The Issue of Translating Cognitive Semantic Content of Discourse

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Abstract

There have been many insightful studies tackled the theory of cognition and language philosophy. The concern has mostly been with the coherent rendition of thoughts, cognitive processes of knowledge sharing, participant interaction that constitute the semantic content of discourse. Cognitively, a great deal of break down in this study has run over the coherence of the discourse and translatability of the implications inside it, which shed more light on the hidden queries to uncover the discourse centricities. This can be reflected in translating the Qur'anic texts. The current paper is pinned down to study paradigmatically the coherence within the Qur'anic discourse that is salient with the context, inference and reference factors. The study concentrated solitarily on the methods of conceptual structures of the discourse on the one hand and the movements and behaviors of the participants on the other that constitutes the semantic content of the discourse. The current study concluded that the Qur'anic discourse in general characterized by the coherent concepts within one unit. The translator should confirm the semantic content because discourse of this type includes multifarious gestalts. So, the translation of the Qur'anic text should

have a property of fidelity, precise and should be accurate with the discoural elements (i.e. sometimes takes the meanings of source language and transfer them to realize the understanding a comprehension phase) with keeping fidelity standards to the Qur'anic text.

1. Thought and Language:

Language in general is the prime specimen with a limitless potential importance for communicating among peoples of the world. It offers inexhaustible bridges to share knowledge and accumulate understanding among peoples of the world. Even the single rendered text (i.e. TL) is always an approximation of the target text, so, the translator's main duty is to reproduce another version of the text that is thoughtful, loyal and secure to the original just like a renderings of the Qur'anic texts in progress, in the special sense of moving toward linking the recognition theory of the language with more inclusive practices of the whole discourse. The challenge, as a translator and/or re - encoder should realize the sustention of some components of typical styles throughout the work of production as well as recreation well enough to decide when the text has naturalness far enough to be a suitable approximation to be understood by receptors of TL (cf. de Beaugrande, 2003:25).

The mental objectivity within the discourse has paradigmatically semantic content. According to the recognition theory of mind, the discourse cases are to be explained as interceptions between situations and mental representations or mappings between both languages. Pitt (2004:1) thought that the semantic properties of mental states in discourse are the semantic contents of the representations. They are related to the cognitive functions of mind and they have actually the logical connectivity among the elements of knowledge. Several language philosophers thought that the semantic properties of linguistic expressions are inherited in the mental states receptors; they are conventionally used to express acts, habits and even rituals, but to some extent clues and cues of the discourse may be of meaningful constructions. On this view, the semantic content of linguistic expressions are processed in the mental models of the contexts that they are conventionally used to be expressed in the discourse. Others tend to suggest that the kind of thought of human beings is capable of representing; it is not possible without language, so that, there is a mutual dependency between thought and language. They are inseparable domains because language can never be expressed without thought and vice versa, on evidence that it is the best means of communicating among peoples of the world. It is also widely held that in addition to have such properties as reference and inference, extensional properties, semantic fields and expressions of natural languages also

have intentional properties. If the semantic properties of natural-language processing are inherited from the thoughts and concepts they express then an analogous distinction may be ambient for mental representations. One of the modern theories of mind is computation theory that studied the mental models in combination with representational theory of discourse. The theory of mind is informed by the notion of symbolic representation employed in the technical notion of computation; mental states and knowledge sharing are held to be representational in the sense of communication among participants of the discourse, as linguistic constituents, symbolic representations, and contextual clues and cues that have semantic content within the discourse (Lakoff, 1987:12; Keller, 1998:182; Tomaszezyk *et al.*, 2000: 105; Bunnin, 2003: 342; Pitt, 2004:12).

2. Cognitive Processes of Knowledge Sharing:

Theoretically, translation is a form of knowledge sharing between two cultures on the one hand, and languages on the other. The translator shares knowledge of cultural and linguistic spheres (within the mental model of Idealized Cognitive Model) (ICM) (cf. Lakoff, 1987: 87). The translator shares knowledge according to the norms of both cultures and languages. The conceptual and knowledge contents of the discourse can be inferred to entity relationships through applying the estimations according to the

knowledge sharing. The choice of structures within the discourse reveals that it is possible to identify the interconnection between the whole discourse entities. Consider the following Ayas:

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ (٢٠) لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُبِينٍ (النمل/ ٢١)

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ (٢٢) إِنِّي وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ (النمل/ ٢٣)

He inspected the birds, and said "what is the matter that I see not the hoopoe? Or he is among the absentees? I surely punish him with a sever torment or slaughter him unless he brings me with clear reason. But the hoopoe stayed not long: he said "I have grasped (the knowledge of the thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news, I found a woman ruling over them: she has been given all thins that could not be possessed by any ruler of the earth, and she has a great throne (Alhilali and Khan, 1996:686).
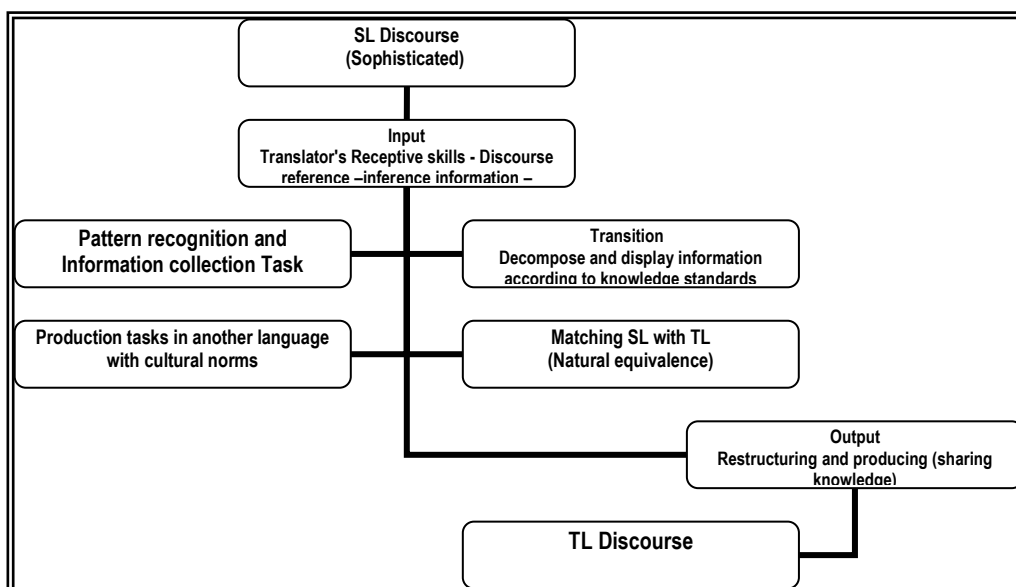
The trigger entity of the whole discourse leads to the target entity in understanding process. As for the knowledge background, as in the Glorious Qur'anic text, the hoopoe is the speaker and the receptor is the prophet Sulaiman who is a powerful king, he had given all powers of authorities that no one can overcome him. The human and jinn were working under the order of prophet king

Sulaiman. The prophet started asking his servants about the (hoopoe الهدهد). This text refers to the knowledge of the starting point of something that will happen, so, the king decided to torture the hoopoe for absence. There is a sort of interconnection between the two situations (i.e. two conceptual constructions), the first is the decision of the king to torture the hoopoe and the second is the hoopoe dialogued the wise king to refer something that is secret and strange and the king of the world is still unknown about it (Al-Sabooni, 1986b: 406).

Under the first heading, knowledge of this text can be put in the structure of the deontic expressions, i.e. who is speaking to whom, the time and location of the discourse[1]. Under the second heading, it views the talk itself, often called for the semantic content of the conceptual construction. One clear example of this interpretation of the sentence fragments; in isolation, is the fragments and context that can be interpreted. So, the whole text is to be interpreted in terms of the discourse units, elements of knowledge, the logical connectivity and the meaningful constructions of participants of the discourse (Habermas, 1985: 226; Saeed, 1997:182). The understanding process comes from the wider

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1 The time and the location of the discourse can be explained according to Sabooni (1986b: 406) who stated that this dialogue occurred when the king with his army were in the way anabasis, the hoopoe was always helping them looking for water and telling them the place of water.

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area of pattern recognition of the linguistic representation within the discourse, and then these features require contextual information for translation. The translator understands and comprehends the discourse as sophisticated texture through linguistic, semantic and contextual connectivity of the discourse (Menacere, 1994: 203). These ideas are schematized:

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┌──────────────────────────────────────────────────────────────┐
│  ┌─────────────────────────────┐                               │
│  │       SL Discourse           │                               │
│  │      (Sophisticated)         │                               │
│  └─────────────────────────────┘                               │
│    ┌──────────────────────────────────┐                        │
│    │             Input                 │                        │
│    │  Translator's Receptive skills - Discourse                │
│    │  reference –inference information –                        │
│    └──────────────────────────────────┘                        │
│  ┌──────────────────────────┐   ┌──────────────────────────┐   │
│  │ Pattern recognition and   │   │         Transition        │   │
│  │ Information collection Task│   │ Decompose and display information │
│  │                           │   │ according to knowledge standards │
│  └──────────────────────────┘   └──────────────────────────┘   │
│  ┌──────────────────────────┐   ┌──────────────────────────┐   │
│  │ Production tasks in another language │ Matching SL with TL  │   │
│  │ with cultural norms        │   │  (Natural equivalence)   │   │
│  └──────────────────────────┘   └──────────────────────────┘   │
│                          ┌──────────────────────────────┐      │
│                          │           Output              │      │
│                          │ Restructuring and producing (sharing │
│                          │          knowledge)           │      │
│                          └──────────────────────────────┘      │
│       ┌──────────────────────────┐                             │
│       │        TL Discourse       │                             │
│       └──────────────────────────┘                             │
└──────────────────────────────────────────────────────────────┘
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Cognitive Processes of Translation

(Adapted with Menacere, 1994: 210)

The topic and the form of the knowledge influence the way of interpreting the meaning of what subsequently understood. The main point here is that the receptors may add their own inferences when they interpret utterances, flashing out the material in the way

that depends on the knowledge supplied by the discourse topic (Saeed, 1997:183; Cf. van Dijke, 1993: 217).

الآيَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ (النمل/ ٢ ٥) .سجدة..

So, the do not worship (prostrate themselves before) Allah!? Who brings to lught what is hidden in the heavens and the earth, and knows what you concealed and what you reveal, none has the right to be worshipped but He, the Lord of the supreme throne (Al-Hilali and Khan, 1996: 687). (Prostration…)

Knowledge of language (i.e. linguistic knowledge) has been called many things, including background common sense, encyclopedic, socio-cultural, and real-world estimations. What is usually meant is that the knowledge is that the receptor of the language can conclude the linguistic expressions according to the factors of context and information stored in the ICM of mind. The recognition of socio-cultural relation in the Qur'anic text is escorted with the religious background information of the translator himself. It also implies certain types of knowledge shared with other the participants that may use deontic or epistemic referents in discourse as elements of interaction. The semantic construction may be determinant to the inference making process that relies on this kind of the background knowledge (Tennen, 1979: 149; Cf. Negal, 2005: 218).

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Here participant of the discourse may reasonably infer the rhetorical reply is a not naturally refusal, which implies (yes definitely) (**ألا يسـجدوا لله الـذي يخـرج الخـبء فـي السـماوات والأرض ويعلـم مـا** **تسـرون ومـا تعلنـون**). The semantic content is important in the cognitive style; and the inference making process is socio-cultural dependence of knowledge about the religious postulations and real miracles (Cf. Foss, *et al*, 1985: 246). The notion of a cultural knowledge is to some extent a cognitive system. It is however related to the scripts of the mental model. Joerge Lakoff (1987: 14) stated that the cultural knowledge is the core of the understanding process and providing a content of the meaning. There is another content of micro discourse, viz. that of the act the texture that serves to perform transcendence the conceptual components. However, there is a further set of implications derivable from the perceptual connectivity, namely the implications of the contextual clues. Some of these semantic contents are fairly trivial. The semantic structures of the lexical items in the content of discourse are a communication between participants on the one hand and reference and inference on the other (Cf. Foss, *et al*, 1985: 225; Gibbs, 1997: 52; Lahlou, 2005). The translator's (as a receptor) duty is to analyze the semantic content of the discourse as in:

📖 قَالَتْ يَا أَيُّهَا المَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ (٢٩) إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ بِسمِ اللهِ الرَّحْمَنِ الرَّحِيمِ (٣٠) أَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ (٣١) قَالَتْ يَا أَيُّهَا المَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ (النمل/ ٣٢)

She said: O cheifs! Verily, here is delivered to me a nobel letter, it is from Sulaiman and verily it reads in the name of Allah, the Most Gracious, the Most Merciful, be you not exalted against me but come to me as muslims (Al-Hilali and Khan, 1996: 687).

By virtue of cognitive semantic construction, the discourse implies that the scenario is accruing. There are almost contextual clues within the discourse that imply a provision of the information to receptor. So, the construction of the above Qur'anic text includes an accurate introduction to the Nobel letter (ألقي إلي كتاب كريم) send by the prophet king (إنـه مـن سليمان) to the queen Shaba; it is a prelude to the announcement of the monotheism (Al-Sabooni, 1986b: 408).

3. Discourse and Coherence:

Crystal (1991: 106) defines discourse as a term refers to a continuous stretch of language that is larger than a sentence. So, several applications on the discourse level can be found, because it is the behavioral, logical and conceptual unit which has many situational analyses. The classification of the discourse functions can be seen within the particular reference to the type of subject-matter, the situation, logical connectivity, conceptual structures and

the knowledge of the elements. One of the analyses of the discourse can be traced out by the study of the coherence1. Habermas (1985:225) believes that humans have three basic orientations or interests that govern all human mental activities such as knowledge; they are species of comprehension, interaction, reference and inference. As language can be defined positively as a theory of human knowledge and mind that includes culture and experiences of the world discourse is practiced to do and say or talk about and to conceive what has been understood. The discourse net includes pattern recognition of certain performance such as translating. The practices of analyzing the discourse are heavily knowledge-driven in the sense that it compels the participants to refer about suitable words, certain items and contextual expressions, what participants in the discourse intend, what makes sense relations, and so on (Cf. Palmer, 1982: 22; Brownell and Stringfellow, 1999:443; Leech, 1993: 195; Recanati, 1998: 626; Gibbs, 1999: 358). This can be seen in understanding such Qur'anic text:

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (٧٨) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ (٧٩) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (٨٠) وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (٨١) وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ (الشعراء/ ٨٢)

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(1) The nature of coherence is not however created by a text, but rather an assumption made by language users that in accordance with the knowledge sharing. Texts intended to be coherent are the logical and semantic connectivity of the whole discourse (Hatim and Mason, 1991: 194; Brown and Youle, 1983: 68, de Beaugrande, 1980:73).

Who has created me, and it is He Who guides me. And it is He Who feeds me and gives me to drink. And when I am ill, it is He Who cures me. And Who will cause me to die, and then will bring me to life (again). And Who, I hope, will forgive me my faults on the Day of Recompense (the Day of Resurrection) (Al-Hilali and Khan, 1996: 671)

In the analysis of the Glorious Qur'anic text, it is possible to come to the focus that is the participant inside the Glorious Qur'anic text follows a very minute strategy of expressing a polite and deontic conceptual construction; that is وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ the speaker within the text avoids to say (if He made me sick) because this is a form of breach to the standards of the supplication and fidelity to the Almighty Allah. Almighty Allah bestowed everything to the man, He gives life and death; the participant may not say that Allah send sickness or any form of the evil or bad things to human. Hence, it is uttered that anything good is from Allah and the evil works is form the man himself. In reading this text, it is concluded that the participant within the discourse intentionally said that he become sick because of there was several causes for the health items that he was careless about (Al-Sabooni, 1986b:384).

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا (٧٨) أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا (٧٩) وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَن يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا (٨٠) فَأَرَدْنَا أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا (الكهف/ ٨١)

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وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا (الكهف/٨٢)

This is parting between me and you, I will tell you the interpretation of things over which you were unable to hold patience. As for the ship, it belenged to poor people working in the sea. So I wished to make a defective damaged in it, as there was a king behind them who seized every ship by force. And as for the boy, his parents were beleivers, and we feared lest he should oppress them by rebellion and disbelief. So we intented that their Lord should change him for them for one better in righteous and nearer to mercy. And for the wall, it belonged to two boys in the town; and there was under it a treasure belonging to them; and their father was righteous man, and your Lord intended that they should attain their age of full strength and take out the treasure as a mercy from your Lord. And I did them not from my own accord. That is the interpretation of those (things) over which you could not hold patience (Al-Hilali and Khan, 1996: 549-550).

In the Qur'anic texts, the participant in the discourse may refer to himself with negative semantic content (**فأردت أن أعيبها**) as he is himself the doer of the action; to do with respectfulness to the Almighty Allah. In another conceptual construction of the Qur'anic text, the participant in the discourse has given the reference to

as (فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ) Almighty Allah positive semantic content in order to give an additional supplication (Al-Sabooni, 1986b: 201).

Studying language in general should be pinned down with a theory or indeed a whole network of theories for representing the world of socio-culture and for constructing alternative states of the world or even whole alternative worlds such as figurative tropes and their semantic content. They possibly understand each other insofar as theories of the language have a parallel construction of coherence. Due to this tuning, a cognitive semantics is a practice-driven theory that always remains in the process of being constituted. For these reasons, discourse is the most theoretical practice humans can perform, and also the most efficient in using the effort for the most goals. In return, language is the most practical theory humans can devise, offering the resources to map out any of practical activities. Yet the concept of coherence as a theory in some ways runs ahead of discourse as practice as it implies some ultimate data certainty and precision beyond what we can attain in any communication. A close analysis of a discourse may uncover some certainty and precision, but these factors are the natural specific of the openness of language to express an unlimited range and variety of ideas (de Bougrande, 2003:27; Tennen, 1979: 174; Cf. Tennen, 1996: 69).

So, discourse may appear to be a scenario of practices running ahead of theory. Certainly, its practical aspects are more accessible and operational than its theoretical aspects. It is needed to supply a whole generation of explicit theories to account for the theorizing of discourse practices and achieving the successful interpretation of the cognitive impetuses including translation. The idea that discourse has a powerful effect on the imagination and, in doing so, can also affect motivation. The imagination taken to be a broad conceptual category: it operates when the feelings of deep personal distress to the fate of vividly portrayed the interlocutors of the discourse (de Beaugrande, 2003: 27; Currie and Jureidini, 2004: 410).

4. Conceptual Inference:

The definition of the inference theory is the decoding process of the verbal communication inferred in the mental system. The basic idea of this comes from the work of linguistic literature and philosophy. It is important to note that several methods developed such a theory in details throughout the fields of relevance. One of them is the relationship that holds between inference and cognition. According to the inferential theory, all receptors in the mental model have to do in order to perceive the conveyed idea and infer the appropriate clues of the intention given in certain context. More generally, a mental state is revealed by behaviors, figurative tropes,

language - specific phenomenon, cultural specific contexts, etc. They may be capable of revealing and scanning the content of mental state that may also succeed in communicating this content to the receptor. For this, it must be used ostensive; that is, it must be displayed so as to manifest the semantic / conceptual content perceived by the receptors of the TL (Cf. Keller, 1998:116; Pitt, 2004:3). This Qur'anic text is rendered as:

قَالَ يَا أَيُّهَا الْمَلأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَن يَأْتُونِي مُسْلِمِينَ (النمل/٣٨) قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (النمل/ ٣٩)

He said: O' chiefs which of you can bring me her throne before they come to me surrendering themseleves in obedience? A 'Ifrit from the jinn said: I will bring it to you before you rise from your council. And verily, I am indeed strong, and trustworthy for such work (Al-Hulali and khan, 1996: 689).

The translator may achieve roughly the same effect via using certain construction within the discourse. This would also have automatically activated the idea of being deviant interpretation (by semantic decoding). In general, the inference making involves an ostensive communication engaging in some behavior and knowledge likely to activate in the receptor via pattern recognition /or decoding. The receptor understand this deliberately induced effect, together with contextual information, as a starting point for

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an inferential process which should lead to the discovery of the message (Cf. Keller, 1998: 116; Pitt, 2004: 3).

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ (النمل/ ٤٠).

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 me wether I am gratful or ungratefull. And whoever is grateful, truly his gratitude is for his ownself, and whoever is ungratefull, 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).

The idea is merely a trigger for interpretation of the conceptual construction. Often, the triggering idea is a fragment of entity, or an incomplete schematic version of the message to be intercommunicated. The inferential process then consists in complementing or fleshing out the triggering idea. So, in the Quran'ic text (قال الذي عنده علم من الكتاب) is a person who is in piety and righteous. (أنا آتيك به قبل أن يرتد إليك طرفك) This refers to the entity of quick response to the orders of the prophet king, (within a twinkle of an eye) (Al-Sabooni, 1986: 49). The inferential process will simply amount in realizing that this is all communication

furcated. Every act of communication is seen as involving the coded signal in the discourse which can be encoded exactly the meaningful conceptual structure (Sperber and Wilson, 1998:189; cf. Coulson, 2002: 336; Jackson, 2002: 86)

5. The Rationale of Translating:

The traditional view of translation theory has been saddled by two official theories: free translation and literal translation. Most translation literatures assume that the translator must choose one of these strategies of translation. So, translator must recognize the nature of text. Some advocates of the literal theory adopt a stance of moral attitude; this may take the esthetic standards and stylistic functions into consideration. The free theory of translation may be suspected of infidelities because some theorists suggest that such type of translation may violate the norms of SL text in TL text (de Beaugrande, 2003: 3).

The modern theory of translation views translation as a human activity seeks to manage the process of inter-textual alignment. The SL text as a pattern gets aligned with the target text as a pattern. The individual selections and combinations are to be performed in accord with their position and function within these patterns. Therefore, neither literal nor free, but the positional and functional are the modern theory of application because this strategy manage the information and ecology of the whole discourse. Conceptual

structures and knowledge constituents are connected with each other by the logical connectivity (i.e. coherence). Hence, the source text is already an approximation, so too is the alignment during translation, intensified by the inherent differences between languages. One of the most essential impetuses is that the cultural and spirit or flavor of the target text should be well-explicated in order to be more accessible to the target receptor. This is caused by the storage of the cognitive system of knowledge and skills. The proponent of rendering is that the rendered version is sought to be as never been rendered, i.e. seems to be written in the same language and not rendered before. The degree of approximation can always be improved and the cultural gaps are reduced via finding the closest natural equivalence. The translator can work through a series of approximation text in target language, each one being what is being termed an intra-lingual translation of the previous approximation. The translator's skill and knowledge can be situated above all in the ability to manage coincidences to exploit them (Baker, 1992: 218; Aziz and Lataiwish, 2000:6; Reiss, 2000:12; de Beaugrande, 2003: 3; Rydning, 2005:394).

6. Conclusions:

This paper stated the microscopic importance of the cognitive semantic content and the conceptual connectivity of the discourse. The translator should recreate a sort of matching between the SL

text and TL text flavors through finding the most suitable and natural equivalent. So, naturalness is the spirit of source text should be transferred into target one. The SL text has a meaningful content of various genres, and unconsciously the translator may not feel that content. For this purpose, norms of knowledge background, spirit and contextual clues of the interpretive approach are the core of the SL content. The SL text should be taken as whole discourse, because it includes exactly cognitive reception, knowledge constituents and understanding tips. This can been clearly in that token of highly coherent discourse that may cause a sort of imbalance with the original among translators. In a fully-elaborated analysis of the Qur'anic texts, the incremental comprehension of the pieces of information such as semantic, functional and contextual can be explored thoroughly via the cognitive content of inference making with the logical connectivity then translating TL text. The Qur'anic text has a property of being interpretive, and has a meaningful content. Every Qur'anic has content, so the translator should possess a very accurate interpretive ability to analyze the content. Socio-cultural spheres are of most importance to the translators of the Quran'ic text. The translator has to be loyal to the sanctity of the text.

Some texts are usually affected by the temporal, special and situational information which, respectively, agrees on the construction and general content of the Qur'anic texts. So, the

translator in this case resorts to transfer a sort of naturalness in TL text and/or follow the interpretational and inferential factors before embarking on translating the original.

Translation is habitually simulated the information to provide many channels for shedding light on the cognitive processes underlying the translating process. Finally, it is interesting to note that translation captures the accuracy and precision of the coherent discourse of the original, while translator tried his/her best to reduce the gap of cognitive content and coherent parts between SL and TL texts. This idea resulted in the bridge between translation and conceptual constructions triggered by the cognitive system.

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The Issue of Translating Cognitive Semantic Content of Discourse
Mohammed Nihad Ahmed

الخلاصة

تناولت الكثير من الدراسات الأصيلة النظرية الإدراكية وفلسفة اللغة. حيث ركزت على ترابط الأفكار، والعمليات الادراكية للمشاركة بالمعرفة، وتفاعل المشارك في النص والتي تشكل المحتوى الدلالي في الخطاب. لذا فقد دار التركيز في هذا البحث على الناحية الإدراكية في تحليل الترابط الحاصل في المضامين الخطابية وأمكانية الترجمة، والتي تسلط دائرة الضوء على التركيبات الداخلية للوصول إلى تراكيب الخطاب الواضحة، وهذا ينعكس بالنتيجة على عملية الترجمة وبخاصة في ترجمة النصوص القرآنية. ارتبط البحث الحالي بدراسة معيارية حول الترابط المنطقي الخاص بالخطاب القراني الذي تمثل بعوامل السياق والإشارة والإستدلال. لذا يركز هذا البحث اساساً على مناهج البنى التصورية للخطاب من ناحية والتحركات والسلوكيات المتعلقة بالمشاركين في الخطاب من ناحية أخرى والتي تشكل المحتوى الدلالي للخطاب. وتوصلت الدراسة الحالية إلى أن الخطاب القراني يتسم بإرتباط المفاهيم فيما بينها بوحدة واحدة.فعلى المترجم أن يركز على المحتوى الدلالي لأن هذا النوع من الخطاب القرآني يحوي على الكثير من الصور الدلالية. ولهذا السبب، لابد لترجمة النص القراني من أن تكون دقيقة جداً وسليمة (أي بمعنى تأخذ معاني اللغة الأصل ونقلها بما يحقق مبدأ الفهم والاستيعاب لدى المتلقي الهدف) مع الأخذ بعناصر الأخلاص للنص القراني.