An Image Schema Theoretic Analysis of None-Literal Meanings of Prepositions in English and Arabic Religious Texts

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Abstract:

This paper investigates the non-literal meanings of prepositions in English and Arabic religious texts, focusing on how image schemas shape these meanings. Prepositions are widely used in religious discourse, literally and nonliterally according to the contexts in which they are used. When a preposition is used metaphorically, its intended meaning may not be immediately clear to readers; this can lead to misunderstanding and ambiguity. This paper aims to address this gap by examining how prepositions in both English and Arabic convey not only literal spatial relations but also abstract, cultural, and religious concepts. This paper explores the cognitive mechanisms underlying prepositional usage, revealing the role of embodied experiences and conceptual structures in interpreting spatial and metaphorical relationships. To achieve the objectives of this paper, selected instances from the Holy New Testament Bible and the Glorious Quran are analyzed in light of Johnson's (1987) image schema theory as the model of the cognitive approach. The study highlights the significance of these prepositions extension in shaping the interpretation of the texts and clarifying the intended meanings of the verses. The findings suggest the image schemas used in both languages show similarities; cultural and conceptual differences lead to unique applications of these schemas. English typically uses more abstract and dynamic frames, whereas Arabic generally relies on concrete and relational frames.

Key words: Cognitive linguistics, Cognitive grammar, Image schema, Prepositions

Introduction

The study of prepositions within the framework of cognitive grammar offers a rich tool for exploring the metaphoricity in religious texts, especially in the Holy Bible and the Glorious Quran. This paper explores how prepositions convey meaning that is influenced by conceptual frameworks and cultural contexts. It can identify the underlying concepts that guide our comprehension of the prepositional meanings in these religious texts by applying the image schema theory proposed by Mark Johnson (1987), Lakoff and Johnson (1980). The work highlights how language is rooted in human experience and how more tangible concepts are frequently used to understand abstract terms. It was obvious that the extensions of preposition have dynamic meanings that change through metaphorical usage, which reflects both linguistic creativity and cultural dependence. A preposition such as "**In**" is a spatial preposition; its prototypical meaning presents the sense of inclusion of the trajectory inside a landmark. It illustrates the concepts of a three-dimensional boundary, but it is also used metaphorically in people's everyday expressions such as: love, war and other abstract concepts (Wang, 2020). Another preposition is "على-ala", which is the seventh most used word in Arabic and indicates higher elevation in the sense of "over" or "above" (Husni & Zaher,2020)   على can be used in spatial and temporal contexts, and it might express ideas of inclusion or belonging in addition to its literal spatial sense that denotes support and contact. These kinds of extensions are essential for communicating intended meanings that align with readers' ideas and experiences. The readers may interpret the same meaning literally and nonliterally by depending on their individual perspectives and experiences (Srieh & al-Utbi, 2021). Furthermore, how prepositions are interpreted in these texts is greatly influenced by image schemas, which are mental models that influence our perception and comprehension of spatial and conceptual relationships such as container, path, or source-target schemas. By studying the role of prepositions in these texts, this paper draws on the concept of image schemas to explore how these relationships are represented. Examining patterns in how prepositions are used in connection to these image schemas provides insight into the cognitive processes that underpin their interpretation. By demonstrating how cognitive processes impact language use in

religious discourse, this study aims to shed light on the significance of understanding the spiritual meanings that prepositional phrases communicate. The objectives of this study are to provide a more sophisticated understanding of religious context by examining the ways in which prepositions are used metaphorically to express

abstract concepts, feelings, and spiritual states, and to identify the types of meanings expressed by prepositions and the conceptual domains to which they may belong. It is anticipated that the results would shed light on the relationship between language and cognition, specifically how conceptual metaphors along with image schemas influence how religious verses are interpreted.

2. Literature Review

2.1. Cognitive Linguistics

Cognitive linguistics (CL) is a contemporary school of linguistic that focused on exploring the connections between human language, cognition, and embodied experience. It first appeared in the late 1970s and early 1980s. Leonard Talmy, Ronald Langacker, George Lakoff, Charles Fillmore, and Gilles Fauconnier were early pioneers in developing this innovative technique in the 1970s. This school's principal goal is demonstrating the relevance of meaning, conceptual processes, and embodied experience in the study of language and mind, as well as how they intersect. The following are the three main hypotheses of the cognitive linguistic approach to language:

- *Language is not an autonomous cognitive faculty.*
- *Grammar is conceptualization.*
- *Knowledge of language emerges from language use.*

Lakoff defines cognitive linguistics as "the scientific study of the nature of thought and its expression in language". The first volume of Ronald W. Langacker's Foundations of Cognitive Grammar and Women, Fire, and Dangerous Things by George Lakoff were released in 1987, making them the two "Bibles" of cognitive linguistics. According to (Jabber & Fahid, 2018), cognitive linguistics is the school that best analyzes language learning, formation, and usage through the lens of the cognition of human in general. It is distinguished by the three main hypotheses listed above. It is also one of the fastest expanding schools of theoretical linguistics, with

a thriving international cognitive linguistic community and national cognitive linguistic associations in numerous countries across the world. Cognitive linguistics key issues are: cognitive semantics, cognitive grammar, metaphor, and metonymy. According to (Sangoor, 2023) CL is the fundamental discipline that examines how language functions for the users with their comprehension of it. The mental experiences and representational conceptions are cognitive entities referred to as "Domains". This description is predicated on the conceptualization of language within the cognition of the human. This indicates that knowledge construction can be categorized as a domain if it includes the context within which a lexical concept can be comprehended and realized in language. Cognitive linguistics started

with the cognitive science that studied human categorization in the 1960s and 1970s. However, linguistic theory and practice are the primary focus of cognitive linguistics. In other words, it examines language and the mind and their interactions, focusing primarily on "meaning, conceptual processes, and embodied experience." Cognitive approaches to grammar and cognitive semantics are the two tenets or convictions that form the foundation of cognitive linguistics. Cognitive linguistics, according to Lakoff and Johnsen (2003), as it is cited in Gharab (2020), is a science that attempts to provide such explanatory setups for the conceptual systems and the broader study of language of the mind. As a result, it might potentially explain as many linguistic domains as feasible, including discourse, syntax, and semantics. According to cognitive linguists, all sentences even the most basic ones are produced via cognitive processes. Other developments in cognitive linguistics have also been made; pioneers, as stated above, "Tamly, Lakoff, Fillmore, Langacker, and others," have addressed each of these. The most important of them are Langacker's cognitive grammar, Fillmore's frame semantics, and Fauconnier's mental spaces. A key area of cognitive linguistics is cognitive semantics, which highlights how human cognition reflects language structure and how language analysis is impossible without a focus on meaning. Nonetheless, one of the fundamental conceptual structures that the cognitive semanticists focus on is image schema. Image schema is defined as a reflection of human experiences and interactions with the external world.

One of main approaches used in grammar and linguistics that study structure and grammar is Cognitive grammar (CG). The idea is that general cognitive processes serve as the ground (foundation) for language. Speaking the language requires you to be familiar with the network of symbolic units that link sounds to meanings. CG is basically what it sounds like: it reduces all grammar to cognitive ideas that center on the speaker's mind. The tenet of cognitive linguistics is that meaning and linguistic form are intrinsically linked. A subfield of Cognitive Linguistics is CG. Semantics is the study of meaning in language, CG describes grammar knowledge on a continuum of cognitive processes and symbolic units (Newman,2011). According to Langacker, even seemingly abstract categories such as the past tense and nouns have meaning in language. Rather than being discrete entities, these structures could be fully described in terms of cognition and perception. Langacker suggests that language is usage based; speakers are aware of symbolic units because we draw connections between various cognitive processes, enabling our prior knowledge to influence our present comprehension.

Langacker also focused on relations, which are the connections between various symbols. Prepositions, adjectives, and verbs are examples of relations. The verb "*Eat*" indicates a relationship between a person and a meal; the preposition "**Below**" expresses a relationship between two entities in space; and so on. The adjective "**Better**" expresses a relationship between the quality of one entity and another. Construal thinking involves imagining and representing situations in various ways, such as "***The ball is in front of the dog***" and "***The dog is behind the ball,***" emphasizing the ***dog's*** perspective or the ***ball's***. Construal connects to bases and profiles, highlighting the bond between a *dog* and a *ball*. It also highlights various profiles, such as the *dog's* position and the *ball's* location. Linguistic units are cognitive routines used in language use (Chapman, S., & Routledge, 2009,p.20-22). CG assumes that meaning is not fixed and objective, but rather dynamic and subjective. It recognizes the importance of context and the role of the speaker's perspective in shaping meaning. It assumes that language is usage-based, meaning that grammar is shaped by language use and is constantly evolving. It emphasizes the importance of actual language data in understanding grammar.

Also CG as it is cited in (Neary, 2014) assumes that language is embodied, which means that it is grounded in our bodily experiences and interactions with the physical world. It recognizes the role of metaphor and embodiment in shaping linguistic expressions. According to (Stephen &Nadeau, 2012) the cognitive model of grammar emphasizes the critical cognitive process of metaphorization based on human experience and language use. It considers grammar to be symbolic, reflecting the shared human experience and meaning conveyed through language. This model emphasizes the role of language in the cognitive process and focuses on understanding linguistic structure through usage and figurative use of language. These symbolic units are the result of cognitive processes of abstraction and schematization, reflecting the shared human experience and meaning conveyed through language. As it cited in (Aajami, 2022) about adopting cognitive linguistic as an approach in analyzing prepositions in different languages including English according to the following three aspects: 1-prepositions abstract notion clarification, 2-representing the functional elements of these prepositions, 3- producing the schematic representation which based on a spatial configuration between entities.

2.2. Conceptual metaphor

Conceptual metaphor is the idea that metaphor is not only a linguistic device, but also a cognitive tool for structuring and understanding reality. It was first mentioned by George Lakoff and Mark Johnson in their book "Metaphors We Live By" (1980). According to this theory, metaphors are deeply ingrained in our thinking and perception, rather than being limited to words. They argue that metaphors help us understand abstract topics by mapping them to more concrete and familiar domains. For example, we can discuss time as if it were a tangible object that we might save, waste, or spend. We can better comprehend and communicate about time when we use this metaphorical understanding of it. Numerous researchers, including Zoltán Kövecses, have advanced and expanded upon conceptual metaphor theory (Semino, & Demjén, 2017, p.1951). The three major premises of this theory are:

1- The conviction that all human significance is encapsulated in experience

2-The perspective of conceptual metaphor as a form of gestalt organization

3- The hypothesis that the majority of conceptual metaphors are extremely systematic (al-Ubaidy & al-Utbi, 2012, p.7-8).

In other word, within the cognitivist approach, metaphor is interpreted as understanding one "Target" domain in terms of another "Source" domain of experience in a systematic and motivated way. It structures our conceptual system and helps us reflect our knowledge from more delineated concepts to less tangible ones our understanding of the world outside. According to Wang (2020) and Zhang (2021), conceptual metaphor functions through a process called mapping, which is the projection of an idea from one source concept domain to another during thought and speech. People tend to think of an unfamiliar concept through the lens of a relatively familiar concept, as previously mentioned. The idea from the source domain, which is comparatively more well-known, serves as background information needed to comprehend the idea from the (TD) target domain. Besides, mapping is a One-Way projection. As it cited in (Naser & Mohammed, 2020), in order to differentiate between literal and metaphorical meaning, the context is used as a means to facilitate the recognition of the intended meaning. Glorious Qur'an and the Holy New Testaments Bible use metaphors broadly to illustrate issues for persuading the people of their recommendations. This creates many images which reflect similarities between many different notions or ideas, without indicating they are identical. For the two religions, they employ a language and conceptual apparatus that

describe the divinity. This language can be regarded as a cognitive metaphorical system in which the divine reality is expressed via vocabulary taken from everyday human bodily experience such as journeys, etc. This means that the religious conceptual system of both Holy books is largely metaphorical. It is shown that mental images are deeply rooted in expressions that can be activated by helping Christians and Muslims to comprehend the underlying conceptual metaphors and trace back their origins.

2.3. Image schema

Image schema, a key conceptual pillar in cognitive linguistics, is essential for understanding spatial metaphors, as it is present in daily activities and interactions (Zhu, 2023). Image schemas as it cited in (Zare, 2023) are dynamic patterns of our

perceptual interactions and motor programs that are recurrent, providing coherence and structure to our experiences. These schemas result from humans' embodied experiences of their interactions with the external world. The schemas of space, containment, balance, force, (unity) multiplicity, and existence are recognized conceptual frameworks. Spatial metaphor is an image schema, explaining English prepositions' polysemous nature.

Johnson (1987) mentions the polysemy as follows:

" To my mind, some of the strongest evidence for the existence of image schemata and their metaphorical elaborations is the phenomenon of polysemy, by which I mean not just multiple meanings for a single term but multiple related meanings-from physical domain to more abstract domain" .(p.107)

It can map onto non-spatial domains, with three primary types: "Source-Path-Goal Schema, Part-Whole Schema, and Container Schema". The container schema is composed of interior, boundary, and exterior and refers not only to tangible objects but also to abstract concepts in our daily lives. A source, a path, a direction, and a destination make up the source-path-goal schema. A whole, parts, and configuration are all included in the part-whole schema. Trajectory (TR), Path, and Landmark (LM) are the three components of an image schema. Of them, TR is considered the principal component, LM being static, and whose spatial orientation needs to be ascertained. In the case distance between LM and TR is constant, PATH equals zero. With the aid of image schema's internal structure, people are able to understand the physical world and have structures for rich mental representations (Risch,2008). Lakoff and Johnson's ideas suggest spatial metaphor maps spatial structures onto non-spatial concepts, emphasizing the spatial domain as the best cognitive domain for interaction. The spatial concept is created by projecting a special

concept onto a non-spatial one, a universal cognitive tool that aids in conceptualizing the world. Halliday and Lakoff argue in cognitive linguistics that spatial metaphors, or orientational metaphors, help people understand abstract concepts by transferring spatial concepts onto non-spatial target domains. Metaphors have internal structures, forming a cascade of analogies. The word "up" conveys positive meaning, indicating

a shift from lower to higher points, such as happiness and life. Preposition usage as it cited in (Boroditsky, 2000) is complex due to the complex meaning of "down" and its role in indicating spatial orientation, reflecting language levels. Prepositions, then, are most easily understood in metaphorical meaning. Therefore, it is important to investigate the spatial metaphor of prepositions in order to educate people about language. Langacker (2008) employs 'Trajectory' and 'Landmark' to specify the primary focus and the secondary focus in linguistic expressions. In "*There is a book on the table*", the **TR** is the *book* and the **LM** is the *table*. By contrast, in the sentence **"*There is a table under the book*"** the **TR** is the *table* and the **LM** is the *book*.

2.4. Prepositions

Prepositions as function words that indicate relationships between elements in a sentence, particularly in terms of place, time, direction, or other abstract connections. It shows the relationship between a noun or pronoun and other items in a sentence. Prepositions are used to indicate: Location, Time, Direction, Manner, or Possession. They typically come before a noun phrase and help to clarify the relationship between different elements in a sentence. (Crystal, 2018). According to English language there are over 150 different prepositions, all of which are free morphemes. Prepositions can be used to indicate the temporal aspect, manner, circumstance, and state as well as to convey the spatial relationship between the figure and the landmark. According to (Alshammari, 2017) a spatial relationship is a semantic relation that determines the placement of an object in space with respect to other objects. While in Arabic in spite of the existence of more than 20 Arabic prepositions, Arab grammarians consider just eight lexical items, namely, /**baa**- ب/, /**lam** -ل/, /fi- في/, /**ala** -على/, / **ila** -الى/, /**min** - من/ and /**hata** -حتى/, as prepositions of place relation. The locative prepositions in Arabic are /baa-ب/, /fi-في/, and /ila-الى/. Some scholars examined a comparison between English and Arabic prepositions, arguing that the Arabic preposition /fi/ is analogous to the English prepositions *in*, *at*, and *on*. The other important preposition is / *ala* على/, which is similar in English to *on*, *over*, *at*, and *upon*.

According to Vyvyan and Evans (2003,p. 1-23-37), prepositions in English are more

than just location identifiers; they are also rich in meaning and are strongly related to our cognitive processes. They claim that prepositions are firmly embedded in human experience and are basically metaphorical in nature. Prepositions are fundamentally associated with spatial scenes, which are mental representations of spatial relationships. This implies that different prepositions correspond to different kinds of spatial scenes and that prepositions are employed to transmit information about the spatial configuration of items in a scene. For example, the preposition "**in**" is used to describe a contained spatial scene, in which one object is contained within another object, whereas the preposition "**on**" is used to describe a contact spatial scene, in which one object is in contact with another. Prepositions are founded on our sensory-motor experiences, such as how we perceive up and down, front and back, left and right, and near and far. This embodied meaning is apparent in the use of prepositions to express spatial relationships between items. For example, the preposition "**over**" refers to a spatial relationship between two items in which one is higher than the other and covers it. This connotation is derived from our bodily perception of being above or below other objects in space. Prepositions are directly related to cognitive processes like attention, perspective-taking, and mental imagery. For example, the preposition "**above**" is employed to draw attention to the vertical dimension of a spatial situation, allowing us to form a mental image of the thing positioned above another object. Some scholars argue that prepositions are basically metaphorical, claiming that prepositions are more than just spatial indicators; they communicate rich meanings that extend beyond their literal interpretation. For example, the preposition "**over**" can be employed metaphorically to convey a temporal relationship between two events, as in the sentence "*The meeting was held over lunch.*" In this situation, the literal definition of "**over**" as a spatial relation between two objects is metaphorically expanded to indicate a temporal relationship between two events. Similarly, other prepositions can be employed metaphorically to convey abstract ideas like time, number, and causation. According to (Aajami, 2018) English prepositions are associated with multiple meanings and can be represented by linking them within the semantic network systematically.

The central concept of spatial scene creates conceptual relationships between two entities in spatial interaction. While Nasser (2020) mentioned that prepositions are polysemous elements with different senses and meanings, so that cognitive semantics shows

these senses which is extended from spatial into abstract during conceptual metaphors and idioms. According to (Esseesy, 2010, p.7-25) prepositions, which are commonly seen as simple grammatical elements used to express relationships between words in a sentence, might actually convey deeper metaphorical connotations that impact our understanding of language and cognition. It contends that prepositions function as linguistic tools that not only express physical or temporal links, but also abstract concepts and mental images. Analyzing the metaphorical dimensions of prepositions gives light on how these seemingly little words shape our vision of the world around us. There is the notion that prepositions might serve as vehicles for conceptual metaphors. Prepositions can act as bridges between different cognitive domains in the same way that metaphors in language do.

2.5. Previous Studies

This study deals with the metaphorical usage of prepositions in religious texts depending on CG approach mainly Image Schema that focuses on the relation between language and cognition. This analysis shows the different extensions in meanings of these preposition in relation to the religious backgrounds for each culture. In previous studies the researchers just focus on single preposition in order to show the semantic meaning and extension or to make comparison in usage between the two. Sardaraz et al. (2019) investigate the semantic complexity of "من" from cognitive perspective using data from Quran. Their work reveal that "من" is worked within Source-Path-Goal schema, map not only "Spatio-geometric sense" but also "abstract concepts and relationships". The paper followed Tyler and Evans (2003) and supports the polysemous nature of spatial prepositions. They hold that the semantic argument of "من" depends on the situational context, the meaning may vary from verse to other. While Sardaraz, et al. (2022) paper adopts a corpus based approach to investigate preposition "على" in the glorious Quran from "Cognitive perspectives".

Also applied conceptual metaphor, they found that "CONTACT AND SUPPORT SCHEMAS" were at the heart of both literal and metaphorical usage of this spatial preposition. The paper focuses on the Conceptual Metaphor approach to the semantics of "على"and the analysis shows various metaphors and up-schema are applied. While Hasan Abdullah (2019) qualitative study examines the semantic extensions of Arabic prepositions in Quran, focusing on the role of these preposition in the interpretation. He mentioned Awaad (1982) and Ibn Jini as sources for his examination. Wang (2020) work was an investigation of the English spatial prepositions (IN, ON, AT) from

cognitive perspectives through the lens of Cognitive Grammar and Conceptual Metaphor (Lakoff & Johnson1980) and (Langackar,2008). Wang's study reveals both prototypical and implicit meanings that extend by metaphors as well as the spatial and temporal relationships of these meanings. Subianto's (2019) descriptive qualitative paper investigated the types of image schema in Psalm23 according to the theory of conceptual Metaphor (Lakoff and Johnson1980) showing that the metaphorical phenomena are not a linguistic matter but also a process of cognition and understanding. Khan and Ali (2017) have taken a corpus based approach in order to examine the semantic complexity of "في" in glorious Quran from cognitive perspective. Their data shows that CONTAINER IMAGE SCHEMA applicable with both literal and metaphorical usage of في. The data was analyzed according to (Evan 2010, 2013a) model and conceptual metaphor theory (Lakoff 1993; Lakoff and Johnson 1980a, 1980b, 1999; Lakoff and Turner 1989; Kövecses' 2002).

As an observation, prepositions are prevailing in religious texts to convey specific intended messages that can be interpreted cognitively. However, previous literature presented only traditional treatments, i.e., those of connotative or denotative nature. So, the need to carry out a cognitive study of prepositions in religious texts so as to show how they are interpreted or processed essential. So, the present paper is an attempt to bridge this gap by a carrying out a cognitive study of the type of metaphorical meanings of prepositions in religious texts with the aim of arriving at generalisations of their employment in other types of texts.

If we consider: "*Abide in me, and I in you*" **John** 15:4 from the Holy Bible (New

Testament), the preposition "In" is utilised here twice and it can be treated through the lens of Containment Schema. This schema is based on our bodily experience of an entity being contained within boundaries, and because the linguistic features of this spatial preposition is the inclusion of an object inside another (in\out relation), this schema is at work. The key elements:

Container: a boundary encloses an object

Content: the object inside the container

The application of this schema with a reference to TR and LM is that Jesus is the Container as a result to the action of the TR to remain within the LM. This reflects the mental image of something enclosed in a space. This theory allows the readers to understand preposition **IN** as a physical experience of containment even it extends to abstract or metaphorical sense.

X

Container schema

Another instance is from the Glorious Quran, consider وَالشَّمْسُ
تَجْري لِمُسْتَقَرٍّ لَّهَا (Quran 36:38) where the preposition "ل" here can be
understood through "PATH" schema. Because this schema is
considered with movement and direction so there's a relationship
between a moving entity and a destination and this can be recognized
from the phrase itself. TR here is والشَّمْسُ and the verb تَجْري refers to the
motion along a path, this gives an indication to the journey of the sun.
LM is مستقر (resting place) which serves as the destination (endpoint)
of the sun's journey. By applying the "Path" schema here, we see the
relationship between the moving entity TR (الشَّمْسُ) and its destination
(مستقر), highlighting the dynamics of movement and purpose giving a
clear image for the reader about the basic meaning of the preposition
"**specificity**".

TR _____PATH_____LM
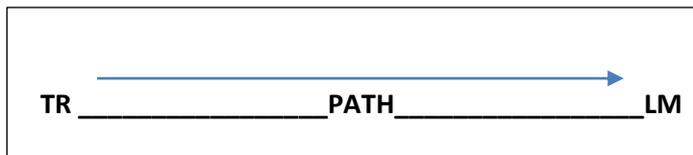
Path schema

All depends on recognizing of the fundamental schemas that
underlie prepositions and gives an indication to how language reflects
human cognition.

3. Methodology
This study employs Image Schema Theory by Mark Johnson
introduced in (The Body In The Mind 1987) to examine the non-literal
interpretations of prepositions in the New Testament and the Quran,
the analysis is provided with figures. Image schemas are recurring,
dynamic patterns of thought and experience that shape our perception
and comprehension of the world. Image schemas, according to
Johnson, arise from our bodily experience and are fundamental in
forming our conceptual comprehension. This research utilizes image
schemas to analyze the metaphorical application of prepositions,
which generally express spatial, temporal, and relational meanings, to
convey abstract or non-literal interpretations in religious texts.
Furthermore, our analysis is influenced by the concepts of trajectory
and landmark, concepts emphasized by Langacker in his book on
Cognitive Grammar. This study is qualitative as it effectively
uncovers the nuanced meanings embedded in prepositional phrases.
This approach is appropriate for this research because it allows for a
thorough examination of the intricate and complex ways in which

prepositions function inside religious texts. The primary data sources for this study are the New Testament Bible and the Quran. Selected verses will focus on prepositions that are frequently used in both religious texts, such as (علی, through), and whose meanings appear to extend beyond their literal sense.

4. Data analysis
4.1. New Testament Bible

1. Through is a preposition that means "into, then out the other end or side", it is considered to be in contrast to OVER and ACROSS as it shown in figure (1)
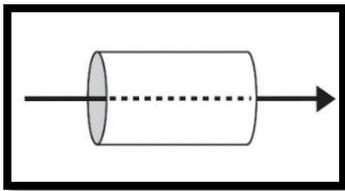
Figure1:The primary sense of "Through"

Ex: The water moves through the filter.

"***Through***" is often used metaphorically, to express the notion of being out of abstract sense such as relationships, experience etc. or gives another senses (Lindstromberg, 2010,p.35-36)

An instance using the preposition "Through" can be found in the Bible, which indicate the metaphorical usage:

"I can do all things through Christ who strengthens me." Philippians 4 ¹³

The preposition "Through" signifies the pathway through which the action of doing things is made, which means "Christ" so that trajectory is the action of "doing all things" while the landmark is the individual's connection to Christ. According to cognitive grammar the individual (trajectory) is connected to Christ (landmark) through the preposition "through," indicating that strength and empowerment comes from **Christ** to the people "individuals", helping them to do all things.
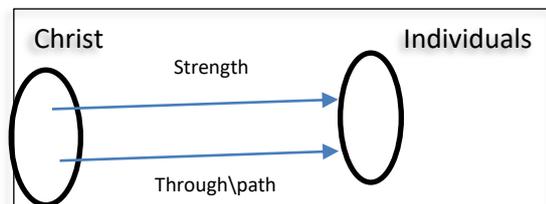

Figure2: *through Christ who strengthens me*

In this instance, the preposition "Through" refers to the SOURCE-PATH_SCHEMA. The source-path schema in cognitive grammar depicts a connection between a source (Christ) and a path (the conduit by which an individual gains strength). Thus, the phrase "through Christ" suggests that **Christ** is the source of power, and the

preposition "**Through**" denotes the channel via which this strength is received by the individual. According to cognitive linguistics scholars, such as Ronald Langacker and George Lakoff, prepositions like "Through" are not just arbitrary markers of spatial relations but are deeply rooted in our conceptual system.

2. Over is a preposition that indicates a position higher than but not touching something. It sometimes involves movement from one side to another. It can covey spatial, temporal and relational concepts. (https://www.merriam-webster.com , Cambridge Dictionary | English Dictionary, Translations & Thesaurus).
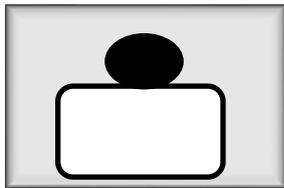

Figure3: The primary sense of Over

New Testament Bible contains instances where the preposition "**over**" is used with both central and metaphorical meanings. Let's consider the below

"His master said to him, 'Well done, you good and faithful servant. You have been faithful over a few things. I will make you ruler over many things. Enter the joy of your master.**" Matthew** *25 [21]*

With this instance, "**over**" is used in a non-literal sense to indicate authority (or may be responsibility) rather than a physical position. To analysis this context according to the methodology adopted:

The image schema according to John Saeed (2011) is a cognitive structure that shape our understanding of spatial relationships and abstract concepts. The basic image schema for "**over**" involves a figure (the servant) that is positioned above a reference point (things). This gives the idea of a hierarchy or authority. In this phrase "**over**" suggests not just a physical position but also a relation of control. The servant's faithfulness over "things" leads to a greater responsibility, indicating a shift in status or authority. According to "Force Schema", (**over**) suggests a dynamic where the servant is not merely above other tasks or responsibilities but has an active role in governing them. This aligns with the idea of power dynamics, where a faithful servant can ascend to a position of higher importance.

-Tajector: the faithful (Servant) = the moving \being acted upon
-landmark: things= reference point

[Trajector] ----------→ [Action/Force]-------------→ [Landmark]
     You   Ruler   Things
(Represent faithfulness and elevation)

From cognitive perspective the use of "**over**" shapes the reader's understanding of reward and responsibility in a biblical context. It invites listeners to interpret the nature of servitude and leadership in spiritual terms.

4.2. Glorious Quran

1. علىis a true, three- letters and separable preposition. It describes the primary sense that denotes TR is located higher than LM with a functional element of contact and support (Superposition) as it shown below:
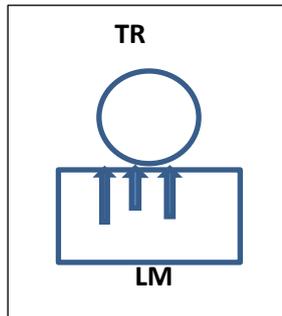

Figure4: The proto-scene for "على"

Arabic grammarians used the word "استعلاء" to indicates being in a higher position and this could be either physical or figurative. This preposition appears in the chapters of Quran with different meanings, this is according to its polysemous character.على is the preposition that expresses a relation of contact between a Trajector and a Landmark that means LM is the supporting surface. It is commonly translated to English as ON, OVER or UPON. There are many instances which show the polysemy of علىas it is shown in the analysis of the data. Its usage can extend beyond literal meaning. The prototypical meaning of علىis extended metaphorically in the following instances:

(Quran 11:88)   قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي

The landmark بَيِّنَةٍis broader than anything may have a surface, the phrase عَلَىٰ بَيِّنَةٍrepresents the metaphorical contact of "على". The given preposition suggests a relationship between TR and LM according to **support** image schema which can be best applied as follows:

1. Trajectory = انا\ (I) that represents the subject who possess knowledge.

2. Landmark= بَيِّنَةٍthat provides the context for the state of knowledge.

According to **support** image schema the speaker's awareness or knowledge is supported by بَيِّنَةٍthe evidence, it fits well because it conveys a sense of reliance on solid base بَيِّنَةٍfor the speaker's awareness (كُنتُI). While the relationship between TR and LM can be

interpreted as the TR is situated upon LM giving an image that بَبَيِّنَةٍ is not only an abstract concept but also grounded in a specific state of knowledge. The mapping can be visualize as follows:

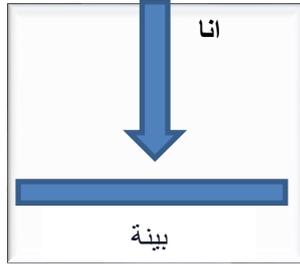

Figure5: Image schema of كنت على بينة

According to the diagram the speaker (prophet) does not literally stand upon بينة, but he relies on it as a basis for his argument. So that the metaphorical extension of على allows the readers to conceptualize knowledge as a base one can stand upon indicating support. Through the lens of image schema, the analysis reveals the relationship between the speaker's awareness and its grounding. Readers can see how languages encapsulate complicated structures that reflect human understanding of spatial relationships. From religious and cultural view this instance emphasizes that knowledge requires a strong and solid foundation as it is represented here by Allah guidance.

The preposition مع means "Accompaniment – المصاحبة/al-musaḥaba" which generally corresponds to the English preposition (with.). In the instance على,(Quran 2:177)وَآتَى ٱلْمَالَ عَلَىٰ حُبِّهِ alternates with مع to imply the abstract concept of "COMPANY". However, the abstract sense of "UPONESS" is still kept implicitly in this phrase على حبه meaning. The phrase آتى المال "To Gives His Wealth" indicates the elevation above the implied meaning in the phrase حبه "Its love=Money love". This reflects the way in which the secondary sense of "COMPANY" is connected with "UPONESS" the primary sense.

Source-Path-Goal schema serves as a base for some prepositions. It is required a source (start point), a destination (end point) and path (connection of the source and destination) then a direction (Lakoff, 1987). It actually consists of three schemata source, path and goal which correlate to different prepositions. In order to analyze the instance through the lens of image schema, we need to break its components to understand the role of على in the general meaning as follows:

Trajector: المال/money, is the primary participant that is moving or being affected by an action.

Landmark: حبه/love, is the reference point that provides context for trajectory.

على indicates the relationship between the TR and LM, to suggest a purpose for the action. According to Source-Path-Goal schema this instance can be understood as:

Source: The starting point of an action, it can be considered as the existence of money with the person before being given.

Path: The route taken from source to goal and it can be interpreted as the act of giving money.

Goal: The endpoint of an action. It refers to "recipients," which signifies what the money is intended for.

[Source] -----	[Path] -----	[Goal]
المال ‹---------------	آتى مع حبه ‹------------	‹------------ recipients
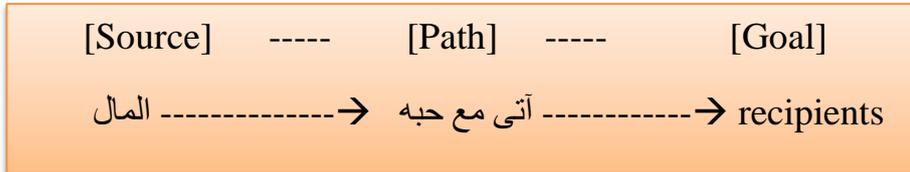
The preposition "على" serves as a marker that indicates a relationship between the giver and the act of giving. It also signifies that the action is based on or upon a certain condition.

2. بـis an inseparable Arabic preposition that is translated into English as (**by\ at\ with**). بـ means " الالصاقAttachment" or "Affix" in Arabic generally and specifically in the glorious Quran (Al-Samarra'i ,2000) for example:

● تنجح بالعمل الجاد امسحوا برؤسكم /

This preposition is polysmous in some cases because it is extended to involve the meaning of other prepositions and sometimes cause misunderstanding for readers, Consider: " **عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ**"

In this instance بـis extended to indicate the meaning of من. According to the interpretation of this verse "Only the righteous and those close to Allah Almighty drink from this spring until they are satisfied". Complete satisfaction with drinking water and having the sufficient amount of it means Saturating". In other words, عين to drink and saturate because it is a mixture from Paradise water just for the close ones. Those drink water by the عين (Spring). The verb يشرب collocates with preposition منin order to indicate the source, while يَشْرَبُ بِهَاhere يشربcollocates with بـto give another contextual meaning. Henceforth, the prepositional phrase "بها" is characterized by locality in which it implicitly shows the metaphorical use. يشرب ب gives the meaning of having water up to saturation, and the عين is considered as a means by which the close ones drink.

In order to analyze this instance deeply we should clarify the steps as follows:

From the lens of CONTAINER SCHEMA which represents concepts that involve entities being enclosed within boundaries. It is grounded in physical experiences where objects can hold other objects or substances within them. The instance عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَcan be explained as:

Container :(عين) that represents a source of water.

Contents: The water that is contained within.

Occupants: "المقربون" (close ones), who accessed and nourished by the spring.

عينacts as the physical container that holds water and the act of drinking implies a relationship between the inside (water) and the outside (المقربون). The concept of boundaries is also present because the access to عينnot allowed to all just the المقربون. Preposition ب indicates an instrumental relationship where the عينserves as a means for drinking and emphasizes that these individuals المقربونutilize this specific container (عين) for their action (يشرب). By using this preposition, speakers project their knowledge onto a tangible world with boundaries between drinkers and their sources. Our embodied experience with containers in daily life makes this mapping intuitive. This relationship can be visualized through the following figure:
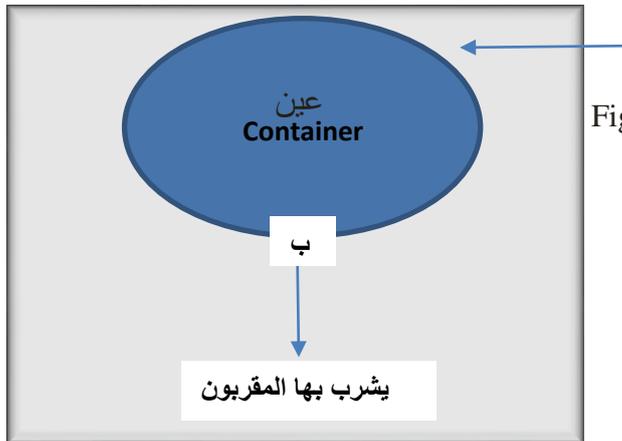

Figure6: Image schema of   عينا يشرب بهل

According to this explanation we can recognize LM and TR:

Landmark: "عينا" (spring), it serves as a fixed point or source from which water can flow.

Trajector: "يشرب بها" (drinking from it), it emphasizes the movement towards the landmark by the "المقربون" (the close ones). TR refers to the process of drinking, indicates an action that originates from the spring.

بindicates the relationship between the act of drinking and the source of water. CG emphasizes the importance of بin constructing sentence meaning and building a connection between action and its means.CG emphasizes the relationship between language and experience. The preposition بconnects the abstract concept of divine grace to a concrete, embodied experience - drinking. We have a direct, sensory understanding of drinking from عين. This embodied knowledge allows us to easily grasp the spiritual meaning given through the metaphorical usage. It connects the action and the

instrument, directing the listener's understanding toward the intended spiritual meaning.

5. Conclusions

This study illustrates the widespread usage of metaphorical extension of prepositions in both English and Arabic religious texts (Bible and Quran), emphasizing the importance of spatial understanding in the construction of abstract religious conceptions. While there are differences in how these schemas are activated and interpreted culturally, it is clear that they are shared by cognitive mechanisms despite the linguistic differences. This research contributes to a better understanding of how language influences religious thought and experience across cultural contexts. Furthermore, it opens up possibilities for understanding how metaphorical meanings, particularly spatial ones, assist bridge abstract religious concepts to concrete experiences, providing insights into the cognitive processes that shape religious interpretation. The metaphorical use of prepositions provides for a more in-depth analysis of religious texts, assisting readers in understanding and experiencing the religion (divine) through spatial imagery.

This study leads to the main results:

1. Prepositions are widely used in religious texts in both Arabic and English to convey abstract ideas by utilizing spatial relationships.

2. The meaning of prepositions extension (different senses) was greatly influenced

by the cultural context. In one language compared to another, some meanings were more common or conveyed with a different emphasis, which may reflect different cultural values or religious concepts.

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تحليل في ضوء نظرية الأنماط الفكرية الصورية لمعان حروف الجر غير الحقيقية في النصوص الدينية الإنجليزية والعربية

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المستخلص

تبحث هذه الورقة في المعاني غير الحرفية لحروف الجر في النصوص الدينية الإنجليزية والعربية، مع التركيز على كيفية تشكيل مخططات الصور لهذه المعاني. تُستخدم حروف الجر على نطاق واسع في الخطاب الديني، حرفيًا وغير حرفي وفقًا للسياقات التي تُستخدم فيها. عندما يُستخدم حرف الجر مجازيًا، فقد لا يكون معناه المقصود واضحًا للقراء على الفور؛ وهذا يمكن أن يؤدي إلى سوء الفهم والغموض. تهدف هذه الورقة إلى معالجة هذه الفجوة من خلال فحص كيفية نقل حروف الجر في كل من الإنجليزية والعربية ليس فقط للعلاقات المكانية الحرفية ولكن أيضًا للمفاهيم المجردة والثقافية والدينية. تستكشف هذه الورقة الآليات المعرفية التي تكمن وراء استخدام حروف الجر، وتكشف عن دور التجارب المجسدة والهياكل المفاهيمية في تفسير العلاقات المكانية والمجازية. لتحقيق أهداف هذه الورقة، يتم تحليل أمثلة مختارة من العهد الجديد المقدس والقرآن الكريم في ضوء نظرية مخطط الصورة لجونسون (1987) كنموذج للنهج المعرفي. وتسلط الدراسة الضوء على أهمية امتداد حروف الجر هذه في تشكيل تفسير النصوص وتوضيح المعاني المقصودة للآيات. وتشير النتائج إلى أن مخططات الصور المستخدمة في كلتا اللغتين تظهر أوجه تشابه؛ حيث تؤدي الاختلافات الثقافية والمفاهيمية إلى تطبيقات فريدة لهذه المخططات. تستخدم اللغة الإنجليزية عادةً إطارات أكثر تجريدًا وديناميكية، في حين تعتمد اللغة العربية عمومًا على إطارات ملموسة وعلائقية .

الكلمات المفتاحية: اللغويات المعرفية، القواعد المعرفية، مخطط الصور، حروف الجر .