

The Translation of Prepositions between English and Arabic -Sûrah Al-Mûtaffifin a Comparative Study-



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Abstract:

Translating between languages with distinct linguistic structures poses numerous challenges, and the translation of prepositions is no exception. This article explores the differences and the intricate task of translating prepositions between English and Arabic, two languages from different language families – Germanic and Semitic, respectively. Through an in-depth analysis of the linguistic and cultural factors that influence preposition translation, this article sheds light on the complexities faced by translators. It examines the varying syntactic and semantic functions of prepositions, as well as the cultural nuances that affect their usage. By delving into these challenges, this article aims to provide a comparative study of the use of prepositions in the Quranic context between the Arabic and English languages as contribution to the field of translation studies.

key words: Arabic prepositions; cultural differences; English prepositions; semantic differences; Surat Al-Mutaffifin; translation; syntactic differences

Introduction:

Prepositions are essential components of language that establish spatial, temporal, and logical relationships between words in a sentence. Translating prepositions accurately and effectively between languages is crucial for maintaining the meaning and coherence of a text. English and Arabic, despite being two widely spoken languages, exhibit significant

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differences in terms of preposition usage due to their distinct linguistic and cultural backgrounds. This article examines the multifaceted challenges that arise when translating prepositions between these languages.

1. Linguistic challenges:

1.1. Syntactic structure:

English and Arabic prepositions often differ in terms of syntactic structure. English prepositions typically precede nouns or pronouns, while Arabic prepositions usually follow the nouns they govern. For example, the English phrase "book on the table" is translated into Arabic as "كتاب على الطاولة" (kitabun 'ala at-tawila), where the preposition "on" comes before the noun in English but follows the noun in Arabic. This structural variation can lead to shifts in word order and require careful consideration during translation. (Dera, 1994)

1.2. Semantic ambiguity:

Prepositions frequently carry multiple meanings based on context. The challenge intensifies when translating between languages with differing polysemy patterns. English prepositions like "in," "on," and "at" may map onto a single Arabic preposition, adding a layer of complexity to the translation process. For instance, the English preposition "in" could correspond to "في" (fi), "على" ('ala), or "ب" (bi) in Arabic, depending on the specific spatial relationship being conveyed. (Al-Yaari & Almaflehi, 2013)

2. Cultural Challenges:

2.1. Conceptual Differences:

Cultural disparities often lead to varying conceptualizations of spatial and temporal relationships, impacting preposition usage. For example, the English preposition "under" is associated with being physically beneath an object. In Arabic, the corresponding preposition "تحت" (taht) can extend to metaphorical meanings, such as hierarchical relationships. Translating such culturally nuanced usages requires a deep understanding of both languages' cultural norms. (Alwreikat & Yunus, 2020)

2.2. Idiomatic Expressions:

Prepositions play a pivotal role in shaping idiomatic expressions, which often do not directly translate between languages. Capturing the idiomatic essence while ensuring comprehensibility demands creative solutions from translators. For instance, the English idiom "fall in love" becomes "وقع في حب" (waqa'a fi hub) in Arabic, but the literal translation

might not convey the intended emotional depth. (ABDELAAL & AlAzzawie, 2019)

3. Strategies for Effective Translation:

3.1. Contextual Analysis:

Understanding the broader context, including surrounding words and phrases, aids in disambiguating the intended meaning of a preposition. Translators must analyze the entire sentence to accurately capture the preposition's role within the text. (Akhtar, Sohail, Rizwan, 2017)

3.2. Equivalency vs. Naturalness:

Striking a balance between maintaining equivalence and ensuring naturalness is crucial. While striving for accuracy, translators might need to restructure sentences to adhere to the target language's conventions. (Newmark, 1988)

3.3. Cultural Equivalents:

Incorporating cultural equivalents for idiomatic expressions and concepts that lack direct translations enhances the text's authenticity and resonance with the target audience. (Altahmazi, 2020)

4. The Differences between English and Arabic Prepositions in Use

4.1. Cultural Differences:

The following examples underscore the importance of understanding cultural nuances in translation to ensure accurate and respectful communication between English and Arabic speakers.

1. Spatial References: English "behind" and Arabic "وراء" (wara') both denote a location at the back, but in Arabic, it's also used metaphorically to refer to something in the past.
2. Temporal Expressions: "Since" in English implies a starting point, while its Arabic equivalent "منذ" (mundhu) emphasizes the duration between that point and the present.
3. Directional Differences: English "to" generally implies movement towards something, while Arabic "إلى" (ila) might also refer to a connection or relationship.
4. Possession: English "of" signifies possession, but Arabic "من" (min) can convey ownership, origin, or material, adding complexity to translation.
5. Physical Contact: "With" in English is used for association, but Arabic "مع" (ma'a) carries connotations of physical presence and sharing.

6. Inclusion and Exclusion: English "among" might translate to "من بين" (min bayni) in Arabic, which implies selecting from a group or standing out within it.
 7. Location Specifics: Arabic "بجوار" (bijiwari) encompasses "next to" and "beside," while English distinguishes these, highlighting the need for precision in translation.
 8. Transportation Contexts: English "on" a vehicle could translate to "في" (fi) in Arabic, signifying being inside the vehicle, rather than "على" ('ala), which would indicate being on top of it.
 9. Emphasis on Existence: Arabic "عند" ('inda) conveys proximity and existence, similar to English "at," but also encompasses having something available.
 10. Intangible Concepts: English "in" and Arabic "في" (fi) are used for abstract concepts, but Arabic's usage extends to metaphorical "in" expressions, like "في النهاية" (fi an-nihaya), meaning "in the end."
- These examples emphasize how prepositions' nuanced meanings and cultural associations require translators to consider both languages' intricacies to achieve accurate and culturally relevant translations.

4.2. Syntactic differences:

Many syntactic nuances exist between English and Arabic especially when utilizing prepositions. The following are examples of these nuances:

1. Prepositional Phrases in English: "The book on the table."
Arabic Translation: "الكتاب على الطاولة."
In English, the preposition "on" comes before the noun. In Arabic, the preposition "على" ('ala) follows the noun.
2. Prepositional Phrases in English: "He lives in the city."
Arabic Translation: "يعيش في المدينة."
English prepositions like "in" often correspond to the Arabic preposition "في" (fi), which follows the noun.
3. Prepositional Phrases in English: "She's from France."
Arabic Translation: "هي من فرنسا."
The English preposition "from" is translated to the Arabic preposition "من" (min), which follows the noun.
4. Prepositional Phrases in English: "They walked along the river."
Arabic Translation: "مشوا على طول النهر."
English "along" is translated to Arabic "على طول" ('ala tawil), which retains the preposition "على" ('ala) before a noun.
5. Prepositional Phrases in English: "The cat is under the table."

Arabic Translation: "القطعة تحت الطاولة."

Both languages use the preposition before the noun, but Arabic's "تحت" (taht) appears after the noun.

6. Prepositional Phrases in English: "The key to success."

Arabic Translation: "المفتاح إلى النجاح."

English "to" corresponds to Arabic "إلى" ('ila), which follows the noun.

7. Prepositional Phrases in English: "He's by the door."

Arabic Translation: "هو بجوار الباب."

English "by" translates to Arabic "بجوار" (bijawar), and both languages place the preposition before the noun.

8. Prepositional Phrases in English: "She's at the library."

Arabic Translation: "هي في المكتبة."

English "at" corresponds to Arabic "في" (fi), and both languages place the preposition before the noun.

9. Prepositional Phrases in English: "The painting above the fireplace."

Arabic Translation: "اللوحة فوق المدفأة."

Both languages use the preposition before the noun, but Arabic's "فوق" (fawq) appears after the noun.

10. Prepositional Phrases in English: "The gift for him."

Arabic Translation: "الهدية له."

English "for" corresponds to Arabic "لـ" (li), which follows the noun.

4.3. Semantic differences:

The following are 10 examples illustrating semantic differences in preposition translation between English and Arabic:

1. English: "She's good at math."

Arabic: "هي جيدة في الرياضيات."

The English preposition "at" suggests skill or proficiency, while the Arabic "في" (fi) signifies being "in" a particular subject.

2. English: "He's interested in music."

Arabic: "هو مهتم بالموسيقى."

English "in" indicates interest, while Arabic "بـ" (bi) conveys a sense of connection, often used for interests or hobbies.

3. English: "They arrived on time."

Arabic: "وصلوا في الوقت المحدد."

English "on" denotes a specific point in time, while Arabic "في" (fi) is used to indicate being "in" a certain timeframe.

4. English: "He's waiting for the bus."

Arabic: "هو ينتظر الحافلة."

English "for" signifies waiting with an expectation, while Arabic "ينتظر" (yantathir) conveys the idea of waiting without specifying the expectation.

5. English: "The book is about history."

Arabic: "الكتاب عن التاريخ."

While both use "about," English emphasizes the subject, while Arabic "عن" ('an) carries a more general sense of topic or content.

6. English: "She walked along the street."

Arabic: "مشيت على طول الشارع."

Both use "along," but Arabic "على طول" ('ala tawil) maintains the preposition "على" ('ala) before a noun.

7. English: "The cat is under the table."

Arabic: "القطعة تحت الطاولة."

Both languages convey spatial relationship, but Arabic's "تحت" (taht) is used for both literal and metaphorical "under." (Al-Jumah, 2007)

8. English: "The key to success."

Arabic: "المفتاح إلى النجاح."

Both languages use "to," but Arabic "إلى" ('ila) also suggests a path leading "to" success.

9. English: "He's by the window."

Arabic: "هو بجوار النافذة."

Both languages use "by," but Arabic "بجوار" (bijawar) suggests proximity or being "next to" the window.

10. English: "The book is on the shelf."

Arabic: "الكتاب على الرف."

While both languages use "on," Arabic "على" ('ala) can convey physical contact or proximity, as well as location.

These examples highlight the nuanced differences in how prepositions are used semantically in English and Arabic, demonstrating the need for translators to navigate the complexities of meaning in their work.

5. Strategies for effective translation of prepositions between English and Arabic

5.1. Contextual Analysis:

One of the fundamental strategies for successful preposition translation is contextual analysis. Prepositions derive much of their meaning from the words that surround them. Translators must carefully examine the entire sentence to decipher the intended relationship and select the appropriate preposition in the target language. For instance, the English preposition

"at" can be translated to different Arabic prepositions, such as "في" (fi) or "على" ('ala), based on the context. (Akhtar; Sohail ; Rizwan, 2017).

5.2. Equivalency vs. Naturalness:

Striking a balance between maintaining equivalence and ensuring naturalness in the target language is crucial. While direct translation might provide equivalent meaning, it might sound unnatural or awkward. Translators should adapt prepositions to adhere to the target language's conventions while preserving the original meaning. This strategy is particularly important due to the different syntactic structures of English and Arabic. ."(ABDELAAL & AlAzzawie, 2019)

5.3. Cultural Equivalents:

Language is deeply intertwined with culture, and prepositions often carry culturally specific connotations. Finding cultural equivalents is paramount to accurately convey the intended meaning. Translators should be aware of idiomatic expressions and phrases that rely heavily on prepositions and aim to retain their cultural significance in the target language. For instance, the Arabic idiom "على رأسي" (ala ra'si), which translates literally to "on my head," signifies wholehearted willingness, similar to the English idiom "I would be happy to."(ABDELAAL & AlAzzawie, 2019)

5.4. Use of Bilingual Dictionaries and Language Resources:

Bilingual dictionaries and language resources provide valuable guidance for preposition usage. These resources offer insights into the various meanings and usages of prepositions in different contexts. Translators can cross-reference prepositions and their equivalents, enhancing the accuracy of translation. (Akhtar; Sohail ; Rizwan, 2017).

5.5. Corpus Analysis:

Corpus analysis involves examining a large collection of texts to identify patterns in preposition usage. By studying real-world language data, translators can better understand how prepositions are used in specific contexts and refine their translation choices accordingly. This strategy aids in identifying common preposition collocations and their variations. (James, 2010)

5.6. Collaboration and Peer Review:

Collaborating with native speakers and fellow translators can provide diverse perspectives and expert insights into preposition translation. Peer review ensures that the translation accurately reflects the linguistic and cultural nuances of the target language. Collaborators can help identify instances where prepositions may carry unintended meanings or misrepresentations. (Akhtar; Sohail ; Rizwan, 2017).

5.7. Semantic Mapping:

Creating semantic maps that visually represent the relationships between prepositions in both languages can aid translators in making informed decisions. These maps help visualize the nuances in meaning, highlighting areas where direct translation might not capture the intended concept accurately. (ABDELAAL & AlAzzawie, 2019)

5.8. Transference of Meaning:

Understanding the transference of meaning is critical for preposition translation. Certain prepositions may not have direct equivalents in the target language, requiring translators to capture the essence of the preposition's function rather than its literal translation. (Newmark, 1988)

5.9. Understanding Grammatical Roles:

A comprehensive understanding of how prepositions relate to other elements in the sentence is essential. Translators should be familiar with the grammatical roles that prepositions play in both languages to ensure proper syntactic alignment and coherence.

(Akhtar; Sohail; Rizwan, 2017)

5.10. Translation Workshops and Training:

Participating in workshops and training programs focused on the challenges of preposition translation can enhance translators' skills and awareness. These sessions provide opportunities for hands-on practice, feedback, and discussions on best practices. (ABDELAAL & AlAzzawie, 2019)

6.The Rhetorical Meanings of Prepositions and Their Meanings in Sûrah Al-Mûtaffifin

Prepositions in the Arabic language represent one of the subtle links in the systems of eloquent speech, the researcher in the rhetoric of speech finds an effective role in building its structure and directing its meanings. For this reason, many linguists, Qur'an interpreters, and commentators of literature paid great attention to the role of these connectors, their impact and rhetorical secrets, and to the stylistic forms that arise from them through repetition, variety, deletion, submission and delay in its utilization.

English language on the other hand, considers prepositions as *essential to the meaning of a sentence. They connect words and show the relations between them. Learning prepositions will help you better organize and express your ideas.* (Bruckfield,2012, p.04)

In this study, we will try to discover what was facilitated by the secrets of these connectors by examining those employed in Sûrah Al-Mûtaffifin and their rhetorical and miraculous role in guiding the meanings of the verses between the Original version and the English translation.

1 - The Meanings of Prepositions According to Their Employment in the Surah :

The repetition of prepositions' use in speech is natural, as it is one of the necessary links of speech, directing its meanings. This repetition has a rhetorical effect that works to strengthen those meanings and infer from them, and below we provide a table showing the frequency of these connectors in the Surah :

إلى/Ila	عن/An	لـ/Li	من/Min	بـ/Bi	في/Fi	على/Ala	Preposition
1	1	4	4	5	5	6	Frequency

Table 1. Prepositions' Frequency in Sûrah Al-Mûtaffifin

The preposition (على/Ala) : the preposition carries the meaning of superiority over the dative¹, which is predominant in speech, whether it is superiority over the concrete, as stated in verses (23/35), which are Al-Araik (sofas):

• على الأرائك ينظرون.

Verse 23. **On thrones**, looking (at all things). (Al-Hilali & Khan, 1996, p.761)

Verse 35. **On (high) thrones**, looking (at all things);

Or moral, as stated in verses (13/14) of the surah,

• كلاب ران على قلوبهم ما كانوا يكسبون.

Verse 14. Nay! But **on their hearts** is the Ran (covering of sins and evil deeds) which they used to earn. (Al-Hilali & Khan, 1996, p.761)

Which is a metaphor for comparing meanings with meanings², printing on Hearts is like writing on paper, so it was more necessary to employ (على/Ala) than (من/in) here because it carries the meaning of printing, which is normally done on paper and not in it, as well as Reciting Qur'an. Therefore, transcendence is the general meaning to utilize the preposition (على/on) in a language . However, the preposition carries other meanings that are understood from the general context of the speech, including what is stated in Verse 2 of the Surah, where it is utilized in the sense of (من/from)³, and the interpretation/ translation of the verse is thus :

• الذين إذا اکتالوا على الناس يستوفون.

Verse 2. Those who, when they have to receive by measure **from** men, demand full measure.

As for its employment in verse 33,

• وما أرسلوا عليهم حافظين.

Verse 33. But they (disbelievers, sinners) had not been sent as watchers **over** them (the believers). (Al-Hilali & Khan, 1996, p.761)

The preposition is stated in the sense of (to) the completion of a mission. Transmission-usually-is from one person to another and not on it . But the substitution here came to strengthen the meaning, which is compulsion, and because there is a difference in status, towards the Almighty saying :

• وأرسل عليهم طيرا أبابيل (الآية رقم 3 من سورة الفيل)

Where the meaning of (to send) was for punishment, not for visiting.

The Preposition (في/Fi): one of the most used prepositions in speech because it carries the meaning of spatial and temporal adverbs together, including what is stated in the three verses of Surah Al-mutafafeen (7 / 18 / 22);

• كلا أن كتاب الفجار لفي سجين.

7. Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in Sijjin.

• كلا أن كتاب الأبرار لفي عليين.

18. Nay! Verily, the Record (writing of the deeds) of Al-Abrar (the pious and righteous) is (preserved) in 'Illiyun.

• إن الأبرار لفي نعيم.

22. Verily, Al-Abrar (the pious and righteous) will be in Delight (Paradise). (Al-Hilali & Khan, 1996, p.761)

Where, an indication of the status condition (Sijjin / Illyiin / Na'im). But in verse 24 of the Surah, it is mentioned in the sense of exaltation⁴, which is one of the meanings (على /Ala) . Then the verse is interpreted as follows :

• تعرف في وجوههم نظرة النعيم.

24. You will recognize **in** their faces the brightness of delight.

As for the fifth repetition of the preposition (in), it is mentioned in verse 26 of the Sûrah:

• ختامه مسك وفي ذلك فليتنافس المتنافسون.

26. The last thereof (that wine) will be the smell of Musk, and **for** this let all those strive who want to strive (i.e. hasten earnestly to the obedience of Allah). (Al-Hilali & Khan, 1996, p.761)

The meaning is likely to be metaphorical adverbial as in :

- ولكم في القصاص حياة⁵.

And you have a life **in** retribution.

The competition to win Al-naiim does not refer to a place or a time, but it refers to the meaning of the adverbial.

The preposition (ب/Bi): the preposition (Bi) is mentioned in five places of the Surah with several meanings, in the three verses : 11/12/17, mean to *connect or to join*, which is the basic meaning of this preposition and does not differ from it, the meaning to which Sibaweih⁶⁷ was limited to.

- الذين يكذبون بيوم الدين.

11. Those who deny the Day **of** Recompense.

- وما يكذب به إلا كل معتد أثيم. (Al-Hilali & Khan, 1996, p.761)

12. And none can deny it except every transgressor beyond bounds, (**in** disbelief, oppression and disobedience to Allah) the sinner!

- ثم يقال هذا الذي كنتم به تكذبون.

17. Then, it will be said to them: “this is what you used to deny!” (Al-Hilali & Khan, 1996, p.761)

The disbelief in these verses is related to the day of judgment, the meaning attached to it and nothing else. However, in verse 28,

- عينا يشرب بها المقربون.

The preposition (ب/Bi) means to utilize (verbally), and it accompanies the verb such as in: I wrote with a pen⁸. But the general meaning of the verse indicates that the preposition is playing the role of (من/from), that is, it was used for the purpose of indicating التبعيض, and this was proved by Al-asmaee (الأصمعي) ... And Ibn Malik (ابن مالك).. And Al-kufyun (الكوفيون)⁹ as :

- عينا يشرب بها عباد الله ويفجرونها تفجييرا (سورة الإنسان آية 06)

Which is the most likely meaning, so the verse is interpreted and translated as follows:

28. A spring **whereof** drink those nearest to Allah. (Al-Hilali & Khan, 1996, p.761)

The use of the preposition (ب/Bi) here instead of (من/ min) as a figurative image (metaphor) that is part of honoring Allah for his close worshippers. As for verse 30 of the Surah,

- وإذا مروا بهم يتغامزون.

30. And, whenever they passed by them, used to wink one to another (in mockery). (Al-Hilali & Khan, 1996, p.761)

The preposition (ب/Bi) is utilized for the purpose of figurative gluing, as in : مررت بزيد / I passed Zayd; meaning that, I glued my passage to a place close to Zayd¹⁰. It is permissible to interpret the verse in this way as follows: (they passed them indulging), which is one of the very unlikely meanings of the preposition (ب/Bi) for the seers because (ب/Bi) is not likely for them to stand for another preposition.

***The preposition (من/from):** the preposition is mentioned in four places of the Surah ; the first of which is in verse 25,

• يسقون من رحيق مختوم.

25. They will be given to drink of pure sealed wine. (Al-Hilali & Khan, 1996, p.761)

It is mentioned in it for the purpose of indicating *gender* (determining the gender of what is watered for the people of bliss in Paradise).

However in verse 27:

• ومزاجه من تسنيم.

27. It (that wine) will be mixed with Tasnim: (Al-Hilali & Khan, 1996, p.761)

It served two purposes together, namely the statement of *gender and the explanation*¹¹ because it explains the type (sealed nectar) . As for the verses 29 and 34 of the Surah,

• إن الذين أجرموا كانوا من الذين آمنوا يضحكون.

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.

• فالיום الذين آمنوا من الكفار يضحكون.

34. But this Day (the Day of Resurrection) those who believe will laugh **at** the disbelievers. (Al-Hilali & Khan, 1996, pp.761-762)

The preposition (من/from) is employed as a synonym for (على/AT). The interpretation of the verse : they laugh at the believers / disbelievers .

* **The preposition (ل/Li) :** the preposition is mentioned in the Surah with two meanings; the first of which is *the merit* as in:

• ويل للمطففين.

in Verse: 1. Woe **to** Al-Mutaffifin.

• ويل يومئذ للمكذبين.

And in Verse : 10. Woe, that Day, **to** those who deny. (Al-Hilali & Khan, 1996, p.761)

The second meaning in this Surah is *approval* (i.e. to) and we find this in verses 5 and 6 of the Surah .

• ليوم عظيم.

5. **On** a Great Day?

• يوم يقوم الناس لرب العالمين.

6. The Day when all) mankind will stand **before** the Lord of ‘Alamin? (Al-Hilali & Khan, 1996, p.761)

The preposition(عن/about) : the preposition is mentioned in verse 15 of the sûrah meaning *permissible*.

• كلا إنهم عن ربهم يومئذ لمحجوبون.

This meaning is the most important of this preposition and the only meaning for scholars of Basorah¹², as in : ¹³سافرت عن البلد / I traveled from the country. This verse is a metaphor or analogy for comparing meanings with celestial bodies. The meaning /translation of the verse is as follows : 15. Nay! Surely, they (evil-doers) will be **stopped** from seeing their Lord that Day. (Al-Hilali & Khan, 1996, p.761)

So it was more likely to be necessary to utilize (عن/about) because it is inherent to the *blocking and preventing* as in saying : I stopped talking .

* **The preposition (إلى/to):** As mentioned in verse 31 of the surah,

• وإذا انقلبوا إلى أهلهم انقلبوا فكهين.

31. And when they returned **to** their own people, they would return jesting; (Al-Hilali & Khan, 1996, p.761)

Here, it has the meaning of arrival to the targeted end, as in:

• سبحان الذي أسرى بعبده ليلا من المسجد الحرام إلى المسجد الأقصى.¹⁴

01. Glorified is He (Allah) ...Who took his slave (Muhammed) for a journey by night from Al-Masjid Al-Haram (at Makkah) **to** Al-Masjid Al-Aqsa (in Jerusalem). (Al-Hilali & Khan, 1996, p.353)

It is a figurative image meaning:

• وإذا أرادوا الانقلاب إلى أهلهم انقلبوا فكهين. أو بدؤوا بالانقلاب.

It is a metaphor expressing (the whole / the part) . In this figurative expression, the preposition (من/To) illustrates this relationship (the whole and the part) .

From all what precedes, we note how important prepositions are in connecting and strengthening meanings. These connectors serve to strengthen the coherence and consistency of the text . Ibn al-Sarraj¹⁵ (1985) said about it in his book intitled “Al-Ossul fi Al-Nahou”:
(Prepositions connect what comes before with what comes after, so the name is connected with the name, and the verb with the name ...) . Thus, it is a connecting tool without which it is not possible to express meanings and communicate intentions.

Conclusion:

Translating prepositions between English and Arabic presents a myriad of challenges stemming from syntactic, semantic, and cultural differences. Overcoming these challenges requires a deep understanding of both languages' structures and the cultural contexts in which they operate. As language is an evolving entity, ongoing research and collaboration within the field of translation studies will continue to shed light on effective strategies for tackling preposition translation challenges.

Translation between languages is a complex process that demands not only linguistic proficiency but also a deep understanding of the cultural nuances and syntactic structures that shape the meaning of words. One area of translation that poses particular challenges is the translation of prepositions, as these small words can carry significant differences in meaning and usage between languages. This essay explores strategies for achieving effective preposition translation between English and Arabic, two languages that come from distinct language families and exhibit notable syntactic and cultural differences.

In conclusion, the translation of prepositions between English and Arabic especially in the Qur'anic context requires a multifaceted approach that combines linguistic analysis, cultural sensitivity, and syntactic awareness. Contextual analysis, equivalency, cultural equivalents, and collaboration with peers are among the strategies that empower translators to navigate the intricacies of preposition translation effectively. The goal is not merely to achieve linguistic accuracy but also to convey the intended meaning and cultural nuances in a manner that resonates with the target audience. As languages continue to evolve, translators must continually refine their strategies to meet the demands of accurate and culturally relevant preposition translation.

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³ مغني اللبيب ، ج 2 / ص 378 .

⁴ مغني اللبيب ، ج 2 / ص 515 .

⁵ مغني اللبيب ، ج 2 / ص 513 .

⁶ Sibaweih is a very famous ancient Arab grammarian.

سيبويه عمرو بن عثمان بن قنبر الحارثي، يُكنى أبو بشر، الملقب سيبويه: إيراني الأصل ويعد من النحويين الذين ذاع صيتهم عند العرب.

⁷ مغني اللبيب ، ج 2 / ص 117 .

⁸ مغني اللبيب ، ج 2 / ص 126 .

⁹ مغني اللبيب ، ج 2 / ص 140 .

¹⁰ مغني اللبيب ، ج 2 / ص 118 .

¹¹ مغني اللبيب ، ج 4 / ص 144 .

¹² Basorah is a very famous town in Iraq, known for its well-known scholars.

¹³ مغني اللبيب ، ج 2 / ص 393 .

¹⁴ مغني اللبيب ، ج 1 / ص 489 .

¹⁵ ابن السراج (محمد بن سهل) ، الأصول في النحو