

TRANSLATING ACOUSTIC PREPOSITIONAL DELETION (APD) IN THE QURAN: A CRITICAL ANALYTICAL CONSTRUCTION GRAMMAR APPROACH.

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ABSTRACT: This work investigates the translation of Acoustic Prepositional Deletion (APD) in Quranic constructions in the Quranic Arabic Corpus (QAC) to determine how APD is treated and whether there might be meaning retention/distortion resulting from the new spatial relationships profiled. The study applies an analytical critical constructional grammar approach to the analysis and discussion of the data available to examine construction and language specificity. It is found that the inappropriate conception of the APD constructions has resulted in partially or totally different spatial relationships profiled between the entities of a particular construction when being translated. In addition, disloyalty to the spatial scene with reference to APD is mainly attributed to the translators' unawareness of the difference between two constructions that only differ in the (non) existence of a preposition. Moreover, a conceptual translation of APD appears to be the best that can maintain existing spatial relationships, and thus an identical conception of the source text (ST) in the target text (TT). In conclusion, meaning with reference to APD is not only construction-specific but also language-specific.

Keywords: Acoustic Deletion, Construction Grammar, Prepositions, Spatial Relationships, Translation

INTRODUCTION

Translating prepositions from an SL into a TL has always been problematic due to the difficulty in deciding the appropriate mapping between the ST and the TT [1]. Lexically, the problem of deciding the accurate mapping between two languages may result from the inability to find the equivalent preposition and the misunderstanding of the prepositional usage in the TL [2]. There are various reasons that make translating prepositions from Arabic into English or visa versa appears more complicated [3]. Amongst these reasons are the non-identical nature of Arabic and English, and the non-equivalent prepositional number in them. Due to their contextual dependency for meaning, their polysemous nature and their vast number in English, prepositions are very difficult to conceive [4].

To overcome the problem of expressing differently the same real situation within different languages, a learning process that occurs in a similar manner of the mother tongue (MT) is suggested [5]. The author elaborates that a learner who proceeds from inborn cognitive disposition "might elaborate his linguistic competence in accordance with the conventional setting of the specific foreign environment" (p. 351). Therefore; translation is conceived as a relation between dissimilar explanations of a similar cognitive endowment. Several solutions for problems encountering prepositions translation. For example, understanding the different meanings of Arabic prepositions as MT can exclude the misuse of many English prepositions as a TL [6].

Intransitive verbs in Arabic are usually followed by a preposition. The situation with APD is deviation as these verbs are not followed by the customary preposition. Unless this change is identified correctly as not being arbitrary, meaning comprehension of the verses will be mistaken. Moreover, it appears that translators of the Quran normally insert a preposition in their TTs which denotes totally or partially different spatial relationships that may distort the intended constructional meaning. The example

below shows how meaning has been distorted due to the alternation of the existing spatial relationship.

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ
(al-Quran: 36:66)

Translit: walaw nasha:u laṭamasna: 'ala: a'yunihim
faistabaqu: Φl-Sira:ta fa-anna: yubSiru:na

Trans: If it had been Our Will, We could surely have blotted out their eyes then should they have run **about** groping for the Path, but how could they have seen?

In the example above the verb **اَسْتَبَقُوا** *istabaqu:* which is translated here as 'run about' is categorized as an intransitive verb that is normally followed by a preposition to extend to a prepositional object [7, 8, 9]. The estimated deleted preposition which is indicated by Φ in the ST and the transliteration of the verse is *إلى, ila* [10], and is normally translated as 'to, for, towards'. The underlined bold proposition is inserted in the TT. The insertion of the preposition has resulted in profiling new ORIENTATION or DESTINATION spatial relationships in the TT that differs completely from the ALIENATION spatial relationship the ST profiles. To elaborate more, the ST intends to imply that the trajector (TR) 'وا, u:' standing for the plural subjective pronoun 'they' in the TT does not reach safely his orientation 'the right path or way' as the landmark (LM). On the contrary, the LM was exceeded by profiling the ALIENATION spatial relationship.

Studying prepositions, in general, is significant due to the increased interest in the relationship between cognition and linguistic structure with spatial cognition is in the focal attention [11]. By spotting the differences between two constructions that differ in the (non) existence of one grammatical constituent (i.e. preposition), the study emphasizes concepts such as constructional specificity. In particular, the study, by addressing issues relating to translation, stresses language specificity of constructional meaning [12, 13, 14, 15, 16, 17, 18].

The study aims to investigate the semantic impacts of APD in the Quran on the existing spatial relationships between

the constructional entities. In addition, it aims at examining how the prepositional usage in the QAC translations of the Quran may lead to different meanings due to the new spatial relationships profiled.

This study is divided into five sections. It starts with the introduction. A separate section is dedicated to the literature review. This is followed by the methodology section. The following section is the analysis and discussion which is followed by the conclusion section.

LITERATURE REVIEW

This section aims at shedding light on the previous literature conducted on translating prepositions in general, and APD in particular. It addresses general issues relating to how cognitive linguists investigate translating prepositions, translating prepositions in the Quran, and finally it introduces for the concept of APD in Arabic in general, and in the Quran in particular.

According to [19, 20], the prototype theory which basically relies on a cognitive linguistic approach has resulted in a better understanding of the multiple prepositional senses. Such an approach may apply to the translation of prepositions, too. As language is a major aspect of cultures and as a means for accessing to cultural manifestation, it is emphasized by [21] that approaches to translation studies that show how embedded language is in the culture in which it features "can provide useful insights and contribute to enhancing learners' cross-linguistic and intercultural awareness" (p. 236).

Representing spatial relationships coded by prepositions as gestalt-like and image schematic in nature, rather than semantic feature bundles or linguistic prepositions is a vital proposal [22]. The problem of mismatch in translating prepositions may disappear by adopting a cognitive linguistic insight that meaning is grounded in experience [23].

To examine issues of language-specificity in the category of a preposition, Modern Standard Arabic (MSA) and British English (BE) are compared by [24]. The author has placed the two languages (i.e. Arabic and English) face to face on equal terms so that similarities and differences could be explored more systematically. His overall target is "to analyze how the translators dealt with instances of spatial scenes in the ST and to categorize the treatment to various parameters" (p. 225). The author states that there are several factors that may influence such a form of translation such as cultural diversity, the translators' differences in the knowledge of language and culture, and the translators' prejudices. It is found that spatial prepositions in MSA have distinct characterizations, and that significance resemblances (if found) do not mean that they have universal or common features with prepositions in English "resemblances are driven by shared fundamental aspects of cognition, the differences by the diversity of cultural evolution reflected in a language" (p. 252).

Accounting for the English translation of [25, 26, and 27] of prepositions in Surat al-Baqarah (Chapter One), the aim was to find who is the most faithful to the spatial relationships in the ST in his translation [28]. The findings reveal that the translators are partially loyal with 50% to [25] at the top, and 35% to [27] at the bottom. The author's justification for the findings above is that the translators fail to recognize the semantic functions of Arabic prepositions and to identify the cognitive meaning of the Arabic scene

projected in an English preposition. Digging deeper into the semantics of prepositions within the verses, inserting suitable details or annotations beside the English translation of a preposition to achieve the prepositional meaning, and finally, the importance of understanding the cognitive semantics of the Arabic prepositions before translating them are some solutions to obtain the highest degree of loyalty to the spatial scene [48].

An opposing view towards translating prepositions in the Quran is introduced by [29]. The author believes that prepositional meaning in the Quran is accurate, hence; translating prepositions may distort meaning. The author cited the example below where the spatial relationship existing between the entities of the construction has been altered resulting in a different meaning. To explain things more, translating the preposition في, *fi*;, (in, at) into *on* conveys HANGING relationship in the TT, nevertheless; it is the strong ATTACHMENT relationship that is intended in the ST.

e.g.

وَأَصْلَبْتَكُمْ فِي جُذُوعِ النَّخْلِ...
(al-Quran: 20:71)

Translit: wala-uṣallibannakum fi: judhu: 'i l-nakhli

Trans: and I will have you crucified on trunks of palm-trees
As a mental process, deletion is very important for training and activating the brain which is urged to look for the hidden meanings [30]. An intentionally deleted element motivates the hearer's or the reader's mental thinking to find what has been removed from the context. In general, deletion is considered an act of rhetoric and eloquence in Arabic and is preconditioned by the existence of mental or verbal contextual clues [31]. It may apply to the whole clause, a word or a phrase, or a particle or a letter (i.e. diacritic deletion). In Arabic deletion occurs for many reasons such as *التخفيف*, *al-takhfi:f*, (linguistic ease), *الإيجاز*, *al-eija:z*, (brevity), *الاختصار*, *al- eikhtiṣa:r*, (abridgment) or sometimes for *التوسعة*, *al-tawsy'ah*, (widening) of a concept [32].

Deletion in the Quran reflects one aspect of its linguistic miraculous nature. A constituent is neither mentioned nor omitted unless there is a reason behind that in the context [33]. Acoustic Prepositional Deletion (APD) نزع الخافض *naz' i al-kha:fiḍ sma'yan*, as a linguistic term used by the Arab grammarians, refers to a situation when the preposition following the intransitive verb is intentionally deleted [34]. Such a deletion results in the new direct spatial relationship between the verb and the noun following it. Semantically, the alternation of these spatial relationships affects completely or partially the meaning intended in the verse [35]. Interpreters of the Quran feel mostly that it is their responsibility to deeply dig the semantic purposes of APD [36, 43].

According to [37], APD occurs because of frequent use of a preposition mainly with places and entrances, clarity of meaning, ease of identifying the deleted preposition, brevity and abridgment, and poetic necessity. The term acoustic refers to the situation when this deletion occurs in only static or frozen constructions exclusively heard from the Arabs; not every prepositional intransitive verb can be changed into a transitive one by deleting the preposition [38].

METHODOLOGY

The researcher will apply an analytical critical constructional grammar approach to the analysis and discussion of the data available by breaking down the problem under study into small parts essential for solving it. Moreover, the approach will be critical by giving opinions or judgments on a particular issue and display different opposing views towards translating APD. Hence; defending strong points and rejecting the weak ones. Using the Constructional Grammar (CxG) perspective in analyzing and discussing the available data, the researcher will highlight construction and language specificity exemplified in APD.

The data analyzed will be examples of the Quran where APD occurs representing samples of the customary deleted prepositions (i.e. في *fi*., (in, on, at), من *min*., (from, of, out of), لـ *li*., (to, for), على *ala*., (over, above, up), بـ *bi*., (in, at, on, with, by), and إلى *ila*., (to, for, towards) [39, 40, 34, 41]. Two criteria are followed in the selection of the examples. First, the scholars' and grammarians' categorization of Arabic verbs into transitive and intransitive verbs [42, 32, 40, 43, 44]. To elaborate, intransitive verbs in Arabic are usually followed by a preposition that assigns a genitive case mark to the following noun. Due to the occurrence of the APD, the noun (i.e. object) is assigned an accusative case mark instead. Second, the prepositions deleted are determined based on the exegeses and works of scholars who are interested in the interpretation of the Quran such as [7, 9, 45, 46, 39]. Each example is chosen randomly to exemplify for a single preposition that is normally sceptable to APD occurrence.

The existing spatial relationship will be highlighted for a better understanding of the meaning intended. This is followed by an account for their translations in the QAC in order to examine to what extent the spatial relationships have been altered. Finally, CxG hypothesis of construction-language-specificity exemplified in comparing how two languages (i.e. Arabic and English) account for the same spatial scene will be examined.

QAC introduces and utilizes seven translations of the Quran (i.e. [47, 27, 25, 49, 50, 51, and 52]. [25] translation has been chosen randomly in the analysis and discussion of the examples, other translations are introduced in Appendix (1) to avoid being redundant. The researcher leaves it for the reader to test and compare the other translations in the same corpus.

Quranic verses will be explored as a first step to find out where a preposition is deleted. Identification of deleted prepositions will basically rely on the Arab grammarians' and scholars' categorization of verbs into transitive or intransitive. The following step is consulting the exegeses and available resources for the interpretation of the verses in question for a better understanding of their interpretation. Then, a critical analysis of the verses is carried out to discuss issues relating to diversity in meaning and spatial relationships. Next, the researcher will examine the impacts of APD on the spatial relationships existing between the entities of the constructions (i.e. verses) in the TTs. The final step is to ensure how manipulating spatial relationships existing in the ST may profile completely or partially different meanings in the TT. Table (1) at the end of the analysis and discussion presents the spatial relationships profiled in the APD, ST, and TT

constructions, the purpose of deletion and the conceptual metaphors mapped in the APD constructions.

ANALYSIS AND DISCUSSION

While analyzing every single example, the researcher will relate it to the Cognitive Linguistics (CL) theory and its relevant approaches mainly CxG. Justifications for the analysis and discussion will be searched in the Quranic exegeses and works of Arab scholars and linguists.

The analysis of the examples below will shed light on the primary sense and secondary senses of every single preposition, highlight the spatial relationship existing between the entities of each particular construction, account for the translations of each particular construction, and finally concludes based on the theoretical framework utilized in this study. Now I will turn to the examples.

(1)

(وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ)
(Al-Quran: 36:66)

Translit: walaw nasha:u laṭamasna: 'ala: a'yunihim fa-istabaqu: Φ l-ṣira:ta fa-anna: yubṣiru:na

Trans: If it had been our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen? [25]

In the example above, the preposition deleted is إلى *ila*., (to, for, towards) represented by the Φ symbol in the example above [45]. The verb استبقوا *istabaqu*., (run about) in this construction is categorized transitive as a result of deleting the preposition إلى *ila*.. Thus, الصراط *l-ṣira:ta*, (path or way) is assigned an accusative case mark [7, 8, 9]. The whole construction [VERB + PRONOUN (sub) + NOUN (obj)] designates the meaning of starting racing to arrive at a destination safely despite the fact that the eyes are closed [10]. The question at the end of the verse فَأَنَّى يُبْصِرُونَ? *fa-anna: yubṣiru:na?*, (but how could they have seen?) is ironic; how could someone whose eyes are bottled out or groped for finding his way? He could not and so he either would not find the way or would in his race exceed the way or path he struggles for. The exceeding sense is emphasized, therefore; the deletion of the preposition in this verse profiles a different ALIENATION spatial relationship [8]. It can be concluded that deleting the preposition profiles a new relationship in the construction which is ALIENATION. A different spatial relationship could be profiled had the preposition not been deleted such as DESTINATION, ORIENTATION, or ARRIVAL POINT.

The verb استبقوا *istabaqu*., has been translated into 'would race to, struggle for, run about, raced along to' in the different seven approved translations of the QAC as presented in Appendix (1). These translations have inserted a preposition in the TT which profiles a DESTINATION, ORIENTATION, or ARRIVAL POINT spatial relationships, thus; designates totally different or opposite spatial relationships from that intended in the ST. Altering the existing spatial relationships in the ST deviates the meaning from arriving safely at a destination into a negative meaning of not having the ability or totally disabling to find a way to arrive at an endpoint. In terms of loyalty to the spatial scene, the seven translators are also disloyal. The above construction as a whole is evidence of [12, 13, 14, 15, 16, 17] CxG hypothesis that meaning is not only construction-specific but also language-specific. Example 2 below will account for APD with another preposition.

(2)

(وَضَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوىَ...)
(al-Quran: 2:57)

Translit: waTHallalna: 'alaykumu Φ l-ghamama wa-anzalna: 'alaykumu l- wana wal-salwa:

Trans: And we gave you the shade of clouds and sent down to you Manna and quails [25]

The preposition deleted in the example above is bi , (in/at/on/with/by) which in its central sense denotes adjacency, close contact, companionship, or accompaniment [53]. A list of the meanings 'in, at, on, with, through, by means of, and by' is introduced [54, 55]. In addition, the proposition in question can profile a contiguity sense to the above mentioned in addition to the possibility to designate manner and other figurative or abstract senses [42, 44]. Meanings of 'inside, towards, what a person is wearing, introducing attributes and creativity with verbs of motions are also presented for the proposition [56].

In spatial terms, the preposition profiles a point which connects the spatial or physical sense of the TR to the LM [57], consequently; it profiles a co-location between LM and TR and the location is conceptualized as a point [58], or a spatial scene where two objects are in the same location or very close [59]. Hence; the preposition is an example of hyperschematicity which indicates a particular sort of relationship between the participants it is interposed between[24]

The context implies that the Almighty Allah reminds Israeli people of His credits and gratitude by making or causing the clouds shade them all the time wherever and whenever they travel [39]. The preposition bi , has been deleted as it implies the INSTRUMENTAL or MEANS relationship [7]. The justification for such deletion is that a means is temporal, not permanent and that the clouds do not directly fall on them which may make it difficult for them to move, but they accompany them without causing any obstacles. Therefore; the existence of the preposition in the verse may affect its interpretation [45]. First, it may mean that the Almighty Allah got help to achieve what He wants. Second, The Almighty Allah got help from clouds to make it shade Israeli People which may make them think that the shadow came from the clouds and not the blessing of Allah. Third, it could mean that the clouds are similar to that we experience daily in our life which is untrue; it is a special sort of clouds as a blessing for them which lasted for 40 years; the years when the Israeli People got lost in the desert of Egypt [60].

The discussion of example (2) reveals that there are two different constructions. The first which has an overt preposition [VERB + PREPOSITION + PRONOUN + PREPOSITION + NOUN] and implies the INSTRUMENTAL or MEANS spatial relationship between its entities. The second construction [VERB + PREPOSITION + PRONOUN + NOUN] conveys the sense of ACCOMPANIMENT which is also a distinct sense of the preposition in question. The meaning conveyed in both constructions is partially different since the spatial relationships between the entities in the two constructions are not identical.

The translations of the verse in question show that [47, 50, and 51] maintain the preposition 'with' in their TT which conveys an INSTRUMENTAL relationship. [27] and [49] use the verbs 'cause' and 'made' respectively. This usage

indicates that the noun following the verb ظَلَّلْنَا , THallalna: (shadowed you) is thought of as a direct object profiling a CAUSATIVE spatial relationship. Two different transitive verbs 'give' and 'outspread' are introduced by [25, 52] in their translations, hence; their usage implies a deeper understanding of the intended spatial relationship in the ST which is COVERING [58] without causing any harm. Such a spatial relationship could be conceptually mapped in the metaphor COVERING = PROTECTION. The next example will also account for translating a different deleted preposition.

(3)

(قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ Φ صِرَاطَكَ الْمُسْتَقِيمَ)
(al-Quran: 7:16)

Translit: qa:la fabima: aghwaytani: la-aq'udanna lahum Φ Sira:taka l- mustaqi:ma

Trans: He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straightway[25]

The preposition ala , 'ala:, (over, above, up, on) which is deleted in example (3) above has the primary sense of superimposition which can also be used figuratively and denotes a state of difficulty or troublesome that control someone's behavior due to weakness [53]. According to [54, 55], the preposition can be translated into 'on, upon, on top of, towards, during, according to, on the basis of, on the occasion that, over, at, for, by, and to' depending on its contextual usage. In certain situations, it may profile senses of must, incumbent upon, hostility with words or expressions that mean difficulty, heaviness, and burdensome [56]. The author elaborates that the preposition may leave physical or psychological harm on the noun following it, in addition to the authority and control senses [40]. In spatial terms, the proto-scene associated with the preposition involves a "spatial configuration in which the trajector (TR) is located higher than the landmark (LM)" [58, :64]. Such a relationship may invoke a number of aspects such as spatial superiority of the TR to the LM, salient surface of LM to TR, supporting TL by LM, and small size of TR to LM [61].

The verb قَعَدَ , qa'ada, (sat) is an intransitive verb that cannot extend to a prepositional object unless followed by a preposition like fi , 'fi:, or ala , 'ala: where both of them are acceptable grammatically but with different semantic interpretation [45, 62, 7, 8]. However, the customary preposition which usually follows the verb in question is deleted because of APD [63, 9, 64, 65].

The context of this verse shows how Satan vows to do his best to prevent others from worshipping Allah by all means after being dismissed from Heaven because of his sin. According to [46], the verb قَعَدَ , qa'ada, (sat) is used figuratively in this verse to mean 'prevent from guidance and obedient'. [62] elaborates that such a sitting is not a locative one for rest when the context is about Satan, but it is the act of insisting on perversion and corruption, and for the accomplishment of his purposes exemplified in disrupting others and leading them to Hell. The APD implies that Satan is deprived of his desire since the preposition ala , 'ala: has been omitted [40].

The first construction which has an overt preposition [VERB + EMPHATIC PARTICLE + PREPOSITION + PLURAL PRONOUN + PREPOSITION + OBJECT] where the TR (absent pronoun refers to Satan) is believed to have authority because of higher level over the LM (the right path), therefore; control others' behaviors to prevent

them from worshipping Allah. On the other hand, the second construction [VERB + EMPHATIC PARTICLE + PREPOSITION + PLURAL PRONOUN + OBJECT] where the preposition is covert denotes a different relationship. The TR relates to the LM directly without any mediator (i.e. preposition) mapping a conceptual metaphor of SITTING IN = DEDICATED TO [66]; Satan's long and permanent sitting is an indicator of his dedication to complete his work which is the misguidance of others. In other words, Satan does not mean the PART-WHOLE relationship between the TR and the LM, but he means the GONTIGUITY relationship to overgeneralize the idea of misguiding others [24].

The translations of the above construction reveal that five of them insert the spatial preposition *on* in their TT, hence; the following noun صراطك المستقيم, *Sira:taka l-mustaqi:ma*, (right path or way) is thought of as a locative place despite the fact that it is used figuratively here. [49] uses *in* and [50] inserts *from* to imply the same previous notion. All the translations above seem to have altered the intended spatial relationship between the TR and the LM. To explain more, the first five translations, by using *on*, denote ELEVATION in its primary sense or they could imply the secondary sense of SUPERIMPOSITION or AUTHORITY due to the fact that having control on a path means having the power to allow others to pass it or not. [49] TT implies that the right way or path is thought of as a container where the contained thing is distributed everywhere in that container. This view could simply represent the idea of Satan's existence everywhere to achieve his goal, but that which alters the spatial relationship from CONTIGUITY into CONTAINMENT. Finally, [50] expresses the spatial relationship of ALINATION by using the preposition *from*. His usage of the verb يغوي, *yaghui:*, 'seduce' helps him better to express that sense. To sum up, the *Translator Spatial Loyalty* [24] is not reflected and followed here strictly since in most translations the spatial relationship between the entities of the construction has been altered. Example (4) below will also shed light more on the theme of this study, but with a different construction.

(4)

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا رَاجِعُونَ
(al-Quran: 21:93)

Translit: wataqatta'u: Φ amrahum baynahum kullun ilayna: ra:ji'u:na

Trans: But (later generations) cut **off** their affair (of unity), one from another: (yet) will they all return to us. [25]

According to [53], في, *fi:*, (in, on, at) designates the meanings of middle, inside, adverbiality, or containment in its central sense. It is translated into English as 'in, on, at, near, by, within, during, among, in the company of, with, about, concerning, for the sake of, on behalf of, for, because of, and according to' [54, 55]. Such translations are dependent upon the context the preposition is within [42]. The preposition also profiles the place in which something occurs or is situated, or a movement into that place [56]. The primary sense of containment for the preposition is also approved [67], however; the author adds other secondary senses of causativity, company, elevation, termination, measurement, and partitive. Eight sorts of containment are also identified: Enclosure, Partial Enclosure, Bounded Enclosure, Unbounded Enclosure, Vertical Penetration, Horizontal Penetration, Encirclement, and Dangling [68].

The verb تَقَطَّعَ, *taqatta'a*, (cut off) is accounted for in this verse as an intransitive verb to imply the meaning of differing and splitting up concerning the religion each one or each group of people follows [45, 9, 8]. The noun أَمْرٌ, *amra*, (affair of unity) is assigned an accusative case mark since the customary preposition preceding it (i.e. في, *fi:*) is acoustically deleted. Ibn 'Ashu:r [10] accounts for this construction in a metaphoric sense as CUTTING OFF = DIFFERING IN BELIEFS for the purpose of showing how the act of differing in the Almighty Allah worship is very disgusting.

The first construction تَقَطَّعُوا أَمْرَ [VERB + PRONOUN(obj) + NOUN] profiles, following [56], a state or a condition of someone or something and designates the PARTITIVE relationship because people divide their faith between them: one is Muslim, another is Christian, a third is Jewish and so on. The second construction is [VERB + PRONOUN (obj) + PREPOSITION + NOUN(pp)] designates the meaning of regarding [39], and so designates CAUSATIVE spatial relationship; because they have different faiths and beliefs they differ; a conception which is totally different.

The translations of the verse appear fully cognizant of the PARTITIVE relationship that exists between the entities of the construction above by using expressions that denote that notion. However, all of them, except for [47], have inserted a preposition in their versions such as 'into, off, or up' to follow verbs like broke, divided, cut, or split to indicate that sense. [47] translates the same construction as "they divided their affair" and conveys the same sense without the need for a preposition which may lead in one sense to a different interpretation of the verse above. The translations of [47, 27, 49, 51, 52] have addressed faith as a material thing that can be divided amongst people. In addition, their translations imply that people divide their faith within the same religion amongst themselves which may be understood as one person is more faithful than the other. The account for the alternation of the spatial relationships is a testimony of both construction and language specificity. Example (5) below will account for translating APD with a different preposition.

(5)

(...) وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْتُمْ بِالْمَعْرُوفِ...
(al-Quran: 2:233)

Translit: wa-in aradtum an tastardi'u: Φ awla:dakum fala: juna:ha 'alaykum idha: sallamtum ma: a:taytum bil-ma'ru:fi

Trans: If ye decide on a foster-mother **for** your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms [25]

The preposition لِ, *li* denotes the meaning of specificity (الإستحقاق, *al-isthqa:q*) [53]. It can be translated into 'for, due to, on behalf of, in favor of, because of, for the sake of, owing to, for the purpose of, in order to, so that, and hence' [54]. It can also designate spatial relationships of possession, direction, purpose, reason, motivation, and intention [42]

When translated into English, the preposition almost translated into 'to' or 'for', designating the central meaning of a spatial scene with an oriented foreground (F) facing a highlighted ground (G) element [58]. In his account for the preposition *for* within a cognitive linguistic framework, [69] identifies 12 distinct senses for the preposition:

intention, intermediary intention, distance, duration, benefit, proxy, exchange, grounds, situational valence, topicalization, expected response, and desire.

The verb *استرضع*, *istrda'a*, (decide on a foster-mother) is a ditransitive verb which extends for the first object by itself and for the second object by a preposition [46]. The construction *تَسْتَرْضِعُوا أَوْلَادَكُمْ*, *tastardī'u: awla:dakum* is grammatically represented as [VERB + SUB + OBJ(Φ) + OBJ] which means that the first object is deleted as it is known from the context but estimated as *المراضع*, *almaradīa*, (hired foreign women who breastfeed infants) [9]. The verb in this form is used in Arabic for the purpose of request or demand [64]. Therefore, the preposition *لِ*, *li*, is deleted as the context implies that demand for breastfeeding is for the benefit of both the infants and the fathers [62, 39].

The first construction in which the preposition is overt is *تَسْتَرْضِعُوا أَوْلَادَكُمْ*, *tastardī'u: l-awla:dakum* [VERB + PRONOUN(sub) + Φ(1stobj) + PREPOSITION + NOUN(2ndobj)] and the second in which the preposition is covert is *تَسْتَرْضِعُوا أَوْلَادَكُمْ*, *tastardī'u: awla:dakum* [VERB + PRONOUN(sub) + Φ(1stobj) + NOUN(2ndobj)]. According to [69], the BENEFICIARY sense stands for "a state when someone acts with a specific purpose in mind and the purpose involves another person" (p. 11). This could stand for the first construction. To elaborate more, the relationship existing between the TR (infants' fathers whose wives are divorced) and the LM (the infants) is beneficiary; fathers seek a foreign woman to breastfeed his infant for only the benefit of the infant without thinking of their benefit [70].

On the other hand, the PROXY sense relates to the state when someone wants to benefit another person, he/she commonly performs a task in his/her stand [69], or I would add here that they may ask somebody else to do the task for the benefit of another person. This stands for the interpretation of the second construction: a foreign mother is asked to perform the task of breastfeeding instead of the birth mother. In the example below, Ali is the original teacher, but for some reason, he could not teach the students. Consequently; Sami substitutes him to imply that the focus could either be on the benefit of Ali or the process of substitution itself.

e.g. Sami taught the class for Ali

All the translations of the construction in question in the QAC seem cognizant of its main ideas and concepts, nevertheless; they all address the construction as it conveys the BENEFICIARY spatial relationship between the TR and the LM. This spatial relationship does not completely designate the relation between the TR and the LM as it only focuses on the benefit of the LM and the process of substitution itself. However, the second construction is meant to convey in addition to the substitution process, the shared benefit of both the TR and the LM. To sum up here, the need is for a translation that designates the sense of PROXY between the TR and the LM as the main entities of the construction. If this is not applicable, explanatory annotations could be added to elaborate concepts better. Example (6) below is evidence of how alternation of spatial relationships leads to different interpretations.

(6)
 (رَجَالٌ لَا تُلْهِيمُهُمْ تِجَارَةً وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ
 يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ)
 (al-Quran: 24:37)

Translit: *rija:lun la: tul'hi:him tija:ratun wala: bay'un 'an dhik'ri l-lahi wa iqa:mi l-salati wai:ta:i l-zakati yakha:fu:na Φ yawman tataqallabu fi:hi qulu:bu wal-abṣa:ru*

Trans: By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their (only) fear is **for** the Day when hearts and eyes will be transformed (in a world wholly new) [25]

As a true preposition, *من*, *min*, profiles the primary sense of 'commencement' or the 'starting point' in a place [53] and may extend to include the starting point in time as well [67. 55] summarizes the dictionary entries of *من*, *min*, as "from, of, away from, out of, for, some of, consisting of, and made up of". According to [42], the preposition denotes the senses of "source, material, quantity, and comparison". In addition, [71] lists different sorts of relationships that the preposition may profile including 'starting point, substitution, causativity, part of a whole, emphatic, genus, appositive, and adverbial'. The preposition may profile a PARTITIVE relationship between a TR and a LM, or an extension of a TR away from a LM [24].

The verb *خاف*, *kha:fa*, (feared) is an intransitive verb [46]. Arabic grammarians have categorized *يومًا*, *yawma:n*, (a day) as direct object for the verb [10], an adverb [7], and APD [39]. It is the preposition *من*, *min*, that is acoustically deleted not *في*, *fi:*, since the later profiles adverbial relationship which is rejected. This rejection is implied in the context because the intended men are always in a state of hard work and worship in all their daily life details in the Worldly Life not only in the Day of Judgment itself.

The spatial relationship that the construction [VERB + PRONOUN + NOUN] designates is an abstract one, but which can be expressed in the metaphor TIME OCCUPANCY = INTENSITY OF ACTIVITY [59]. The men intended interact mentally here with an object (i.e. *يومًا*, *yawma:n*) which is construed as a G element, and so they are busy and engaged with it all the time. The other construction [VERB + PRONOUN + PREPOSITION + NOUN] denotes a SOURCE relationship. The men intended to fear something, and the Day of Resurrection is that source of their fear [45]

This latter view is reflected clearly in the translations of this verse as all of them use expressions that denote different spatial relationships except for [25]. For example, [47, 49] use 'a day in which' which profiles adverbiality. A 'day when' which denotes adverbiality but with a specific point in time is used by [27, 51, 52]. Some [50], uses 'for they are afraid of the day' which profiles a source relationship. [25] translates the same construction as 'Their (only) fear is for the day when hearts and eyes will be transformed'. Two clues are used in Ali's translation: the first is (only) which denotes that nothing else is feared by them, and (for) which indicates the INTENTION sense. In his account for the INTENTION sense of *for*, [69] explains that "The basic schema is typically employed when a human being regards a trajectory (often an artifact) as a facilitator for some purpose (the landmark). The landmark does not need to be a goal, per se" (p. 7). Disloyalty in depicting the spatial scene in the TT that is apparent in the ST is a reflection of Croft's hypothesis that meaning is language-specific.

CONCLUSION

The present study addressed the QAC translation of APD from Arabic as a SL into English as a TL. It accounted for the translations of constructions (i.e. verses) where a preposition has been intentionally deleted for semantic purposes. The study utilized an analytical critical constructional grammar approach. Notably, APD posited difficulty for the translators of the Quran in the QAC. Such difficulty appeared because of the inappropriate conception of the difference between two constructions where a particular element (i.e. preposition) is deleted. The analysis and discussion showed that disloyalty to the spatial scene when translating APD is obviously present due to the misconception of the spatial relationships existing between particular construction entities. Hence; partially or totally different conception of the constructional meaning is profiled. Finally, the study concludes that the meaning is both construction and language-specific.

CxG views the meaning of a preposition as derived by the construction the preposition is within. Prepositions designate a scene that contributes to the meaning of construction. Consequently; the study finds that an assumed deletion of the preposition from a particular construction certainly leads to a totally or partially different spatial scene and different spatial relationships between the constructional entities. Guided by the works of [12, 13, 14, 15, 16, 17, 18], the semantic interpretation of constructions in which a preposition is *overt* and those in which a preposition is *covert* must vary.

As space builders [72], preposition designate a cognitive structure that is entirely in the minds of the interlocutors [73] Hence, the interlocutors shared knowledge of the real world might be affected by maintaining vs. deleting a

preposition from a particular construction. Our knowledge of linguistic forms, culture, contextual factors, the world around us are factors that shape our interpretation, and thus help us to conceive the meaning of a lexeme. Such a notion emphasizes that meaning is encyclopedic [24].

The findings of the study emphasize that similarity between constructions are driven by functional-semantic relations, not of formal likeness. This leads translations of the Quran to be aware of how different constructions are interpreted and translated so that they could maintain the equivalent spatial relationships. The translations of the verses in question from Arabic as a ST into English as a TT has to maintain identical spatial relationships regardless of whether the preposition is overt or covert. This reflects the main theme of CxG that construction is the pairing of form and meaning [12]. Moreover, due to the fact that languages vary with respect to encoding spatial relationships, universality is basically derived from shared cognition and not only from language study. In this sense, prepositions are very critical in any language as they indicate to what extent a meaning is language-specific.

To conclude, although interpreters of the Quran are not aware of the concept Construction Grammar, they are cognizant of the difference in meaning between constructions in which a preposition is overt and those in which it is covert. This, to a great extent, is not obvious in the translations of the same constructions (i.e. their English Translation). Table (1) below is an account for the spatial relationships profiled in the APD, ST, and TT constructions. In addition, the table accounts for the purpose of APD constructions and the conceptual metaphors mapped in the same construction

Table (1): Spatial relationships profiled by the APD, ST, and TT constructions, the purpose of deletion, and the conceptual metaphor in the APD construction

EX No.	Preposition deleted	Purpose of APD	APD spatial Relationship as in the ST	Non - APD Spatial Relationship	Spatial Relationship in the TT	Conceptual Mapping
1	إلى, ila: (to, for, towards)	Expressing the opposite or negative meaning	Passing away/ alienation	Orientation / destination	Arrival point	Blinded eyes = Failure to survive
2	بِ, bi In, on, at, with, (by)	Overstatement of meaning	Accompaniment	Instrumental	Causative	Covering = Protection
3	على , 'ala: (over, above, up, on)	Expressing the intensity of activity	Contiguity	Superimposition	Adverbiality/ alienation	Setting in road = Prevention from passing
4	في, fi: (in, on, at)	Showing non – identical targets	Causative	Partitive	Partitive	Cutting off = Differing about
5	لِ, li (to, for)	Showing mutual benefit	Proxy	Beneficiary	Beneficiary	Abstract
6	من, min (from, of, away from)	Expressing the intensity of activity	Intention	Means/ source	Adverbiality/ source	Time occupancy = Intensity of activity

Appendix 1
Translations of Example

Ex. No.	Quranic Citation	Arabic	Sahih (1997)	Pickthall (1930)	Ali (1934)	Shakir (1982)	Sarwar (1981)	Khan (1996)	Arberry (1955)
1	36: 66	(فَاسْتَبِقُوا الصِّرَاطَ)	and they would race to [find] the path	so that they should struggle for the way	then should they have run about groping for the Path,	then they would run about groping for the way	Then they would have raced along to cross the Bridge	so that they would struggle for the Path	then they would race to the path
2	2: 57	(وَوَضَّلْنَا عَلَيْكُمْ الْغَمَامَ)	And We shaded you with clouds	And We caused the white cloud to overshadow you	And We gave you the shade of clouds	And We made the clouds to give shade over you	We provided you with shade from the clouds	And We shaded you with clouds	And We outspread the cloud to overshadow you
3	7: 16	(لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ)	I will surely sit in wait for them on Your straight path.	verily I shall lurk in ambush for them on Thy Right Path.	I will lie in wait for them on thy straight way:	I will certainly lie in wait for them in Thy straight path.	I shall certainly try to seduce people into straying from the right path.	surely I will sit in wait against them (human beings) on Your Straight Path.	I shall surely sit in ambush for them on Thy straight path;
4	21: 93	(وَنَقَطُوا أَمْرَهُمْ بَيْنَهُمْ)	And [yet] they divided their affair among themselves,	And they have broken their religion (into fragments) among them,	But (later generations) cut off their affair (of unity), one from another:	And they broke their religion (into sects) between them:	People have divided themselves into many sects	But they have broken up and differed as regards their religion among themselves	But they split up their affair between them;
5	2: 233	(وَإِنْ أَرَدْتُمْ أَنْ تَسْنُرُوا نَسْنُرْكُمْ)	And if you wish to have your children nursed by a substitute	and if ye wish to give your children out to nurse	If ye decide on a foster-mother for your offspring,	and if you wish to engage a wet-nurse for your children	There is no sin in hiring a woman to breast feed your children	And if you decide on a foster suckling-mother for your children,	And if you desire to seek nursing for your children,
6	24: 37	(يَخَافُونَ يَوْمًا)	They fear a Day	who fear a day	Their (only) fear is for the Day	they fear a day	for they are afraid of the day	They fear a Day	fearing a day

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