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# The Comparative Adjective Lexicon In Arabic Proverbs: A Study Of Al-Maidany's Majma' Al-Amṡāl

**Yusroh[1]*, Abdul Mukhlis[2], Marsekal Rahman Hakiem[3]**

[1,2] Department of Arabic Language and Literature, Ahmad Dahlan University, Indonesia. Jl. Ki Ageng Pemanahan, Kragilan, Tamanan, Banguntapan, Bantul, DIY, Indonesia

[3]Department of Arabic Language and Literature, College of Languages and Humanities, Qassim University, Saudi Arabia Qassim University, Mulayda, Buraydah, Qassim, Saudi Arabia

*Email: yusroh@bsa.uad.ac.id (Corresponding Author)

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***Abstract***

*This study aims to deepen our understanding of the linguistic and symbolic constructions in Arabic proverbs, specifically within Al-Maydani's Majma' al-Amṡāl, where studies on comparative adjectives remain limited. Employing a descriptive qualitative approach, this research analyzes 956 proverbs featuring the af'alu (comparative) pattern. Unlike previous studies that focus broadly on cultural heritage, this research specifically isolates the morphological mechanism of comparison to reveal underlying social hierarchies. The analysis identifies 366 comparative lexicons derived from 27 root adjectives, with ahmaqu (more stupid) being the most dominant form. The findings indicate that these comparisons function not merely as stylistic devices but as tools for reinforcing patriarchal norms and anthropocentric critiques. [Revised Implication] These insights offer specific contributions to Arabic sociolinguistics and Critical Discourse Analysis (CDA) by demonstrating how grammatical structures encode collective social values and gender biases.*

***Keywords:*** *Lexicon; Majma' Al-Amṡāl; Arabic Proverbs Sociolinguistics; Critical Discourse Analysis.*

**مستخلص**

تهدف هذه الدراسة إلى تعميق فهمنا للبنى اللغوية والرمزية في الأمثال العربية، وتحديدًا في كتاب "مجمع الأمثال" للميداني، حيث لا تزال الدراسات حول صفات المقارنة محدودة. وباستخدام منهج وصفي نوعي، يحلل هذا البحث ٩٥٦ مثلًا تتضمن نمط "أفعل". وخلافًا للدراسات السابقة التي ركزت بشكل عام على التراث الثقافي، يعزل هذا البحث تحديدًا الآلية الصرفية للمقارنة للكشف عن التسلسلات الهرمية الاجتماعية الكامنة. ويحدد التحليل ٣٦٦ معجمًا للمقارنة مشتقًا من ٢٧ صفة جذرية، حيث تُعد صفة "أحمق" الشكل الأكثر شيوعًا. وتشير النتائج إلى أن هذه المقارنات لا تعمل كمجرد أدوات أسلوبية، بل كأدوات لترسيخ المعايير الأبوية والنقد الأنثروبولوجي. تُقدّم هذه الرؤى إسهاماتٍ مُحدّدة في علم اللغة

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الاجتماعي العربي وتحليل الخطاب النقدي، وذلك من خلال توضيح كيف تُجسّد البنى النحوية القيم الاجتماعية الجماعية والتحيزات الجندرية.

**الكلمات المفتاحية**: المعجم؛ مجمع الأمثال؛ الأمثال العربية؛ علم اللغة الاجتماعي؛ تحليل الخطاب النقدي

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## *INTRODUCTION*

Arabic proverbs serve as a vital medium for transmitting social norms, societal wisdom, and cultural messages through their morphological processes and metaphorical usage. While scholars like Al-Farabi have noted that proverbs maintain social cohesion and cultural identity , the specific linguistic mechanisms used to achieve this particularly the lexicon of comparative characteristics remain underexplored in classical collections like Al-Maidany's Majma' al-Amṡāl. Research shows that there are varying views regarding the role and meaning of Arabic proverbs; some view them as an important cultural heritage, while others consider them a means of figurative and aesthetic communication.[1,2] Data also indicate that Arabic proverbs are able to meet the communication needs of various levels of society verbally and semantically, thereby strengthening their social and cultural functions in everyday life.[3] As Al-Farabi points out, the effectiveness of proverbs in conveying messages plays a role in maintaining social cohesion and strengthening a community's cultural identity. Therefore, a thorough understanding of them is crucial for optimizing this function.

[1] Rehab Nasser AL-Wehaibi and Muhammad Badruddin Khan, "Investigate the Context Usage of Arabic Proverbs in Twitter," in 2015 International Conference on Cloud Computing, ICCC 2015, 2015, https://doi.org/10.1109/CLOUDCOMP.2015.7149645.

[2] AL-Wehaibi and Khan; Mohammed H. Warsame and Edward M. Ireri, "Can Arabic Proverbs Enhance Arabic-Speaking Students' Comprehension of Financial Concepts?: An Empirical Study in Randomly Selected Business Schools in Dubai," Journal of Teaching in International Business 28, no. 3–4 (October 2, 2017): 137–52, https://doi.org/10.1080/08975930.2017.1412849.

[3] Marwa Essam and Eldin Fahmi, "A Cross-Cultural Study of Some Selected Arabic Proverbs and Their English Translation Equivalents: A Contrastive Approach," International Journal of Comparative Literature and Translation Studies 4, no. 2 (2016): 1–4, https://doi.org/10.7575/aiac.ijclts.v.4n.2p.51.

To date, literature on Arabic proverbs has shown three main trends. First, studies on social and cultural functions, such as those conducted by Rehab Nasser & Khan,[4] Essam & Fahmi,[5] and Warsame & Ireri,[6] emphasize that proverbs serve as a medium for transmitting social norms and wisdom in Arab society. Second, studies on linguistic and lexical structure, including analyses by Kazanina,[7] Rossi,[8] and Nashoih & Ashoumi,[9] highlight the form, morphological processes, and lexical meaning of Arabic proverbs. Third, studies on moral values and comparisons, as proposed by Alfawareh & Jusoh,[10] Sameer,[11] and Shariati,[12] highlight the use of metaphors, figures of speech, and comparisons of animals, plants, and inanimate objects as tools for conveying moral and cultural messages.

Existing literature follows three main trends: studies on social functions , analyses of linguistic structure, and examinations of moral metaphors. However, a significant gap exists regarding how the comparative adjective (the af'alu pattern) operates as a specific lexical vehicle for social critique. Most studies focus on general function without examining how the grammatical structurebehaviorparison" itself serves to enforce social hierarchies. This research provides new insights by positing that the comparative form is not just a grammatical choice but a cognitive strategy used by Arab society to establish "standards of excess" (e.g., stupidity, generosity) that anchor social behavior.

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[4] AL-Wehaibi and Khan, "Investigate the Context Usage of Arabic Proverbs in Twitter."

[5] Essam and Fahmi, "A Cross-Cultural Study of Some Selected Arabic Proverbs and Their English Translation Equivalents: A Contrastive Approach."

[6] Mohammed H Warsame and Edward M Ireri, "Can Arabic Proverbs Enhance Arabic-Speaking Students ' Comprehension of Financial Concepts ?: An Empirical Study in Randomly Selected Business Schools in Dubai Can Arabic Proverbs Enhance Arabic-Speaking Students ',," Journal of Teaching in International Business 28, no. 3–4 (2018): 137–52, https://doi.org/10.1080/08975930.2017.1412849.

[7] Nina Kazanina, Jeffrey S. Bowers, and William Idsardi, "Phonemes: Lexical Access and Beyond," Psychonomic Bulletin and Review, 2018, https://doi.org/10.3758/s13423-017-1362-0.

[8] Rachmat Fatchur Rossi et al., "Leksikon Mistis Dalam Buku Kisah Tanah Jawa Jagad Lelembut Karya Mada Zidan Dan Bonaventura d Genta" 8 (2021).

[9] Afif Kholisun Nashoih and Hilyah Ashoumi, "Fenomena Penggunaan Bahasa Arab Oleh Masyarakat Keturunan Arab Di 'Embong Arab' Malang," Jurnal Penelitian Dan Kajian Keislaman 6, no. 1 (2018): 90–106.

[10] Hejab M Alfawareh and Shaidah Jusoh, "Development of Interactive Arabic Proverbs Knowledge-Based Systems," IJCSNS International Journal of Computer Science and Network Security 18, no. 3 (2018): 1–6.

[11] Imad Hayif Sameer, "A Cognitive Study of Certain Animals in English and Arabic Proverbs: A Comparative Study," International Journal of Language and Linguistics 3, no. 5 (2016): 133–43, www.ijllnet.com.

[12] Mohammad Shariati, "A Comparative Study of Proverbs ' Characteristics of Mesopotamian Language , A Comparative Study of Proverbs ' Characteristics of Mesopotamian Language , and a Local Dialect of Persian," no. November (2015), https://doi.org/10.5539/ijel.v2n2p141.

This article addresses three key questions: the morphological forms of these lexicons, the sociocultural drivers behind their emergence, and their implications for understanding Arab societal norms. By filtering 956 specific instances of the af'alu pattern from a larger corpus, this study aims to reconstruct the "hierarchy of values" embedded in classical Arabic discourse.

## *METHOD*

This research title was chosen because it focuses on the study of the lexicon of comparative traits in Arabic proverbs, specifically in Al-Maidany's Majma' al-Amṡal, which has a very broad and representative data coverage. This title was chosen based on the need to describe the characteristics and forms of comparative elements that appear in Arabic proverbs, as well as to understand the factors influencing their use. Furthermore, this study is relevant to enrich the literature on linguistic and cultural analysis in the context of Arabic proverbs, which are rich in meaning and symbolism. Thus, this title is considered capable of making a significant contribution to the development of Arabic linguistics and literature studies in particular.

This qualitative research employs a descriptive approach, aiming to in-depth describe the lexicon of comparative adjectives in Arabic proverbs, the factors influencing their emergence, and their implications for society. The data used is primary data derived from the primary source, namely Al-Maidany's Majma' Al-Amṡāl,[13] which includes Arabic proverbs beginning with the word "af'alu," which indicates comparative adjectives. This approach allows the researcher to conduct textual and contextual analysis of the data.

Because this research is a documentary study and text analysis, there are no direct human participants. Instead, the primary source of data is Al-Maidany's Majma' Al-Amṡāl. The researcher acts as data collector and analyst, focusing on the textual data contained within the book. Therefore, the participants in this context are the texts and written works that serve as the primary data sources.

Data collection involved a rigorous manual filtration process. From the total corpus of approximately 4,765 proverbs in the *Majma'*, the researcher applied a purposive sampling technique to isolate proverbs beginning with the morphological pattern *af'alu min* (more [adjective] than). This required distinguishing between the *af'alu* of preference (superlative/comparative) and other similar phonetic structures to ensure validity. A total of 956 proverbs meeting this specific grammatical criterion were extracted.

Data analysis followed the Miles and Huberman framework: data reduction (categorizing by adjective root), data display (tabulating frequency and referents), and verification (interpreting the sociocultural context). The validity of the data was

[13] Al-Maidany, "Majma' Al-Amsal Karya Al-Maidany.Pdf," 1955.

ensured by cross-referencing the lexical roots with classical Arabic dictionaries to confirm the comparative function of the adjectives identified[14].

## *RESULT AND DISCUSSION*

### Lexicon of Comparative Adjectives in Arabic Proverbs

The lexicon of comparative adjectives in Arabic proverbs is generally expressed through the wazan pattern "Af'alu," which indicates a comparison in a particular attribute between the object being compared and its referent. In Al-Maidany's book Majma' Al-Amsal, data shows that there are 366 adjectives containing the lexicon of comparative adjectives out of a total of 956 recorded proverbs.[15] Of these, there are 27 dominant forms of comparative adjective lexicon, and he most prevalent comparative adjective found was ahmaqu ("more stupid"), appearing in 29 distinct proverbs. This high frequency suggests that in the hierarchy of Arab cultural values, the avoidance of humq (stupidity/foolishness) is as critical as the pursuit of wisdom. The proverbs utilize three primary referents: men, women, and animals.[16]

The first example, a comparison with a man, أحمق من جُحا, more stupid than Juha, to emphasize the extreme level of stupidity, shows that this structure, "جُحا", functions as a reference or extreme standard of stupidity, because the character Juhá is known for his extraordinary wit and stupidity, but is full of disguised cunning.[17] Thus, the use of the form أفعل in Arabic proverbs serves as the main medium to indicate the degree of difference in nature between the object being compared and its referent, enriching the meaning and power of expression in the Arabic language culture. From a sociolinguistic perspective, Juha functions not merely as a character but as a floating signifier for "social disruption." While folklore often attributes wit to Juha, the proverb freezes his character in a state of absolute naivety. This usage reflects a social enforcement mechanism: by comparing an individual to Juha, the speaker is not just insulting their intelligence but signaling their deviation from the pragmatic norms of survival and dignity required in Arab society.

The second comparative lexicon form of ahmaqu is compared with women. The reference for women as a comparison of the nature of stupidity was found in seven data proverbs. As stated by al-Maydani, there is a comparison with Jahizah, Hudzannah, a woman who is given a dowry from her father's livestock, a woman who is given a dowry from her father's property, a woman who is given a dowry with one of her anklets, Dughah, and a woman who blows her nose with her elbow. For example, "Amazing stupidity" (more stupid than Dugah) describes a very high level of stupidity, even exceeding the stupidity of a woman who is considered less

[14] Matthew B Miles and A. Michael Huberman, "Miles and Huberman 1994.Pdf," Qualitative Data Analysis: An Expanded Sourcebook, 1994.

[15] Al-Maidany, "Majma' Al-Amsal.Pdf."

[16] Al-Maidany.

[17] Al-Maidany.

intelligent.[18] Therefore, Analyzing this through a feminist Critical Discourse Analysis (CDA) lens reveals a patriarchal ideology embedded in the language. The proverb about Dughah, a woman who allegedly killed her child during childbirth due to carelessness, essentializes "foolishness" as a biological trait linked to maternal negligence or emotional irrationality. unlike Juha, whose stupidity is often situational or humorous, the stupidity attributed to women in these proverbs often relates to the mismanagement of domestic or biological duties. The comparative lexicon here functions to reinforce gender stereotypes, warning society that "excessive foolishness" is a feminine deviation.

The third form of the lexicon of the comparative adjective ahmaqu is compared to animals. Animal references as a comparison of stupidity were found in seven proverbial data. This is as conveyed by al-Maydani; there are comparisons with Ruba', a female goat in the lake, Bayhas, an ostrich, a vulture, a bird of 'Aq'aq, and a colt. For example, "Amazing stupidity" (more stupid than an ostrich) shows an extreme level of stupidity compared to ostriches, which are known for their careless and unintelligent nature.[19] Thus, the use of the form "أحمق من نعامة" serves as a powerful figurative tool in Arabic culture, hyperbolically emphasizing stupidity and effectively conveying moral and social messages.

This reflects an anthropocentric worldview where animal instincts are misread through the lens of human morality. The ostrich's biological survival strategy is linguistically codified as "arrogance" or "stupidity". By projecting human flaws onto animals, the proverb creates a safe distance for social critique—it allows the speaker to criticize human behavior (negligence) by mapping it onto the "other" (the animal), thereby naturalizing the moral lesson.

**Factors Influencing the Use of Comparative Elements in Arabic Proverbs**

Factors influencing the emergence and use of this proverb include the legendary figure of Juha, sociocultural observations, its use as a tool of criticism and humor, and the development of literature and oral traditions. Juha is a legendary figure in literature and folklore known for his stupidity and wit, as well as his humor and social satire. Stories and anecdotes about Juha have developed from oral and written traditions over the centuries, reinforcing the image of Juha as a symbol of extreme stupidity[20]. An example of Juha's stupidity is a man who asks about a noise coming from Juha's house. He explains that his shirt fell from the roof. When asked why he was worried, Juha replied that if she wears it, she will fall with it[21]. In this structure,

[18] Al-Maidany.

[19] Al-Maidany.

[20] Muhammad Rajab an-Najjar, *Juha* 1978, آلات وأدوات النجارة), https://www.noor-book.com/كتاب-Juha-النجار-رجب-محمد-د-تاليف-العربي-جحا-pdf.

[21] Muhammad Rajab an-Najjar.

"جُحا" serves as a reference or extreme standard of stupidity, as the character of Juha is known for her extraordinary wit and stupidity, but is full of hidden cunning.

Factors influencing the emergence of the comparative adjective lexicon "أحمق من دُغَة" relate to the behavior and experiences of women who demonstrate indiscretion and stupidity in certain situations. In the story, the woman known as "دُغَة" demonstrates the trait of stupidity through her careless actions during childbirth and her actions without careful consideration. This data shows that bad experiences and a lack of understanding in dealing with critical situations can cause someone to be considered very stupid figuratively. For example, the woman who cut open her own child's head to overcome sleep shows an inability and stupidity in assessing the risks of her actions.[22] The proverb: "أحمق من دُغَة" reflects that the woman's lack of understanding and careless actions are the main factors behind the emergence of this trait.

Factors influencing the comparative adjective "أحمق من نعامة" are animal behaviors related to their instincts and habits in dealing with their surroundings. Animals such as ostriches tend to leave their eggs in the open and do not properly monitor them, making them easily lost or damaged. This data suggests that these animals' stupidity or negligence is influenced by their clumsy and unintelligent nature, which often leads to them getting caught in detrimental situations. For example, Ibn Hirmata mentioned that ostriches often leave their eggs unattended, making them unrecoverable and ultimately damaged[23]. This proverb demonstrates that this carelessness is influenced by the habits and instincts of animals, which are not always rational or wise.

**Implications of the Comparative Adjective Lexicon in Arabic Proverbs**

The proverb أحمق من جُحاhas important implications in Arab society as an affirmation of stupidity. This proverb is used to warn people against imitating the actions of careless or unwise people like Juha, a character known for his naivety. This proverb reflects a critical attitude towards careless behavior and warns against the dangers of foolishness in everyday life.[24] For example, in folklore, people who follow Juha's advice without thinking will suffer great losses, demonstrating that the foolishness depicted in the proverb has real consequences.[25] Thus, the implication of this proverb is the importance of wisdom and caution in Arab society to avoid reckless actions that can have dire consequences.

The proverb "أحمق من دُغَة" has profound implications for Arab views on foolishness and caution. This proverb is used to emphasize that extreme foolishness can exceed the level of foolishness of ordinary people, thus serving as a warning against reckless

[22] Al-Maidany, "Majma' Al-Amsal Karya Al-Maidany. Pdf."

[23] Al-Maidany.

[24] Abu Utsman Amr bin Bahr Al-jahiz, *Al-Hayawan*, 1965, https://az.lisanarb.com/2021/02/pdf_31.html?utm_source=chatgpt.com.

[25] Muhammad Rajab an-Najjar, *Juha*

behavior. This proverb reflects the importance of wisdom and vigilance in social life to avoid falling into detrimental folly. For example, the story of someone who imitated Dugah's foolish actions and ultimately suffered great loss demonstrates that such foolishness serves as an important lesson for society.[26] Therefore, this proverb reminds Arabs to always be cautious and avoid excessive foolishness for a better life.

The proverb "أحمق من نعامة " implies that great foolishness can arise from arrogance and a refusal to admit weakness. This proverb reminds Arabs not to imitate the behavior of an ostrich, which considers itself the safest, when in fact, it is vulnerable to danger due to its arrogance. Excessive arrogance can lead to foolishness because humans become unwilling to learn from experience and close themselves off from criticism.[27] For example, in folklore, an ostrich, feeling secure and unwary due to its strength, is easily deceived by its enemies, demonstrating that arrogance without wisdom is dangerous.[28] Therefore, this proverb teaches Arabs to remain humble and not assume they know best, lest they fall into the trap of foolishness caused by arrogance.

The message at the point of this study is the discovery of 366 adjectives containing comparative adjective forms in Arabic proverbs in al-Maydani's Majma'al-Amśāl. There are 27 different comparative adjective forms, with the most proverbs using the form ahmaqu (more stupid), and 29 with the most references to men, women, and animals. The comparative adjective forms in Arabic proverbs are expressed through the pattern (Af'alu), which indicates a comparison in a particular characteristic between the object being compared and its referent. The example of a comparison with a man, أحمق من جُحا, serves as a reference to stupidity, because the character Juhá is known for his wit and stupidity, but is clever. The form of ahmaqu compared to a woman, "أحمق من دُغَة", is more stupid than Dugah, depicting a level of stupidity that exceeds the stupidity of a woman who is considered less intelligent. The comparative adjective lexicon form of ahmaqu compared to an animal, "أحمق من نعامة", is more stupid than an ostrich, indicating an extreme level of stupidity compared to an ostrich, which is known for its careless and unintelligent nature. The factors that influence the emergence of this proverb are due to the legendary figures in literature and folklore who are known for their stupidity and intelligence, as well as their humor and social satire. The factors that influence the emergence of "أحمق من دُغَة" are related to the behavior and experiences of women who show indiscretion and stupidity in certain situations. Factors that influence "أحمق من نعامة" Animal behavior is related to their instincts and habits in dealing with their surroundings. The proverb "أحمق من جُحا " has implications in society as an affirmation of stupidity. The proverb "أحمق من دُغَة " has profound implications for Arab society's views on stupidity and caution. The proverb "أحمق من نعامة " implies that great stupidity can arise from arrogance and a refusal to

[26] Abu al-Faraj bin al-Jauzi, 2020.

[27] Rosmini, 2022.

[28] Al-Jahiz, *Al-Hayawan*.

admit weakness. Therefore, this proverb teaches Arab society to remain humble and not think they know best to avoid being trapped in stupidity due to arrogance.

Reflection on these findings shows that proverbs, including those containing animal metaphors such as "أحمق من نعامة", reflect the depth of cultural values and collective experiences of Arab society since pre-Islamic times.[29] The use of proverbs, as an oral heritage rich in wisdom, illustrates that Arab societies utilize figurative language to effectively convey moral and social messages while maintaining their cultural identity.[30] From the perspective of communication and cultural theory, these findings indicate that proverbs are multifunctional, serving as tools for assessment, advice, and reinforcement of social norms, which can strengthen social cohesion and the transfer of knowledge between generations.[31] Specifically, animal metaphors in Arab proverbs reflect the community's views on human nature and character, which are part of their ethnic cultural fabric.[32] However, the rhetorical power and polymorphous nature of proverbs also require a high level of sociopragmatic competence to accurately understand their messages, given the potential for misinterpretation.[33] Therefore, these results reflect that proverbs are not merely verbal expressions, but rather dynamic representations of the cultural identity, values, and beliefs of Arab societies, which must be understood within their social and historical context to ensure their meaning is not misplaced and remains relevant. Relevant in contemporary communication.[34,35]

Going forward, increased understanding and mastery of Arabic proverbs will foster more effective and meaningful communication in Arab society. By strengthening sociopragmatic competence, people will be able to interpret the implied meanings of proverbs more accurately, preventing their moral, social, and cultural messages from being easily misunderstood.[36] This will strengthen cultural identity and enrich the

[29] Al- Wehaibi Rehab Nasser and Muhammad Baharuddin Khan, "Investigate the Context Usage of Arabic Proverbs in Twitter," 2015.

[30] Essam Eldin Fahmi, "A Cross-Cultural Study of Some Selected Arabic Proverbs and Their English Translation Equivalents: A Contrastive Approach," *International Journal of Comparative Literature and Translation Studies* 4, no. 2 (April 26, 2016), https://doi.org/10.7575/aiac.ijclts.v.4n.2p.51.

[31] Mashael Al-Hamly Mohammed Farghal, "Arabic Proverbs in Fiction Translation: Girls of Riyadh as an Example," *Jordan Journal of Modoern Languages and Literature* 7, no. 1 (2015): 1–20.

[32] Sameer, "A Cognitive Study of Certain Animals in English and Arabic Proverbs: A Comparative Study."

[33] Abdullah Dawaghreh and Tengku Mahadi Tengku-Sepora, "Ethnopragmatic Analysis of Selected Jordanian Proverbs," *Pertanika Journal of Social Sciences and Humanities*, 2020.

[34] Ibrahim Mansour Al Yaseen, "Aesthetics of Intertextuality in Ibn Zaidoun's Aljaddieh Letter a Descriptive Study," *Dirasat: Human and Social Sciences*, 2015, https://doi.org/10.12816/0024423.

[35] Awadh G. Ba-awaidhan, "Culture Diversity in G. Hofstede's Model with Reference to English—Arabic Proverbs," 2019, 47–63, https://doi.org/10.1007/978-3-030-04981-2_4.

[36] Dawaghreh and Tengku-Sepora, "Ethnopragmatic Analysis of Selected Jordanian Proverbs."

language vocabulary, while preserving a traditional heritage rich in life values and wisdom.[37,38] The use of proverbs, supported by an understanding of cultural context and metaphor, can strengthen intergenerational relationships and reinforce a social value system deeply rooted in the traditions and collective experiences of Arab society.[39] The integration of technology and education will further facilitate the dissemination and understanding of proverbs, thereby preserving and even developing this cultural heritage, enriching it. Civilization and national identity.[40] This development demonstrates that proverbs are not merely a verbal heritage but also a strategic tool in building a cultured society, aware of moral values, and capable of maintaining social stability through meaningful communication.[41,42]

Comparing these findings with Warsame & Ireri (2018), who emphasized the rhetorical beauty of proverbs, this study argues that the aesthetic appeal of the af'alu pattern lies in its hyperbolic efficiency. The comparative form transforms abstract concepts (stupidity) into concrete cultural entities (Juha, Dughahrder") through a simple grammatical comparison. Unlike Dawaghreh & Tengku-Sepora (2020), who focused on linguistic deficiencies, this study finds that the af'alu lexicon is highly productive and socially potent. The comparative form transforms abstract concepts (stupidity) into concrete cultural entities (Juha, Dughah, Ostrich), ensuring the longevity of the moral message.

Research by Warsame & Ireri,[43] which used a qualitative approach with a linguistic analysis of the beauty and aesthetic features of Arabic proverbs, demonstrated that proverbs possess rhetorical power and polymorphic properties that are often. The form of ahmaqu compared to a woman, "أحمق من دُغَة", is more stupid than Dugah, depicting a level of stupidity that exceeds the stupidity of a woman who is considered

[37] Essam Eldin Fahmi, "A Cross-Cultural Study of Some Selected Arabic Proverbs and Their English Translation Equivalents: A Contrastive Approach"; Warsame and Ireri, "Can Arabic Proverbs Enhance Arabic-Speaking Students ' Comprehension of Financial Concepts ?: An Empirical Study in Randomly Selected Business Schools in Dubai Can Arabic Proverbs Enhance Arabic-Speaking Students."

[38] Warsame and Ireri, "Can Arabic Proverbs Enhance Arabic-Speaking Students ' Comprehension of Financial Concepts ?: An Empirical Study in Randomly Selected Business Schools in Dubai Can Arabic Proverbs Enhance Arabic-Speaking Students '."

[39] Rehab Nasser and Khan, "Investigate the Context Usage of Arabic Proverbs in Twitter."

[40] Hejab M Alfawareh and Shaidah Jusoh, "Development of Interactive Arabic Proverbs Knowledge-Based Systems" 18, no. 3 (2018): 1–6.

[41] Ba-awaidhan, "Culture Diversity in G. Hofstede's Model with Reference to English—Arabic Proverbs"; Aida Rinasovna Fattakhova et al., "Proverbs in Arabic: Definition, Classification, Outlook Reflection," *Journal of Research in Applied Linguistics*, 2019, https://doi.org/10.22055/rals.2019.15089.

[42] Fattakhova et al., "Proverbs in Arabic: Definition, Classification, Outlook Reflection."

[43] Warsame and Ireri, "Can Arabic Proverbs Enhance Arabic-Speaking Students ' Comprehension of Financial Concepts ?: An Empirical Study in Randomly Selected Business Schools in Dubai Can Arabic Proverbs Enhance Arabic-Speaking Students '."

less intelligent. The comparative adjective lexicon form of ahmaqu compared to an animal, "أحمق من نعامة", is more stupid than an ostrich, indicating an extreme level of stupidity compared to an ostrich, which is known for its careless and unintelligent nature. The factors that influence the emergence of this proverb are due to the legendary figures in literature and folklore who are known for their stupidity and intelligence, as well as their humor and social satire. The factors that influence the emergence of "أحمق من دُغَة" are related to the behavior and experiences of women who show indiscretion and stupidity in certain situations. Factors that influence " أحمق من نعامة" Animal behavior is related to their instincts and habits in dealing with their surroundings. The proverb "Amazing animal" has implications in society as an affirmation of stupidity. The proverb "Amazing animal" has profound implications for Arab society's views on stupidity and caution. The proverb "Amazing animal" implies that great stupidity can arise from arrogance and a refusal to admit weakness. Therefore, this proverb teaches Arab society to remain humble and not assume they know best to avoid being trapped in stupidity due to arrogance.

Reflection on these findings shows that proverbs, including those containing animal metaphors such as "Amazing animal" (Amazing animal), reflect the depth of cultural values and collective experiences of Arab society since pre-Islamic times[44]. The use of Proverbs, as an oral heritage rich in wisdom, illustrates that Arab societies utilize figurative language to effectively convey moral and social messages while maintaining their cultural identity.[45] From the perspective of communication and cultural theory, these findings indicate that proverbs are multifunctional, serving as tools for assessment, advice, and reinforcement of social norms, which can strengthen social cohesion and the transfer of knowledge between generations.[46] Specifically, animal metaphors in Arab proverbs reflect the community's views on human nature and character, which are part of their ethnic cultural fabric.[47] However, the rhetorical power and polymorphous nature of proverbs also require a high level of sociopragmatic competence to accurately understand their messages, given the potential for misinterpretation.[48] Therefore, these results reflect that proverbs are not merely verbal expressions, but rather dynamic representations of the cultural identity, values, and beliefs of Arab societies, which must be understood within their social and

[44] Rehab Nasser and Khan, "Investigate the Context Usage of Arabic Proverbs in Twitter."

[45] Essam Eldin Fahmi, "A Cross-Cultural Study of Some Selected Arabic Proverbs and Their English Translation Equivalents: A Contrastive Approach."

[46] Mohammed Farghal, "Arabic Proverbs in Fiction Translation: Girls of Riyadh as an Example."

[47] Sameer, "A Cognitive Study of Certain Animals in English and Arabic Proverbs: A Comparative Study."

[48] Dawaghreh and Tengku-Sepora, "Ethnopragmatic Analysis of Selected Jordanian Proverbs."

historical context to ensure their meaning is not misplaced and remains relevant. Relevant in contemporary communication.[49]

Going forward, increased understanding and mastery of Arabic proverbs will foster more effective and meaningful communication in Arab society. By strengthening sociopragmatic competence, people will be able to interpret the implied meanings of proverbs more accurately, preventing their moral, social, and cultural messages from being easily misunderstood.[50] This will strengthen cultural identity and enrich the language vocabulary, while preserving a traditional heritage rich in life values and wisdom.[51] The use of proverbs, supported by an understanding of cultural context and metaphor, can strengthen intergenerational relationships and reinforce a social value system deeply rooted in the traditions and collective experiences of Arab society.[52] The integration of technology and education will further facilitate the dissemination and understanding of proverbs, thereby preserving and even developing this cultural heritage, enriching it. Civilization and national identity.[53] This development demonstrates that proverbs are not merely a verbal heritage but also a strategic tool in building a cultured society, aware of moral values, and capable of maintaining social stability through meaningful communication.[54]

Comparing the findings of this study with previous studies that also examined Arabic proverbs, several similarities and significant differences were identified. Research by Warsame & Ireri,[55] which used a qualitative approach with a linguistic analysis of the beauty and aesthetic features of Arabic proverbs, showed that proverbs possess rhetorical power and polymorphic properties similar to the findings of this study regarding comparative characteristics. This contrasts with the study by Dawaghreh & Tengku-Sepora,[56] which focused more on linguistic aspects and potential linguistic deficiencies in conveying meaning. In terms of population, these studies generally used proverb samples from traditional collections or specific corpora, while this study focuses more on analyzing the comparative lexicon in the Majma' al-Proverbs book.

[49] Al Yaseen, "Aesthetics of Intertextuality in Ibn Zaidoun's Aljaddieh Letter a Descriptive Study."

[50] Dawaghreh and Tengku-Sepora, "Ethnopragmatic Analysis of Selected Jordanian Proverbs."

[51] Essam Eldin Fahmi, "A Cross-Cultural Study of Some Selected Arabic Proverbs and Their English Translation Equivalents: A Contrastive Approach."

[52] Rehab Nasser and Khan, "Investigate the Context Usage of Arabic Proverbs in Twitter."

[53] Alfawareh and Jusoh, "Development of Interactive Arabic Proverbs Knowledge-Based Systems," 2018.

[54] Ba-awaidhan, "Culture Diversity in G. Hofstede's Model with Reference to English—Arabic Proverbs."

[55] Warsame and Ireri, "Can Arabic Proverbs Enhance Arabic-Speaking Students' Comprehension of Financial Concepts ?: An Empirical Study in Randomly Selected Business Schools in Dubai Can Arabic Proverbs Enhance Arabic-Speaking Students '."

[56] Dawaghreh and Tengku-Sepora, "Ethnopragmatic Analysis of Selected Jordanian Proverbs."

The approaches used are diverse, ranging from semiotic analysis and linguistics to in-depth interpretive methods, demonstrating that the study of Arabic proverbs remains relevant and multifaceted in understanding the culture and language of both modern and traditional Arab societies.

The implications of this research are important for developing an understanding of Arabic proverbs, particularly in the context of cross-generational and cross-cultural communication. First, strengthening sociopragmatic competence is key to increasing the accuracy of interpreting the implied meaning of proverbs, thereby enriching the communication process, which is not only literal but also full of cultural meaning.[57] Second, the results of this study emphasize the need to integrate contextual and cultural approaches into the Arabic language education curriculum, so that the younger generation can understand and appreciate the traditional values contained in proverbs, thereby preserving cultural heritage more effectively. Third, from a practical perspective, the use of technology and digital media can be used to disseminate the meaning and use of proverbs, thereby maintaining the sustainability and relevance of this oral heritage in the modern era. Theoretically, this research contributes to the development of a comparative lexicon theory of proverbs as a form of cultural expression, which can serve as a basis for cross-disciplinary studies such as linguistics, anthropology, and cultural communication. The main implication of this study is the need for multidisciplinary collaboration and innovation in approaches to the study and use of Arabic proverbs as an integral part of a society's cultural identity. Based on the research findings, recommendations include conducting further research that expands the scope of proverbial sources from various books to obtain a more comprehensive picture of the variations in the use of comparative adjectives in different cultural contexts. A linguistic and cultural analysis model that integrates cognitive and pragmatic approaches is also recommended to understand the deeper meaning of these proverbs. Interdisciplinary collaboration between linguistics, anthropology, and cultural studies is recommended to enrich the interpretation and application of this research's findings.

## *CONCLUSION*

This study confirms that the comparative adjective lexicon in Majma' al-Amṡāl is a sophisticated linguistic tool used to enforce social norms, particularly regarding intelligence and prudence. The dominance of the ahmaqu (foolishness) lexicon indicates a cultural preoccupation with guarding against social incompetence.

Based on these findings, three specific recommendations are proposed, 1) Pedagogical Integration: Arabic language curricula should move beyond translating these proverbs to teaching the sociopragmatic competence required to use them. Students must understand why "Dughah" represents a different type of foolishness than "Juha"; 2) Cross-Cultural Research: Future studies should compare the af'alu pattern in Arabic

[57] Dawaghreh and Tengku-Sepora.

with comparative structures in Semitic and non-Semitic languages to determine if "comparative insult" is a universal linguistic universal or culturally specific; 3)Digital Preservation: Computational linguists should develop knowledge-based systems that categorize these proverbs not just by keyword, but by their comparative referent (e.g., gendered comparisons vs. animal comparisons) to aid in modern discourse analysis.

By viewing these proverbs through the lens of comparative morphology, we gain a clearer view of how classical Arab society structured its world not just through laws, but through the grammar of comparison itself.

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