developing, although the existing dictionaries already serve as important scholarly resources.

Phraseographic work includes classifying phraseologisms according to thematic, semantic, and grammatical criteria; providing detailed explanations of their meanings; illustrating their usage in authentic sources; and offering semantic equivalents such as synonyms, antonyms, and translations. For example, the expression “كَانَ عَلَى رَأْسِهِ الطَّيْرُ” (literally: “as if a bird is sitting on his head”) conveys a state of being extremely quiet, still, and motionless—similar to the Uzbek phrase that describes someone standing silently or without movement.

Teaching methodology: Methodology for studying and teaching Arabic phraseology, its role in the formation of cultural competence in language learners. Teaching phraseology to students or learners of Arabic:

Increases lexical richness;

Ensures natural speech;

Forms cultural competence.

In modern Arabic linguistics, research on phraseologisms remains relatively limited. However, in recent years, under the influence of Western linguistics, new approaches to this subject have begun to attract the attention of Arab linguists. Notable among these is Dr. Vafo Komil's study titled “بعض صور التعبيرات الاصطلاحية في العربية المعاصرة” (Some Forms of Idiomatic Expressions in Contemporary Arabic), which explores various types of phraseologisms in modern Arabic. Another significant work is Dr. Wadad Muhammad Nawfal's research “التعبيرات الاصطلاحية بين البيئة الثقافية والطبيعة المجازية رواية اللص والكلاب” (Idiomatic Expressions Between Cultural Context and Metaphorical Nature: A Study Based on the Novel “The Thief and the Dogs”), which analyzes the cultural and metaphorical dimensions of phraseologisms. Additionally, B.B. Shabaniy's dissertation “التعبيرات الاصطلاحية ودورها في إعداد المعجم اللغوي المعاصر” (Idiomatic Expressions and Their Role in the Development of the Contemporary Lexicon) is considered a valuable source in the study of Arabic phraseologisms within modern Arabic linguistics. These works contribute significantly to the development of this field and highlight the

growing scholarly interest in Arabic phraseology.

In his research work titled “بعض صور التعبيرات الاصطلاحية” (Some Forms of Idiomatic Expressions in Contemporary Arabic), Dr. Vafo Komil outlines the structural components and several key features of phraseologisms. He emphasizes the structural-compositional aspects of these expressions and their categorization into various thematic groups. Furthermore, he highlights the presence of rhetorical elements such as metaphor (majoz) and irony (kinoya) within phraseological units, noting their stylistic significance as part of Arabic rhetorical tradition (balāgha).

Dr. Vafo Komil also discusses the influence of foreign languages on Arabic phraseology, pointing out examples of phraseologisms that have entered Arabic through contact with other linguistic and cultural spheres. This inclusion adds a comparative dimension to his study, showing the dynamic and evolving nature of Arabic idiomatic expressions.

According to his classification, Arabic phraseologisms can be grouped based on their structural formation, such as fixed combinations of nouns and verbs, verbal idioms, metaphorical expressions, and culturally embedded proverbs. His research stands as one of the key resources in understanding the system-structural features of Arabic phraseologisms and contributes significantly to modern Arabic linguistic studies.

Phraseologisms formed from the compound of isofa. عاصفة الصحراء – desert wind (war), سقوط الأقنعة – the falling of masks (the appearance of the true face, the revelation of secrets), عجز السيولة – lack of liquidity (financial shortage). The above phraseologisms are in the isofa structure and consist of the words muzof and muzofun.

Phraseologisms consisting of a combination of coordinated determiners, Such phraseologisms consist of an adjective and a qualified. For example, خطوط عريضة – broad lines (main purpose or main idea), القبضة الحديدية – iron fist (fist is hard), الجيش الأحمر – Red Army (strong army).

Phraseologisms formed from verb combinations. جر إلى – to enter a competition, ضرب عصفورين بحجر – to kill two birds with one stone, ضرب كفا بكف – to slap one's palm against the other. Such phraseologisms begin with the verb phrase.

Phraseologisms formed from noun phrases. نوم أهل الكهف – deep sleep, ضحكة الصفراء – to laugh with slyness.

It is worth noting that although this research study studied the systemic-structural features of phraseologisms in the Arabic language, its linguistic and cultural aspects were not considered [9;3-6].

By Dr. Wadad Muhammad Nawfal “التعبيرات الإصطلاحية – بين البيئة الثقافية والطبيعة المجازية رواية اللص والكلاب” – In the research work entitled “Phraseologisms between the cultural environment and the metaphorical nature: on the example of the story of the thief and the dogs”, the structure of phraseologisms in the Arabic language, their figurative meanings, lexical-semantic features, and linguocultural aspects of some phraseologisms are revealed. According to him, the role of the external environment in the formation of phraseologisms is great [8;8]. Phraseologisms are divided into 3 types according to their speaker: phraseologisms spoken by scientists; phraseologisms spoken by learners and phraseologisms spoken by illiterate people. Since the worldview, culture, and linguistic memory of people in this category are diverse, the origin of phraseologisms is also diverse. Therefore, the status, situation, and society in which the speaker lives play an important role in the formation of phraseologisms. This research work extensively reveals the aspects of phraseologisms specific to the science of pedagogy. However, even in it, phraseologisms The linguistic and cultural characteristics are not fully explained.

Arabic phraseology is one of the most important and culturally rich layers of the language, which occupies a special place as a means of expressing the thinking, values, religious and cultural heritage of the people. Modern research shows that Arabic phraseology is being studied in depth from a linguo-cultural, translation, phraseological and pedagogical point of view. In particular, their semantic properties, translation strategies, approaches to the compilation of phraseological dictionaries, and didactic approaches to teaching them as a foreign language are becoming increasingly relevant.

The analysis shows that a deep and systematic study of Arabic phraseology, their effective introduction into the language teaching process, plays an important role in the formation of cultural competence. Therefore, expanding research in this area, creating teaching materials, and developing interactive teaching methods for phraseological units are among the urgent tasks of linguistics and language teaching methodology today.

REFERENCES

Rahmatullayev Sh. Explanatory phraseological dictionary of the Uzbek language - Tashkent: Teacher, 1978. – 407 b.

Kirov E.F. Cognitive model of activity// Russian word in world culture. Plenary sessions: Collection of reports. St. Petersburg., 2003. – 290 p.

Demyankov V.Z. Cognitive linguistics as a type of interpretive approach // Voprosyazykoznaniiya. 1994.

No. 4. – P. 17-33.

Berdiyev Kh., Rasulov R., Yuldoshev B. Materials from Uzbek phraseology. Part I.-Samarkand, 1976.

Yuldoshev B. Formation and development of Uzbek phraseology and phraseography.- Samarkand: SamDU, 2007. – 106 p.

Tursunov U., Mukhtorov J., Rahmatullayev Sh. Current Uzbek literary language. – Tashkent, 1992.- 416 p.

Khudoyberganova D. Anthropocentric study of the text. – Tashkent: Fan, 2013.

الدكتور واداد محمد نوفل. التعبيرات الإصطلاحية بين البيئة الثقافية و الطبيعة المجازية رواية اللص والكلاب أنموذجاً. مجلة كلية آداب – جامعة المنصورة العدد الحادي والخمسون. – 2012 ص

وفاء كامل فايد. بعض صور التعبيرات الاصطلاحية في العربية المعاصرة // مجلة مجمع اللغة العربية بدمشق. المجلد-4 – سوريا، 2003 – ص6