

# MEANING DIFFERENCES BETWEEN TWO QURAN TRANSLATIONS IN ACTIVISM ERA IN INDONESIA (IDEOLOGY IN TRANSLATION ANALYSIS)

*By* BELLY, RIKA MAULY, ASTARI

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Betty Mauli Rosa Bustam, Rika Astari

Ahmad Dahlan University  
betty.rosa@bsa.uad.ac.id  
rika.astari@bsa.uad.ac.id

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## ABSTRACT

*This article attempts to investigate the influence of ideology concept in Quran translations in Indonesia. The extent to which the ideology can influence the translators' style and choice of words that will shape the receivers' worldviews. In the lead up to Indonesian independence, when young Muslim intellectuals began to be moved to understand their religion well, so as not to be regarded as an underdeveloped religion, two translations appear: De Heilige Qoer-an by Maulana Muhamamad Ali and Tafsir Quran Karim by Mahmud Yunus. The two translations have similarities in the writing of a modern style. Both also attempt to translate the Quran in line with the development of science, and assume there is no dispute between revelation and creation, so the works are favored by Indonesian Muslim intellectuals. However, although they have the same concept of translation, many verses are translated differently, especially the verses about the miracles of the prophets and the privileges of Isa (as). The differences are noticeable; this is much related to the ideology background of the two translators. De Heilige Qoer-an brings Ahmadiyya ideology while Tafsir Quran Karim holds to the opinion of the prominentscholars, including the scholars of Indonesia.*

**Keywords:** Meaning difference – De Heilige Qoer-an – Tafsir Quran Karim

## INTRODUCTION

Mahmud Yunus (1981: iv) in the introduction of his book *Tafsir Quran Karim*, said: "In 1922, I started to translate al-Quran and it was published in three *juz* in Arab-Malay edition. Mostly in that period, Islamic scholar said that translating Quran is prohibited, but for me, the denial of my work to translate Quran does not make my spirit weaken." From his statement, Mahmud Yunus clarified that even though the translation is constituted by the intention to help Muslims in understanding Quran, it could be understood that the work of translation did not get a support from some leading scholars in Indonesia. It caused the process of book printing and its distribution was inhibited.

The history says that the idea of Quran translation from the native language, Arabic, to foreign languages became a controversy in Islamic world. Some scholars opposed that idea because the translation would eliminate *ijaz al-Quran*. The opposition is supported by Syaikh Azhar al-Jizawi (1917-1928) who banned Quran translation into foreign languages. Other scholars argued that in the translation process, it is impossible consisting a bias, especially in the term of ideology, as a result of the research explained that Quran translation was not only transferring Arabic to the other, but transmitting certain ideology and understanding toward Quran itself (Burhani, 2015: 254).

However, understanding Quran language

directly is difficult to do. That's because Arabic is a Semit-Hemit language family whose one of the characteristic is producing vocabulary based on three consonant or trilateral, so there are various meanings in Arabic appearing from the word derivative. Hence, Quran can be only understood by the people who have a good Arabic ability.<sup>2</sup> Besides, Quran translation had exactly been done by non-Muslim, such as George Sale and Alexander Ross who were not affected with the controversy developed in the Muslim scholars circle (Woolworth, 1927: 279-289). This fact encouraged some Muslim scholars outside the Arab world, particularly Indonesia, to keep trying in translating Quran, so that is easier to understand.

Even getting denial from some scholars, the process of Quran translation at that time was still performed and got a good appraisal from Indonesian Muslim. Besides the book *Tafsir Quran Karim* written by Mahmud Yunus, there is Quran translation in Dutch language, *De Heilige Qoer-*<sup>16</sup> translated by Soedewo from the original work *The*<sup>12</sup> *ly Qur'an* written by Maulana Muhammad Ali, an Indian writer, scholar, and leading figure of the Lahore Ahmadiyya Movement. Both works were extensively read by Indonesian people and influenced their mindset in regarding Islam which is believed as the backward religion in the global thought, particularly European critics.

As the explanation above, many scholars argued that in translation process, the translators frequently transmitted their ideology and understanding about Quran to verses meaning. However, the transmission process couldn't overstep the meaning of the word that is built syntactically and morphologically. Different from the interpretation that has more space in receiving ideology and translator understanding, translation closely related to the understanding of each word limited by convention. However, the two books did not only translate the Quran verses, but also give some explanations in several verses. So, there is a transmission of ideology of translator that carried away accidentally and ultimately makes the results of translation different from one to another.

The explanation about the different results of translation above, according to<sup>4</sup> Fawcett and Munday (2011: 138), is that "the notion of "rewriting" relates the study of ideology to the way the source text and culture are manipulated or distorted when translating. From this perspective, the choices made during the translation process are assumed to be biased and the translations are often seen as unavoidably partial representations of their source texts, thereby exerting a repressive or subversive impact on the target culture".

The study about the meaning of the word or called as semantic study relates with the translation's rule of a language which both is used together in reviewing a problem in the transfer of the<sup>7</sup> origin language to the objective language. The translation is a process of decoding and recoding, or analysis and restructuring, during which the translator tries to absorb the author's ideas before putting them into words. In this research, researchers try to express the difference of the option of word meaning in the book *Tafsir Quran Karim* and *De Heilige Qoer-* anas an impact of different ideologies of the two translators. In addition, the most important focus of this research is to see the different perspective of Mahmud Yunus and Muhammad Ali.

The two works are chosen due to some reasons: first, history says that their appearance got a controversy that relates to the prohibition of Quran translation. Second, the two works were published in the activism time, years toward independence of Indonesia. Third, they were read by the people in the same period and culture, even they are difference of academic level. For example, *De Heilige Qoer-* anonly can be read by educated people who mastered Dutch language.

Researchers found the difference of giving the meaning on both translations. For example in Surah<sup>8</sup> *As-Syu'ara* (26) verse 63:

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِب بِعَصَاكَ الْبَحْرَ فَتَافَلَقْ فَكَانَ كُلُّ فَرْق  
كَالطُّوْدِ الْعَظِيمِ

In *Tafsir Quran Karim* version, the translation of this verse is:

“Kemudian Kami wahyukan kepada Musa: pukullah laut itu dengan tongkatmu! Lalu terbelah laut itu, sehingga setiap bahagiannya seperti bukit yang besar nampaknya”.

(Then We revealed to Moses: strike the sea with your wand! Then the sea split open, so that every part of it was like a mighty hill)

In *De Heilige Qoer-an* the translation of the verse says:

“En Wij openbaarden tot Mozes: Zoek met uw staf een weg in de zee. En zij scheidde zich vaneen, en iedere partij was als een groote berg”

(Then We revealed to Moses: March on to the sea with thy staff. So it parted, and each party was like a huge mound)

In both translations, the phrase *اضرب بعصاك البحر* have different meanings. The first version directly interpreted with “strike the sea”, while the second version, it was interpreted by “march on to sea”, which word “اضرب” was interpreted by the other meaning, that is “march on/ walk” and with the addition “a big group of people/ staff”. The difference of those words certainly influenced to the overall understanding of the verses. In the first version, there would be a view of miracle strength of Prophet Moses’ wand, but not in the second version that precisely revealed his humanity as a leader who brings his people walking together to the sea and cross the sea in a dry state. So, according to *De Heilige Qoer-an* the dryness of the sea is not due to the stroke of Musa’s wand, but rather the dry area around the sea that can be crossed by humans.

The difference of the translation of both *De Heilige Qoer-an* and *Tafsir Quran Karim* published in Indonesia at activism era had presented a meaning effect to the development of Islamic thought in Indonesia. In that period, Islamic thought dominated by various sources could be assumed to be struggling that made a tug translation in that moment. In this research, researchers need to limit the study about the prophetic verses, particularly related to miracle and prophetic dimension. This is due to many different meaning of its translation.

## Ideology in Translation

The translation of religious scripture, from the Old Testament and the New Testament to the Quran, therefore reflexly encounters problems in deciding the meaning of the source, then reproducing it as a translated text that conserves its meaning.

However, besides the standard problems and consequences of translating scripture, the nature of translation as an act that is seen to make Holy Scripture became not sacred anymore, at least in Islam, has often given translators of the Quran extra time to tinker with the text. Translation of the Quran have thus either directly intervened in the text or framed it through ‘para texts’ to reflect both their subconscious and wilful biases and ideologies. Paratexts include prefaces, footnotes, and additions to the text such as glossaries, titles, and covers. Actually, the translator is asked to work with a source text (Quran) but not to express his/her own ideas (Al-Mohannadi, 2008: 592).

Quranic translations are driven by different motives. The process, choosing words and structure, and presentation of the translation can influence readers’ attitude and the way they perceive the text. Far from being neutral messengers simply interpreting the Quran from one language to another, translators of the Quran may have other agendas. Ideology is a major topic in translation studies. Translators, like all human beings, always bring their biases and agendas, and not less so when they translate scripture. According to Lopez and Caro (2014: 251), most of studies on ideology have focused on exploring the essence and expression of ideological intervention in translation. The interest of translation studies in ideology has been closely related to the relative power of the languages involved in translation acts.

The practice of inserting and imbedding translated text with ideology, values and cultural meanings is a practice that has been performed since the old times, in the translation process the culture both of the source and target text

could no more be eluded. Translators should not be expected to be neutral; however one of their main concerns should be that of being trustful. The good translation is not necessarily the faithful one, but the one that has got the right balance between maintaining the existing social values and bringing changes and fulfilling its main scope of being a source for a cultural change (Valerio, 2013: 993-994).

The translations of the Quran have also been used to advance feminist views. In 2007, Laleh Bakhtiar, an American convert to Islam, published her translation, titled *The Sublime Quran*, "Providing a woman's point of view". She questions the conventional meanings of some of Quranic concepts; in particular, in Surah 4:34, word "ضرب" is usually translated as "to beat", supposedly condoning husbands beating recalcitrant wives, which Bakhtiar translates as "to go away" (Al-Ahram, 2007).

The most popular Quran translation is Abdullah Yusuf Ali's *The Holy Quran: Translation and Commentary*, published in Lahore in 1937. He sought to convey the music and richness of the Arabic with poetic English versification. In 1989, Saudi Arabia's *Ar-Rajhi* banking company financed the US-based Amana Corporation's project to revise the Yusuf Ali's translation to reflect an interpretation more in line with Wahhabi thought (Al-Ahram, 2007). Similarly, translations could be reflecting denominational biases due to translator's affinity to one of the many subsets of Islam (i.e. Shia Islam, Sufism, Wahabi, etc.)

### **New Phase in Writing of Quran Translation in Indonesia**

The development of Islamic thought in the Arab world, especially in Egypt, with the emergence of number of figures such as Jamaluddin al-Afghani, Muhammad Abduh, Rashid Rida, who brought reforms to Muslim life, also influenced the mindset of Muslim intellectuals in Indonesia. Not only from reading their writings in the *al-Urwa al-Wuthqa* newspaper, but many of Indonesian Muslim intellectuals also have connection with

these figures or their followers by continuing their schools in the Middle East, including Mahmud Yunus. There are at least four major issues considered to be the cause of the decline of Islam in Indonesia at activism era, namely: (1) impure Muslim religious life, (2) religious education among inefficient Muslims, (3) Christians missionary activities in converting Muslims, and (4) an attitude of ignorance and even anti-religion among most of the Indonesian intellectuals (Shihab, 1998: 111). Hence, the existence of these two translations of the Quran among Indonesian Muslim intellectuals contributes significantly.

Activism era became the starting point for the use of new methods and techniques in the writing of Islamic texts. This is related to the hegemony of the state that holds the ideology of secular nationalism and the increasingly marginalized role and practice of writing traditional Islamic works. The new pattern of Islamic script writing shifts the role of earlier Islamic traditions characterized by the use of Malay Arabic script (*pegon*) and tend to use the Latin letters as a new form of writing of modern Islamic intellectual works in Indonesian (Syarifuddin and Azizy, 2015 : 325).

Mahmud Yunus, from his experience of continuing to study in Egypt for about six years, succeeded in following up his early interest in ideas of renewing Islamic thought by reading some journals and visiting Egypt directly, to gain knowledge and insight into the Islamic reform of Muhammad Abduh's disciples in their homeland. With this special experience Mahmud Yunus has a closer ties communication to the reformative ideology of Muhammad Abduh and Rashid Rida.

According to his confession, Mahmud Yunus has devoted more than half of his life to perfecting the translation of the Quran that in line with the development of Indonesian language which has not found a standard pattern at that time. Technically, Mahmud Yunus divides the pages of his book into two parts. The text of the verses of the Quran is placed on the right side and the translation is on the left side with the Latin

letter. In certain verses, it includes additional explanation (*tafsir*) at the bottom of the page resembling a footnote. The same model is also applied by Maulana Muhammad Ali in writing *De Heilige Qoer-an*.

*De Heilige Qoer-an* and *Tafsir Quran Karim* have been read by Indonesian Islamic intellectuals since 1930s, using the *ijmali* method (expressing the meaning of the verses globally) that rarely used by Quran translators (*mufasssir*) before. In addition to the brief explanation of the verses meaning, this method presents description of *asbabun-nuzul* (reasons to get off the Quran) as needed. The tendency to combine the interpretation *bil-ma'tsur* (*bil-riwayah*) and rational interpretation (*bil-ra'yi*), is the hallmark of the modern writing model.

The interpretation tendency is dominated by the effort of rationalizing the verses of Quran by combining it with the implicit messages in it with rational and academic descriptions, without reducing the use of traditional arguments (*turath*) through the inclusion of hadith and the narratives of interpretation which comes from the Old Testament.

Mahmud Yunus is a pioneer in the modern translation of the Quran in Indonesia: as a proof (1) he dared to introduce the use of Latin letters, (2) to use a concise method and meet the needs of modern society, (3) to give charge for the entry of elements of modernity with a scientific style, an interpretation that affirms the close relationship of the Quran with the development science and technology that characterize modern thought.

The model of modern interpretation refers to the idea of renewing Muhammad Abduh through the presentation of a more positively interpretive, more intimidating insight, as reinforced by his rejection of the things of *khurafator* myth. Modern translations and commentaries of the Quran tend to reject heresy and superstition through more rational interpretation procedures, as well as the rejection of the *nasakh-mansukh* (abrogate and abrogated) verses in the Quran. Modernity is also evidence from the loss of Arabic oriented in the

writing of the translation. In the translation of Mahmud Yunus, it can be seen from the adoption of the opinion of Indonesian clerics.

In addition to the use of Latin letters, another element that marks a new pattern of translation in Indonesia is the existence of a scientific style: (1) to provide an interpretation of the verses of the Quran in accordance with the explanation in the modern perspective of scientific theories, (2) using modern scientific findings and progress to strengthen the heights of Islamic teachings and the miracles of the Quran, (3) using modern scientific findings as material and comparative material for phenomena and messages of the Quran teachings that tried to be harmonized with the present condition.

*De Heilige Qoer-an* also has some distinctive characteristics compared to other translations of the Quran. Among them are: (1) it tries to show the compatibility between this holy book and modern sciences, (2) it underlines the completeness of the Quran, (3) it opposes the idea of *nasikh* (abrogate) and *mansukh* (abrogated) of the verses of the Quran, (4) it gives a detailed and long introduction. According to Montgomery (1961: 119), *De Heilige Qoer-an* tries to show the compatibility between this Holy Book and the modern sciences, that "the Words of God" (revelation) and "the works of God" (creation) must not contradict each other. Robinson (1997: 269) added the statement above and said: 'One way to show that revelation and creation of God are not contradict each other is by giving allegorical translation whenever the Quran mentions about miracles'.

Both translations refer to the development of science and try to explain the verses in relation to the miracles as logical as could. However, still found verses that are translated differently.

*De Heilige Qur-an*, a translation of the Quran written by Ahmadiyya Lahore and being translated into several languages, could be considered as the greatest contribution to Muslim world, included intellectual Muslims community of Indonesia. For this movement, translating the Quran is one of their ways to implement the doctrine of waging

<sup>2</sup> *jihad bil-qalam* (*jihad* using a pen) and they have translated this Holy Book into more than a hundred languages. The reason of this translation, according to Muhammad Ali, "The real objective of our movement is the propagation of Islam, and in that work the propagation of the Holy Quran holds the foremost place" (Ahmad, Faruqi, and Aziz, 2004: 75).

## RESULT AND DISCUSSION

Not everyone, although understanding Arabic well, is able to translate Arabic script, especially translating the Quran. *De Heilige Qoer-an* and *Tafsir Quran Karim* are the efforts to make it easier for Muslims to understand, especially in Indonesia. Although the purpose of the translation of the two books is the same, that is to make Islam neither regarded as a religion left behind nor in accordance with the times, but the two books have significant differences in translating many verses, especially the verses relating to the miracles of the Prophets and verses about the privilege of Prophet Isa (as), which is seen because of differences in view of both points. *De Heilige Qoer-an* was deeply influenced by the view of Ahmadiyya groups on both issues, while the *Tafsir Quran Karim* holds to the opinions of the majority clerics, especially influential clerics in the Islamic world and in Indonesia.

Here are some different verses interpreted by the books:

### 1. Surah Ali Imran (3:35)

The difference between the two in translating the sentence *اني وضعتها انثى*.

*De Heilige Qoer-an* version:

"Derhalve, toen zij daaraan het leven schonk, zei zij: Mijn Heer! waarlijk, ik hebeen vrouwelijk persoon voortgebracht – en God weet best waaraan zij het leven heeft geschonken – de mannelijke persoon is niet als de vrouwelijke, en ik heb haar Maria genaamd, en ik beveel haar en haar nakomelingschap in Uw bescherming voor den vervloekten duivel."

(So when she brought it forth, she said: my Lord, I have brought it forth a female – and Allah knew best what she brought forth – and the male is not like the female, and I have named it Mary,

<sup>10</sup> and I commend her and her offspring into Thy protection from the accursed devil)

*Tafsir Quran Karim* version:

"Tatkala dia melahirkan anak itu seorang perempuan, berkatalah dia: Ya Tuhanku, sesungguhnya aku melahirkan seorang anak perempuan – sedang Allah lebih Mengetahui yang dilahirkannya itu – anak lelaki (yang diminta) adalah tidak sama dengan anak perempuan (yang diberi), dan aku namakannya Maryam dan aku perlindungan dia dan zuriatnya dengan Engkau dari syaitan yang dirajam."

(When she gave birth the child as female, she said: My Lord, I have given birth a daughter – whereas Allah is more Knowing whom she bore – the male (the requested) is not the same as the female (who is given), and I named her Maryam and I commend her and her offspring into Thy protection, from shaitan's sharpened)

In the *De Heilige Qoer-an* version, the meaning of *اني وضعتها انثى* is (*ik hebeen vrouwelijk persoon voortgebracht - en God weet best waaraan zij het leven heeft geschonken*), 'I have brought it forth a female – and Allah knew best what she brought forth'. This statement is due to the previous vow to make the child in his womb as a minister of the sacred house (priest), and woman can not do the priest's work. While *Tafsir Quran Karim* states directly that what was born by Imran's wife is not accordance with her expectation, she expects a son, but that she gave a birth a daughter.

Although, at a glance, the phrase *اني وضعتها انثى* is translated equally by both translations, but there is a difference in the purpose of the expression of disappointment in both translations. *De Heilige Qoer-an* explains the expression of disappointment in this verse, because the woman who mentioned in it can not keep her promise to make the child in her womb as a priest, because the baby is a girl. While the expression of disappointment by the *Tafsir Quran Karim* is because the woman, Hannah (Imran's wife), expected the baby in her womb is male, while God gave her a female.

### 2. Surah Ali Imran (3:45)

The difference in explaining the words *يكلم الناس*

*De Heilige Qoer-an* version:

“En hij zal tot de menschen spreken, in de wieg en op hoogen leeftijd en (hij zal) (een) der goeden (zijn)”

(And he will speak to the people when in the cradle and when of old age, and (he will be) one of the good ones)

*Tafsir Quran Karim* version:

“Dan dia bercakap-cakap dengan manusia ketika di dalam buaian (masih bayi) dan ketika dewasa dan dia termasuk orang-orang yang saleh.”

(And he speak to the people while in the gab (still infant) and as an adult and he’s among the righteous people)

In *De Heilige Qoer-an*, what is meant by Isa (as) talking while still in cradle to the elderly is a picture of Isa’s figure that had a healthy childhood and had a long age. This shows that Isa (as) has a phase of life like a normal human being. While *Tafsir Quran Karim* directly mentioned that Isa (as) has the ability to speak while he was a baby.

The difference in translating the phrase *يُكَلِّمُ النَّاسَ* is found in *De Heilige Qoer-an* explanation that the phrase wants to describe the life of Isa (as) whose childhood is normal and healthy, so that the continuation of his verse which mentions old age, convincing the normality, that Isa (as) lived a longevity. While *Tafsir Quran Karim* translates it according to what is written in the verse, as a form of the privilege of Isa (as) that has a miracle can speak even though it is still in the cradle (baby), unlike the baby in general.

## 3. Surah Ali Imran (3:48)

The difference when explaining the words *فَيَكُونُ طَيْرًا*.

*De Heilige Qoer-an* version:

“En (hem) een apostel tot de kinderen Israels (maken): Dat ik tot u ben gekomen met een teeken van uw Heer, dat ik voor u uit stof maak gelijk den vorm van een vogel, en ik genees den blinde en den melaatsche en maak de dooden met Gods verlof levend, en ik deel u datgene mede wat gij eten moet en wat gij in uw huizen behoort te bewaren; waarlijk, hierin is een teeken voor u, indien gij geloovigen zijt.”

(And (make him) a messenger to the Children of Israel (saying): I have come to you with a sign from your Lord, that I determine for you out of dust the form of a bird, then I breathe into it and it becomes a bird with Allah’s permission, and I heal the blind and the leprous, and bring the dead to life with Allah’s permission; and I inform you of what you should eat and what you should store in your houses. Surely there is a sign in this for you, if you are believers)

*Tafsir Quran Karim* version:

“Dan sebagai seorang Rasul kepada Bani Israil, (lalu dia berkata): sesungguhnya aku datangkan kepadamu tanda (aku menjadi rasul) dari Tuhanmu. Aku perbuat dari tanah serupa bentuk burung, lalu kutiup padanya, lalu jadilah ia burung dengan izin Allah dan kusembuhkan orang buta dan orang yang kena penyakit sopak (kusta) dan kuhidupkan orang yang mati dengan izin Allah dan kukhabarkan kepadamu semua yang kamu makan dan semua yang kamu simpan di dalam rumahmu. Sesungguhnya yang demikian itu benar-benar merupakan satu tanda bagimu, jika kamu orang yang beriman.”

(And as a messenger to the Children of Israel, (then he said): verily I bring unto you a sign (I am anmessenger) from your Lord. I made it out of the soil like the bird, and then I blew it on it, and then it became a bird with the permission of God and healed the blind and the man with the leprosy, and I raised the dead by the permission of Allah, and I proclaimed to you what should you eat and what should you keep in your houses. Surely that is really a sign to you, if you are a believers.)

In its explanation, *De Heilige Qoer-an* said that this verse means that Isa (as) raised the humans’ (his followers) level, which despicable before (symbolized by the soil) who always think about world’s life, by blowing the spirit of truth, then they become like birds flying in the sky bringing the truth to a wider place. While *Tafsir Quran Karim* did not give any other explanation, in other words that what is written in the verse is actually the case, not as a metaphor or symbol.

The difference in translating this verse is because *De Heilige Qoer-an* avoids a less logical explanation with regard to miracles. *De Heilige Qoer-an* in its explanation makes the birds as a symbol of the followers of Isa (as), who had previously lived a contemptible life, symbolized by the soil, then ‘blown’ to them the spirit of truth



(science) so that they could fly (spread knowledge) to a wider place anywhere with a wide range of knowledge. Science can heal the sick lepers and revive the 'heart of someone' who has died. While *Tafsir Quran Karim*, as explained in the previous verse, shows many of the privileges of Isa (as) as written in the verse, as the miracle that God gave him.

#### 4. Surah An-Nisa' (4:157)

The difference explaining the words قتل - صلب

*De Heilige Qoer-an* version:

*"En hun gezedge: Waarlijk, wij hebben den Messias, Jezus, den zoon van Maria, Gods apostel, gedood; en zij doodden hem niet, en kruisigden hem ook niet, maar hij werd gemaakt hun te schijnen (als een gekruisigde), en waarlijk, zij die het daarover niet eens zijn, verkeeren daaromtrent slechts in twijfel; zij hebben dienaangaande geen kennis, maar volgen slechts een gissing, en zij weten het niet zeker."*

(and for their saying: We have killed the Messiah, Jesus, son of Mary, the messenger of Allah, and they killed him not, nor did they cause his death on the cross, but he was made to appear to them as such. And certainly those who differ therein are in doubt about it. They have no knowledge about it, but only follow a conjecture, and they killed him not for certain)

*Tafsir -Quran Karim* version:

*"Dan karena perkataan mereka: sesungguhnya kami telah membunuh Al Masih, Isa anak Maryam, seorang rasul Allah. Padahal bukanlah mereka membunuhnya dan bukan pula menyalykannya, akan tetapi orang yang diserupakan dengan dia. Sesungguhnya orang-orang yang bersalah-salahan tentang Isa itu benar-benar dalam keraguan, bukanlah dengan pengetahuan, melainkan menurut dugaan saja dan tidaklah mereka itu membunuh Isa dengan yakin."*

(And because of their saying: We killed the Messiah, Jesus son of Maryam, a messenger of God. Yet it was not they who killed him nor crucified him, but the man who was likened to him. Lo! Those who differ therein of Isa are really in doubt, have not knowledge, but only follow the conjecture, and not they kill Jesus with certainty.)

*De Heilige Qoer-an* explains that these people (Israel) **did not kill** Isa (as) **and did not crucify**

**him** to death, but **appeared to them** as if he had died. The *Tafsir Quran Karim* translates that the person who has been killed and crucified by the Israelites is not Isa (as), but a person similar to him.

In translating this verse, *De Heilige Qoer-an* explains that Isa (as) who was on the cross pole was shown by God to the crowd as if he had died, as they wished. However, The *Tafsir Quran Karim* explains a different matter, that Isa (as) was never crucified and killed, because the one on the cross was not him but someone whom God made to resemble his figure. In other words, *De Heilige Qoer-an* believes that the crucified is Isa himself, while *Tafsir Quran Karim* is the opposite.

#### 5. An-Nisa' (4:159)

The difference in explaining the words ليؤمنن

*De Heilige Qoer-an* version:

*"En er is niet één der vorgelingen van het Boek, of hij gelooft voorzeker hierin voor zijn dood, en ten dage der opstanding zal hij een getuige tegen hen zijn."*

(and there is none of the People of the Book that will believe in this before his death; and on the Day of Resurrection he will be a witness against them)

*Tafsir Quran Karim* version:

*"Dan tiadalah di antara ahli Kitab, melainkan benar-benar akan beriman kepada Isa sebelum matinya, dan pada hari kiamat, Isa menjadi saksi atas mereka itu."*

(And it is not among the People of the Book, but will surely believe in Jesus before his death, and on the Day of Resurrection, Isa be witness over them).

*De Heilige Qoer-an* explains that the meaning of believing in Isa's death in this verse meant that every Jews or Christians trying to believe that Isa (as) died on the cross. While the *Tafsir Quran Karim* explains that all People of the Book believe in Isa (as) where he will be a witness for them on the Day of Judgment.

The difference in translating the phrase ليؤمنن relates to Isa's (as) death on the cross. According

to the *De Heilige Qoer-an*, what is meant by this verse is that the Jews and Christians sought to believe that Isa's (as) died on the cross, this is because the verse continues the explanation of the previous verse. However, the *Tafsir Quran Karim* translates it to the claim that the Jews and Christians have all believed in Isa, this conviction is reinforced by a further verse which states that Isa (as) will be a witness for both people on the Day of Resurrection.

#### 6. Surah Al-A'raf (7:133)

The difference in translating the words الطوفان

*De Heilige Qoer-an* version:

"Derhalve zonden Wij over hen een wijdverbreiden dood, en de sprinkhanen en de luizen en de vorsch en het bloed, duidelijke teekenen; maar zij gedroegen zich hoovaardiglijk en zij waren een schuldig volk."

(So We sent upon them widespread death, and the locusts and the lice and the frogs and the blood – clear signs. But they behaved haughtily and they were a guilty people)

*Tafsir Quran Karim* version:

"Kemudian Kami datangkan kepada mereka taufan (bah), belalang, ulat, katak dan darah sebagai ayat-ayat (tanda) yang nyata. Lalu mereka berlaku sombong dan adalah mereka kaum yang berdosa."

(Then We bring to them hurricane, locusts, caterpillars, frogs and blood as tangible signs. Then they are arrogant and they are sinners.)

In the explanation of *De Heilige Qoer-an* الطوفان in this verse means *wijdverbreiden dood* (death spreadly), referring to the origin word طاف which means to surround. This meaning is in accordance to the hadith narrated by Imam Bukhari. While the *Tafsir Quran Karim* translates it as a hurricane, or natural disaster.

The difference in translating the word الطوفان in this verse because *De Heilige Qoer-an* refers to the meaning of the word which Imam Bukhari (1997: 497) explained to his hadith's book. This explanation is contained in the Book of Sahih Bukhari, part of the events of the Prophets (كتاب الأحاديث الأنبياء), the chapter of the story of Khidr (as)

and Moses (as) (باب حديث الخضر مع موسى عليهما السلام), which reads (حظهم طوفان من السيل. يقال للموت الكثير). Abu Abidah said: (الطوفان مجاز من السيل. وهو من الموت المتتابع). (النربع). The word الطوفان is a metaphor of the current, that of continuous death. While the *Tafsir Quran Karim* translates الطوفان as it is commonly known, namely the Flood.

#### 7. Al-A'raf (7:137)

The difference in translating the sentence ودمرنا ما كان يصنع

*De Heilige Qoer-an* version:

"En Wij deden het volk, dat zwak werd geacht, de oostelijke landen en de westelijk, die Wij gezegend hadden, beërven; en het goede woord van uw Heer werd in de kinderen Israëls vervuld, omdat zij lankmoediglijk (lijden) gedragen hadden; en Wij verdelgden ganschelijk wat Faraö en zijn volk gewrocht en wat zij gebouwd hadden."

(And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed. And the good word of thy Lord was fulfilled in the Children of Israel – because of their patience. And We destroyed what Pharaoh and his people had wrought and what they had built)

*Tafsir Quran Karim* version:

"Dan Kami wariskan (berikan) kepada kaum yang lemah itu bumi di sebelah timur dan barat, yang telah Kami berkati di dalamnya. Tamatlah perkataan Tuhanmu yang terbaik tentang Bani Israil, kerana mereka bersabar, dan Kami robohkan apa yang dihancurkan oleh Firaun dan kaumnya dan mahligai yang mereka dirikan."

(And We inherit (give) to the weak people the earth on the east and west, which We have blessed in it. The words of your Lord are the best of the Children of Israel, because they are patient, and We destroy what is destroyed by Pharaoh and his people and the palace they founded).

In the explanation of *De Heilige Qoer-an*, ودمرنا ما كان يصنع means We destroy what is made by Pharaoh and his people, as well as what they build. This means that God destroys all that Pharaoh made and built. While *Tafsir Quran Karim* translates We collapsed what was destroyed by Pharaoh and his people and palace they founded. This sentence can be interpreted that God not

only destroyed what Pharaoh built, but also what he has destroyed before.

#### 8. Surah Hud (10:40)

The difference in translation when explaining the sentence *فار التور* – زوجين اثنين

*De Heilige Qoer-an* version:

*“Tot Wij, wanneer Ons gebod kwam en water uit de vallei te voorschijn kwam, zeiden: Laad daarin van elk (noodzakelijk) ding een paar, en uw gezin – behalve degenen tegen wie het woord alreede is uitgevaardigd – en degenen die gelooven. En slechts weinigen geloofden met hem.”*

(At length when Our command came and water gushed forth from the valley, We said: Carry in it two of all things, a pair, and thin own family – except those against whom the word as already gone forth – and those who believe. And there believed not with him but a few)

*Tafsir al-Quran Karim* version:

*“Sehingga apabila datang perintah Kami, dan telah terbit banjir dari tungku (tempat memasak roti), lalu Kami berfirman: Bawalah ke dalam bahtera setiap binatang sepasang (jantan dan betina) bersama keluargamu, kecuali orang yang telah terdahulu ketetapan (kebinasaan) terhadapnya dan (juga bawalah) orang-orang yang beriman. Dan tiada yang beriman bersamanya kecuali sedikit sahaja.”*

(So when Our command comes, and a flood has come up from the furnace, and We have said: Bring into the ark of every beast (male and female) with your family, save those who foretold the decree (and also take) those who believe. And there is no believer with him except a few).

*De Heilige Qoer-an* explains the meaning of *فار التور* is the water radiating from the valley with the swift, ‘water gushed forth from the valley’ (*water uit de vallei te voorschijn kwam*). Whereas the meaning *زوجين اثنين* is anything in pairs needed by Noah, not only animals, especially all types of animals because the ship certainly can not contain everything. The *Tafsir Quran Karim* translates *فار التور* ‘rising flood from the furnace of bread baking’, this is because the *Tafsir Quran Karim* translates *التور* according to the later known meaning, ie the furnace, not as another known meaning in that time; the valley,

as well as translating *زوجين اثنين* with pairs of each type of animal.

The difference in the translation of this verse lied in the meaning of two phrases *فار التور* and *زوجين اثنين*. *De Heilige Qoer-an* its specificity in translating verses related to prophet-hood, so in this verse *De Heilige Qoer-an* also tried to translate it logically. That is meant *فار التور* is the water that radiates very swiftly from a valley, as one sign of the occurrence of floods. While The *Tafsir Quran Karim* translates it in accordance with the meaning of the word in the verse that is known by the Arab community in general, with the intention that a place like a grill whose design is like a well (excavated in the ground) has emitted water, surely meaning water from the ground has come to the surface and will resulting in flooding. The difference in meaning phrase *زوجين اثنين* lied on the assumption whether what is meant here a pair of animals or other objects. *De Heilige Qoer-an* interpreted the phrase is not merely an animal, but all that is needed by Noah when the flood has been completed. And *De Heilige Qoer-an* considers that even though the animals were carried in pairs by Noah, they were not brought in by any kind, because of the limited space on the ship that made it impossible to carry them all. While The *Tafsir Quran Karim* explicitly mentions that the meaning *زوجين اثنين* is all kinds of animals in pairs.

#### 9. Hud (11:43)

The difference in translating the sentence *الآ من رحم*

*De Heilige Qoer-an* version:

*“Hij zei: Ik zal een toevlucht nemen tot een berg, die mij tegen het water zal beschermen. Hij zei: Er is heden geen beschermer tegen Gods straf, behalve hij wien Hij genadig is; en een baar kwam tusschen hen in, derhalve was hij (een) van degenen die verdronken werden.”*

(He said: I will betake myself for refuge to a mountain that will save me from the water. He said: there is none safe today from Allah’s command, but he on whom He has mercy. And a wave intervened between them, so he was among the drowned)

*Tafsir al-Quran Karim* version:

"Anaknya menjawab: Aku akan berlindung ke gunung, yang akan memelihara aku daripada air. Sahut Nuh: Tiada seorang pun yang terpelihara pada hari ini dari seksa Allah, kecuali orang yang dikasihinya. Lalu gelombang menjadi penghalang antara keduanya, sehingga dia termasuk orang-orang yang ditenggelamkan."

(His son replied: I will take refuge in the mountains, who will nourish me from the water. Noah said: There is no one to be looked after today from God's torture except those whom He loves. Then the waves became a barrier between the two, so he was among the people drowned).

*De Heilige Qoer-an* translates *الا من رحم* with 'but he on whom He has mercy' (*behalve hij wien hij genadig is*). The point here is that only a benevolent God can save a person, the other purpose is that no one can protect people from Allah's torment except those whom He has compassion on him. This explanation applies not only to this event but to all events when God's punishment occurs and He only saves whom He loves. In the *Tafsir Quran Karim* explains that the protection of God described in this verse is devoted to the event of this flood only.

The difference in translation of this verse lied in the meaning of phrase *الا من رحم* whether applicable or general. *De Heilige Qoer-an* implied that it is generally applicable, in the sense that God will save whom He loves in every disaster that he attaches to every people. However, the *Tafsir Quran Karim* translates it specifically to this verse.

10. Surah Hud (11: 46)

The difference in translation when explaining the sentence *انه عمل غير صالح*

*De Heilige Qoer-an* version:

"Hij zei: O Noach! Waarlijk, hij is niet van uw gezin; waarlijk, hij (verricht alles) behalve goede daden; derhalve, vraag Mij niet datgene, waarvan gij geen kennis hebt; waarlijk, Ik vermaan u, opdat gij niet (een) van de onwetenden zult zijn."

(He said: O Noah, he is not of thy family; he is (an embodiment of) unrighteous conduct. So ask not of Me that of which thou hast no knowledge. I admonish thee lest thou be of the ignorant)

*Tafsir al-Quran Karim* version:

"Allah berfirman: Wahai Nuh, sesungguhnya anakmu itu bukanlah dari keluargamu, kerana dia mengerjakan pekerjaan yang tidak baik. Sebab itu janganlah engkau meminta kepadaKu sesuatu yang tidak engkau ketahui. Sesungguhnya Aku memperingatkan kamu, supaya kamu jangan termasuk orang-orang yang jahil."

(Allah says: O Noah, your son is not from your family, because he is doing a unrighteous deed. Therefore do not ask Me something you do not know. I warn you not to be among the ignorant).

*De Heilige Qoer-an* translates *انه عمل غير صالح* (*hij verricht alles behalve goede daden*) 'an embodiment of unrighteous conduct' as an embodiment of a bad deed. So, Noah's son was a symbol of action against God and therefore he was drowned, along with those who did the same thing with him. While the *Tafsir Quran Karim* does not translate it as a symbol, but as stated in the verse, that the son of Noah has done bad deeds, therefore he was drowned.

The difference in the translation of this verse lied in the meaning of the phrase *انه عمل غير صالح* in which *De Heilige Qoer-an* explained that the son of Noah described in the verse as a form of the incarnation of unrighteous deeds. Hence, he was destroyed by drowning so as not to adversely affect the faithful followers of Noah. While *Tafsir Quran Karim* refers to the figure of Noah son, that he has done bad things, so God made him drown.

11. Surah Hud (11: 56)

The difference in translation when explaining the sentence *ربي علي صراط مستقيم*

*De Heilige Qoer-an* version:

"Waarlijk, ik vertrouw op God, mijn Heer en uw Heer: er is geen levend schepsel, of Hij heeft het in Zijn macht; waarlijk, mijn Heer is op het rechte pad."

(Surely I put my trust in Allah, my Lord and your Lord. There is no living creature but He grasps it by its forelock. Surely my Lord is on the right path)

*Tafsir al-Quran Karim* version:

"Sesungguhnya aku bertawakal kepada Allah,

*Tuhanku dan Tuhanmu. Tiada sesuatu yang melata (di muka bumi), melainkan Dialah yang menguasainya. Sesungguhnya Tuhanku di atas jalan yang lurus.”*

(Verily I put my trust in Allah, my Lord and your Lord. Nothing creeps (on earth), but He is the one who controls it. Verily my Lord is on a straight path).

*De Heilige Qoer-an* interpreted ربي على صراط مستقيم with <that God will not deviate from doing justice>, explanation from ‘the right path’. While the *Tafsir Quran Karim* translates with my Lord on a straight path ‘.

The difference in the translation of this verse lied in the meaning of the phrase ربي على صراط مستقيم especially on the meaning of ‘straight’. Looking at the meaning of the previous verse, *De Heilige Qoer-an* denotes it as ‘fair’, i.e. God will not be able to deviate from doing justice’. However man manipulates the truth, the God is All-Knowing. While the *Tafsir Quran Karim* translated it in accordance with what is written in the verse, which is ‘straight’. Does not explain the straight intent.

#### 12. Hud (11: 64)

The difference in translation when explaining the sentence ناقة الله

*De Heilige Qoer-an* version:

“En, o mijn volk! dit is Gods kameelin voor u, een teeken; derhalve, laat haar op Gods aarde weiden en raak haar niet met een kwaad aan, opdat een nabije kastijding u niet zal overvallen.”

(And, O my people, this is Allah’s she-camel, a sign for you, so leave her to pasture on Allah’s earth and touch her not with evil, lest a near chastisement overtake you)

*Tafsir al-Quran Karim* version:

“Dan (Saleh berkata): Wahai kaumku! Inilah unta Allah, menjadi tanda bagimu, sebab itu biarlah ia makan di bumi Allah dan jangan kamu sakiti, nanti kamu menderita seksaan yang dekat.”

(And (Salih said): O my people! This is the camel of God, a sign for you; therefore let it eat in the earth of God and do not hurt her, then you will be suffer of the torment soon).

In particular *De Heilige Qoer-an* explains that the she-camel of God are meant as ordinary camel which is meant as evidence of Allah in the earth, just like the Ka’bah. While *Tafsir Quran Karim* does not provide any explanation related to this camel, just translate according to the words contained in the verse. And this camel is known as Salih’s miracle, where if they disturb her, they will be inflicted by the torment from God.

The difference in the translation of this verse lied in the meaning of the phrase ‘Camel of God’, in which *De Heilige Qoer-an* signifies it as the embodiment of God on earth. *De Heilige Qoer-an* likened this form of manifestation as the Ka’bah in Mecca called *Baitullah* (the house of God). The camel itself is a regular camel, although the Prophet Salih calls it with the camel of God. While *Tafsir Quran Karim* prefers the camel of God as a miracle of the Prophet Salih. Therefore it applies the threat, if the camel is disturbed it will be a disaster.

#### 13. Hud (11: 72)

The difference in translation when explaining the sentence يا ويلتي

*De Heilige Qoer-an* version:

“Zij zei: O wonder! zal ik een zoon baren, terwijl ik een zeer oude vrouw ben en deze mijn man een zeer oude man is? Waarlijk, dit is een wonderlijk ding.”

(She said: O wonder! Shall I bear a son when I am extremely old woman, and this my husband an extremely old man? This is a wonderful thing indeed!).

*Tafsir al-Quran Karim* version:

“Berkata dia (Sarah): Sungguh hairan! Dapatkah aku melahirkan anak, sedang aku telah tua (berumur 99 tahun) dan suamiku ini juga tua (berumur 120 tahun), sesungguhnya ini suatu yang ajaib.”

She (Sarah) said: Really wonder! Can I give birth to a child, when I am old (99 years old) and my husband is also old (120 years old), this is indeed a miracle

In the explanation, *De Heilige Qoer-an* mentioned that the word ويلتي in Arabic generally

connotes negatively, meaning sad or sorrow. However, the exact meaning of this verse is wonder. Although they gave the same translation, but *Tafsir Quran Karim* adds his explanation by mentioning more details of the age of Prophet Ibrahim's wife, referred to this verse, to clarify the meaning of the word 'old' in this verse.

The difference in the translation of this verse lied in the meaning of the phrase *وإلهي* as the shocked expression expressed by Prophet Ibrahim's wife. *De Heilige Qoer-an* translates it as an expression of surprise because the news is very unexpected. While *Tafsir al-Quran Karim* interpret the expression of surprise more dramatically by adding details of the meaning of 'old' in the verse. So the form of wonder that is shown by the wife of Prophet Ibrahim in this verse is the amazement of the miracle that God gave.

#### 14. Hud (11: 75)

The difference in explaining the sentence *لحليم أوه منيب*

*De Heilige Qoer-an* version:

"*Waartlijk, Abraham was verdraagzaam, teederhartig, veelwederkeerend (tot God).*"

(Surely Abraham was forbearing, tender-hearted, oft-returning (to Allah).

*Tafsir al-Quran Karim* version:

"*Sesungguhnya Ibrahim amat penyantun lagi penghina dan suka kembali kepada Allah.*"

(Indeed, Abraham is exceedingly chivalrous and likes to return to God)

*De Heilige Qoer-an* translates *لحليم أوه منيب* as Ibrahim's propriety, that is well behaved, subtle feelings, and much repentance to God. The *Tafsir Quran Karim* translates it with a spiritually, compassionate, and likes to return to God (a surrender).

The difference in the translation of this verse lied in the meaning of phrase *لحليم أوه منيب*, as a form of praise for Prophet Ibrahim. The difference lied in the choice of words to translate the words written in the verse. As mentioned above, *De*

*Heilige Qoer-an* defines the phrase with well behaved, subtle feelings, and much repentance to God, while The *Tafsir Quran Karim* translates it with a spiritually, compassionate, and likes to return to God as a surrender.

#### 15. Hud (11: 77)

The difference in translation when explaining the sentence *وضاق بهم نرعا*

*De Heilige Qoer-an* version:

"*En toen Onze boodschappers tot Lot kwamen, was hij over hen bedroefd, en hij miste de kracht om hen te beschermen, en zei: Dit is een moeilijke dag.*"

(And when Our messengers came to Lot, he was grieved for them, and he was unable to protect them, and said: this is a distressful day!).

*Tafsir al-Quran Karim* version:

"*Dan tatkala datang utusan Kami kepada Luth, lalu Luth merasa susah dan sempit dadanya, dan dia berkata: Inilah hari yang amat sulit.*"

(And when Our messenger came to Lut, then Lut felt troubled and narrow his chest, and he said: This is a very difficult day).

*De Heilige Qoer-an* translates *وضاق بهم نرعا* with Lut's feeling that unable to protect them (the messengers of God). The *Tafsir Quran Karim* translates it with the feeling of trouble and narrow chest, in accordance with what is written in the verse, and did not give any explanation about narrow chest.

The difference in the translation of this verse lied in the phrase *وضاق بهم نرعا* whether as a metaphorical form or something that actually happened. *De Heilige Qoer-an* interpreted it as a figure of speech, because Lut feels very worried and could not protect his guests well from the bad attitude of his people. The *Tafsir Quran Karim* does not give any explanation regarding the meaning of the sentence.

#### 16. Hud (11: 82)

The difference in translation when explaining the sentence *وأمطرنا حجارة من سجيل*

*De Heilige Qoer-an* version:

"*Derhalve, toen Ons besluit geschiedde, keerden Wij hen ondersteboven en regenden op hen*

steenen neder, van hetgeen besloten was, den een na den ander.”

(So when Our decree came to pass, We turned them upside down, and rained on them stones, as decreed, one after another).

*Tafsir al-Quran Karim* version:

“Tatkala datang perintah Kami, Kami jadikan tanah tingginya menjadi rendah dan Kami jatuhkan ke atas mereka hujan batu dari tanah yang keras dengan bertubi-tubi.”

(When Our command came, We made the high ground to be low, and We caused them to fall upon the hard rocks from the hard soil with incense).

According to *De Heilige Qoer-an* the stone described in the verse is a stone which is burst from the volcanic eruption, hence falling to earth like rain, while *Tafsir Quran Karim* translates it as a stone that comes from the hard soil and is dropped by God repeatedly just like rain.

The difference in the translation of this verse lied in the meaning of the phrase وأمطرنا حجارة ومن سجيل, in which the two translations differ in depicting the form of ‘rain stones’. *De Heilige Qoer-an* describes it as a rock that throwing up during an eruption, which the reader can imagine to this day, while the *Tafsir Quran Karim* describes it as a stone made of hard soil and thrown by God continuously, so it looks like rain.

17. Yusuf (12: 93)

The difference in translation when explaining the sentence القوه على وجه أبي

*De Heilige Qoer-an* version:

“Neem dit mijn hemd en werp het voor mijn vader, hij zal (het) te weten komen; en kom met uw geheele gezin tot mij.”

(Take this my shirt and cast it before my father’s face – he will come to know. And come to me with all your family)

*Tafsir al-Quran Karim* version:

“Pergilah kamu (membawa) bajuku ini, lalu letakkanlah ia ke muka bapaku, nanti dia dapat melihat kembali dan bawalah ke mari keluar-gamu semuanya kepadaku.”

(Go thou (take) my cloth, and put it on my father’s

face, and he shall see again, and bring thy households unto me).

*De Heilige Qoer-an* explains the meaning of the phrase القوه على وجه أبي is ‘put it before my father - he will know’. This is a reminder of his clothes that his brothers once carried with blood to their father, when they were children. While *Tafsir Quran Karim* translates it in accordance with the words contained in the verse, put on my father’s face (later he can see again), as a miracle that is owned by Yusuf.

The difference in the translation of this verse lied in the meaning of phrase القوه على وجه أبي. *De Heilige Qoer-an* explained the purpose of this phrase by ‘putting (clothes) in the front of the father’, meaning the clothes can remind his father and his brothers back on the event that he had experienced before, when his brothers brought his clothes filled with fake blood before they father. While *Tafsir Quran Karim* translates it as a miracle of the Prophet Yusuf, in which his clothes can heal his father’s blindness when placed in his face.

18. Al-Hijr (15: 70)

The difference in translation when explaining the phrase اولم ننهك عن العالمين

*De Heilige Qoer-an* version:

“Zij zeiden: Hebben wij u niet van de (andere) menschen verboden?”

(They said: did we not forbid thee from (entertaining) people?)

*Tafsir Quran Karim* version:

“Berkata mereka: Tidakkah kami melarang engkau menerima tetamu orang-orang alam (yang lain)”

(They said: Do we not forbid you from receiving guests of the people of the (other).

*De Heilige Qoer-an* explains the meaning of the phrase اولم ننهك عن العالمين into to forbid ‘you’ (Lut) to entertain others, because he himself is a stranger among the people of that country, while *Tafsir Quran Karim* translates it with foreigners who come from other dimension.

The difference in the translation of this verse lied in the meaning of the phrase *اولم ننهك عن العالمين*. *De Heilige Qoer-an* interpreted that Lut is prohibited by his people to entertain guests, because he himself is considered as a stranger by his people. In other words, stranger is not allowed to entertain other strangers. While *Tafsir Quran Karim* means that Lut is prohibited from entertaining guests from other realms, who are foreigners to the people.

#### 19. Al-Hijr (15: 79)

The difference in translation when explaining the phrase *انهما لبايام مبين*

*De Heilige Qoer-an* version:

*“Derhalve legden Wij hun vergelding op, en zij zijn beide waarlijk op een openbaren (nog) gevolgden weg.”*

(So We inflicted retribution on them. And they are both on an open high road).

*Tafsir al-Quran Karim* version:

*“Lalu Kami siksa mereka. Sesungguhnya kedua negeri itu (negeri Luth dan negeri Syuib) terletak di jalan umum.”*

(Then We torture them. Indeed, both the land (the land of Lut and the land of Shuaib) are situated on public roads).

*De Heilige Qoer-an* explains the meaning of the phrase *انهما لبايام مبين* is to the country lies on a bright street, which is the way of the caravan between Hijaz and Syria. While the *Tafsir Quran Karim* translates it by being situated on the public road, the road that people go by, without any detailed explanation about the way in question.

The difference in the translation of this verse lied in the meaning of phrase *انهما لبايام مبين*, that is, the intent of the road picture which God deems very clear between the two lands, namely the land of Prophet Lut and the land of the Prophet Shuaib. *De Heilige Qoer-an* explains that the purpose of the phrase above is a path that ordinary travelers pass through, between Hijaz and Syria. While *Tafsir Quran Karim* just call it a public road, which means a path that is often passed by anyone.

#### 20. Al-Kahfi (18: 93)

The difference in translation when explaining the phrase *لا يكدون يفقهون قولا*

*De Heilige Qoer-an* version:

*“Totdad hij, toen hij (een plaats) tusschen de twee bergen bereikte, aan gindsche zijde daarvan een volk vond, dat nauwelijks een woord kon verstaan.”*

(Until, when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word).

*Tafsir Quran Karim* version:

*“Sehingga apabila dia sampai di antara dua buah gunung (Armenia dan Azerbaijan) didaptingnya di dekat keduanya satu kaum, hampir mereka tidak mengerti perkataan”*

(So when he comes between two mountains (Armenia and Azerbaijan) he finds near both one clan, almost they do not understand the word).

*De Heilige Qoer-an* explains the meaning of the phrase *لا يكدون يفقهون قولا* is people who can hardly read. The point here is that the country has its own distinct language, so they do not understand what he said. While *Tafsir Quran Karim* translates it with people who almost do not understand the word, without explaining the cause.

The difference in the translation of this verse lied in the meaning of phrase *لا يكدون يفقهون قولا*, i.e. on the image of a man who barely understands words. *De Heilige Qoer-an* explains that the meaning of this verse is a people who can hardly read any writing, which means that these people have a language that is completely different, so they are difficult to understand the words of others. While *Tafsir Quran Karim* does not explain anything related to the image of the people, so it can mean that the people were hardly able to understand the words of people.

## CONCLUSION

Although the translation of the Quran has been rejected by many Islamic scholars, the translation of the Quran inevitably becomes a necessity for Indonesian Muslims to understand



the verses of Quran better because the language used by the Quran is a foreign language for them.

*Tafsir Quran Karim* and *De Heilige Quran* are two translations of Quran that give great contribution to Indonesian Muslims, especially for intellectual circles, during the period of activism before and after Indonesian independence in 1945. The two translations have many similarities, among them: the book's writing model is different from previous traditional Indonesian translation and they choose modern writing model, and both seek to harmonize the Quran with the advancement of science. Therefore, they are favored by Indonesian Muslim intellectuals.

However, behind the similarities there is a very significant difference; the difference in translating Quranic verses, especially relating to the miracles, prophethood, and privileges of Isa (as). This study uses translation theory to see the various translation models used by both translators of the books. The goal is to understand the differences in translation as a translating result.

The results of this study indicate that the two translation books are strongly influenced by the ideology of their translators. *De Heilige Quran* avoids translating things beyond logical reasoning relates to the miracles of the prophets. It concludes that verses relating to miracles of the prophets are merely symbols that should be interpreted differently based on the described situation. This is in line with the thoughts of the Ahmadiyya group in which the translator of this book, Maulana Muhammad Ali, became its leader. While *Tafsir Quran Karim* just the opposite, translating all verses that tell the miracles of the Prophet as written in the verse without giving any other meaning. This is in line with what is believed by most Islamic scholars, who became a role model by its author, Mahmud Yunus.

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