

A Contrastive Analysis of the Connotations, Idiomaticity and Metaphoricity of Face in English and its Arabic Equivalent *wadzh*

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Abstract

Objectives: This contrastive study aims to investigate the similarities and differences between the English term 'Face' and its Arabic equivalent, “*wadzh*”, in terms of denotative meanings, connotative meanings, metaphorical meanings, and idiomatic uses.

Methods: The data for this study were collected from a range of monolingual and bilingual dictionaries, as well as electronic databases.

Results: The analysis has revealed that the term “*wadzh*” encompasses a broader spectrum of meanings in Arabic compared to the word “face” in English. This divergence likely stems from the distinct cultures and historical backgrounds of the two languages. It is also found that both terms can carry connotations related to identity, expression, and communication. 'Face' and “*wadzh*” both imply the surface representation of an individual through metonymy and are frequently associated with emotions, reactions, and social interactions. Moreover, both terms can be used metaphorically to convey a wide array of concepts. Conversely, the two terms have their distinct set of idiomatic expressions, cultural nuances, and colloquial usages specific to their respective languages.

Conclusions: Collectively, the current study is of significant value because it contributes to a more comprehensive understanding of how body parts function as sources of linguistic creativity and cultural symbolism in social communication.

Keywords: Linguistics, figurative language, body parts, Contrastive Analysis.

تحليل تقابلي لدلالات الوجه واصطلاحاته واستعارته في اللغة الإنجليزية ومرادفه باللغة العربية

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ملخص

الأهداف: تهدف هذه الدراسة المتباينة إلى التحقيق في أوجه التشابه والاختلاف بين المصطلح الإنجليزي “face” وما يقابله باللغة العربية “وجه” من حيث المعاني الضمنية والمعاني الدلالية والمعاني المجازية والاستخدامات الاصطلاحية. المنهجية: جمعت بيانات هذه الدراسة من مجموعة من القواميس أحادية اللغة وثنائية اللغة، إضافة إلى قواعد البيانات الإلكترونية. النتائج: وقد كشف التحليل أن مصطلح “وجه” يشمل طيفاً أوسع من المعاني باللغة العربية مقارنة بكلمة “face” باللغة الإنجليزية. ومن المرجح أن السبب وراء هذا الاختلاف هو الثقافات والخلفيات التاريخية المميزة للغتين. ووجد أيضاً أن كلا المصطلحين يمكن أن يحمل دلالات تتعلق بالهوية والتعبير والتواصل. “الوجه” و “face” كلاهما يعبران التمثيل للفرد وغالباً ما يرتبطان بالعواطف وردود الفعل والتفاعلات الاجتماعية. علاوة على ذلك، يمكن استخدام كلا المصطلحين على نحو مجازي لنقل مجموعة واسعة من المفاهيم. وعلى العكس من ذلك، فإن لكل مصطلح مجموعة مميزة من التعبيرات الاصطلاحية والفروق الثقافية والاستخدامات العامة الخاصة بكل لغة.

الخلاصة: إجمالاً، تعدّ هذه الدراسة ذات قيمة كبيرة لأنها تساهم في فهم أكثر شمولاً لكيفية عمل أجزاء الجسم كمصادر للإبداع اللغوي والرمزية الثقافية في مجال التواصل الاجتماعي.

الكلمات الدالة: اللغويات، اللغة المجازية، أجزاء الجسم، التحليل التقابلي.



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1. Introduction

Contrastive linguistics constitutes a significant branch of linguistic inquiry, dedicated to uncovering the similarities and differences existing across various linguistic levels between two languages: semantics, syntax, phonology, pragmatics, and more. By comparing two languages, it becomes possible to identify areas of ease and difficulty when learning a foreign language. In the case of Arabic, there exists a wealth of research focused on comparing it with English; however, there is a notable gap in the literature regarding the lexical aspect of these languages. For instance, Hasan and Sammerai (2011) conducted a study investigating six distinct color terms utilized in both English and Arabic. Their goal was to outline the similarities and differences between these words in both cultural contexts. Additionally, Al-Shukri and Shehadeh (2017) delved into the similarities and differences between the English color term “green” and its Arabic equivalent, “405khdar.” The analysis disclosed that “green” and “405khdar” share similar meanings, alongside their universally recognized representation as colors between yellow and blue. However, each lexical item also bears unique meanings not conveyed by its counterpart.

Exploring the realm of contrastive lexicology pertaining to body parts in English and Arabic, Ali (2003) delved into the overarching differences and similarities of body part vocabulary in both languages. Specifically, Abu-Mathkour (n.d.) discussed the resemblances and disparities between the English term ‘Hand’ and its Arabic equivalent, ‘yad,’ in his work. Furthermore, Al-Shukri and Shehadeh (2017) carried out a study on the English body part “eye” and its Arabic counterpart “ʔayn.” They found that both “eye” and “ʔayn” share common meanings as organs of sight, but each term also expresses unique meanings not conveyed by its equivalent.

In light of the reviewed literature, it is evident that there is a noticeable scarcity of lexical contrastive studies in general, with a particularly significant gap concerning body parts. Given this lack of research in this specific area, the present study assumes a heightened level of importance.

2. Literature Review

Some studies have delved into the metaphors originating from the human body as a source domain. For instance, Yu (2002) conducted a semantic analysis of how emotions and emotional experiences are described in Chinese, focusing on examining conventionalized expressions in Chinese, specifically compounds and idioms that incorporate body-part terms. These terms are categorized into two groups: those referring to external body parts and those representing internal body parts or organs. The findings indicate that, with a few exceptions, expressions involving external body parts originally adopt a metonymic approach by describing emotions based on externally observable bodily events and processes. However, once these expressions become conventionalized, they are also used metaphorically regardless of emotional symptoms or gestures. On the other hand, expressions involving internal organs evoke metaphorical bodily imagery. It is observed that these metaphors, although imaginary in nature, are not entirely arbitrary. They appear to have a foundation in bodily or psychological experiences while being influenced by cultural models.

The utilization of body parts to conceptualize various aspects such as mental faculties, emotions, character traits, and cultural values has been extensively observed and documented across different languages and cultures (Maalej, 2014). This phenomenon has been studied in languages spanning various language families and cultural backgrounds, including Arabic, Basque, Chinese, Danish, Dutch, English, Estonian, German, Indonesian, Japanese, Korean, Malay, Persian, Spanish, Thaayorre, Turkish, and more. Building upon previous research on body parts in Tunisian Arabic (TA), this study argues that there is a motivated division of labor among different body parts in many languages and cultures. However, this division does not completely prevent overlap between body parts in terms of the domains of knowledge they are culturally associated with.

The study also asserts that, in general, internal body parts are more likely to be metaphorically based and are primarily involved in conceptualizing mental faculties and emotions, while being less associated with character traits and cultural values. On the other hand, external body parts are more commonly associated with character traits and cultural values and are typically based on metonymy. The current chapter focuses on examining the body parts “raaS” (head) and “yidd” (hand)

in TA to illustrate this division. Unlike the heart and the eye, which have been shown to conceptualize mental faculties, emotions, character traits, and cultural values to varying extents, the study argues that the head and hand in TA are predominantly used to conceptualize character traits and cultural values due to their prominent position in the body and their saliency in specific cultural experiences.

In another study, Zibin (2021) explored the conceptual target domains associated with metaphorical and metonymical uses of blood in Jordanian Arabic (JA). The study adopts the Conceptual Metaphor Theory, specifically focusing on the notion of main meaning focus as proposed by Kövecses (2010, 2011), as the theoretical framework. To facilitate the analysis, a specialized corpus containing approximately 40,000 words was compiled specifically for this study. The data was then analyzed using WordSmith Tools (version 6), which allows for the processing of Arabic data. The findings of the study indicate that blood, as a source domain, can be employed in JA to conceptualize character traits, essence, and emotion through metonymy-based metaphors and scenic metaphors, wherein the source domain is constructed metonymically. The study also identifies similarities and differences between JA and other languages examined in existing literature. The observed similarities are attributed to the cognitive embodiment of bodily substances, such as blood, in conceptualizing abstract concepts like character traits and emotion. Conversely, the detected differences are ascribed to the socio-cultural embodiment of specific qualities of blood shared within the Jordanian community.

Cheng (2021) conducted a semantic analysis of metaphorical expressions featuring the body-part term "heart" in both Chinese and English. The focus of the analysis centers around four perceived functions or roles associated with the heart. The study proposes that these metaphorical implications have a foundation in bodily or psychological experiences related to the heart. By comparing Chinese and English, the research identifies both similarities and differences in these expressions, which can be attributed to shared bodily experiences inherent to human beings as well as cultural variations across different countries. Additionally, the study puts forth a revised model that illustrates the interplay between the body, language, culture, and cognitive abilities.

In light of the existing literature, this research introduces a more comprehensive perspective. While earlier investigations have predominantly concentrated on either metaphors or idiomatic expressions involving body parts within specific languages, this study adopts a broader range of usage comparing one term and how it is used in two unrelated languages. This holistic approach goes beyond the exploration of solely metaphors or idioms, as it encompasses multiple strata of linguistic and cultural importance linked to expressions featuring body parts. Through an examination of denotative, connotative, idiomatic, and metaphorical usage, the potential for a more exhaustive and nuanced examination of how body parts are utilized both linguistically and culturally is presented.

Furthermore, the examination of these expressions within both the Arabic and English languages facilitate the identification of shared elements and variations in the manners these linguistic devices are employed across diverse cultural and linguistic contexts. Ultimately, the present study strives to contribute to a more comprehensive comprehension of how body parts function as sources of linguistic ingenuity and cultural symbolism in the realm of communication.

2.1 The Significance and the Limitations of the Study

This study bears profound significance in deepening our understanding of the intricate interplay between language, culture, and the human body. By meticulously examining the metaphors and linguistic representations of body parts in Arabic, especially in contrast to English, we can uncover hidden layers of cultural values, cognitive processes, and social constructs. The findings of this study hold relevance not only for linguists and researchers but also for educators, language learners, and intercultural communicators. Understanding the nuanced distinctions in the significance attributed to various body parts in Arabic and English can immensely enhance language education, enabling more effective cross-cultural communication and empathy. It aids language learners in grasping the intricacies of expressions, idioms, and metaphors, fostering a deeper connection with native speakers and enriching their cultural awareness.

However, this study has some limitations, including potential cultural specificity as it primarily focuses on Arabic and English, possibly overlooking variations within each language and other cultures. In addition, there is a potential omission of regional variations within Arabic, given the wide geographic spread of Arabic-speaking populations and the existence

of diverse dialects, the focus on a specific variant of Arabic may restrict the generalizability of findings across the entire Arabic-speaking world. The challenge of translating metaphors between languages, which can carry culturally specific connotations, adds another layer of complexity to the study, while the subjectivity inherent in interpreting metaphors necessitates careful consideration.

3. The research questions

The primary objective of this research is to examine and compare the similarities and differences between the English body part term 'Face' and its Arabic equivalent “wəḍḡh” across various aspects, including denotative meanings, connotative meanings, metaphorical meanings, and idiomatic uses. The study aims to address the following research questions:¹

- 1) What are the differences and similarities in the fundamental denotative and connotative meanings of 'Face' in English and “wəḍḡh” in Arabic?
- 2) What are the significant metaphorical and idiomatic usages associated with both terms?
- 3) What meanings are conveyed by the Arabic term “wəḍḡh” in the Holy Qur'an, and how are they translated into English?

By exploring these research questions, this study seeks to provide insights into the semantic and cultural aspects related to the usage and interpretation of 'Face' and “wəḍḡh” in English and Arabic languages.

3. Methodology

To fulfill the objectives of the current study, a corpus consisting of 200 words, idioms, and proverbs was collected from a variety of English and Arabic dictionaries. Specifically, the data related to the two terms under investigation were extracted from specific resources, including a manually curated collection of expressions from both English and Arabic sources (see Zibin 2022):

3.1. Arabic and English monolingual dictionaries

A total of eight Arabic monolingual dictionaries were employed to collect instances of the target expression and to identify the meanings and usages of the term “wəḍḡh”. These dictionaries include: *Al-Mu‘jam al-Wasīf* (2004), *Lisan Al-Arab* (2009), *Mu‘jam al-Lughā al-Arabīya al-Mu‘āṣira* (2003), *Mu‘jam al-Ṣawāb al-Lughawī* (2003), *Al-Misbah al-Moneer* (1987), *Al-Ain* (1986), *As-Sehah fi Al-lughā wal Oloom* (1975), and *Al-Ma‘any* (2019).

3.2. English monolingual dictionaries

Six English dictionaries were consulted to comprehensively define the various meanings of the term 'Face', including Oxford English Dictionary (2000), Cambridge dictionary (2019), Merriam-Webster dictionary (2019), Urban Dictionary (2019), The WordReference Dictionary (2019), and The Free dictionary (2019).

3.3. Bilingual dictionaries

Seven bilingual dictionaries were employed, including: *Oxford English-Arabic Dictionary* (2000), *Cambridge English Arabic dictionary* (2019), *An Arabic-English Lexicon* (1980), *Al-Mawred Al-waseet* (2000), *Al-Ma‘any* (2019), *Al-Murshid* (2013), and *Ad-Daleel* (2011).

3.4. Proverb dictionaries

The proverbs were collected from the following source: *The dictionary of Modern Proverbs* (2012), *The Oxford Dictionary of Proverbs* (2008), *Mausoo'at Al-Amthal Al-Sha'beyya* (2014), and *Al-Amthal Al-'Ameyya* (1956).

3.5 The Holy Quran

The final source utilized for this research is "The Holy Qur'an" and "The Interpretation of the Holy Qur'an" by the King Fahd Complex for the Printing of the Holy Qur'an. The rationale for incorporating data from the Holy Quran in this study is rooted in its profound cultural, linguistic, and religious significance, particularly within the Arabic language and Islamic culture. Analyzing the usage of the term “wəḍḡh” in the Quran offers invaluable insights into its nuanced meanings,

¹ Note that the variety of English and Arabic being examined in this study is the Standard since data was collected from dictionaries and other formal sources.

encompassing connotations, metaphorical uses, and its distinctive cultural and religious context. The Holy Quran stands as an immensely rich linguistic source, serving as a fundamental text with profound linguistic expressions and metaphors. This attribute holds paramount importance, particularly for translators and scholars engaged in comprehending and conveying the intricate meanings embedded within the Holy Quran. By scrutinizing the Holy Quran, the study aims to enhance the cross-cultural comparison between 'Face' and "wəḍḥ" in English and Arabic, offering a comprehensive perspective on how the term is employed and understood across diverse linguistic and cultural dimensions.

4. Results and Discussion

In this section, the focus was on identifying both the similarities and differences between the two terms, "face" and "wəḍḥ," with a focus on their meanings. Additionally, attention was drawn to their respective usage in the Holy Qur'an, as well as in proverbs and idiomatic expressions. Specifically, the two words were compared and contrasted in terms of their denotative, connotative, and metaphorical meanings in an attempt to discover how they are recognized, similarly or differently.

4.1. Denotative Meaning

The denotation of a word refers to its explicit definition as listed in a dictionary. Despite belonging to different languages, 'face' and "wəḍḥ" express universal meanings that can be found in other languages as well. One of the most common shared meanings is the representation of an essential part of the human body. In both languages, 'face' and "wəḍḥ" encompass the front of the head, extending from the forehead to the lower jaw, which includes the eyes, nose, and mouth. Furthermore, 'face' and "wəḍḥ" encompass various similar meanings:

- A person: For example, "we saw many new faces on the first day of classes," 'وجه جديدة'. In this example, synecdoche (part for whole) metonymy is used where the face (part) refers to the person (whole). Metonymy is a cognitive device where one entity is used to refer to another entity which is related to it through contiguity (Younes & Altakhaineh, 2022).
- Status in the eyes of others: For example, "he saved face," 'حفظ وجهه'. This meaning is similar to the notion of 'face' found in Brown and Levinson's Politeness Theory (1987), where face represents one's public self-image.
- The expression of the countenance; look: For example, 'a sad face', 'وجه حزين'.
- The most significant or prominent surface of an object: For example, 'the face of the book', 'وجه الكتاب'.
- The front or surface of an object: For example, "dew dripped from the face of the leaf," 'وجه الورقة'.

However, there are some differences in the denotative meanings of 'face' and "wəḍḥ" that are specific to each language. It was observed that "wəḍḥ" encompasses a broader range of meanings compared to 'face'. While 'face' in English has only four distinct meanings, including:

- The vertical or sloping side of a mountain or cliff (e.g., the north face of the Eiger).
- The aft or rear side of a propeller blade in nautical or aeronautical contexts.
- Effrontery or impudence (e.g., he had the face to question my judgment).
- A distorted expression, often indicating disgust or making a grimace (e.g., she made a face). Thus, "wəḍḥ" carries a wider range of meanings beyond these specific contexts.

On the other hand, it was revealed that "wəḍḥ" denotes many unique meanings related only to Arabic, for instance:

- The master of the folk and their honorable (e.g., 'وجه من وجوه العرب').
- Expert person as in "يَوْمُهُمْ أَحْسَنُهُمْ وَجْهًا".
- The beginning of the day (e.g., 'وجه النهار').
- The heart/attitude (e.g., 'أَلَسْتُ بَرًّا لَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ صُفُوفِكُمْ').
- The thing itself (e.g., 'لَوْجُهُ اللَّهِ').
- The purpose or the seek (e.g., 'الوجه من الكلام').
- The truth (e.g., 'ليس لكلامه وجه').
- The horn of an animal (e.g., 'الفتن كوجوه البقر').

The following table summarizes the denotative meanings of "face" and "wəḍḡh":

Table (1): the denotative meaning of "face" and "wəḍḡh".

Denotative Meaning	"face" (English)	"wəḍḡh" (Arabic)
The front of the head, extending from the forehead to the lower jaw, which includes the eyes, nose, and mouth	Yes	Yes
A person	Yes	Yes
Status in the eyes of others	No	Yes
The expression of the countenance; look	Yes	Yes
The most significant or prominent surface of an object	Yes	Yes
The front or surface of an object	Yes	Yes
The master of the folk and their honorable	No	Yes
Expert person	No	Yes
The beginning of the day	No	Yes
The heart/attitude	No	Yes
The thing itself	No	Yes
The purpose or the seek	No	Yes
The truth	No	Yes
The horn of an animal	No	Yes

As demonstrated in Table (1), "wəḍḡh" possesses several meanings absent in the English term "face." This exemplifies how language can be molded by culture and history, showcasing the depth that words can hold, unveiling their diverse layers of significance through meticulous analysis.

The term "wəḍḡh" encompasses a broader spectrum of denotative meanings in Arabic compared to the word "face" in English. This divergence likely stems from the distinct cultures and historical backgrounds of the two languages. In Arabic culture, the face holds significant importance, serving as a key avenue for conveying a wide array of information, including a person's status, emotions, and intentions. This significance is echoed in the multitude of meanings associated with the word "wəḍḡh."

4.2. Connotative meaning

The connotative meaning of a word includes the feelings and ideas that people may associate with that word. Every word can carry either a positive, negative, or neutral connotation. Regarding 'face' and 'wəḍḡh', they connote one neutral meaning, which is: the front of the head from the forehead to the lower jaw, where the eyes, nose, and mouth are located. However, it has been observed that the majority of the meanings conveyed by the Arabic 'wəḍḡh' and its English equivalent 'face' carry many favorable connotations. For instance: worth in the eyes of others; dignity, self-esteem, politeness, self-assurance; confidence, respect, standing, stature, reverence, portliness, dignity, the most significant or prominent surface of an object, a marked side, the front of an object, etc.

Furthermore, 'face' and 'wəḍḡh' connote both similar and distinct negative meanings. The similar negative meanings that both connote are: accepting something unpleasant and dealing with the situation, confrontation, and facing challenges and oppositeness. On the other hand, they have different connotative meanings: The Arabic 'wəḍḡh' connotes: a small amount of water (e.g., وجه النهر) and slapping one's physical face and refusing someone (e.g., رَجَا صاحبه), whereas 'face' connotes: effrontery; impudence (e.g., had the face to question my judgment) and a distorted expression, especially to indicate disgust; grimace (e.g., she made a face).

To sum up, the words "face" and "wəḍḡh" carry both positive and negative connotations. Some positive connotations

include worth, dignity, self-esteem, politeness, self-assurance, confidence, respect, standing, stature, reverence, and portliness. However, they also encompass negative aspects such as like unpleasantness, confrontation, challenges, and opposition.

Additionally, "wəḏḑh" has unique negative connotations not found in the word "face," such as signifying a small amount of water or the act of slapping someone's face. While the word "face" can also mean effrontery or impudence, it does not carry the same connotation of physically striking someone's face.

Furthermore, the connotative meanings of words are context-dependent, impacting the way people understand and respond to communication. It is crucial to be aware of these connotations when using words, as they significantly influence the message conveyed.

4.3. Metaphorical Meaning

One of the most frequently employed figures of speech in everyday language is a metaphor. Lakoff and Johnson (2003) define metaphor as understanding one thing in terms of another. Conceptual metaphors, as proposed by Lakoff and Johnson (2003), serve as cognitive mechanisms underlying the way we comprehend and reason about abstract concepts by utilizing concrete and embodied experiences. According to Lakoff and Johnson (2003), metaphor isn't solely a linguistic device but a fundamental cognitive process shaping our understanding of the world. Conceptual metaphors involve mapping elements from a source domain, typically more concrete and well-understood, onto a target domain, often more abstract. These metaphors structure our thoughts, shape our language, and influence our comprehension across various domains.

Lakoff and Johnson (2003) describe metonymy as another cognitive mechanism that plays a role in how we understand and reason about abstract concepts. In metonymy, a relationship is established between two concepts based on their association or contiguity in our experience.

Many studies have examined metaphors and metonymies in Arabic, adopting Conceptual Metaphor Theory (CMT) (e.g., Alzawaydeh & Alghazo 2018; Zibin et al. 2022). However, none of these have investigated the metaphoricity of "face" in Arabic and English. Although 'Face' and 'wəḏḑh' represent some different denotative and connotative meanings, they share almost entirely similar metaphorical meanings, particularly in the use of conventionalized metaphors. Body parts such as face, head, and foot can undergo a process called metaphorical extension of vocabulary (see Yu, 2002). Both terms generally denote objects that either look like a face or are suggestive of one, function like a face, or have qualities similar to those of a face (e.g., has eyes, nose, cheeks, etc.). Examples include: the front or surface of something (e.g., وجه القمر, the face of the moon, the face of the star, the face of the earth, the face of the book); the front of a building (e.g., وجه البيت - the face of the house); and outward appearance (e.g., الوجه الحضاري للمدينة - the modern face of the city).

However, the concepts and meanings represented by these terms can often be unique to each language and cannot be directly translated. For example, in Arabic, "wəḏḑh" is used in various metaphorical expressions to convey different meanings, such as revealing a secret (e.g., وجه الحديث خمش), covering up the truth (e.g., شَوْه وَجْه الحَقِيقَة), giving one's best effort (e.g., ضَرَبَ وَجْه الأَمْر), accepting and welcoming someone (e.g., ضحك في وَجْهه / ابتسم في وَجْهه), or indicating ungenerous and selfish behavior (e.g., وَجْه يابس).

On the other hand, the term 'Face' in English has its own unique meanings, such as referring to facial makeup (e.g., he put on a face), being silent (e.g., shut one's face), or acting in defiance of something (e.g., fly in the face of). It is important to note that these examples demonstrate the distinct metaphorical uses and nuances associated with each term in their respective languages.

As for the denotations of 'Face' and 'wəḏḑh' in terms of representing aspects similar to the original part, they share the following meanings:

- Person: أحسن القوم وَجْهًا (the most honorable person), قام في وَجْهه (he resisted and confronted him), خرج من (أو عن) وجهه (get out of someone's face).
- Value or standing in the eyes of others; prestige: أراق ماء وَجْهه (humiliated him), save face, صان ماء وَجْهه (save his dignity), سَوَّدَ اللهُ وَجْهه (did a disgraceful thing), بَيَّضَ اللهُ وَجْهه (did an honorable thing), أشاح بوجْهه عنه

(neglected him), أغلق الباب في وجهه (refused to help him), and so on.

- The front or surface of something: two faces of the same coin, وَجْهَان لَعْمَلَةٍ وَاحِدَةٍ الْآخَرِ, the face of the earth, وَجْه النُّجْم (the face of the star), تضاريس الوجه (facial features), and more.

Despite these similarities, each word conveys unique meanings specific to its own language and culture. In cases where 'Face' specifically refers to things resembling a face, some meanings do have suitable translations in Arabic. For instance, 'lose face' can be translated as أَرَأَقَ مَاءَ وَجْهِهِ, and 'save face' can be rendered as صَانَ مَاءَ وَجْهِهِ. Translating them literally would sound awkward in Arabic, such as 'He sheds/saves the water of his face,' which would result in an incorrect translation.

In conclusion, the words "face" and "wəḍḥ" exhibit numerous similarities in their metaphorical meanings. Both terms can refer to the front or surface of something, the outward appearance of an object, or the value or status of an individual in the eyes of others. However, there are also distinct metaphorical meanings linked to each term within its respective language. For instance, in Arabic, "wəḍḥ" is employed to signify revealing a secret, concealing the truth, exerting one's utmost effort, extending acceptance and welcome, or denoting ungenerous and selfish behavior. These nuances resist direct translation into English, reflecting the distinct cultural and linguistic context of Arabic.

Likewise, the English word "face" can denote facial makeup, maintaining silence, or manifesting defiance toward something. These particular meanings lack equivalence in Arabic and mirror the unique cultural and linguistic context of English.

Thus, maintaining awareness of the metaphorical meanings of words during translation between languages is paramount. Such meanings are subject to cultural and linguistic variations, contingent on the speaker's context. In the absence of diligence, translations may turn out to be imprecise or misleading.

4.4. Holy Qur'an

It was found that the term "wəḍḥ" and its plural form 'wəḍḥooḥ' are mentioned many times in the Holy Quran to convey different meanings. Several exegeses of the Holy Qur'an were consulted, such as the interpretation of the Holy Quran by Ibn-Kathir, to give the exact interpretations for the selected term as they would be given by a specialist in this field. Moreover, the translation of the verses is based on the King Fahd Complex website for the translation of the Holy Qur'an. It was revealed that the term "wəḍḥ" and its plural form 'wəḍḥooḥ' are used 54 times in the Holy Qur'an to demonstrate 10 different meanings, and each meaning is expressed in a variety of forms:

1. The body part, face. For example: 'فَامْسَحُوا بِوُجُوهِكُمْ' (pass it over your face), 'وَاغْسِلُوا وُجُوْهُكُمْ' (wash your faces), 'فَالْقُوْهُ' (put it on my father's face), and 'يَضْرِبُوْنَ وُجُوْهَهُمْ' (strike their faces), etc.
2. Person (part for whole metonymy). For example: 'وَعَنَتِ الْوُجُوْهُ لِلْحَيِّ الْقَيُّوْمِ' (All heads will be bowed before the Living, the Eternal), 'فَتَمَّ وَجْهُ اللّٰهِ' (The glory of God is everywhere), and 'وَتَغْشَىٰ وُجُوْهُهُمْ النَّارُ' (their faces covered with flames), among others.
3. Intention, belief, or affection (with part for whole metonymy). For instance: 'اَقِمَّ وَجْهَكَ' (Surrendering to God), 'وَجَّهْتُ' (I directed my face), and 'فَوَلَّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ' (So turn towards the Holy Mosque), among others.
4. The mouth (part for whole metonymy). For example: 'يَمَاءٌ كَالْمُهْلِ يَشْوِي الْوُجُوْهَ' (like molten brass that would scald their mouths).
5. A person's countenance (part for whole metonymy). For instance: 'وُجُوْهُ نَّاصِرَةٌ' (refulgent faces), 'سَيِّئَتْ وُجُوْهُ' (the faces will be distraught), 'وُجُوْهُ خَائِبَةٌ' (contrite faces), and more.
6. The morning, e.g., 'وَجْهَ النَّهَارِ' (the face of daybreak).
7. Right/true, e.g., 'بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا' (with the testimony upon her face).
8. Idiomatic usage:
 - a) 'تَقَلَّبَ وَجْهَكَ' (turn your face), as in 'فَدُ نَرَىٰ تَقَلَّبَ وَجْهَكَ فِي السَّمَاءِ' (We have seen you turn your face to the heavens).
 - b) 'فَصَنَّكَتْ وَجْهَهَا' (struck her forehead to show exclamation).
 - c) Expressions like 'يَمْشِي عَلَىٰ وَجْهِهِ', 'يُخْسِرُ', 'انْقَلَبَ', and 'يُسْحَبُ', used for a person who is lost and confused. For instance: 'يُخْسِرُوْنَ عَلَىٰ وُجُوْهِهِمْ' (Those who will be pushed face-first), 'انْقَلَبَ عَلَىٰ وَجْهِهِ' (he turned around), and 'يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ' (he walks groveling on his face)."

4.5. Proverbs

Proverbs play a significant role in communication across various cultures. They are a fundamental component of language competence and are frequently employed in everyday discourse. When used appropriately within their context, proverbs can enhance one's language proficiency and simulate native-like fluency. The beauty of proverbs lies in their universal meanings, as they resonate with individuals on different levels. This study focuses on both colloquial and classical proverbs that utilize 'face' and 'wəḍḥ'.

The corpus collected for this study reveals that proverbs featuring 'face' and 'wəḍḥ' exhibit numerous universal meanings. For instance, "Beware (of) a smiling face," "الوجه مزين والقلب حزين" (the face is decorated while the heart is sad), and "الوجه وجه الديك والحال ما يرضيك" (he pretends that he is clever while he is not) serve as warnings to be cautious of deceptive appearances. Additionally, expressions like "the face is the picture of the mind," "the face is the window into the soul," and "الوجه قلعة السلطان" (the face is the castle of the Sultan) convey the notion that people's facial expressions provide insights into their inner nature.

However, since proverbs are rooted in culture, some possess unique meanings. For example, "don't cut off your nose to spite your face" describes a needlessly self-destructive overreaction to a problem, and "وجهه يقطع الرزق" is an expression used to describe an unlucky person.

Furthermore, it was observed that certain proverbs featuring 'face' and 'wəḍḥ' are specific to individual languages, yet they can be readily understood in others. For instance, "Face to face, the truth comes out," "وجه تعرفه خير من وجه لا تعرفه" (a person who you do know is better than the one you don't), and "وجه تصابحه لا تقابحه" (don't offend the face that you meet constantly)."

4.6. Idioms

Idioms are culture-specific fixed words or phrases that exist in every language and cannot be understood by the literal meaning of their parts, making them difficult to teach, learn, and translate. However, in some cases, the context in which idioms are used might help interpret their meanings. This study revealed that 'wəḍḥ' is more frequently used in idioms than its English equivalent 'face'. Despite being culture-specific expressions, I found numerous similar idioms involving 'face' and 'wəḍḥ'. For instance: "face-to-face" ('وَجْهًا لَوَجْهًا'), "loss of face" ('اراق ماء وجهه'), "save face" ('احفظ ماء وجهه'), "the face" ('ماء الوجه'), "set someone's face against" ('واجهه بالامر'), and "throw something back in someone's face" ('القاء في وجهه').

Moreover, some English idioms have Arabic equivalents; nevertheless, it was assumed that these equivalents are literally translated from English. Examples include 'get out of one's face' ('اخرج من الوجهين'), 'two-faced' ('غرب عن وجهه'), 'face someone down' ('مرغ وجهه بالتراب'), 'Let's face it' ('دعنا نواجه الحقيقة'), and 'show (one's) face' ('اراني وجهه'). These expressions are recognized in both languages, though some may have different forms.

Furthermore, various Arabic idioms specifically express meanings using 'wəḍḥ', and they are more numerous than those expressed by the English equivalent 'face'. Examples include 'وجوه الأموال' (incomes and revenue), 'وَجْهَ الدَّهْرِ' (the beginning of life), 'وجه الزمان' (spring), 'وَجْهَ الكلام/وَجْهَ الرَّأْيِ' (the meaning of speech/opinion), 'إِنِّيَصَّنَّ وَجْهَهُ' (has done well), 'إِسْوَدَّ وَجْهَهُ' (has done ill), and more.

On the other hand, 'face' expresses different special meanings, such as 'face the music' (to accept the unpleasant consequences of one's actions), 'make (or pull) a face (or faces)' (producing a facial expression that shows dislike or negative emotion), 'off one's face' (very drunk or under the influence of illegal drugs), and 'put a brave (or bold) face on something' (act as if something unpleasant is not as bad as it is).

The analysis revealed that 'face' and 'wəḍḥ' are sometimes used in equivalent idioms of similar meanings and forms, like 'face-to-face' ('وَجْهًا لَوَجْهًا'), 'get out of one's face' ('اخرج من وجهه'), and 'be in somebody's face' ('وقف في وجهه'). Many idioms have equivalents with similar meanings but different forms, like 'loss of face' ('اراق ماء وجهه') and 'face someone down' ('مرغ وجهه بالتراب'). However, the majority can be paraphrased or metaphorically recognized."

In conclusion, this study provides a valuable overview of the similarities and differences between English and Arabic idioms that utilize the word 'face' or 'wəḍḥ'. It is intriguing to observe how these idioms can convey either similar or distinct meanings in the two languages. Furthermore, it underscores the importance of considering the cultural context of

idioms during the translation process. Idioms often carry figurative meanings unique to specific cultures. For instance, the English idiom 'face the music,' signifying acceptance of the consequences of one's actions, lacks a direct counterpart in Arabic. Instead, a phrase like 'أَخَذَ ضَرْبَةً فِي ظَهْرِهِ' (he took a blow in the back) may capture the essence.

5. Conclusion

The analysis conducted in this study sheds light on the similarities and differences between 'face' and 'wəḍḥ'. The findings revealed that both terms share universal basic denotative and metaphorical meanings, such as referring to the body part, indicating a person's status in the eyes of others, and expressing facial expressions. However, there were also distinct meanings specific to each language. Additionally, the study found that 'wəḍḥ' and its plural form 'wəḍḥūh' were frequently used in the Holy Qur'an to convey various meanings. However, these terms were not directly translated as 'face,' but rather paraphrased in line with the interpretation of the verses. Furthermore, it was observed that 'wəḍḥ' is utilized more extensively in proverbs and idioms compared to its English equivalent 'face,' mainly due to the saliency of 'wəḍḥ' in the Arabic language. Moreover, despite idioms and proverbs being culture-specific, the study discovered numerous equivalents for 'face' proverbs and idioms in Arabic, as well as for 'wəḍḥ' in English.

Collectively, the analysis in this study holds significant value for three key reasons: firstly, it enhances comprehension of the cultural and linguistic contexts in which "wəḍḥ" and "face" operate, revealing the depth of their usage; secondly, it illuminates the metaphorical extensions embedded in both terms, underscoring shared and distinct nuances in conveying abstract ideas; thirdly, it emphasizes the intricacies of translation, showcasing instances where direct equivalence between "wəḍḥ" and "face" is insufficient and highlighting the need for nuanced interpretation to ensure accurate cross-linguistic understanding.

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