The Genre of the Symbolic Space in Chapter 17, Surat Al Esraa: A Cognitive Linguistic Study

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Abstract

This study attempts to examine the sign symbolic-structural space in terms of genre-based grammar, across the narrativity-like discourse of sura-t- Al Esraa. Genre-based Grammar is conducted across the Cognitive Grammar/CG (Goldberg, 1995). The CG method points to the use of Prepositional Phrases/PPs (i.e., space builders) to reach an interpretive coherent sense across the sura's syntactic-thematic constructions. The sign multiple interpretations are conducted across some evaluated thematic cognitive paths across the ST and the TT of the Qur'anic English rendition of sura-t Al-Esraa, by Seyyed Hossein Nasr, 2015. The results of the study show; a) the significance of the prepositional phrases/PP as space builders serving the function of space information transfer; b) the PP has their prototypical scenes' senses across the evaluative instances; and c) the NPCs in ST have no adequate equivalents in TT. In fin, the PPs serve the cognitive symbolic sign-based message structural genre.

Keywords: Narrative-like genre, Symbolic Space, Cognitive Grammar/CG, Thematic paths

1.1. Statement of the Problem

This study is an attempt to examine the grammar-based genre of the cognitive symbolic space across the ST and the TT of Al Esraa narrative. The sura's thematic paths present extended interpretations of the parent sign-symbol message of its title (Al-Esraa). These interpretations point to the conceptual integrated practices that may represent the target symbol of the fully-developed and/or the minimal narratives (Hougaard, 2008, p. 248). The target communicates the end goal of the message. And the minimal narratives represent co-successive domain information units that create an inter-subjective sense to represent the theme –transitional-rhemes comments (Kolln and Gray, 2013, p. 89).

On the socio-semiotic base, the word acts as a symbol to combine between the signifier and the signified (i.e., the physical and the perceptive) (Chandler, 2007, p. 15). The sign-based message that is taken from 'Al Esraa, i.e., the night journey' refers to the signified concept as directing/moving towards. In this study, the parent symbol's triggers are represented across the thematic heads and are elucidated at the paths' tails (Abdul-Raof, 2001, p. 73). Therefore, the coherent manner of the thematic paths and rhemetic comments are interrelated, on the base of cognitive grammar, to approach the sign-message interpretive networks to conduct the ST and the TT conventional generic space symbolic interpretations.

Given its interpretive sense, it is assumed that the Qur'anic ST narrative thematic paths' relates the discourse, world, and language on the base of cognitive grammar (Johnstone and Eisenhart, 2008, p. 49) and conventional sets of phrases, clauses, and sentences; the conventional syntactic constructions create the discourse level that is applicable to processes of interpretations (Johnstone, 2002, p. 63). The ST comprehension is reproduced across the TT rendered grammatical devices to express the sign-based space message; and to shed the light on the generic features of the TT symbolic message interpretations. So, the study attempts to uncover the internal structural regularity of syntactic constraints across the narrative thematic paths.

1.2. Theoretical Background
1.2.1 Al-Esraa as a Discourse Narrative

The ST qur'anic narrative Al-Esraa represents sequences of events where flows of information are provided. The given information units provide events' commentaries, consequences and evaluative comments (Johnstone, 2002, p. 81). According to Johnstone, a narrative may consist of well-structured clauses that prove the narrative's comprehensible sense given the produced-coherent internal structure of; the compositional clauses are of abstract, orientation, complicating action, evaluation, resolution, and coda (p. 82). Each clause of the Qur'anic narrative serves a genre function elaborating events from one move to another.

Al Esraa, as a fully-developed narrative, depicts across its internal regulatory structure; the abstract summarizes the whole events in one word (أَسْرَى /asra/carried…by night/). The first verse sets the orientation of the narrative in terms of; i) identification of major characters; ii) temporal and spatial context; iii) world order of events; and iv) the discoursal tense. The evaluation reflects the commentaries upon the minimal-narratives that elaborate the narrative orientation. There may be general evaluative instances across the narrative moves. A cross some evaluative instances, there is a re-orientation of some of the narrative moves. Finally, coda is employed to create a link between the narrative's world and the real world (pp. 82-89).

1.2.1 Thematic Progression/TP across Minimal Narratives

Theme has multiple definitions that are interrelated to reach both the form and the content of the clause. Theme refers to topical theme information remarkable references, textual theme in terms of conjunctions, and interpersonal theme where various opinions are expressed (Paltridge, 2006, pp. 145-147). Patterns of propositional meaning repetions render the sense of thematic development that gradually is referred to as theme reiteration where the interpretations of the theme/s are provided in the consequential clauses. Given the uniqueness of the co- and eco-factors of the Qur'anic discourse, the theme interpretations may be found within the same sura or across the

suras of the whole book. The main theme of Al-Esraa is derived from its title given the symbolic reference of its semantic and socio-symbolic meaning. The title of this sura holds the whole thematic and rhemetic developments as well in terms of minimal narratives. The minimal narratives are combined into split/multiple rheme patterns that explain the theme (Paltridge, 2006, p. 147). The interpreted themes across Al-Esraa present an elucidated sense of the parent symbol of the title and the triggered instances of the rhemes display the themes' developmental evaluations that reach and/or approach the communicative goal in a linear or zigzagging pattern. The various minimal narratives display multiple themes across the main theme component (Paltridge, 2006, p. 147).

Analytically, the rhemetic progression upon the employed themes can be described as clausal complements. The complementation across the textual design is divided into five sub-types (Larsen-Freeman and Celca-Murcia, 2016, pp. 680-690). One complementation type is causative construction that is to drive other agents performing various actions (p. 697). The causative construction between two agents is to direct one of them to move toward another activity either cognitively motivated or physically moved. In surat Al-Esraa, various thematic paths have been developed to elaborate the parent symbol through head-complementary two-way dependency agents (Burton-Roberts, 2011, p. 35). The two agents serve an obligatory function in structuring the evaluative rhemes. The conventional use of causative constructions in the advice sense reflects a routinely design to approach a construction and/or a belief and finalize the minimal narrative with a coda. The pattern of repetitious causative constructions creates the genre of thematic reiteration given the interpretations of the title as a sign-symbol. Furthermore, the head-complementary organization within phrases reflects the structural thematic path as a head-first (i.e., the head precedes the complement) (Radford, 2009, p. 24). The repeated structure of thematic paths with the head-first creates a structural pattern that conveys a consistent sense of processing information that sets the structural genre of the constructed propositional content.

1.2.2 Genre of 'Al-Esraa' Sign-based Message

The continuous elaborated thematic representation of the sign-based message is known as the Thematic Progression/TP; it starts with the theme's head and ends with the commentary rheme/s (Hatim, 1997, p. 80). The TP across the sura's layers refer to the sequence of events that have been presented in terms of a dominated instructive-narrative based genre (Knapp and Watkins, 2005, pp. 27-28). Firstly, the instructive-based genre is concerned with directing the listeners to a particular action. Thus, a change in the space position as well as a change in the cognitive status of the involved participants is approached (p. 158). This change follows particular organized meaningful sequences of the divided kernels. Each kernel refers to an illustrative heading step towards the intended communicative goal. For that instructive-based genre, the Qur'anic verses proceeds grammatically across goal, materials, and sequence of steps (p. 158). The goal in this study is to conduct the interpretations of the parent sign-message; the materials are the deeds either righteous or evil, the social roles, and the circumstantiality; and the sequence of events across the 'way/s to construction'. The instructed-based genre goes hand in hand with the CG 'way to construction' directing people by action/motion verbs to reach construction (p. 156).

The narrative-based genre reflects the topical societal issues, the inner complexities, and the climaxes of each minimal narrative thematic path (Knapp, 2005, p. 221). Given its sub-generic origin, narrative may include other processed genres keeping the narrative frame of all the included incidents. The narrative-based style is to employ sequential relations experienced by various social roles across social boundaries with various communicative purposes. The narrative-based genre includes three basic steps; orientation which is expressed in (17:1) indicating time and place and the directed motion from one space to another. Then, the 'sequencing' that accompanies 'resolution' appears within and across each thematic path showing the TP and the 'way to construction'.

The 'way to construction' refers to the selected device/s to approach the intended goal as Chamberlain and Thompson state, the conventional characterized manner determined by a particular purpose

or a conventional internal element inside the text approaches the meaning of 'genre' (1998, pp. 1-2). Therefore, the symbolic space, expressed across the Cognitive Grammar/CG constructions, for the sign-based interpretations is a conventional generic feature of the TP. In this sense, the syntactic networks draw the sign-meanings closer to the readers' apprehension and for further discursive interactions.

1.2.3 Language: A Communicative Socio-Semiotic/Symbolic Tool

Both Bastide (1981, p. 2) and Kress (2010, p. 55) state that the sign-based message meanings lie in the social interaction and the cultural adaptation. So, the sign-based meanings possess a socio-semiotic flexible sense that depends on structural networks and contextual inferences to be schematized as a discursive behavior (Bastide, 1981, pp. 6-7).

Analytically, the thematic paths serve the head construction/s so as to produce the speech event in sequential structural thematic chains (Bastide, 1981, p.28 and Halliday, 2004, p. 58). The thematic chains represent the parent sign-symbol propositional arguments (Amsel and Byrnes (2002). These arguments show the lexico-syntactic/semantic parallels, e.g., prepositional phrases/PP; verb phrase/PV; and noun Phrase/NP (Larson, 1988, pp. 170-171). The syntactic-semantic parallels render a transactional coherence across the cognitive paths (Jackson and Stockwell, 2011, p. 98).

Cognitively, the various sign interpretations show a high schematized cognition that is known as Mental Space and Conceptual Integration/MSCI (Hougaard and Oakley, 2008, p. 1). MSCI aims at sign diverse interpretations that represent the Dynamicity of Situated Cognition/DSC (Alves, 2015, pp. 19-21); by space builders (Fauconnier, 1994, p. 17). The space builders serve the sign cognitive encoding process due to relating the linguistic cognition to the socio-cultural knowledge so as to establish the textuality design that is composed of informativity, relevance and intertextuality (Oakley and Coulson, 2008, pp. 27-30).

The narrative-like informativity is expressed through thematic-rhemetic interrelations displaying the structural way to construction

(Goldberg, 1995). This narrative-like informativity renders the sign-based interpretations its consistency and coherence to form the Socially Shared Symbolic System, namely, the four Ss across the compositional units and its propositional contents (Nelson and Shaw, 2002, p. 28). Consequently, the interpretive levels and their cultural in/references enrich the informativity sense. Syntactically, the interpretive levels are presented in terms of adjuncts or predicates (Noth, 1990, p. 234). The predicate compositional units link the theme/s to their adjuncts, socio-performances, and the cognitive networks (Brinton and Traugott, 2005, p. 18). The coherent sense is expressed through the thematic-transitional-rhemetic relations that reflect circumstantiality inferences so as to signify the relevance between the thematic paths (Johansen and Larsen, 2005, p. 53).

The coherent circumstantiality schematizes the social roles in terms of the actor (subject), the process (the activity), the goal (the outcome/receiver), and circumstances (temporal/spatial) (Bell, 1991, p. 124); depending on the parallel use of the grammatical components (Johansen and Larsen, 2005, p. 69 and Halliday, 2014, p.221). The inter-textual relations are experienced across adverbial prepositional phrases/PPs enter either the real or the constructed world and/or transfer the interpretive sign-based symbolic space meanings (Halliday, 2014, pp. 316-318 and Bell, 1991, p. 127).

Syntactically speaking, the space-based relations refer to a syntactic property of the speech event that is realized by the sentence kernels that are divided into a) the incidents; b) the participants; and c) the participants' activities to construe the social roles in the hearers' and the readers' minds (Fawcett, 1997, p. 65). These constructions permit the dialectical performances between the situational dots. The dialectical performance of the divided kernels licenses the ST interpretive translatability of the small units into TT equivalents. Given the sign-based interpretations, the syntactic structures are evoked by the propositional content that is displayed across the message symbolism since the relations are built between the entities deploy the cognitive paths (Newmark, 2001, p.5). The meaning

rendered across each path refers to the symbolic space experienced by the syntactic structures (Langacker, 2017, p. 15).

Furthermore, the multifaceted thoughts frame the diverse thematic paths across the relevant parallel informativity that results from the copula; where the Verb Phrase/VP or the Prepositional Phrase/PP refers to motion-like activity. The repeated set of parallel networks creates coherence. The PP is a part of the Noun Phrase/NP, e.g. to|the|school| or derived from non-finite verbs, e.g. giving|to| (Halliday, 2014, p. 329). The PP serves the function of creating a relation between the antecedent and the precedent (i.e., relevant function) to approach the valued communicative goals (p. 330).

Moreover, the textuality design is experienced in light of parallel informativity across the sura's cognitive paths. These paths are expressed in the structure of the predicate. The predicate structure is processed upon with a dynamic verb or PP to entail motion (Goldberg, 1995, p. 200). In a compatible manner, the stative verbs are employed for 'the way to construction' to render perceptory ostensive stimuli to conduct an activity (Langacker, 1987, p. 101). Cognitively, the way to construct an argument is operated across three schematic components; the Standard/S, Scanning/S and the Target/T; S moves to T across the S/Scanning relation in the argument path (Langacker, 1987, p. 102).

In this sense, the symbolic meaning across the PP embodies the three factors; actions, representations and identification (Fairclough, 2003, p. 135 and Langacker, 2017, p. 14). The parallel syntactic relations reflect; a) the parent sign cognitive dominance; b) the parallel determination of the syntactic constructions and c) the shared propositional content. The ST syntactic structure is conceptually realized in terms of approaching the 'way' to construction. The transfer of the various structural constructions requires common shared background and/or cognitive determination of the communication dynamicity. Such structural varieties depict the Thematic Progress/TP gestalt coherence that indexes the space symbolic entities representations (Halliday, 2014, p. 315). These interrelations create an epistemic knowledge of both the real and the constructed world strata levels (Langacker, 2017, p. 15). In this way, the transfer of the thematic information units by their syntactic and semantic structures would in turn; i) reflect the translator cognitive mediated management

of the ST and the TT socio-cultural features as well as language primitivity; and ii) the conventional generic features that create the prepositional spatial scenes.

1.2.3.1 Prepositions in CG Spatial Scenes

Drawing on Chomsky's (1975), the more primitive the linguistic space structure is, the more processing upon the grammatical structure is (p. 44). Syntactically, categories of Parts of Speech serve the space structure (p. 44). Similarly, Jackson (1988) points to the indefinite number of references since the meaning depends on the common sense of using the word. Thus, semantics evokes syntactic structures (Goldberg, 1995, p. 201). The syntactic structure constructs the spatial proposition creating the spatial scene.

On the generic level, the spatial scene refers to the prototypical use of prepositions in a sequential deliberative manner. Structurally, prepositions, as separate units or Noun Particle Components/NPCs, indicate code strata-level significance. In syntax, they serve the word order in PP as it precedes the NP and the head frame of the NP. And semantically, they serve the shared meaning and the conceptual link between circumstantial statuses and social roles. Morphologically, they constitute the allomorph to conduct a spatial reference given their polysemous nature (Saint-Dizier, 2006, p. 2). Moreover, in socio-semiotics, they serve the linguistic mechanisms that relate all the code levels together (Eco, 1984, p. 25 and Saint-Dizier, 2006, p. 2). Given that PPs are employed to re/describe the events, the translator has the option to employ equivalence, adaptation, and/or substitution to represent this value depending on linguistic devices (Fawcett, 1997, p. 39). These techniques are experienced through trajections in such stylistic manners; 'matching', 'zigzagging', 'recrescence', 'repackaging', 'reordering' and 'recoding' (pp. 41-50). The adopted interpretive translatable stylistic manner creates a generic style across the thematic organization and cognitive grammar for that Qur'anic symbolic sign-based message

Spatial scenes are the re-description of the conceptualized entities existentialistic relations in the physical world (Tyler and Evans, 2003, p. 28). Prepositions represent the spatial scenes that design the human experience across the real as well as the mentally constructed world

(Tyler and Evans, 2003, p. 2). Prepositions determine the positions or the gradual transitional stages in discursive interactions (van Leeuwen, 2008, p. 91). The polysemyous nature of the prepositional particles results in various referential relevant meanings that are used for the four Ss system (Buding, 2002, p. 61). In this sense, prepositions are conceptualized to move across the mental-spaces between the two worlds (Tyler and Evans, 2003, pp. 3-4). So, the generic prototypical spatial scene features may be changed to reflect various language users' competent experience (Tyler and Evans, 2003, p. 4). Accordingly, the interpretive-based translatability of any preposition depends on the cognitive management of generic scenes (p. 8). The pattern of the prepositional use refers to the single preposition space prototype world (pp. 11-15). Consequently, the two prepositional spaces' scenes will be easily transferred from ST to TT to describe the sequential relation between the perceptive knowledge and the experiential performance (p. 23).

On the translation level, it is worth noting that the Source Language/SL reflects the rhetorical sense of pathos and logos in ST to reach persuasion (Tyler and Evans, 2003, p. 20). The rhetorical sense is experienced in terms of lexico-syntactic/-semantic networks; prepositional phrases, phrasal verbs, and NPCs. The PP is composed of two-part grammatical compositional units; the preposition and its object (Kolln and Gray, 2013, p. 14). The PP may be repeated in two ways; the lexico-structural repetition (i.e., kernel representations) or the functional repetition (i.e., gestalt meaning) where the same activity is re-described (p. 85). These syntactic constructions are construed and constructed under the concept of containment to reach the mental spaces of the two worlds; the real and the constructed (Saeed, 2003, p. 367). The space builders, as a grammatical support, are represented in terms of PPs, verb particles or NPCs (Tyler and Evans, 2003, p. 27).

1.3.1 Translated Sign-Message Cognitive Comprehension

The relative translated sign-based message interpretations reflect the translators' manipulative creativity of both SL and TL sign-message thematic paths (Levy, 2011, p. 34 and Hatim, 1997, p. 76). This manipulation shows; a) the multifaceted coherence sense across the thematic paths; b) topicality; and c) structural networks to assert the

meaning of cohesion as a relational concept that is pre-constructed in the mental spaces (Halliday and Hasan, 1976, pp. 10-12); d) dynamic forces of mental space representations (Fauconnier, 1994); and e) mental schemas such as the conceptualized -being,-happening, -doing, -experience, and -moving event (Dirven and Verspoor, 2004, pp. 77-79). The event schema displays various participants, actions, temporal/spatial differences across sub-scenes of minimal narratives. These well-presented Information Units'/IUs packages serve the persuasive devices that act upon receivers' mentality towards; i) an implicit or explicit reaction towards the evoked situation and ii) a counter activity so as to ignore the ongoing speech. It is assumed that the more the thematic paths are, the more the memorized contextual scenes that evoke complex details and cognitive processing to reach the general consensus so as to prove the validity of the encoded sign. This process of re-representing the event schema proves the validity of the sign-message identity (Eco, 1984, pp. 25-26).

Translation process, given the sign identity, is regarded as an automatized 'replaceability' activity (Petrilli, 2014, pp. 189-190). The replaceability results in connecting the text representations with degrees of similarity to achieve iconicity (i.e. attraction, affinity) towards the action, situation, and themes that leads to the dialogic interactive response between; a) the original sign and the representations, and b) the original sign and the translator who takes the responsibility of interpreting the sign. So, the ST dialogic responsive is experienced across the translator's competence with ST. In this sense, the decision-making of the ST sign-based situationality and the TT representations are determined by the translator's own language repertoire that should display all the suitable strata-levels while attempting to reach the balanced intertextual act to serve the created TT conceptualized schema (Wilss, 1996, p. 176). Wilss continues that the more unique the translation difficulties are, the less linguistic parallel domains are required to conduct translation solutions in terms of macro-/micro-translation memes; and the less cognitive processing (Chesterman, 2016, p. 38).
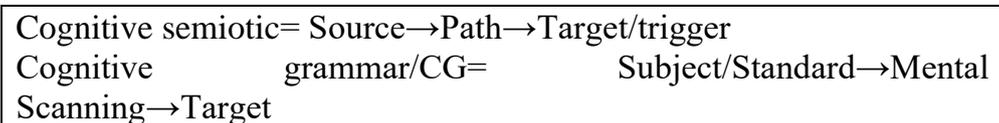
Analytically, the ST and TT micro analysis of the ST and the TT goes through the deep structure/the kernels of the sentence that may be

employed in various interpretations of the sign. The ST multiple themes require generic analysis of the thematic paths and its progression. The TP gives a relevant coherent sense across the minimal narratives (Bell, 1991, p. 171). The chain of the sign-message interpretations renders the logic of hierarchical sequences as experiencing the parent sign message across minimal narratives subordinate clauses (Knapp and Watkins, 2005, p. 15). The relation is determined by the social purpose and the available grammatical resources (p. 31).

Cognitively, the available grammatical resources can be conducted in terms of the 'source-target-path' where the social role moves from place (A) to place (B) (Chesterman, 2016, p. 3). The sign source is the blend of the integrated discursive performances and linguistic devices that is reached upon due to the knowledge of grammar so as to shift language use and function from the implicit unconscious perception to the explicit conscious realization of the language meta-function (Knapp and Watkins, 2005, p. 31). The parallel use of available grammar resources and constructions result in parallel strings of thematic-transitional-rhemetic clauses. The grammatical resources availability would help the translator reaching the normativity scales to find solutions to L2 translation problems, namely, the 'operational norms' (Chesterman, 2016).

1.3.2 Sign-Strata Mappings: Genre-Based Grammar across CG

The sign mapping is pattern of relational mapping zone (i.e., genre-based grammar) that manipulates language levels where the setting, semantic roles, directions, and relations are conducted in terms of kernels (i.e., Subject/S; Object/O; and Copula Complement/CC; temporal/spatial relations) (Dixon, 2005, pp. 5-12). The generic mapping schema of the sign-based space message is presented as follows:

Cognitive semiotic= Source→Path→Target/trigger Cognitive grammar/CG= Subject/Standard→Mental Scanning→Target

The available grammatical-resources of the sign-based message operate upon the classified moving schema that is derived from the

event schema (Langacker, 2008, p. 237 and Driven and Verspoor, 2004, pp. 78-79). The availability of the grammatical resources result in; schematizing, construing, experiencing, conventionally experiencing, and constructing the prototype scene of the employed grammatical device. In this study, the PPs possess the circumstantiality sense that is schematized when conventionally repeated reaching the same function creating its design with regard to the developed topicality of the parent symbol (Driven and Verspoor, 2004, p. 90). Thus, the CG 'way to construction' serves a generic cognitive structural function.

Furthermore, the generic 'way to construction' is experienced in terms of motion verb or co-existential dynamicity (Goldberg, 1995, p. 202). The morpho-syntactic constructions create a symbolic assembly across syntax and semantics to reach the unitary gestalt (Gumperz and Hymes, 1972, p. 435). The structural gestalt refers to the available zone mentalities that license super-schematic constructions as; a) the ontological (i.e., as an event, process, thing and relation among other social extended networks); and b) incidental (i.e., given co-/eco-contextual features) (pp. 345-349).

On the translation level, the interpreter's manipulation over the ST and TT structural networks is the manipulation of structural genre to represent; a) a function-aimed process; b) a strata-texting representation; c) directed-goal IU; and d) strategic considerations for the TT and ST dialogue response. The interpreter's adaptation reflects the shared language accessible-zone of the two systems where the cognitive view of language as a mental window to the possible, hypothetical, and actual world (Chesterman, 2016, pp. 85-89 and Chomsky, 2006, p. 22). Language accessible zone, in this study, is designed in light of the mental space that is created by the prepositions' spatial scenes. Prepositions refer to the function of a part-whole relation under the label of parsing (Malone, 1988, p. 7). Furthermore, verbs (i.e., non/stative) render a directed-cognitive experience from one status to another so as to render a metaphorical spatial path, namely cognitive path (Langacker, 1987, p. 205). The spatial cognitive path is constrained by; a) the semantic interpretation

that determines the structure of the movement along the path; and b) the socio-contextual factors that may hinder the activity completion. Furthermore, another kind of mental path is created by the creator himself/self-created path (p. 207).

Analytically, the preposition spatial scenes may be examined across various trajection generic structures so as to reach parallel 'way' to construction across; matching, zigzagging, repackaging, reordering, and/or recording (Fawcett, 1997, 41). Given its small compositional unit, prepositions are experienced in terms of representing the equation and substitution of the matching trajection schema (Malone, 1988, pp. 19-22). The equation (Equ; A→E) refers to the minimal symbolic transference between the ST and the TT. Substitution (Sub; A→S) aims at experiencing the circumstances that are solved when there would be; i) lack of equational TL counterpart; ii) grammatical constraints; iii) inter-modular pressure feedback from a linguistic or textual component; and iv) cultural differences (p. 20). Knapp and Watkins (2005) go hand in hand with Malone (1988) in employing the available grammatical resources-under the label of parsing- to link all the informative chains (Knapp and Watkins, 2005, p. 31). Thus, the information chains are coherently represented on the base of grammar to get the propositional content of the narrative.

It is worth noting that the Qur'anic discourse symbolic genre has not been adequately investigated across sura-t Al Esraa. Most of the Qur'anic discourse translation studies are conducted on the base of comparing translational strategies in ST and TT (AlQinai, 2011 and Bozorgi and Jabbari, 2014). Other Qur'anic discourse studies focus on the rhetorical devices; discourse analysis, and thematic organization such as (Nazza, 2005; Saleh, 2010; Kasemi and Nodoushan, 2018; Ghehi, Zadeh, and Fard, 2019; and Santosa, Nurkamto, Baidan, Sumarlam, 2016). Thus, the need to approach the grammatical genre of the 'way' to construction of the symbolic sign-based message across sura-t- Al Esraa stems its significance.

1.4. Aim of the Study

This study aims at conducting the spatial generic syntactic pattern across the minimal narratives. The conventional use of spatial scenes reflects the prototypical spatial scene that might be in a motion or a cognitive sense. The represented prototypical scenes are conducted in both ST and TT

reaching the equivalent representation of prepositional prototypes and motion and/or cognitive thematic paths.

1.5. Research Questions

This study attempts to answer the following questions; Q1, what is the syntactic pattern of the sign-based representations in Surat Al-Esraa ST and TT?; Q2, Do ST and TT reach a prototypical scene sense or not?; Q3, what is the dominant 'way' to construction schema across the narrative?

1.6 Description of the Study
1.6.1 Data base

The data are some selected prepositional phrases/PPs of Sura-t- Al-Esraa's minimal narratives, chapter 17, from 'the Study Qur'an' by Nasr (2015). They represent the constructed way to construction-like paths of the minimal narratives. The PPs refer to the separate or the Noun Predicate Complements/NPCs' in ST and TT. The TT copy is retrieved from https://archive.org/details/TheStudyQuran_201708/page/n17   and/or https://www.scribd.com/book/287366304/The-Study-Quran-A-New-Translation-and-Commentary.

1.6.2 Framework of Analysis

This study employs Goldberg's model of the 'way' to construction (1995). The model is designed for representing [SUB; [V *[POSS way]* OBL]]. The model is to process upon the directed movement from one status to another depending on the prepositional phrases/PPs. These PPs render the entailment of motion which is expressed in terms of the non-stative verbs. However, motion can be approached by the stative verbs referring to the directed goals from one cognitive status to another given the various representations of the 'way' expressions (Goldberg, 1995, pp. 199-202). The variety of way-expressions refers to the propositional meaning expansion across the syntactic patternized networks, namely space builders. The PPs are analyzed across the minimal narratives of surat Al-Esraa.

For the dynamic verbs, the co-existed morpho-syntactic constructions create a syntactic and semantic symbolic assembly across the thematic paths. In this sense, the syntactic-and semantic-networks are integrated to create a self-identification conducting the

sequences of social activities. The symbolic-space identification in a developed manner reflects the real as well as the hypothetical verbal behavior of relevant activities and establishes a unitary sense over the communicative system (Gumperz and Hymes, 1972, p. 435). The mental path unitary sense is conducted in terms of the syntactic/semantic manner to design the 'way' to construction path such as the action/motion verbs (Langacker, 1987, p. 248).

1.6.3 Procedures of analysis

The analysis of the PPs follows certain steps: i) determine the minimal narratives; ii) extract the ST propositional-/grammatical-way to construction; iii) extract the ST separate PPs and NPCs then the TT equivalents following the same steps; and vii) examine the prototypical scenes of prepositions' use.

1.7. ST and TT Results and Discussions
1.7.1. Results of The Space Builders across the discourse level

The conventional use of the 'way' to construction, as space builders across ST and TT, answers the first question. Table (1) presents the results of the space builders as separate prepositions and NPCs. The ST space builders are compared to TT equivalents so as to uncover the syntactic pattern of the 'way' to construction.

Table (1)
Frequencies PPs and NPCs across the sura's Thematic Paths

The Syntactic-based genre classification	N. of Frequencies	The Verses' N.	The Preposition Types	
			TT PPs	ST PPs
The separate prepositions	10	1, 4, 29, 36, 42, 45, 57, 62, 73, 110	from→to	من←الي
			For →	الي ←
			Between →and	بين←و بين
			Between→	بين
The NPCs	35	7, 8, 9, 13, 15, 18, 19, 21, 23, 24, 25, 27, 28, 30, 33, 36, 44, 48, 53, 61, 66, 75, 77, 78, 82, 88, 89, 90, 91, 93, 97, 98, 101, 104, 107, 110	For →disbelievers	ل← الكافرين
			to→them unto→them	ل← هما
			For →	ل← من

The NPCs are employed highly across the minimal narratives. The use of the genitive (lam/ل/li-) as a source text morphological suffix is remarkable. In (17:7), (لِأَنفُسِكُمْ/<u>for</u> the sake of your own souls/<u>li-</u>

anfusikum) designs the path to the 'construction' that is to be virtuous. The genitive TT equivalent is 'for'. The genitive (li-) is also added to ST pronouns such as (17:9). The (لِلَّتِي/toward/lillatee) is employed to show the desired result beyond Qur'anic guidance in (إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي). The genitive representation is 'toward' (Truly this Quran guides toward that which is most upright.. (17:9)).The addition of genitive (li-) to ST pronouns is rendered in various TT forms. In (17:13), (And [for] every man We have fastened his omen upon his neck وَكُلَّ إِنسَانٍ) أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ/, the genitive (li-) equals 'for'. The ST various use of the (li-) genitive reflects its significance as a space builder and its multi-morphological constructions. Furthermore, the TT renditions do reflect a relative syntactic pattern. This relativity is approached in terms of the syntactic and the semantic levels. Firstly, on the syntax level, the 'way' to construction is approached in ST employing the same genitive (li-). The (li-), as a function part of speech, is added to nouns and pronouns serving the attributive relations between the Reality/R-Mental space (M)/ and Referential Opacity (RO) (Saeed, 2003, p. 368). The TT employs various (li-) renditions as separate prepositions. The TT does not license the addition to pronouns, only nouns in the form of accusative or dative cases. The genitive in TT reaches the constructions of 'way' though its various representations given that the propositional content is fully-developed across the narrative.

In a compatible manner, the ST separate prepositions of the fully developed narrative are represented in the same way across the TT rendition. The ST separate preposition in the narrative abstract appears across the 'way' to construction sentence 'Glory be to Him Who carried His servant by night <u>from</u> the Sacred Mosque <u>to</u> the Farthest Mosque…) (سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى/subhana allathee asra biAAabdihi laylan mina almasjidi alharam ila almasjdi alaqsa…). The first thematic construction depends on the indexical pointer to the Reality of the source sign symbol. The mental space/M is constructed by the space builders of the separate preposition that are used to indicate a physical motion from one place to another using motion verb. The cognitive motion as

well as the physical entailment of motion produces the sequential minimal narratives that are the referential opacity along the whole sura. Similarly, in (17:45), (وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لاَ يُؤْمِنُونَ) بِالآخِرَةِ حِجَابًا مَّسْتُورًا / And when thou recitest the Quran, We place a hidden veil **between** thee **and** those who believe not in the Hereafter/wa-itha qara/ta alqur-ana jaAAalna baynaka wa bayna allatheena la yu/minoona bial-akhirati hijaban mastooran), the cognition processing determines the conditional statement. The separate prepositions in ST are rendered equally in TT. The بَيْنَكَ (وَبَيْنَ/between-and/ baynaka wa bayna) has a prototypical use due to its pattern representation across three discourse levels in (17: 45; 17: 96; and 17:110). The ST prepositions have the same structure across these verses and have been rendered equally in TT. Additionally, the constructed 'way' is conducted cognitively depending on the cognitive-directed motion across the three verses. In this sense, the cognitive-motion entailment function dominates the 'way' to construction.

1.7.1.1 The Narrative Space-Builders' Cognitive Paths

The results of space builders' cognitive role, in terms of separate prepositions and NPCs, follow the source-path-target to conduct Reality/R→ Mental Space/M→ Referential Opacity/RO. Table (2) presents samples of the sura's separate prepositions and NPCs cognitive paths.

Table (2)
Cognitive Paths of Prepositions across the Sura's verses in ST/TT.

Way to Construction	Thematic path	Translation	Original text
Subj. [V [POSS way] OBL. Sub= Him Who V= carried [by night] from→to→ OBL= We might show him some of Our signs.	**Cognitive Path Source** **Type**: source→ path→ goal **Theme**: night journey **Path**: cognitive spatial **Goal**: show some of our signs	Glory be to Him Who carried His servant by night <u>from</u> the Sacred Mosque <u>to</u> the Farthest Mosque, whose precincts We have blessed, that We might show him some of Our signs' (17:1)	سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً <u>مِنَ</u> الْمَسْجِدِ الْحَرَامِ <u>إِلَى</u> الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ <u>مِنْ</u> آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (الاسراء:١)
Subj. [V [POSS way] OBL. Sub= we V.= decreed for→ the children→ OBL.= surely you will work…	**Cognitive Path Trigger** **Type**: source→ path→ goal;**Theme**: the children of Israel's life **Path**: Directed Cognition; **Goal**: the properties of the children of Israel	And We decreed <u>for</u> the Children of Israel in the Book, "Surely you will work corruption upon the earth twice, and you will ascend to great height." (17: 4)	وَقَضَيْنَا <u>إِلَى</u> بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا (الاسراء: ٤)
Sub. [V [POSS way] OBL Sub.= you V.= Perform…at→till→ OBL.= at the declining..	**Cognitive Path Trigger** **Type**: source→ path→ goal; **Theme**: Praying time zone; **Path**: Temporal path; **Goal**: Prayers allotted time	Perform the prayer <u>at the declining</u> of the sun <u>till</u> the <u>darkening</u> of the night. And the recitation at dawn— truly, the recitation at dawn is ever witnessed! (17:78)	أَقِمِ الصَّلاةَ لِدُلُوكِ الشَّمْسِ <u>إِلَى</u> غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا (الاسراء:٧٨)
Subj. [V [POSS way] OBL Sub= We V.= place OBL= hidden veil between thee and those	**Cognitive Path Trigger** **Type**: source→ path→ goal; **Theme**: The Qur'an effect over you **Path**: Cognitive Spatial; **Goal**: Qur'anic effect upon all wrongdoers.	And when thou recitest the Quran, We place a hidden veil <u>**between**</u> thee **and** those who believe not in the Hereafter (17: 45)	وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ حِجَابًا مَّسْتُورًا (الاسراء: ٤٥)

<div align="center">**NPCs Prepositions**
The (lamm/ل)'s R→M→RO</div>

Way to Construction	Thematic path	Translation	Original text
Sub. [V [POSS way] OBL Sub= we V= revealed OBL= unto thee	**Sub-theme/trigger** **Type**= Source-path-goal **Theme**=disbelievers-deception trials; **Path**= trials as a constructed beliefs in society	And they were about to tempt thee away from that which We revealed <u>unto</u> thee, that thou mightest falsely ascribe unto Us something other than it, whereupon they would surely have taken thee as a friend (17: 73)	وَإِن كَادُواْ لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا <u>إِلَيْكَ</u> لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذًا لاَّتَّخَذُوكَ خَلِيلاً (الاسراء: ٧٣) Preposition+pronominal
Sub. [V [POSS way] OBL Sub= addressee V.= lower unto OBL= them	**Sub-theme/trigger** **Type**= source-path-goal **Theme**= parents' issue **Path**= the way to the parent's care	Lower <u>unto</u> them the wing of humility out of mercy and say, "My Lord! Have mercy upon them, as they raised me when I was small.	وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (الاسراء: ٢٤)
Sub. [V [POSS way] OBL Sub= we V=have employed OBL= man kind	**Sub-theme/trigger** **Type**= source-path-goal **Theme**= qur'an overgeneralized themes **Path**= the qur'anic draws the way for the constructions due to the employed themes.	And indeed We have employed every kind of parable <u>for</u> mankind in this Quran. Yet most of mankind refuse aught but disbelief	وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلاَّ كُفُورًا (الاسراء: ٨٩)

Table (2) presents the abstract and some of the evaluation instances of Al-Esraa narrative. The cognitive-experienced processing determines the discourse levels. The motion-directed processing is stated partially in (17:1), where the circumstantial indexical point to

movement from a space to another space. The sense of a cognitive processing is experienced due to the implicit sign-based message sequential representative interpretations along the minimal narratives. The abstract in (17:1) employs separate preposition which is proved to be changed across the minimal narratives. In other words, the syntactic components of the narrative of the 'way' to construction reflect a variety of grammatical components. The instructed, included in the narrative genre, reaches the interpretive sense of the sign-based message in terms of; a) action verbs that are experienced across the narrative thematic paths such as (17:24) and b) address terms (i.e., names or pronouns, i.e., 2nd person pronouns) (Knapp, 2005, pp. 156-157). In (17:24), (وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ / Lower unto them the wing of humility out of mercy/waikhfid lahuma janaha alththulli mina alrrahmati..), the directive use of verbs renders them a timeless sense that suits the goal-oriented communication process of the religious-based message interpretation (p. 156). Some other selected verses depict the use of action verbs to design the temporal path for the coda such as (17:78) (Knapp, 2005, p. 157). The coda in this minimal narrative reflects the cognitive-motion determinism that appears in (عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا) (17:79) /It may be that thy Lord will resurrect thee in a praise worthy station/AAasa an yabAAathaka rabbuka maqaman mahmoodan). The cognitive path is experienced through the lexico-/syntactic and -semantic experiential mutual alternations between conventional/hypothetical semantics and pragmatics for the locutionary and the illocutionary meaning forces to reach discursive pragmatics where interactional sense, dialogic responsive and narrative-like texture is created (Cienki, 2008, p. 241).

The narrative-like texture displays minimal narratives of personal experience. Initiating the personal experience across minimal narratives represents the thematic-rhemetic commentaries and the narrative coda. These sequential narratives are coherently tied by space builders to schematize each minimal narrative. The minimal narratives' elements are stated serving the semantic roles across the narratives. They have been employed depending on the cognitive space. This mental space is derived from the parent symbol space provided at the narrative abstract. The 'way' to a constructed belief either in the abstract or across the various minimal narratives based on

parallel instances of prepositions and genitives (Knapp, 2005, pp. 221-222).The parallel constructions of symbolic space set the space prototypes. The extracted samples in Table 2, among other samples, create a coherent sense between the parent symbol and the minimal narrative paths. The cognitive 'way' to construction is identified given the circumstantial description of the social roles (Saint-Dizier, 2006, p. 3). The minimal narratives show the thematic head and tail commentaries reaching the coda at the end of each minimal narrative.

Thematically, the 'Reality' is represented by the subject of the sentence; the doer of the action; that is Allah with his Almighty Real existential eye over the world. The 'Reality' of the subject motivates the receivers' mental cognition to conceptualize the path, schematize it, experience it, construe it and dis/believe in it. Consequently, the 'goal' is approached. The Goal as a gestalt structure design is divided into two categories. Firstly, the cognitive references are represented as; i) the mental holistic sense in terms of the source→target/triggers' ends. And ii) the mental partial is represented across ontological real performances referring to metaphor of existence (Saeed, 2003, p. 355). Secondly, the experiential references in terms of the container and containment relations. Given that the cognitive determines the experiential creating, a support relation is established with reference to the container and the containment determination of the gestalt structure (Tyler and Evans, 2003, p. 29). Thus, Saeed's view of 'the 'Reality/Source'→'Mental space/Path)→'Goal/target/trigger ends' approaches the gestalt structure of Tyler and Evans (2003, p. 29). The gestalt structure schema is constructed as a blend in the receivers' minds when the partials are integrated together (Saeed, 2003, p. 355). Textually, the relevant sense is created by the parallel use of space builders across various thematic paths in ST and TT. The spatial parallel networks are represented in terms of; the prepositional phrases/PPs and genitives to reach parallel constructions and create prototypical scenes for space builder use.

Analytically, the prototype scene of the (ل/lamm/'for'), as a space builder, is highly used. The (ل/lamm), as a NPC, is used to describe the symbolic space across the three senses. Each sense is employed as a prototypical scene for elaborated use regarding the eco- and co-

contextual features. The (lamm/ل) has various translations either as 'unto', 'in', and/or 'for' to create the spatial scene depending on the grammatical constructions. The particle's prototypical senses are indicated in terms of: i) The event sense so as to display a situational event where the co- and eco-contextual features are supported. ii) The sequential sense describes the serial consequences that construct the situation. iii) The perceptually sense that determines the information cognition (Tyler and Evans, 2003, p. 4), for example:

The senses of the (lam/ل)	SL verses	TL verses
Event Sense	ولاَ تَقْتُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلاَ يُسْرِف فِّي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا (الاسراء: ٣٣)	And slay not the soul that God has made inviolable, save by right. And whosoever is slain unjustly, We have appointed authority <u>unto</u> his heir. Then let him not be excessive in slaying. Verily he shall be helped
Sequential Sense	(وَقَالُواْ لَن نُّؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الأَرْض يَنبُوعًا) (الاسراء: ٩٠)	And they say, "We shall not believe in you till you make a spring gush forth for us from the earth. (Nasr, 2015, 17: 90)
Perceptually Sense	(إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا) (الاسراء: ٧)	If you <u>are</u> virtuous, you <u>are</u> virtuous <u>for</u> the sake of your own souls, and if you <u>commit</u> evil, it is for them. (Nasr, 2015, 17: 7)

The cohesive sense starts within the sentence components linking the thematic roles to rhemetic phrasing (Saeed, 2003, p. 152). The principle set of rules in ST is fixed determining the parameters of the morphological affix (ل/lam) experiencing various scenes' senses. While in TT, the parameter's determination is binary since no adequate and equivalent translatable unit stands for the (ل/lam). In other words, the NPC has taken various forms in TT to suit the co- and eco-contextual roles for the TT speech community.

Syntactically, the (lam/ل)in ST has been interpreted in TT in various equivalent ways; *to, unto, for, upon, in, and at*. The ST (lam/ل/li) serves the lexico-grammatical particle added to nouns/pronouns in the predicate where the word order may be changed to be in the form of SVO or VSO (Al-Hawary, 2009, p. 11), which in TT is rendered in relation to compose Noun Phrase/NP.

Cognitively, the spatial cognitive paths that are represented by (li) refers to transitional stage from the parent symbol to other real or hypothesized worlds. The morphological affixation system in ST shows a high access to the root constructing a new lexeme that bears new meaning and serving another dynamic function given its cognitive role across the sura's verses. In this sense, the function orientation given to these prepositions serve a cognitive space tool for

receiving, perceiving, construing, representing, and interpreting the direction between two space dots (Tyler and Evans, 2003, p. 133). This morpho-syntactic affix has a semantic role that of segmenting the whole situation into events where each small linguistic unit plays a particular role. So, the (lamm/ل) divides the event, i.e., the sub-thematic cognitive path for trigger/target into two worlds; the former and the upcoming so as to construct the logical properties of a broad paradigm so as to design the past, present, and the future behaviors between individuals, across individuals, and within the individual (i.e., inter-/intra-cultural interaction) and (i.e., self-discursive interaction) (Whitehurst and Zimmerman, 2011, p.7). Thus, the proto-scene of a morpho-syntactic device approaches the grammar meta-function (Halliday, 2004, p. 60).

Functionally, the patternized use and prototypical mental spatial symbolism constitute a mental schema for the NPC use over the linguistic and symbolic actions. The translator's awareness of the ST construed schema helps in building not only an interpretive sense of each compositional unit, but also employing a transitive prepositional phrases or phrasal verbs to substitute such cognitive thematic path space builders. The morpho-syntactic affix is rendered as 'for'. Thus, the proto-scene sense in ST is unique serving conventional genre of the event sequences. The proto-scene structure varies from one theme to another given the informativity cognitive design reflecting the event schema and its trigger 'moving schema'. Cognitively speaking, the significance of the 'moving schema' lies in considering it as the 'starting point' where the action should be developed and elaborated for the human nature that involved in it (Dirven and Verspoor, 2004, p. 84).

The metaphor of the pictorial narrative is interrelated by; A) the static location, i.e., source that is never changed. B) The path where almost all the actions are performed and where cognition is processed upon for both the participant and the receivers. And the interpreter is posited under the same cognitive circumstantial where the ST cognitive references should be expressed in TT cognitive processing for the TT culture. And C) the goal. The participants have approached as a result of destination of movement to produce means,

comparisons, quality, mentality degrees (Halliday, 2004, pp. 265-269). Moreover, the Theme Progression/TP is achieved due to theme reiteration (i.e., constant theme) that is symbolically derived from the title. And the multiple interpreted themes of the minimal narratives reflect the split rhemes where the information spurt is expressed so as to form the discourse schemata and the readers' cognitive schema (Johnstone, 2002, pp.81-82). Thus, both ST and TT Qur'anic discourse-across surat Al-Esraa- deploy both the constant theme and the multiple themes/split rhemes.

Generally speaking, the prepositions serve the syntactic genre-based clause circumstantiality (Halliday, 2004, pp. 263-274). Clause draws the detailed picture of the whole situation closer. In other words, circumstantial relations describe the relations between the direct roles within the sentence or indirect roles in the external context (p. 263). The PPs determine the two spaces (i.e., worlds). The sura starts with the event's extent when the participant is moving from space to another with locative reference indexical. This beginning frames the pictorial narrative of the 'night journey' from the abstract. The elaborated thematic paths of the minimal narratives where the participant has moved through within the package of the given IUs are linked together by this circumstantial manner. Moreover, the detailed picture is provided by the dual thematic roles experienced across the PPs where more than one argument is involved across the thematic paths (Brinton and Brinton, 2010, p. 323).

1.8. Findings of the Study

On the translatability level, for the adequate equivalence the interpreter resorts to the Verb Phrase Constituents/VPCs to replace the ST discourse NPCs, due to the nature of the two codes. The equivalence between ST and TT has been conducted in light of prefabricated stylistic matching tools to match the spatial scenes of ST prepositional components (Fawcett, 1997, p. 42). The ST prototypical particle scene senses have diverse TT interpretive translatable equivalents. Thus, there will be particle's conceptualization varieties that pave the way for more equivalent TT proto-scenes across phrasal verbs. The equivalent TT proto-scenes reflect the translatability of a complete scene sense where the illocutionary of the based-message interpretations is rendered in a suitable manner (Chesterman, 2016).

Moreover, the ST and TT sign representation across 'way' to construction reaches the overt equivalence of House assessment of translation (2015).

Semiotically, there is no adequate resemblance between the ST discoursal NPCs and TT discoursal equivalents. In other words, the ST NPCs, unlike TT, are licensed to present the spatial extended networks to serve the same function of separate prepositions. Accordingly, their proto-conceptualized; -construed; -experienced scenes creates particular cultural script that is not rendered to the TT speech communities. In TT discourse, the NPCs are not included in discourse; so there will be no adequate cultural script or inherited encyclopedic use of them. The interpreter resorts to translation considerations/solutions that are to replace these NPCs by separate NPs or VPs to adjust the ST syntactic genre. In this sense, coherence is conducted given the repeated NPs or VPs or even the pronominal indexes to perform the equal function within sentence and across discourse layers (Kolln and Gray, 2013, p. 85). The prepositions' function reaches a high degree of agreement within the cognitive paths and across the mental spaces so as to construct the text with its symbolic reference; so repetition reinforces relevant-cohesion sense and intertextual reference (pp. 85-86).

Furthermore, the syntactic constructions of the ST discoursal compositional units reflect the possibility of composing spatial relations formulae on the base of pronominal roles serving the indexical space markers (Kirtchuk, 2000, p. 32). These constructed syntagms represent the TT discourse closed set of morphemes that do not license such word formation (Berk, 1999, p. 61). The ST discourse syntagms build a space perception on the part of the interpreters, the addressee, the readers, and included contextual roles (Kirtchuk, 2000, p. 44). Thus, the cognitive intention beyond the coherent sense of the symbolic-based message that has been initiated from the very beginning moving through the thematic progression/TP is closely approached (Hatim, 1997, p. 80). Moreover, the thematic progression is developed under the head-position parameter (Radford, 2009, p. 25). Both the ST and the TT employ the PPs to approach the construction starting with the preposition then the complement. The

structural-constructed genre creates a surface parallel symmetry between the ST and the TT that proves the availability of the grammatical resources.

On the level of pragmatic-discursiveness, the TT locutionary sense is experienced adequately as it is represented across the ST discourse. The selection of the morpho-lexicon spatial constructions have; i) determined the space value zone; ii) identifying the contextual roles performed by the same or the repeated constructions; and iii) depicting their real or designing their hypothetical world roles. All the represented thematic paths within the pragmatic situatinality refer to polyphony (Zienkowski, 2011, p. 3). Polyphony is inherited in human world; present, past, and future discursive interactions and/or interpreters' vantage points.

1.9 Conclusion

This study attempts to approach the syntactic-based genre of the sign-symbol interpretations along surat Al Esraa's narrative. It is worth noting that the sign message -on the basis- of 'lexeme' has been thematically referred to cognitive relational networks that are linked by syntactic devices; i.e., prepositions as separate or compounds so as to frame the mental spaces between two worlds. Most of the cognitive paths show triggers' sequentials that are derived from the Source sign symbol so as to 'license' elaborated interpretive senses across the receivers' minds as translators/interprets/readers/hearers in different speech communities. Concerning the prototypical scenes, they represent the sign-message level parameters that are changed, modified, added to or deleted from various linguistic performances. The ST and TT spatial relations are socio-semiotically referred to in a pictorial image and schematized view where discursive themes are interrelated to reach the genreic semiotic-gestalt syntactic structure.

1.10 Limitations and Recommendations for Future Research

Absolutely, this study does not present an ever-ending interpretation of the Qur'anic symbolic-spaces that may be found within the sura or across the Quranic suras. Thus, this study calls upon conducting the symbolic function circulation rendered by the Qur'anic words, symbols, nouns, places, and times.

Research Implications

The findings of this study refer to; I) the significance of identifying the spatial function in language as relating themes and detailed dots to build mental networks so as to approximate the relation between language existentialism and language meta-clues' for the same scene. And II) the ST syntactic features refer to the ST blend of rhetorical strategies that create its peculiar genre; these ST strategies evoke the translator to set the TT blend of rhetorical strategies so as to approach the sub-generic features, namely, *prosopopoeia* (Chilton, 2008, p. 252). Furthermore, the thematic progression across the Qur'anic stories requires deep investigation employing various linguistic tools.

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