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A Cognitive-Semantic Study of the Spatial Preposition *Fī* (فِي) in the Quran

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Abstract. The existing literature has examined the preposition *fī* (فِي) in the Quran from lexical syntactic perspective in strict spatio-geometric sense, but its abundant use with abstract concepts, emotions and states needs an elaborate approach to investigate its complex semantic functions. Therefore, this paper has taken a corpus based approach to investigate the functional semantic complexity of the preposition *fī* in the Quran from a cognitive perspective. The conceptual metaphor perspective holds that the sensorimotor neural structures define the use of spatial preposition in both spatio-geometric positions and abstract states. The linguistic data reveals that the container image schema is at work both in the literal and metaphoric use of spatial preposition *fī*. However, the preposition *fī* carries its own distinct semantic argument in each context and sometimes overrides the symmetry of container image schema. This paper recommends a broader perspective for a comprehensive analysis of spatial preposition *fī* and suggests further studies on its functional semantic complexity in the Quran.

Keywords and phrases: metaphor, conceptual metaphor, sensorimotor neural structure, experiential gestalt, spatial prepositions

Introduction

Prepositions are linguistic devices in the Arabic language which play a crucial role in meaning construction and inferences. These linguistic particles play the relational function in language. If the intended meaning of these particles is missed in their situated usage, it may result in erroneous comprehension of the Quranic discourse (al-Sayyuti 1982). Keeping in view the importance of prepositions in

language and discourse, many Arabic linguists and Orientalists (al-Sayyuti 1982, 1985; Badawi, Carter and Gully 2013; Haywood and Nahmad 1962; Sibawayh 1988; Wright 2011) have extensively studied and categorised the prepositions in the Arabic language. The prepositions have been categorised either as explicit or implicit (al-Sayyuti 1985; Sibawayh 1988), separable or inseparable (Haywood and Nahmad 1962) and true prepositions or semi-prepositions (Badawi et al. 2013). However, Badawi et al. (2013) contend that even the true prepositions are often used with meanings of space and are termed as spatial prepositions. This means that the prepositions are polysemous in nature, and their meanings depend upon the context in which they are used (al-Sayyuti 1982; Nasser 2013).

Arabic grammarians unanimously agree that the true prepositions, such as *min*, *fī* and *ʿalā* are spatial in nature, and they function as adverbs of place and time (al-Sayyuti 1982, 1985; Badawi et al. 2013; Sibawayh 1988). However, they also hold that these prepositions are polysemous in nature, and their meanings depend upon the context in which they are used. Nasser (2013) demonstrates that every preposition has a primary sense but it can be extended to have diverse secondary senses in diverse contexts. According to Nasser (2013), the primary meaning of preposition *fī* is containment, but it has been used in seven secondary senses: causative sense, company sense, elevation sense, termination sense, measurement sense, putative sense and attachment sense. If scrutinised closely, Nasser (2013) has followed al-Sayyuti (1982) in deriving the polysemous meaning of the preposition *fī*. Al-Sayyuti (1982) holds that though the preposition *fī* carries the most basic sense of the adverbial of time and place, it has also been used in nine other senses which are *maʿa* (with), *lam* (for), *ila* (to), *ʿalā* (on, over), *bessabab* (due to, on account of, because of), *min* (from), *ʿan* (from), *muqāyesat* (comparison, measurement) and *thawkīd* (emphasis). Nasser (2013) has congregated *lam* and *bessabab*, separated the adverbials of time and place, and excluded the *muqāyesat* and *thawkīd*. Badawi et al. (2013) holds that prepositions have literal meanings, metaphorical meanings, and extended meanings of the literal meanings. This shows that such classification of the meanings of prepositions poses the problem of either extending it into many other senses, or restricting it to some senses. Moreover, if the view that the prepositions have primary meanings is upheld, then they must have roots, which they lack (see Ibn Fâris 1979). Prepositions are relational in nature, and they derive their meanings from their situated usage (Hasan and Abdullah 2009). Therefore, the lexical-syntactic approach fails to achieve unanimity on semantic classification of the preposition *fī*, except in its spatial nature.

Al-Sayyuti (1982) and Ryding (2005) have analysed the spatial prepositions from a lexical-syntactic perspective and regard them as locative prepositions for space and time. Saeed (2014) has further divided the prepositions on the basis of lexical-

syntactic features into true prepositions and semi-prepositions. His approach is based on the place P projection syntactic model of Svenonius (2010). This model decomposes the prepositional phrases into three semantic heads of Loc, Axpart and K. Saeed (2014) suggests modifications to the Loc and K heads of the model in its application to the Arabic language. The Loc head can be modified as PlaceRelP, because the prepositions *in*, *on* and *at* relate a figure to a specific space in the ground, while there is part-whole relationship between that specific space and the ground. Moreover, the K has possessive function which is null in the Arabic language. Accordingly, Saeed (2014) has demonstrated that the true prepositions can be lexicalised as Place Relators, while the semi-prepositions can either be Place Relators or Axpart. This approach mainly deals with strict spatio-geometric sense of the prepositions, and it cannot be adopted to conduct the semantic analysis of prepositions in abstract domains, or to analyse the idiosyncratic behaviour of the prepositions.

The investigation of the prepositions in previous literature either deals with their spatial nature or sense extension of the primary meanings of the prepositions, which, as argued, prepositions do not carry. The lexical-syntactic approaches can give neither a unanimous semantic classification of Arabic prepositions, nor can they account for the grounds of their usage in a spatio-geometric sense with non-spatial abstract concepts and mental states. The preposition *fī* is not only used in the strict spatio-geometric sense, but it is also used to give representational characters to abstract concepts, such as states or emotions. The cognitive approach offers a solution to the problems faced by the lexical-syntactic approaches. Cognitive semantic approach has been applied to investigate the language of the Quran in a number of studies (see al-Saggaf, Yasin and Abdullah 2014; Berrada 2006, 2007; Libdeh 2012; Mohamed 2014; Sardaraz and Roslan 2016; Shokr 2006). These studies investigate different conceptual metaphor themes in the Quran, but they do not examine the conceptual aspects of spatial prepositions. Therefore, this paper explores the semantic functions of the spatial preposition *fī* from the cognitive-semantic perspective in the Quran.

According to Lakoff and Johnson (1999), the sensorimotor neural structures serve the functions of perception, and ionconceptualisation, categorisation and learning. In other words, these sensorimotor neural models provide the structures which help human beings to conceptualise spatial relation concepts, aspectual concepts and bodily movement concepts. The spatio-geometric concepts provide the basis for the spatial prepositions like *on*, *in*, *below* and *above*. Therefore, such concepts are automatically and unconsciously processed and understood. These sensorimotor neural structures also give rise to the conceptual mapping of STATES ARE LOCATIONS. In other words, states are viewed and represented experientially

in terms of locations. Such correlations are pervasive in ordinary language, and the linguistic expressions are the surface realisation of the sensorimotor neural structures of the human conceptual system (Grady 1997; Lakoff and Johnson 1999).

These sensorimotor neural structures take two image schemas, which are the path schema and the container schema. All the spatial prepositions take any of these image schemas. The spatial relations schema involves prepositions such as *in*, *on*, *over* and *under*, while the path schema embodying body movements involve prepositions like *from*, *to*, *into*, *in front*, *behind* and *across*. The same container and path schema are also applicable to abstract states. In abstracts states, as in perceptual states, these spatial prepositions carry specific semantic arguments. These semantic arguments are dictated by the correlation of experiences between the domains of location and states (Grady 1997; Lakoff and Johnson 1999).

Sufficient literature exists on the experiential correlations between locations and states. Studies have illustrated that locations map the states through the spatial prepositions. Jamrozik and Gentner (2011) have found that in abstract concepts, spatial meanings of prepositions is retained. Similarly, spatial meanings of prepositions are also retained in the description of time (Gentner, Imai and Boroditsky 2002; Heine 1997; Kranjec et al. 2010; Lakoff and Johnson 1980b; Traugott 1978) and emotions (Kövecses 2003; Rull 2000). These studies show strong emphasis on structuring of states and abstract concepts with spatio-geometric concepts of locations.

However, the STATES ARE LOCATIONS metaphor requires linguistic knowledge to decipher the spatial prepositions. The spatial prepositions refer to spatial relations of a particular kind, but the conceptual metaphor cannot explain the coding of different states by different preposition (Evans, 2013a). The semantic argument for a particular spatial preposition cannot be applied to another spatial preposition. The preposition *in* in English encodes non-volitional states, while the preposition *on* encodes volitional states (Evans 2013a). Similarly, in the container schema, the functional consequence of *in* may either be location with surety, occlusion or affected conditions (Evans 2010). This shows that though spatial prepositions may apparently be produced by sensorimotor neural structures as a consequence of spatio-geometric perceptual experiences, each spatial preposition may carry its own semantic argument depending upon the situational context (Evans 2013a).

Methodology

Data was collected from the Quran through the search of the key word *fī*. The data was retrieved through the Search Quran software version 4.1.0 available at http://www.islamanalysis.com/wp/. This software works on the basis of lexical item selection. On selection of a lexical item, all the lexical entries in the Quran are retrieved by the software. For data extraction, two forms of the preposition *fī*, which are فِي and فِيْ, had been used. In the first instance, 1,173 verses were retrieved. The retrieved verses were then manually scrutinised, and the repeated verses were deleted. The refined corpus consisted of 995 verses. The verses, quoted in the paper along with translation and transliteration, have been taken from the website Islamic City (http://corpus.quran.com/wordbyword.jsp).

The next step was to break down the whole text by coding all of the nouns, which followed the preposition *fī* in the genitive case. During this stage, the technique of keyword collocations with nouns, suggested by Attride-Stirling (2001) and Ryan and Bernard (2003), was used for data extraction and abstraction of themes. This process provided with 690 instances of 200 nouns in the corpus. As the study was more concerned with nouns, the instances in which pronouns followed the preposition were excluded. Keeping in view the spatial nature of the preposition *fī*, the lexical items encoding different domains were labelled with different codes. These domains included place, time, container, bounded space, location, surroundings, personal attributes and behavioural patterns, groups of people, inanimate phenomena and events. The coding method followed Kövecses' (2002) categorisation of source and target domains to retrieve metaphor themes on the basis of the conceptual metaphor theory (Lakoff 1993; Lakoff and Johnson 1980a, 1980b, 1999; Lakoff and Turner 1989).

For the abstraction of themes from the tagged data, lexical unit of noun phrases were selected and their meanings were determined on the basis of various dictionaries, such as al-Isfahani (n.d.), Ibn Fâris (1979) and Lane (1968), as suggested by the Pragglejaz Group (2007). The literal conceptions of the place nouns were categorised under a single theme of a strict spatio-geometric use of the preposition *fī*. The non-literal abstracted metaphoric themes were classified under a conceptual metaphor. The major metaphoric schemas found in the data on the basis of conceptual metaphor theory were TIME IS BOUNDED SPACE, STATES ARE LOCATIONS, HEARTS ARE CONTAINERS, DISCOURSE IS CONTAINER, PERSONS AND ENTITIES ARE CONTAINERS FOR ATTRIBUTES AND CHARACTERISTICS and RELIGION IS A HOUSE. After the classification of themes, the data was further analysed on the model of (Evans 2010, 2013a) in order to determine the semantic arguments which the spatial preposition *fī* attains

in different situational contexts. The approach on the basis Evans (2010, 2013a) led to further classification of some conceptual metaphor themes and the identification of spatial preposition *fī*, which is idiosyncratic in the situated usage.

Results

The sensorimotor neural structures have empirical evidence in language. The spatial prepositions are the consequence of mapping of the human physical experiences with the outside world in the form of bounded space. It has two major schemas of IN-OUT, which are both the constituents of the container schema. These prepositions are generated in language due to the geometric sensorimotor neural structures (Grady 1997; Lakoff and Johnson 1999). There is a lot of empirical evidence in language for such an assumption.

Spatio-Geometric Sense

In the Quran, the preposition *fī* is used to show the position of an object within a bounded space. It shows that geometric sensorimotor neural structures generate the preposition *fī* in conveying the human experience of observing objects within the surrounding space. This study has found 450 instances of 76 nouns, where the preposition *fī* has been used in a strict spatio-geometric sense or in which the traditional Arabic linguists call adverb or adverbials of place. The results are summarised in Table 1.

Table 1. Nouns denoting locations

Noun	Translation	Frequency
فِي الْأَرْضِ	in/on the earth	175
فِي النَّارِ	in the fire	14
فِيْ بُطُوْنِ	in bellies/ womb	8
فِي الْمَدِيْنَةِ	in the city	06
فِي الْبِلَادِ	in land	05
فِيْ دَارِ	in homes	04
فِيْ ظُلُمٰتِ	in darkness	03
فِيْ نَارِ	in fire	03
فِي الْجَنَّةِ	in Jannah	02
فِي الْأَصْفَادِ	in shackles	02

(*continued on next page*)

Table 1. (*continued*)

Noun	Translation	Frequency
فِيْ غَيٰبَتِ الْجُبِّ	in the bottom of well	02
فِي الْمَجٰلِسِ	in assemblies	01
فِي الْجَحِيْمِ	in burning fire	01
فِي الدَّرْكِ	in depths	01
فِي الْغَارِ	in the cave	01
فِي الْاٰفَاقِ	in the horizons	01
فِي الْبُطُوْنِ	in the bellies	01
فِي الْمِيْزَانِ	in the balance	01
فِي التَّابُوْتِ	into the chest	01
فِيْ صَخْرَةٍ	within a rock	01
فِيْ بُرُوْجٍ	in towers	01
فِيْ بَيْتِهَا	in her house	01
فِيْ جَوِّ السَّمَآءِ	in the midst of the sky	01
فِيْ عَيْنٍ	in spring	01
فِيْ جَوْفِهٖ	in his interior	01
فِي السَّفِيْنَةِ	on the ship	01
فِي الْخِيَامِ	in pavilions	01
فِي الْعُقَدِ	in the knots	01
فِي السَّمٰوٰتِ	in the skies	73
فِي الْبَحْرِ	in the sea	12
فِيْ جَهَنَّمَ	in Hell	08
فِي الْفُلْكِ	in ships	06
فِي الْبَرِّ	in land	04
فِي الْاَرْحَامِ	in wombs	03
فِي الْمَدَآئِنِ	in cities	03
فِي الْمَهْدِ	in cradle	03
فِي الْاَسْوَاقِ	in markets	02
فِيْ اَرْضٍ	in/on land	02

(*continued on next page*)

Table 1. (*continued*)

Noun	Translation	Frequency
فِيْ قَرَارٍ	in a firm	02
فِي الْحَمِيْمِ	in the boiling water	01
فِي الْغُرُفٰتِ	in the high dwellings	01
فِي الْمَسَاجِدِ	in the mosque	01
فِي الْبُيُوْتِ	in houses	01
فِي الْمِحْرَابِ	in the prayer chamber	01
فِيْ بَطْنِيْ	in my womb	01
فِيْ كَهْفِ	in the cave	01
فِيْ جُذُوْعِ	in trunks	01
فِيْ عَمَدٍ	in columns	01
فِيْ سَمُوْمٍ	in scorching fire	01
فِي النُّجُوْمِ	at the stars	01
فِي الْجَارِيَةِ	in ships	01
فِيْ زُجَاجَةٍ	in a glass	01
فِي التُّرَابِ	in ground	01
فِيْ مَعْزِلٍ	(in) a part	01
فِيْ فَجْوَةٍ	in open space	01
فِي السَّمَآءِ	in/to the sky	18
فِي الصُّوْرِ	in the trumpet	10
فِيْ جَنّٰتٍ	in Jannah	06
فِي الْيَمِّ	in river	06
فِيْ بُيُوْتِ	in houses	04
فِي الْقُبُوْرِ	in graves	03
فِيْ اٰذَانِهِمْ	in ears	03
فِيْ مَسٰكِنِ	in dwellings	03
فِي الْمُلْكِ	in dominion	02
فِيْ رَحْلِ	in bag	02
فِيْ دِيَارِهِمْ	in their homes	02

(*continued on next page*)

Table 1. (*continued*)

Noun	Translation	Frequency
فِي الْحُطَمَةِ	into the crusher	01
فِي الْحَرْثِ	(in) field	01
فِي السِّجْنِ	in the prison	01
فِي الْكَهْفِ	in the cave	01
فِيْ ظُلَلٍ	in shadows	01
فِيْ اَرْحَامِهِنَّ	in their wombs	01
فِيْ بُيُوْتِكُمْ	in your guardianship (houses)	01
فِيْ مَلَكُوْتِ	in dominion	01
فِيْ مَوْجٍ	in waves	01
فِيْ رِحَالِهِمْ	in their saddlebag	01
فِيْ مَكَانٍ	in place	01
فِيْ مَوَاطِنَ	in regions	01
فِي النَّاقُوْرِ	in the trumpet	01
فِي الْمَضَاجِعِ	in the bed	01
فِيْ اُخْرٰىكُمْ	(in) behind you	01
فِيْ سُمْعِهٖ	in its ears	01
Nouns 76		Instances 450

In the above examples, the preposition *fī* has been used to show the position of an object within the bounded space in physical surroundings. Thus, it carries the locative semantic arguments in each case, and, therefore, in traditional linguistic categorisation of prepositions, it has been termed as a preposition of location. All of the above examples reflect the linguistic manifestation of the container schema, which gives sufficient justification and evidence to the Lakoff and Johnson's (1999) proposal regarding the sensorimotor neural structures behind the use of spatial prepositions in language. On the other hand, it also gives sufficient evidence to the claim of the received model of spatial prepositions that it is the adverb, adverbials or preposition of place. In the strict spatio-geometric use of the preposition *fī*, both traditional linguists and cognitive theorists converge to the extent that it is a spatial preposition, but diverge on the basis of its usage. The former holds that the nouns define the spatial nature of the preposition but the cognitive theorists hold that it is

generated in language by sensorimotor neural structures in the human conceptual system. This is illustrated with the following examples:

1. فَسِيرُوا فِي الْأَرْضِ
   fasīrū fī l-arḍi
   "Travel through/(in) the earth" (Quran 3:137)

2. يُصَلِّي فِي الْمِحْرَابِ
   yuṣallī fī l-miḥ'rābi
   "Praying in the chamber" (Quran 3:39)

3. وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ
   waya'lamu mā fī l-arḥāmi
   "And He who knows what is in the wombs" (Quran 31:34)

4. أَنِ اقْذِفِيهِ فِي التَّابُوتِ
   ani iq'dhifīhi fī l-tābūti
   "Throw (the child) into the chest" (Quran 20:39)

5. فَاقْذِفِيهِ فِي الْيَمِّ
   fa-iq'dhifīhi fī l-yami
   "And throw (the chest) into the river" (Quran 20:39)

In the above examples, the preposition *fī* attains the semantic argument of bounded space in example (1), location in (2), enclosure in (3) and (4), and container in (5). Examples (4) and (5) show that bodily movement concept of 'throw' is connected with the spatial relation concept of *in*, which causes the preposition to attain the semantic argument of *into*. In all these cases, the preposition is used in the strict spatio-geometric sense.

Moreover, the preposition *fī* is also used idiosyncratically as in the case with *fī l-samāi* in verses 2:144 and 6:125 of the Quran where it is used within the meaning of *ila'* (to) and *fī l-arḍi* in verses 17:37 and 31:18 of the Quran with the meaning of *'alā* (on, upon). This means that it is necessary to investigate the preposition in light of the immediate communicative context to arrive at a definite conclusion about the meaning of the preposition.

Time is Bounded Space

The received view of Arabic prepositions has not given any definite arguments for its use with the abstract concept of time. Rather, due to its enormous use with the abstract concept of time, it has also been termed as a preposition of time. The traditional approaches have failed to realise that time and space have experiential correlation in the human conceptual system. The conceptual metaphor TIME IS BOUNDED SPACE (Lakoff 1993) can best illustrate the use of *fī* with the abstract concept of time. According to the conceptual metaphor theory, human beings understand the target domain of time because it is mapped by the experiential domain of space in the human conceptual system, and therefore, the preposition *fī* is used with the abstract concept of time. This study has found that the preposition *fī* has been used in 108 instances with 10 nouns which are given in Table 2.

Table 2. Nouns denoting time

Noun	Translation	Frequency	Noun	Translation	Frequency	Noun	Translation	Frequency
فِي الْاٰخِرَةِ	in the Hereafter	32	فِي الدُّنْيَا	in the world	28	فِي الْحَيَاةِ	in the (present) life	20
فِي الَّيْلِ	in/into night	06	فِي النَّهَارِ	in/into day	06	فِيْ يَوْمٍ	in/on the day	04
فِيْ ۤ اَيَّامٍ	during days	03	فِي الْحَجِّ	during the Hajj	02	فِي السَّبْتِ	in the (matter of) Sabbath	02
فِي الْاَيَّامِ	in the days	01	فِي الْمِيْعٰدِ	in the appointment	01	فِي السَّاعَةِ	in/concerning the hour	01
فِيْ لَيْلَةِ	during the night	01	فِيْ حَيَاتِكُمْ	in/during your life	01			
Nouns			10		Instances		108	

In the above instances, the preposition *fī* is used with the nouns of time or events. As the preposition *fī* has the second most important usage with nouns of time and events, therefore, in the received view of prepositions, it is also regarded as the preposition, adverb, or adverbial of time. However, the traditional linguists cannot explain its occurrence with time. This is because time is an abstract concept, which cannot have a strict spatio-geometric frame.

This question is answered by the conceptual metaphor theory, which says that time and space are conceptually correlated in the human conceptual system. Time has been mapped as bounded space through the preposition *fī*. It reveals that sensorimotor neural structures in the human conceptual system have psychological reality in defining the abstract concept of time as bounded space and that the preposition *fī* is generated by these structures in the human conceptual system. These structures are

also at work in the use of *fī* in defining other abstract concepts and states through the container image schema. Hence, sensorimotor neural structures are not only concerned with perception, but also with conception, categorisation and language.

However, the preposition *fī* carries a quite different semantic argument in all those instances, which are used with time and events. If in the spatio-geometric frame, it carries the semantic value of enclosure or containment; it carries the semantic value of duration, a course, or a period, when used with time or events, as in Table 2. The following example illustrates this point.

6. لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا
lahumu l-bush'rā fī l-ḥayati l-dun'yā
"For them are glad tidings, in the life of the present"

Life in this verse is not something spatial, but is durational, which further carries connotations of protracted duration, synchronic duration and compressed duration (Evans, 2013a). In this verse, the preposition *fī* carries the semantic argument of synchronic duration, which is a specific period. Though the preposition *fī* is literally translated as *in*, it carries the meaning of duration.

Discourse is Container/Bounded Space

The preposition *fī* is also used with nouns relating to discourse as a preposition. In the discourse too, the preposition attains the spatial meaning of containment. It locates the words on the pages of a book as if they were things in a bounded space or in a container. However, discourse can have physical structure like a container, and the words in the book are mapped as things in the container. This study has found both the verbal and written nouns of discourse in the Quran following the preposition *fī*. There are 45 instances with 11 different nouns, which are given in Table 3.

In Table 3, all the instances of nouns following the preposition *fī* show written discourse except the nouns *ḥadīthin* and *khawḍi*, which denote verbal discourse. The following examples illustrate this:

7. إِنَّ ذَٰلِكَ فِي كِتَابٍ
inna dhālika fī kitābin
"Indeed it is all in a Record" (Quran 22:70)

8. ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ
thumma dharhum fī khawḍihim yalʿabūna
"Then leave them to plunge in vain discourse and trifling" (Quran 6:91)

In the first two examples, the preposition *fī* preceding the written discourse attains the semantic argument of 'in the book' through container schema, but it definitely also shows the part-whole relationship of the words with the book. However, in example (7), the preposition *fī* attains the semantic argument of 'inside the engulfing or submerging flood of evil thoughts or fabrication'. Thus, it carries a distinct semantic argument in these two instances because of the different linguistic context.

Table 3. Nouns denoting discourse

Noun	Translation	Frequency	Noun	Translation	Frequency	Noun	Translation	Frequency
فِي الْكِتٰبِ	in the Book	12	فِيْ كِتٰبٍ	in the Scripture /decree /Book	14	فِي الصُّحُفِ/ صُحُفٍ	in the Scriptures/ sheets	04
فِي التَّوْرٰىةِ	in the Taurat	03	فِي الزُّبُرِ	in the written records	02	فِيْ خَوْضٍ	in (vain) discourse	02
فِي الْقُرْاٰنِ	in the Quran	02	فِيْ حَدِيْثٍ	in a talk/ conversation	02	فِيْ رَقٍّ	in parchment	01
فِي الْاَلْوَاحِ	in the tablets	01	فِيْ قِرْطَاسٍ	in a parchment	01	فِي الزَّبُوْرِ	in the Scripture	01
Nouns			11		Instances		45	

Religion is a House/Path

The preposition *fī* is also used with the abstract concept of 'Deen' to give the conceptual metaphor of RELIGION IS A HOUSE. Besides, Islam is also represented as a path. The metaphors relating to Islam or Deen with instantiation of the preposition *fī* has occurred in 68 verses with 3 nouns. These instances are given in Table 4.

Table 4. Nouns denoting Islam/religion

Noun	Translation	Frequency	Noun	Translation	Frequency	Noun	Translation	Frequency
فِيْ سَبِيْلِ	in / on /into the Way / Way of Allah/Deen	50	فِي الدِّيْنِ	in /for/ on Deen/Islam	09	فِيْ دِيْنِ	in /for/ on Deen/Islam	07
فِيْ دِيْنِهِمْ	in their Way/ Deen	01	فِي السِّلْمِ	into Islam	01			
Nouns			3		Instances		68	

Table 4 shows that religion is mapped as a house in 6 instances through the preposition *fī*. In these instances, the preposition gets the semantic argument of 'concerning/regarding, in matters relating to religion or in religion' as in the following verses:

9. فلَا تَغْلُوا فِي دِينِكُمْ
fa-ikh'wānukum fī l-dīni
"Exceed not in your religion the bounds" (Quran 5:77)

10. وَطَعَنُوا فِي دِينِكُمْ
waṭa ʿanū fī dīnikum
"And taunt you for your Faith" (Quran 9:12)

11. ادْخُلُوا فِي السِّلْمِ
ud'khulū fī l-sil'mi
"Enter into Islam" (Quran 2:208)

The above examples reflect religion as a complex system in a building. The noun *dīn* in the genitive form in combination with the preposition *fī* attains spatial characteristics. In examples (9) and (10), the preposition gets the bounded space schema, while in example (11), it attains the semantic argument of location.

However, the preposition *fī* also shows idiosyncratic behaviour in two instances. These two instances are in verses (Quran 60:8–9) where they support the semantic argument of 'on, account of, or because of'. Similarly, the preposition *fī* is also used in mapping Islam as a path in 50 instances. The path schema has been used extensively in the Quran to represent Islam, but that investigation is not within the scope of this paper.

Supernatural Events are Containers for Signs of Allah

Supernatural events are mapped as containers for the signs of Allah SWT. The preposition *fī* is used in the Quran to give spatial characteristic to the incomprehensible supernatural events such as creation of the universe, human beings and the alternation of days and nights. The preposition *fī* in five instances follows the nouns of *khalqi* and *ikh'tilāfi* in genitive forms. The preposition *fī* attains spatial semantic value but in perspective of events. Therefore, it is quite different from the preceding instances.

12. مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَاوُتٍ ۖ
mā tarā fī khalqi l-raḥmāni min tafāwutin
"No want of proportion wilt thou see in the Creation of (Allah) Most Gracious" (Quran 67:3)

In the above verse, the phenomenon of creation is mapped as a container for signs of Allah through the use of the spatial preposition *fī* with the genitive noun *khalqi*. The supernatural phenomenon of creation of the universe is configured as a container for the signs of Allah SWT to convince the people about the existence of Allah SWT.

States are Location

The neural sensorimotor structures not only deal with spatio-geometric aspects of human perceptions, but use the same spatio-geometric aspects to map the abstract states, events, actions and activities (Lakoff and Johnson 1980b). Various states in the Quran have been mapped through the container schema, while the events and activities have been mapped as substances for the actions through the preposition *fī*. The data reveals 191 instances of the STATES ARE LOCATION metaphor in 64 nouns. This paper, following Evans (2010), has found that the major states mapped through container schema are psychosomatic states, socio-interpersonal states, physiological states and prevailing conditions in the Quran. These states are discussed below.

Psychosomatic states

Psychological, subjective or emotional states have either been mapped as containers or substances in the container through the preposition *fī*. Human psychosomatic states mapped as containers or substances in the container in the Quran are discussed below.

1. Psychosomatic states are locations

Psychosomatic states have been mapped in container parameters through the spatial preposition of *fī*. The semantic arguments, which the preposition *fī* take in such cases, are quite different from those which it takes in spatio-geometric concepts. This state has been used abundantly in the Quran either as containers or substances in containers. Psychosomatic states as containers are found in 125 instances with 27 nouns, given in Table 5.

Table 5. Nouns denoting psychosomatic states

Noun	Translation	Frequency
فِيْ ضَلٰلٍ	in error / straying	28
فِيْ رَحْمَتِ	in (Your/His) mercy	11
فِيْ طُغْيَانِهِمْ	in their rebellion / transgression	05
فِي الظُّلُمٰتِ	in the darkness	03
فِيْ رَحْمَةٍ	in (the) mercy	02
فِيْ شَأْنٍ	in a matter/ any situation	02
فِيْ عُتُوٍّ	in pride	01
فِيْ تَقَلُّبِهِمْ	in their going to and fro	01
فِيْ شُغُلٍ	in [joyful] occupation	01
فِيْ زِيْنَتِه ۦ	in his adornment	01
فِيْ شَكٍّ	in doubt	14
فِي الْعَذَابِ	in the punishment	08
فِيْ غَمْرَتٍ/ غَمْرَةٍ	in confusion, agonies	04
فِي الْعِلْمِ	in (the) knowledge	03
فِي الضَّلٰلَةِ/ ضَلَالَةٌ	in error/ straying	02
فِيْ مَنَامِ	in dream / sleep	02
فِيْ رَيْبِهِمْ	in doubt	01
فِيْ عِزَّةٍ	in self-glory	01
فِيْ صَلَاتِ	in their prayers	01
فِي الْأُكُلِ	in the fruit	01
رَيْبَ فِيْ	doubt in (it, the Book)	14
فِيْ مِرْيَةٍ	in doubt	05
فِيْ غَفْلَةٍ	in heedlessness	04
فِيْ عِيْشَةٍ	in a life	02
فِيْ ضَيْقٍ	in distress	02
فِيْ رَيْبٍ	in doubt	02
فِيْ غُرُوْرٍ	in delusion	01
فِيْ سَفَاهَةٍ	in foolishness	01

(*continued on next page*)

Table 5. (*continued*)

Noun	Translation	Frequency
فِيْ رُؤْيَايَ	about my vision	01
فِي الْحَافِرَةِ	into the former state	01
Nouns 27		Instance 125

Some of the phrases are analysed below to decipher the semantic arguments, which the preposition *fī* takes in different situations:

13. فِي الْعَذَابِ
fī l-ʿadhābi
"in punishment" (Quran 30:16; 34:8, 14, 38; 37:13; 43:39; 50:26)

14. فِي غَمَرَاتِ الْمَوْتِ
fī ghamarāti l-mawti
"in the flood of confusion at death!" (Quran 6:93)

15. فَفِي رَحْمَةِ اللَّهِ
fafī raḥmati l-lahi
"they will be in (the light of) Allah's mercy" (Quran 3:107)

16. فِي ضَيْقٍ
fī ḍayqin
"in distress" (Quran 16:127)

17. فِي شَكٍّ
fī shakkin
"in doubt" (Quran 10:94, 104; 38:8)

18. فِي مِرْيَةٍ
fī mir'yatin
"in doubt" (Quran 11:17, 109; 22:55; 32:23; 41:54)

19. فِيْ غُرُوْرٍ
fī ghurūrin
"in dillusion" (Quran 67:20)

20. فِي عِزَّةٍ
fī ʿizzatin
"in pride" (Quran 38:2)

The above phrases show that the preposition *fī* is not only used in the strict spatio-geometric sense, but it is also used in abstract concepts and states. One of the reasons for this use of the preposition *fī* is the experiential correlation of states with bounded space or containers. It supports the claim that the preposition *fī* is generated in language by the conceptual metaphor STATES ARE LOCATIONS. However, as Evans (2010, 2013a) pointed out in the case of different semantic arguments for the prepositions *in* and *on*, the preposition *fī* carries both the volitional and non-volitional states in Arabic. The states encoded in (13) to (16) are externally determined states for a human being, while the states encoded in (17) to (20) are volitional and can be done away with. Similarly, the states encoded in (17) to (20) are quite different psychological states from the psychosomatic states encoded in (13) to (16).

Moreover, the preposition *fī* in *fī zīnatihi* gets the meaning of *maʿa*, (with) in verse 28:79 of the Quran and this shows the psychological state of pride. Thus, the same preposition in the Arabic language encodes different states and attains different semantic arguments in different contexts.

2. Psychosomatic states are substances in containers

The psychosomatic state is also mapped as a substance in the container. The container maps the heart through the use of the preposition *fī*. In other words, states in hearts are mapped as substances in the container. This semantic argument of the preposition *fī* has been found in 45 instances in the corpus, given in Table 6.

Table 6. Nouns denoting psychosomatic states

Noun	Translation	Frequency	Noun	Translation	Frequency	Noun	Translation	Frequency
فِيْ قُلُوْبِ	in hearts	38	فِي الصُّدُوْرِ	in breasts	04	فِيْ صَدْرِكَ	in your breasts	01
فِيْ قَلْبِهٖ ۚ	in his heart	2						
Nouns			02	Instances		45		

In these verses, the heart is mapped as a container for thinking and planning, perversity, corruption, hypocrisy, disease, fear/terror, doubt and truth. Some of the verses, encoding different states, are analysed below to examine the semantic argument which the preposition *fī* takes in different cases:

21. وَيُشْهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ
wayush'hidul-lahaʿalā mā fī qalbihi
"and he calls Allah to witness about <u>what is in his heart</u>" (Quran 2:204)

22. يَقُولُونَ بِأَفْوَاهِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ ۗ
yaqūlūna bi-afwāhihim mā laysa fī qulūbihim
"saying with their lips what was not in their hearts" (Quran 3:167)

23. يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ
yaʿlamul-lahu mā fī qulūbihim
"Allah knows what is in their hearts" (Quran 4:63)

24. تُنَبِّئُهُم بِمَا فِي قُلُوبِهِمْ ۚ
tunabbi-uhum bimā fī qulūbihim
"showing them what is (really passing) in their hearts" (Quran 9:64)

In the above verses, it is the preposition *fī* which defines the heart as a container for thinking or planning. The above expressions are generated by sensorimotor neural structures, mapping the heart as a container for thoughts or plans. The heart is also mapped as a container for psychological states of perversity and diseases in the Quran through the preposition *fī*, as in the following verses:

25. فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ
fa-ammā alladhīna fī qulūbihim zayghun
"but those in whose hearts is perversity" (Quran 3:7)

26. وَشِفَاءٌ لِّمَا فِي الصُّدُورِ
washifāon limā fī l-ṣudūri
"and a healing for the (diseases) in your hearts" (Quran 10:57)

27. فِي قُلُوبِهِم مَّرَضٌ
fī qulūbihim maraḍun
"in whose hearts is a disease" (Quran 2:10; 5:52; 8:49; 9:125; 22:53; 33:12; 47:20, 29)

28. فِي قَلْبِهِ مَرَضٌ
fī qalbihi maraḍun
"in whose heart is a disease" (Quran 33:32)

In the Quran, fear/terror, doubt and truth have also been described as substances in the container, which, in this instance, is the heart. These psychological states have been spatially represented as substances in the container through the spatial preposition *fī* as in the following verses:

29. سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
sa-ul'qī fī qulūbi alladhīna kafarū l-ruʿ'ba
"I will instill terror into the hearts of the Unbelievers" (Quran 8:12)

30. وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ
waqadhafa fī qulūbihimu l-ruʿ'ba
"and cast terror into their hearts" (Quran 33:26)

31. فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ
fa-aʿqabahum nifāqan fī qulūbihim
"So He hath put as a consequence hypocrisy into their hearts" (Quran 9:77)

32. رِيبَةً فِي قُلُوبِهِمْ
rībatan fī qulūbihim
"suspicion and shakiness in their hearts" (Quran 9:110)

33. كَذَٰلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ
kadhālika naslukuhu fī qulūbi l-muj'rimīna
"Even so do we let it creep into the hearts of the sinners" (Quran 15:12)

34. كَذَٰلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ
kadhālika salaknāhu fī qulūbi l-muj'rimīna
"Thus have We caused it to enter the hearts of the sinners" (Quran 26:20)

Resentment and contentment are two other abstract psychological states which are mapped as substances in the heart, and the heart is mapped as a container.

35. وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ
wanazaʿnā mā fī ṣudūrihim min ghillin
"And We shall remove from their hearts any lurking sense of injury" (Quran 7:43; 15:47)

36. هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ
huwa alladhī anzala l-sakīnata fī qulūbi l-mu'minīna
"It is He Who sent down tranquility into the hearts of the Believers" (Quran 48:4)

In all these instances, the preposition *fī* signals the metaphoric representations of states as substances in the container of hearts. However, in every context, it holds different semantic value depending upon the states it encodes. This is because the heart, in the above linguistic expressions, is metonymic and means intellectual being in (21) to (24) and (32) to (34), psychological being in (25) to (30) and (35) to (36), and social being of man in (31). Moreover, the states, encoded in (21) to (28) and (32), represent the volitional state, but the states encoded in (29) to (31) and (33) to (36), represent the non-volitional state. The volitional state is caused by the will of the person but the non-volitional state is not caused by the will of the person. Thinking, planning and evil intentions are volitional, but fear, terror, amelioration and tranquility are non-volitional states. Thus, in each state, the preposition *fī* has distinct semantic arguments attached to it.

Socio-Interpersonal States

Socio-interpersonal states are externally determined states which are mapped as locations. These states are mostly produced by acts in the social and interpersonal environment. They are often mapped either as locations or substances (Lakoff and Johnson 1980b). These acts get spatial representation of location through the preposition *fī* in the Quran. The data reveals 54 instances, with 29 nouns, of such interpersonal states which are the product of human socio-interpersonal interactions. These instances are given in Table 7.

In these instances, the preposition is used with the nouns denoting the states concerning the socio-interpersonal relationship. Some of the nouns are abstract and denote the deeds which produce socio-interpersonal states, while some nouns carry spatial connotation such as *fī l-amwāli* (Quran 17:64) and *fī shayin* (Quran 6:159). Besides, some nouns show novel behaviour, as is the case with *fī l-asbābi* (Quran 38:10), where it gives the meaning of *bessabab* (due to, on account of, because of). The socio-interpersonal states represented through the preposition *fī* in the abstract nouns are analyzed in some of the instances below:

37. كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى
kutiba ʿalaykumu l-qiṣāṣu fī l-qatlā
"the law of equality is prescribed to you <u>in cases of murder</u>" (Quran 2:178)

38. وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ
walakum fī l-qiṣāṣi ḥayatun
"and there is life for you <u>in retaliation</u>" (Quran 2:179)

Table 7. Nouns denoting socio-interpersonal states

Noun	Translation	Frequency
فِي الْخَيْرٰتِ	in the good deeds	04
فِي الْكُفْرِ	in disbelief	04
فِي الْاَمْوَالِ	in the wealth	02
فِيْ كَثِيْرٍ	in much	02
فِي الْاِثْمِ	in the sin	01
فِيْ حُكْمِ	in His commands	01
فِي الْخِطَابِ	in speech	01
فِي الْغَيِّ	in error	01
فِي الْبَأْسَاءِ	in poverty/suffering	01
فِيْ نَادِيْكُمُ	in your meetings	01
فِي الرِّقَابِ	in freeing the necks	01
فِي الْاَمْرِ	in the matter/ order	04
فِيْ شِقَاقٍ	in dissension /schism	04
فِي الصَّدَقٰتِ	in the charities	02
فِيْ حَرْثِه ۪	in His harvest	02
فِي الْخِصَامِ	in the dispute	01
فِي الْمَجٰلِسِ	in the assemblies	01
فِي الْقَتْلٰى	In (the matter of) the murdered,	01
فِي السَّرَّا ۤءِ	in the ease	01
فِي الرِّزْقِ	In the provision	01
فِي الثُّلُثِ	in the third	01
فِيْ ۤ اَمْرٍ	in affair / any matter	05
فِيْ شَيْءٍ	in anything	03
فِيْ ۤ اَيْمَانِكُمْ	in your oaths	02
فِي الْحَرْبِ	in the war	01
فِيْ ضَيْفِيْ	concerning My guests	01
فِي الْفِتْنَةِ	into trial	01
فِيْ ذِكْرِيْ	in My remembrance	01

(*continued on next page*)

Table 7. (*continued*)

Noun	Translation	Frequency
فِي الْقِصَاصِ	in the legal retribution	01
فِي الْأَسْبَابِ	with means	01
فِي ابْتِغَاءِ	in pursuit	01
Nouns 29		Instances 54

In both verses, the human socio-interpersonal acts of *l-qatlā* and *l-qiṣāṣi* are both given spatial representation through the preposition *fī*. However, the states in (37) and (38) are not temporal but are non-volitional legal states as defined by the immediate linguistic context. The following verses describe the states which are volitional and temporal:

39. وَيُسَارِعُونَ فِي الْخَيْرَاتِ
wayusāriʿūna fī l-khayrāti
"and vie one with another in good works" (Quran 3:114)

40. يُسَارِعُونَ فِي الْكُفْرِ
yusāriʿūna fī l-kuf'ri
"Let not those grieve thee who rush headlong into Unbelief" (Quran 3:176; 5:41)

41. يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ
yusāriʿūna fī l-ith'mi wal-ʿud'wāni
"racing each other in sin and rancour" (Quran 5:62)

42. فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ
'fa-immā tathqafannahum fī l-ḥarbi'
"If ye gain the mastery over them in war" (Quran 8:57)

The examples (39) to (41) encode temporal volitional states, while (42) encodes the conditional volitional state. Human activities are mapped as locations. In each case, the preposition *fī* acquires a specific semantic argument, because each state is different from the other. The preposition *fī*, in all these cases, gets its semantic argument from its combination with the nouns, drawing on the time frame of reference, rather than on the space frame of reference, as these nouns represent events, which are from the domain of time (Evans 2013b).

Persons and Entities are Containers for Attributes/Personal States

Attributes and characteristics of persons and entities show their personal states. They are represented as containers for their attributes and characteristics. The use of the spatial preposition *fī* signals metaphors where the attributes are metaphorically represented in the container image schema. This study has found that such attributes may either be related to a divine entity or a system, or the genus of humans or a specific human being. It has 58 instances with 16 nouns which are given in Table 8.

In all these nouns, the preposition *fī* attains quite distinct semantic potentials of 'concerning, regarding, about, toward' or 'in the attributes of' or 'in the personal state of'. Hence, in all the examples, the person, someone or something, is mapped as a container for his/its attributes or patterns of behaviour. This has been illustrated in the following verses:

43. وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ
wamina l-nāsi man yujādilu fī l-lahi
"Yet there are among men those who dispute about Allah" (Quran 31:20)

44. وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ
wa-alladhīna yuḥājjūna fī l-lahi
"But those who dispute concerning Allah (Quran 42:16)

45. لَّقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّائِلِينَ
laqad kāna fī yūsufa wa-ikh'watihi āyātun lilssāilīna
"Verily in Joseph and his brethren are signs (or symbols) for seekers" (after Truth) (Quran 12:7)

46. وَيَسْتَفْتُونَكَ فِي النِّسَاءِ
wayastaftūnaka fī l-nisāi
"They ask thy instruction concerning the women" (Quran 4:127)

In all these instances, the attributes of Allah or Deen, or a specific person, are personal states mapped as locations. It shows that the preposition *fī* gets its distinct semantic potentials from the immediate linguistic context in which it is combined with the nouns. In (43) to (45), it is the personal attributes of Allah SWT and behavioural patterns of Yousaf which is meant through the preposition *fī*, while in (46), it is the personal state of women in the socio-interpersonal context which is mapped as a container through the preposition *fī*.

Table 8. Nouns denoting personal states

Noun	Translation	Frequency
فِيْ ۤ اَنْفُسِ	in (your, them) selves	16
فِي الَّذِيْنَ	in those who	06
فِيْ رَبِّه ۤ ۢ	in (attributes of his/their) Lord	02
فِيْ رَسُوْلِ	In (the) Messenger	01
فِي النِّسَا ۤءِ	concerning the women	01
فِيْ زَوْجِهَا	concerning her husband	01
فِي اللّٰهِ	in (attributes of) Allah	11
فِي الْأَنْعَامِ	in the cattle	02
فِي أَسْمَائِهِ	in His names	01
فِيْ يُوْسُفَ	in Yusuf	01
فِيْ يَتٰمَى	concerning the orphans	01
فِيْ ۤ اٰيٰتِ	in signs /verses	10
فِيْ ۤ اِبْرٰهِيْمَ	in (person, attributes) of Ibrahim	02
فِيْ مُؤْمِنٍ	in a Believer	01
فِي الْكَلَالَةِ	in the Kalala	01
فِيْ ۤ اَوْلَادِكُمْ	concerning your children	01
Nouns 16		Instances 58

Group of People is Container for Its Members

The data has also found that the preposition *fī* is also used to map a group of people as a container for its members. Such nouns also come within the broader socio-interpersonal context. The data revealed 32 instances of 17 nouns in this schema which is given in Table 9.

Table 9. Nouns denoting interpersonal states

Noun	Translation	Frequency
فِي الْاٰخِرِيْنَ	in the later (generations)	05
فِيْ ۚ اُمَمٍ	among nations	03
فِي الْغٰبِرِيْنَ	in/among those who remained behind	02
فِي الْاَوَّلِيْنَ	in/among the former (people)	01
فِي الْقَوْمِ	in/among people	01
فِي الصّٰلِحِيْنَ	in/among the righteous	01
فِي الْاَعْرَابِ	in/among the Bedouins	01
فِيْ ذُرِّيَّتِ	in offspring	03
فِي النَّاسِ	in/among the people	02
فِي السّٰجِدِيْنَ	in/among those who prostrate	01
فِي الْمِلَّةِ	in the religion	01
فِي الْيَتٰمٰى	in/among orphans	01
فِيْ بَعْضٍ	over each other	01
فِيْ قَوْمٍ	in people	03
فِي الْاُمِّيّٖنَ ۚ	in/among the unlettered people	02
فِيْ عِبٰدِي	in/among My devotees	01
فِيْ ۚ اُمَّةٍ	to a nation	01
فِي الْمُنٰفِقِيْنَ	in/among the hypocrites	01
فِي الْاَذَلِّيْنَ	among the most humiliated	01
Nouns 17		Instances 32

Some of the instances are analysed below:

47. وَنَادٰى فِرْعَوْنُ فِي قَوْمِهٖ
wanādā fir'ʿawnu fī qawmihi
"And Pharaoh proclaimed among his people" (Quran 43:51)

48. وَأَذِّن فِي النَّاسِ
wa-adhin fī l-nāsi
"And proclaim the Pilgrimage among men" (Quran 22:27)

49. وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ
wa-ij'ʿal lī lisāna ṣid'qin fī l-ākhirīna
"Grant me honourable mention on the tongue of truth among the latest" (Quran 26:84)

In the above instances, the preposition *fī* is instrumental in configuring a group of people as a container for its members. The container schema is used in the configuration. However, in all these cases, the preposition *fī* gets the semantic value of *maʿa* (with or among). This shows that though the conceptual metaphor may affect the language use, interpretation depends upon the situated use of the prepositions. The following example further illustrates the importance of linguistic knowledge:

50. وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ
wataraknā baʿḍahum yawma-idhin yamūju fī baʿḍin
"On that day We shall leave them to surge like waves on one another" (Quran 18:99)

In this verse, the preposition *fī* holds semantic value of 'over/on, against' because of the metaphoric use of the lexical item *yamūju* which means 'surge like waves'. Hence, the preposition *fī* carries the semantic argument of striking against something to intrude into it. This shows that the meaning is determined by the context of the verse.

Physiological States

The human physiological state is also mapped with location through the spatial preposition of *fī* in the Quran. The physiological state is due to a physical cause, as is the case with the following instances:

51. فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ
fa-iʿ'tazilū l-nisāa fī l-maḥīḍi
"So keep away from women <u>in their courses"</u> (Quran 2:222)

52. سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ۚ
sīmāhum fī wujūhihim min athari l-sujūdi
<u>On their faces are their marks</u>, (being) the traces of their prostration" (Quran 48:29)

In all these cases, the preposition *fī* gives metaphorical meaning of location to the various physiological states. It illustrates the view that the spatial preposition *fī* is generated by the conceptual metaphor PHYSIOLOGICAL STATES ARE LOCATIONS. However, the preposition *fī* shows the internal physiological state in (51) and the external physiological state in (52). The preposition *fī* carries its own semantic arguments in each case.

Prevailing Conditions

Prevailing conditions also affect the states. Such prevailing conditions include the physical surroundings and outward physical forces. This study has found nine instances of prevailing condition states with five nouns which are mapped as a location through the preposition of *fī*.

Table 10. Nouns denoting prevailing conditions

Noun	Translation	Frequency
فِي ظُلُمَاتٍ	in darkness	05
فِيْ ظِلَلٍ	in the shadows of the clouds	01
فِي السَّعِيْرِ	in the blazing fire	01
فِي الْحَرِّ	in heat	01
فِيْ كَبَدٍ	in hardship	01
Nouns 5		Instances 9

This is illustrated through the following instances:

53. هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ
hum wa-azwājuhum fī ẓilālin
"They and their associates will be in groves of (cool) shade" (Quran 36:56)

54. فَنَادَىٰ فِي الظُّلُمَاتِ
fanādā fī l-ẓulumāti
"But he cried through the depths of darkness" (Quran 6:39)

55. لَا تَنفِرُوا فِي الْحَرِّ ۗ
lā tanfirū fī l-ḥari
"Go not forth in the heat" (Quran 9:81)

Examples (53) and (54) describe the psychosomatic conditions affected by the surrounding physical conditions, while example (55) states the human behaviour affected by the surrounding physical conditions. The spatial meanings are given to the abstract prevailing conditions on the basis of the container schema, but the preposition *fī* gets its distinct semantic value on the basis of its contextual use.

Discussions

This study has investigated the spatio-geometric preposition *fī* within the context of the cognitive theory of metaphor. The linguistic evidence for the relationship of human physical experiences within the bounded space and the spatial use of prepositions is enormous, as illustrated above. The spatio-geometric use of the preposition *fī* concurs with earlier findings of the traditional linguistics (al-Sayyuti 1982, 1985; Badawi et al. 2013; Haywood and Nahmad 1962; Sibawayh 1988; Wright 2011) that the preposition is generally used within the meaning of adverbs of place. The received view of prepositions fails to argue for its usage with abstract concepts except for that of time, which, along-with prepositions of location, the traditional linguists place in one category. Time is also an abstract concept and it has quite a different frame of reference than space, as argued by Evans (2013b). The categorisation carried out by the traditional linguistics fails to capture the diverse phenomenon in which the preposition appears in the discourse. This study, following the cognitive theories of metaphor, has given thematic classification of the preposition, which can be further modified or enriched in other studies.

The data reveals that the spatial nature of the preposition *fī* also maps the abstract concepts and states under the container schema. The conceptual metaphor STATES ARE LOCATIONS generates the spatio-geometric patterns in language because of the observation of physical objects within the space, or other physical things through sensorimotor neural structures in the human conceptual system. This means that human cognitive domains today have a striking resemblance with cognitive domains of people of more than a thousand years ago. It gives another reflection that the human conceptual system, unless and until it is affected by particular cultural aspects or social indoctrination, remains the same, structured by sensorineural models on the basis of human physical experiences within the bounded space (see Boroditsky 2001; Boroditsky, Fuhrman and McCormick 2011; Kövecses 2005; Maalej 2007, 2011).

The data reveals that there is strong linguistic evidence for the sensorimotor neural structures in the human conceptual system, as held by Grady (1997) and Lakoff and Johnson (1999). These structures seem to generate the use of the

spatial preposition, as has been illustrated in case of the *fī* preposition in the Quran. However, the study has found that it depends more upon language use rather than conceptual metaphor. The conceptual metaphor may be a phenomenon behind the use of spatial prepositions, but it is the language use in actual situational contexts which define the meaning of the preposition. The spatial preposition *fī* gets different meanings in different contexts. These findings support the claim of Evans (2010, 2013a) that the meaning of a preposition is determined by the language use. This phenomenon of prepositions has been illustrated in analysis of psychosomatic states, socio-interpersonal states, physiological states and prevailing conditions above. However, the findings of this study also go against the findings of Evans (2010) that the preposition *in* has non-volitional nature, while the preposition *on* is used in those states, which are volitional in nature. The findings show that the preposition *fī* carries both the volitional and non-volitional states. However, the findings of this study may further be modified or supported with more linguistic evidence by future studies on the use of the same preposition or on other prepositions in the Quran.

Moreover, it may be inferred from the findings that Evans' classification (2010, 2013a) of the functional semantics of the spatial prepositions may further be investigated in the language of the Quran. Evans (2010, 2013a) holds that there are four major states, which are the psychosomatic state, socio-interpersonal state, physiological state and prevailing condition state. The socio-interpersonal state may further be extended to personal states encompassing the attributes and behavioural patterns of persons and entities. Moreover, Evans' classification of states may further be studied, because every psychological state is not a psychosomatic state, but all the psychosomatic states are psychological states. The psychosomatic state is contiguous with instability (Mainzer 2007) and has direct effect on the physiological state of a person (Salovey et al. 2000). The states encoded in (17) to (20) and (25) to (28) are psychological and not psychosomatic, while those in (13) to (16) are psychosomatic states. This necessitates that further studies are carried out to find out the functional semantic complexity of the preposition *fī*.

Moreover, the findings also demonstrate the deviant nature of language. Language does not always follow the same linguistic patterns as are categorised by the conceptual metaphor theory. Whereas the conceptual metaphor searches for symmetry in language, language use also violates the rigid symmetrical pattern. These findings have also been discussed in previous literature (see Cameron and Deignan 2006; Cserép 2014; Stefanowitsch and Gries 2007). This study shows that the preposition *fī* gets different semantic arguments, which are quite novel from its normal usage. This substantiates Evans' claims (2010, 2013a) that language generation is not solely the result of conceptual mapping in the human

conceptual system but also depends upon the situational use. This study also holds that interpretation is a constructive process where the meaning depends upon the situational context, and therefore, the traditional view of prepositions may be revisited in the interpretation of the prepositional phrases in the Quran.

Conclusion

The findings of the study show that the spatial preposition *fī* is not merely a lexical-syntactic phenomenon, but it is also a cognitive phenomenon. It can better be comprehended through a comprehensive cognitive approach based on the conceptual metaphor theory with Evans' (2010, 2013a) classification of states. It takes the preposition *fī* from the mere grammatical function of locating objects within the spectrum of space and time to a linguistic concept which scaffolds a large number of abstract concepts, states, events and attributes. Thus, the cognitive approach broadens the narrow view of traditional linguists regarding semantic variation in symmetrical categories of the preposition *fī*. Still, the findings also illustrate that language cannot be abridged to specific symmetric patterns which are often overridden by the imagination of man. However, the present study has analysed only a segment of the data, and therefore, the findings cannot be generalised for a definite theoretical proposal regarding full semantic functionality of the prepositions. Therefore, further studies may be suggested for unveiling further semantic potentials of the spatial prepositions. Moreover, the spatial preposition *fī* also follows the path schema which may be studied in future research studies. The cognitive approach will revitalise the approaches of the interpretation, classification and categorisation of prepositions to unknot its functional semantic complexity in the Quran.

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