

A Reader Response Study of Different Translations of Surat-At-Taqwir *

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Abstract

The current study investigates non-Arab reader's response for different translations of the Glorious Quran. For Iser, meaning (i.e. aesthetic response) is constructed according to the interaction between a text and a reader. Iser argues that a text produces its meaning through its interaction with reader's mind and attitudes. Surat-At-Taqwir has been chosen as a recognized sample. Different translators have been chosen to confirm variations in their cultural backgrounds. The informant's responses for the translations are analysed to obtain data. A quantitative questionnaire is approached to investigate the validity of the hypothesis. The informants (from eight countries) show their responses with respect to the question involved in the questionnaire. Out of the present study, it is noted that readers tended to choose a text that shares the same cultural backgrounds with them. In other words, non-Arab readers' beliefs, attitudes and experiences influence their choices for the acceptable text.

1. Introduction

This study attempts to shed light on Wolfgang Iser's Reception (1972) Theory in contemporary literary translations. Investigations comprise analysing the responses of non-Arab readers to different translations of the Glorious Quran particularly Surat -At-Taqwir. The study views the effect of non-Arab reader's beliefs, experiences and attitudes to consider the preferred text. The complexity causes difficulties for non-Arab readers to comprehend the meaning of the Glorious Quran.

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Theoretically, this study hypothesizes that Muslim readers are unconsciously geared to read texts translated by Muslims of different origins. At first, it reviews Iser's phenomenological approach. Iser (1972:279) argues that any literary work consists of two poles: the artistic (the text created by the author) and the aesthetic (the understanding of the reader). For him, through the act of reading, meaning is established according to the interaction between a text and a reader. The concepts of 'gaps' and 'implied reader' are the key variables for Iser's aesthetic response. The former is considered as the level in which the meaning is shaped, the determinacy and indeterminacy elements come together to form a whole system of concretization, while the latter restructures the role of the reader. For Iser, the implied reader is a textual structure anticipating the existence of recipient. Moreover, it designates responses, attitudes, beliefs and experiences, which evoke the reader to grasp the text (Iser, 1972:279).

The methodology consists of an instrument to test the validity of the hypothesis. A statistical analysis is used to consider the data (translations of Surat -At-Taqwir) therefore, a quantitative questionnaire is presented in this work. The non-Arab readers and the five translations of the Glorious Quran (Surat At-Taqwir) are the main variables of this quantitative study. The practical part includes data analysis in which the responses of the readers are approached systematically to illustrate how readers are affected by the indeterminacy features in selecting the preferred text. It is concluded that meaning is relevant to the imaginary part of the reader (beliefs, imagination, experiences and understandings).

2. Earlier Studies on Reader Response and Translation

Previous studies have been presented to relate reader response with translation. Some of them focus on the role of the translator as being a reader to consider a certain meaning. Other studies are carried out to assume the referential gaps in the Glorious Quran. The first study that recognizes a reader response and a translation is approached by Eesa (Reader Theory: A Study of the Role of the Translator of Literary Text). The main contribution of Eesa (2000:1-7) is

related to the gaps in translations of literary texts that may not convey the same meaning of the original text. Eesa (2000:1-7) asserts that the process of reading is a key stone to investigate this model in the sense that each text has conventions which help the translator (as being a reader) to distinguish the literary meaning. For his role as a translator, he should adopt certain strategies to overcome gaps and to produce the preferred translation.

The second study of a reader response and a translation is approached by Al-Ali (Reader Response and Translation Quality Assessment). Al- Ali (2006: vii) explores the responses of non- Arab readers who speak English fluently with respect to the translation of modern Arabic poetry. Their responses are perceived through a questionnaire (open- ended questions). It is concluded that the form and the content of modern Arabic literature should be introduced to the world. Despite the fact that ‘Song of Rain’ is an attractive artistic creation, it is indicated that this poem is both heavy and long.

The third study that investigates reader response in translation is carried out by Farghal and Al-Masri. Farghal and Al-Masri (2015:27-45) offer a study with respect to (referential gap in the translations of the Glorious Quran) reader response and a translation. They (2011:27) argue that although untranslatable language may not exist, there are idols of words that are similar to idols of woods. Moreover, translating religious texts offer a suitable opportunity to test the limits of translatability.

3. Reader Response Theory

Nellickappilly ((ND): 1) argues that the modern phenomenology is determined by Edmund Husserl. Although many scholars referred to the term ‘phenomenology’ in their texts before him such as: Kant, Fichte, Hegel and Mach. However, the term is developed into a systematic philosophical approach by Husserl. According to Selden, Widdowson and Brooker (2005: 49), Husserl is considered the father of the phenomenological approach that relates meaning to our consciousness rather than the objects in the outside world. Eagleton (1983:56) argues that

Husserl's consideration regarding human consciousness helps to uncover the techniques of achieving knowledge. In other words, phenomenology is neither reflects the human experience nor the psychological mental process of a human being. Similarly, Eagleton (1983:56) argues that Husserl's trend diverts from the traditional philosophy, nevertheless, his trend is based on the essence of human consciousness and the construction of the mind. Additionally, he sees that meaning is not objective as an armchair is, and it is not completely recognized as being subjective. Significantly, Husserl's phenomenological approach is adopted by Wolfgang Iser who is considered the key figure of phenomenological approach (Puscas, 2006:211).

Lobo (2013:13) argues that different literary critics and authors analyse and study reader response theory to consider various groups of readers and approaches. Since, the process of reading and the creation of meaning are examined comprehensively, different thoughts have been included in this theory which involves many decades. Deneau (1981:162) states that there is no fixed and unified concept opposing this theory to the certainty that meaning embodied entirely and exclusively in the literary text. However, grasping the meaning from a text and a reader is the main concerns of all reader-response critics. Weissbort and Eysteinnsson (2006:57) state that Luther's translation of the Bible becomes a reference to ordinary people for generations. Indeed, Luther's translation of the Bible is based on the ordinary reader's response.

3.1 Aesthetics of Reception

Iser (1972:279) argues that the consideration of meaning of any literary work is relevant to the response of the text (phenomenological approach) rather than to the text itself. The text reflects different views, but the vital point is how the work can be realized. The meaning in the text is established by the convergence between the text and the reader. Though the convergence cannot be determined accurately, it should be virtual (Iser, 1972:279). Iser's aesthetics of reception is based on two main paradigms gaps and an implied reader.

3.1.1 Gaps

Iser (1972:284) believes that texts are full of ‘twists and turns’ in addition to a frustration of expectation. He (1972:285) argues that the activation is evoked in the text by the process of omission. Significantly, this leads readers to establish connections to fill the gap in the text. Definitely, different attitudes can fill these gaps, for this reason a certain text may have different responses. Further, no reading can fulfill full potentials because every individual reader has a particular way of expression, whereas other possibilities are excluded. Out of this interaction between a reader and a text, the reader acknowledges implicitly the inexhaustibility of the text. Hence, this process is made unconscious with "old-style" texts. But in modern texts omissions are viewed clearly so that the reader could search for connections to fill the gaps in the text. Iser asserts that the purpose is to experience our ability to give links rather than to add complexity to these connections (Iser, 1972:285).

Iser (1972:280) argues that the reading process is a dynamic activity in which creation and activation are crucial sources for the pleasure of reading. Notes that are observed by Virginia Woolf (1925:56) are considered a good example of the response of the reader to stimulate implicit ideas in the text. In her study of Jane Austen, she (1925:56) says:

“Jane Austen is thus a mistress of much deeper emotion than
Appears upon the surface. She stimulates us to supply what is not
there. What she offers is, apparently, a trifle, yet is composed of
something that expands in the reader’s mind and endows with the most
enduring form of life scenes which are outwardly trivial”.

Iser (1978:168) states that the emotion that Jane Austen grasps is deeper than what she articulates, this would lead to expand reader’s experience and realization. ‘The enduring form of life’ which is indicated in Virginia Woolf’s notes is not established in the text but to be provoked through the interaction between the text and the reader. Therefore, the text includes codes of meaning which are activated and motivated through the interaction between the two

variables: a text and a reader (the researcher thinks that matches the hypothesis of the present study in which the reader approaches the text according to his/her beliefs and cultural backgrounds rather than the structure and the stylistic features of the text). For Iser, the communication is regulated to provoke the intended meaning based on the interaction between a text and a reader (Iser, 1978:168). Additionally, Jurgensmeier (2005: 96) in *Tristram Shandy* argues that “no author, who understands the just boundaries of decorum and good-breeding, would presume to think all: The truest respect which you can pay to the reader's understanding, is to halve this matter amicably, and leave him something to imagine, in his turn, as well as yourself.”

Iser (1978:169) sees that a text is considered as a system of processes in which the reader reconstructs the performances in this system, therefore, the act of reconstitution is marked as gaps in the text. Hence, it is constructed in the blanks that the reader is to complete. Nevertheless, these gaps cannot be completed by the system itself, another system is already viewed to fill these gaps. A communication between the two variables evolves as soon as the independent variable (text) bridges the gap between them. Consequently, a communication between readers and a text should be approached in order to stimulate meaning between them. Remarkably, “gaps induce the reader to perform basic operations within the text” (qtd. in Iser, 1978:169).

3.1.2 Implied Reader

Holub (1992:103) says that the concept of an implied reader acts as a response to Booth's implied author who suggests that the reader should adopt former beliefs if s/he enjoys his/her work. According to Booth “The author creates, in short, an image of himself and another image of his reader; he makes his reader, as he makes his second self, and the most successful reading is one in which the created selves, author and reader, can find complete agreement”(qtd. in Booth 1961:138).

Eagleton (1983:84) holds that the implied reader is embodied (encoded) in the text, for example, one can notice the effect of the reader in a novel that starts with “Jack staggered red nosed out of the pub” where the expectation of the implied reader reveals the connection between alcohol and facial inflammation. Also, Martin, (1986:161) argues that the implied reader is “one of several standpoints that provide perspectives on its meaning” rather than an addressee of a fictional narrative. That is to say, the implied author, the character, and the plot are considered as different perspectives which reveal different viewpoints in the text. Moreover, these viewpoints are gathered through the imagination of the reader to produce the meaning of the text. Consequently, the implied reader is rooted in the construction of the text, in which the reader controls the movements of the author by illustrated conventions (Martin, 1986:161).

For Iser (1978:35) the concept of implied reader has two roles: a textual structure, and a structured act. For the textual structure, Iser (1978:35) argues that every literary text is viewed by the author. In other words, the work refers to the author’s views rather than a mere copy of the outside world. That is to say, the reader should be given the opportunity (position) to view the author’s intended perspectives toward the world. Henceforth, this position cannot be the text itself, since it is the vantage point to imagine the world and cannot be part of it. So a viewpoint should be set from the structure of the text (which matches different kinds of readers) to view things that have never been focused before (Iser 1978:35).

Iser (1978: 36) thinks that there are three main components restructure the role of the reader “the different perspectives represented in the text, the vantage point from which he joins them together, and the meeting place where they converge”. Indeed, the role of the reader as a textual structure will be comprehended only when it brings structured act in the reader. Since the meeting of these perspectives cannot be expresses linguistically; therefore they have to be imagined. The concept of the implied reader is not an identification of the abstraction of the real reader, but the implicit force which creates a tension coming from the real reader through the plausible reading, “This tension results, in the first place, from the difference between myself as

a reader and the often very different self who goes about paying bills, repairing leaky faucets, and failing in generosity and wisdom” (qtd. in Iser, 1978:36).

4. Research-Methodology

4.1. Informants

The quetionnairing period started in February and ended in March, 2018. More than (140) copies of the questionnaire were handed to non- Arab readers from different nationalities (Malaysian, Singaporean, Thai, Indonesian, Chinese, Burkina Faso, Spanish and British). All of the informants were students in Yarmouk University, Jordan. More than (70) responses were ignored or failed to respond. Hence, out of (150) responses, only (76) responses were received. The informants were asked to give some information: nationality, proficiency in English, degree of university, age, gender and occupation. The educational backgrounds of the informants were recorded clearly by the researcher. He explains the aim and use of the study to the informants, indeed, he asks the permission as well as availability of the informants for the study. According to Ahmed (2004:87), the difference in the informants’ gender, nationality, ethnic and the beliefs expresses the strength of the questionnaire rather than its weakness. The researcher asks the informants to show seriousness to answer the question attached in appendix (ii). Appendix (i) summarizes the information of the informants: Age, Gender, and Level of English a. very good b. good c. fair.

4.2. The Questionnaire

In order to collect data, the researcher uses a questionnaire, Dreyer (2016:16) argues that a questionnaire is considered an appropriate tool for collecting and analysing the information needed to approach the hypothesis. He (2016:1) argues that some language experts and researchers approach a new method (the use of a student-centered method) which is known as ‘reader-response theory’ to motivate the students to read more and to bridge the gap between high-and low forms of education in English among the students.

A statistical analysis is needed to test the hypothesis of this work, therefore, a quantitative study is assumed. The researcher thinks that readers' responses can be investigated precisely with respect to a quantitative research which gives accurate results. Thus, the validation of the hypothesis could be approached. For Ostergaad (2007:213), in a quantitative analysis the relationship between the variables should be investigated based on authoritarian statistics, "Quantitative research is useful in getting the structural features of the social life". That is to say, a dependent variable (informant) and an independent variable (text) are vital variables in a quantitative research paper.

Likewise, Richards (2001: 72) asserts that the questions of any questionnaire should be clear and understood. Also they should be short, no more than 20 words. Then, the researcher must be authentic and honest to make sure that wording of the question is not emotionally biased in order to serve the spirit of the academic research (Richards 2001: 72). *The researcher thinks that a reader should distinguish between the meaning of a text and the objectivity of the questionnaire. The former is related to beliefs and experiences of a reader. As the latter refers to a clear and a comprehended question of a certain questionnaire. Thus, the reader should be aware of the limit between them.* In other words, *the questionnaire should be presented objectively, nevertheless, the answers should be subjected to read's beliefs and experiences.* (my emphasis).

To design a questionnaire, crucial questions are tackled. First, preliminary questions should be asked, for instance, whether it is necessary to have an interview with the informants before designing the questions. For Richards it is better to interview them before designing the questions to have a closer view regarding their level in English, their seriousness to respond to the questionnaire and other attitudes (Richards, 2001:72). The researcher holds that the type of questionnaire administration of this study includes paper-and-pencil questionnaire administration, where the items are presented on paper. Second, according to Richards (2001:72), the type of information asked for, that is to say, the question should be relevant to

the hypothesis of the current study. Third, how the question is worded: this is a crucial question which means that the question should be worded in a relevant way (Richards 2001:72). The researcher thinks that the question of the present study is representative since it is aimed to consider the reader's comprehension to different translations of Surat -At-Taqwir in appendix iii.

Likewise, according to Richards (2001: 72) the fourth question is related to the type of the items in the questionnaire. A distinction is made between open-ended and closed-ended questions. Al-Ali (2006:103) holds that an open-ended questionnaire is related to how and what subjects that the informant will submit and highlight which would be analysed and discussed later by the researcher. As for the present study, the researcher is going to use a closed-ended question. Dornyei (2003:35) argues that the main gain of closed-ended questions is that to leave no possibility for subjectivity. The informant is supplied by ready-made response options to choose from, the informant should choose one of the alternatives (regarding the desired answer) rather than applies his own free opinion. Therefore, these questions refer to as 'objective' items. They are mostly appropriate for quantitative statistical analyses. Moreover, the response selections can be easily processed numerically into a computer database (Dornyei 2003:35).

4.3. The model of the study

According to Iser (1978: preface), the elements of the literary theory can be recognized through the interaction between the reader and the text, which leads to produce a communicated literary text. Shi (2013:985) argues that Iser's literary work is produced by a certain author who embodies his/her intentional act through the text. Nevertheless, the literary work involves implicit indeterminate elements (gaps) which should be filled through the reader's imagination, attitudes and experience to activate the intended meaning. Some concepts such as retrospection, reconstruction and anticipation will be involved in this process of reading. Iser views a literary text as the product of the writer's intentional acts which contain 'gaps' or 'indeterminate

elements'. Iser presents the concept of the implied reader which is established by a particular text. The actual reader changes his responses repetitively (Abrams, 2012: 330-331). Iser (1978: preface) asserts that the text often produces responses through reading, yet these responses cannot be viewed without analysing the process of reading. Indeed, reading is the primary event which is relevant to both the text and the reader's expectations. According to (Abrams: 230-231) the literary text is materialized through reader's potentials: standards, views, values and personal experiences rather than the structure of the text. Hence, there is a conflict that arises between the power of the text to direct the reader to its way and the reader's experience. This experience is created and evolved through act of reading. Through the interaction between a reader and a text series of constitutions and reconstruction generate in the reader's mind. Iser (1978: preface) argues that the focal point in literary criticism is the reader's experience which is considered the central point. Shi (2013:985) argues that through the act of reading, different viewpoints are analysed to fill the gaps in a text. As soon as, this text is brought to the readers' consciousness it will be part of readers' experiences. He believes "Iser's works can serve both as a catalyst for a thoroughgoing analysis of the present state of theory as well as a springboard for an overhaul, long overdue, of the model of the mind that still governs most research paradigms in the humanities today" (qtd. in Shi, 2013:985).

4.4. Data Collection

Below is a justification why this Surah is chosen in particular. Khatib (2011:153) argues that the researcher should select texts that would provoke the readers' emotional response to reflect their imagination and to reformulate the text according to their responses. Goode and Hatt (1985:230) as cited in Ahmed (2004:87) say "but in general the pattern is to leave a considerable freedom of choice". Ahmed (2004:87) argues that he uses a large level of freedom in selecting the English texts for the questionnaire. Newmark (1988:81) argues that a literal translation produces mistranslation in translating cultural specific items, particularly, in religious texts. Nida & Reyburn (1982:2) as cited in Farghal & Al-Masri (2015:28) state that

different cultures cause mistranslation between languages. Nevertheless, the readers should be considered through producing texts because they are not a passive target. Moreover, their role should be established because a reader response is vital for comprehension and understanding literary texts.

The Glorious Quran is the word of Allah Almighty to his messenger Mohammed (PBUH). Surat-At-Taqwir (81:29) has been chosen as a preferred sample for this questionnaire. It is neither bulky nor too short. Moreover, it can be viewed as a recognized sample for Iser's response theory. It is believed that all the actions in the first half of the Surah have never been experienced before, hence these actions in the text are mixed with the response of the reader to produce the acceptable meaning which may differ from other readers' responses. Significantly, there is a clear cultural gap regarding: (9) بِأَيِّ ذَنْبٍ قُتِلْتُ (8) وَإِذَا الْمَوْءُودَةُ سُئِلَتْ. This cast away act is known only by Arabs. Hence, translating this particular Surah will reduce the cultural gap between different cultures. Moreover, the second half of the Surah offers an imaginative approach with respect to the glorification of the angel Gabriel and his distinctive influence through the revelation. In other words, the attraction of the readers could be aroused according to some features in the text. It is thought that this text is full of imaginations; moreover the accidents are not utterly clear for the human mental abilities.

The meaning of Surat-At-Taqwir (81:29) is translated by five-known translators (see appendix iii), (2) of them are non-Muslims (Jewish and Christian). Different translators have been selected so that readers can respond in different ways. Besides, the diversity in translations of the Surah helps the reader to have a considerable freedom to select one translation that would convey what s/he regards as the preferred meaning. The translations were produced with respect to the dates below. The translators are: 1. Mohammed Marmaduke William Pickthall an English Muslim (1930). 2. Yusuf Ali (1934) an Indian Muslim 3. Arthur John Arberry (1955) an English Christian 4. Naseem Dawood (1956) an Arab Iraqi Jew 5. Mohammed Abdel-Haleem (2004) an Arab Egyptian Muslim.

Below the researcher is going to justify why those five translators are chosen in particular. Nash (2017:140) argues that Pickthall's translation was quite distinctive. Pickthall (1930: introduction) comments on the greatness of Glorious Quran "In moving its numerous readers to tears and ecstasy, and in inspiring scores of later Muslim scholars to embark upon their own Quran translations" (qtd. in Nash,2017:140). For Yusuf Ali, Khalidi (2013:4) states that Yusuf Ali dealt with many of the idioms of the Quran. He attempts to go beyond literalism or free paraphrase. Inevitably, alone among them, he reveals his own theological and literary preferences and his confidence that the translation of the Glorious Quran should be accompanied by a sequence of commentaries and short, often lyrical, introductions designed to bring the text into line with his own declared taste for English Romantic poetry. As for Abdel-Haleem, Shah (2010:2-5) argues that one of the main characteristics of Abdel-Haleem's translation is the concision exercised by the learned translator that is not possible without mastery of both languages. Abdel- Haleem has used the minimum number of words in his translation and exegetical notes (Shah, 2010:2-5).

Regarding non-Muslim translators, Dawood was chosen because he is the only Jewish translator, and this of course, adds diversity of beliefs and attitudes to the informants, this might be better for their realization. As for the Christian translator Arberry, Al-Kateeb (2008:19) states that Arberry's translation of the Glorious Quran is considered the most important among non-Muslim translators. His translation has received unusual acceptance in the non-Muslim society in the West. Hussein (2015:229) advocates that non-Muslim translators such as Arberry and Dawood do not show bias for their beliefs regarding Ayahs of Jesus. Besides, they adopt Muslims' attitudes in some occasions for translating Quranic concepts. That means they were faithful to the original text. The researcher thinks that those five translators are faithful to the original text. Many people have been influenced by their translations particularly in the West.

4.5. Data Investigation

A statistical investigation is needed to test the hypothesis of this quantitative study. That is to say, the informants have to make their decision clear among different translations of Surat-At-Taqwir. The focal point of this analysis is the question (see appendix ii) in which the informants should answer. The informants have to show their responses and preferences for the five different translations. Then, the informants' choices will be analysed according to reader response to validate the hypothesis. The informants should choose their satisfying and preferable translation according to reader response to validate the hypothesis of this paper.

5. Data Analysis

The outcome of the questionnaire will be examined thoroughly to validate the hypothesis of the study.

5.1. Validity Question

According to table (1) it is noticed that 81 % is the ratio of the informants choose Muslim translators (B, D, and E), while 12 % of the informants choose Arberry, as for the rest (7%) they choose Dawood. The researcher thinks that readers are disposed to choose the text that shares the same cultural backgrounds with them. Moreover, their cultural backgrounds are almost embodied and cannot be seen in the text, in other words, these beliefs and attitudes are embodied in the text which Ingarden (1956) calls the 'ideal objects'. Therefore, the cultural backgrounds are subjected to reader's minds and attitudes (see section 4.1). The validity of the question is viewed through the results in the following table:

Type of the text	A	B	C	D	E
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The informants (76)	9	20	5	13	29
The ratio of the informants	12%	26%	7%	% 17%	38 %

Table (1) shows the relation between the type of the text and the number of informants with their percentage ratio. A. refers to Arberry, B. refers to Abdel-Haleem, C. refers to Dawood, D. refers to Pickthall, E. refers to Ali. The outcomes of the questionnaire will be analyzed in detail in the following section.

5.2. Critical Analysis

Below the researcher is going to explain why he investigates thoroughly the structures of the five translations. For Iser (1978:35) a meaning in a text is constructed by reader's imagination. The concept of the implied reader (see 3.1.2.) has two roles: a textual structure, and a structured act. A textual structure should be set from the structure of the text (which matches different kinds of readers). For a structured act, it is relevant to reader's attitudes and experiences. Conspicuously, Iser (1972:279) reports that a meaning of a literary work lies in the middle between a text and a reader, that is to say both of a text and a reader's response shape the meaning. In other words, the literary work is not recognized by the text only in the sense that the text takes on life when it is realised. The literary work can come to the life by the convergence between a text and a reader (Iser, 1972:279). *Consequently, the researcher should*

express his role in analysing the results of the statistics. Considerably, he has no access to reader's imaginations and experiences but he can review the textual structure of a certain text which is a central variable for constructing the implied reader (my emphasis).

5.2.1. Text E

Out of this study, the researcher illustrates that text E is the most acceptable one among the others because 35% of the informants select this certain translation (see table1). The researcher thinks it is an elaborated text with a specific style and some well-defined details which might be similar to a little piece of literature. Apparently, the text has been strengthened by a general sense of accepted commentaries of some verses that are viewed between brackets (see appendix iii. E).

Examining the first half of the text (1-14 verses), the researcher feels that the tone of the text is alarming, i.e. vanish, and boil over, unveiled, blazing and buried alive in order to evoke the desired response to the dependent variable (informants). Furthermore, the mood of the informant is highly activated by this fancy atmosphere. Moreover, the theme of the text is heavily enhanced by an imagery view to arouse the emotional response of the first half of the text for example, verse (3) 'when the mountains vanish (like a mirage)' includes some details so that the researcher imagines that as if the text addresses its readers with this unlimited powerful expression of meaning. The readers are actually attracted by the figurative image in *وَالصُّبْحُ إِذَا تَنَفَّسَ* that is to say, the text evokes reader's response by the beautiful personification of endowing the morning a human quality. Ayah (6) is presented adequately in order to increase the shocked imagination of the informant's response.

Out of (76) informants, only (35) informants consider it. The text involves an archaic language which may not compatible with the new attitudes and expectations which would limit the realization of the informants. The researcher thinks that the tone in some verses creates ambiguous mood for readers, for instance, the meaning of the phrase 'world on High' in Ayah

(11) is not as clear as of ‘ heaven’ or ‘sky’, which would be more obvious to the contemporary readers.

5.2.2. Text (B)

The researcher believes that the expectation of the informants is recognized in this text (see table1) since the translation is clear and acceptable. Seemingly, the informants consider the text because it is structured by a contemporary English language, moreover, an easy and concise interpretation which could satisfy the expectations of the informants. The tone of the text is clear and fluent. Besides, the theme of the text is enhanced by an attractive imagery to create the terrifying reaction (i.e. when Hell is made to blaze).

The relationship between the two variables has some negative features which would decrease the informants’ responses. Regarding the interpretation of ‘rajeem’ in ayah 25, the researcher thinks that the tone of ‘accursed’ is better than ‘outcast’ to realize the informant’s expectation because in (المورد) al- mawrid-95-7th- the meaning of (رجيـم) ‘rajeem’ is cursed, accursed, evil, damned and wicked. As for ‘outcast’ in English Oxford Dictionary Language, it is a noun originally from Middle English (14 century) which means ‘a person cast out or rejected’. Besides, it means (المنبوذ) ‘al-manbooth or (المتشرد) al-mutashared in Al-Mawrid Al-Hadeeth (2008) and in Oxford Wordpower (2006) e.g. “a person who is no longer accepted in a society.” The researcher thinks the relationship between the variables depends on different paradigms: beliefs, attitudes, social and cultural backgrounds. In other words, all the previous features act as codes which give the text its meanings through the process of reading otherwise, it would be viewed just a book on the shelf.

5.2.3. Text (D)

The informants have a fair response regarding this text (see table 1) which is concise, smooth and eloquent. The informants respond attractively regarding the rhyme in the sequence of the three Ayahs (3, 4, and 5) with the verbs: (سيرت) moved, (عطلت) abandoned, (حشرت)

herded, this rhyme gives musical features to the meaning of the text which enhance the interaction between the variables. The reader mixes this rhyme with an anxious and exciting picture: hills moved, camels with young neglected, the beasts herded. Moreover, the expectation of the readers are recognized through the consonance in the verbs (asked, killed) in ayahs (8 and 9), particularly, both of the style of the text and the imagination of the reader will create the appropriate realization when past crimes in past tense are formed to refer to the future.

The researcher thinks that the fair response of this particular text (13 responses) is relevant to the realizations and the attitudes of the contemporary readers. In other words, the features of a certain text: setting, characterizations, personifications, tone, imagery similes, atmosphere, diction, syntax and the mood will interact with the reader's religious, political, cultural factors, conventions and traditions to elicit the intended meaning. Consequently, the readers in the 21 century view the text differently from the readers at any other.

5.2.4. Text (A)

The informants' response is notable through the eloquence of the text which increases the interaction between the two main variables of this deductive study. For example, the symbolic characterization of this text is stimulated through the rhyme in the two verbs in Ayahs (4 and 5) (عطلت) neglected and (حشرت) mustered (ed); moreover, the two noun (الْحَنَس) slinker and (الْكُنَس) sinker share another rhyme (ker) in Ayahs (15 & 16). The pervious rhyme endows a reader with such a mood of a musical atmosphere which helps to communicate the intended message.

In text (A) the verses 15, 16, 17 and 27 include weird words which are alien to the cultural backgrounds of the informants. Khalidi (2013:3) holds that some Quranic translators adopt a Biblical style derived from the King James and Revised Standard versions, leading inevitably to a text overlaid with biblical allusions and parallelism. Notably, the gender of the infant in text

(A) Ayah (8) is not recognized, the adequate meaning is ‘infant girl’ rather than ‘infant’. According to Shehadeh and Maaita “Mudhar and Qutada used to bury their newborn alive. The most strident in perpetrating this was Tammie, alleging fear of being subjugated and, that unqualified others would take advantage of them” (qtd. in Shehadeh and Maaita, (ND):5).

5.2.5. Text (C)

The researcher thinks that the meaning conveyed in text (C) is in a short style with less rhetorical interpretation which may not match the realization of the informants. The text is presumed in a contemporary language which is acceptable to the English reader (non- Muslims) rather than Muslims. The text includes the repetition of ‘when’ which entails that the translation is faithful to the origin by using the same cohesive device to imitate the original (الْإِثْمِ) (etha). This lexical cohesive device enhances the eloquent constructions of the text. The researcher believes that text (c) is a cohesive text which enables certain perspectives to be represented in the text in order to be viewed by the reader through his attitudes.

Out of (76) informants only (5) choose text (c) as an adequate text (see table 1). The researcher thinks that the result matches the hypothesis of the study in which ‘readers choose the text that shares similar cultural backgrounds with them’, since this text is viewed by a Jewish translator who belongs to a different culture. The text involves contemporary lexical items with brief expressions. Culturally, Muslims in most countries show the greatest sanctity to the Glorious Quran, the researcher thinks that the informants expect to see the image of this sanctity in the translated text. The researcher asserts that there is no assessment and evaluation among the texts but to analyse these texts according to the result of the quantitative study, that is to say the results of the questionnaire are analysed without judgment.

6. Conclusion

1. The researcher thinks that the hypothesis of this study is valid. Although the anonymity of the translators of the Glorious Quran, Muslim readers are unintentionally influenced to choose texts that are processed by Muslims of different origins.

2. According to table (1) the strength of the results has been proved by using statistics. Moreover, the researcher holds that the authority of the hypothesis has been approved.

3. The result of the questionnaire proves that the reader chooses what is close to his/her religious, cultural and ethnic backgrounds because part of the translator's personality is to reflect on the text in one way or another. The validation of the hypothesis could be explained through the five following text:

6.1. Text (E)

For text (E) the researcher has concluded that the concept of 'implied reader' is approached through the recognized responses of the recipients. For example, 1. When the sun (with its spacious light) is folded up 3. When the mountains vanish (like a mirage).

6.2. Text (B)

1. As for text (B) the researcher has concluded that the potentials of the text are activated through the process of reading.

2. The difference in cultural backgrounds (between the translator and the informants) affects the responses of the informants, since, the text is processed by translations with backgrounds in Arabic (Abdel-Haleem) which matches the hypothesis mentioned earlier.

6. 3. Text (D)

The implied reader (textural structure) works properly with the text to examine the embodied features of the text. The researcher has believed that the responses of the informants

(structured acts) are not high since, the produced text involves archaic items which may be incompatible for the consideration and attitudes of the contemporary reader.

6. 4. Text (A)

To consider text (A) the researcher has concluded that the textual structure lacks the activation since beliefs, experience and attitudes of the informants differ from the embodied entities of the text (see section 5.2.4).

6.5. Text (C)

For text (C) the result reveals that the translator lacks Islamic culture, moreover, he lives in non-Muslim's society which makes him produce this text to be acceptable for non-Muslim readers.

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Appendix i

Reader	Age	Gender	Level of English a. Very good b. Good c. fair	Preference Translation
<i>1.</i>	<i>19</i>	<i>F</i>	<i>Very good</i>	<i>B</i>
2.	21	M	Very good	D
3.	18	M	Good	D
4.	19	F	Good	A
5.	25	M	Good	D
6.	23	F	Very good	B
7.	22	F	Good	C
8.	20	M	Good	E
9.	21	F	Good	B
10.	20	M	Good	D

11.	19	M	Good	B
12.	20	M	Good	B
13.	21	M	Fair	B
14.	20	F	Good	A
15.	21	F	Good	E
16.	19	F	Good	B
17.	20	F	Fair	C
18.	21	M	Good	A
19.	21	M	Good	E
20.	20	M	Good	E
21.	20	M	Good	E
22.	24	M	Fair	D
23.	20	F	Very good	B
24.	20	F	Good	A
25.	20	F	Good	E
26.	20	F	Good	A
27.	20	M	Fair	A
28.	19	M	Good	D

29.	22	M	Good	B
30.	25	M	Fair	C
31.	24	M	Fair	A
32.	17	M	Good	B
33.	21	M	Fair	B
34.	20	F	Fair	E
35.	19	M	Good	A
36.	19	M	Good	E
37.	19	M	Good	E
38.	19	M	Good	E
39.	21	M	Good	C
40.	21	F	Very Good	E
41.	21	F	Very good	E
42.	21	M	Very good	E
43.	21	<i>M</i>	<i>Very good</i>	<i>B</i>
44.	19	M	Good	B
45.	21	F	Good	E
46.	23	F	Very good	B

47.	21	F	Very good	E
48.	21	F	Good	E
49.	21	F	Good	E
50.	20	M	Good	E
51.	24	F	Good	D
52.	21	F	Good	D
53.	21	F	Good	D
54.	21	M	Good	B
55.	21	F	Very good	E
56.	21	F	Very good	E
57.	21	M	Good	D
58.	21	F	Good	E
59.	21	F	Good	E
60.	21	M	Good	E
61.	20	F	Good	E
62.	20	F	Good	A
63.	28	<i>M</i>	<i>Very Good</i>	<i>B</i>
64.	20	M	Very good	D

65.	24	M	Fair	A
66. BACK	21	M	Fair	B
67.	22	M	Good	B
68.	20	F	Very good	E
69.	24	F	Very good	B
70.	22	F	Very good	B
71.	22	F	Good	D
72.	23	F	Good	E
73.	21	F	Very good	A
74.	21	M	Good	E
75.	27	F	Very Good	A
76.	20	M	Very good	D

Appendix (i) shows Information of Informants

Note: Other questions would be tackled in the MA thesis.

Appendix ii

The informants have to answer the question attached below freely after reading the texts:

Dept. Of Translation Studies

College of Arts

University of Basra

Sub: A Reader Response Study of Different Translations of Surat -At-Taqwir

Dear Reader,

This questionnaire is Directed to Non-Arabic Readers According to Reader Response Study of Different Translations of the Glorious Quran: Surat -At-Taqwir that is, to see into how texts are realized and/or concretized in Wolfgang Iser's terminology. Therefore, you are kindly requested to take the attached questions into your serious account and to answer them freely. Meanwhile, your generous cooperation will be highly appreciated- it is a high notch indeed of your dedication- to the Spirit of academic research.

Reader	Age	Sex	Qualification	Level of English a. very good b. good c. fair

Q: 1 According to your aesthetic experience, which translation satisfies you most?

81. The Original of Surat -At-Taqwir

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ (1) وَإِذَا النُّجُومُ انْكَدَرَتْ (2) وَإِذَا الْجِبَالُ سُيِّرَتْ (3) وَإِذَا الْعِشَارُ عُطِّلَتْ (4) وَإِذَا الْوُحُوشُ حُشِرَتْ (5) وَإِذَا الْبِحَارُ سُجِّرَتْ (6) وَإِذَا النُّفُوسُ زُوِّجَتْ (7) وَإِذَا الْمَوْءُودَةُ سُئِلَتْ (8) بِأَيِّ ذَنْبٍ قُتِلَتْ (9) وَإِذَا الصُّحُفُ نُشِرَتْ (10) وَإِذَا السَّمَاءُ كُشِطَتْ (11) وَإِذَا الْجَحِيمُ سُعِّرَتْ (12) وَإِذَا الْجَنَّةُ أُزْلِفَتْ (13) عَلِمَتْ نَفْسٌ مَا أُحْضَرَتْ (14) فَلَا أَفْسَهِمُ بِالْخُنَّسِ (15) الْجَوَارِ الْكُنَّسِ (16) وَاللَّيْلِ إِذَا عَسْعَسَ (17) وَالصُّبْحِ إِذَا تَنَفَّسَ (18) إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (19) ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ (20) مُطَاعٍ ثَمَّ أَمِينٍ (21) وَمَا صَاحِبُكُمْ بِمَجْنُونٍ (22) وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ (23) وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ (24) وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ (25) فَأَيْنَ تَذْهَبُونَ (26) إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (27) لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَوِيَمَ (28) وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ (29)

Appendix iii:

Translations of the Original Text of Surat- At-Taqwir

A. Arberry's Translation of Surat- At-Taqwir

1. When the sun shall be darkened, 2 when the stars shall be thrown down, 3 when the mountains shall be set moving, 4 when the pregnant camels shall be neglected, 5 when the savage beasts shall be mustered, 6 when the seas shall be set boiling, 7 when the souls shall be coupled, 8 when the buried infant shall be asked 9 for what sin she was slain, 10 when the scrolls shall be unrolled, 11 when heaven shall be stripped off; 12 when Hell shall be set blazing, 13 when Paradise shall be brought nigh, 14 then shall a soul know what it has produced. 15 No! I swear by the slinker, 16 the runners, the sinker, 17 by the night swarming, 18 by the dawn sighing, 19 truly this is the word of a noble Messenger, 20 having power, with the Lord of the Throne secure, 21 obeyed, moreover trusty. 22 Your companion is not possessed; 23 he truly saw him on the clear horizon; 24 he is not niggardly of the Unseen. 25 And it is not the word of an accursed Satan; 26 where then are you going? 27 It is naught but a Reminder unto all beings,

28 for whosoever of you who would go straight; 29 but will you shall not, unless God wills, the Lord of all Being.

B. Mohammed Abdel-Haleem's Translation of Surat- At-Taqwir

In the name of God, the Lord of Mercy, the Giver of Mercy

1When the sun is shrouded in darkness, 2when the stars are dimmed, 3 when the mountains are set in motion, 4 when pregnant camels are abandoned, 5 when wild beasts are herded together, 6 when the seas boil over, 7when souls are sorted into classes, 8when the baby girl buried alive is asked 9 for what sin she was killed,^a 10 when the records of deeds are spread open, 11when the sky is stripped away, 12 when Hell is made to blaze 13and Paradise brought near: 14 then every soul will know what it has brought about. 15 I swear by the planets 16 that recede, move, and hide, 17by the night that descends, 18 by the dawn that softly breathes: 19 this is the speech of a noble messenger,^b 20 who possesses great strength and is held in honour by the Lord of the Throne—21 he is obeyed there and worthy of trust. 22 Your companion(^c) is not mad: 23 he did see him (^d) on the clear horizon. 24 He does not withhold what is revealed to him from beyond. 25 This is not the word of an outcast devil. 26 So where are you [people] going? 27 This is a message for all people; 28 for those who wish to take the straight path. 29 But you will only wish to do so by the will of God, the Lord of all people.

a CF. 16: 58-9. The pagan Arab habit of female infanticide. b Gabriel. c Addressed to the Meccans. The companion is the Prophet. d Gabriel.

C. Dawood's Translation of Surat- At-Taqwir: The Cessation:81

In the Name of God, the Compassionate; the Merciful:1 When the sun ceases to shine; when the stars fall and the mountains are blown away; when camels big with young are left untended, and the wild beasts are brought together; when the seas are set alight and men's souls are returned; when the infant girl, buried alive, is asked for what crime she was slain; 81:10 when the records of men's deeds are laid open, and heaven is stripped bare; when Hell burns fiercely

and Paradise is brought near: then each soul shall learn what it has done. 81:15 I swear by the turning planets, and by the stars that rise and set; by the night, when it descends, and the first breath of morning: this is the word of a gracious and mighty messenger, 81:20 held in honour by the Lord of the Throne, obeyed in heaven, faithful to his trust. 81:22 No, your compatriot is not mad. He saw him on the clear horizon. He does not grudge the secrets of the unseen; nor is this the utterance of an accursed devil. Whither then are you going? This is but an admonition to all men: to those among you that have the will to be upright. 81:29 Yet you cannot choose, except by the will of God, Lord of the Worlds.

D. Pictall's Translation of Surat- At-Taqwir : The Overthrowing

In the Name of God, the Most Beneficent, the Most Merciful

When the sun is overthrown, and when the stars fall, and when the hills are moved, and when the camels big with young are abandoned, and when the wild beasts are herded together, and when the seas rise, and when souls are reunited, and when the girl- child that was buried alive is asked for what sin she was slain, and when the pages are laid open, and when the sky is torn away, and when Hell is lighted, and when the garden is brought near (then) every soul will know what it has made ready. 81:15-21 Oh, but I call to witness the planets, the stars which rise and set, and the close of night, and the breath of morning that this is in truth the word of an honored messenger, owner of power (and high rank) with the Lord of the Throne, (one) to be obeyed, and trustworthy. 81:22-25 And your comrade is not mad. Surely he beheld him on the clear horizon. And he is not averse of the Unseen. Nor is this the utterance of a devil worthy to be stoned. 81:26-29 Whither then go you? This is nothing else than a reminder to creation, to whomsoever of you wills to walk straight. And you will not, unless (it be) that God wills it, the Lord of creation.

E. Yusuf Ali's Translation of Surat- At-Taqwir : The overthrowing Meccan 29 Ayahs

1. When the sun (with its spacious light) is folded up; 2 When the stars fall, losing their lustre 3
When the mountains vanish (like a mirage); 4 When the she-camels, ten months with young,
are left untended; 5 When the wild beasts are herded together (in the human habitations); 6
When the oceans boil over with a swell; 7 When the souls are sorted out, (being joined, like
with like); 8 When the female (infant), buried alive, is questioned 9 For what crime she was
killed; 10 When the scrolls are laid open; 11 When the world on High is unveiled; 12 When the
Blazing Fire is kindled to fierce heat; 13 And when the Garden is brought near; - 14 (Then)
shall each soul know what it has put forward. » 15 So verily I call to witness the planets - that
recede, 16 Go straight, or hide 17 And the Night as it dissipates; 18 And the Dawn as it
breathes away the darkness; - 19 Verily this is the word of a most honorable Messenger, 20
Endued with Power, with rank before the Lord of the Throne, 21 With authority there, (and)
faithful to his trust. 22 And (O people!) your companion is not one possessed; 23 And without
doubt he saw him in the clear horizon. Neither doth he withhold grudgingly knowledge of the
Unseen. 25 Nor is it the word of an evil spirit accursed. 26 When whither go ye? 27 Verily
this is no less than a Message to (all) the Worlds: 28 (With profit) to whoever among you wills
to go straight: 29 But ye shall not will except as Allah wills, - the Cherisher of the Worlds.

دراسة استجابة القارئ لتراجم مختلفة لسورة التكويد

الخلاصة

تتناول هذه الدراسة تطبيقاً لنظرية استجابة القارئ حيث ان تلك الاستجابة تتشكل من خبرات القارئ ومعتقداته ووجهات نظره. تطبق نظرية استجابة القارئ لتحليل استجابة القراء غير العرب لتراجم مختلفة للقران الكريم. يعتقد "ولفغانغ ايزر" بان النص يعطي معناه من خلال تفاعله مع افكار القارئ ووجهاته. ان سورة التكويد هي الانموذج الذي تم اختياره لتطبيق نظرية استجابة القارئ من خلال اختيار خمس نصوص لخمسة مترجمين مختلفين ليتمكن القارئ من اختيار النص المناسب له. يتم تحليل ردود القراء وفقاً للاحصائيات للتحقق من صلاحية الفرضية. يظهر القراء (من ثمانية بلدان) استجاباتهم وفقاً للسؤال المرفق في الاستبيان. ، تثبت الدراسة بان القراء غير العرب قد اختاروا النص الذي يشاركهم نفس الخلفيات الثقافية. بعبارة أخرى ، تؤثر معتقدات القراء (غير العرب) وتجاربهم وخبراتهم في اختيارهم للنص المناسب.

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