

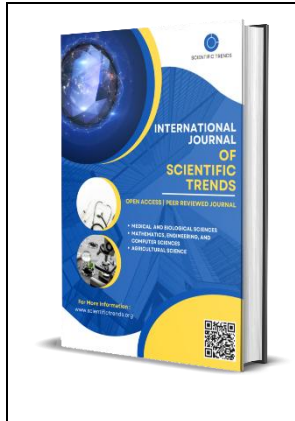
Arabic Proverbs in The Conditional Mood

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Abstract

Expression of verb moods in Arabic proverbs and sayings is one of the current topics, and the main issue in the research process is collecting proverbs and sayings in Arabic, studying in what verb moods they are used, try to study the similarities and features of Arabic and Uzbek proverbs.

Keywords: Conditional mood, negative conjunction, proverb, word, metal.

Introduction

The last action of the verb in the conditional mood is "zamma". “ ُ ”, “ ُن ” and “ ِن ” created by skipping letters and shortening the sound of the last letter (Except for the plural form of the genus Muannas.). The verb in this mood does not always express a state. There are sixteen conjugations that require the verb to be in the conditional mood, and these conjugations are studied in two parts in Arabic grammar textbooks.

The first type consists of four prepositions that require a single verb to be followed by a passive, but do not carry conditional content. These loadings are as follows:

1. “ لَمْ ” negative conjunction. In this case, the verb following the preposition indicates an action in the past tense.

لَمْ يَهْمِلْ خَاتَمِي مِثْلَ خِنْصَرِي – He couldn't pick out my ring as well as I could.

لَمْ يَذْهَبْ مِنْ مَالِكَ مَا وَعَظَكَ – Your advice will not destroy your wealth.

لَمْ أَجِدْ لِسْفَرَتِي مَحْزًا – I couldn't find a place for my dagger.

إِنْ لَمْ يَكُنْ شَحْمٌ فَفَقَشَ – If there was no fat, it would dry out.

إِنْ لَمْ يَكُنْ وِفَاقٌ فَفِرَاقٌ – If there is no agreement, then separation.

إِنْ لَمْ أَنْفَعْكُمْ قَبْلًا لَمْ أَنْفَعْكُمْ عَلَا – If I don't help you first, I can't help you later.

إِبْلِي لَمْ أَيْعَ وَلَمْ أَهَبْ – My camel was neither sold nor given away.

It is said about the oppressor who became angry at something to which he has no right.

إِنْ تَعِشْ تَرِ مَا لَمْ تَرِهِ – If you survive, you will see things you have never seen before.

This proverb has another version in Arabic.

"عِشْ رَجَبًا تَرِ عَجَبًا" - Live Rajab and you will see wonders.

The above proverb is meant to encourage a person to be patient when evil comes from his friends.

لَمْ أَرِ كَالْيَوْمِ فِي الْحَرِيمَةِ – I have never seen anything like today in the harem.

It is used to describe a person who regrets a past job, even if it did not benefit him.

2. “لَمَّا” conjunction. In this case, it means that the action has not yet completed from the past to the present. لَمَّا يَلْحَقْ بِهِمْ – He has not yet caught up with them.

3. Using conjunction “لِ” In the first and third persons the verb is in the conditional form when expressing forms of command and desire. لِنَذْهَبْ – “Let's go!”; لِيَذْهَبْ – “To go”.

4. Using conjunction “لَا” even when the negative form of the imperative mood is formed, we can see the verb in the form of the conditional mood, i.e. in a spoken state.

لَا يَتْرُكُ السَّاقَ إِلَّا مُمَسِّكًا سَاقًا – Don't let go of any tree branch until you catch it.

This proverb corresponds to the Uzbek proverb “Don't take off your boots if you don't see water.”

The second type is twelve, and it requires that two verbs be followed by a conditional. The first is the condition, and the second is its answer, i.e. the sentence. If both the conditional and the prepositional phrase are verbs, then this happens in the following cases.

Both verbs are in the past tense.

1. Conjunction “إِنْ” (If). This conjunction is found mainly in conditional sentences.

إِنْ كُنْتُ رِيحًا فَقَدْ لَاقَيْتُ إِعْصَارًا – If you are the wind, then I am the storm.

The literal translation of the above proverb is: "If you are the wind, you have met the storm." That is, this is a proverb that says: "No matter how strong you are, I am stronger than you." There is an analogue of this matl in the Uzbek language. This is also a proverb: "If you walk on a branch, I will walk on a leaf."

إِنْ كُنْتُ دُفْتُهَ فَقَدْ أَكَلْتُهُ – If you're trying it now, it means I've already eaten it.

This proverb is spoken by a person with a lot of life experience.

The first verb is in the past tense, the second is in the future present tense.

2. “مَنْ” (who, whom) - interrogative pronoun. This interrogative pronoun is found not only in interrogative sentences, but also in conditional sentences. Let's look at proverbs and sayings with this word.

مَنْ نَامَ لَا يَشْعُرُ بِشُجْوِ الْأَرْقِ – He who sleeps does not feel the pain of insomnia.

The Russian version of this proverb is: "The well-fed do not understand the hungry." The alternative in Uzbek is: "What does a full stomach have to do with a hungry person?!" is a proverb. “مَنْ” other proverbs and proverbs with conjunctions.

مَنْ خَشِيَ الذِّئْبَ أَعَدَّ كَلْبًا – He who fears the wolf prepares a dog. (give him a dog that is afraid of the wolf)

Turning to the interpretation of this proverb, it is assumed that a person who starts work with the risk of danger must be prepared for it and take appropriate measures. The Uzbek version of this proverb is the proverb "Who is afraid of sparrows, does not plant millet."

مَنْ زَرَعَ الشَّرَّ حَصَدَ النَّدَامَةَ – He who sows evil will reap evil.

That is, it is said that the one who harms others will definitely one day regret and repent of what he did.

خَيْرُ الْأَصْحَابِ مَنْ دَلَّكَ عَلَى الْخَيْرِ – The best friends are those who guide you to goodness. (Hadith)

مَنْ جَدَّ وَجَدَ – He who tries will find.

مَنْ عَدَّ زَلَّاتِ صَاحِبِهِ جَفَاةً – He who counts the sins of his friend has offended his friend.

The meaning of this proverb is that no one is innocent. If a person looks for the faults of his friend and puts them in his face, then he harms this friend. Not only in the language of our people, but also in other nations, the phrase "The Innocent God" is not pronounced in vain.

مَنْ تَرَكَ الشَّهَوَاتِ عَاشَ حُرًّا – He who abandons desires lives free.

That is, he lives without being a slave to his desires.

مَنْ جَعَلَ نَفْسَهُ عَظْمًا أَكَلَتْهُ الْكِلَابُ – The bony ones will be eaten by dogs.

That is, it is said that a person should always know his own worth and should not give in to other people.

مَنْ حَفَرَ حَفِيرًا لِأَخِيهِ كَانَ حَفْتُهُ فِيهِ – Whoever digs a grave for his brother will die in it.

As we can see, this proverb is similar in meaning to the Uzbek proverb "If you dig someone else's hole, you will fall yourself." If a person sees evil in someone else, he himself is responsible for it.

مَنْ خَدَمَ الرِّجَالَ خُدِمَ – He who serves people will be served.

That is, whoever serves people impartially, does good to people to the best of his ability, people will do good to him.

3. "أَيْنَمَا" proverbs and sayings expressed with a condition involving a conjunction:

أَيْنَمَا أَوَّجَهُ أَلْقَى سَعْدًا – Wherever I turn, I find happiness.

كَالْخُرُوفِ أَيْنَمَا مَالَ اتَّقَى الْأَرْضَ بِصَوَافٍ – Like a sheep, wherever it goes, it keeps its feet on the ground.

4. It is used in relation to a person who always sets a goal for himself and achieves it.

5. "مَهْمَا" proverbs and sayings expressed with a condition involving a conjunction:

مَهْمَا تَعِشَ تَرَهُ – You will see if you live.

مِثْلُ ابْنَةِ الْجِبَلِ مَهْمَا يُقَلِّ تَقُلِّ – This proverb is attributed to Ibnat Jibal and its meaning is: "When you speak, you speak." This word is used in reference to a person who monitors everyone's speech.

6. "حَيْثُمَا" proverbs and with conjunctions.

حَيْثُمَا سَقَطَ لَقَطَ – Wherever it falls, that's where they'll take it from.

We can see proverbs and sayings that use only five of the twelve conjunctions. That is, "إِذَا", "إِنَّمَا", "أَيَّانَ", "مَتَى", "أَيَّانَ", "إِنَّمَا".

"كَيْفَمَا", "أَيَّانَ", "إِنَّمَا" We did not find any proverbs or sayings with conjunctions.

In Arabic, there are prepositions that are followed by a verb that is not in the conditional mood, but by a sentence in the conditional mood, and these prepositions are found mainly in conditional sentences.

1. "إِذَا" – (Let us present proverbs in the form of conditional clauses with the predicate when, when).

إِذَا سَمِعْتَ الرَّجُلَ يَقُولُ فِيكَ مِنَ الْخَيْرِ مَا لَيْسَ فِيكَ فَلَا تَأْمَنْ أَنْ يَقُولَ فِيكَ مِنَ الشَّرِّ مَا لَيْسَ فِيكَ

If someone talks about good things that you don't have, know that he is also talking about bad things that you don't have. (Vahb ibn Munabbah)

إِذَا زَلَّ الْعَالَمُ زَلَّ بِزَلَّتِهِ عَالَمٌ – If a scientist makes a mistake, the whole world will be mistaken by his mistake.

That is: "The scientist, in turn, has students, and his students will correct his mistakes, and the whole world will make mistakes."

إِذَا صَاغَتْ الدَّجَاجَةُ صِيَاخَ الدِّيكِ قُلْتُ دَبْحٌ – If the chicken starts crowing like a rooster, kill it.

These words belong to Farazdak. Farazdak said these words to a woman who started writing poetry.

إِذَا ضَرَبْتَ فَأَوْجِعْ وَإِذَا رَجَرْتَ فَاسْمِعْ – If you strike, strike harder, if you warn, let them not hear you!

That is, if you do something, do it with enthusiasm. Don't approach it superficially.

إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ – If the mind increases (if it is perfect), speech decreases.

That is, the more perfect the human mind becomes, the more it thinks and speaks.

إِذَا حَلَّتِ الْمَقَادِيرُ بَطُلَتْ التَّوَابِيرُ – (If) fate works out, the agreements will be invalid.

That is, no matter how hard a person tries to do something, if it is not written in his destiny, then it will not happen.

إذا جاء أَجَلَ الْبَعِيرِ حَامَ حَوْلَ الْبَيْرِ – When a camel is dead, it walks around the well. "When a mouse dies, they play with the cat" in Uzbek proverb.

إذا حَانَ الْفَضَاءُ ضَاقَ الْفَضَاءُ – When the time comes, the space becomes narrow

That is, when a person lies on his deathbed, the whole world becomes narrow in his eyes.

إذا حَكَكَتْ قَرْحَةً أَدَمِيَّتُهَا – If I rub the wound, it will bleed.

إذا لَمْ تَسْمَعْ فَأَلْمَعْ – If you don't hear it, point it out.

2. “لَوْ” Let's take a look at some proverbs in the form of a conditional sentence with a predicate.

لَوْ لَا الدِّينُ يَأْكُلُ النَّاسُ بَعْضُهُمْ بَعْضًا – If there were no religion, people would eat each other.

لَوْ إِنِّجَرْتُ بِالْأَكْفَانِ مَا مَاتَ أَحَدٌ – No one dies if you trade shrouds.

لَوْ بَلَغَ الرِّزْقُ فَاهَ لَوَلَّاهُ قَفَاهُ – If the sustenance reached his mouth, his back would turn away from it..

In other words, this word is used when something that was supposed to happen to someone does not happen in the final stage.

CONCLUSION

To summarize the section on proverbs with conditional mood, we can say that the expression of conditional mood in Arabic proverbs ranks second after the message of mood in terms of productivity. As we saw above, the form of the conditional mood in Arabic is somewhat different from the Uzbek, that is, although the verb in Arabic is in the form of the conditional mood (in a silent state), we saw that in the conditional mood it is not. conditional mood in meaning.

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