

Popularity in Urdu Idioms and Proverbs

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ABSTRACT

Urdu idioms and proverbs richly reflect the popular, cultural, and social consciousness of the Urdu language. They are living, dynamic elements of the language that have transmitted collective wisdom—along with the experiences, observations, feelings, and emotions of the common people—from generation to generation. The formation of idioms and proverbs is not the result of a single individual's conscious effort but rather the outcome of a long, collective, and cultural process; consequently, various facets of everyday life are prominently mirrored within them. This study examines the "popular" nature of Urdu idioms and proverbs, illustrating how the daily experiences, professional activities, economic conditions, social relationships, family systems, customs, moral concepts, and cultural values of ordinary people become integral parts of idiomatic language.

Urdu idioms and proverbs serve not merely as linguistic embellishments but also as a vital repository of collective memory and folk wisdom. They preserve countless experiences related to rural and urban life, agriculture, trade, craftsmanship, the seasons, flora and fauna, kinship, and social attitudes. Proverbs generally articulate a collective experience or observation in a concise and comprehensive manner, whereas idioms lend semantic depth, spontaneity, and impact to everyday expression. In this regard, both forms play a crucial role in shaping and transmitting public consciousness, seamlessly blending satire, humor, counsel, experience, wisdom, and practical observations of life.

The study concludes that the "popular" character of Urdu idioms and proverbs is evident at every level—including their themes, language, style, formation, transmission, and usage. They encapsulate the experiences of public life within a concise, meaningful, and impactful linguistic form, thereby serving as an expression of Urdu's collective civilizational consciousness, cultural identity, and folk wisdom. Consequently, the study of Urdu idioms and proverbs can be regarded not merely as linguistic research, but also as a significant means of exploring social, civilizational, and popular history.

KEYWORDS: Urdu idioms, Urdu Proverbs, Popular, Cultural, Social, Linguistic embellishments, Rural, Urban, Agriculture, Trade, Craftsmanship, Seasons, Flora and Fauna, Kinship, Social attitudes, Civilizational, History

LITERATURE REVIEW

Idioms and proverbs hold fundamental importance in folk literature and language; indeed, there is hardly any language in the world where they do not exist. The clear and spontaneous reflection of the common people's daily lives, understanding, experiences, observations, and modes of thought found in idioms and proverbs is rarely seen to the same extent in other literary genres. For this reason, idioms and proverbs are considered vital tools for studying a society's collective consciousness, cultural values, and folk wisdom. A comparative and critical study of various idioms and proverbs reveals that those in Hindi, Urdu, and other languages possess distinct characteristics shaped by their respective linguistic structures, historical backgrounds, cultural traditions, and social environments. Yet, despite these individual traits, significant thematic and semantic similarities are also evident across the idioms and proverbs of different languages. An excellent example of this resemblance can be found in the dictionary *Bharatiya Kahavat Kosh* (Dictionary of Indian Proverbs), compiled by Vishwanath

Naravane; this work brings together proverbs from fourteen Indian languages, sharing similar or identical meanings—under various thematic categories. Such comparative study highlights that, notwithstanding the apparent differences between languages and civilizations, there are numerous common elements in human experiences, collective observations, and fundamental social attitudes. Elements that are preserved and transmitted through language and literature via idioms and proverbs. Regarding the study of Urdu and Hindi proverbs, S.W. ... *A Dictionary of Hindustani Proverbs*, compiled by S. W. Fallon, serves as a significant resource. Published in 1886, this dictionary contains a vast and substantial collection of Urdu and Hindi proverbs. A study of these proverbs reveals a vivid picture of the public life, social fabric, culture, civilization, and collective attitudes of the subcontinent. The collection offers glimpses into the lives, experiences, and mindsets of individuals from diverse social strata and professions. It includes references to Sufis, ascetics, merchants, farmers, laborers, and members of respectable families, alongside proverbs concerning thieves, petty criminals, vagrants, and other segments of society. Thus, the dictionary brings together the language and everyday experiences of various social classes. Fallon also paid special attention to preserving proverbs related to the language and interpersonal dynamics of women. These proverbs reflect the myriad facets of relationships, including the banter, emotions, and experiences, found between mothers-in-law and daughters-in-law, mothers and daughters, sisters-in-law, and other family members. Consequently, these proverbs transcend mere linguistic expression to become reflections of various aspects of domestic and social life. Similarly, the diverse hues of urban and marketplace life are prominently featured. The collection also preserves certain idioms and words that were later deemed common, uncouth, or obsolete, yet were integral to the vernacular and daily conversation of their time. In this regard, Fallon's dictionary can be considered a significant effort to preserve those aspects of the vernacular—the language of the common people—that are often overlooked in the study of formal and literary language. The present study aims to highlight the popular character and social significance of Urdu proverbs selected from Fallon's dictionary. Idioms cannot be ignored in this context either; although they are primarily associated with stylistic expression and the spontaneity of speech, they also encapsulate—to a large extent—the experiences, observations, customs, and social attitudes of everyday life. Consequently, the study of idioms and proverbs not only aids in understanding the vernacular structure and expressive power of the Urdu language but also serves as an effective means to comprehend the collective consciousness, cultural values, and various facets of daily life in the Subcontinent. Ordinary people frequently employ idioms and proverbs during their daily conversations and interactions. These expressions represent a repository of collective experience, observation, and wisdom, passed down from one generation to the next as a form of cultural heritage. People use them in contexts appropriate to the situation, allowing them to become a natural and effective part of everyday language. For the common people, proverbs are not merely linguistic tools but also sources of practical guidance and reflections of lived experience; they encapsulate collective insights and conclusions regarding various aspects of life in a manner that is remarkably concise, comprehensive, and meaningful.

The question of how a proverb originates is also significant. Typically a meaningful sentence or a concise phrase emerges from an individual's personal experience, observation, or a specific life event. When others hear it and recognize the truth of their own experiences reflected within it, they adopt it and begin using it in their conversations as the occasion demands. Gradually, this phrase transcends its origins as a personal expression and becomes part of the collective language. Through continuous usage, public acceptance, and transmission across generations, the saying or phrase evolves into a proverb. Thus, a proverb originates as the creation of a single individual but transforms into a symbol of collective experience and public wisdom. It is this public acceptance and sustained transmission that elevates the proverb from a mere sentence into a potent expression of cultural and social consciousness. In this context, an article by Dr. Muralidhar Jeli offers the following perspective.

"Yahan kahawat ke ek lazmi wasf par hamein tawajjuh deni chahiye. Aala shairon ke sukhan aur sher-matlabon ke pur-maani jumle bhi tab tak kahawat ka darja hasil nahin kar sakte jab tak awaam ne unhein apna nahin liya ho. Awaam ne jab unhein tasleem kar liya to woh samjhe Khuda ki awaaz ban gaye. Is liye kaha gaya hai ke 'Halaq ki zaban, Khuda ka naqqara.' Mazhabi paighambaron ne bhi kahawaton ko awaam ki awaaz maan kar apne malfoozat mein un ka istemal kiya hai. Manusmriti ke musannif Manu Maharaj ne saaf saaf likha hai ke jahan kisi baat mein mazhab ki paak kitaabein aap ki rehnumai na kar saken, wahan samaj ke rasm-o-riwaj aur riwayat ke mutabiq bartao karna chahiye.

Awaam ki zindagi mein kahawaton ke asar ki misaal dekhiye. Koi shakhs kisi kaam ke karne ki bari aink-haank raha tha, halanke woh kaam us ke bas se bahar tha. Use barha-charha kar baatein banate dekh kar sunne walon mein se kisi ne keh diya: 'Haathi ghore mar gaye, gadha poochhe kitna paani?' Yeh sunte hi woh shakhs sharminda ho kar peechhe hat gaya. Us ki bolti hi band ho gayi."¹

Like a proverb, an idiom is a specific construction prevalent in the structure of a language, wherein the words employed convey a specific figurative or idiomatic meaning rather than their literal or actual sense. For instance, "pani pani hona" (literally "to become water") is a well-known Urdu idiom signifying "to be overcome with shame." In the Urdu language, both *rozmarra* (idiomatic usage/common parlance) and *muhawara* (idiom) are significant modes of expression, yet there exists a fundamental difference in their nature and application.

While defining *rozmarra*, Maulana Shibli Nomani wrote: "Words and specific constructions that are frequently used and current in the speech of native speakers are termed *rozmarra*." In Hindi, the term *bol-chal*—meaning the common and prevalent way of speaking—is used for this concept. In *rozmarra*, it is not essential for words to be used in a figurative or idiomatic sense rather than their literal one; its primary association is with the natural and established conversational style of native speakers.

Maulana Altaf Hussain Hali elucidated the relationship and distinction between *rozmarra* and *muhawara* through an analogy involving poetic style. To him, an idiom in poetry resembles a beautiful limb of the human body, whereas *rozmarra* corresponds to the harmonious proportion among the body's limbs. Just as the beauty of a single limb cannot render human beauty complete without the proper proportion of all limbs, similarly, the mere profuse use of idioms—without the soundness and natural application of *rozmarra*—fails to instill true beauty and impact in poetry. This demonstrates that while an idiom lends eloquence, semantic depth, and impact to linguistic expression, its effective use is deeply linked to the correctness and naturalness of *rozmarra* and the established mode of speech of native speakers. The fundamental difference between an idiom and a proverb is evident in their structure and semantic nature. Structurally, an idiom typically functions as a component of a larger sentence, relying on other parts of the sentence to complete its meaning. In contrast, a proverb is used relatively independently within a statement, appearing as a complete and meaningful sentence. Semantically, an idiom is usually employed in a figurative or idiomatic sense rather than a literal one, whereas a proverb is not bound by this restriction; some proverbs convey literal meanings, while others carry figurative or metaphorical connotations. Thus, the primary distinction between an idiom and a proverb is established based on their syntactic usage, structure, and semantic scope. The popular usage of an idiom would be something like this.

(1) Dushman ko dekhte hi us ke rongte kharay ho gaye.

(2) Use dekh kar mera dil baagh baagh ho gaya.

The proverbs will be as follows

(1) Tum ne use dhoka diya to us ne tumhare paise hadap kar liye. Ab bhugto apne kiye ka nateeja. "Jaisi karni waisi bharni."

(2) Zaroor tum ne use bhalai kaha hoga, bhi to woh tum se jhagra par gaya. "Taali ek haath se nahin bajti."

Muhawaron aur kahawat ke sahih istemal se boli zinda aur chust ban jati hai. Prem Chand ki kahaniyan aur novel is ki achhi misaal hain. Kahawat ke liye Arabi mein yeh kaha gaya hai ke "Boli mein namak aisa hai jaise khane mein namak." 2

"Awami Adab" or "Lok Adab" is known in English as *Folk Literature*. Here, the term "Folk" or "*Lok*" refers to the common people or the masses. Some writers have erroneously limited the concept of the "masses" to the uneducated, the rustic, the villager, or the peasant. In reality, "Folk" or "*Lok*" refers to those ordinary members of society who live according to traditions, customs, social norms, lifestyles, and beliefs passed down through generations, and who express their emotions, feelings, experiences, and worldviews through these very cultural and social frameworks. Rather than relying on formal or institutional education, these individuals largely derive their knowledge and understanding from the experiences, observations, and practical attitudes of daily life—all deeply influenced by their inherited traditions and traditional environment. Folk literature is, in fact, a vital component of folk culture and civilization. It serves as a medium through which the masses express their emotions, experiences, observations, beliefs, and collective thought. Folk literature encompasses various forms and genres, including folk poetry, folk tales, folk drama, folk songs, dialects, and other oral traditions. Additionally, significant categories of folk literature include proverbs, riddles, incantations and spells, children's play songs, jokes, witticisms, and even profanities or informal, ribald expressions. All these manifestations reflect various facets of public life, collective experiences, and cultural attitudes. In this regard, folk literature cannot be confined merely to informal or uncoded literary expression; rather, it serves as a significant manifestation of a society's collective memory, cultural identity, and public consciousness. Studying its various genres and forms aids in understanding a society's customs, beliefs, values, daily life, and collective psychology. The different forms of folk literature and their interrelationships can be further clarified with the help of the following chart. Consider this example.

Folk Culture and Civilization: This encompasses the following elements. Awami zindagi ke tareeqe

Awami izhar ke tareeqe

Awami aqeede

Zaban ke zariye

Awami khel tamashe

Awami rasm-o-riwaj

Zaban ke baghair doosre zariye

Awami hunar

Awami fan

Chhote sukhan aur bol

Lok natak

Awami shairi

Lok kahaniyan. (3)

Although proverbs and idioms are concise and compact in structure, their scope of influence—both semantic and social—is vast. They offer a profound reflection of societal life, as well as the experiences, observations, emotions, and collective consciousness of the common people, all within the briefest of expressive forms. The extent of their impact is evident from the fact that, despite consisting of seemingly few words, they encapsulate wide-ranging layers of meaning. Certain proverbs and idioms strike with the directness of an arrow—thanks to their spontaneity, satirical edge, and intensity of meaning—leaving a lasting impression on the mind of the reader or listener. Compared to other genres of folk literature, idioms and proverbs present a more comprehensive and diverse picture of public life, collective consciousness, modes of thought, and mental attitudes. They encapsulate everyday experiences, social relationships, moral concepts, customs and traditions, joys and sorrows, satire and humor, and various practical aspects of life with remarkable brevity and effectiveness. For this reason, idioms and proverbs are not merely vehicles of linguistic expression but also a living repository of folk wisdom and collective experience. Maxim Gorky, too, has highlighted the importance of folk literature in his writings.

"Ilm-e-samajiyat aur tehzeeb-o-tamaddun ke maahir aalimoon ka kehna hai ke aam logon ke khayalat ka izhar lok kahaniyon, kahawaton aur muhavaron mein hota hai. Yeh baat solah aanay sahih hai. Kahawatein aur muhavare aam mazdoor logon ke sabhi samaji aur tareekhi tajurbon ke chhote roop hain. Likhak ko chahiye ke woh lazmi taur par in ka mutala'a kare. ... Maine kahawaton aur muhavaron se bahut kuch seekha hai." (4)

Proverbs and idioms vividly reflect various facets of the lives of the common people. They prominently express the public's religious beliefs, spiritual attachments, and reliance on God. Ordinary people hold faith in the Almighty and regard His will as the guiding principle of their lives. This religious consciousness and deep spiritual connection are mirrored in common expressions such as "Haqq-e-Allah" (The Right of God) and "Pak Zaat-e-Allah" (God, the Pure and Holy Being). These phrases succinctly yet powerfully articulate the people's religious sentiments, their conviction in God's sovereignty, and their state of willing submission to His will.

Allah Allah karo aur khair maango.

Allah ka diya sab kuch hai.

Allah de, Allah dila de, banda de murad paave...

Whatever happens in a person's life is regarded in the public consciousness as divinely ordained. Nevertheless, one should not lose heart in the face of difficulties; instead, one must continue to confront circumstances with patience, courage, and steadfastness. Consider these examples.

Himmat-e-mardan, madad-e-Khuda.

Zar aur zor Khudadad hai.

Faqat taweez se kaam nahin banta.

Haath ki lakeerein nahin mitteen.

Jo muqaddar mein hoga, wahi milega. (5)

There are hundreds of proverbs in almost every language of the world regarding the moral, social, and practical attitudes one should adopt in daily life. These proverbs are not merely a source of advice; they represent the distilled essence of centuries of collective experience, observation, and social wisdom. Through them, people have articulated the principles of living, the requirements of interpersonal relationships, and appropriate conduct in a concise yet impactful manner—as illustrated by the following examples.

“1. Jawab jahan bashad khushi.

2. Hukm ki gaari aur ghore ki pichhaari na khara ho.

3. Yaaran chori, na peeran dagha baazi.

4. Ya rohi jo bheer mein kaam aave.

5. Sta rove baar baar, mehnga rove ek baar.

6. Sakhi se soom bhala jo tarant de jawab.

7. Halaq se nikli, khalq mein pari.

8. Zaban sher mein mulk-geeri, zaban teerhi mulk baalka.

9. Ek kaho, na das suno.

10. Ilm dar Seena, na dar safeena.

11. Ek jhoot ke saboot mein sattaar jhoot bolne parte hain.

12. Saajhe ka kaam karne mein hamesha nuqsan ka khatra hota hai.

13. Saajha bhala na baap ka, taap bhala na taap ka.

14. Saajhe ka kaam, ukhaare kaam.

15. Saajhe ki haandi, chorahe mein phooti.

16. Jaldi ka kaam Shaitan ka aur der ka kaam Rehman ka.

17. Insan ko maut se nahin darna chahiye. Har ek ko aakhir marna hi hai.

18. Aadmi ko dhai gaz zameen kaafi hai.

19. Aadmi paani ka bulbula hai.

20 Subah hoti hai, shaam hoti hai, umr yunhi tamaam hoti hai. (6)

Since ancient times, man has realized the importance of wealth and money in economic life. The notion that the lack of financial resources can make a person suffer from social problems, helplessness and poverty has also been prominent in the public consciousness. Therefore, the value and importance of money and its effects on human life have been described in different ways in proverbs and proverbs. See these examples.

Peer Isa, Peer Musa, bara Peer paisa.

Zardaar ka sauda hai, be-zar ka Khuda Hafiz.

Zar nist, ishq teen teen.

Zareel na zoreel.

Zar hai to nar hai, nahin to panchhi be-par hai.

Zar, zameen, zan jhagre ki jar.

The family serves as a fundamental and relatively small social unit where, alongside mutual love, sincerity, and cooperation, instances of disagreement, resentment, and conflict also arise. Within family dynamics, the relationship between a mother-in-law and a daughter-in-law holds special significance due to its delicate and complex nature. Public experiences, observations, and societal attitudes regarding this relationship are reflected in numerous Urdu proverbs. These proverbs not only highlight various facets of this bond but also mirror the family system, interpersonal relationships, and social perceptions of the times. Some well-known proverbs concerning the mother-in-law and daughter-in-law relationship are as follows.

Saas ki rassi bahu ke maathe.

Saas ke aage bahu ki kya barai.

Saas gayi gaon, bahu kahe main kya kya khaun.

Aayi bahu, aaya kaam; gayi bahu, gaya kaam. (7)

The conflicts between a mother-in-law and daughter-in-law represent an aspect of family life where public experience and observation have been preserved in numerous proverbs. These proverbs also suggest that outsiders should refrain from interfering in such domestic matters, as mediation or unwarranted intervention can sometimes lead to trouble for the interveners themselves. Folk wisdom has also articulated, through various proverbs, the consequences of neighbors or others taking sides in such disputes. Here are a few examples of proverbs regarding the relationships between mothers-in-law, daughters-in-law, and neighbors.

Saas bahu ki hui larai, kare parosan haatha paai.

Saas bahu ki hui larai, sar ko phor mari hamsai...

At times, conflicts between a daughter-in-law and her mother-in-law escalate to such an extent that the daughter-in-law, disregarding the respect due to her mother-in-law, utters harsh or offensive words. Such situations reflect the tension and discord within family relationships—sentiments often expressed in various ways through popular sayings, such as...

Saas ko tthe par ki ghaas.

Bahu ko zara ghamand hua to saas keh baithti hai.

Saas ko nahin paainche, bahu chahe tambu aur saraiche.

Saas mar jaati hai to us ki rooh bhi bahu ko sataati rehti hai.

Saas mar gayi, apni ukaah tambay mein chhor gayi...

There is a common perception that a daughter-in-law leads her domestic life with relatively greater freedom and peace of mind when her mother-in-law is not present in the home. This notion is also reflected in certain proverbs that describe the presence or absence of the mother-in-law in the context of the daughter-in-law's domestic situation and liberty. Consider the examples below

Saas na tandhi, aap hi aanandi...

There is a prevailing public perception that a husband naturally harbors love and a deep emotional bond with his wife, and that this very connection gradually fosters affection and a sense of kinship with her family as well. This social attitude is reflected in certain proverbs, which suggest that—driven by his love for his wife—a husband comes to regard her siblings with fondness and respect.

"Okh se gharre ri pyaari, ghar se pyaara gaanra.

Maan behen se jori pyaari, jis se hoye guzaara."

1. Saari khudai ek taraf, joru ka bhai ek taraf.

2. Taali bin kaisa taala, joru bin kaisa saala.

3. Saali aadhi ghar wali.

4. Saali nahaali, chahe orhi chahe bichhaali...

However, there is also a prevailing public perception that it is socially inappropriate for a brother-in-law to take up permanent residence in his sister's husband's home. Such notions are reflected in certain proverbs that mirror common views regarding family relationships, social etiquette, and mutual boundaries. This is illustrated as follows.

Deewar khaai aalon ne, ghar khaaya saalon ne...

Nowadays, women are expressing their abilities alongside men in almost every sector of society and are playing an active role in academic, economic, social and professional fields. However, the study of traditional sayings shows that in some social concepts of the past, women have been presented as inferior to men. In these proverbs, the glimpse of some negative or discriminatory concepts prevalent about women is prominent. This shows that although proverbs are representative of public experiences and collective wisdom, they can also preserve the social prejudices and gender concepts of their time. Therefore, the study of proverbs not only reflects the public life and collective consciousness, but also helps to understand the social relations and gender concepts of men and women in different periods. See this.

Aurat ki aqal mandi ke peechhe hoti hai.

Aurat aur ghora ran tale ka. (8)

A study of folk proverbs reveals that certain traditional social concepts prioritized male dominance while regarding a woman's autonomy or opinion as inferior. For instance, a man who consults his wife before making decisions is sometimes disparagingly labeled *zan-mureed* (henpecked). Similarly, certain folk quips and proverbs reflect the notion of establishing male superiority over women right from the onset of married life. These concepts highlight the patriarchal social attitudes and gender-based mindsets of that era—perspectives that require critical examination within today's social context.

Since folk society is founded on interaction, cooperation, and communal living, it inevitably exhibits instances of disagreement, conflict, and mutual sarcasm or taunting. Folk traditions across various regions and languages have long harbored satirical stereotypes and jibes directed at specific communities or social classes. For example, numerous Indian languages feature satirical proverbs regarding the Jat community, while folk literature has also preserved specific negative stereotypes about individuals associated with other professions or social groups. Likewise, individuals with physical disabilities or infirmities have frequently been the subject of such proverbs and folk jokes. Even religious leaders, scholars, and *qazis* (judges) have not been spared from satirical or critical commentary in folk literature. Thus, proverbs and idioms serve not only as vehicles for folk wisdom, experience, and social values but also as repositories for the prejudices, gender biases, class-based stereotypes, and satirical attitudes prevalent in society. Studying them is important because it allows us to understand the public mindset, social attitudes, and collective psychology of different eras—encompassing both their positive and negative aspects. Here are some further examples.

Jaat re Jaat, tere sar par khaat. Teli (Miyan) re Teli, tere sar par kolhu. Tuk tum lahi nahin, bojhon to marega.

Teli kya jaane mashq ki saar.

Pathan ka poot, ghari mein auliya, ghari mein bhoot.

Hajjam ka larka pehle ustad ka hi sar mundta hai.

Aath jala hai, nau huqqa, jis par bhi thakam-thaka.

Sonar apni maan ki nath mein se bhi churata hai.

So sonar ka, gehna sansar ka.

Qazi ke marne se kya shehar soona ho jayega.

Ari ghari Qazi ke sar pari.

Muft ki sharab Qazi ko bhi halal hai.

Mulla ki daarhi waah-waahi mein gayi.

Mulla na hoga to kya masjid mein azaan na hogi.

Hajj ka Hajj, panch ka panch.

Andha be-iman.

Andhe ki joru ka Khuda Hafiz.

Andhe Hafiz, kaane Nawab.

Andhe ne chor pakra, dauriyaan Miyan langre.

Andha Haadi, behar amr shud. (9)

Broadcasters and women of the streets have a world of their own, too. There are many sayings about them as well—such as...

Huqqa ka maza jis ne zamane mein na jaata, woh mard mukhannas hai, na aurat na zanana.

Huqqa hukm-e-Khuda ka, chilam bahisht ka phool, piwein mard-e-Khuda ke ghor mein na-maqool.

Huqqa se hurmat gayi, neem gaya, sab chhoot. Pagri bech tama kholiya gayi, hai ki phoot.

Aan se maare, jaan se maare. Phir bhi na mare to raan se maare.

Randi kis ki joru aur bharve kis ke saale.

Randi tera yaar gaya. Kaha: kaun si gayi ka.

Randiyon ki kharchi aur wakeelon ka kharcha peshgi...

There are certain proverbs rooted in specific historical events, social conditions, or the atmosphere of a particular era. To grasp the true significance of such proverbs, an understanding of their historical and social background is essential. According to Fallon, during the last century in the Subcontinent, British officers employed attendants in their households who, in addition to serving meals, assisted with various domestic chores; similarly, nannies

(*ayahs*) were hired to care for the officers' children. These attendants and nannies generally hailed from the lower strata of society; sometimes, after securing employment, they would exploit their positions or their proximity to the officers to engage in various acts of cunning or mischief. Such specific social circumstances and everyday experiences gave rise to certain concepts in the public consciousness, which gradually became part of the language in the form of proverbs. Consequently, there are proverbs concerning these attendants and nannies that offer a glimpse into the social relations, class distinctions, domestic systems, and public observations of that era. A few such proverbs are presented below.

Jis ki jo joru andar, us ka naseeba Sikandar.

(Jis mard ki joru aaya ban kar us ke ghar mein kaam rang gayi, to us ka naseeb khul gaya.)

Hazaar bharve marein to ek khidmat-gaar ho.

Hazaar randiyan marein to ek aaya ho...

The use of informal, harsh, or crude language is a well-known linguistic and social phenomenon in everyday public discourse; casual speech does not always avoid terms that certain refined or formal social circles might deem obscene, inappropriate, or archaic. Since proverbs also originate from public life, daily experiences, and common parlance, it is not surprising to find such words included in them. In fact, the informal or crude language found in certain proverbs reflects the public temperament, social attitudes, and linguistic trends of the era. Viewed in this light, such proverbs are not merely manifestations of linguistic harshness or vulgarity; rather, they provide significant material for the study of vernacular language and social history. The following proverbs may be examined as examples.

Aankhein hain ya bhains ke chutar.

Idhar Qibla Kabat, udhar Khadija, khoon kidhar?

Ameer ne paada, sehat hui; ghareeb ne paada, be-adabi hui.

Sar se utre baal, go mein jaaviya, maut hain.

Oont boorha hua, par use motna na aaya.

Yaar karun, pyaar karun? Jo tar-tale angaar dharun. Jal jaaye to kya karun. (10)

Glimpses of popular beliefs, religious concepts, and traditional convictions are also clearly evident in numerous proverbs. These proverbs not only reflect the religious inclinations and beliefs of the people but also highlight their collective consciousness and cultural attitudes. Consider these examples.

Aaya Ramazan, bhaaga Shaitan.

Juma chhor, Sanichar nahaaye, us ka Sanichar kabhi na jaaye.

Aagle to andh, khaave to korhi. (Saanp ke liye)

Apni gharaz ko gadha charaate hain. (Chak mein gadhe ko chane khilane ka riwaj)

Aate ka charagh, ghar rakhun to chooha kha le, baahar rakhun to kawwa le jaaye. (Hindu auratein aate ka diya bana kar pooja karti hain)

Tabelay ki bala, bandar ke sar.

Saanch ko aanch nahin. (Aag ke zariye sachchai parakhna)..

Like proverbs, idioms vividly reflect the lives of the common people, their daily experiences, and their collective wisdom. They are shaped by social observations, historical events, traditional tales and stories, as well as cultural and civilizational factors. Some idioms originated from specific historical events or social circumstances, while others are rooted in folk traditions, legends, and cultural experiences. Consequently, the study of idioms not only aids in understanding the evolution of language but also offers insight into public consciousness, collective experiences, and various facets of cultural and social life. Presented below are a few such idioms, each grounded in historical events, traditional tales, stories, or cultural and civilizational elements.

Tareekh: Sikandar hona. Muqaddar ka Sikandar. Nadir Shahi hona. Hitler Shahi hona. Chhupa Rustam hai. Boycott karna.

Rasm-o-riwaj: Huqqa-paani band karna. Jaat-paat se nikaalna. Daanton mein tinka dabana. Beera uthana. Namak halaal hona. Fatiha parhna.

Qisse kahaniyan: Hatim hona. Makkhi choos hona. Angoor khatte hain. Sone ka anda dene wali murgi hai. Ranga siyaar hai. Hoor pari ya sabz pari hona. Ninyanve ke pher mein parna. Majnoon hai. Teerhi kheer hai. Sheikh Chilli hai.

Nujoomiyat: Sitare gardish mein hona. Paon mein Sanichar hona. Sitara buland hona. Karam phootna. Haath ki lakeerein hain.

Awami aqeede: Ulti sefi ya mala pherna. Aankh ki sui nikaalna baqi hai. Jadu-tona karna. Mantar pherna. Qurbani ka bakra hona. Bismillah karna. Qismat phootna...

Similarly, new idioms have emerged under the influence of changing social and contemporary conditions, reflecting the experiences, attitudes, and lifestyles of the present era. Some of these idioms have also gained currency in various languages and become part of widespread public usage. They are as follows.

“Chaar sau mein hai. Das nambari hai. Do number ka maal hai. Kaala paisa hai. Choor baazaari. Laal jhandi dikhana. Hari jhandi dikhana. Single down hona. Maska lagana. Boot polish karna. Chamcha hona. Palsan lagana. Marwari hai (kanjoos hai)...

A significant characteristic of Urdu proverbs and idioms is the ease with which they pass from one individual to another and from one generation to the next within the lives of the common people. Their transmission is not confined by the boundaries of language, time, or geography; consequently, as a result of the interaction between different languages, ancient linguistic and cultural elements persist today in various languages, albeit in new forms. Numerous linguistic structures and modes of expression from ancient languages like Sanskrit, Prakrit, and Apabhramsha can still be observed in Hindi, Urdu, and other languages of the subcontinent. Similarly, many Urdu and Hindi proverbs and idioms are current in Sindhi, Punjabi, Gujarati, Marathi, and other Indian languages, with only minor lexical or stylistic variations. The influence of Persian and English is also evident in the vocabularies and idiomatic systems of many languages across the subcontinent; idioms and proverbs from these languages appear in the region's various tongues—whether verbatim, with slight modifications, or in translation. Thus, the resemblance between idioms and proverbs reflects the linguistic connections, shared cultural heritage, and continuous transmission occurring at the popular level among these diverse languages. Various factors may underlie the similarities found in the idioms and proverbs of different languages; these can be broadly categorized into three main reasons. As Dr. Muralidhar Jetley states.

(1) Bharat ki purani zabanon ki wirasat.

(2) Insan ke aalami jazbaat.

(3) Ek zaban ka doosri zaban par asar.

Here are a few more examples.

Andhon mein kaana raja. Yeh kahawat Hindustan ki kai zabanon mein is surat mein milti hai.

So choohe kha ke billi Hajj ko chali. Is kahawat ki bunyadi kahani Sanskrit aur Pali mein milti hai.

Awwal ta'aam, baad mein kalaam. Hindi mein: Bhooke bhajan na hoye Gopala.

Sindhi mein: Awwal ta'aam, poon kalaam.

Punjab mein: Petan parian rotian, vi gallan khotian.

Urdu: Angoor khatte hain.

Angrezi, Sindhi: Geedar daakh na pooche, aakhe tho khatta.

Uth sikhaave bachche ko ke chhainyon-chhainyon mat kar.

Sindhi: Doheti thi Thani khe sikhaare.

Saari raat kahani suni, subah ko pooche: "Zulaikha aurat thi ya mard?"

Hindi: Saari raat Ramayan sun ke pooche, Sita kis ki jori thi?

\Sindhi: Ramayan yor wathi, deyo haane tho pooche ta Sita kint ji jori hui?

Haath kangan ko aarsi ki kya zaroorat?

Sindhi: Hath je kangan khe aarsi ji kahari zaroorat?

Pushp Vant (dasween sadi) kare Kankato khe aarsi desi ae? (12)

CONCLUSION

The conclusion of the discussion is that Urdu idioms and proverbs are merely decorative or everyday expressions of the language serve as instruments of communication; rather, they richly reflect the lives of the common people, collective consciousness, social experiences, and cultural memory. Preserved within them are the ordinary person's daily observations, joys and sorrows, successes and failures, economic circumstances, family ties, religious beliefs, moral concepts, social attitudes, and historical experiences. Proverbs present collective wisdom and experiences passed down through generations in a concise and impactful manner, while idioms highlight the natural temperament, spontaneity, and semantic breadth of the vernacular. The interaction between various regions, social strata, and languages expanded this repository; consequently, numerous Urdu idioms and proverbs became current in other languages of the subcontinent in similar forms. In this regard, the "populist" nature inherent in Urdu idioms and proverbs is not limited to the linguistic level alone; rather, an entire social, cultural, and intellectual system operates in their background. This very characteristic makes them a vital part of folk literature, and their study aids in understanding the public consciousness, collective mindset, and various facets of cultural life across different eras..

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2. Also, p. 230
3. Also, p. 231
4. . Dr. Muralidhar Jaitly, "Urdu Muhawaron aur Kahawaton ka Awami Kirdar," p. 231

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7. Also, p. 233
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9. . Also, p. 235
10. . Also, p. 235-236
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