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A Lexical Contrastive Study between the Arabic Word Qalb and its English Counterpart.

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Abstract:

This study aims to compare and contrast the word "heart" in English and its Arabic counterpart "qalb" in order to identify the similarities and differences between them, in terms of morphological specifications, inflections, derivations, denotative meanings, connotative meaning, metaphorical and idiomatic meaning, and their usage in the Holly Quran. Data were collected from various monolingual and bilingual dictionaries. The analysis revealed that the word "heart" and its Arabic counterpart "qalb" express similar meanings beyond their common universal meanings, which is the organ of the human body. However, despite the similarities, each word expresses different meanings not expressed by its equivalents. The current study has implications for the field of learning and teaching English as a second language, translation, research, and contrastive study.

Keywords: Heart, qalb, Connotative meaning, Metaphorical Meaning, contrastive linguistics.

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1. Introduction

Contrastive studies, or the so-called contrastive linguistics or contrastive analysis, is a branch of linguistics that has been defined differently by a number of linguists. For example, according to Fisiak (1980), contrastive studies is "a sub-discipline of linguistics which is concerned with the comparison of two or more languages to determine both the differences and similarities that hold between them" (p.1). Ke (2019) further defines contrastive linguistics as a synchronic comparison and contrast between two or more languages "inter-lingual" or within a language "intralingual" (p.8). The term contrastive analysis refers to language contact comparison as Ivir (1991) states "languages are compared when they come into contact in a particular social and cultural context, where comes the role of sociolinguistic studies" (p.8). Nevertheless, we can notice that despite the differences, all definitions lead to a single concept regarding the purpose of contrastive analysis which is to identify what two languages have in common and at what level they differ.

Contrastive analysis is also associated with other fields such as translation studies. Munday (2001) defines translation as a verbal change between languages, one is a (source language) (SL), and the other is a (target language) (TL). In order to produce an acceptable translation, translators must be familiar with the linguistic systems of both the SL and the TL. Exploring differences among the languages may help translators to overcome the problems they encounter during the translation process.

Contrastive analysis is performed at different levels of language "starting at the level of phonology, morphology, syntax, and lexis" according to James (1980, p.29). Most contrastive analysis studies are conducted at the

level of phonology, morphology, and syntax, and little attention has been paid to lexical contrastive analysis between English and Arabic. Therefore, this article focuses on contrastive analysis at the lexical level, comparing two lexical items: the body part "heart" in English and its equivalent in Arabic "qalb" in terms of morphological structures, denotations of the two words, connotations, metaphorical meanings and their uses in proverbs, idioms, and collocations.

2. Objectives of the Study

This paper aims to compare and contrast the body-part word, "heart" in English and its Arabic equivalent "qalb" at different levels: morphology, semantics and contextual meaning. More specifically, it intends to answer the following questions:

1. What morphological differences and similarities are there between the English "heart" and its Arabic Equivalent "qalb"?
2. What are the differences and similarities between the basic denotative and connotative meanings of the English "heart" and its Arabic Equivalent "qalb"?
3. What are the major metaphorical and idiomatic uses of the English "heart" and its Arabic Equivalent "qalb"?
4. Does the word qalb exist in the Quran?
5. What implications may this study offer to translators, teachers, and foreign language learners?

3. Significance of the Study

This is a contrastive study at the lexical level of language, which has been scantly studied by researchers. The findings will contribute to the fields of lexical contrastive linguistics, lexicology, foreign language teaching, learning and translation. It could help translators to use the appropriate equivalent of the word in contrast 'heart' and 'qalb', and to avoid errors when translating these words. Besides, it helps translators overcome the difficulties in translating these words competently, especially in terms of metaphorical and idiomatic meanings. Translation is becoming widely demanded in many fields, like medicine, religious studies, and engineering, etc. Therefore, translators are required to have some competencies other than just transferring a text from one language into another at the level of word or sentence. Zainurrahman (2010, p.45) states the competencies every translator needs in order to render a natural translation. Zainurrahman further believes that the translator should also be competent in the TL. Textual competence is the knowledge of the translator at the level of genre and function of the text. Subject competence is the knowledge of the translator of the field of specialization, and the domain of translation. Cultural competence is the knowledge of the cultural items and the cultural background of the SL and the TL. Transfer competence is the communication abilities while translating the text, not before or post-translation. In order to have transfer competence, the translator must be aware of the audience of the translated text and readers.

To sum up, translation competencies are interrelated. A translator needs the five competencies to produce a naturally translated text. A lack of any of the mentioned competencies will lead to misunderstanding or loss in the translation. Moreover, the findings could be helpful in teaching and

learning English as a foreign language, for both teachers and learners. Such competencies would assist teachers in understanding how the two language systems work and thereby help them to use proper materials and teaching methods in teaching English as a second language. Moreover, second language learners are expected to use the word "heart" appropriately when they are familiar with the similarities and differences between its uses in both languages.

4. Limitations of the Study

We conducted the research at the lexical level only, with reference to some syntactic specifications. Due to time and scope limitations, the study covers the body part word (BPW) "heart" in English and its Arabic equivalent "qalb. A number of dictionaries in English and Arabic are used, along with idiom dictionaries to list the meanings in both languages. The researchers attempted to collect as many meanings and uses of the two terms in the current study as possible, but definitely not all. This is due to the fact that the meanings and uses of the words are constantly changing.

5. Literature Review

In general, a "word" has different definitions. It is the smallest unit that has an individual meaning as defined by Baker (2011, p.11). More specifically, Bloomfield (1935) defines a "word" as "a minimum free form, which is not a phrase" (p. 178). A "word" is also defined as "speech of sound which signifies an idea to function as the smallest meaningful unit of a language when used in isolation" (The New International Webster's Comprehensive Dictionary of the English Language, 1998).

Lado (1957) allocates an entire chapter on how to compare two vocabulary systems. He strongly believes that comparing two words must be according to three aspects: form, meaning, and distribution. Discussing these three aspects should contribute to highlighting the problems learners face when studying second language vocabulary. More specifically, Lado explains his method of comparison in three steps. According to Lado (1957:76-80), words can be compared in terms of form, meaning and distribution. In terms of form, the two words under investigation are different since they come from different linguistic backgrounds that belong to different language families. As for meaning, the two words may be similar or different in their denotations, collocations and connotations as will be shown later in the analysis. Finally, words may differ in terms of their distribution. Words may differ from each other in terms the grammatical, geographical, and social restrictions in their use.

At the level of English-Arabic lexical contrastive analysis or comparing item-to-item, few studies can be found. Ali (2003) conducted a study to investigate how the body-part-words are viewed in reality in both languages, English and Arabic, by highlighting the similarities and differences in their meanings and forms. The study discusses the characteristics of the BPWs and highlights the problems that could arise from their differences. It was found that the BPWs are used figuratively in both English and Arabic, and they share many expressions that are similar in meaning. However, there are differences in using BPWs that may create lexical gaps and mismatches in the process of translation.

The current research reveals the fact that English and Arabic view BPWs differently by providing copious examples of metaphorical expressions and collocations without suggesting recommendations for the learners

and translators on how to overcome the difficulties that arise from such differences.

Al-Shukri & Fareh (2017) compared the BPW 'eye' and 'ayn. They conducted a lexical contrastive analysis of the English color word "green" and its Arabic equivalent "Akhdar" to find out the similarities and differences at the level of their semantic, morphological features and contextual uses. The researchers also highlighted the different meanings and interpretations of the Arabic word "ayn" in the Holy Quran, which has special contextual features. Moreover, the study discusses the culture-specific features of the English word "eye" and its Arabic equivalent "ayn" by comparing their metaphorical meanings and their usage in idioms, collocations, and proverbs. The findings of this research revealed the differences and similarities between the two words and suggested practical recommendations for translators who always look for direct equivalents of SL words.

Mathkour (2019) conducted a study on the body part "hand" and its Arabic counterpart "Yad". He focused on the similarities and differences between the English "hand" and the Arabic body part "yad" following Lado's method of comparing two vocabulary systems in terms of form, meaning, and distribution. He listed expressions that are similar in meaning and expressions that are different in meaning. Moreover, the researcher identified the general difficulties that translators may face when translating expressions with the word "yad" into English. It would be more practical if the researcher suggested some concrete recommendations for the translators to overcome the difficulties when translating expressions related to "hand" and "yad".

Al-Smadi (2015) discussed in her research paper only the collocations of the words "heart" and "qlab". She focused on the similarities and differences in the structural aspect. She found that there are full equivalent collocations and partial equivalent collocations.

In conclusion, the aforementioned studies provide a systematic methodology to compare two vocabulary systems for any future researchers; yet, they are considered scarce because analyzing an entire vocabulary needs a lifetime to cover. This study analyzes BPW, namely the English "heart" and its Arabic equivalent "qalb".

6. Methodology

The English word "heart" and its Arabic equivalent "qalb" are first compared and contrasted in their morphological features: derivation, inflection, and compounding. Moreover, their denotative, and connotative meaning and the metaphorical and idiomatic meanings were highlighted. Third, the usage of the words "qalb" will be discussed in the Quranic text, and how it was translated to English. The similarities and differences between the two words were identified to draw a conclusion and provide practical recommendations.

6.1 Data Collection

The data for the BPW under study, were collected from a different range of dictionaries that the researcher was able to have access to within time and space constraints, most of which are online dictionaries. These include:

1. Arabic monolingual dictionaries

Fifteen Arabic dictionaries were used from one online resource, almougem.com, which includes several dictionaries in order to collect all

the forms, meanings, and uses of the word "qalb." These dictionaries are listed below:

Table 1: Arabic Monolingual Dictionaries

تاج العروس	المصباح المنير	منتخب الصحاح
العربية المعاصرة	المعجم الوسيط	لسان العرب
مختار الصحاح	مقاييس اللغة	معجم الرائد
المعجم الغني	شمس العلوم	أساس البلاغة
المحيط في اللغة	تهذيب اللغة	معجم اللغة

2. English monolingual dictionaries:

The meanings, forms and uses of the English word "heart" were compiled from different online dictionaries, including:

Table 2: English monolingual dictionaries:

cCollinsdictionary.com	Merriam-Webester.com	wiktionary.org
thefreedictionary.com	dictionary.cambridge.org	Longman Dictionary of Contemporary English (ldoceonline.com)
britannica.com	yourdictionary.com	oxfordlearnersdictionary.com
etymonline.com	dictionary.com	vocabulary.com
wordinfo.info		

3. **Bilingual dictionaries:**

Table 3: Bilingual dictionaries:

Al Mawrid Al Waseet المورد الوسيط (1995)	Al-Murshid المرشد (2013)	Oxford Essential Arabic Dictionary
Bab.la online dictionary	almmany.com	The Concise Oxford English-Arabic Dictionary (2008)
and Al-Mawrid Al-Akbar قاموس المورد. (2002)	wordreference.com	Reverso.net

4. **Idiom dictionaries:** theidioms.com, A Dictionary of English Idiomatic Expressions English-Arabic. (2005), Collins Cobuild Dictionary of Idioms, dailywritingtips.com, and thoughtco.com.

5. **The Holly Quran and interpretation of the meaning of the Quran by**

Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan. Once the data were collected and analyzed, the similarities and differences were highlighted under the mentioned headline. The research will introduce some suggestions as guidelines for translators and foreign language learners on the difficulties they may face and how they can overcome them while translating and learning. Finally, implications and recommendations will be suggested for translators, contrastive linguists, lexicographers, and foreign language teachers and learners.

7. Findings and discussion

7.1 Morphological Specifications

Arabic and English belong to two different language families; therefore, their morphological structures differ too. Arabic morphology, to a large extent, is based on discontinuous morphemes. It consists primarily of consonant roots, which interlock with patterns of vowels. That is why Arabic is considered a root-pattern system. This type of operation is not known in English. (Ryding 2005)

In this part, the researchers will explore the differences and similarities between the word "heart" and its Arabic equivalent "qalb" in terms of inflection, derivation and compounding.

7.1.1 Inflection

Inflections are changes in word forms that are manifest in adding certain endings to indicate the grammatical function of words, or to indicate a certain grammatical notion such as tense, mood, person, number, gender and case. In Arabic, for example, the grammatical function of a word is usually marked by a certain case marker that appears at the end the word regardless of its position in the sentence. On the contrary, English words are not inflected for case or gender or grammatical function. The function of the English word (subject or object) depends on it position in the sentence.

In addition, English and Arabic share most of the grammatical categories. English, however, lacks inflections denoting definiteness, case, and gender. For example, definiteness in English, is expressed by the lexical item "the," while in Arabic the definiteness article (al-ال) is attached to the word. Moreover, Arabic is characterized by having the grammatical

category case. There are three cases in Arabic: Nominative, genitive, and accusative. Case markers are short vowel suffixes attached to the word to show one case or another. The nominative case is represented by dhamma (-u ضمـة), the genitive by kasra (-I كسـرة) and the accusative by fat-ha (-a فتحـة) (Ryding, 2005). Lastly, gender is also unique in Arabic. Most words are either feminine or masculine, e.g. "تقـرأ" (feminine-she writes) and "يقـرأ" (masculine-he reads). In contrast, gender in English is represented lexically by using the pronoun 'he' for masculine and 'she' for feminine.

After collecting the Arabic and English inflections of the word "heart" and its Arabic equivalent "qalb", we found out that the Arabic word "qalb" is more inflected than its English equivalent "heart." Although both words share similar inflections, plurality and different verb tenses, these two categories are presented differently.

7.1.2 Plurality

Plurality in English is expressed by adding the suffix /-s/, to nouns. On the contrary, in Arabic, plurality is systematic and complicated. There are many plural inflections of the noun "qalb," with different meanings. As a BPW it has one plural inflection form: "quloob قلـوب." Table 4 shows the plural form of the word qalb with their different meanings.

Table 4: Plural Forms of noun "qalb"

"Singular Forms of "qalb	Meaning	"Plural forms of "qalb
Qaleb قالب, i.e.	(mold)	Qawaleb قوالِب
Qaleeb قَليب, i.e.	(dried well)	Aqleba أَقْلِبة/ qulub قُلُب
Enqelab انقلاب, i.e.	(upheaval)	Enqelabat انقِلابات
Taqalub تَقَلُّب, i.e.	(fluctuation)	Taqalubat تقَلُّبات

Meqalb مِقلَب, i.e.	(heo)	Maqaleb مقالِب
Maqlab مَقلَب, i.e.	(prank)	Maqaleb مقالِب
Qulb قُلْب, i.e.	(core of plant)	Qelba قِلبَةٍ

7.1.3 Different Verb Tenses

When "heart" is inflected with (-s, -ed, -ing), it expresses different tenses of the verb; hearts (third-person singular), hearting (present participle), and hearted (past tense and past participle). In Arabic "qalb," on the other hand, has different inflected verbs, past and present, with different meanings, e.g. the inflected verbs (qalaba, yaqloban, yaqleboon, yaglebo, etc. قَلَـبَ، يَقلُبـانِ، يقلِبـون، قَلَبَـتْ) all mean to turn around or to examine something, (qawlaba, qawlabaho, tuqawlebo, قَولَـبَ، قَولَبَـهُ، تُقَولِـبُ) mean to shape or mold.

Moreover, one Arabic inflected form denotes more than one grammatical category, e.g. "qalaba قَلَـبَ), expresses the following grammatical categories: Tense (past), person (second person), number (singular), gender (masculine), aspect (perfective), case (accusative) and voice (active). All of these notions are expressed by one word. This is a syntactic luxury that the English word structure lacks.

7.1.4 Duality and Gender

In addition to plurality and verb tense, the Arabic word "qalb" expresses duality and gender when inflected, while the English "heart" uses lexical items to express these notions. The table below provides some examples:

Table 5: Duality and Gender

”Arabic “qalb	”English “heart
(Masculine) قلبان Qalban	Two eyes
(Masculine) قالِبانِ Qalebani	Two molds
(masculine) قُلَيبانِ Qulaibani	Two wells
(masculine) مَقلَبانِ Maqlabani	Two hoes
(feminine) قِلابتانِ Qelabatani	Describing two women whose lips are overlapped

7.1.5 Derivation

Word derivation in English is based on affixation which means adding derivational affixes to the root or stem, that could be prefixes, at the beginning of the word, or suffixes at the end of the word. In contrast, the derivation system in Arabic is a root-pattern system: adding discontinuous morphemes to the consonant roots, which interlink with a pattern of vowels Ryding (2005). Moreover, derivation, whether affixation system in English, or root-pattern in Arabic, has morphological and semantic representations as well. For example, in English, the suffix /-ful/ adds the expression of –a lot of, or full of, like “heartful” which means a person who has deep emotions or sincerity of expressionAlthough the word “heart” and “qalb” have different derivational forms, both have a noun, verb, adjective, and adverb derivations. Examples of derivations are listed in Tables below from 6-9:

Tabel 6: Nominal derivations:

Qalb	Heart
Qalb قَلْب, enqelab إنْقِلاب, qaleb/qalab قالِب/قالَب, qalab قَلَّاب, meqlab مِقْلَب, qaleebo قَلِيبُ, qulab قُلابُ, qeleeb قِلِّيب, qulb قُلْب, maqlab مَقْلَبٌ, qulbo قُلْبُ	Heart, hearts, heartful, heartiness, heartlessness, hearties

Table 7: Verbal derivations:

Qalb	Heart
Qalaba قَلَبَ, taqleeb تقليب, aqlaba أَقْلَبَ, yaqlebo يَقْلِبُ, qaleb قَلِبَ,	Heart, hearten, heated, hearting, hearten, enhearten

Table 8: Adjective derivations:

Qalb	Heart
qalbaa قلباء, qaluub قَلوب, maqluub, مقلوب qulabo قُلَّبُ, qulbon قُلْبٌ, mutaqaleb مُتَقَلِب,	,heartful, heartless, hearty

Table 9: Adverbial derivation:

Qalb	Heart
Enqelaban انْقِلاباً, taqleeban تَقْليباً	Heartily

There are, however, derivational forms that are unique to "qalb". They are:

1. Name of a person: abu qelaba أبوقِلابة a speaker named Abdullah Bin Zayd Al Ajurami.
2. Name of a valley in Saudi Arabia, specifically, in Jeddah: qullbon قُلَّـبٌ
3. Name of a town in Egypt: qalyoob قَلْيُوب
4. Name of an old Arab tribe: bano al qaleeb بنو القلَيْب

Examining the derivations of the word "qalb" listed above, we can notice that there are more derivational forms of the word "qalb" that are missing in English, because derivation in Arabic depends on "forms" that is called "ʔwzaan" Ryding (2014).

7.1.6 Compounding

Compounding is a way of word formation in both English and Arabic. In general, most of the compounds of the words 'qalb' and "heart" are listed in both monolingual and bilingual dictionaries, English-Arabic and Arabic-English dictionaries. We, accordingly, classified the compounds of "qalb" and "heart" into two groups, equivalent compounds, which are direct translations of the English compounds, and Culture-Specific compounds, which are related to the Arab culture. Arabic is growing rapidly due to the growth of different fields like medicine, finance, and technology etc. Therefore, the researcher listed only the compound words found in the bilingual and monolingual dictionaries mentioned earlier.

7.1.6.1 Equivalent Compounds

This category includes a list of compounds that are either fully or partially equivalent. The majority of the compounds are medical words. This explains the fast growth of medical terms, and because of language contact, an urgent need arises for the direct translation of these terms into Arabic. After collecting the compounds of the terms 'qalb' and 'heart' we noticed the following:

1. The majority of Arabic equivalent compounds are translations of English compounds, specifically in the field of medicine, e.g. heartbeat نبضـات القلـب, heart failure قصـور القلـب, artificial heart قلـب صناعيـة, 'heart attack نوبـة قلبيـة', heart patient مريـض قلـب, heart rate معـدل القلـب, heart surgery جراحـة قلـب.

2. There are some compounds that seem to have two equivalents, one translated and another equivalent that already exists in the Arabic language that conveys the same meaning and is, in most cases,

more commonly used, e.g. heart-stricken (Translated) محـزون القلـب (Arabic) مغمـوم, heart rending (T) مفتـت القلـب (A) مبـكٍ, heavy heart (T) قلـب ثقيـل (A) حزيـن, breaking heart (T) يكسـر القلـب (A) يحـزن ,يؤلـم.

3. Some of the Arabic equivalents, whether those that have single-word equivalents or compound equivalents, do not include the word 'qalb" in them, e.g. heartburn حرقـة المعدة, lose heart وهـن عزمـه, heartworm الخيطـاء اللـدودة, hearty welcome ترحيـب حـار, hearty meal وجبـة دسـمة, heartthrobs أحبـة. Such compounds need special attention in translation.

4. In most cases, the idiomatic or metaphorical meaning of "heart" compounds are rendered semantically, rather than literally in Arabic, e.g. hard-hearted غليظ القلب, قاسـي، kind heart طيـب, big heart عطـوف، حنـون, wholeheartedly مـن صميـم القلـب.

5. Some of the Arabic compounds of word "qalb," whether those that have single-word equivalents or compound equivalents, don't include the word "heart" in their English equivalent, e.g. انقلابـات اجتماعية/سياسـية social/ political changes, انقلاب عسـكري military coup, تقلبـات سياسـية political upheaval, تقلـب مناخـي climate change, قلـب الهجـوم center forward, التقلبـات السـعرية price fluctuation, مقلـب القمامـة dump, قلـب النسـبة ratio turn, قلـب الدفـاع center back, قلـب العقـرب Antares (kind of a star), قلـب الأسـد Regulus, الانقلاب الشـتوي Tropic of Capricorn, الانـقلاب الصيفـي Tropic of Cancer, دائـرة الانـقلاب solstice. In translating such compounds, translators need to be careful.

7.1.6.2 Culture-Specific Compounds

Some compounds are unique to English or Arabic because they are culture-specific, which reflects the way of thinking and lifestyle of the two cultures.

Table 10 Below gives an overview on the language-specific compounds of "qalb" and "heart".

Table 10: Language-specific Compounds

Language-specific compounds related "to "heart	Purple heart (military decoration), bleeding heart "(a plant has a flower shaped as a bleeding heart
Language-specific compounds related "to "qalb	Qalb al Qura'an قلب القران (surat Yaseen in the Holly Qura'an), al qalb al makani القلب المكاني (changing the position of a letter in a word), tajnees al qalb تجنيس القلب (two words differ in the order of their letters), قلب النخلة qalb al nakhla (the core of palm tree), قلب المعطوف qalb al ma'atoof, qalb el esnad قلب الاسناد.

7.2 Meanings

In this section we will explore how the words "qalb" and "heart" are semantically similar and different. Their meanings are classified into four types: Denotative, metaphorical and idiomatic, connotative and cultural.

7.2.1 Denotative Meaning

Language represents culture. Therefore, a word is likely to indicate different meanings because of cultural differences. Despite the fact that English and Arabic have different meanings for the word 'heart' and 'qalb'

respectively, they share universal meanings that exist in all cultures, and hence, languages.

When it comes to "heart" and "qalb", they share similar universal meanings. Both denote an organ that represents an essential part of the human anatomy. Moreover, they both mean "the center of something".

Nonetheless, "heart" and "qalb" convey other different denotative meanings with different forms, table 11 and table 12 below list the different denotative meanings of "heart" and "qalb" along with different forms.:

Table 11: Heart denotative meanings with different forms.

Form/s	Meaning/s
Heart (n.+ v.)	As a noun, "heart" denotatively means *courage*, e.g. to play with a lot of heart*; innermost part of something*, e.g. heart of the fruit; *breast/bosom*, e.g. The mother drew her children to her heart; *shape*, e.g. the child drew a heart and colored it; *a person, usually one loved or admired in some specific way*, e.g. he is a valiant heart; *emotions, kindness, moral effort*, e.g. the team lost, but they showed a lot of heart*; the close compact head of a cabbage or lettuce,* the *condition of agricultural land as regards fertility*, e.g. a well-maintained farm in good heart; *a firm rather dry variety meat (usually beef or veal),* e.g. a five-pound beef heart will serve six; "hearts" as a in plural means: one of the four suits in a conventional pack of a playing card. As a verb, "heart" means (slang): *to love, to like*; (archaic) *to fix in the heart*.

Hearted (adj)	*.Having a kind heart*
Hearten (vt./ archaic)	*To encourage someone*
Heartily (adv)	*.Enthusiastically, thoroughly*
Heartless (adj)	*.Cruel/harsh person*
Heartsome (adj)	*.Giving spirit or vigor*
Hearty (adj. + n.)	As an adjective, "hearty" denotatively means *enthusiastically or exuberantly cordial*. As a noun, "hearty" means: *sailor*, e.g. the albatross .mocked by the hearties

Table 12: Qalb denotative meanings with different forms.

Form/s	Meaning/s
enqalaba انْقَلَبَ Qalba قَلَبَ (v.),	*To turn inside out; to invert (a result, roles); to turn upside down; to capsize (a boat/ chair); to overthrow (a government, a president); to overturn (a regime); to turn around; to convert; to change; to transform (into); to reverse (a process, a situation); to browse (a book, a chapter); to examine the patient; passed away; to flip (page); to empty something like a pot; to reflect calmly, to return/ go back to someone; to plow the land; to stir the food, to gladden oneself, to .fill with joy*
قَلاَب (adj.) Qalaab	*tiltable; reversible; tippable*
qulab قُلَّبُ (adj.) Qulab قُلَّبْ (adj.), قَلوبْ (adj.) Qaloob	*A person who is moody, very changeable; when .weather is fickle*

Qalb قَلْب (n.)	*Alteration/ change/ conversion; transformation/ inversion (of process, a result, roles); reversal (of a situation/ process); feeling; pure*
Qalbi قَلْبي (adj.)	*cardiac (arrest, surgery); heart (condition, surgery); .heartfelt; warm; sincere*
تَقْليباً (adj.) Taqleeban	
انْقِلاب (n.) Enqelab انقِلابات enqelabat (n.)	*Overturn/capsizing; changes (political, social); fluctuation of price/ climate; coup, revolution .((military*
مِقْلَب Meqlab (n.) مقالِبْ Maqaleb (n. plr)	*dump; hoe*
قَلاَب (n.) Qalab	*Rotary mixer*
قَليب Qaleeb (n.) أقْلِبة aqleba (n. plr) قُلُبٌ / Qulobon (n. plr)	*Well*
قَوالِب qalwaleb قالِب, (n. plr) Qaleb (n.)	*Mold; a piece of something like chocolate, cheese, soap; framing of sentence/rubric, the red date before .it is ripped*
مَقْلوب Maqloob (.adj)	*.inverted; reversed; a person who has heart disease*
قُلْب (n.) Qulb	*Bracelet/ bangle*

Maqlab مَقْلَب (n.) Maqaleb (n. plr)	*Prank*
Qulab (n.) قُلاب	*Heart disease*
Qulabo قُلْبُ (adj.)	*core of the tree; one piece of bracelet; pure descent*
Taqalaba تَقَلَبَ (v.)	*To move from one place to another in the country; to turn/ roll over in bed; to bound around several jobs; to vary (the prices); to tumble/ jump.*
Enqelabi انقِلاّبي (adj.)	*Revolutionary*
Qalba'a قَلباء (adj. female) Qelb (adj. قِلْب male)	*A woman/man whose lips is flipped*
Qeleeb (n.) قِلّيب	*Wolf*

Regardless of the differences, the special denotative meanings of "heart" and "qalb" exist in both English and Arabic. However, such differences are not denoted by the same words in question, learners and translators can search for words that carry the same meanings.

7.2.2 Metaphorical and Idiomatic Meaning

Although "heart" and "qalb" convey the same general metaphorical meanings, there are many meanings denoted uniquely by each. They both denote things that either look like or are suggestive of the heart or functions like or have certain qualities similar to that of the original organ.

These similarities, including the slight differences within the similarities, are:

1. Both have forms denoting things that look like or are suggestive of heart: *something resembling a heart in shape specifically: a stylized representation of a heart, a playing card marked with a stylized figure of a red heart*, *the suit comprising cards marked with hearts; the five of hearts, the essential or most vital part of something, heartfelt, sincere* قلبْي *qalbi, to mold* قَولَـبَ *qawlaba, and flunctuation of price, or climate change,* إنْـقِلاب *enqelab.*

2. Moreover, sometimes "heart" and "qalb" denote things that look like a heart, but the things they denote are unique to each language, for example "qalb" uniquely means: *a person who is moody or very changeable, e.g qulab* قُلَّـب*, pure descent qulb* قُلْـبٌ , *when a camel die by heart disease, a person whose lips are flipped,* أَقْلَـب *aqlab,* قَلْبـاءُ *qalba'o*, *a person who has heart disease,* مَقْلـوب *maqloob, in geography, change in climate or seasons, winter solstice* انـقلاب صيفـي، انـقلاب شـتوي *summer solstice*

More specifically, the derivative form qalaba قَلَـبَ denotes different metaphorical meanings when it collocates with different words, meanings listed in the table below:

Table 13: Metaphorical meanings of the derivative form taqalaba تقلب

To move restlessly on bed	تَقَلَّبَ على فِراشه
To change his/her mind	تَقَلَّبَ في رأيه
To move from one place to another within the country	تَقَلَّبَ في البلاد
To roll in money/wealth	تَقَلَّبَ في النعمة
Roll round laughing	تَقَلَّبَ من الضحك

3. On the other hand, "heart" uniquely means: *sailor, as a noun, e.g. the albatross mocked by the hearties*, in military, *it is a military medal, e.g. purple heart,* in botany, *it is a kind of flower that looks like a bleeding heart.*

4. Sometimes, the slight difference lies in the usage, e.g. the word "qalb" with different forms, in Quranic usage, metaphorically means: *understanding, e.g.* «لمـن كان لـه قلـب»*for any who has heart and understanding, turn back,* «ممـن يتقلـب علـى عقبيـه» *who would turn back on his heels, turning toward,* «تقلـب وجهـك فـي السـماء» *turning your face toward the heaven, to return,* «فَأنقلبوا بنعمـة من الله» *return with Grace and bounty from Allah, also,* قلـبَ القـرآن *qalba al quran, means Surat Yaseen, and* مُقَلِـبَ القُلـوب *muqallib al quloob, is an attribute of Allah.*

5. Metaphorically denoting things that function like or have certain qualities similar to that of the original organ; "qalb" and "heart" both mean: *that is the crux of the,* قلـب المشـكلة/الموضوع*, something resembling a heart in shape specifically; e.g. a card decorated with hearts and flowers,* زيـن بالقلـوب*, that showing courage or enthusiasm especially when maintained during a difficult situation; e.g. never lost heart,* لـم يفقـد قلبـه*,* Resembling love and affection; won her heart, كسـب قلبها; The *younger central compact part of a leafy rosette (such as a heart of lettuce*قلـب الخـس*) ,The central part of a place; e.g. the heart of the city,* قلـب المدينـة*, and, When showing an emotions or a part of personal character, e.g. has a heart of gold,* لـه قلـب كبيـر*, In old English means "memory"; by heart,* عـن ظهـر قلـب*; One's whole being; heart and soul* قلبـا وقالبـا*, Feelings, sympathy; e.g. my heart tells me to go,* قلبـي يقـول لـي أن أذهـب*, and, The reversal of an attitude or feeling, e.g. change of heart,* شـخص قلـوب.

6. Despite the similarities, "qalb" when derived denotes more meanings than "heart" in English; e.g. *qallab* قَلاّب *tiltable, reversible; enqelab* انْقِلاب *coup, climate change; meqlab* مِقْلَب *dump, qaleb* قالِب *mold; qulb* قُلْب *bangle, hoe; qaleeb* قَليب *wolf.*

7. In addition, the word "qalb" denotes meanings that are unique to the Arabic clulture; *abu qelaba* أبوقِلابة *name of a person who is a speaker names Abdullah Bin Zayd Al Ajurami; qulbon* قُلّبٌ *a name of valley in the Saudi Arabic, in Najd; qalbyoob* قَلْيوُب *name of a town in Egypt; bano al qaleeb* بنو القليب *an old Arab tribe.*

8. Moreover, there are different examples of "heart" and "qalb" used in a synecdoche sense. In all samples, "heart" and "qalb" are used as a part that represents the whole. When used in a synecdoche sense, "heart" means: *Sincerely, completely, e.g. from your heart, with all my heart, Compassionate; e.g. have a heart, heart bleeds for you, Desire or long for; e.g. set your heart on something, To win one's love or affection; steal her heart.*

Besides their metaphorical meanings, "heart" and "qalb" are used idiomatically to express unique cultural meanings that present how reality is viewed by people belonging to different cultures and speaking different languages, and reflect their thoughts, beliefs, and attitudes. Idioms are fixed expressions that have a particular meaning that is different from the meanings of each word individually (Cambridge Dictionary 2022). In other words, they are culture-specific fixed expressions that became figurative expressions due to long-term usage. Therefore, challenges may arise for both the translator and the learner. The collected data show that "heart" has more idioms than "qalb," and despite their culture-specific nature, they share similar expressions. We can conclude the following:

1. “heart” and “qalb” have idioms that are fully equivalent, which means both are semantically and culturally semilar: ‘a heart of stone قلب من صخر’, ‘from the bottom of one’s heart من أعماق قلبه’, ‘break your heart كسر قلبه, ‘a heart of gold قلب من ذهب’, ‘open your heart افتح قلبك’, ‘harden your heart اقسي قلبك/قوي قلبك’, ‘heart to heart من القلب للقلب,’ pure heart طاهر القلب’.‘wear your heart on your sleeve ما تـرك قلبه يسيطر to let one’s heart rule one’ head ,’,’في قلبه على لسانه’, ‘near someone’s heart قريب من قلبه, and ‘from the bottom of heart من أعماق القلب’.

2. In some instances “heart” idioms are like their Arabic counterparts “qalb” semantically but different structurally, examples are illustrated below: ‘my heart goes out to someone تعاطف مع/ أحس’, ‘his heart freezes in his throat شله الخوف أو الرعب’, ‘his heart was in his mouth بألم الآخر’, ‘the heart of the matter خاف فجأة/ تروع بشدة’, ‘heartily agree جوهر المسألة/صلب الموضوع’, ‘eat your heart out يوافق تماما’, ‘lose heart يقنط/ يهن عزمه’, , ‘set your heart in/on something يموت بغيظه’, ‘take something to heart يتوق توقا شديدا/ يعقد العزم على’, at heart يتأثر تأثيرا عميقا/ يفكر بجدية في الأمر بإخلاص/ بنية’, ‘your heart is in the right place صادقة’, ‘after his own heart يتسم بالحنان والمشاعر الرقيقة, ‘take heart تشجع’, ‘have a heart يعطف كثيرا كما’, and ‘to pluck up heart يسترد شجاعته, ‘heart and soul’ قلبا وقالبا, and ‘with a half heart’ يرغب أو يحلو له’, ‘to speak to one’s heart يعزي/يشجع’ متردد.

3. On the other hand, some derived forms of “qalb” has idioms that are semantically similar but structurally different to its counterpart “heart”: ‘ تقلب في النعمة to be rolling in money’, ‘انقلب السحر على الساحر to create a monster’, ‘انقلب إلى كابوس to become a nightmare’,

‘قلـب الأوجـاع to rake over ashes/ the past’, ‘قُلـبٌ حُـوَّلٌ trickster’, ‘قلـب المِجـن لـه ظهـر give a cold shoulder’, and ‘ قلـب الدنيـا علـى رأسـه to create hard/rough time for someone’.

After listing the idioms related to each word in question, we arrive at the conclusion that, despite the challenges that arise in translating these idioms, they are translated into both languages in a natural manner. Baker (1992) shows four strategies to solve the problem of translating idioms. These strategies are: using an idiom of similar meaning and form, using an idiom of similar meaning but different form, translation by paraphrase and translation by omission.

Exploring the collected idioms of “heart” and “qalb” showed that many idioms do have equivalent idioms of similar meaning and form, e.g. ‘heart of stone قلـب مـن حجـر’, ‘open your heart افتـح قلبـك’, etc. Some have equivalents with similar meanings, but different forms, e.g., ‘my heart bleeds for him يعتصـر الحـزن بقلبـي’, etc. The majority can be paraphrased or are semantically rendered, e.g. ‘my heart goes out to someone تعاطـف معه/أحـس بألمـه’, ‘his heart was in his mouth خـاف فجـأة/ تـروع بشـدة’, ‘lose your heart وقـع فـي الحـب’, and ‘after his own heart كمـا يرغـب أو يحلـو لـه’. Finally, omission is considered a stylistic issue by translators. Baker summarizes the factors on which the translation of idioms depends: “The way in which an idiom or a fixed expression can be translated into another language depends on many factors…questions of style, register, and rhetorical effect must also be taken into consideration” (p.75-90).

7.2.3 Connotative Meaning

Words either carry positive, negative or neutral connotations. With regard to “heart” and “qalb,” most of the meanings have neutral connotations; given

that they name an organ, tool, place, person, etc. The neutral meaning of both "heart and qalb" include: *the muscular organ in humans and animals, center of a place, core of something.* However, "qalb" neutrally connotes special meanings more than "heart". Neutral meanings of "qalb" include: *hoe*،مِقْلَب ،قلاب, *bangle* قُلب, *well*قَليب, *mold* قالِب, *wolf, unripen red date*قالِب , *dumping ground* مَقْلَب, *and white snake* قُلْبُ.

Nevertheless, both words have positive connotations. The positive connotation of both "heart" and "qalb" is: *the beloved one*. Moreover, the special positive connotation of "qalb" is only: qalbun قَلْبٌ, while, the positive connotations of "heart" is sympathy, and courage.

Moreover, "heart" connotes positively when used in metaphorical expressions, e.g. *at heart, from the heart (sincerely), by heart (from memory), have heart (compassionate).*

Regarding the negative connotations, "heart" doesn't have special negative connotations, while the negative connotations of 'qalb' are: *change, fluctuate, restlessly* تَقَلُّب، انقِلاب, *qulab* قُلاب *(heart disease), prank; maqlab/ magaleb* مقالِب، مقلَب, *a person who has a heart disease/ a changed speech maqloob* مَقْلوب, *a person whose lips overturned qlaba'a/ aqlab* أَقْلَب/ قَلْباء, *swindler qulabi* قُلَّبِيٌ, *a man who is very changeable in attitude (qaloob* قَلوب*).*

Being able to recognize the different connotations each different meaning of "heart" and "qalb" has is one of the essential semantic assets of every skillful translator. Seeing that these words emerge from two very different cultures, the translator should recognize the connotative meaning each word has. This recognition enables him to translate not only the meaning of the word but also the emotional aspect these words have. This

emphasized the fact that translation is not only the process of transferring the meaning of texts, but also their cultural and emotional aspects. Lado (1957) mentioned that words that are extensively different in connotations are rated as difficult to translate.

After collecting the data related to the connotative meanings of "heart" and "qalb," we can conclude that the words don't show extensive different connotations, so they may not create problems in translation.

7.2.4 Cultural Meaning

Language and culture cannot be separated from each other. Therefore, most of the meanings discussed, especially the ones that are unique to Arabic and English, include a cultural meaning. Brown (1994) explains the relationship between the two in his book "A language is part of a culture and a culture is part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture."

This section discusses several meanings that are purely cultural, some of which were mentioned in previous sections. Both "heart" and "qalb" denote the widely known religious and cultural concept of "for as he thinks in his heart" لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا. **T**his meaning is mentioned in the Holy Quran, surra Alhaj, Aya 46. Socially speaking, people believe that "heart" is the source of thinking. We can get ideas and solutions from our heart, as the Prophet Mohammed (peace be upon him) said to a Sahabi استفت قلبك ولو أفتاك الناس, which means, "ask/consult your heart," even though people have repeatedly given their legal opinion.

In addition, "qalb" denotes more special cultural meanings. These include:

1. ‘qelaib’قِلَّيب :in Yemeni dialect is a kind of well and could be an old well with or without water.
2. ‘qaleb’ قالِب: red unripen date.
3. ‘qulub, qelaib, qelab قُلُّوب، قِلَّيب، قِلاب: wolf
4. ‘qailaboon” قَيْلَبُـوْن: is for the woman who changes husbands regularly.

In conclusion, semantic similarities between “heart-qalb” confirm how different cultures can view reality, similarly, while the semantic differences reconfirm the ingenuity of each language in its representation of its unique cultural aspects.

7.3 Usage

Overall, the words “heart and qalb” denote universal meanings and are used broadly in different mediums. This section sheds light on the meanings expressed by “qalb” in the Quranic context and their English interpretations.

7.3.1 Qalb in the Holy Quran

There are many cases where “qalb” is motioned in the Holy Quran. The researcher collected these cases, read through Arabic interpretations of the words in every verse, and compared the Arabic to an English interpretation of the meanings of Quran by *Mohammad Taqi-ud-Din Al-Hilali* and *Muhammad Muhsin Khan*. The data show that “qalb” is mentioned one hundred and sixty-seven times in different suras of the Quran.

Regarding “qalb” four different meanings are conveyed. Each meaning is conveyed by a variety of forms:

1. The physical heart: «ختـم علـى قلوبهـم» seal on their hearts, «تشـابهت قلوبهم» their hearts resemble, «ليمحـص مـا فـي قلوبهـم» to examine what is in their hearts, «يعلـم الله مافـي قلوبهـم» God knows what is in their hearts, «نفاقـا فـي قلوبهـم» hypocrisy in their hearts, «امتحـن قلوبهـم» God tested their hearts.

2. The spiritual heart/ kind of heart that reflect the character of the person: «قلـب متكبـر» a throated heart, «غليـظ القلـب» heart is harshed, «قلوبهـم منكـرة» their heart are repudiated, «قلبـه مطمئـن» heart is reassured, «تخشـع قلوبهـم» their hearts are devout, «القاسـية قلوبهـم» heart are cruel, «قلوبهـم وجلـة» hearts are fearful.

3. Mind, source of thinking/ understanding and realizing: «قلـوب لا يفقهـون بهـا» for those who had hearts that barely comprehend, «قلـوب لا يعقلـون بهـا» hearts they reason with.

4. To change, revert, return, upset matters, turn off, turn about and alternate: «تقلـب وجهـك» turn your face, «انقلبتـم علـى أعقابكـم» trun on your heals, «انقلبـوا صاغريـن» return disgrace,«قلبـوا لـك الأمـور» upset matters for you, «انقلبتـم إليهـم» return to them, «يقلـب الليـل والنهـار» alternate day and night, «تتقلـب فيـه القلـوب» heart will fearfully turn about.

All these meanings are rendered semantically and sometimes literally. However, in many translations, expiations were added to clarify the meaning of the verse in a specific case, for example: «بقلـب منيـب» heart returning (in repentance), «قلـوب يومئـذ واجفـة» their hearts will shake with fear and anxiety.

8. Conclusion

The current study aimed at scrutinizing the different alternatives and possibilities of the meaning of the word Qalb as opposed to the word heart in English. It has gone through meticulous research in monolingual and bilingual dictionaries to look into the meaning of the word in different contexts and most significantly in the Holy Quran.

Furthermore, the study explored the comparable inflections, collocations, idioms, proverbs, derivations, compounding, denotative meaning, connotative meaning, metaphorical meaning, the usage of the word qalb in the Holy Quran, and morphological features.

The current research concludes that the word heart can have more diversity in Arabic contextual meaning when compared to its English counterpart. When metaphorical and idiomatic expressions of the words "qalb" and "heart" are rendered into English, the translators tend to either paraphrase them when they face a non-equivalent meaning, or to omit them, scarifying some words for the sake of the TL equivalence, or even modify the expressions when there is a slight difference between both language idioms and culture.

With regards to proverbs, despite the fact that a paraphrase or a literal translation can be produced, a cultural equivalent can exist if researched by the translator. This mission can be challenging but according to Bassnett (2002), a translator needs to be bicultural as much as bilingual. This means that for a translator to attempt the rendering of proverbs, a translator needs to be immersed and knowledgeable in the target culture.

9. Recommendations

The current study concluded a large potential for future studies focusing on terms that can tolerate a diversity of meanings when utilized in different contexts. Such meanings exceed the denotative meanings and explore their connotative meanings and utilization in idioms. Future studies, similar to the current one, can also explore the inflections, derivations, and morphological, and grammatical structures.

1. The lexical comparative studies that could be undertaken between two different languages and cultures such as Arabic and English are infinite. More languages can constitute a solid foundation for future studies.

2. The linguistic gap in translating Quranic terms and everyday terminology can be huge. The Holy Quran is not only seen as a religious reference but as a linguistic reference due to its eloquence.

3. The aforementioned studies provide a systematic methodology to compare two vocabulary systems for any future researchers; yet, such studies are considered scarce because analyzing an entire vocabulary needs a lifetime to cover. Thus, the current study recommends further research into the different contextual potentials of certain words.

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دراسة لغوية تقابلية بين كلمة «قلب» بالعربي ونظيرتها باللغة الإنجليزية

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ملخص البحث:

يهدف البحث إلى دراسة التباين المفرداتي بين أحد مفردات اللغة الإنجليزية الدالة على أحد أعضاء الجسم "heart" وما يقابلها باللغة العربية «قلب». تركز هذه الدراسة على عقد مقارنة وتباين بين كلمة "heart" باللغة الإنجليزية ونظيرتها باللغة العربية «قلب» من أجل تحديد أوجه الشبه والاختلاف بين الكلمتين في هذه الدراسة من حيث الخصائص الصرفية والإعراب والاشتقاق والمعاني الدلالية والمعاني المجازية والاصطلاحات ومعاني كلمة قلب في القرآن الكريم وطريقة ترجمتها للإنجليزية. تم إجراء هذا البحث على المستوى اللغوي فقط مع الإشارة إلى بعض السمات النحوية بغض النظر عن المستويات اللغوية الأخرى. ونظرا لضيق الوقت والنطاق, تغطي الدراسة كلمة واحدة مرتبطة بالجسم وهي كلمة "heart" بالإنجيزية وما يعادلها باللغة العربية «قلب». تم جمع البيانات من قواميس ومعاجم أحادية وثنائية اللغة. وقد كشف التحليل في هذه الدراسة أن كلمة "heart" ونظيرتها العربية «قلب» تعبران عن معاني مماثلة تتجاوزان المعنى الأساسي للمفردتين وهو «القلب"، ورغم أوجه الشبه، فإن كلمة «قلب» بالعربية تعبر عن معاني مختلفة لا تعبر عنها نظيرتها الإنجليزية "heart".

الكلمات الدالة: قلب، المعنى الدلالي، المعنى المجازي، اللسانيات التقابلية.

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