

//

//

:

---

١ قد تكون مثل هذه الدراسات الفلسفية غريبة بعض الشيء بالنسبة للقارئ العربي وذلك لقلة الكتابات الصادرة في هذا الموضوع.

---

مجلة جامعة الأزهر - غزة، سلسلة العلوم الإنسانية ٢٠٠٨، المجلد ٩، العدد ١ ص ١٢١-١٤٠



---

(Aitchison, 1987:123; chomisky, 1972: 23)  
Colorless green ideas sleep furiously

) :

(

) ( ) ( ) ( ) ( )

(

(Naoum, 2001: 32)

---

وخلص القول، فإن الفكرة الحية هي عبارة عن ارتباط وثيق الصلة بين الفكرة المجردة واللغة التي تولد الفكرة الحية.

---

Lakoff, 1987: 116, Brown and Yule , 1983: )

:264; Al-Tae, 2003: 66)

:\_\_\_\_\_ .

.(Tennen, 1979: 145)( )

أَوَلَمْ يَرَى الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا مَرْتَقًا فَفَنَقَّاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ  
 حَيًّا أَفَلَا يُؤْمِنُونَ (٣٠) وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ  
 يَهْتَدُونَ (٣١) وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُدًى عَنْ آيَاتِهَا مُعْرِضُونَ (٣٢) وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ  
 وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ (٣٣) وَمَا جَعَلْنَا لِشَيْءٍ مِنْ قَبْلِكَ الْخَلْدَ أَفَإِنْ مِتَّ فَهُمُ  
 الْخَالِدُونَ (٣٤) (الأنبياء) .

Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe? And We have placed on the earth firm mountains, lest it shake with them, and We placed therein broad highways for them to pass through, that they may be guided. And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds. Clouds). And He it is who has created the night and the day and the sun and the moon, each in an orbit floating (Al-Hilali and Khan, 1996: 593).

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ (البقرة/١٨٧)

Permitted to you, on the night of the fasts, is the approach to your wives. They are covers for you and you are covers for them (Al-Hilali and Khan, 1996: 59).

\_\_\_\_\_ :

( )

(Brown and Yule, 1983: 264;)

:

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَسِيسَ الْمَصِيرِ (٦) إِذَا أُنقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ (٧) تَكَادُ  
تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (٨) قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا  
مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ (٩) (الملك).

And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination, when they are cast therein, they will hear the terrible drawing in of its breath as it blazes forth, it almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?". They will say: yes, indeed a Warner did come to us, but we believed him and said: Allah never sent down anything you are only in great error (Al-Hilali and Khan, 1996: 1025).

أَفَمَنْ يَمْشِي مُكَبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ (٢٢) قُلْ هُوَ الَّذِي أَنْشَأَكُمْ  
وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ (٢٣) قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ  
وَإِلَيْهِ تُحْشَرُونَ (٢٤) (المملك)

It is he who walks prone (without seeing) on his face, more rightly guided, or he who walks upright on the straight way (Al-Hilali and Khan, 1996: 1027).

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ (٦٨) أَلَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ (٦٩) لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا  
فَلَوْلَا تَشْكُرُونَ (٧٠) أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ (٧١) أَلَأَنْتُمْ أَنْشَأْتُمْ شَجَرَهَا أَمْ نَحْنُ  
الْمُنشِئُونَ (٧٢) نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَرَمَاقًا لِلْمُقِيمِينَ (٧٣) فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٧٤) (الواقعة) .

See ye the water which ye drink? Do ye bring it Down (in rain) from the Cloud, or do We? Were it Our Will, We could make it salt (and unpalatable): then why do ye not give thanks? See ye the Fire which ye kindle? Is it ye who grow the tree which feeds the fire, or do We grow it? We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts. Then celebrate with praises the name of thy Lord, the Supreme! (Al-Hilali and Khan, 1996: 978).

- :
- ( ) :
  - How did you come here? (Father asked)
  - ( ) :
  - I came here by Taxi (the son replied).

\_\_\_\_\_ :

Schank and Abelson, 1977: 38; Jang, )

: (2000: 104;

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ (٤٠) (النمل)

The one with whom was knowledge of the Scripture said: I will bring it to you within the twinkling of an eye; then when he (sulaiman) saw it placed before him, he said this is by the Grace of my Lord – to test

(٤) قد يكون هذا الإطار هو إطار هجين بين سلاسل الأحداث الذهنية و خزين المعرفية الذهنية.

١٢٨ \_\_\_\_\_ مجلة جامعة الأزهر - غزة، سلسلة العلوم الإنسانية ٢٠٠٨، المجلد ٩، العدد ١

me whether I am grateful or ungrateful. And whoever is grateful, truly his gratitude is for his ownself, and whoever is ungrateful, he is ungrateful only for the loss of his ownself. Certainly my Lord is Rich (Free of needs), Bountiful (Al-Hilali and Khan, 1996: 689).

:(Schank and Abelson 1977: 39; Schank, 1973: 292 )

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ  
كَانَ مَنصُورًا (الإسراء) (٣٣)

Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the law) . (Al-Hilali and Khan, 1996: 515).

أَوْ مَنْ يَنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ (الزخرف) (١٨)

Is then one brought up among trinkets, and unable to give a clear

---

account in a dispute (to be associated with Allah)? (Al - Hilali and Khan, 1996: 908).

Tenen and Wallat, 1993: 61; Keller, 1998: 71; Lakoff)  
(and Johnson, 1989: 100; van Dijk, 1980: 233

:  
: (Rumelhart and Norman, 1978: 40; Janda, 2000:6)

---

Qian, )

.(1994:214

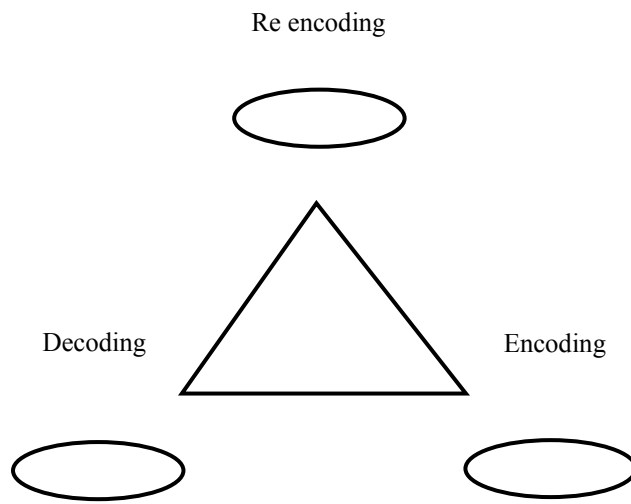
.( )

：

(Naoum, 2001:56; Menacere, 1994: 210; Qian, 1994:219)

：

---



(Bell, 1991:332)

. in puts

.( ) (Al-Tae, 2003)

:

(translating)

(translation)

.(Aichison,1987: 14)

.( : )

( )

---

(Naoum, 2001: 133; Al-Tae, 2003: 90 )

(Ferdinan de Sussure)  
Sound ) (Mental Image)  
(Palmer,1980: 19)(Image  
  
(Inputs)  
(Cognitive Function)

---

(Tomaszezy , 2000:108 )

Uwageh, )

:(1996; 2001

:\_\_\_\_\_ .

‘Uwageh, 1996; 2001)

:٩٨:١٩٧٠). نحو:

He bought a read car

:\_\_\_\_\_ .

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (البقرة) (١١٢)

Nay, whoever submits his face to Allah and is a doer of good he will get his reward with his Lord; on such shall be no fear, nor shall they grieve (Al-Hilali and Khan, 1996: 38).

---

-

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ  
دُرِّيُّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ  
يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (النور) (٣٥)

Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a Lamp: the Lamp is in the star, lit from a blessed tree, an olive, neither of the east nor of the west whose oil would almost glow forth, though no fire touched it. Light upon light! Allah guides to His Light whom He wills, and Allah sets forth parables for mankind, and Allah is All-Knower of everything (Al-Hilali and Khan, 1996: 645).

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ (النساء) (٤٢)

Or you were patients and in travel or anyone of you came from the low to answer the call of nature (Al-Hilali and Khan, 1996: 171).

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ  
الْحَكِيمُ (٨٣) وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَضْتُ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ (٨٤)

---

(يوسف).

He (Ya'qub) said: Nay but your own selves have beguiled you into something. So patience is most fitting for me. May be Allah will bring them back all to me. Truly, He only He is All-Knowing, All-Wise (Al-Hilali and Khan, 1996: 439).

\_\_\_\_\_ :

She had painted pipe dreams in her life

:

-

-

-

-

-

\_\_\_\_\_ -

1. Aichison, J. (1987). *Linguistics*. London: Teach yourself Books.
2. AL-Hilali, M. and Khan, M. (Trans.) (1996). *The Interpretation of the Meanings of the Nobel Qur'an in English Language*. Riyadh: Dar Us-Salam.
3. Al-Taee, M. (2003). *A Cognitive Semantic Study of Some Problems of Translating Metonyms in the Glorious Quran into English*. Unpublished MA thesis. University of Mosul/Iraq.

- 
4. Bell, R. (1991). *Translation and Translating: Theory and Practice*. London: Longman.
  5. Brown, G. and Yule, G. (1983). *Discourse Analysis*. Cambridge: Cambridge University Press.
  6. Janda, L. (2000). *Cognitive Linguistics*. Proceedings of SLIN2K Workshop.
  7. Jang, H. (2000). *Translation Quality and Readers Response*. Unpublished MA thesis. University of North Territory: South Korea.
  8. Keller, R. (1998). *Theory of Linguistic Signs*. (Translated by Duenwald, K.), Oxford: Oxford University Press.
  9. Lakoff, G. (1987). *Woman Fire and Dangerous Things: What Categories Reveals about the Mind*. Chicago: The University of Chicago Press.
  10. Lakoff, G. and Turner, M. (1989). *More than Cool Reason*. Chicago: The University of Chicago Press.
  11. Menacere, M. (1994). Discourse Awareness in Translation. *Babel*, 40:4 (203-213).
  12. Naoum, A. (2001). *A Cognitive Pragmatic Approach to Translation*. Unpublished Ph.D. Dissertation. University of Mosul/Iraq.
  13. Palmer, F. (1981). *Semantics*. Cambridge: Cambridge University Press.
  14. Qian, H. (1994). Looking at Interpretation from a Communicative Perspective. *Babel*, 40: 4 (214-221).
  15. Schank, R. (1973). *Identification of Conceptualization Underlying Natural Languages*. In: Schank, R. and Colby, K. (Eds.), *Computer Models of Thought and Language* (pp. 392-416). San Francisco: W.H. Freeman and Company.
  16. Schank, R. and Abelson, R. (1977). *Scripts, Plans, Goals and Understanding: An Inquiry into Human Knowledge Structures*. Hillsdale: Lawrence Erlbaum Associates Publishers.
  17. Tennen, D. (1979). "What is in Frame? Service Evidence for Underlying Expectations". In: Freedle R. (Ed.) *New Directions in Discourse Processing* (pp. 137-181). New Jersey:

---

Albex.

18. Tennen, D. and Wallat, G. (1993). "*Interactive Frames and Knowledge Schemas in Interaction*". In: Tennen, D. (ed.), *Framing in Discourse* (pp. 205-216). Oxford: Oxford University Press.
19. Tomaszczyk, B. (2000). "*Computers, Language Corpora and their Applications*" In: Tomaszczyk, B. (Ed.). *Computers in Language Studies*. Piotrkow Trybunanski Press.
20. van Dijk, T. (1980). *Macrostructures: An Interdisciplinary Study of Global Structures in Discourse Interaction and Cognition*. London: Lawrence Erlbaum Associate Publishers.
21. Chomsky, N. (1972). *Syntactic Structures*. Mouton: The Hague