

**The Semantic Extension of Some Arabic  
Prepositions in the Holy Quran with  
Reference to their Effect on English  
Interpretations.**

التناوب الدلالي لبعض حروف الجر  
العربية في القرآن الكريم بالإشارة الى  
اثرها على تأويلاتها للإنكليزية  
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## Abstract

This paper attempts to semantically investigate the significant role of the semantic extensions of the Arabic prepositions in the Holy Quran and the role of the characteristics of preposition in determining the extended prepositional meaning, and helping to figure out the extended meaning of the preposition. The semantic aspects of the preposition could play a definite role in specifying the extended meaning and motivating the reader to image the meaning. The paper copes with meaning extensions of the preposition in the Qur'anic Ayyah from its literal meaning to its extended meaning and the effect of these extensions on the TL interpretations.

It also attempts to motivate the pragmatic-semantic content in order to explicate the extended meanings and give a very close assumption to its literal meaning. The study concentrates on the problem that the prepositional extended meanings of the literal meaning of the preposition illustrate the explicated meaning of the Qur'anic Ayaah which differ from the literal meaning causing some misinterpretations regarding the TL direction. The purpose of the current paper is to show the applicability of the extending to preposition in Arabic and what is the effect made by this extension when translating to TL text.

**Keywords:** preposition, spatial, extension, locational, semantic, Quranic.

## 1. Introduction

Prepositions play an instrumental and definite role in determining the meaning of the sentence argument. They have a great semantic effect on the contextual meaning. In this paper, the overview of prepositions and their characteristics in addition to their alternations with other prepositions are to be noted to have some significance in the Quranic studies in relation to linguistics.

### 1.1. Concept of Preposition

Quirk et al. (1989:143) state that a preposition denotes a rigid relationship governing between two entities, one of these entities is almost covered by the complement of the preposition. In Arabic, on the other hand, Ibn Jini points out that a preposition entity is an individual entity referring to certain meanings in relation to the cataphoric-anaphoric context that precedes and follows it. A preposition is generally known as an entity which is treated as an empty entity when it is alone, unless it comes within a sentence, then it would be judged by the meaning of its adjacent elements. Semantically speaking, prepositions in English, on one hand, are linked to the lexical content of the words preceding and following them, and with syntactic functions from the other hand.

Ibn Ilsiraj (1985: 408) says that Arabic prepositions could perform fundamental functions in the internal structure of the Arabic language. Prepositions are highly significant to some extent in building the semantic structure of the sentence in Arabic where they can relate the words of the sentence to each other to show their meanings. Prepositions interrelate the meanings of the verbs that precede them and the nouns (objects) that follow them. In another sense, a preposition in Arabic permits the verb to pass to its object especially when verb intransitivity presents. The genitive noun following the preposition is considered as an object of the verb literally or virtually but not actually. This may lead to a case of alternation as the intransitive verb into transitive or the mono-transitive to ditransitive.

Khan and Ali (2017:4) believe that prepositions are considered as linguistic devices in the Arabic which play an instrumental role in the meaning of construction and inferences. Additionally, these linguistic particles indicate the relational function in language. In case these particles are missed out in their exact usages, the intended meaning of these particles would be missed too resulting in erroneous comprehension of the Quranic discourse.

Hasan (1966: 537) defines preposition alternation as the process of cognitive changing of one preposition into another. It is a replacive way of preposition meaning into another preposition meaning replacing the main indication. Preposition alternation is an aspect of disagreement between the Arab grammarians, especially Koffa and Basra linguistic scholars. Basra linguistic scholars claim that preposition alternation is not regular, because prepositions cannot be altered together and each one has its own real meaning which is different from the other. They believe that preposition denotes a real meaning not metaphoric, but when it denotes another meaning which is different from its own, then it would carry a metaphoric sense. e.g. She burdened a heavy responsibility on her shoulder.

The preposition "on" in this sentence carries a metaphoric sense, not a real one. As for Koffa linguistic scholars, they believe that preposition alternation is regular, since preposition is an element sharing word properties within the sentence and it might be polysemous without mentioning metaphoric senses. They consider that when a preposition gives another meaning, the meaning would not be metaphoric, because it is easy to be understood by the addressee and metaphoric senses are difficult to be understood by the addressee.

Awaad (1982:16) shows that Ibin Jini considers that prepositions cannot extend together directly, but the semantics of prepositions are connotations and the process of preposition alternation counts on the semantics of the verb itself and to the context. Prepositions can be used figuratively and metaphorically referring to another meaning of the verb determined by the connotative meaning of the preposition. Kimber (2006:9) adds that some prepositions may correlate some semantic categories to other semantic categories simultaneously where they are qualified to the process of substitution of a preposition into another preposition within the same context, e.g. The article made by James is published.

The article of James.

Sometimes, the locational prepositions may refer to the temporal reference within the same time, and it becomes difficult to know which category of the preposition is attributed to. e.g.

I can't call you when I am at work.

This preposition is not identified to a known category whether temporal or spatial. Sukkur (2007:p 5) mentions that prepositions are used to link the meaningful fragments of contextual senses through determining the meaning. They have specific functions performed in the context.

1-Semantic function; prepositions are treated as indispensable constructions within the meaning of discourse due to their cohesive and coherent characteristic device upon the discourse fragments. Prepositions specialize the contextual meaning by linking the discourse fragments to get to the meaning.

2-Syntactic function; prepositions may determine the syntactic function of the word follows them.

### 1.2. Aspects of preposition

Prepositions are generally characterized by phenomena which whereby prepositions determine the prepositional meanings. These two phenomena are:

### i- Locality

Aurnague and Vieu (2011:85) point out that general locational prepositions are characterized by having metaphorical extensions, while concrete locational prepositions which have a negative polarity have no metaphorical extensions. Brenda (2014: 27) comments on this matter by claiming that locational prepositions are used by speakers to talk about the place of the talk and the surrounding environment describing the location of objects and the relations between them. Locational prepositions are usually considered as functional and grammatical words characterized by semantic content.

Stock (1997:160) agrees with Putz et al. (2001:229) that locative prepositions plays an instrumental role in the processing of spatiality relations. The speaker's cognitive understanding of spatiality relations are marked when using locational prepositions. Asbury (2008:2), at the same side, adds that spatial prepositions are divided into two main categories: path and place. Path always controls the place category. Locational prepositions always describe the location of the entity represented as a figure which is usually an object or event, and also describe another entity related to which is a ground (the location of the entity). It is proposed that directional prepositions are somehow related to locative entity in some way and.

### ii- Orientation:

Bruckfield (2011: 8) states that some prepositions might be orientational in the way they can be vertically and horizontally oriented and it is relative to the referent. Some other prepositions might be spatial in which they are relative to the place reference. Other prepositions can be allocated to another class of prepositional categories and they are rarely understood by the non-native learners.

Lindstromberg (2010: 12) shows that the literal spatial meanings of prepositions should indicate physical senses, where the speaker's thought is included within the world experience to the physical entity. Sometimes, the prepositions of spatial entity are used idiomatically, such as e.g. the student put responsibilities on his shoulder. The meanings of prepositions state topological, geometrical meaning and functional meaning. Topological meaning indicates the relationship of the pure spatial matter whether the entity is near or not towards the subject. While the functional meaning indicates the meaning beyond the physical arrangement.

Ali and Khan (2017: 90) maintain that orientational prepositions are extended with spatial meanings. This means that the prepositions are polysemous in nature, and their meanings are covered through the context they are used in. Attia (2008:17 ) mentions that alternation of prepositions is not absolute and cannot be absolute, because each preposition has its own meaning which cannot be alternated unless there is a semantic proximity within. Preposition alternation is based on three aspects to achieve the suitable interpretation;

- 1- The two prepositions alternated should be semantically approximate in order not to deviate the pragmatic intention.
- 2- Interpreting the contextual text or fragments of the text to figure out the alternation of the preposition.
- 3- Figuring out connotation of the preposition not its denotation.

### 1.3. Semantics of prepositions in Quran

Prepositions in the Holy Qur'an are of multiple senses and they require a special knowledge in exegesis to figure out their real meaning from their extensions. Awaad (1982:13) says that preposition alternation in Quran is something common and special where it motivates the addressee to work linguistically towards the verses heard or read. Some prepositions in the Holly Quran have other meanings which are completely different from its real ones. Prepositions do not only refer to their real sense, but they are determined by other contexts leading to other semantic contents. The meaning of Arabic prepositions in so many Qur'anic Verses are of a complex intermingling, for they are semantically polysemous. Quran is abundant of using prepositions and some prepositions are alternated semantically with implicit meanings of other prepositions. This alternation is not figured out by so many readers or hearers, so that there is a necessity to discuss some of the opaque alternations in Quran.

## 1.3.1. Semantics of the Arabic Preposition (الباء – by, with, at):

The Arabic preposition (الباء – by, with, at) has some extensions with, transitivity التعدية , apposition البدل , attachment الالتصاق , swearing القسم , and assistance الاستعانة. The semantics of the preposition → in the verses below, is extended to other than its meaning, due to the semantic proximity with those prepositions included. The semantic extension of the preposition → could indicate the meaning of the prepositions ، الى ، مع ، من ، الى ، في the meaning of the preposition → is extended to:

### 1- Attachment, affix الالتصاق

As As-Samra'ai (2008:103) states that the literal meaning of the preposition → by, with) in Arabic language is highly characterized by the prepositional extension of 'attachment' or 'affix' as in the following Qur'anic Verse.

وَامْسَحُوا بِرُءُوسِكُمْ الْمائدة: ٦

Rub your heads (with water).

### 2- Adverb الظرفية

وَلَقَدْ نَصَرَكُمُ اللَّهُ بَيِّنَر

Allah has already made you victorious at Badr.

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

And those who pray and beg Allah's pardon at the last hours of the night.

The preposition → , in the adverb case, is extended to other meanings which are semantically treated as approximant, and they are connotatively recognized. In the verse above, the preposition → (by, with) is extended to the meaning of the preposition في (in, at). When interpreting into English, it is, in both verses, translated as (at), while in Arabic, it is written as →, but connotatively means في.

### 3- Elevation الاستعلاء

The preposition (→ – at ) is extended to the meaning of the elevation "on" على in the verse.

مَنْ إِنْ تَأْمَنَهُ بَقِيَ نِطَار

If you entrust him with a great amount [of wealth].

The Arabic word (يأتمن) is usually collocated with the preposition (على), but in this verse, it is followed by the preposition (→) which connotatively refers to the extension of the preposition على. when translating into English, the Arabic preposition would not be interpreted as "on" or "by", but it should be interpreted according to the contextual sense of the verse.

### 4- Association المصاحبة

The Arabic preposition "بـ" may lead to the meaning of "with" referring to extension of association.

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ

So Pharaoh pursued them with his soldiers

5- Infinitivity المصدرية

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ

A spring wherefrom the servants of Allah will drink

6- Transitivity التعدية

ذَهَبَ اللَّهُ بِنُورِهِمْ

Allah took away their light

7- Assistance الاستعانة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful

8- Justification التعليل

فَكُلًّا أَخَذْنَا بِذَنْبِهِ

So We punished (each of them) for his sins.

إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا

It was Satan who caused them to backslide, because of some sins they had earned.

9- Apposition البدل

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةُ الْأَرْضِ ذَهَبًا وَلَوْ اقْتَدَىٰ بِهِ

Verily, those who disbelieved and died while they were disbelievers, the whole earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.

## 1.3.2. Semantics of the Arabic preposition (الى – to, into):

In Arabic, As-Samra'ai (2008:105) points out that the preposition الى is semantically and literally used to indicate the terminating point of the spatial end. It gives meanings of the following alternations:

1- Spatial end point انتهاء الغاية المكانية

سبحان الذي اسرى بعبد له ليلا من المسجد الحرام الى المسجد الأقصى

Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque.

2- Temporal end point: انتهاء الغاية الزمانية

The Arabic preposition "الى" denotes the termination point of temporal end and it can be alternated to temporal prepositions.

ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ

Then complete the fast until the nightfall.

3- Association (المصاحبة) المعية

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ

And devour not their substance (by adding it) to your substance.

The Arabic preposition الى could affect the meaning of "to eat" and implicitly may give the meaning of adding or putting not eating, since money cannot be eaten in its pure sense. When interpreting into English, the preposition الى could be interpreted into "with", or "to".

## 1.3.3. Semantics of the preposition (من – from, of):

The Arabic preposition من has some extensions with other prepositions referring to:

1- Spatial point: الغاية المكانية

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa

2- Temporal point: الغاية الزمانية

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ

A mosque founded on righteousness from the first day.

3- Justification التعليل

يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ

They put their fingers in their ears against the thunderclaps in dread of death.

4- Apposition البدل

أَرْضَيْتُمْ بِالدُّنْيَا مِنَ الْآخِرَةِ

Are you satisfied with the life of this world rather than the Hereafter

5- Elevation الاستعلاء

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

And We saved him from the people who denied Our signs.

**1.3.4. Semantics of the preposition (على – on, over, above):**

1- Elevation الاستعلاء

Nielsen (1993: 81) believes that spatial preposition in general is not restricted to its main sense, but it may be virtual and figurative. Locational prepositions are characterized by certain features that they share in common and have a great deal of overlapping towards the semantic content they cover. They, sometimes, share temporal and locational extensions. Locational prepositions refers to the physical locality, position, and movements within a space. The preposition "on" is characterized by accusative case, dative case, and genitive case, since it indicates motion and position.

The spatial preposition "on" in the verse below is connotatively spatial in which it overlaps to the semantic content by an entity. Jackendoff (1992: 107) states that the prepositional system of location specially the two locational prepositions "on" and "against" should imply contact to the reference object, and the semantic feature of the contact should be present in due to the relationship of connectivity to the referential object.

In order to mount **on** their back. لتستووا على ظهوره

وعلیها وعلى الفلك تحملون And upon them and on ships you are carried

The Arabic preposition "على" sometimes denotes the figurative elevation, not involving an a real physical entity.

والرجال علیهم درجة And men have a degree of responsibility over them.

Moor (2014:56) says that locational prepositions are sometimes relational in the sense that they should acquire correlative location and direction. Locational prepositions are used within the language to indicate the location of the objects and where the action takes place.

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنًا نُعَاسًا

Then after distress, He sent down upon you security [in the form of] drowsiness.

The preposition used in the verse above in Quranic text "عليكم" and translated into English as "upon" is relational in which the process of sending down requires an entity or location on which the action takes place. This shows the correlation of words with prepositions.

2- Justification التعليل

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

Or do they envy men for what Allah has given them of his bounty.

[Allah] said, "Have you acknowledged and taken upon that My commitment

### 3- Adverb الظرفية

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا

And he entered the city at a time of unawareness of its people.

### **1.3.5. Semantics of the Arabic preposition (عن – out of, away from):**

Juhayny (2007:27) shows that the preposition "عن" is extended to:

1- Elevation الاستعلاء: it is extended to the preposition "على" which is found in the ayah

وَمَن يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَّفْسِهِ

2- Justification التعليل: the preposition "عن" can be extended to the preposition "من" or "ل", such as in the following ayah

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِابْنِهِ إِلَّا عَن مَّوْعِدَةٍ

3- Sequence التتابع: it is extended to the preposition "بعد" in the ayah

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ

the evidence that the preposition "عن" can be extended to the preposition "بعد" is that this case is found in another ayah,

مِن بَعْدِ مَوَاضِعِهِ

It is also extended to the preposition "من" as in a عبادته عن عبادته

The proof of such an extension is found in the following Ayah

فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ

### **1.3.6. Semantics of the preposition (في – in, within):**

The core meaning of the Arabic preposition في refers to the prepositional characteristics of locality as an adverb of place and time.

{ غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِي بَضْعِ سَنِينَ } العنكبوت: 23

The Roman Empire has been defeated- In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious within a few years.

1- Justification التعليل

لَمَسْكُم فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ (النور: ١٤)

Hereafter, a great torment would have touched you for that whereof you have spoken.

2- Association المصاحبة

ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُم (الاعراف: ٣٨)

Enter, you in the company of nations who passed away before you.

3- Elevation الاستعلاء

The preposition في may extend to the meaning of على as in the Verse.

وَأَصْلَبْكُمْ فِي جُذُوعِ النَّخْلِ (طه: ٧١)

and I will have you crucified on trunks of palm-trees.

## 1.4. Data Analysis

### 1.4.1. Semantic Analyses of preposition extensions.

#### 1.4.1.1. Extensions of the preposition في

{وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ}

“Yet there are among men those who dispute about Allah” (Quran 31:20)

The meaning of the preposition "في" is extended to the meaning of "about", "concerning".

This extension of Arabic في preposition is not assigned to locality neither orientation features of preposition. In Arabic language, the preposition في is used when used in asking

denotes a state of being well acquainted to the thing required after. As to the preposition *عن* denotes that the state of requiring information about something which is not known and not necessarily requires deep knowledge. Such a case is found in the verses below extending to the meaning of "concerning".

{وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ}

“But those who dispute concerning Allah (Quran 42:16)

{وَيَسْتَفْتُونَكَ فِي النِّسَاءِ}

“They ask thy instruction concerning the women” (Quran 4:127).

Arabic preposition extensions affect their English interpretation unless the addressee knows about the implicated extended meaning where he/she should be acquainted to such extensions. Some of the Arabic preposition extensions are semantically decoded from the context involved even it is implied. The preposition *في* in its literal sense may be used to indicate the locality feature of positioning an object involved within a bounded space or a durational feature as in the verse {في يوم نحس قد قدر}. It points out that spatio-geometric structures containing preposition *في* can to some extent make out the preposition *في* bringing out the human cognition observe objects within the surrounding space. The preposition *في* can be extended to the meaning of elevation by the preposition *على* in the verse below.

{ولاصلبكم في جذوع النخل ولتعلمن اينما اشد عذابا وابقى } طه:32

and I will have you crucified on trunks of palm-trees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!".

At the first glance upon the text, the cognitive thinking of meaning extension would not accept such an understanding since the containment of palm-trees is not appropriate to the preposition *في* so, the meaning of *في* in this context is extended to *على*. The meaning of the preposition is interpreted in English as the preposition "على, on". The evidence of the extension of the preposition *في* in this verse is that the basic meaning of the preposition *في* is containment rather than elevation, as so, it is extended to the preposition *على* to refer to elevation.

## 1.4.2 Extensions of the preposition —

عَيْنَا يَشْرَبُ بِهَا الْمُقَرَّبُونَ (المطففين: 23)

A spring, from (the waters) whereof drink those Nearest to Allah (Al-Mutfifin:17)

It is known in Arabic that the word "يشرب" collocates with the preposition "من" indicating the source, while if it collocates with the preposition "ب", then it would mean that the preposition followed is sometimes instrumental or implicitly construed to another contextual meaning. The noun phrase followed the preposition — would adopt a different semantic role other than that preceded by *من* which adopts source semantic role. If the preposition interpreted literally as *ب*, then the noun phrase followed would adopt instrumental role. In this verse above, the preposition is semantically extended to the preposition "من". Henceforth, the prepositional phrase "بها" seems to be in an instrumental case to the addressee while the preposition "ب" is characterized by locality in which it implicitly shows the metonymical or metaphorical use. According to the exegesis, the preposition *ب* is interpreted as a preposition "from", but such a case needs construing implicitly before diving into interpretation. The phrase *يشرب من* is different from *يشرب ب*, because the phrase "drink water from" *يشرب من* implicitly doesn't mean that having water up to saturation; The meaning of *يشرب ب*, on the other hand, implicitly reaches to the

extent of delectation by the use of the preposition (الباء /with, at, of). The addressee would be in a state of misinterpreting if he/she does know about such cases in Arabic in order not to reach to a state of misunderstanding. Thus, a great deal of meaning of preposition extensions can be decoded through the contextual quality of each preposition. Thus, it is recommended that every Muslim addressee should know these extensions of each preposition in addition to studying prepositions collocations in Arabic to avoid misinterpretation.

## 1.4.3. Extension of the preposition **عن** to **بـ**

{الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا}

(The Most Merciful, so ask about Him one well informed).

The Arabic preposition (بـ) in the verse {الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا} is extended to the meaning of the preposition (عن) even when interpreting into English, it would give the meaning of "about". This Arabic preposition indicates the element of using something by and when interpreting it literally, it would indicate another meaning. According to Attabary's exegesis, the Arabic verb يسأل (ask), can be used with the preposition بـ to indicate that when using this verb with the preposition بـ is to gain more knowledge about something, and the person asked is well-informed as well. So, contextually one cannot use such an expression when directs a question to another one who is not knowledge-qualified. Unlike, using the verb يسأل with the preposition عن indicates that there is less knowledge required, and it may miss some knowledge about the required answer. So that the preposition عن is not used in this verse, since the one who is ordered to ask is Prophet Muhammed (PBUH), and who is the best religiously scholar in addition to Almighty Allah is the required after.

## 1.4.4. Extensions of the preposition **من**

{وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا} (الانبياء ٧٧)

(And We saved him from the people who denied Our signs).

Here in the verse above, the preposition (من) governs the meaning of the sentence, because the words (ينتصر) or (ينصر) in Arabic collocate with the preposition على. So, the meaning of the lexical item نَصَرْنَاهُ is interpreted as "saved", (ينقذ), because the meaning of the word (ينقذ) collocates with the preposition (من). The interpretation of this Verse accepts both meanings where it can be interpreted as "We saved him from" نَصَرْنَاهُ من and "We have made him victorious over" وَنَصَرْنَاهُ على because both of these events happened to Messenger Muhammad (PBUH). What is concluded from this analysis is that the preposition may, sometimes, determine the interpretation of the verb or the whole meaning sentence.

## Conclusion

The study has come up with conclusions that many Arabic prepositions in their internal semantic meaning could refer to meaning which is highly different from its form and its original meaning. The interpretation of these prepositions in the Holy Quran seems to be different from their literal meaning, but the study has dealt with these interpretations semantically not literally in order to decode the extended meanings of each preposition. Most of the extended prepositions in Arabic are considered difficult to be figured out, while others are figured from the context.

The study has reached the conclusion that the properties of the preposition play an instrumental role in determining the extended meaning. it has also reached to the

conclusion that the extended meanings of the preposition involved are frequently used to account for the explicated meaning of the proposition of the The Qur'anic Ayaah, while the basic meaning of the preposition is used to account for the implicit proposition of the Ayaah.

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