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**A Review Paper on the Studies Published on Idioms in the Iraqi Academic Scientific Journals****ABSTRACT**

The present work is a review paper on a total of (47) studies on idioms published in the Iraqi Academic Scientific Journals by different Iraqi researchers. These studies have been reviewed in terms of the following: The definitions of idioms highlighted, the statements of the problem tackled, the classifications pinpointed, the data of the studies, the majors of these articles, the research designs and models adopted, and their objectives. The study has revealed that only (25) studies shed light on the definitions of idioms, covering the periods from 2024 downwards to 1925. In terms of the statements of the problem, it has been observed to be revolving around three major areas: idioms and culture, idioms and context, and idioms and EFL. In terms of the classifications, only (16) studies have shed light on the classificatory aspects of idioms. As for the majors, there have been found that (20, 20, & 7) studies are in the majors of Translation, Methods of Teaching, and Linguistics, respectively. The study has further concluded that still many more studies need to be conducted, specifically in the major of linguistics. The study has finally suggested a set of recommendations, such as researchers should be encouraged to: investigate qualitatively and comparatively every single theme of idioms in Arabic and English languages; examine the role of culture in assigning various meanings to a specific word; and investigate the various sources of idioms meaning to find the best way for clarifying or deriving their meaning.

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## بحث مراجعة للدراسات المنشورة حول العبارات الاصطلاحية في المجالات العلمية الاكاديمية العراقية

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### المستخلص

البحث الحالي هو بحث مراجعة لـ (47) دراسة منشورة في مستودع المجالات الاكاديمية العلمية العراقية حول موضوع العبارات الاصطلاحية لباحثين عراقيين مختلفين. حيث تمت مراجعة هذه الدراسات من حيث ما يلي: تعريفات العبارات الاصطلاحية التي تم تسليط الضوء عليها، نوع المشكلة التي تمت معالجتها، تصنيفات العبارات الاصطلاحية، وبيانات الدراسات، تخصص هذه المقالات، تصميمات البحوث والنظريات المعتمدة، وأهدافها. كشفت الدراسة أن هناك (25) دراسة فقط ألفت الضوء على تعريفات العبارات الاصطلاحية، والتي تغطي الفترة ما بين عام 2024 إلى عام 1925. اما بخصوص مشكلات البحث، لوحظ أنها تدور حول ثلاثة مجالات رئيسية: العبارات الاصطلاحية والثقافة، العبارات الاصطلاحية والسياق، و العبارات الاصطلاحية واللغة الإنجليزية بوصفها لغة أجنبية. من حيث التصنيف، وجد ان هناك فقط (16) دراسة ألفت الضوء على الجوانب التصنيفية للعبارات الاصطلاحية. أما بالنسبة لتخصصات البحوث، فقد وُجد أن (20، 20، و7) دراسة اجريت ضمن التخصصات الاتية: الترجمة، أساليب التدريس، واللغويات. وتوصلت ايضا الدراسة إلى ضرورة إجراء المزيد من الدراسات، وتحديدًا في تخصص اللغويات. واقترحت في النهاية مجموعة من التوصيات، منها تشجيع الباحثين على: إجراء دراسة نوعية تقابلية لكل موضوع من موضوعات العبارات الاصطلاحية في اللغتين العربية والإنجليزية؛ ودراسة دور الثقافة في إعطاء معانٍ مختلفة لكلمة معينة؛ والبحث في مصادر معاني العبارات الاصطلاحية المختلفة لإيجاد أفضل طريقة لتوضيحها أو استنباط معناها.

**الكلمات المفتاحية:** تصنيفات العبارات الاصطلاحية، دور الثقافة، دور السياق، مفهوم العبارات الاصطلاحية، وظائف العبارات الاصطلاحية

### Introduction

The present work is a review paper. It aims to examine the points of emphasis of all the studies conducted by the Iraqi researchers on idioms and published in the Iraqi academic scientific journals. The examination process will involve the following aspects: the definitions of idioms highlighted, the research problems addressed, their classifications, the data of these studies, the research design and models adopted, and their objectives. That is, the present work is to answer the following research question: What are the points of emphasis of all the studies conducted by the Iraqi researchers on idioms and published in the Iraqi academic scientific journals?

As a review paper, it does not require to adopt a specific model in the analysis. However, the reviewing process will be done according to the following steps:

- Surveying the definitions of idioms, and specifying the covering periods of these definitions together with the number of articles that highlighted these definitions,
- Skimming the various research problems addressed and grouping them into major headings,
- Stating the different types and criteria used in the classifications of idioms and diagramming these various classifications by the researcher of the present work,
- Pinpointing the size and type of the data selected in these studies,

- e. Tabulating theses (47) articles in terms of the following: authors, years, majors, research design, availability of the statements of the problem, data, and model adopted, and deriving the conclusions.

### 1. The Highlighted Definitions of Idiom

This section is a survey of all the definitions highlighted by the (47) articles on idioms addressing different aspects, such as: their features, structures, functions, types, etc. The researcher will thus examine these different definitions and facts chronologically covering the span from 2024 till 1925 as illustrated below and indicated in these papers:

1. In (2024), Hamood defined food idioms as a set of expressions that are loaded with cultural connotations and resist grammatical modifications. Such linguistic chunks captured the attentions of many scholars due to their social importance. Accordingly, food expressions in particular and idioms in general are considered, as Al-Haysony (2017, as cited in Hamood, 2024) stated, linguistically and culturally problematic units in the translation process. In this vein, Ali and Al-Rashidi (2016, as cited in Hamood, 2024) further maintained, such units are difficult to have a match in the target language in terms of form or meaning. More so, Al-Qadi (2015, as cited in Hamood, 2024) claimed that such units are “untranslatable”, as their meaning cannot be predicted from the meaning of the components words. Besides, the problem will be doubled if there is an implied social, historical, or political connotation.
2. In (2017), Mahmood stated that idioms are widely used by native speakers of different levels and educational backgrounds. He was among many other linguists, who agreed on that fact that idioms need to be given their due special attention in language program and not to be considered of a secondary importance. He further pinpointed the importance of the cognitive approach in configuring their implied meaning.
3. In (2014), Juma’a (as cited in Al-Azzawi & Nasser, 2021) maintained that idioms represent “an integral part of language” (p. 3). That is why, they are heavily invested in both the spoken and written forms of a language. Khan and Daşkin (2014, as cited in Sabah, 2022b) explicated that idioms represent “omnipresent icons in every language. They are pervasive in the process of developing a learner’s understand[ing] of a language” (p. 656).
4. Kavka and Zybert (n.d., as cited in Halawachy, 2013) elaborated that a great interest in idioms was developed in 1980s and 1990s. Their work entitled, “Glimpses on the history of idiomaticity issues” pulled the attention of many researchers. However, the pioneers in this area were: Logan P. Smith, who published a book in 1925 under the title, “words and idioms”, and Murat H. Roberts, who authored a book entitled, “The science of idioms” in (1944). Later, in (1981) George W. Grace was the first scholar who used the term idiomaticity.
5. In (2011), O’Dell and McCarthy (2011, p. 8, as cited in Majeed, 2020, pp. 17-18) maintained that idioms were said to meet various purposes, such as: to emphasize (e.g., “the singer’s sound sank like a stone”, meaning failed), to agree with a preceding speaker (e.g., “picks her ears up”, meaning listening carefully), to make a story much more interesting (e.g., “It was just one disaster after another today, a sort of domino effect”, meaning something bad happened), to comment on a given situation (e.g., “The new minister of finance wants to knock the economy into shape”, meaning following certain measures to something in a good state), to draw one’s attention (e.g., “a debt of dishonour, instead of the usual debt of honour”, to refer to a member of a particular group (e.g., “Surfers drop in someone”, to avoid taboos (e.g., “I am just going to powder my nose”, meaning want to use the toilet), and to comment on people (e.g., “He is definitely gone up into the world!”, meaning a better social position).
6. In (2010), Bouarroudj (as cited in Al-Azzawi & Nasser, 2021) depicted idioms as culture-specific words, whose component words do not reflect the meaning of their expressions as a whole. Meryem (2010, p. 81, as cited in Ahmed, S. 2022) thought that idioms are a source of perplexity for second language learners. O’Dell and McCarthy (2010, p. 6, as cited in Jabboori & Jazaa, 2013) explicated

that “learning idioms and understanding them as units rather than a single or individual words is considered their formulaic language feature” (p. 7)

7. In (2009), in the Oxford Idiom Dictionary (as cited in Elbaradei, 2014) believed that idioms “reflect the history and way of life of people who have spoken English over the ages”. Abbas and Younis (2009) cited a definition on idioms, which reads that idioms are “product of our conceptual system” (p.826); they are not merely expressions whose component words do not reflect their entire meaning. However, they embody conceptually stored knowledge about the world. It is the conceptual way of thinking that made idioms much more closer to be understood. Besides, context whether the physical or co-text, is also essential in arriving at the intended meaning of idioms.
8. In (2008), Conklin and Schmitt (as cited in Alwan, 2023) stated that people generally speaking intend to invest and use the figurative sense of idioms than the literal ones. Shoufaki (2008, as cited in Alwan, 2023) mooted that idioms represent formulaic or figurative phrases that reflect some sentiment. They are helpful in the process of expressing feelings, which might be difficult to say literally. They also represent a colorful and expressive means that helps facilitate the visual conceptualization of things.
9. In (2007), Ali (as cited in Ahmed & Fadhil, 2016) stated that an idioms can be a single word, as is the case when adding the suffix “y” at the end of words to highlight the meaning of having much quantity of something, like “rainy”. However, this suffix does not mean the same in all contexts, as in “fishy”.
10. In (2006), Cook (p. 173, as cited in Ahmed, S. 2022) said that idioms are linguistic units that can appear in formal, informal, spoken, and written forms. They have life-based meaning presented in “a more refined communicative manner”. Langlotz (2006, as cited in Al-Azzawi & Nasser, 2021) stated that idioms are “a group of words which are semantically ambiguous, and have fixed structure” (p. 2).
11. In (2004), Ghazala (as cited in Al-Saidi, 2012) maintained that idiomaticity is covered by units, such as idioms, proverbs, sayings, phrasal verbs, restricted and open collocations.
12. In (2003), Abisamra (as cited in Elbaradei, 2014) noticed that “syntactically frozen idioms are easier to learn than syntactically flexible ones” (p. 44). McCarthy and O’Dell (2003, as cited in Abbas & Younis, 2009) further noted that idioms are expressions that help to tell stories, comment, and voice one’s opinions. They are highly invested in horoscope, as they help interpret things in different ways. They are of value for writers who want to catch readers’ attention. Maxos (2003, p. 4, as cited in Abdulwahid, 2012) added that an idioms is:

an artistic expression of the language in which the individual meanings of its components is different from its literal meaning. He adds that idiomatic expressions are colorful, dramatic, lively, and closer to the way people really feel, and closer to the local culture. (p. 847)

13. In (2002), McCarthy and O’Dell (as cited in Elbaradei, 2014) elaborated that idioms are the hardest units to acquire throughout the stage of acquiring a language. Such units are learnt as they are by native speakers without indulging into the meaning of the component words. Taylor (as cited in Halawachy, 2013) maintained that the definitions of idioms are unsatisfactory from the cognitive linguistic perspective. This is because they treated such linguistic chunks as symbolic units. Wray (2002, as cited in Ahmed, S. 2022) commented that idioms are linguistic chunks that “convey a sort of aphoristic truth about the referred [to] issue” (p. 109). He further thought that a hearer is expected to understand any message if he heard it before without having to recourse to the decoding of its component meaning. Nation and Meara (2002, as cited in Sabah, 2022b) stated that idioms “can play a superior role in learners’ deep lexical knowledge enhancement. Idioms are an intrinsic part of vocabulary learning and EFL learners need to master English idiomatic phrases to achieve native-like proficiency” (p. 656).



14. In (2000), the American Heritage Dictionary (as cited in Yaqoob, 2022) mentioned that the word idiom is of a Latin origin, meaning, “own, personal, or private” (p. 435). Moreover the American Heritage Dictionary (2000, as cited in Abbas, 2012) also stated that idioms are:

Regional speech or dialect, as specialized vocabulary used by a group of people, jargon, a style of manner of expressions peculiar to a given people, [and] a style of artistic expression, [a] characteristic of a particular individual, school, period, or medium. (p. 2)

Schmitt (2000, as cited in Jasim, 2011) defined idioms as “the most fixed of multiword units and are, in essence, often colloquial metaphors-terms which require some foundational knowledge, information, or experience, to use only within a culture where parties must have common reference” (p.153).

15. In (1999), Wright (p. 7, as cited in Jabboori & Jazaa, 2011) stated that idioms were seen as being “fixed, recognizable by native speakers, .. inapplicable to make them up by yourself,.. contain metaphorical language” (p. 7). Jon (1999, as cited in Abbas, 2012) stated that the literal meaning of idioms help create a mental image in one’s mind; and it is this picture that helps in return to make the other meanings easier to get and comprehend. Copper (1999, as cited in Mahmood, 2017) claimed that guessing the meaning of idioms based on the context is one of the successful strategies of arriving at their connotative meaning.
16. In (1998), Sirriyya (as cited in Al-Saidi, 2012) defined idioms as units ranging “from a word plus a particle to a full sentence-from what is called phrasal verbs to sayings and proverbs” (p. 13). In the same year, Carter (1998, as cited in Jasim, 2011) suggested the term “fixed expressions” to refer to idioms, whereas Howarth (1998, as cited in Jasim, 2011) preferred the term “phraseology” to indicate idioms.
17. In (1997), Al-Fahad (pp. 101-102, as cited in Abdul-Majeed & Sallumi, 2014) added that idioms are important linguistic units, as they help: “alleviate the effect of certain information on the part of the addressee”, add much more “effectiveness to the text”, “add an aesthetic touch to the text”, and “attract the attention”. Moon (1997, as cited in Jasim, 2011) suggested the term “multi-word” to highlight the term idioms.
18. In (1996), Cowie (as cited in Eesa & Mahdi, 2014) defined idioms as a group of words that have a meaning different from the dictionary meaning, and so be a source of challenge to ESL students’ learning and understanding. Thomas (1996, as cited in Ahmed, S. 2022) stated that idioms are “culture-bound”, and that knowledge of their idiomaticity does not depend on the linguistic analysis, but on one’s “cultural awareness” (p. 117). In the same year, Fernando (1996, as cited in Joodi, 2012) mentioned the main characteristics that idioms are known by, such as: idioms have a metaphorical meaning, are more or less invariable in terms of wording and their grammatical form, they do not allow replacement in many contexts, they cannot accept a change in their word order, majorly they permit no change in number, no passivity, no use of superlative and comparative degrees, no deletion of a word, no change in their positivity or negativity, the use of their determiners is fixed, and they involve subject-verb agreement. Fernando further stated that idioms might take the following forms: Noun phrase (an article+ adjective+ noun), as in: “the last straw”, (an article + present participle+ noun), as in: “a parting shot”, (an article+ past participle+ noun), as in: “a foregone conclusion”, (an article+ noun+ prepositional phrase), as in: “the salt of the earth”; Transitive verb phrases, such as: (verb+ noun phrase), as in: “break the bank”, (verb + it), as in: “cheese it”; verbal phrases, like (lexical verb + adverb particle), as in: “the train pulled away”, (a lexical verb + a preposition), as in: “Mary really takes after her mother”, (a lexical verb + two particles), as in: “I put it down to haste”; alternative comparisons, like: “as easy as pie”, or “like a lamb to the slaughter”; prepositional phrases, as “by hook or by crook”; (be+ prepositional phrase),

as in: “between the devil and the deep blue sea”; pairs of words, such as: “hand and foot”; sentences, including both the informal sayings, as in: “you can’t take it with you”, the older and more metaphorical proverbs, as in: “all work and no play”; and variants in the idioms phrases, such as: “tear/pull one’s hair out”. Fernando (1996, as cited in Mahmood, 2017) elaborated that “the sheer number of idioms and their high frequency in discourse make them an important aspect of vocabulary acquisition and language learning in general” (p. 38).

19. In (1995), Casas and Campoy (as cited in Halawachy, 2013) stated that sayings and proverbs are different in three aspects: “the degree of frozenness”, “force”, and “in their scope”. Proverbs are said to be more frozen, much more memorable, and involving an enduring sense of truth validity regardless of context.
20. In (1993), Cacciari (p. 43, as cited in Ahmed, S. 2022) explicated that a group of writers described idioms as “mental monument of history and a source of language change”; they are also depicted as being “ungrammatical and illogic”. (p. 107) He further mentioned that there was no interest in idioms before the 20C. This was because the structuralism could hardly handle such expressions and considered them “odd, exceptional, and not fitting the patterns of grammar” (p. 108). Weinreich (1969, 221, as cited in Ahmed, S. 2022) maintained that there are three reasons for considering idioms as important units. These include the following: first, they play a role in achieving a spontaneous speech and sound fluent and competent. Second, they amuse, pull the attention, and reflect the way people mentally recognize and shape the world; reflecting as a result their creativity. Third, they are easy to learn though their meaning is a source of perplexity to both native and SL/FL learners.
21. In (1992), Ammer (p. 67, as cited in Ahmed, S. 2022) elaborated that idioms are a sort of expressions that require three factors to be comprehended on students’ part; these include: “familiarity, transparency, and context”. He added that idioms are said to defy the logical rules; they involve using familiar words in a strange way; a matter that really poses a sort of difficulty to non-native speakers. Baker (1992, p. 63, as cited in Abdul-Majeed & Sallumi, 2014) further defined idioms as linguistic chunks that might to some extent undergo some linguistic processes as: addition, deletion, substitution, modification, comparative degrees, and passivity. Nattinger and Carrico (1992, p. 32, as cited in Abdul-Majeed & Sallumi, 2014) stated that idioms are “complex bits of frozen syntax, whose meninges are more than simply the sum of their individual parts”. Gramley and Pätzold (1992, p. 71, as cited in Abdul-Majeed & Sallumi, 2014) depicted an idioms as “a complex lexical item which is longer than a word, but shorter than a sentence, and which has a meaning that cannot be derived from a knowledge of its component parts”.
22. In (1990), Cacciari and Glugsberg (p. 16, as cited in Abdullah, 2006) defined idioms as “expressions which maintain discourse relations by providing in a concise way an ocean of information about how people conceptualize the world [sic] around them” (p. 27)
23. In (1988), Seidle and McMordie (p. 12, as cited in Abdul-Majeed & Sallumi, 2014) said that idioms might appear in a formal and informal style, in literary, slang, or everyday use of language. In the same year, Newmark (1988, p. 104, as cited in Yaqoob, 2022) maintained that idioms have two essential functions: pragmatic and referential. The former addresses senses related to interest, surprise, delight, conveying as a result actions like, thanking, apology, advise, warning, agreement, etc. The latter reflects and describes a mental process, a state, a concept, a person, a quality, and action, or an object as imagined and not as exists in the physical world. He further (1988, as cited in Mahmood and Ali, 2023, p.448) explicated that idioms have two functions; the first one is cognitive, whereas the second is aesthetic; that is why, they are termed as “extended metaphors”. Moreover, McLoughlin (1988, p. i) elaborated that for foreign learners of Arabic, idioms “seem daunting” more than Modern Arabic. They are heavily invested in maligned newspaper versions, the Qura’n,

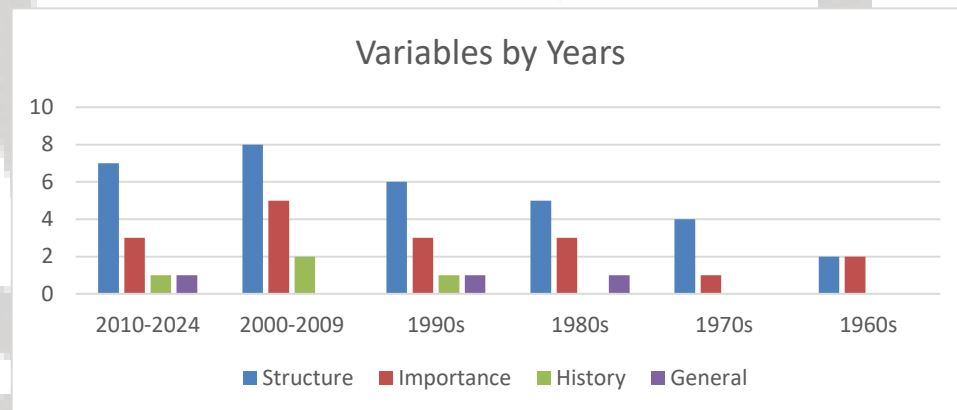
Hadiths, ancient and modern poetry, proverbs and rhyming prose, etc. (as cited in Abdulwahid, 2012, p. 846).

24. In (1987), Lakoff (as cited in Alwan, 2023) saw idioms as “the microcosm of culture” (p. 449), whereas Irujo (1986, as cited in Alwan, 2023) depicted them as “dead metaphors” or “fixed multi-word chunks that had to be memorized in their whole”. That is why, they are discarded by students and teachers in the processes of learning and teaching, respectively.
25. Cruse (1986, p. 3, as cited in Yaqoob, 2022) characterized idioms as being affective, meaning having certain recurrent functions in real life.
26. In (1984), Glaser (as cited in Jasim, 2011) used the term “phraseological unit” to refer to such linguistic chunks.
27. In (1983), McMordie (as cited in Jasim, 2011) commented that an idiom varies in its structure from being regular, irregular, grammatical to having incomplete or even incorrect form. However, native speakers are fully aware of their meaning despite being unconscious of their structure.
28. In (1981), Cowie (as cited in Ahmed, 2022) saw idioms as phrases, where their meaning have been fixed in the lexicon through repeated use. One cannot replace the component words with synonyms; instead, s/he should replace the whole expressions with a sentence that has a synonymous meaning. In the same year, Fernando (as cited in Mohammed, 2022) stated that idioms have the following functions: “ideational” (i.e., expressing certain experienced performance, as “it was a simple bread butter”); “interpersonal” (i.e., the interaction between a sender and receiver on a specific discourse, as in expressing conviviality (e.g., “bless you”)); and the “relational” function (i.e., expressing additive, adversative, casual, temporal conjunctions that help maintain coherence and cohesion). Fernando further added (as cited in Jasim, 2011) that the “ideational” function might also denote actions e.g., “pull an invisible string”, situations (e.g., “to be under the thumbs of one’s family”, or to refer to people and things (e.g., “made rather a fool of myself”).
29. In (1978), Seidl and McMordie (1978, p.4, as cited in Abdulwahid, 2012) “disagreed that idioms are always informal as many people believe, arguing that idioms can be used in poetry, the Bible, and in the language of Shakespeare” (p. 487).
30. In (1976), Palmer (as cited in Al-Azzawi & Nasser, 2021) said that idioms represent a particular type of words that do not represent a grammatical unit, and that has an opaque meaning.
31. In (1974), Bell (1974, as cited in Yaqoob, 2022) stated that idioms are characterized by being figurative, inflexible, and conventional. The first feature entails that the surface structure does not help in deciphering the deep structure. The second feature means they have a fixed structure, which might be grammatically ill, yet accepted by the native speakers. The third feature involves that the meaning is made and agreed upon by its people. Lehrer (1974, as cited in Halawachy, 2013) added, idiomatic expressions are not all frozen; their degree of idiomaticity differs from an idiom to another. For instance, some allow particle shift, and reject passivization and nominalization, as in: “put on some weight”. Others allow both particle shift and passivization, as in “make up your mind”. Another type allows three processes: passivization, nominalization, and particle shift, as in: “long down the law”. Some others do not allow the number of the nouns to be changed; however, they permit to change the tense of the verb, as in: “Spilled the beans”. The final group, as Palmer (1981, as cited in Halawachy, 2013) stated, does not allow using the comparative degree of adjectives. However, they allow the pluralization of their component nouns that are preceded by adjectives, as in: “red-herring” (p. 31).
32. In (1972), Makkai (as cited in Abbas, 2012, p. 3) saw that the traditional approach of language focused on the correction and grammatical aspects of language. Thus, idioms for them belonged to the “irregular domain of language”.

33. In (1969), Weinreich (p. 221, as cited in Ahmed, S., 2022) claimed that idioms are “an indicator of one’s fluency in that language” (p. 107); they help integrate language and culture and know more about the structure of language.
34. In (1968), Lyons (p. 177, as cited in Abdul-Majeed & Sallumi, 2014) saw idioms as “expressions learned as unanalyzable native wholes and employed on particular occasions”. Ball (1968, p. 1, as cited in Yaqoob, 2022) defined idioms as “the use of familiar words in unfamiliar sense” (p. 434).
35. In (1966), Fernando (as cited in Eesa & Mahdi, 2014) defined idioms as a group of words that take any of the following forms: verb + participles “pull over”; semi-clause “Walk the dog”; adjective + noun “Bear market”; preposition + adjective “In brief”. He added that such constructions do not normally allow additions to their structure, and the re-arrangement of their components might be permissible depending on the type of idiom. Thematically, they can be of various types, such as: animal, body, color, food, man and women, music, nature, numbers, flowers, profession, and time idioms.
36. In (1963), Katz and Postal (p. 254, as cited in Ahmed, S. 2022) stated that “English language is rich in idioms, [and that] learning the idioms in English language forms the soul of the language” (p. 107).
37. In (1925), Smith (as cited in Eesa & Mahdi, 2014) identified idioms as a group of words or a ready-made production of words, whose meaning is culture-specific, transgresses the grammatical and logical rules, reflects a certain degree of vagueness, opacity, and fixedness, has multi-part character and a functional unity, and cannot be isolated out of context.

To sum up all these different definitions in only (25) articles across this long span of time, consider Figure 1:

**Figure 1**



*The coverage of structure, importance, history, and general information of idioms in the reviewed papers over the years from 2024-1925*

## 2. Statements of the Problem Addressed

With respect to reviewing the **statements of the problem** mentioned in the reviewed papers on idioms, again the entrances were different. Accordingly, these scholars were generally grouped based on the type of problem being tackled, as shown below:

**2.1 Idioms and Culture.** The number of studies, which addresses this issue from the translation point of view were only (12), as chronologically illustrated below:



- Abdul Aziz (2024) referred to Baker's point in that idioms are challenging due to: the translator's inefficient knowledge of the idiomatic and non-idiomatic units, the cultural connotations attached to them, the similarity of form and meaning to other units in the target language despite the differences in the contexts, and to the lack of an equivalence in the target language.
- Ahmed (2024) shed light on Moon's (1998) statement in that idioms are ambiguous units that are invested in conflicting ways and manners. They reflect the culture-based direct or metaphorical inherent linguistic patterns. Howwar (2013, as cited in Ahmed, 2024), in this context, added that the linguistic and cultural aspects of idioms reflect one's level of proficiency and competency, and using them helps a lot in exchanging and understanding communications across the various societies.
- Hamood (2024) shed light on the arduous task of translating food idioms attributing to the various negative and positive connotations they might bear and to their different highlighted cultural challenges.
- Mohammed (2022) stated that knowing the general meaning of idioms is not enough; one has to know also their cultural or communicative meaning to decipher them properly. That is, knowing either of these aspects would lead idioms and particularly sport idioms to be challenging to Translation major students.
- Al-Azzawi and Nasser (2021) referred to Jiang's (2000) view in that culture flavors language and turns it to be a living organism. For him, language "is flesh and culture is blood. Without culture, language would be dead" (p.6 ). In other words, both culture and language are integral components that aid in understanding one another. They also pinpointed many scholars' views in this context, such as: Min (2007) and Ivir's (1987) view, to properly translate a language, one must have knowledge about the culture of both languages. Pedersen here argued that the translation of idioms represents a difficult task, as it is "central" (p. 7 ). Larson (1984), Newmark (1988), Howwar (2013), Colin (2005), and Skoldberg (2004) maintained, care should be there when translating such culture-proper linguistic items, and that the literal translation should be avoided, seeking instead cultural and contextual hints. Colin (2005) added that knowing about idioms origin and their cultural significance triggers some information about their uses. Ali and Al-Rushaidi (2016) mentioned, to translate from one language into another, one must take culture into consideration and find equivalents to such cultural components for the translation to be proper. They finally highlighted Juma'a (2014) perspective in that language reflects the cultural components represented by: beliefs, practices, and thoughts, etc.
- Dalaf (2020) elaborated that the area of idiomatic expressions are complex to EFL students and difficult to understand and use as well. This is because their meaning is not compositional. Besides, little attention was given to this area despite its importance in developing the spoken and written linguistic skills.
- Dhayef and Hanoon (2020) stated, there is a close connection between language and culture. Culture shapes language, and the latter reflects culture. Since Arabic and English are two different cultures, this would make the case much more challenging when it comes to idioms. This is because idioms are loaded with people's moral norms, traditional wisdoms, beliefs, everyday experiences and worldviews.
- Elbaradei (2014) explicated that it is difficult to translate idioms due to: the linguistic and cultural features conventionally attached to their component words, the absence of an equivalence in the target language, or due to possibility of using very different expressions or ways of thinking. He added, syntactically frozen idioms are easily translated than the flexible ones. He further pinpointed many scholars' statements in this regard, such as: Abbas and Younis (2009), who claimed that eye idiomatic expressions are easily recognized, since their meanings are functionally derived from real life. For Larson (1984), to reach the level of good translation, one must have a very good command over the source language. Estill and Kemper (1982) saw that what makes idioms problematic is the simultaneous activation of both the literal and figurative meanings. Gibbs (1980) mentioned that the

level of conventionality determines the ease of translation. Ortony et al. (1978) observed that familiar idioms are easier to translate than the unfamiliar ones, as they lead one to shift directly to the idiomatic translation rather than to ponder on the literal meaning of their component words.

- Halawachy (2013) stated that idioms are a thorny issue due to their structural, semantic and cultural bases. They are difficult owing to their mercury-like form.
- Al-Saidi (2012) stated that idioms are challenging and complicated, particularly when the standard and target languages belong to different families and cultures. He supported this view with Baker's (1992) opinion in that idioms are considered problematic, as they are difficult to recognize and interpret, and they contain different aspects of meaning.
- Abdulwahid (2012) accentuated the importance when translating religious idiomatic verses. This is because they are highly sensitive owing to their sacred sources.
- Ali (2011) stated that idioms are problematic because their meaning is not compositional. He supported his view with Parker and Riley's (2005, p. 227) statement in that non-native speakers may prefer to use non-idiomatic equivalents when speaking. This is because such idioms are incomprehensible, frustrating, and have no strict patterns. David (1951, p. 1) also mentioned that the absence of an adequate vocabulary leads to understanding failure.

**2.2 Idioms and EFL.** The number of studies that tackled this major is (14), as chronologically stated below:

- Ahmed, S. (2022) maintained that EFL students consider this type of expressions as “difficult, boring, and demotivating” (p. 106), and hard to unpack. Thus, scholars named them as “lexical bar” and said they represent “a serious [obstacle] to progress in education, and even for children learning their first language” (p. 106), and so such an area needs to be more considered. He further supported his perspective, shedding light on different scholars, such as: Katz and Postal's statement (1963) in that such expressions are difficult to understand; however, they represent a criterion for accepting students as being professional in language. For Moon (1997), the non-arbitrary aspect of such expressions make them easy to understand and remember by the students, who have to learn them as they are. Makkai (1972) pinpointed four stages that help students learn idioms: familiarization, recognition, and comprehension. The students usually have difficulty with the first two stages; a matter which led them to avoid them in their learning process. Finally, Aziz (1986) further illustrated that the Arabic language is full of such expressions; however, no one is fully aware of all idioms of his native language; what is known in a given area might not be recognized in another within the same country.
- Sabah (2022a, pp. 1615 & 1618) emphasized the great problem challenging EFL students represented by idioms, shedding light on different scholars' opinions, as in: Ali (2022) and Abdulhsadi's (2014) said, the unpredictable metaphorical nature of idioms and the laborious and daunting conscious efforts they require are what make them problematic. Abdulhussein (2021) added other sources of difficulty represented by their metaphorical meaning, and that students themselves do not know the importance of teaching and learning them. That was why, little attention was paid to idioms. For Dalaf (2020), idioms “are a complex area that requires a higher understanding of figurative meanings and may cause problems to learners”. The American Heritage Dictionary of Idioms (2013) stated that idioms were referred to as the “idiosyncrasies of a language; they often defy the rules of logic and present great difficulties to non-native speakers”. Joodi (2012) stated, idioms represent “the biggest challenges for EFL Iraqi learners”. Moon (1998) elaborated that an “idiom is an ambiguous term used in conflicting ways”. Lazar (1996) explicated that “figurative language is an often neglected area in teaching vocabulary”. Finally, Brenner (2003) stated that idioms are used to “make language richer and more colorful, and to convey subtle shades of meaning or intention” (p. 1615).

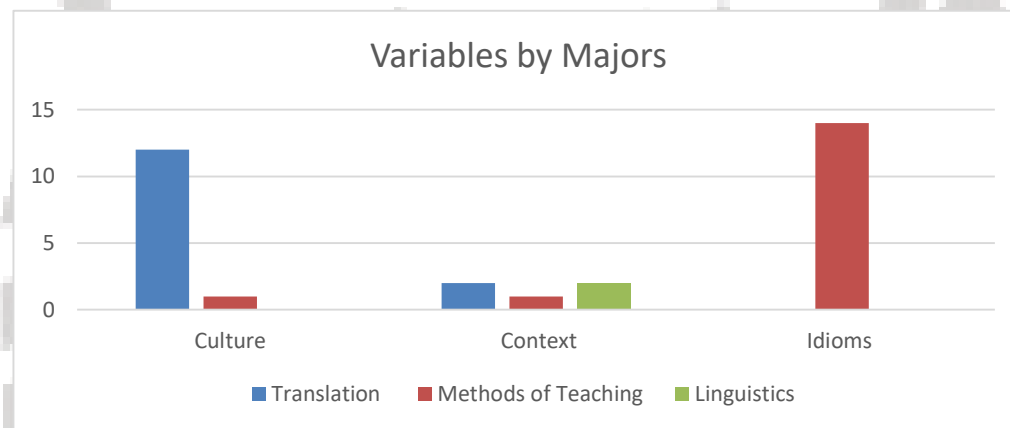
- Yaqoob (2022) mentioned that the use of idioms is highly connected to one's competence and proficiency level in a language. Therefore, for him, those who have a higher certificate in English language were expected to have a high mastery over the language.
- Abdulhussein (2021) stated that idioms still represent a challenging and problematic issue to EFL learners and a serious problem to them.
- Majeed (2020) referred to the great difficulty faced by EFL learners in recognizing and producing idioms in their learning process. She further supported her note by many scholars, such as: Cacciari and Tabossi's (1988) observation in that idioms represent a source of comprehension struggle to EFL learners. Besides, Mola (1993) added that teachers usually avoid such linguistic units due to their ignorance of them or their origin, or to the class time limit.
- Sahan and Abdulkadhim (2020) accentuated color idiomatic expressions, saying that there is no one to one correspondence between form and function. Every culture conventionalizes a particular form and assigns a particular sense to it.
- Hussein and Dhannoon (2016) maintained, many non-native English language learners are doing their best to be native-like and fluent. However, this goal was seen difficult, as they need to develop their words in general and idioms in particular. Since idioms are more interactive and loaded with extra meanings, it has become difficult to EFL learners to achieve mastery on English language and to be native-like. They as a result preferred to resort to casual language instead of adopting idiomatic expressions, since the former is easy to use and comprehend.
- Abdul-Majeed and Sallumi (2014) also shed light on the difficulty students face in the process of idioms recognition. They attributed this difficulty to Manser's (1992) statement in that they "provide an opaque connection between the surface sense of words and their individual meaning" (p. 257). They are further problematic owing to their non-literal meaning, the unusual word grouping, or to their fixed order. Al-Haddad (1994, p. 218, as cited in Abdul-Majeed & Sallumi, 2014) further pinpointed that there are four factors that make teachers of English language avoid such units when teaching. These are: the "insufficiency of the teaching techniques" adopted, the "inadequacy of the criteria of textual frequency", the context of foreign language learning, and the "lack of cultural assimilation on the part of the students" (p.257).
- Eesa and Mahdi (2014) assured the importance of involving idioms in the process of teaching. This is because such expressions help know much more about the linguistic structure of English language (syntactic, semantic, vocabulary, and the contextual/pragmatic levels), and its culture as well.
- Jabboori and Jazaa (2013) pinpointed to Ambrose's (2008) speech in that the use of idiomatic expressions in speech indicates having both mastery and competence in the target language. It further requires the participants to have the capability to "communicate a deeper level of the language" (p. 9).
- Joodi (2012) stated that idioms are a thorny issue to English language learners with respect to the aspects of teaching and translating them.
- Abbas and Younis (2009) said that idioms are problematic expressions to learners, shedding light on Palmer's (1981, p. 43) statement in that the "misinformation and confusion often result from our inability to infer the meanings of idioms, which are contextually misplaced" (p.827).
- Abdullah (2006) shed light on the point that many teachers of English language consider idioms a challenging and problematic issue in terms of vocabulary.
- Khalil (2010) highlighted Al-Haddad's (1994) view in that idioms represent problematic to both foreign learners of English language and translators alike. That was why, students are highly recommended to learn both the literal and cultural meaning to be able to understand and properly translate them. The sources of difficulty might be attributed to the odd grouping of words, rigid word order of the component words, inefficiency of the teaching techniques, inadequacy of the criteria of textual frequency, foreign language situations, and to students' lack of cultural assimilation.

**2.3 Idioms and Context.** The number of studies conducted in this regard were only five studies, as shown below:

- Ahmed, M. (2022) maintained that EFL students lack knowledge about idioms and thus found this type of expressions problematic and challenging.
- Jafar (2022) conducted a study to examine the role of context in comprehending and translating idioms.
- Al-Azzawi and Nasser (2020) referred to the importance of context, the non-sport context, and the mentioning of the type of game used in translating sport idiomatic expressions. They further highlighted Haowwar's (2013) saying in that idioms are culture-bound units.
- Ahmed and Fadhil (2016) pinpointed that idiomatic expressions are difficult to translate, and they thus require to have deep social, cultural, religious, etc. knowledge about the world for the translations to be meticulous. They shed light on Moon's (1998, p. 1) who maintained that having linguistic knowledge about the two languages is not enough. One must have knowledge about the cultural and social aspects of the source and target languages.
- Yousif (2012) shed light on the fact that the things that make idioms problematic are: the lack of context and being unfamiliar. He further supported his statement by Richards et al.'s (1992) note, who said that such multi-word units are challenging to the students and teachers alike. That is why, they should be carefully handled, memorized, and involved in the process of learning and teaching. He attributed such a difficulty to Laufer's (2000) highlighted reasons, as in: the lack of an equivalent in the target language, being partially similar to units in the target language, and being literally understood in the target language.

To sum up the three statements of problems covered by the Iraqi researchers in the (47) reviewed papers, consider Figure 2:

**Figure 2**



*The three different types of problems investigated in the (47) papers conducted by the Iraqi researchers*

### **3. Surveying the Classifications of Idioms and Diagraming these Classifications**

Speaking of the types of idioms, again linguists varied in their classifications of idioms; each focused on a specific criterion and did the classification accordingly. For example, some scholars and linguists focused on the types of their components, such as colors, numbers, animals, etc. Others, on their



syntactic or semantic structures. The number of studies that shed light on the classification of idioms is (14), covering the span from 1958-2018, as showcased below:

- Al-Zahrani (2018, p. 4, as cited in Al-Azzawi & Nasser, 2021) shed light on two of idioms classifications based on their degree of idiomaticity (i.e., whether their meaning fully or partially reflects the meaning of their component words) into “**transparent**” and “**opaque**” idioms (p. 4). Speaking of idiomaticity, Haspelmath (2002, p. 74, as cited in Ali, 2011) mentioned that there are two types of idiomaticity: “**weak**” “compositional” and **strong** “non-compositional” (p. 43).

Similarly, Mecarthy (2010, p. 115, as cited in Ahmed, S. 2022) mentioned four types of idioms: “**Non-compositional**” (i.e., “non-transparent idioms”, as “by and large”), “**compositional opaque**” (ex. “Kick the bucket”), “**compositional transparent**” (ex. “Spill the beans”), and “**quasi-metaphorical**” (ex. “Skating on thin ice”) (p. 108). Transparent idioms could undergo variability in their forms, that is, their frozen forms could be modified. The second type, on the other hand, was further explained by Geofery (1981, p. 72, as cited in Ahmed, S. 2022) as reflecting a certain degree of opacity, and a much “more arbitrary relationship with [their] meaning”. That is, the components words do not contribute to the overall meaning of the idiomatic expressions (p. 108). Moon (1998, p. 4, as cited in Al-Azzawi & Nasser, 2021) categorized idioms into: “**transparent**”, “**semi-transparent**”, “**semi-opaque**”, and “**opaque**”. The first type reflects the literal meaning of the component words (e.g., “To see the light”, meaning to understand). The second type partially reflects the meaning of the component words (e.g., “to break the ice”, meaning to relief the tension). The third type involves a literal side and a figurative side (e.g., “To know the ropes”, meaning knowing a particular job should be done). The last and fourth type is the most difficult type, as the meaning of the component words is highly connotative and culture-proper (e.g., “To burn one’s boat”, meaning to make retreat impossible) (p. 5).

- Halliday (1985, as cited in Abdul-Majeed & Sallumi, 2014) categorized idioms into: “**ideational**”, “**interpersonal**”, and “**relational**” (pp. 261-262). The former is concerned with the content of a message, its sensory experience, and its effective and evaluative aspect of the message (e.g., “be in a pickle”, “turning point”, “green with envy”). The second type, the “interpersonal” idioms, has an interactional purpose; it also helps to keep or initiate a conversation e.g., “Greetings”, “directives” (as in: “let’s face it”), “rejection” (as in: “come off it”). The third type, the “relational idioms”, has a cohesive and coherent discourse (e.g., “On the contrary”, “in addition”) (pp. 261-262 ). Eesa and Mahdi (2014) shed light on two types of Halliday’s idioms: “**interpersonal**” idioms and “**relational idioms**”. The former includes a group of words that expresses **interactions**, such greeting, showing conviviality, directives, like: “Tell you what, let’s face it”, **agreement**, as in: “that’s true” and “say no more”, **feelings**, as in: “What do you feel?”, and **rejections**, like: “You are kidding!” and “I wasn’t born yesterday”. Such idioms involve the use of personal pronouns, such as: “Let me tell you” and “mind you”. They are also discourse-oriented, as in: “A good question is” and “that’s true”. They further contribute to the process of organizing talks, like “See you later” and “to change the subject”. The latter type of idioms, relational idioms, consists of two types: “**conjunctive connectors**”, as in: “Addition”, “concession”, “condition”, “reason”, “result”, etc.) and “**sequencing event expressions**” (pp. 9-10.).
- Elbaradei (2014) referred to Gates’ (1972) statement in that idioms are fixed expressions with specific meanings. They were classified differently by different scholars based on the form criterion into: Proverbs, slangs, folksy, and informal and formal expressions. In this context, Spears (1991, as cited in Abbas & Younis, 2009) classified idioms based on their forms into the following: “**Clichés**”, “**proverbs**”, “**slangs**”, “**informal expressions**”, “**formal expressions**”, “**folksy**”, “**phrasal verbs**”, and “**partial idioms**” (pp. 824-825).

- Fernando (1996, p. 36, as cited in Eesa & Mahdi, 2014) and Strakšienė (2009, p. 14, as cited in Al-Azzawi & Nasser, 2021) divided idioms into three types: “**Pure, semi, and literal**”. The first type indicates being conventionalized and includes “non-literal multiword expressions”. It might be “static”, has “a slight difference”, and is said to be “non-transparent” (e.g., “spill the beans”). The second type is similar in meaning to Moon’s third type, semi-opaque idioms, or as he called it, “**partly opaque**”, (e.g., “foot the bill”, meaning paying the bill). This type has, as Al-Azzawi and Nasser (2020, p. 5) mentioned, “one or more literal constituents and one with non-literal sub-sense”. In Fernando’s (1996, p. 60) terms (as cited in Al-Azzawi & Nasser, 2020, p. 5), this type is “partly opaque, [as in:] foot the bill”, meaning pay the bill”. The third type, Strakšienė stated (2009, p. 14, as cited in Al-Azzawi & Nasser, 2020), is either fixed or bears few variations. This type is characterized by being transparent (e.g., “of course”, “in any case”, etc.). In (1981), Fernando and Flavell (p. 28, as cited in Yaqoob, 2022) categorized idioms into four categories. They included: “**transparent, semi-transparent, semi-opaque, and opaque**” (p. 436).
- Gibbs et al. (1989, as cited in Elbaradei, 2014) classified idioms into “**decomposable**” and “**non-decomposable**” idioms. The former entails that the component words contribute to the overall meaning of the idiom as a whole. The latter, on the other hand, means that the component words have no relation with the overall meaning of the idiom as a whole. The former type was further sub-divided into: “**normally decomposable**” (e.g., “pop the question”, meaning ‘to propose marriage’), where the component words are literally connected to the figurative meaning. This sub-type permits to substitute a verb with a noun because the component words contribute to the overall meaning of the idiom, as in: “Break the ice” vs. “burst the ice”. The second sub-type, on the other hand, is the “**abnormally decomposable**” idioms (e.g., “Spill the beans”), where the component words are metaphorically related to the metaphorical meaning of the idiom as a whole. Gibbs (1987, as cited in Yousif, 2012) identified four types of idioms: idioms with “literal and figurative” meaning, (e.g., “kick the bucket”), “no-well specified literal meaning” (e.g., “stir up trouble”), “isomorphic in both the literal and figurative sense” (e.g., “rock the boat”), and “with two or more figurative meanings”. Gibbs further (as cited in Yousif, 2012) reported that an idiom is said to be “opaque” if there is no congruity between the words and their figurative meaning.
- Seidi and McMordie (1988, p. 3, as cited in Yaqoob, 2022, p. 436) classified idioms into: “**structurally regular, but semantically vague**”, “**structurally irregular, but semantically clear and predictable**”, and “**structurally irregular, and semantically unpredictable**”. Generally, it was said that the majority of idioms belong to the first group. In the same year, Jennifer and McMordie (as cited in Abbas, 2012) maintained that idioms can be classified into two types: **those which have only one meaning** , and **those which bear more than one meaning**.
- Lattey (1986, as cited in Halawachy, 2013) categorized idioms into three categories: “**grammatical type**” (e.g., “take back”), “**concept of emotion portrayed**” (e.g., “tell someone a tall tale”), and on “**the image of the picture drawn by the idioms**” (e.g., “she lost her head”) (p. 31).
- Makkai (1975, as cited in Halawachy, 2013) classified idioms into “**lexemic idioms**”, meaning correlating with a specific part of speech, “**phraseological idioms**”, meaning having an entire clause form, and **sayings and proverbs** (p. 31).
- Lehrer (1974) classified idioms into two types: “**phrasal idioms**”, and “**compound idioms**” (p. 31, as cited in Halawachy, 2013).
- Makka (1972, as cited in Yaqoob, 2022) divided idioms into two types: “**idioms of encoding**” and “**idioms of decoding**”. The first type involves clarity in meaning if certain elements, like a preposition is changed. The latter, on the other hand, is misleading, unpredictable, and highly conventional (p. 437).
- Fraser (1970, p. 91, as cited in Al-Rekaby, 2008) hierarchized idioms in terms of frozenness into six levels: L6 “**the most transparent and flexible**” to L1 “**completely opaque, frozen and fixed**”.

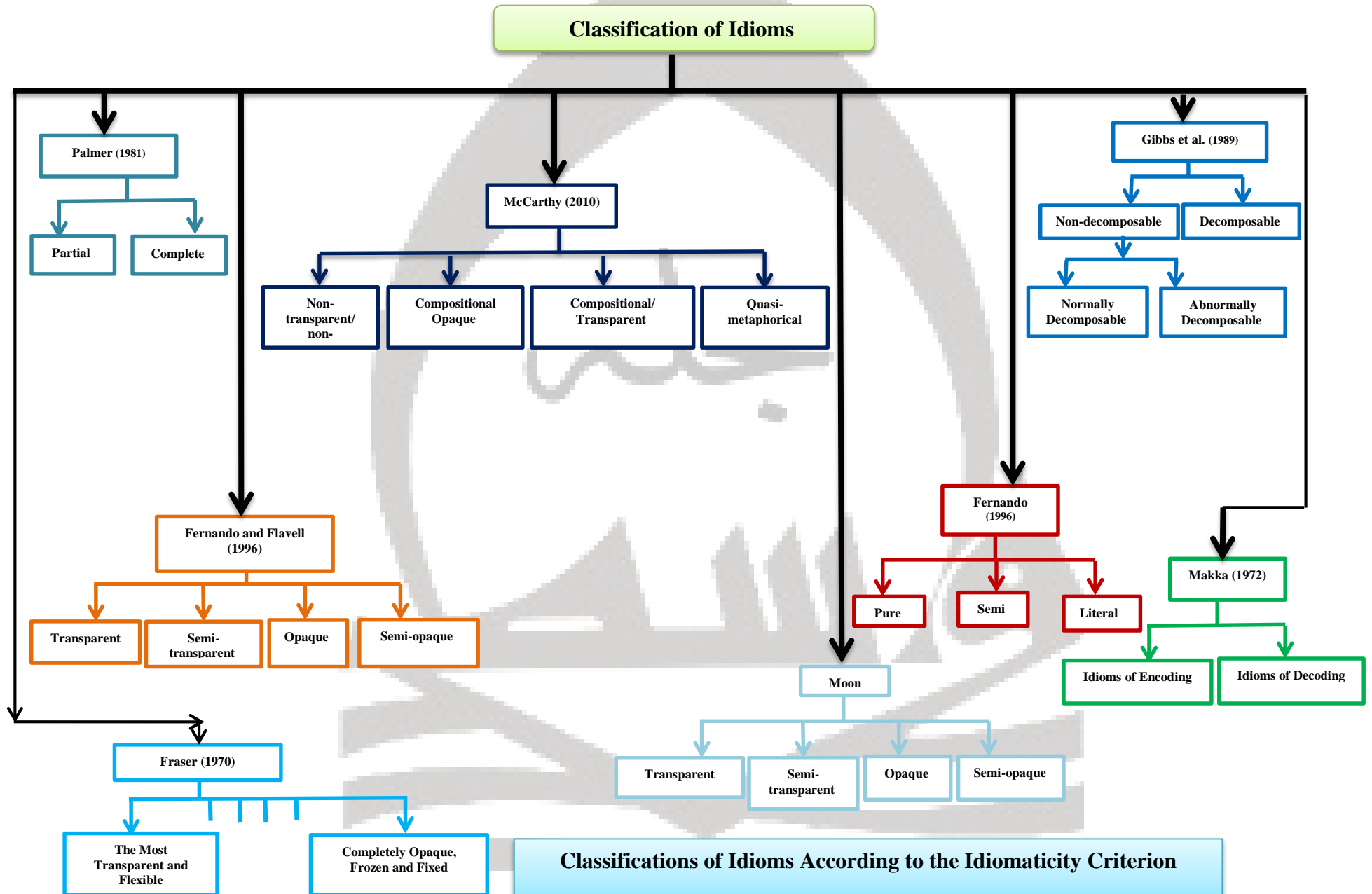
Fraser (1970, as cited in Yousif, 2012) added that the terms “frozen” and “flexible” connote a sort of idioms whose “intended nonliteral meaning would be lost if the relationship of the words in the phrase was changed (e.g., from a simple, active, affirmative, declarative form to a passive construction)”, as in: “kick the bucket” (p. 75). As for the “flexible idioms”, they could retain the figurative meaning despite the grammatical changes that hit their structures, as in “break the ice”. Then, Palmer (1981, as cited in Al-Rekaby, 2008) limited these levels into two: “**partial**” and “**complete**” idioms. The former type involves expressions which maintain part of their significance, as in “red hair”. The second type is the one which consists of idioms whose parts do not reflect their meaning, as in: “grit your teeth”.

- Hocket (1958, pp. 310-318, as cited in Jaboori & Jzaa, 2013) categorized idioms into six categories: “**substitutes**” (which include personal nouns and numerals; for instance the pronoun “he” might connote different persons), “**proper names**”, “**abbreviations**”, “**English phrasal compounds**”, like “white house”, and “**figures of speech**”, “**slang expressions**”.

To sum up scholars’ various classifications of idioms, the researcher of the present paper diagrammed these various classifications as illustrated in the Diagrams 1, 2, & 3:



Diagram 1





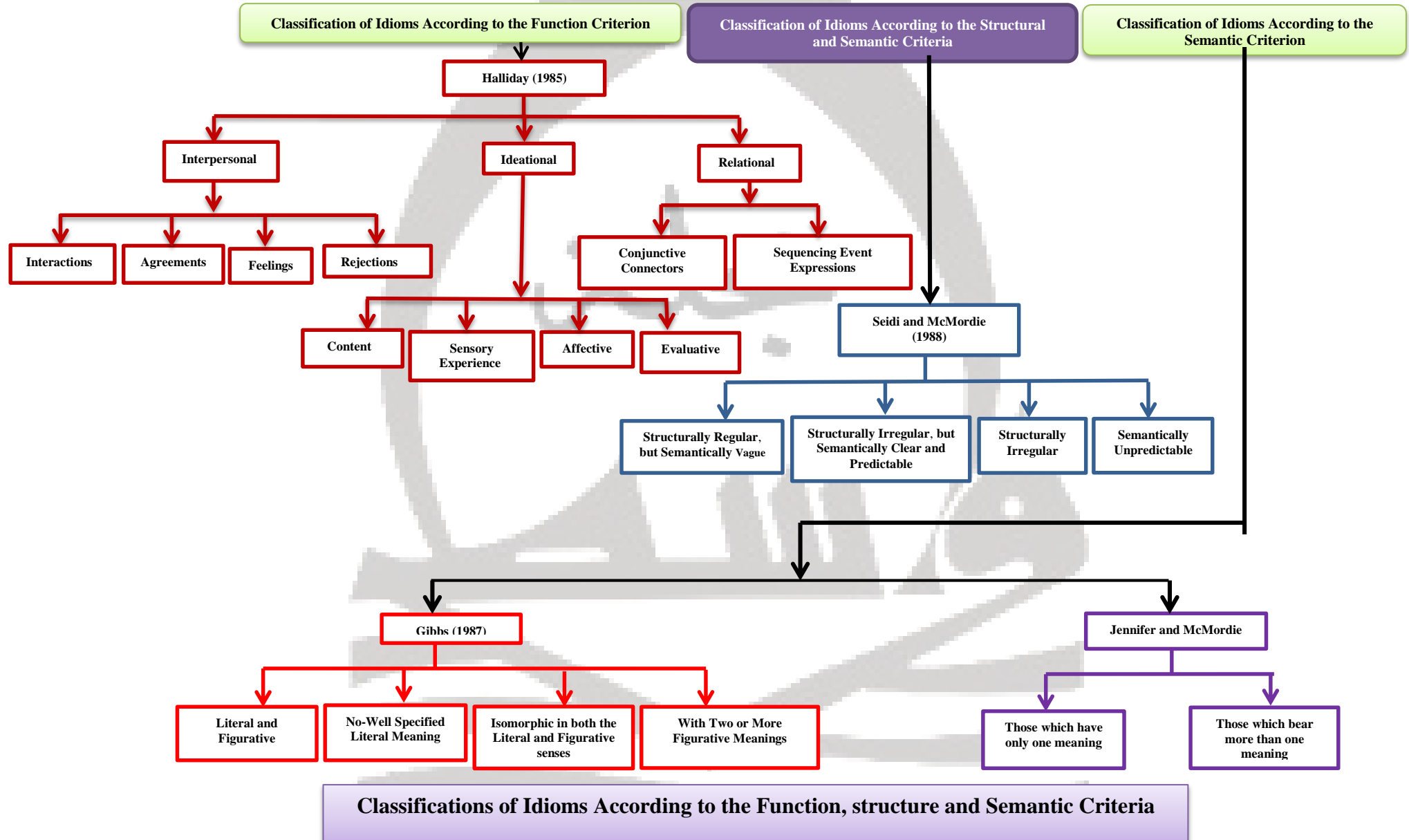
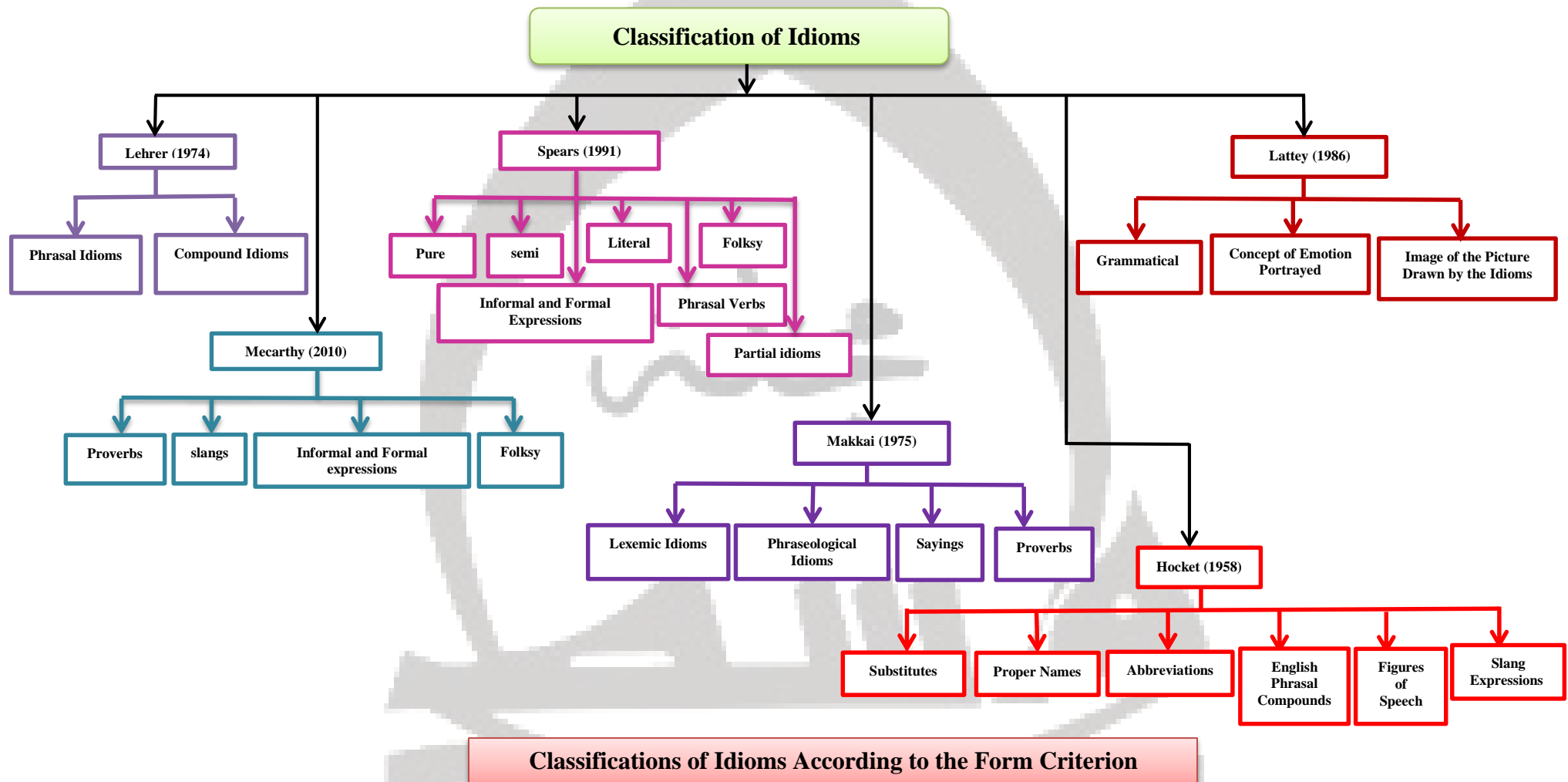
**Diagram 2****Classification of Idioms**

Diagram 3



#### 4. Surveying the Data Selected in the Previous Works

Below is a survey of the studies and their selected data:

Ahmed's (2024) qualitative and quantitative study included (10) sentences as illustrated in **Table 1**. The study concluded that the cultural differences (50%), the semantic difficulties (40%), and being unfamiliar with the cultural idioms (30%) highly impacted the process of translation. In addition, (40%) of the translation was literal, (30%) was paraphrasing, (20%) adopted cultural equivalents, and only (10%) used form adaptation while maintaining meaning.

No.	Selected Sentences	No.	Selected Sentences
1.	"He offered me a free vacation, but I should beware of Greeks bearing gifts"	6.	"The politician knew that he would be crossing the Rubicon"
2.	"Despite the reassurances, the employees saw the writing on the wall and feared layoffs were imminent"	7.	"It was like having the sword of Damocles hanging over me"
3.	"The enormous legal fees made it a Pyrrhic victory for the plaintiff"	8.	"He tried to pass the buck to his subordinates"
4.	"In his speech, the politician threw down the gauntlet in the face of his opponents"	9.	"He accidentally let the cat out of the bag"
5.	"While revising the book, the editor cautioned the author not to throw the baby out with the bathwater"	10.	"She presented her ground-breaking research to the committee, feeling like she was casting pearls before swine"

Abdul Aziz's study (2024) involved the use of (10) peace idioms, as showcased in **Table 2**, selected from <https://idioms.thefreedictionary.com>, and (6) MA holders majored in Translation who were selected to do the process of rendering. The study concluded that context played a role in the process of translation; however, the translator's comprehension of the text and its cultural meaning played a great role as well.

No.	Peace Idioms	No.	Peace Idioms
1.	"Olive branch"	6.	"Hold peace"
2.	"Make peace"	7.	"Come to terms with"
3.	"At peace with"	8.	"Peace and quiet"
4.	"Peace of mind"	9.	"Bury the hatchet"
5.	"Bite the bullet"	10.	"Smoke the peace pipe"

Hamood's (2024) data included (10) idiomatic expressions, as shown in **Table 3**. The study revealed the inefficiency of the program in translating the majority of such idioms (1, 3, 4, 5, 6, 8, 9, & 10) due to the following reasons: generating different meanings, losing the intended meaning. However, the study found that such inconveniencies could be managed if the type of Arabic idiomatic food expressions was specified, and if bilingual knowledge is available.

No.	Idiomatic Expressions	No.	Idiomatic Expressions
1.	"Don't be such a couch potato and do some work for once", meaning "لا تكن كسولا جدا"	6.	"You cannot make an omelette without breaking some eggs", meaning "لا يمكن تحقيق النجاح بدون التضحيات"
2.	"All sizzle and no steak", meaning "كثير الكلام وفعل قليل"	7.	"Rotten to the core", meaning "فاسد حتى النخاع"
3.	"Has egg on his face", meaning "انه في موقف محرج"	8.	"Wake up and smell the coffee", meaning "عيونك جد"
4.	"Cheap as chips", meaning "برخص التراب"	9.	"My wife made me a delicious omelette from scratch", meaning "ساندتني زوجتي لأصبح ناجحا من العدم"
5.	"Hit the spot", meaning "يلبي الطلب"	10.	"Our boss uses a carrot-and-stick approach to motivate us", meaning "يستخدم رئيسنا أسلوب الثواب والعقاب"

Mahmood, and Delil's (2024) data of the study was selected based on the ontological observation and on listening to slang expressions as mentioned in the Iraqi everyday use, media, TV movies, literary writing, blogs, internet chat rooms, etc.; it included (20) idioms; see **Table 4**. The study concluded that the translation of such idioms requires to take into account the socio, political, economic, and the cultural backgrounds; in addition to the changes in a given setting; a conclusion that was previously highlighted by Newmark (1988, pp. 37-8).

No.	Idiomatic Expressions	No.	Idiomatic Expressions	No.	Idiomatic Expressions	No.	Idiomatic Expressions
1.	"سولفها على الدبة"	6.	"تكولة طابع"	11.	"انضرب بوري"	16.	"زاحف"
2.	"باع هذا الصاروخ"	7.	"شدولة مغذي"	12.	"ورقة"	17.	"هذا والله ملطط"
3.	"صكاكة"	8.	"شدو"	13.	"شفتك سمير"	18.	"رزقي ورزق عائلتي"
4.	"خلي بولن"	9.	"ترميشة"	14.	"حديقة"	19.	"الضلع الما ينشلع"
5.	"هاي شاخطة"	10.	"ورقت"	15.	"طكرو المعدان"	20.	"و يريد بطش"

Al-Ogaili (2023) did a qualitative study to translate idioms in news headlines. Consequently, (25) news headlines were randomly selected from different newspapers; consider **Table 5**. The study concluded that to provide a professional translation, the translators should be linguistically, communicatively, textually, technically, ethically, and morally competent.

No.	Idiomatic Expressions	No.	Idiomatic Expressions	No.	Idiomatic Expressions	No.	Idiomatic Expressions
1.	"Banana Republic"	8.	"China's Shoes"	15.	"Go to any length"	22.	"Shoots Himself in the Foot"
2.	"Put on Hold"	9.	"Green-Lighted NAB"	16.	"High jump"	23.	"Lost His Marbles"
3.	"Clear the Area"	10.	"Bury the Hatchet"	17.	"The Chop"	24.	"Feel the Pinch"
4.	"Soap Opera"	11.	"Wipe Out"	18.	"A Piece of Cake"	25.	"On a Wing and Prayer Jet"
5.	"Great Deal"	12.	"A Dog's Life"	19.	"Falls in Line"		
6.	"Fill Your Boot"	13.	"Puts a Question Mark"	20.	"Under fire"		
7.	"To Break Deadlock"	14.	"Making a Killing"	21.	"Opens a Can of Worms"		

Alwan's (2023) data consisted of (80) students, twenty of them for the pilot study, 30 for the control, who were taught according to the traditional method, and 30 for experimental, who were taught following the conceptual metaphor model. The study found that the performance of the experimental group was better than the control group in terms of idioms recognition and production. This entails that the conceptual metaphor model played a greater role in recognizing and producing idioms. Besides, having cultural awareness contributed a great deal to the development of one's linguistic ability and competence.

Mahmood and Ali's (2023) data included four Arabic religious idioms to be translated by four MA students from the Department of Translation at the College of Arts in the University of Tikrit. The data included four religious idioms: "اهل القبلة", "البيت العتيق", "يرحم ما فقدتم", and "الثقلان". The study showed that the translators faced a great difficulty owing to the cultural disparities encountered when translating such units. Moreover, having religious knowledge helps a great deal in providing the best communicative translation.

Mekki's data (2023) were (35) third year students from the Department of English- College of Education Ibn-Rushd- University of Baghdad, divided into experimental and control groups; they were



displayed texts with idioms. The study concluded that Vark helped to improve both the learning and comprehension of idioms.

Ahmed, M.'s (2022) data was (18 & 4) idiomatic expressions for the questions 1, and 2, respectively. The third question was about pictures and the subjects were asked to think of an idiom that reflects the picture; see **Table 6**. The study concluded that the first group did not have metalinguistic skills, and had only a subset of metacognitive awareness to the translated texts. That is, they were attentive and had control over the translated texts. Bilinguals, on the other flip, had only metalinguistic skills (phonological, semantic, syntactic, and pragmatic awareness) that helped them in the process of translation.

Table 6. The (22) selected idiomatic expressions					
No.	Idiomatic Expressions of Q 1	No.	Idiomatic Expressions of Q 1	No.	Idiomatic Expressions of Q2
1.	"Kill two birds with one stone"	10.	"Before anyone else is up"	1.	"Not on, on one way and another"
2.	"Tied herself in knots"	11.	"Driving me up the wall"	2.	"At the top of your addenda"
3.	"Won't budge an inch"	12.	"Put the cat among the pigeons"	3.	"Over the top"
4.	"The more, the merrier"	13.	"She knows the system outside out"	4.	"And if all else fails"
5.	"There is nothing to it"	14.	"The name rings a bell"		
6.	"Have a lot to answer for"	15.	"Trying out a new invention for the first time"		
7.	"Such a huge hard drive"	16.	"Someone lives off the beaten track"		
8.	"A dead end"	17.	"Road range"		
9.	"An uphill struggle"	18.	"On the wrong track"		

Ahmed, S. (2022)'s data involved the translation of (15) students and six university professors. The study revealed that there was a significant difference in the performance of the students in the pre- and post- tests. Culture was believed to contribute to the understanding of such idiomatic units. Besides, teachers' experiences and having knowledge about the culture of the target language played a vital role in the process of comprehending such units and in creating competent learners. This revealed later the importance of including idioms in the process of teaching and learning English in the university English curricula. The study finally suggested conducting more comparative, pragmatic, and contrastive studies on idioms.

Ali's data (2022) was the idiomatic sentences mentioned in the theoretical background, such as: (2) were on home and family; (2) were from food and cooking, (2) from the domain of agriculture, (5) were from nautical and military life, (10) were from body parts, color and animals, (22) were from special domains, (14) were from history, classical works, romance, tales, geography, and religion. Based on the structural criterion, the researcher selected (8) noun+ adjective idioms; (1) recommendation; (1) warning; (1) descriptive; (1) humorous; (5) stylish register, colloquial, vulgar styles; and (3) emotional coloring idioms. Relying on the semantic content, she pinpointed Komesarov's (2014, p. 50, as cited in Ali, 2022) five aspects of meaning: "figurative, literal, emotive [positive, negative, neutral], stylistic, and national colouring" (pp. 1457-58). The study concluded, the translation should be done following the overall meaning, and not to limit oneself with the style of the idioms used.

Aziz's (2022) data included (26) higher studies students enrolled in different departments, such as Sociology, Psychology, and Education at the College of Education for Women- University of Baghdad. The study concluded that this technique proved its efficacy in "promoting students' comprehension abilities rather than their production abilities" (p.1566).

Jafar's data (2022) involved translating (22) decontextualized idiomatic expressions in the pre-test, and the same idioms within selected short stories in the post-test; see **Table 7**. The finding of the pre-test showed that the majority of the students had low comprehension, whereas their comprehension

increased in the post-test. The study concluded that contextual idiomatic expressions were easy to comprehend and translate.

Table 7. The (22) selected idiomatic expressions							
No.	Idiomatic Expressions	No.	Idiomatic Expressions	No.	Idiomatic Expressions	No.	Idiomatic Expressions
1.	"Button your lip"	7.	"Blood is thicker than water"	13.	"Pink slip"	18.	"Saved it for a rainy day"
2.	"A bowl of cherries"	8.	"Dog days of summer"	14.	"All ears"	19.	"As quiet as mouse"
3.	"Butter flies in your stomach"	9.	"Going in circles"	15.	"Monkey business"	20.	"Hearts in their mouths"
4.	"War stories"	10.	"Behind the eight ball"	16.	"Long-toothed"	21.	"Ants in your pants"
5.	"Once in blue moon"	11.	"Cat got your tongue"	17.	"Burn the midnight oil"	22.	"Touch and go"
6.	"Chewed the fat"	12.	"Call it a day"				

Mohammed's (2022) data were (11) in number, as illustrated in **Table 8**. The study concluded that generally 56% of the participants were able to submit an appropriate translations to sport idioms. Speaking of the details, it was found that 52% managed to give a suitable translation to "a ballpark figure" الرقم التقريبي; 43% provided an equivalent idiom to "hit it out of the park" وفقت في اختيار مفرداتها او "hit it out of the park"; 43% provided an equivalent idiom to "hit it out of the park" وفقت في اختيار مفرداتها او "hat trick"؛ 43% communicatively rendered "against the run of play" على عكس مجريات المباراة؛ 57% provided the appropriate equivalent to "jump through hoops", represented by "المستحيل، اكسر قيود"؛ 29% translated it properly and communicatively as "باردي الاعصاب وغير مبالين"؛ 81% translated it into "the greatest of all time" "اللاعب الافضل بالعالم، الاعظم على مر العصور"؛ 57% applied the communicative procedure when translating "the second wind" into "استرجعت نشاطاتي او قواي الجارفة"؛ 48% provided the intended meaning communicatively, like "بمسيرة الاوضاع، اما عليه النجاح او الفشل"؛ the majority translated "have the upper hand" communicatively into "المسيطرين او لهم اليد الطولى"؛ 67% provided an equivalent to "game of inches", like "الفوز بشق الانفس او الفوارق البسيطة"؛ and 67% provided the exact equivalent for "batting", like "ضرب الكرة او استخدام المضرب".

Table 8. The (11) sport idiomatic expressions							
No.	Idiomatic Expressions	No.	Idiomatic Expressions	No.	Idiomatic Expressions	No.	Idiomatic Expressions
1.	"A ballpark figure"	4.	"Hit it out of the park"	7.	"A hat trick"	10.	"Against the run of play"
2.	"Jump through hoops"	5.	"Ice-water in their veins"	8.	"GOAT"	11.	"I got my second wind"
3.	"Have the upper hand"	6.	"Game of inches"	9.	"Good at batting"		

Sabah's (2022a) data included asking (27) students to write a dairy that explains their difficulty in learning idioms, and three idioms were submitted to the participants to give their meaning; these included the following: "*it is raining cats and dogs, feeling under the weather, and break a leg*". The study concluded that leaning idioms was difficult to the students due to their figurative meaning. Besides, there were many factors that made understanding idioms difficult, such as: little interest in teaching idioms, lack of knowledge of these idioms, the role of culture in deciphering idioms, and the unfamiliarity with idioms. Finally, it was highly recommended to pay much more attention to include idioms in the curricula and in the teaching process.

Sabah's (2022b) data included the idioms expressed by (27) Iraqi secondary school students in one of the Iraqi schools in Malaysia. The study revealed that students have difficulty in using and

understating these units in their everyday use. They had a negative attitude towards learning them due to their teachers, curriculum, and to the lack of interactive situations as well.

Yaqoob's (2022) data was (20) idioms for both decoding and (20) others for the encoding idioms; see **Table 9**. The study concluded that male teachers' ability to discern idiomatic expressions were greater than the females'. Besides, in terms of the years of experience, teachers who had (15) years of experience or a bit less than that managed to identify both types of idioms than those who had more than (15) years of experience.

No.	Encoding Idioms	No.	Encoding Idioms	No.	Decoding Idioms	No.	Decoding Idioms
1.	"All ears"	11.	"miss the boat"	1.	"A piece of cake"	11.	"The long run"
2.	"Bite the hand that feeds you"	12.	"necessary evil"	2.	"A part and parcel"	12.	"Feel blue"
3.	"On the tip of my tongue"	13.	"Your life is in someone's hand"	3.	"Don't beat about the bush"	13.	"Under the weather"
4.	"Heart to heart"	14.	"Apple of eye"	4.	"Let the cat out of the bag"	14.	"Hit the hay"
5.	"The twinkling of an eye"	15.	"A train of thoughts"	5.	"Promise the moon"	15.	"On a fool's errand"
6.	"Do not count your chickens before they hatch"	16.	"Be a drop in the ocean"	6.	"Sit on the fence"	16.	"Be in my shoe"
7.	"Cannot judge a book by its cover"	17.	"Open your heart"	7.	"By hook or crook"	17.	"Play second fiddle to"
8.	"Out of hand"	18.	"Play with fire"	8.	"Pass the buck"	18.	"Over a barrel"
9.	"The silent majority"	19.	"The salt of the earth"	9.	"Nothing to sneeze at"	19.	"Be on the breadline"
10.	"Stab someone in the back"	20.	"Give me a hand"	10.	"Be on the run"	20.	"Clear the deck"

Abdulhussein's (2021) data of the study was (12) English idioms selected from the "Dictionary of English Idioms in Use", "Exercises on idioms", and "Essential idioms in use", and (10) Arabic ones were from Ghazala (2004) and Kharma (1997); consider **Table 10**. The idioms were then submitted to (21) students of Applied Linguistics in a form of three-part test. The first part contained 12-item test out of context; the second consisted of 12-item test with context, whereas the third involved only 10 Arabic idioms to be translated by the participants into English. The study revealed that students faced difficulties in translating such units from English into Arabic and vice versa. Besides, they majorly resorted to word for word translation when context does not help.

No.	English Idioms	No.	English Idioms	No.	Arabic Idioms	No.	Arabic Idioms
1.	"A ray of hope"	7.	"Draw the line at"	1.	"انهم يطبقون شريعة الغاية"	7.	"سيداتي سادتي"
2.	"Turn a blind eye"	8.	"Break the ice"	2.	"اعبروني اذنكم"	8.	"الصدق الحقيقي لا"
3.	"Keep one's word"	9.	"See eye to eye"	3.	"يطعن في الظهر"	9.	"قتل جاره ببرودة دم"
4.	"Beat around the bush"	10.	"Make both ends meet"	4.	"انه رجل عظيم الشأن"	10.	"يستطيع ان يصنع المعجزات"
5.	"Know the ropes"	11.	"A basket case"	5.	"كان الجنود فريسة سهلة في الحرب"	11.	"ذلك الرجل يتقلب في الثراء"
6.	"A barrel of laughs"	12.	"A horse of a different color"	6.	"كان يلعب على الحبلين"	12.	"وسيق الناس في الحرب كما تساق النعاج الى المذبح"

Al-Azzawi and Nasser's (2021) data involved (10) familiar and unfamiliar sport idiomatic expressions; see **Table 11**. These expressions belonged to (10) sport games: Tennis, football, basketball, boxing, golf, swimming, track and field, and hunting and fishing. The study revealed that generally in the pre-test, (63%) of the subjects managed to give a proper translation to the selected idioms. Besides, the percentages of managing to give proper translations varied based on the type of idioms. That is, (23%, 55%, & 37%) were for the transparent, semi-transparent, and opaque idioms, respectively. In the post-test, 68% of the subjects provided good translations to the idioms in question when displayed in non-sport contexts. Moreover, the percentages of appropriate translations varied, as such: 85%, 70%, and

53% for the transparent, semi-transparent, and opaque idioms, respectively. These percentages entailed that the type of idioms highly affects the ability to produce appropriate translations and to even determine the role of context in translations. In the post-test, the same result was obtained; however, it was also noticed that the familiarity with the type of game also helped a lot in providing proper translations. Moreover, the everyday contexts given played a role in providing good translations together with the criteria of familiarity and cultural knowledge of the two languages.

Table 11. The selected English idioms

No.	Idioms	No.	Idioms
1.	"The ball is in your court" "الكرة في ملعبك"	6.	"Playbook" "الاحكام"
2.	"A one-two punch" "تلقى ضربتين في آن واحد"	7.	"Hole in one" "حقق نجاحا كبيرا"
3.	"Bark up the wrong tree" "يبحث ف المكان الخطأ"	8.	"Fish or cut bait" "قم بالعمل أو انسحب منه"
4.	"A jump ball" "فرص متكافئة"	9.	"Get to first base" "تحقيق الهدف"
5.	"Lightweight" "ليس له مكانة أو أهمية"	10.	"A head start" "بداية مبكرة"

Al-Azzawi and Nasser's data (2020) included (10) sport idioms were selected from different familiar and unfamiliar types of games; the games included: "Tennis, Football, Basketball, Baseball, Boxing, Golf, Swimming, Track & Field, Hunting and Fishing"; consider **Table 12**. The data was submitted to (10) teachers of Translation Department at the College of Arts in Mousl University. The translation was done in the form of two tests with a week span interval between the two. The first one was decontextualized, whereas the second was in everyday language use. The study concluded that context plays a role in translating sport idioms in addition to cultural knowledge, and to the type of game as well. Besides, translating the idioms in a decontextualized context varied between proving appropriate or inappropriate translations, attributing to the translators' knowledge about the game in question.

Table 12. The selected English idioms

No.	Idioms	No.	Idioms
1.	"The ball is in your court"	6.	"Hole in one"
2.	"Playbook"	7.	"Lightweight"
3.	"A jump ball"	8.	"A head start"
4.	"Go to first base"	9.	"Bark up the wrong tree"
5.	"A one-two punch"	10.	"Fish or cut bait"

Dalaf's (2020) used data was based on the students' answers to a test designed for measuring students' comprehension and production levels. Thus, two questions were set for the comprehension and one for the production; see **Table 13**. The study concluded that the students encountered difficulty in discovering the meaning of the idiomatic expressions in question when appearing in and out of context. The percentage of providing wrong answers was (26%) out of context, and (23%) with context. They also could not provide answers using idiomatic expressions; that is, the difficulty was greater with the third, i.e., production level, as the percentage of providing wrong questions was (55%).



Table 13. The selected English and Arabic idioms							
No.	Idioms of Q1	No.	Idioms of Q2	No.	Idioms of Q3	No.	Idioms of subsidiary Q
1.	"Under the weather"	11.	"Through the grapevine"	1.	"Spill the beans"	1.	"Here goes nothing"
2.	"Run out of steam"	12.	"Carried the ball"	2.	"A bed of roses"	2.	"Call it a day"
3.	"Burn the midnight oil"	13.	"Jump with us on the bandwagon"	3.	"Tighten the belt"	3.	"Fair and square"
4.	"Kick the bucket"	14.	"Keep this matter at bay"	4.	"Thinks outside the box"	4.	"The green light"
5.	"Clear the air"	15.	"Beats us to it"	5.	"Put his foot down"	5.	"Hold your horses"
6.	"Get off your bike"	16.	"With open arms"				
7.	"Your heart sinks into your boots"	17.	"Hands are tired"				
8.	"Once in a blue moon"	18.	"In the same boat"				
9.	"A blessing in disguise"	19.	"Every trick in the book"				
10.	"Bark up the wrong tree"	20.	"On the same page"				

Dhayef and Hanoon's (2020) data was six figurative Arabic idioms to be translated into English, and five English idioms; see **Table 14**. Both languages proved to have the following structures: noun phrase, such as: "حبل الكذب قصير" "a lie has no legs"; verb phrase, as in: "mind your own, تتدلل"; a whole sentence, as in: "stop blowing your own trumpet, الطيور على اشكالها تقع"; and prepositional phrase, as in: "on cloud nine, لاخطر". Besides, although both languages are different; however, one might find some similarities and differences in terms of structure, culture, and even regions. Arabic idioms were similar to the English ones in that they worked as one semantic units. The use of colloquial idioms was pervasive in Arabic more than in English; a matter which makes the Arabic language an interesting and amazing one. The answers in Arabic and English might be similar or different, as in: "تحلم/dream on, دك الخشب/ touch wood, or زعطوط / جاهل/ طفل, where the latter was translated into baby/my love".

Table 14. The selected English and Arabic idioms			
No.	Arabic Idioms	No.	English Idioms
1.	"اقطع الضرس وارتاح منه"	1.	"Hit the hay"
2.	"اكل راسي"	2.	"My lips are sealed"
3.	"امسك اعصابك"	3.	"In for a penny"
4.	"كلي آذان"	4.	"In for a pound"
5.	"اشكال والوان"	5.	"To eat like a horse"
6.	"اخذ وعطا"		

Majeed's (2020) data consisted of (60) second year university students divided into experimental and the control groups. The two groups were taught the same selected short passages about idioms for 12 weeks. The study revealed that students' comprehension of the idiomatic expressions was enhanced after using this teaching strategy.

Sahan and Abdulkadhim's (2020) data involved (56) English, (40) Arabic, and (42) Iranian color expressions with similar semantic contents, as illustrated in **Table 15**. The study concluded that similarities across these three languages exist due to the universality in the working nature of the human mind. Despite the structural differences of these idioms; however, they shared sometimes certain semantic contents.

Table 15. *The English and Arabic idioms*

No.	English Idioms	No.	English Idioms	No.	Arabic Idioms	No.	Arabic Idioms
1.	"add color to something"	29.	"off color"	1.	"الضوء الأخضر"	29.	"الكذبة البيضاء"
2.	"see someone's true color"	30.	"with flying colors"	2.	"يفتح صفحة بيضاء"	30.	"الفرصة الذهبية"
3.	"black and white"	31.	"black as night"	3.	"القرش الأبيض ينفع باليوم الأسود"	31.	"أخذ القرش الأبيض إلى اليوم الأسود"
4.	"pitch black"	32.	"black and blue"	4.	"لقلان كحل ولقلان سواد"	32.	"أدخلوا سوادا في بياض"
5.	"black eye"	33.	"black out"	5.	"موت أحمر"	33.	"ليس كل من سود وجهه قال: أنا حداد"
6.	"black market"	34.	"blacklist someone"	6.	"أشد حمرة من بنت المطر"	34.	"أشد حمرة من الصربية"
7.	"black sheep"	35.	"white elephant"	7.	"الحسن أحمر"	35.	"أشد حمرة من المصعة"
8.	"white lie"	36.	"as white as a sheet"	8.	"التين أبيضه فضة وأصفره ذهب"	36.	"أحمرت عينه"
9.	"raise a white flag"	37.	"green with envy"	9.	"ما كل بيضاء شحمة ولا كل سوداء ثمرة"	37.	"أبيض الوجه (ببياض وجهك، قلبه أبيض، نية بيضاء)"
10.	"green-eyed monster"	38.	"green thumb"	10.	"مأتي أنت أيها السواد"	38.	"قرب الوساد و طول السواد"
11.	"to be green"	39.	"get/give the green light"	11.	"الله خلق المسلاية وسود راسها"	39.	"أسود الوجه (قلبه أسود، نية سوداء)"
12.	"green belt"	40.	"out of the blue"	12.	"أحمر الوجه (أحمر خجل)"		

Table 15. Continued							
No.	English Idioms	No.	English Idioms	No.	Arabic Idioms	No.	Arabic Idioms
13.	"once in a blue moon"	41.	"blue ribbon"	13.	"الأخضر يحترق بسعر اليايس (اليايس يعم على الأخضر)"		
14.	"talk a blue streak"	42.	"a blue-eyed boy"	14.	"بعدها خضرة"		
15.	"blue blood"	43.	"looking/feeling blue"	15.	"ساعة السوداء"		
16.	"turn blue"	44.	"blue hair"	16.	"يخت أبيض"		
17.	"blue-collar"	45.	"blue pencil"	17.	"غراب يكله للغراب وجهك أسود"		
18.	"caught red-handed"	46.	"red-faced"	18.	"مو كل أصفر ذهب (ليس كل ما يلعب ذهب)"		
19.	"beet red"	47.	"turn red"	19.	"موت أصفر"		
20.	"red with anger"	48.	"to see red"	20.	"موت أسود"		
21.	"red-carpet treatment"	49.	"roll out the red carpet"	21.	"موت أبيض"		
22.	"paint the town red"	50.	"red tape"	22.	"أصفر الوجه"		
23.	"red card"	51.	"blood red"	23.	"زرقاء اليمامة (أبصر من زرقاء اليمامة)"		
24.	"browed off"	52.	"see pink elephants"	24.	"الحزام الأخضر"		
25.	"tickle with pink"	53.	"silver lining"	25.	"النفس الخضرة"		
26.	"pink slip"	54.	"give something on a silver plate/platter"	26.	"يوم أسود"		
27.	"silver screen"	55.	"a yellow streak"	27.	"يخت أسود (حظ أسود)"		
28.	"yellow bellied"	56.	"golden opportunity"	28.	"بيت أسود"		

Ahmed's (2019) data involved a general description of the term lexical bundles. The study concluded that knowing how to utilize such lexical units is very essential to communicate a fluent competencies.

Mohammed's (2019) data involved reviewing (5) definitions of idioms, the characteristics of idioms, and their types as well. The study concluded that collocations represent a combination of words, whereas idioms are a combination of words that function as one single lexical item; the meaning of collocations is transparent while that of idioms is a matter of ranging between transparent to opaque.

Collocations are difficult to be spotted in a dictionary while idioms are already grouped in a dictionary. Finally, the line between the two terms is too sharp to decide whether a collocation is an idiom or not, as sometimes idioms can be part of collocation, or a simply a collocation.

Mahmood's (2017) data involved using a questionnaire to know about the sources of difficulties in learning idioms. The study revealed that Iraqi learners faced difficulties in learning idioms due to many reasons, such as: Idioms have figurative language, are loaded with cultural meanings, their number is great to the extent it is difficult to memorize them, are not frequently used, and lack a good method for teaching them. The study further showed that context plays a vital role in clarifying the meaning of idioms. Moreover, students should be taught the most frequently used idioms more than the most used ones. Learners should be asked to draw pictures when they hear an idiom, as drawing helps portrait the literal meaning, which helps later in determining the connotative meaning. Further, idioms might be classified thematically for ease of recalling them. Finally, finding equivalents is another helping strategy for understating idioms.

Ahmed and Fadhil's (2016) data was classified into four groups. The first group included five Arabic idioms that were easily translated into the target language. The second group included also five Arabic idioms that could be translated into English using idioms as well. The third group included five idioms, which were difficult to be translated into English. The last group had five idioms which were impossible to be translated into English. The religious words were eight in number, and the religious verses were (10) in number; consider **Table 16**. Four translations to these verses were selected; they belonged to: Muhammad Taqi-ud-Din Al-Hilali and Muhammad Muhsin Khan (1983), Hasan Qaribullah and Ahmad Darwish (2001), Muhammad S. Shakir (1988), and Ali QuliQara (2004). The study concluded that the translators invested different strategies when translating idioms, such as: using idioms of a similar meaning and form, using idioms of a similar meaning, but a dissimilar form, using paraphrasing, using notes. Translating such texts requires one to have deep knowledge and command in both languages. Moreover, the more the cultures are closer, the more the translations be accurate. Besides, one should focus on meaning if the process of translation was difficult or impossible. Finally, context should be taken into account when Quranic verses are not understood.

Table 16. The general and religious idioms							
No.	General Idioms G1	No.	General Idioms G2	No.	General Idioms G3	No.	General Idioms G4
1.	(snake's head "راس الافعى head")	1.	"يصطاد في الماء العكر" (fish in troubled water)"	1.	(the "مربط الفرس" horse stable)"	1.	"وهل يخفى القمر"
2.	(playing "اللعب بالنار with the fire")	2.	"يرش الملح على الجرح" (add fuel to the fire)"	2.	يبيض وجه كذا (whiten somebody's or something's face)"	2.	"ارني عرض كتافك"
3.	(your "سرك في بئر secret is in a well")	3.	"ينفخ في قربة مقطوعة" (back the wrong horse)"	3.	"آخر العنقود" (at the end of cluster)"	3.	"ابن الحلال يذكره"
4.	(your "كلامك ذهب speech is gold")	4.	"ابتلع الطعم" (the bait)"	4.	"اصبح في خير كان" (it became in was)"	4.	"كسر عين فلان"
5.	(raise "الراية البيضاء the white flag")	5.	"الكرة في ملعب كذا" (the ball is in somebody's court)"	5.	"بالع الموس" (he neither can swallow it not can take it out)"	5.	"خفيف الظل"
No.	Religious Idioms	No.	Religious Verses	No.	Religious Verses	No.	Religious Verses
1.	"ص"	1.	"واكلوا واشربوا حتى يتبين لكم الخط الابيض من الخط الاسود من الفجر"	9.	"حتى تضع الحرب اوزارها"		
2.	"يس"	2.	"حتى يلج الجمل في سم الخياط"	10.	"والنفت الساق بالساق"		
3.	"كهيص"	3.	"يخل لكم وجه ابيكم"				
4.	"فدية"	4.	"يعض الظالم على يديه"				
5.	"ركعة"	5.	"قرة عين"				
6.	"تيمم"	6.	"وكشفت عن ساقها"				
7.	"القسم"	7.	"طائر كم"				
8.	"(والعصر، والتين والزيتون، ن والقلم وما يسطرون)"	8.	"فأما هاوية"				

Hussein and Dhannoon's (2016) data included (39) second year university students from the Department of English-College of Education for Humanities-University of Mousl who were asked to identify the meaning of idioms in a 90-item familiarity questionnaire revolving around (10) idioms. The study concluded that students had low level in idioms-familiarity questionnaire; they adopted different strategies and learning styles. However, the strategy of guessing or using one's background knowledge obtained the highest score.

Abdul-Majeed and Sallumi's (2014) data was collected using a three-question test was set with (8, 4, and 3) items, respectively and a number of (20) students were randomly selected for the pilot study and (80) students for the main and post-tests. The study revealed that the students at the Translation Department were better than those at the English Department with respect to idioms recognition. This was attributed to translation students' knowledge of idioms and their translations, and to the use of traditional ways in teaching such units. The study finally suggested to conduct many other studies at other colleges, and to examine students' level when using and understanding English idioms.

Eesa and Mahdi's (2014) data included (40) male and female first year students at the Computer Science Department, who were asked to semantically, syntactically, and contextually recognize color idiomatic expressions in a test that had (25) color words selected based on Newton's classification of colors into seven categories: red, orange, yellow, blue, green, indigo, and violet; see **Table 17**. However, the test excluded the indigo color and added white, black and gray instead. The study revealed that in the pre-test, 64% of the participants failed to recognize the idioms; they majorly interpreted them literally, as they had no clue or knowledge about them. However, after presenting a comprehensive lecture about color idiomatic expressions, the percentage raised to 80%. This result confirmed that the importance of having knowledge about these expressions, their contexts, and of having interest in learning them all upgraded the percentages. The study recommended conducting more studies on color idioms and on other types of idiomatic expressions to increase one's knowledge about them, including idioms when designing the curricula and throughout the teaching process.

Table 17. The selected English idioms

No.	Idioms	No.	Idioms	No.	Idioms	No.	Idioms
1.	"In the red"	8.	"The red tape"	15.	"The green light"	22.	"Red light district"
2.	"Out of the blue"	9.	"In black and white"	16.	"A white lie"	23.	"See red"
3.	"See through rose colored glasses"	10.	"Show your true colors"	17.	"With flying colors"	24.	"Yellow journalism"
4.	"Yellow-bellied"	11.	"White elephant"	18.	"Feels blue"	25.	"Out of the blue"
5.	"Green with envy"	12.	"Red in the face"	19.	"Green thumb"		
6.	"Tickled pink"	13.	"Black sheep of the family"	20.	Browned off		
7.	"Caught red handed"	14.	"Blue-eyed boy"	21.	Have green fingers		

Elbaradei's (2014) data involved a 10-item test on eye expressions; consider **Table 18**, an interview, and four university teachers from the Department of English-Al-Hadbaa University College, who were asked to provide three types of translation by adopting three translation strategies (idiomatically, non-idiomatically, and literally). The study showed that eye idiomatic expressions maintained both the literal and figurative meaning when being translated. Moreover, idioms that are found in the target language, i.e., reflects the familiarity sense, were easier to translate than unfamiliar ones. The culture-proper sense was what made such idioms difficult to translate. Finally, the most adopted translation strategy was translating an idiom with an idiom.

Table 18. English eye-based idioms

No.	Idioms	No.	Idioms	No.	Idioms	No.	Idioms
1.	“Not believe one’s eyes (meaning feeling shocked or dumb of what one sees or hears)”						
2.	“Somebody’s eyes are bigger than their belly (having or taking much more than one’s real need)”						
3.	“Pull the wool over someone’s eyes (meaning deceiving someone)”						
4.	“Out of the corner of one’s eye (meaning seeing at glance)”						
5.	“Turn a blind eye (meaning ignoring something and pretending not to see it)”						
6.	“Without batting an eye (meaning without blinking an eye)”						
7.	“Fields have eyes and woods have ears (meaning even if you are in an empty place, someone might eavesdrop you)”						
8.	“A bird’s eye view (meaning a comprehensive view)”						
9.	“A worm’s eye view (meaning seeing or understanding the worst or unimportant part of something)”						
10.	“An eye for an eye (meaning tit for tat)”						

Halawachy’s (2013) data was (111) idioms were selected from internet websites; consider **Table 19**. The study concluded that idioms have a mercury-like nature attributing to both linguistic and cultural aspects they are based on. They are further a thorny area to tackle in English. They also have an *ad hoc* usage, and that context plays a role in determining their meaning. They represent a field that is full of surprises for both researchers and scholars. Finally, idioms were not considered as part of language; instead, they were seen as a part of culture, and so, they were difficult to foreign learners.



Table 19. The selected English idioms

Syntactic Analysis			
One word idioms		Multiple words	
No.	Adjectives	Adjectives and nouns combined	Adjectives and nouns combined
1.	"Dead flower"	Proper Names with Adjectives and Nouns	Pairs of adjectives
2.	"Dead matter"	1. "The Eternal City" (meaning Rome)	1. "Ancient and modern" (meaning throughout history)
No.	Nouns	2. "The Big Four" (meaning the major banks in Britain)	2. "Cut and dried" (meaning settled, decided)
1.	"No end of meaning"	3. "The Dark Ages" (meaning Europe between the 5 <sup>th</sup> and 10 <sup>th</sup> C.)	3. "Free and easy" (meaning casual or unworried)
2.	"To achieve one's end"	4. "Good Friday" (meaning the Friday before Easter Sunday)	4. "More or less" (meaning almost)
No.	Miscellaneous Words	5. "The New World" (meaning North and South America)	5. "For good or ill" (meaning whatever may happen now)
1.	"For all"	Noun-verb Combinations,	Pairs of nouns
2.	"All in all"	1. "To build castles in the air" (meaning things not happen)	1. "Alpha and omega" (meaning the beginning and the end)
Thematic Semantic Analysis		2. "To bury the hatchet" (meaning to become friends after a quarrel)	2. "Flesh and blood" (meaning one's family and relations)
Idioms of Banking		3. "An accident happens/takes place/occurs"	3. "Hammer and tongs" (meaning with all one's strength)
1.	"Open/close a bank account"	4. "Health improves/picks up, deteriorates"	4. "Man and boy" (meaning from boyhood)
2.	"A current account"		5. "Heart and soul" (meaning with all one's feelings and spirit)
3.	"Cross a cheque"	Idioms with prepositions or other parts of speech	Collective Noun Phrases
4.	"Rate of interest"	1. "About discussion"	1. "A blood of chickens"
5.	"Dishonors a check"	2. "About something"	2. "A colony of ants"
6.	"Cheque bounces"	3. "In accordance with"	3. "A flock of sheep"
7.	"a city man"	4. "Again and again"	4. "A shoal of fish"
		5. "Adapted for/to"	5. "A pride of lion" (all meaning many of something)
Idioms of Business		Verbs with Prepositions or Particles	Compound Adjectives
1.	"A falling market"	1. "Add up" (meaning make sense)	1. "Happy-go-lucky" (meaning a carefree or easy manner)
2.	"Runs at profit/loss"	2. "Bank on" (meaning rely on)	2. "Hole-and-corner" (meaning secret, or underhand methods)
3.	"Bad debts"	3. "Catch up on someone" (meaning overtake)	3. "Much-talked-of" (meaning affair)
4.	"Business slump"	4. "Call someone off" (meaning order to stop)	4. "Out-of-the-way" (meaning far from busy streets)
5.	"On business"	5. "Call by" (meaning make a short visit)	5. "Hit-and-run" (meaning escaping)
Idioms of Health		6. "Mix someone up with something" (meaning involve)	Adjective + noun phrase
1.	"The picture of health"	Idioms with Verb to Be	1. "A bad shot" (meaning a wrong guess)
2.	"To get over an illness"	1. "To be a nobody"	2. "An arch look" (meaning a sly or significant look)
3.	"To catch disease"	2. "To be full of oneself"	3. "Broken English" (meaning imperfect)
4.	"To come round"	3. "To be at large"	4. "A cool head" (meaning remain calm)
5.	"To play havoc with one's health"	Comparison	5. "Blind date" (meaning meeting with unknown people)
6.	"To pass away"	(as + adjective+ a/the+ noun)	Noun Phrases
Pragmatic Analysis			
Idioms in Politics and Government		Borrowing or Cultural Contact, Home Life	Animal Idioms
1.	"Out of office"	1. "To be born in a silver spoon in one's mouth"	1. "as wise as an owl"
2.	"Gains office"	1. "To swim like a fish"	Color Idioms
3.	"The cabinet"	Miscellaneous Comparisons	1. "In the red"
4.	"Opposition"	1. "A fish out of water"	2. "Red camp"
5.	"To hold office"		3. "Red eye"
Idioms with Time Expressions		2. "As a man sow, so shall he reap"	4. "Red flag"
1.	"To be behind time"	3. "A bird in the hand is worth two in the bush"	
2.	"Day in/out"		
3.	"A night-bird"		
4.	"The small hours"		
5.	"In a minute"		
6.	"At any moment/a blind date"		

Jaboori and Jazaa's (2013) data was a three-question test with 13, 15, and 10 items, respectively; see **Table 20**. A number of (12) native participants from England and (12) non-native speakers. The study revealed that the non-natives were better in identifying the meaning of the idioms based on the pragmatic rather than the syntactic aspects. Moreover, the non-natives were imprecise regarding the process of identifying the meaning of idioms. The study finally suggested to conduct more studies on idioms in relation to speech acts, specifically the illocutionary speech act. Besides, other studies should be conducted on the use of idioms on a daily basis.

Table 20. The selected English idioms

No.	Idioms of Q1	No.	Idioms of Q2	No.	Idioms of Q3
1.	"Looked me in the eye"	1.	"Be a devil"	1.	"Brought the president to his knees"
2.	"Find your own feet"	2.	"Die like a dog"	2.	"Put the injured animal to sleep"
3.	"Have a field day"	3.	"Under her thumb"	3.	"Flex your muscles as much as you like"
4.	"Flying the flag"	4.	"Head over heels in love"	4.	"Pick up the pieces"
5.	"Open the floodgates"	5.	"Pull one's leg"	5.	"Sit tight hiding under a table"
6.	"Having a go at someone, try to go out on a limb"	6.	"Pay an arm and a leg for something"	6.	"You have made my day"
7.	"Going against the grain with this one"	7.	"A needle in a haystack"	7.	"I am blowing hot and cold on the idea of a trip"
8.	"You are dragging your feet"	8.	"Born yesterday"	8.	"made a clean sweep"
9.	"Try to get his feet wet"	9.	"He calls a spade a spade"	9.	"beating your breast about the matter won't make things better"
10.	"In black and white"	10.	"The black sheep"	10.	"Has the upper hand in her marriage"
11.	"Go under the knife tomorrow"	11.	"Sticky fingers"		
12.	"See eye to eye"	12.	"Put the screws on"		
13.	"It is a piece of cake"	13.	"Not a snowball's chance in hell"		
		14.	"Get a grip"		
		15.	"He dug his own grave"		

Abdulwahid's (2012) data included (10) idiom-loaded verses from different surats from the Holly Quran, and five different authoritative translations for them. The study revealed that in most of the translations provided, the translators were inaccurate in translating the idiomatic expressions.

Abbas's (2012) data was (15) English emotion-based idioms; consider **Table 21**. The study revealed that every nation has its own way to reflect its culture in its language. The differences in the idioms selected could be attributed to the fact that these two languages invested historical information and other sources when deriving and formulating their idioms. The similarity between the two languages reflect the universality feature of human languages. A case in point was the use of water to metaphorically connote something, which cannot be regained. Finally, the sources of the English and Kurdish idioms are in a hyponymic relation.

Table 21. English emotion-based idioms

No.	Idioms	No.	Idioms	No.	Idioms
1.	"do someone proud"	7.	"a dog hit my leg"	13.	"red-herring"
2.	"bring the house down"	8.	"the Indian bit the dust"	14.	"spill the beans"
3.	"go great guns"	9.	"puddle your own canoe"	15.	"sausage in a bread roll"
4.	"to burn one's bridges"	10.	"to skate on thin ice"		
5.	"to pass a duck"	11.	"pig in a blanket"		
6.	"kick the bucket"	12.	"pull someone's leg"		

Al-Saidi's (2012) data was (131) idioms; consider **Table 22**. The study concluded that despite that both English and Arabic are different languages, and have different cultural, social, religious, and political aspects, there have perfect idiomatic equivalents.

Table 22. The Encoding and decoding idioms

No.	Idioms	No.	Idioms	No.	Idioms	No.	Idioms
Same Meaning and Form							
1.	"Behind someone's back (من وراء ظهر فلان)"	20.	"Stab someone in the back (في طعنة في الظهر)"	39.	"Be up to one's ears (متشوق حتى الأذنين)"	58.	"Under someone's eyes (على مرامي من فلان)"
2.	"Wants someone's blood (يطلب بدم فلان)"	21.	"Turn one's back to someone (يبتعد عن فلان)"	40.	"Walls have ears (الجنان لها اذان)"	59.	"Cry one's eyes out (مطلق لعينيه الحنان)"
3.	"It makes one's blood boil (لقد جعل الدم يغلي في عروني)"	22.	"In cold blood (بدم بارد/ بيروء اصصاب)"	41.	"Lend me your ears (اعزني اذنيك)"	60.	"Look at things with a fresh eye (يُنظر لاشيئ بفرشة عينة على الحقيقة)"
4.	"To get something off one's chest (يروح بذات (صنوره)"	23.	"New blood (نماء جديدة)"	42.	"Does not bat an eyelid (لا يرف له جفن)"	61.	"The apple of someone's eyes (قرة عين فلان)"
5.	"Wash (ينفض)"	24.	"Bag of bones (فنان (كومة عظام)"	43.	"Catch someone's eye (فنان يسحر عيني)"	62.	"Open someone's eyes (يفتح عينه على الحقيقة)"
6.	"In the twinkling of an eye (في لمح البصر)"	25.	"One's brain-child (بذات افكاره)"	44.	"Have got an eye for something (يعن النظر (في)"	63.	"Pull the wool over someone's eyes (يثر (الرماد في العين)"
7.	"Went in one ear and out of the other (دخلت من اذن (وخرجت من اخرى (الطرف)"	26.	"The brain drain (هجرة الامعة)"	45.	"Keep an eye on something/someone (يكون عينا على)"	64.	"Private eye (فلان عين (على قومه)"
8.	"Turns a blind eye (يغض (الطرف)"	27.	"Rack one's brain (يعمل عقله/ فكره)"	46.	"A smack in the eye (لقى في العين)"	65.	"Face to face (وجها (وجه)"
9.	"To give one's right arm (يعقد يد العزم)"	28.	"Turn a deaf ear to something/fall on deaf ears (يعني الاذن (الغشوة)"	47.	"Be all eyes (كله عيون (مفتحة)"	66.	"Lose face (يبذل ماء (وجه)"
10.	"Twist someone's arm (لثي الزاج)"	29.	"Be all ears (كله اذان (صاغية)"	48.	"Give someone the evil eye (يرايوئه العين (الحصا)"	67.	"Show one's face (يظهر وجهه للناس)"
11.	"A slap in the face (تلقى (صفعة بالوجه)"	30.	"Point the finger at (يشير بصابع الاتهام)"	49.	"Feel/find one's feet (يجد لقدمه موضعا)"	68.	"Pull the carpet/rug from under someone's feet (يسحب البساط من تحت (اقدام فلان)"
12.	"Stand on one's (two) feet (يقف على قدمه)"	31.	"At hand (في متناول (اليد)"	50.	"Bite the hand that feeds him (يعض اليد (التي تمنحه)"	69.	"Bound/tied hand and foot (مطول اليدين (والرجلين)"
13.	"His left hand does know what his right hand's doing (لا تعرف (شماله عما تفعل يمينه)"	32.	"Wash one's hand of something or somebody (يغسل يده (من الامر او الشخص)"	51.	"Live from hand to mouth (يعيش من اليد (القم)"	70.	"Force someone's hand (يلوي لراع فلان)"
14.	"Gain/get the upper hand (له اليد العليا/ المتفوق)"	33.	"Give/lend someone a hand (يعد يد العون)"	52.	"Give someone a free hand (in something) (يطلق يد فلان)"	71.	"Someone's right hand (لراعه اليمين)"
15.	"Have a hand in something (له يد في الامر)"	34.	"In hand (تحت اليد)"	53.	"Out of hand (ما في اليد (حيلة)"	72.	"Take a hand in (يضع يده (في الامر)"
16.	"Take something/someone in hand (احكم قبضته على (الامر)"	35.	"Light-handed (خفيف اليد)"	54.	"Having someone in the palm of one's hand (انه في قبضة يده)"	73.	"To ask for her hand (يطلب يدها للزواج)"
17.	"Bury one's head in the sand (يدفن راسه بالرمل)"	36.	"From head to toe (من قمة الرأس الى (اخمص القدم)"	55.	"Keep a cool head (رأسه بارد)"	74.	"Head over heels (راسا (على عقب)"
18.	"Cannot make heads or tails of something (لا (يعرف راسه من رجليه)"	37.	"Bare your heart (يفتح قلبه لفلان)"	56.	"Break someone's heart (يكسر قلبه)"	75.	"By heart (عن ظهر (قلب)"
19.	"Have a heart (له قلب)"	38.	"One's heart is in one's mouth/throat/ my heart ras in my mouth (بالغ (القلوب الحاق)"	57.	"In one's heart of the heart (في سويداء/ شفاف (القلب)"	76.	"Sick at heart (محزون (الغؤاد)"
Same Meaning and Form							
77.	"Look at things with mind's eye (يُنظر بعين (البصيرة)"	81.	"Put words in one's mouth (يألفه (الكلام يضع الكلمات في (القم)"	84.	"Pay through the nose (مرغم الاتف)"	88.	"Pick one's nose into (يدس انفه في)"
78.	"Bad taste in your mouth (في الحلق شجي)"	82.	"Under someone's thumb (انه كالحاتم (باصمها)"	85.	"Give full rein to one's tongue (يطلق الحنان للسانه في التعبير عن (مشاعره)"	89.	"Tongue-tied (مقود (اللسان)"
79.	"Be on the tip of the tongue (على طرف لسان)"	83.	"A slip of the tongue (زلة لسان)"	86.	"Sick at heart (محزون (الغؤاد)"		
80.	"Hold one's tongue (بمك (لسانه)"		"sick at heart (محزون (الغؤاد)"	87.	"One's lips are sealed (قمه معلق)"		
Same Meaning, Different Form, and Different Body Organ Idioms							
1.	"Put one's finger on something (يضع يده على (الجرح)"	10.	"head and Shoulder above them (من عيون (الشعر)"	19.	"Welcoming somebody with enthusiasm (ياخذه (بالاحضان)"	28.	"Doing something with an eye (يملون شيء (بأبديهم)"
2.	"Whose name is on everyone's lips (عدوك (مأموم بكل لسان)"	11.	"Things come to a head (بلغ السكين (العظم)"	20.	"His speech is just a lip service (كأتمه مجرد (الاعتك)"	29.	"Turn one's back to someone (اعرض بروجه (انه)"
3.	"Take it on the chin (يتقبل (الامر بروح رياضية)"	12.	"Still wet behind the ears (لا يزال (طري العظم او ضيف (الجناح)"	21.	"Have got a finger in something (له ضلع في (الامر)"	30.	"Work with someone's fingers to the bone (يبدل قساري جهده)"
4.	"Have a foot in both camps (له في كل قدر (معرف)"	13.	"Put one's best foot forward (يبدل (عرق جبينه في الامر)"	22.	"Not to let grass grow under one's feet (لا يدع (الماء يجري من تحت (اقدامه)"	31.	"Put one's foot in one's mouth (قلب الامح (وراء لسانه)"
5.	"Took the law into his hands (ياخذ حقه بذراعه)"	14.	"Rule them with an iron hands (يحكمهم بقبضة من (حديد)"	23.	"He is off his head/ lose one's head (يفقد صوابه)"	32.	"Use one's head (يعمل (عقله)"
6.	"Bite your lip/tongue (يعض على التواجد)"	15.	"Shoot off one's mouth (يطلق لسانه (الحنان)"	24.	"Take my life in my hands (سامحل روعي على)"	33.	"He hit the nail on the head (يجد الحق ويصيب (القتل)"
7.	"Lose one's head (يفقد (عقله)"	16.	"A pain in the neck (سكينة (الخاصرة)"	25.	"Lead someone by the nose (يقاد كالحمل (المعشوش)"	34.	"Under someone's nose (اقرب اليه من حبل (الوريد)"
8.	"To put your shoulder to the wheel (شمر عن ساعد (الجد)"	17.	"To pull ones socks (شمر عن ساعد (الجد)"	26.	"Bite one's tongue off (يعض اصابع اللدم)"	35.	"In the teeth of the... (زغم انف فلان)"
9.	"Armed to the teeth (منجج (بالسلاح)"	18.	"Spread one's wings (يمد اذعه في (كل مكان)"	27.	"To clip the wings of... (ينكف ريش فلان)"		
Same Meaning, Different Form, and No Body Part Word Idioms							
1.	"Under one's nose (فكان (رقاب قريسين او ادني)"	3.	"Things come to a head (تبلغ السيل الزبي)"	5.	"Something is like getting blood from or out of stone (يستغلب في الماء صخرة)"	7.	"He returned empty-handed (رجع (خالي الاقراض)"
2.	"At the death's door (على (حافة القبر)"	4.	"To pick someone's brain (يقرأ افكار فلان)"	6.	"Tighten your belt (كف يدك)"		

Al-Shaikhli's (2012) data (114) color idiomatic sentences selected from monolingual and bilingual dictionaries and the internet; see **Table 23**. The study revealed that the best translation strategy was paraphrasing, followed by loan translation owing to the linguistic and cultural discrepancies. Moreover, meaning does not reside in the color words themselves; however, it depends on what people assign to them conventionally.

Table 23. English color idioms

No.	Idioms of Black	No.	Idioms of Blue	No.	Idioms of Brown	No.	Idioms of Red
1.	"Black box"	1.	"Blue law"	1.	"Brown shirts"	1.	"Red carpet"
2.	"Black comedy"	2.	"Blue chip"	2.	"Brown-out"	2.	"Red cent"
3.	"Black day"	3.	"Blue in the face"	3.	"Brown nose"	3.	"Red eye"
4.	"Black list"	4.	"Blue bloods"	4.	"Brown study"	4.	"Red-faced"
5.	"Black market"	5.	"Blue book"	No.	<b>Idioms of Gary</b>	5.	"Red flag"
6.	"Black sheep"	6.	"Blue collar"	1.	"Gray beard"	6.	"Red-handed"
7.	"Black eye"	7.	"Out of the blue"	2.	"Gray matter"	7.	"Red hot"
8.	"Black death"	8.	"blue Monday"	3.	"Gray mood"	8.	"Red light"
9.	"Black tie"	9.	"Blue funk"	4.	"Gray-area"	9.	"Red neck"
10.	"Black hole"	10.	"Blue pencil"	5.	"Gray-dated"	10.	"Red tag sale"
11.	"Black Maria"	11.	"Blue joke"	No.	<b>Idioms of Green</b>	11.	"Red tape"
12.	"Black mark"	12.	"True blue"	1.	"Green light"	12.	"Red heming"
13.	"Black spot"	13.	"Blue moon"	2.	"Green with envy"	13.	"Red letter day"
14.	"Black heart(ed)"	14.	"Blue movie"	3.	"Green belt"	14.	Red light district"
15.	"Black and blue"	15.	"Blue ribbon"	4.	"Green memories"	15.	"Red card"
16.	"Black and white"	16.	"Blue nose"	5.	"Green horn"	16.	"Red planet"
17.	"In the black"	17.	"Blue"	6.	"Green fingers (thumb)"	17.	"red Cross"
18.	"Black cloud"	18.	"Blue streak"	7.	"Green-eyed monster"	18.	"red Crescent"
19.	"Black leg"	No.	<b>Idioms of White</b>	8.	"Turn green"	19.	"In the red"
20.	"Black look"	1.	"White as sheet"	No.	<b>Idioms of Yellow</b>	20.	"See red"
21.	"Clack coffee"	2.	"White collar"	1.	"Yellow race"	21.	"Paint the town red"
22.	"Black belt"	3.	"White elephant"	2.	"Yellow press"	No.	<b>Idioms of Color</b>
23.	"Black dog"	4.	"White flag"	3.	"Yellow light"	1.	"With flying colors"
24.	"Black Thursday"	5.	"White hot"	4.	"Yellow peril"	2.	"Off color"
		6.	"White-tie"	5.	"Yellow streak"	3.	"Colorless"
		7.	"Whitewash"	6.	"Yellow-bellied"	4.	"Horse of a different colors"
		8.	"White sale"	7.	"Yellow fever"	5.	"Show one's true colors"
		9.	"white Christmas"	8.	"Yellow"	6.	"Colored report"
		10.	"White lie"			7.	"Sail under false colors"
						8.	"Person of color"
						9.	"Call to the colors"
						10.	"Red-colored glasses (spectacles)"
						11.	"Lend color to something"
						12.	"See the color of someone's money"
						13.	"True color"
						14.	"Riot of colors"

Joodi's (2012) study involved no data; it was theoretical by nature. The study revealed that English language learners faced difficulties in learning idioms because: they are literal; they vary in their degrees of formality transparency and opacity; some of them are not frequently used; some resist form variations; some take the form of phrasal verbs, and so can be literal or metaphorical; some undergo ordinary syntactic processes; their meaning cannot be predicted from their form; and because of the lack of suitable teaching materials that facilitate understanding them. As for the problems they faced in translations, it was found that the majority of idioms looked easy to translate; however, their meaning was highly metaphorical and culture-proper. For instance, the Iraqi students transformed the form and meaning of English idioms into Arabic (e.g. "a cat has nine lives", whereas in Arabic it has the word seven). Another problem was that of the lack of an equivalence in the target language. Finally, it was concluded that the comparison between English and Arabic facilitated the difficulty of this area; a point that was previously highlighted by Lado (1957, as cited in Joodi, 2012).

Yousif's (2012) data was (30) students from the fourth year Iraqi EFL college students from the Department of English-College of Arts in Mousl University, in addition to (30) idioms selected from: the "Free Dictionary" and the "Michigan Corpus of Academic Spoken English"; see **Table 24**. The study revealed that lacking any sort of familiarity and having no equivalences made students fail to recognize the correct meaning of decontextualized idioms. However, sometimes when equivalences were available, they could configure some of the decontextualized idioms. Contextually, they were ok; however, when



equivalences were missing, they also failed. Speaking of opaque idioms, they were highly problematic, and context played a very limited role in them. The only thing that worked with them was limitedly their familiarity with the idioms. Generally, idioms for them represented “stumbling blocks” in their leaning process.

No.	Transparent Idioms	No.	Transparent Idioms	No.	Opaque Idioms	No.	Opaque Idioms
1.	“Between two fires”	8.	“On the black list”	1.	“To take a stab at”	8.	“Keep tabs on”
2.	“To wash one's hand of something”	9.	“To bite the hand that feeds you”	2.	“To ring a bell”	9.	“Off the wall”
3.	“Out of sight out of mind”	10.	“Keep one's word”	3.	“Drop in the bucket”	10.	“Shift gears”
4.	“To Kill two birds with the same stone”	11.	“To twist one's arm”	4.	“To be on the same page”	11.	“It is raining cats and dogs”
5.	“Get the green light”	12.	“Lend me your ear”	5.	“To touch out on something”	12.	“Train of thought”
6.	“Haste make waste”	13.	“The lion's share”	6.	“To cut someone off”	13.	“odds and ends”
7.	“To read between the lines”	14.	“To turn a blind eye to”	7.	“Carry coal to Newcastle”	14.	“To dig one's own grave”
		15.	“Play with fire”			15.	“A piece of cake”

Ali's (2011) data was a (20) item test submitted to (60 female and male) fourth year students at the Department of English –College of Education- University of Tikrit during the academic year 2010-2011. The number of idioms areas selected was (20); see **Table 25**. The study showed that the percentage of the correct answer was (40.33%). This low rate revealed students' low mastery over idioms in particular and English lexicon in general. Besides, these students deduced the meaning of idioms from their component words; a matter which was not helpful at all. Another reason was due to teachers' negligence of this area and to the lack of specialized dictionaries and cultural books that show the cultural differences between the two languages in this regard. The courses were also inadequate in teaching idioms during the college years. In addition, the cultural differences added to the difficulties of idioms comprehension. The students managed to highlight the right meaning in six areas: adjectives and adverbs, adjectives and nouns, phrasal verbs, idioms in three domains: animals, colors, and body parts. The highest scores were for the familiar idiomatic expressions.

No.	English idioms	No.	English idioms	No.	English idioms
1.	“Hot line”	9.	“Hit and miss”	17.	“Pull the rug from under our feet”
2.	“To no end”	10.	“Bit by bit”	18.	“Day in day out”
3.	“Ride out”	11.	“From A to Z”	19.	“As clear as mud”
4.	“The man of the hour”	12.	“Nodding off”	20.	“Shaking like a leaf”
5.	“A flying visit”	13.	“Beating about the bush”		
6.	“Cut and dried”	14.	“Busy bee”		
7.	“Ifs and buts”	15.	“Blue-collar workers”		
8.	“Now and again”	16.	“In two minds”		

Jasim's (2011) data included (10) idioms selected from the website of an “English Club.com/Tourism& language/1”; see **Table 26**. The study revealed that majorly the functions of the idioms used in this guide were advertising, informing and warning, where the percentages of the first two were (40%), whereas that of the last one was (20%) only. Their structure was mostly verbal with a percentage reached (50%), and their types were (70%) pure, and (30%) semi-pure.



Table 26. The selected English tour idioms

No.	Tour idioms	No.	Tour idioms
1.	"A full plate"	6.	"Hang tight"
2.	"Bright and early"	7.	"Hit the road"
3.	"Call it a day"	8.	"If worse comes to worst"
4.	"Get a move on"	9.	"Off track"
5.	"Travel light"	10.	"Watch your back"

Khalil's (2010) data consisted of (61) idioms; see **Table 27**. The study concluded that idioms are culture-specific; thus, they need much more care on the part of the translator.

Table 27. Total, partial equivalent, and paraphrased idioms

No.	Idioms	No.	Idioms	No.	Idioms	No.	Idioms
Total Equivalence Idioms of form and Meaning		Partial Equivalence Idioms					
1.	"To shed crocodile tears ( يبكي بدموع الصاييح )"	1.	"On pins and needles/ontenterhooks ( على احر من الجمر )"	17.	"To move earth and heaven ( اقام الدنيا )"	29.	"Body and soul ( قلبا وروحيا )"
2.	"To fish in troubled water ( يصطاد بالماء العكر )"	2.	"To jump on the bandwagon ( يركب (الموجة/ يساير التيار )"	18.	"To rain cats and dogs ( تمطر كقواء القرب )"	30.	"A dead loss ( صرخة في ( واد )"
3.	"To digest ideas ( يهضم (الافكار )"	3.	"To carry coals to new castles ( يبيع الماء في حارة (السقاين )"	19.	"To turn tails/ to take to one's heel ( ارجل سلفه )"	31.	"Put on/give yourself airs (and graces) ( يغش (ريشه )"
4.	"The man of hour ( رجل (الساعة )"	4.	"To give someone his head/ to keep a loose rein on someone ( يلقى (له الحبل على الغارب )"	20.	"To have a finger in the pie ( له قدم في الامر )"	32.	"To be at loggerheads ( انشقت العصا )"
5.	"Literary currents ( التيارات (الادبية )"	5.	"To keep a tight rein on someone ( يضيق عليه (الخنق )"	21.	"A word in season ( كل (مقام مقال )"	33.	"To be behind the times/have seen (known) better days ( اكل الدهر عليه وشرب )"
6.	"To throw light on ( يلقى (ضوء على )"	6.	"He has an axe to grind ( في نفس يعقوب (غاية )"	22.	"To be at one's wits end ( ضاقت به السبل )"	34.	"to fall on stony ground ( يضرب به عرض (الحائط )"
7.	"Lion's share ( حصة الأسد )"	7.	"To take the rough with the smooth ( اتى (على الاخضر واليابس )"	23.	"In full swing ( على قدم (وسق )"	35.	"can't make head or/nor tail of something ( الحابل (بالذابل )"
8.	"The crux of the matter ( صلب الموضوع )"	8.	"At sixes and sevens ( يضرب احماسا بانساس )"	24.	"Dead to the world ( النوم غارق في )"	36.	"To roll up one's sleeves ( ثمر عن (ساعديه )"
9.	"To give the green light ( يعطي الضوء الاخضر )"	9.	"To put a brave face on ( يحفظ ماء الوجه )"	25.	"Through thick and thin ( في السراء والضراء )"	37.	"To know what's what ( لا يثق غباره )"
10.	"The lesser of two evils ( اهلون الشرين )"	10.	"To end up in smoke ( ضاع هباء منثورا/ ذهب (الدرج الرياح )"	26.	"To bury the hatchet/to be back on an even keel ( تعود المياه (الي مجاريا )"	38.	"The bottom line ( بيت (الصصيد )"
11.	"A necessary evil ( شر لابد (منه )"	11.	"At someone's beck and call/ to eat out of someone's hand ( يصيح طوع بدانه/ يصيح رهن (اشارته )"	27.	"To give a free hand ( العنان اطلق له )"	39.	"It is no use crying over spilt milk ( سبق (السيف العذل )"
12.	"A stumbling block ( حجر (عثرة )"	12.	"To fly off the handle/to bow one's top ( ثارت ثائرتة/ طار (مطائره )"	28.	"All/completely at sea ( وقع في حيص بيص )"	Paraphrased Idioms	
		13.	"not to talk over One's head ( لا تعد القوس باربها )"				
		14.	"To catch someone on the hop ( ياجد على حين (غرة )"	1.	"A hard nut to crack ( مسألة مستعصية )"	6.	"Wrong end of the stick ( نقيض المراد )"
		15.	"To add fuel to injury/ to add insult to injury ( زاد في الطين بلة )"	2.	"To walk on air ( سعادة )"	7.	"Sound in wind and limb ( في اتم الصحة )"
		16.	"To make a mountain out of a molehill ( يعمل (من الحبة قبة )"	3.	"To live from hand to mouth ( يحيا حياة الكفاف )"	8.	"Have no backbone ( ضعيف الارادة او (الشخصية )"
				4.	"To think on one's feet ( سريع البديهة )"	9.	"To go to the end of the earth ( ما (يوسعه )"
				5.	"To let the cat out of the bag ( يفضي سرا/ يذيع (امرا )"	10.	"To keep both feet on the ground ( يكن واقيا )"

Abbas and Younis' (2009) data involved (50) body part idioms; consider **Table 28**, with a test submitted to first year university students at the Department of English-College of Education for Women-University of Baghdad. The study concluded that some of the idioms were configured as they had counterparts in the source language; that is, cultural similarity played a role in deciphering some of the idioms. The students were not familiar with body part idioms generally. Finally, the researchers noticed that there is no complete guide to the everyday use of idioms. Thus, it is important to include and encourage students to develop their knowledge on this linguistic area to get fully competent of the target language.

No.	Idioms	No.	Idioms	No.	Idioms	No.	Idioms
1.	"Get out of someone's face"	14.	"Swelled head"	27.	"At the top of one's throat"	40.	"bad blood"
2.	"Blue blood"	15.	"A bundle of nerves"	28.	"New blood"	41.	"make someone's blood boil"
3.	"Too rich for someone's blood"	16.	"Straight from the shoulder"	29.	"Soaked to the skin"	42.	"not have a stomach for something"
4.	"Save one's breath"	17.	"Jump out from one's skin"	30.	"At hand"	43.	"sweet blood"
5.	"Make no bones about something"	18.	"Cost an arm and leg"	31.	"Burn one's fingers"	44.	"all hands on deck"
6.	"Hand over fist"	19.	"Green thumb"	32.	"Can't see beyond the end of one's nose"	45.	"have a nose for something"
7.	"Have clean hands"	20.	"Sit on someone/something hands"	33.		46.	"in the twinkling of an eye"
8.	"Have one's finger in everyone's pie"	21.	"Throw up one's hand"	34.	"All ears", "apple of someone's eye"	47.	"keep one's eye open"
9.	"Heavy hand of something"	22.	"Use some elbow grease"	35.	"Have a big heart"	48.	"lead someone around by the nose"
10.	"In the hand of something"	23.	"Wash one's hand of something"	36.	"Have a soft spot in one's heart for someone or something"	49.	"get a black eye"
11.	"Long arm of law"	24.	"With hat in hand"	37.	"Open one's heart to someone"	50.	"ears are burning"
12.	"Receive someone with open arms"	25.	"Work one's finger to the bone"	38.	"Count noses"		
13.	"Turn a deaf ear to something"	26.	"Walls have ears"	39.	"Play it by ear"		

Mohammed and Hamood's (2009) data was (17) idiomatic expressions; see **Table 29**. The study concluded that context played a decisive role in determining the meaning of an idiom.

No.	English idioms	No.	English idioms	No.	English idioms
1.	"Full of beans, meaning fine or in a good health"	7.	"To give somebody the boot, meaning fired from his job"	13.	"Castles in Spain, meaning a dream or a wish that would never come true"
2.	"Hot air, meaning nonsense or unbelievable"	8.	"A piece of cake, meaning very easy"	14.	"Ones' cup of tea, meaning not our subject"
3.	"To bring the grist to the mill, meaning to bring benefits to him"	9.	"Give me a hand, meaning help me"	15.	"Kicked the bucket, meaning died"
4.	"There is a screw loose somewhere, meaning there is something wrong in the application of the rule of an equation"	10.	"Good offices, meaning good dealings, or deeds"	16.	"Over there, meaning abroad"
5.	"Scratch his back, meaning help me"	11.	"He lost his shirt, meaning lost his money"	17.	"Broad shoulders, meaning a person to can do certain works"
6.	"Sitting ducks, meaning do not hide behind anything, an easy prey"	12.	"To flog a dead horse, meaning trying in vain"		

Al-Rekaby's (2008) data included (200) fourth year students from two Colleges of Arts in Al-Mustansiriya and Kufa Universities, and two Colleges of Education in Al-Qadisiya and Babylon Universities. Moreover, seven fields of idioms were selected; these included: education and school, food, time, heart, head, relationship and love, and sports. Eight idioms were used from each domain to have a

final number of (56) idiomatic expressions of different levels: transparent, opaque, and completely opaque; see **Table 30**. The study concluded that a great number of these students generally failed to grasp the meaning of the idiomatic expressions. They further could not find alternatives to these idioms regarding the students of the colleges of Arts. As for those of the colleges of education, the students of Babylon university were better than the students of Al-Qadisiya in the same point. Besides, as a comparison between the students of Arts and Education, it was found that the former were better than the latter.

**Table 30. The selected English idioms**

No.	English idioms	No.	English idioms	No.	English idioms
1.	"Died of a broken heart"	20.	"as easy as ABC"	39.	"Baked the wrong horse"
2.	"A bleeding heart"	21.	"Catch up to"	40.	"Came out of left field"
3.	"Follow my heart"	22.	"Cover a lot of ground"	41.	"In her corner"
4.	"Opens his heart"	23.	"A bookworm"	42.	"The sport kings"
5.	"Has lost her heart"	24.	"Teacher's pet"	43.	"Throw her heart into the ring"
6.	"Has a heart of stone"	25.	"Read through the book"	44.	"A team player"
7.	"Took heart from"	26.	"teach Jorge a lesson"	45.	"Hands the torch to"
8.	"Wore her heart on her sleeves"	27.	"University of life"	46.	"Out of the running"
9.	"digs the man"	28.	"Unrequited love"	47.	"stolen the young man's heart"
10.	"On the rocks"	29.	"tie the knot"	48.	"On a blind date"
11.	"Split up"	30.	"Set a date"	49.	"Eats like a bird"
12.	"Walk on eggs"	31.	"Eat dirt"	50.	"In the soup now"
13.	"A slice of the cake"	32.	"Teach my grandma to suck eggs"	51.	"The top banana"
14.	"Cannot make an omelette without breaking the eggs"	33.	"Absent-minded"	52.	"Has a one-track mind"
15.	"Has rocks in her head"	34.	"Get into his daughter's head"	53.	"Have their heads in the clouds"
16.	"Head is buzzing"	35.	"Curl your hair"	54.	"Brain drain"
17.	"For the time being"	36.	"Time flies"	55.	"Not born yesterday"
18.	"The time is ripe"	37.	"Brightens up the day"	56.	"Tomorrow's another day"
19.	"Time of your life"	38.	"Time off"		

Abdullah's (2006) data included (16) Arabic native speakers who were university English language teachers from the Department of English and Translation at the College of Arts-Basrah University was selected. Besides, a 12-idiom-test was prepared that was based on (12) idioms; consider **Table 31**. The study concluded that most of the expressions were successfully guessed due to the familiarity with and transparency of the majority of the idioms selected and to the provision of context. However, the idioms: "to be head hunted", "not to know whether one is standing on one's head or on one's heels", and "to wear one's heart on one's sleeve" were a point of variance and highlighted many interpretations. Besides, it was proven that the cognitive strategies were effective in the decoding process of idioms. Finally, it was concluded that teaching and learning idioms could be much more enjoyable if the conceptual framework is to be highlighted.

**Table 31. The selected English idioms**

No.	English idioms	No.	English idioms
1.	"Spill the beans"	7.	"Kick the bucket"
2.	"To be head hunted"	8.	"To come to light"
3.	"Look down on"	9.	"To send word"
4.	"Not to know whether one is standing on one's head or on one's heels"	10.	"To have a hear to do something"
5.	"To be off one's head"	11.	"To kill two birds with one stone"
6.	"To wear one's heart on one's sleeve"	12.	"In cold blood"

To sum up these various studies on idioms, consider **Table 32**:

**Table 32. Tabulating the Previous works on Idioms in the Iraqi Academic Scientific Journals Depository**

No.	Author(s)	Year	Major	Research Design	Objectives/aims	SOP	Data	Model
1.	Abdul Aziz	(2024)	Translation	QI	The way peace idioms are translated contextually and decontextually	✓	(10) peace idioms + six MA holders majored in Translation	Halliday and Hasans' (1989) context of culture model+ Du Beaugrand and Dressler's (1981) appropriateness regulative principle + Fernando's (1996) classification of idioms
2.	Ahmed	(2024)	Translation	QI+Qn	examine the difficulties faced by the translators and the role of cultural context in translating idioms	✓	(20) students from the Department of Translation in Tikrit University + (10) idiomatic sentences	Four translation strategies: literal translation, paraphrasing, cultural equivalents, and adaptation
3.	Hamood	(2024)	Translation	QI	The possibility of translating (10) food idiomatic expressions using CGPT from English into Arabic	✓	(10) English food idiomatic	Newmark's theory of semantic and communicative translation
4.	Mahmood & Delil	(2024)	Translation	QI	The difficulty of translating Iraqi Arabic slang idiomatic expressions into English	/	(20) Iraqi Arabic slang idiomatic expressions from different sources	Schjoldager's (2008) functional strategies of translation: "Expansion, Paraphrase, Transfer, Imitation, Transcription, Dislocation, Condensation, Decimation, Deletion, Resignation"
5.	Al-Ogaili	(2023)	Translation	QI	Translating idioms in news headlines	/	(25) headline idioms from various newspapers.	/
6.	Alwan	(2023)	Methods of Teaching	QI	Examining the role of using Lakoff and Johnson's (1980) conceptual metaphor as a teaching model in enhancing students' comprehending and learning idiomatic expressions.	/	(80, including 20 for the pilot study) students from Tikrit University-College of Education for Humanities + pre and post-tests; and control and experimental groups	Conceptual Metaphor

Table 32 continued

No.	Author(s)	Year	Major	Research Design	Objectives/aims	SOP	Data	Model
7.	Mahmood & Ali	(2023)	Translation	Q1	examining the difficulties faced by the translators when translating Arabic religious idioms into English	/	Four Arabic religious idioms and four MA students from the Department of Translation at the College of Arts in the University of Tikrit.	Moon's (1998) categories of idioms and Nida's (1961) Translation strategies
8.	Mekki	(2023)	Methods of Teaching	Q1		/	(30) students from the Department of English-College of Ibn-Rushd-University of Baghdad divided into experimental and control groups.	/
9.	Ahmed, M.	(2022)	Translation	/	Examining students' metacognitive awareness when translating idiomatic expressions	✓	(10) Translation students from the College of Arts and (10) bilingual students from the Dentistry College+ a questionnaire of three questions: Q1 involved (18) idioms; Q2 included (5) idioms, and Q3 (drawing the idioms).	Two stage of the Cognitive Task Analysis: Translators' linguistic knowledge (low level), and the time and space of a context (high level)
10.	Ahmed, S.	(2022)	Methods of Teaching	Q1 + Qn	Examining the importance of idiomatic expressions in improving the communicative competence of EFL learners	✓	Descriptive analytical methods + teaching+ interview+ two groups: G1 included (15) students from Tirkut University, and G2 included six university professor from different Iraqi states, Karkuk, Sulaimaneya, and Jehan.	/
11.	Ali	(2022)	Translation	Q1	Investigating the nature of the idioms to best select the suitable translation method	/	77 idioms of different sources and forms	/
12.	Aziz	(2022)	Methods of Teaching	Q1	Studying the importance of developing EFLs' reading comprehension and writing skills using Content and Language Integrated Learning	/	+(26) higher studies students in sociology, psychology, and education at the College of Education for Women-University of Baghdad, divided into two groups: experimental and the control	Content and Language Integrated Learning (CLIL)



Table 32. Continued

No.	Author(s)	Year	Major	Research Design	Objectives/aims	SOP	Data	Model
13.	Jafar	(2022)	Methods Teaching	of Ql	Examining students' ability to comprehend and translate the idiomatic expressions that are episodically organized in the text.	✓	(80) third stage students from the department of Translation-College of Arts in Basrah University (40 males/40 females) + two tests (pre-and post) with (22) idiomatic expressions.	Oller's (1983) Episodic Hypothesis
14.	Mohammed	(2022)	Translation	Qn	Investigating the problems and the causes faced by the students when translating sport idioms from English into Arabic.	✓	12-item-test to test+ (21) students from the Department of Translation –Al-Iraqia University+ (11) idioms from five games	Newmark's (1981) procedure
15.	Sabah	(2022a)	Methods Teaching	of Ql	Examining Iraqi EFL learners' difficulties in understanding the figurative meaning of idioms, and investigating the sources of these difficulties.	✓	Diaries, classroom observation and focus group interview+ a group of (27 ) fifth grade secondary school students+ (3) idioms	Fink's (2003) three-component model: Learner and teacher's knowledge of the subject matter, teacher-student's interactions, and instructional design and course management
16.	Sabah	(2022b)	Methods Teaching	of Ql	Examining EFL students' attitude towards expressing themselves using idioms.	✓	(27) secondary school students.	/
17.	Yaqoob	(2022)	Methods Teaching	of Ql	Examining Nineveh school teachers' ability to identify two types of idioms: Idioms of decoding and encoding	✓	40-item-test(20 for the decoding, (cannot be predicted due to the absence of an equivalent idiom in the Arabic language) and 20 for the encoding (predicted due to the availability of similar idioms in the Arabic language) idioms +40 school teachers.	/

Table 32. Continued

No.	Author(s)	Year	Major	Research Design	Objectives/aims	SOP	Data	Model
18.	Abdulhussein	(2021)	Methods of Teaching	Q1	Investigating the difficulties facing advanced Iraqi EFL learners in translating English idioms into Arabic, and vice versa	✓	(21) fourth year students majoring in Applied linguistics + (12) English Idioms and (10) Arabic idioms	/
19.	Al-Azzawi and Nasser	(2021)	Translation	Q1+Qn	Investigating the context impact in translating sport idiomatic expressions from English into Arabic	✓	(10) sport idioms+ (10) professors from the Translation Department-College of Arts, University of Mousl+ pre-test (idioms submitted in a decontextualized way (i.e., a sport context)) and a post-test (everyday use of language idioms (i.e., non-sport context))	Three types of Moon's classification of idioms: transparent, semi-transparent, and opaque
20.	Al-Azzawi and Nasser	(2020)	Translation	Q1+Qn	Examining context impact in translating sport idiomatic expressions from English into Arabic	✓	(10) sport idioms+ (10) professors from the Translation Department-University of Mousl+ Two tests	/
21.	Dalaf	(2020)	Methods of Teaching	Q1+Qn	Examining students' awareness and level of mastery on a set of idiomatic expressions	✓	(55) third and fourth stage students from Al-Mustansiryiah University-College of Basic Education-Department of English + Three question-test: Q1 (10) idioms, Q2: (10) idioms, & Q3: (5) idioms	/
22.	Dhayef Hanoon	(2020)	Translation	Q1	Investigating comparatively the points of similarity and difference between Arabic and English idioms in terms of the following factors: appropriateness, situational usage, literary imagery	✓	Six Arabic idioms and five English idioms	/

Table 32. Continued

No.	Author(s)	Year	Major	Research Design	Objectives/aims	SOP	Data	Model
23.	Majeed	(2020)	Methods of Teaching	QI	Examining the impact of using close reading strategy in teaching idioms	✓	(60) second year students from the College of Education-Tikrit University, divided into experimental and control groups	/
24.	Sahan & Abdulkadhim	(2020)	Linguistics	QI	Investigating comparatively the points of universality among these three languages with respect to the use of idioms, proverbs, and short sayings	/	(56) English colour idioms, (40) Arabic colour idioms, and (42) Persian colour idioms	/
25.	Ahmed	(2019)	Linguistics	QI	Investigating the different forms of lexical bundles	/	/	/
26.	Mohammed	(2019)	Methods of Teaching	QI	Reviewing 5 definitions of idioms, their characteristics, and types	✓	Review of 5 definitions on idioms, types, features, and the differences collocation	/
27.	Mahmood	(2017)	Methods of Teaching	QI	Investigating the way Iraqi learners better understand idioms	/	A questionnaire	/
28.	Ahmed Fadhil and	(2016)	Translation	QI	Examining the difficulties encountered by translators when translating religious and non-religious texts, and comparing between the translations of four versions of the holly Quran	✓	Religious texts (comparing four versions of the Holly Quran) + four groups of non-religious texts of five idioms each	General translation strategies

Table 32. Continued

No.	Author(s)	Year	Major	Research Design	Objectives/aims	SOP	Data	Model
29.	Hussein and Dhannoon (2016)	(2016)	Methods of Teaching	Ql	Examining the various strategies adopted by EFL learners when they translate unfamiliar idioms	✓	(39) second year students from the Department of English-College of Education for Humanities-University of Mousl+ A 90-item familiarity questionnaire	Cooper's Heuristic model (1999)+ Pimenova's Mental Imageries
30.	Abdul-Majeed and Sallumi	(2014)	Methods of Teaching	Qn	Examining comparatively third year students' recognition of idioms	✓	(80) students from the Departments of English and of Translation at the College of Arts in Al-Mustansiriyah University + three-question-test with (8, 4, and 3) items, respectively	/
31.	Eesa and Mahdi	(2014)	Methods of Teaching	Qn	Investigating the meaning of the color words in a selection of color idiomatic expressions	✓	(25) color idioms + (40) male and female students from the first year of the Computer Science Department+ Three tests	/
32.	Elbaradei	(2014)	Translation	Ql	Examining comparatively the features of eye-expressions in English and Arabic, processes of interpretation, and the approaches used for their translation	✓	10-item test and an interview+ four university teachers from the Department of English-Al-Hadbaa University College+ (10) eye-idioms	Three translation strategies (idiomatically, non-idiomatically, and literally)
33.	Jaboori and Jazaa	(2013)	Methods of Teaching	Ql	Comparatively investigating the natives and non-natives' competence and use of idiomatic expressions.	/	Three-question test, Q1: 13 idioms; Q2 15 idioms, and Q3 10 idioms, (12) native participants from England and (12) non-native participants from different Arabic States	/
34.	Halawachy	(2013)	Linguistics	Ql	Investigating English idioms on a large scale focusing on the structural, meaning, and cultural aspects.	✓	The structural, meaning, and cultural aspects of (111) idioms	Seidle and McMordie (1978) model and Zhagh's study (2007) for the pragmatic analysis

Table 32. Continued

No.	Author(s)	Year	Major	Research Design	Objectives/aims	SOP	Data	Model
35.	Abdulwahid	(2012)	Translation	Ql	Investigating how idioms in the Holly Qura'an were translated by five selected translators	✓	Translating five idiom-based Quranic verses by five translators	Larsen's (1982) model of literal and idiomatic translation
36.	Abbas	(2012)	Linguistics	Ql	Comparatively investigating the points of similarity and difference between English and Kurdish languages.	/	Emotion idioms in Arabic and Kurdish + (15) Kurdish idioms to be translated into idioms in English	Fernando and Flavell's (1981) model
37.	Al-Saidi	(2012)	Translation	Ql	Investigating an equivalence to idioms in one's native language.	✓	(131) idioms in Arabic, and their equivalents in English	Baker's (1992) strategies of translation
38.	Al-Shaikhli	2012	Translation	Qn	Investigating the meaning of color idiomatic expressions and structures when translated from Arabic into English.	/	(114) color idioms	Baker's (1992) model of translation strategies + loan translation and translation couplet.
39.	Joodi	(2012)	Translation	Ql	Investigating the major problems that encountered students when learning and translating such linguistic chunks.	✓	/	Translation strategies
40.	Yousif	(2012)	Methods of Teaching	Qn	Examining students' difficulties in recognizing the meaning of English idiomatic expressions	✓	(30) idioms and (30) students from the Department of English-College of Arts in Mousl University+ two test contextualized and de-textualized.	/
41.	Ali	(2011)	Methods of Teaching	Qn	Investigating Iraqi EFL errors made when using idioms	/	20-item-multiple choice question + (60 female and male) fourth year students at the department of English –College of Education-University of Tikrit + 20 idioms areas.	/



Table 32. Continued

No.	Author(s)	Year	Major	Research Design	Objectives/aims	SOP	Data	Model
42.	Jasim	(2011)	Linguistics	QI	Examining the structures, types and functions of (10) idiomatic expressions used in a tour guide.	/	(10) idioms from a tour guide	/
43.	Khalil	(2010)	Translation	QI	Examining the reasons that make idioms a “thorny issue” to both learners of English and translators.	/	(61) idioms in English and Arabic	Three strategies of translation
44.	Abbas and Younis	(2009)	Linguistics	QI	Examining the importance of the syntactic structure of idioms to the Iraqi EFL learners.	✓	(50)- idiom test +first year university students at the Department of English-College of Education for Women-University of Baghdad	Cognitive concepts: Conceptual Metaphor, conventional knowledge+ metonymies
45.	Mohammed and Hamood	(2009)	Linguistics	QI	Examining the role of context in deciphering the meaning of (17) idiomatic expressions.	/	17 idioms	Contextual and semantic meaning
46.	Al-Rekaby	(2008)	Methods of Teaching	Qn	Investigating comparatively EFL learners' difficulty in interpreting and comprehending a set of English idiomatic expressions.	/	(200) fourth year students from two colleges of Arts in Al-Mustansiriya and Kufa Universities, and two colleges of Education in Al-Qadisiya and Babylon Universities + seven fields of idioms, and eight idioms for each field.	Brintion's et. al (1985) model of idioms classification
47.	Abdullah	(2006)	Translation	QI	Examining the hypothesis that there are some considerable difficulties faced by the native speakers of Arabic regarding understanding and using idioms.	✓	(16) university English language teachers from the Department of English and Translation at the College of Arts-Basrah University+ 12-idiom-test	/

## 5. Conclusions

Based on the process of reviewing the (47) articles in terms of the following points, it has been concluded the following:

Speaking of the **survey on the concept of idioms**, it has been concluded based on Figure 1 that:

- A percentage of (50%) out of the (47) reviewed papers has focused in their theoretical background on the structure of idioms.
- Speaking of the functions and uses of idioms, they are only mentioned as a secondary topic in (21) studies out of the (47) papers reviewed.
- As for the history of idioms, it has been mentioned for five times out the (47) papers reviewed.
- Only one review paper was conducted on idioms; it was very brief and involved only five reviewing definitions of the term, shedding light on some of the types and characteristics of idioms.
- Only three papers mentioned some general pieces of information on idioms out of the (47) papers reviewed.

With respect to the **type of problems addressed**, the present paper has revealed based on Figure 2 the following:

- The problems highlighted addressed three areas: The role of culture, the role of context, and the role of idioms. These roles were examined in three different fields: Linguistics, methods of Teaching, and Translation.
- Twelve studies have tackled the role of culture in translating idioms, whereas only one study investigated the role of culture in enhancing the understanding of idioms in the Methods of Teaching.
- Fourteen studies have dealt with the role of using idioms in improving EFL learners' mastery over English as a foreign language.
- Only two studies have addressed the role of context in understanding idioms in translation and in linguistics while only one study was in the major of Methods of Teaching.
- Only (31) studies have mentioned a real problem out of the (47) reviewed papers.

As far as the **classifications of idioms** are concerned, the study has concluded the following:

Based on Diagrams 1, 2, & 3, it has been noticed that idioms were classified by eight scholars according to the idiomaticity criterion differently. Besides,

according to the structure and semantic criteria together, only one classification was done. With respect to the function criterion, again one classification was done. Semantically, only two scholars categorized idioms differently. Finally, based on the form criterion, six classifications were conducted by different scholars, reflecting as a result their different perspectives.

Speaking of the **research design and data selected in these papers**, it has been discovered the following:

- ❖ Only (20) out of the (47) studies reviewed were conducted on idioms in the major of Translation. From which, (15) studies were qualitative in nature, two studies were quantitative and three studies were of a mixed mode.
- As for the data of the qualitative works, it was (10) peace-based idioms, (10) idiomatic sentence, (25) headlines idioms, (20) Iraqi Arabic idioms, (4) Arabic religious idioms, (23) random idioms, (77) idioms, six Arabic idioms and five English idioms, four Qur'anic texts vs. four non-religious texts, (10) eye idioms, (5) Qur'anic verses, (125) Arabic idioms and their equivalents in English, no specific data, (61) idioms in English and Arabic, and (12) idioms.
  - Generally speaking, the size of the data in the qualitative studies was ok, except in three studies. Besides, only three studies were comparative in nature.
  - Speaking of the quantitative studies, they were only two. The first one involved 11 idioms from five games; a number which does not suit such a type of study. The second one involved (114) color idioms from the English language only.
  - The mixed mode studies were three in number. The first one involved only (10) idiomatic sentences, whereas the second and the third consisted of (10) sport idioms. Such a number does not fit the type of quantitative studies.
- ❖ As for the studies which were conducted in the major of linguistics, it has been found that they were only (7) in number, as shown below:
  - There were five qualitative studies. The first one was comparative in nature and involved (56) English color idioms, (40) Arabic idioms, and (42) Persian color idioms. As a qualitative study, this data is too big in size in terms of the number of idioms and the number of the languages involved. Another weak point was the lack of any model or a theory in data analysis.
  - The second one involved no data and no model as well, and was only theoretically oriented.
  - The third one included (111) idioms, analyzed following a pragmatic model. Such a size of data is again too big for a qualitative study.
  - The fourth study was comparative semantic, involving (15) emotion-based idioms from Arabic and Kurdish languages.

- The fifth one contained (10) idioms from a tour guide and there was no model adopted in data analysis.
  - The sixth was composed of (50) idioms and had a model for data analysis. Such a size of data is too big for such a type of a study. The study was conceptual in nature, as it involved certain cognitive concepts in data analysis.
  - The seventh contained (17) general idioms. The model was semantic and pragmatic in nature.
- ❖ As for the major of Methods of Teaching English Language, it has been found that (13) qualitative studies were conducted on idioms.
- The quantitative studies were five in number. The data was (544) idioms, (20 idioms submitted to 60 students), (30 idioms submitted to 30 students), (25 idioms submitted to 40 students), and (15 idioms submitted to 80 students).
  - The mixed mode studies were only two; the first one involved (25 idioms submitted to 55 students) and the second consisted of (77 idioms submitted to 15 students). That is, the size was fit to the nature of the study.
  - Finally, and generally speaking, the data of the qualitative studies was ok and within the limits.
- ❖ The study has further concluded that majorly all the studies lacked the scientific standards of writing a paper academically.
- ❖ The problems were missing in many of them.
- ❖ The data was not systematic.
- ❖ The number of comparative studies was very meager.
- ❖ The type of idioms was not systemic and comprehensive.
- ❖ No study examined a specific theme of idioms comprehensively and contrastively.
- ❖ The number of studies within the major of linguistics was very limited.
- ❖ A suitable model was lacked in many of the linguistic studies.

## 6. Recommendations

It is to be recommended the following:

1. Conducting more studies in all the majors and specifically in Linguistics.
2. Adopting various models of analysis, and specifically novel ones, such as cognitive linguistic models or theories, semiotic ones, or eclectic models.
3. Focusing on the role of culture in assigning various meanings to the idiomatic words and/or phrases.
4. Studying every theme of idioms (e.g., animal idioms, fruit idioms, peace idioms, vegetable idioms, friendship idioms, etc.) qualitatively in the Arabic and English language aside.

5. Conducting comprehensive contrastive studies on every theme of idioms to know more about the points of similarity and difference between the two languages Arabic and English with respect to the theme of idioms under study.
6. Publishing and creating data bases of Arabic color idiomatic expressions in different genres: social, religious, political, etc.
7. Encouraging researchers to conduct quantitative studies on every single theme of idioms with regard to students' knowledge and understanding of the idioms in question.
8. Investigating the different sources of the generated meanings of idioms in every language.
9. Finding a suitable way that helps accessing or deriving the meaning of idioms.
10. Examining the extent to which the mentally highlighted pictures of a number of idioms matches their conventional meanings.
11. Surveying the pros and cons of using idioms in different genres.

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