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The Deviation Translate of Dutch Translation of the Arabic Quran in "De Heilige Qoer-an"

انحراف الترجمة في الترجمة الهولندية للقرآن

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Abstract

The Al-Quran translated by De Heilige Qoer-an (DHQ) was a translation of the Qur'an from The Holy Quran by Maulana Muhammad Ali, the leader and founder of the Ahmadiyya Lahore. The translation of prophetic and miraculous verses shows the occurrence of translation deviations. This article aims to show the forms of deviations in the translation and interpretation of De Heilige Qoer-an, the factors, and the impact of deviations in translation on the context of the meaning of the Qur'an. Material object: in the form of translations of prophetic verses and miraculous verses from the Dutch translation of the Qur'an De Heilige Qoer-an. This research has used a qualitative descriptive approach. The data collection method identifies prophetic verses and miracles of the apostles. Identification is made by comparing the Dutch translation of the Koran with the Indonesian translation of the Koran by H. Fachruddin HS H. Zainuddin Hamidy (1962). Content analysis has been used for data analysis. The translation deviation in DHQ is more caused by lexical translation and the rational ideology of the translator who translates the Qur'an. The translation of the Qur'anic text based on the translator's ideology has shown a contrast in meaning with the text that corroborates the events of the prophets. The study provided a new point of view in looking at deviations in the translation of the Qur'anic text because the existence of text references in other holy books can be a factor causing translation deviations.

Keywords: Deviation Translation, Dutch translation of Al-Quran, De Heilige Qoer-an.

ملخص البحث

القرآن الذي كان ترجمته بـ De Heilige Qoer-an (DHQ) هو ترجمة للقرآن الكريم الذي كتبه مولانا محمد علي، زعيم ومؤسس الأحمديّة لاهور. تظهر ترجمة الآيات النبوية والمعجزية حدوث انحرافات في الترجمة. تهدف هذه المقالة إلى إظهار أشكال الانحرافات في ترجمة وتفسير DHQ، وعوامل وتأثير الانحرافات في الترجمة على سياق ترجمة معنى القرآن. مادة البحث: في شكل ترجمات للآيات النبوية والآيات الإعجازية من الترجمة



الهولندية للقرآن *DHQ*، استخدم هذا البحث المنهج الوصفي النوعي. طريقة جمع البيانات هي تحديد الآيات النبوية ومعجزات الرسل. يتم تحديد الهوية من خلال مقارنة الترجمة الهولندية للقرآن بالترجمة الإندونيسية للقرآن بقلم فخر الدين، زين الدين حميد (1962). تم استخدام تحليل المحتوى لتحليل البيانات. إن انحراف الترجمة في *DHQ* ناتج بشكل أكبر عن الترجمة المعجمية و أيديولوجية المترجم الذي يترجم القرآن بشكل عقلاني. أظهرت ترجمة النص القرآني المستندة إلى أيديولوجية المترجم تبايناً في المعنى مع النص الذي يدعم أحداث الأنبياء. قدم هذا البحث وجهة نظر جديدة في النظر في الانحرافات في ترجمة النص القرآني، لأن وجود مراجع نصية في الكتب المقدسة الأخرى يمكن أن يكون عاملاً يسبب انحرافات الترجمة.

الكلمات المفتاحية: انحراف الترجمة، الترجمة الهولندية للقرآن، *De Heilige Qoer-an*

A. INTRODUCTION

There has been a deviation in the Dutch translation of the Al-Quran De Heilige Qoer-an (DHQ) published in Batavia, 1934. De Heilige Qoer-an (DHQ) is a translation of the Qur'an from The Holy Quran by Maulana Muhammad Ali, Leader and founder of Ahmadiyya Lahore. De Heilige Qoeran was translated into Dutch by Sudewo Partokusumo Kertohadinegoro, a HIS Muhammadiyah teacher, in 1934. The translation of the Qur'an into Dutch began. Not considered a backward religion, two translations emerged: De Heilige Qoer-an by Maulana Muhammad Ali and Tafsir Quran Karim by Mahmud Yunus. Both translations have similarities in modern writing styles. Both of them also tried to translate the Qur'an in line with the development of science and considered that there was no conflict between revelation and creation, so these works were liked by Indonesian Muslim intellectuals.¹

Muhammadiyah has close ties to Ahmadiyah, even providing assistance when Ahmadiyah was founded in Yogyakarta in 1925. "However, after a public debate between Ahmad Baig and radical reformist leaders Sumatra – also a devotee of Rasyid Rida – Haji Rasul (Abd Al-Karim Amr Allah), Muhammadiyah turned against the Ahmadiyya. As a consequence, Muhammadiyah vetoed Tjokroaminoto's translation project and protested at the Sarekat Islam congress in 1927"²

This translation deviation occurs in prophetic and miraculous verses. Deviations in the translation of the verse occur in the story of Prophet Ibrahim being burned (sura al-Anbiya verse 69), the sacrifice of Prophet Ismail (sura As-Shafat: 100-111), Prophet Yunus being swallowed by fish (Yunus: 98), the story of Prophet Solomon communicating with ants (sura an-Naml: 18-19). Deviations in the translation of the miracle verse:

¹ Bustam, Betty Mauli Rosa, Rika Astari, "Meaning Differences Between Two Quran Translation In Activism Era In Indonesia (Ideology In Translation Analysis)," *Analisa: Journal of Social Science and Religion* 3 (1) (2018): 131–47.

² Moch Nur Ichwan, 'Differing Responses to an Ahmadi Translation and Exegesis. The Holy Qur'an in Egypt and Indonesia.', *Archipel*, 62 (2001), pp. 143–61.



1. In the story of the Isra Mi'raj of the prophet Muhammad (sura Al-Isra-1),
2. the prophet Isa was raised to the sky (sura Ali-Imran; 54).
3. The stick of the prophet Moses became a snake (sura Al-Qasas: 31).
4. The prophet Moses Parted the sea (sura Taha verse 77).

The translation deviation of these verses has caused a semantic shift, not by the context of the actual meaning of the Qur'an.

So far, studies on the translation of the Qur'an can be mapped into five patterns: first, punctuation that can affect the quality of translation.³ Second, criticism of the translation of Arabic vocabulary, translators tend to fail to translate it correctly,⁴ causing a shift in meaning. For example, the Qur'an was translated into Swahili.⁵ Third, an understanding of the significant materiality of the Qur'anic text, based on the adopted editing and interpretation methods of Bible studies;⁶ Fourth, a study of three Swahili books with the same title "Fimbo Musa" ('The Stick of Moses'), published between 1970 and 2010, each of which critically investigates the translation of the Qur'an and vernacular religious texts into Swahili (Van De Bruinhorst, Gerard C., 2013).⁷ Fifth is the study of the use of sacred texts to prove political legitimacy or power. Evidence from the Qur'an and hadith literature is almost always used to support the recommended opinion.⁸

So far, the study of de Heilige Qoer's has been studied by comparing DHQ's translation with Mahmud Yunus' Tafsir Al-Qur'an. This study states that there is an ideological influence on the translator's style and word choice. De Heilige Qoer-an carries the ideology of Ahmadiyah, while Tafsir Quran Karim adheres to the opinion of leading scholars, including Indonesian scholars.⁹ Semantically, DHQ tends to choose a lexicon that has a logical meaning, while Tafsir Quran Karim emphasizes more on the occult, especially those related to the miracles of the prophets¹⁰¹¹. From existing studies' trends, translation deviation with a translation criticism approach and describing the relationship between grammar and meaning has not been studied. This research complements the existing studies with the forms of grammatical deviations in the translation and interpretation of DHA and the factors and impacts of translation deviations on the context of the meaning of the Qur'an.

This research is based on the argument that the translation deviation of the translator. The deviation of the translation also implies the

³ and Kais Amer Kadhim. Hawamdeh, Mohammad Amin, 'Parenthetical Cohesive Explicitness: A Linguistic Approach for a Modified Translation of the Quranic Text.', *International Journal of Applied Linguistics and English Literature*, 4 (5) (2015), pp. 161–69.

⁴ Julia Aguilar Miquel, 'Barcelona Quiricum Message to the Bishop of the "y" Epigramma Subsequent Work" out of the Tajo de Zaragoza. Case, Edition, Critics and Translation' (Euphrosyne-Revista de Filologia Classica, 2018), p. 46 (1).

⁵ Gerard C Van De Bruinhorst, 'Changing Criticism of Swahili Qur'an Translations: The Three "Rods of Moses."', *Journal of Qur'anic Studies*, 15(3) (2013), pp. 206–31.

⁶ et al Zaki Sleiman, 'Fertility Preservation in Benign Gynecological Diseases: Current Approaches and Future Perspectives.', *Journal of Reproduction & Infertility*, 20(4) (2019), p. 201.

⁷ Bruinhorst.

⁸ Nurullah Yazar, 'Ayat ve Hadislerin Siyasi Kavramların Açıklanmasındaki Önemi: Siyasetnâmelerden Yansımalar.', *Cumhuriyet İlahiyat Dergisi*, 23 (2) (2019), pp. 891–909.

⁹ Bustam, Betty Mauli Rosa, Rika Astari, "Meaning Differences Between Two Quran Translation In Activism Era In Indonesia (Ideology In Translation Analysis)."

¹⁰ and Arif Rahman Yusroh, Rika Astari, 'Affecting Factors Differences Between the Quran Translations (Soedewo and Mahmud Yunus' Versions)', *HIKMATUNA*, 4 (1) (2018), pp. 125–44.

¹¹ Rika Astari, Betty Mauli Rosa, Bustam "A Semantic Analysis Of Difference Lexical Choices In Quran Translation Of Indonesian And Dutch Versions.," *Arabiyyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 6 (2) (2019): 302–21.



incompleteness/unacceptability of the meaning of the translation of the Qur'an. Thus, translation deviation is produced because of the desire to understand the translator's ideology in the translation result, so it does not pay attention to the grammatical position of the word and its meaning. This article aims to show the forms of deviations in the translation and interpretation of DHA, the factors, and the impact of translation deviations on the context of the meaning of the Qur'an.

B. RESEARCH METHODS (for research – based article only)

This research has used a qualitative descriptive approach. Material object: in the form of translations of prophetic verses and miraculous verses from the Dutch translation of the Qur'an De Heilige Quer-an published in Batavia, July 30, 1934. The method of data collection is by identifying prophetic verses and miracles of the apostles. Identification is done by comparing the Dutch translation of the Koran with the Indonesian translation of the Koran by H. Fachruddin HS H. Zainuddin Hamidy (1962). Content analysis has been used for data analysis. Fachruddin HS H. Zainuddin Hamidy (1962). The miraculous and prophetic verses that are compared are the story of Moses communicating with Allah (Al-Qasas:30), Moses' stick in the form of a snake (Al-Qasas:31); Thaha 17-21; The story of Moses parting the sea of Taha verses 77, 86; The story of Prophet Ibrahim being burned (Al-Anbiya verses 58-63), The story of Ismail's sacrifice (Ash Shaafat: 100-111), The story of Yunus being eaten by fish (Yunus: 98), Surah Al-Anbiya ': 87-88;

Surah As-Saffat: 139-147, The Story of Yusuf (Surah Yusuf; 7-18, The story of the Prophet Muhammad splitting the moon (Al Qamar: 1-2), Isra Miraj (An-Najm 1-18, Al-Isra' 1,) The story of Jesus can bring the dead to life { Ali Imran 48-49}, Prophet Jesus was raised (Ali-Imran: 54), The story of the pious Prophet pulling a camel out of a rock { Al A'raf verse 73), The moon prostrated to the prophet Yusuf (Yusuf 4) . After comparing the translations, it is the verses mentioned in the result that have translation deviations.

Content analysis has been used for data analysis. Starting from the identification of the results of the translation of words that deviate in the DHQ. The Dutch dictionary is used for word translation validation. Content analysis by outlining grammatical translation deviations and impacting the meaning of the verse.

C. FINDING AND DISCUSSION

Translation is a mental activity in which the meaning of a linguistic discourse is given from one language to another;¹² or the act of transferring a linguistic entity from one language to its equivalent into another.¹³ The language to be translated is called the source language (SL), while the language to be translated into the target language is called the target language (TL).

There are 10 types of translations, including: 1) Literary Translation (This translation refers to the translation of literary works such as stories, novels, poems, and plays).¹⁴ 2) Software Localization (in Software Localization, the main thing that must be

¹² Awadh Ba-awaidhan G, 'Cycles of Conceptualization and Reconceptualization in Translating Figurative Language. Cultural Conceptualizations in Translation and Language Applications.' (Springer, Cham, 2020), pp. 47–63.

¹³ Viorica Marian, et al, "Spoken Words Activate Native and Non-Native Letter-to-Sound Mappings: Evidence from Eye Tracking. Brain and Language," 2021, 223.

¹⁴ Douglas Robinson, 'No Title What Kind of Literature Is a Literary Translation? Target.', *International Journal of Translation Studies*, 29 (3) (2017), pp. 440–63.



translated is the user interface. Content needs to be adapted to the local culture / target);¹⁵ 3) Commercial translation (Commercial translation is a type of translation that requires a type of translator who has special skills, such as knowledge of business jargon, and the industry in which the business is located;¹⁶ 4) (Legal Translation is one of the translation involving the translation of birth certificates and translation of marriage certificates, translation of contracts, agreements, notes, wills, etc.);¹⁷ 5) Technical Translation (Technical translation involves any technical content that needs to be translated);¹⁸ 6) Judicial Translation (activities to translate court documents such as depositions, meeting minutes, expert statements, witness statements);¹⁹ 7) Administrative Translation (In the realm of translation, administrative refers to the translation of management texts frequently used in organizations – whether large corporations or regional businesses);²⁰ 8) Medical Translations (Medical Translation involves any medical content related to patients);²¹ 9) Website Translation (Website Translation is about website copy, subtitles for videos on web pages²²; 10) Script Translation/ Manuscript Translation;²³ 11) Multimedia Localization (Video, graphics, animation, GIF, infographic);²⁴ 12) Financial Translation (Translation of financial documents such as bank notes, mutation reports, account statements, and others).²⁵

According to expert translator, Peter Newmark, that deviations in translation can occur when: (1) sentence shifts in translation often cause semantic anomalies due to lexical translation with changes in word order; (2) generally there are words or phrases or sentences that are not translated; (3) translators use individual languages rather than social languages commonly used in society; (4) change of point of view that is different from the source language; (5) the number of grammatical and lexical errors. Furthermore, Sager proposed a classification of the types of deviations in translation, namely the existence of meaning reversal, omission, addition, deviation, and modification of meaning.²⁶

There are various definitions of errors analysis. it is stated that there are three classifications of error analysis: 1. translation errors which include inappropriate

¹⁵ Bert Esselink, 'The Evolution of Localization. The Guide from Multilingual Computing & Technology', 2003, pp. 4–7.

¹⁶ Minako O'hagan, 'Evolution of User-Generated Translation: Fansubs, Translation Hacking and Crowdsourcing.', *The Journal of Internationalization and Localization*, 1 (2009), pp. 94–121.

¹⁷ Juliette R Scott, 'Legal Translation Outsourced' (Oxford Studies in Language, 2019).

¹⁸ Sharon O'Brien, 'Translation Technology and Disaster Management' (Routledge, 2019).

¹⁹ and Havid Ardi Try Ulva Yeni, 'Need Analysis of Text for Translation Material in Universitas Negeri Padang.', *Proceedings of the Ninth International Conference on Language and Arts (ICLA 2020)*, 2021, p. 539.

²⁰ Jonathan Bernaerts, 'Translation in Administrative Interactions' (Translation, Interpreting and Transfer, 2021), p. 223.

²¹ and Niels AW Lemmermann Matthias J. Reddehase, 'Mouse Model of Cytomegalovirus Disease and Immunotherapy in the Immunocompromised Host: Predictions for Medical Translation That Survived the "Test of Time."' (Viruses, 10(12), 2018), p. 693.

²² Fadhliati, 'Designing a Website Based Aceh Translation Application Using Rule-Based.', *International Journal Education and Computer Studies (IJECS)*, 1 (1) (2021), pp. 16–23.

²³ Frederic Chaume, 'Audiovisual Translation: Dubbing' (Routledge, 2020).

²⁴ and Thomas R. Schmidt Regina G. Lawrence, Damian Radcliffe, 'Practicing Engagement: Participatory Journalism in the Web 2.0 Era.', *Journalism Practice*, 12 (10) (2018), pp. 1220–40.

²⁵ Jaana Kettunen, 'Interlingual Translation of the International Financial Reporting Standards as Institutional Work. Accounting, Organizations and Society', 2017, pp. 38–54.

²⁶ Peter Newmark, 'About Translation (Vol. 74). Multilingual Matters.' (Multilingual matters, 1991).



renderings which affect the understanding of the source text; divided into eight categories, namely contressens (misinterpretation), faux senses (incorrect meaning), nonsense (absence of meaning), addition, omission, unresolved extra-linguistic references, loss of meaning, and inappropriate linguistic variation (register, style, dialect, etc.); 2. major translation errors including inappropriate renderings which affect expression in the target language; divided into five categories, namely spelling, grammar, lexical items, text and style; 3. minor translation errors which include inadequate renderings which affect the transmission of either the main function or secondary functions of the source text.²⁷

Meanwhile, according to Mossop.²⁸ So, the definition of error or error given by Mossop is broader. Mossop added that to recognize and understand translation errors, one of the things that can be done is by self-revisioning or self-editing the translator's own translation before sending it to the client.²⁹ There are twelve editing and revision parameters formulated by Brian Mossop, namely "accuracy, completeness, logic, facts, smoothness, tailoring, sub-language, idioms, mechanics, layout, typography and organization". These twelve editing and revision parameters can be used to analyze translation errors.

The ideology of translation means principles or beliefs about right and wrong in translation.³⁰ According to Eagleton in Koruobi, ideology is an idea and belief that is used to legitimize the interests of the ruling group through distortion and simulation.³¹ This view is part of the study of postcolonialism.³² Translators will always be faced with two choices between maintaining foreign culture or terms³³ which means more inclined to the source language. Venuti calls it foreignization, while choosing to use the target language means tending to the culture or the term target language.³⁴ Look at the concept of Barthes.³⁵ Ideology in translation can be interpreted as a principle that is believed to be true by a community in a society or their belief about right and wrong in translation.³⁶

Basically the meaning of "true-false" in translation is related to factors outside the translation itself, the success of diverting the message, thus becoming relative.³⁷ There is

²⁷ Mia Rahmannia and Sulis Triyono, 'A Study of Google Translate Translations: An Error Analysis of Indonesian-to-English Texts.', *International Journal of Linguistics, Literature and Translation (IJLLT)*, 2 (3) (2019), pp. 196–200.

²⁸ Alissander Balemberg, 'Mossop's Revision Parameters as Analytical Categories in the Analysis of a Song of Ice and Fire in Brazil.' (Florianópolis: Lincoln P Fernandes, 2014).

²⁹ Gustavo Andrés. Guío Acosta, 'Analysis of Revisers' Choices and Plans on Legal and Technical Sworn Translation: Commentaries on the Revision of Content Translated During a Translation Internship.', 2021.

³⁰ Beny Hoed, *Penerjemahan Dan Kebudayaan* (Jakarta: Pustaka Jaya, 2003).

³¹ Behrouz Karoubi, 'Ideology and Translation with a Concluding Point on Translation Teaching.', 2005.

³² Paul Bandia F, 'Postcolonialism and Translation: The Dialectic between Theory and Practice.' (Linguistica Antverpiensia, New Series—Themes in Translation Studies 2, 2003).

³³ Ed Lawrence Venuti, 'Rethinking Translation: Discourse, Subjectivity, Ideology (Vol. 2)' (Routledge, 2018).

³⁴ Kjetil Myskja, 'Foreignisation and Resistance: Lawrence Venuti and His Critics', *Nordic Journal of English Studies*, 12 (2) (2013), pp. 1–23.

³⁵ Roland Barthes, 'Histoire et Sociologie Du Vêtement: Quelques Observations Méthodologiques' (Cambridge: Cambridge University Press, 1957).

³⁶ et al Wayan Suryasa, 'Translation of Krsna Text and Ideology.', *International Journal of Social Sciences and Humanities*, 3(1) (2019), pp. 36–47.

³⁷ Gilbert and Alan Woolrych Cockton, 'Understanding Inspection Methods: Lessons from an Assessment of Heuristic Evaluation. People and Computers XV—Interaction without Frontiers.' (Springer, London, 2001).



no absolute right or wrong translation. "True-false" in translation also depends on "for whom and for what purpose the translation is done".³⁸

The Ahmadiyya Movement was founded by Mirza Ghulam Ahmad in the Punjab province of British India in 1889, at a time of competition for converts to converts among reform movements and new Muslim, Hindu, Sikh, and Christian missionaries.³⁹ Ahmadiyah consists of two groups, first, namely the Qadian Ahmadiyya who believe in Mirza Ghulam Ahmad as a prophet who must be obeyed by all his orders and as Imam Mahdi. Second, the Lahore Ahmadiyah consider Mirza Ghulam as a mujaddid and also as an Imam Mahdi.⁴⁰ Ahmadiyyah managed to spread to other countries such as England, America, Germany and Indonesia. Some of the most important Ahmadiyya ideologies include that there is a prophet after the Prophet Muhammad, namely Mirza Ghulam Ahmad, as Khatamun-Nabiyyin (the closing prophet). In addition, the Ahmadiyya believe that Prophet Isa has died. Another ideology that Imam Mahdi has come is in the form of Mirza Ghulam Ahmad. (Muhammad Sadiq bin Barakatullah, Explanation of Ahmadiyah Answers to Various Accusations in Books: al-Qadaniyah, Weasel in Sheep's Hair, and the Shield of Believers.

Doctrinally, he aroused hostility among Sunnis mainly because of his own prophetic claims. His definition of jihad as concerned with "purification of the soul", and not with military struggle, was less controversial at a stage when most Muslims had accepted the practical need to agree to British rule.⁴¹

In 1889, shortly after publishing his first book *Al-Barahin al-Ahmadiyyah*, Ghulam Ahmad began to initiate students. His claim two years later that he was still (the messiah) and the mahdi (the righteous one), and his subsequent claim to the power of prophethood, caused outrage among Muslims, expressed in tracts and newspapers and in fatwas condemning him for denying the doctrine.⁴² *khatm al-nabuwwa* (the finality of Muhammad's prophethood). Public controversy also marked relations with his non-Muslim rivals, notably the Hindu revivalist leader Arya Samaj with whom he frequently clashed, especially after he claimed to be an avatar of Krishna, and with Protestant Christian missionaries in Punjab.⁴³ Christians object to his view that Jesus died a natural death in Kashmir, and that Ghulam Ahmad is the promised "second messiah".

This movement formed stronger institutions on 27 December 1891, when Ghulam Ahmad held its first annual meeting in Qadian, which later became the center of all Ahmadiyya activities.⁴⁴ Newspapers were soon founded, including *Al-Hakam* (1897) and *The Review of Religions* (1902). Directed by Ghulam Ahmad that Ahmadis should demand a separate categorization from Sunnis in the 1901 census, and that non-Ahmadi Muslims are infidels (*kafir*), which increases Sunni hostility.⁴⁵ The number of his

³⁸ Hoed.

³⁹ Marzia Balzani, 'Ahmadiyya Islam and the Muslim Diaspora: Living at the End of Days.' (Routledge, 2020).

⁴⁰ Amin Mudzakkir, 'Minoritisasi Ahmadiyah Di Indonesia' (Masyarakat Indonesia, 2011), pp. 1–24.

⁴¹ Eric Geoffroy, 'Introduction to Sufism: The Inner Path of Islam.' (World Wisdom., 2010).

⁴² Jonathan Brack, 'A Mongol Mahdi in Medieval Anatolia: Rebellion, Reform, and Divine Right in the Post-Mongol Islamic World.', *Journal of the American Oriental Society*, 139 (3) (2019), pp. 611–30.

⁴³ and Burhanuddin Muhtadi Mietzner, Marcus, 'The Myth of Pluralism.' (Contemporary Southeast Asia, 2020), pp. 58–84.

⁴⁴ Tri Ramadhan, 'The Polemic of Ahmadiyah Community Existence in Tasikmalaya City, Indonesia: Case Study of Religious Freedom Conflict.', 2021.

⁴⁵ Marzia Balzani.



followers increased to about nineteen thousand in Punjab in 1911, rising to about twenty-nine thousand in 1921. Careful marriage arrangements, as well as missionary activity, helped increase membership, which later spread beyond India, particularly in Africa and Asia. Southeast.⁴⁶

Translation Criticism is the bridge that connects translation theory and translation practice. In criticizing a translation, a critic in addition to analyzing the translated text based on his cognitive abilities.⁴⁷

In judging a translation, a critic does not really look at how good a translation is, although this is of course also a consideration.⁴⁸ Broadly speaking, the things mentioned above can be realized in general steps for making translation criticism. The first stage is analyzing the text. Text analysis involves the author's purpose, the character of the reader group and the categories and types of texts. The next step is to look at the translator's goal. The translator's goals are usually parallel to the goals of the original text writer and the group of readers of the original and translated text. At this stage there is also an area called the ideology of the translator. The third stage is to compare the original text with the translated text. Text comparisons can be in the form of: such as based on metaphorical forms, neologisms, modulation, paraphrasing, cultural words, language levels, ambiguity and so on.

Thus the evaluation will also penetrate into the translation procedure, namely how a translator chooses a certain procedure to overcome the obstacles that arise in the translation process.

The last stage is evaluating the translation. A critic will examine the referential accuracy and pragmatic accuracy of the translated text.⁴⁹

4.1. The Deviation of Noun Translation

1. In the story of Ibrahim in De Heilige, the word bardan in Surah al-Anbiya ' verse 69 is translated with een gemak .

قلنا يا نارُ كوني بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

“Wij zeiden: O vuur! Wees een gemak en vrede voor Abraham”

“We said: O fire! Be a comfortable place for Ibrahim”.

In that verse, the word bardan (بَرْدًا) is khabar/ predicate of kana, which in the sentence is in the form of fi'il 'amr/ the verb command kun (كن). Because the isim kana is an 'anti' pronoun, the command verb becomes kuni (كوني) damir 'anti'

أنت is used because it is a pronoun from 'naru' نار which in Arabic is categorized as mu'annas/ noun which indicates the type of woman. The function of the kana is to recite the isim and to recite the news. The isim kana in the sentence is ya' muannasah mukhatabah/ ya' female for the second person, which is damir

⁴⁶ Muhammad Afzal Upal, 'Moderate Fundamentalists: The Ahmadiyya Muslim Jama'at in the Lens of Cognitive Science of Religion.' (De Gruyter, 2017).

⁴⁷ Christiane Nord, 'Text Analysis in Translation: Theory, Methodology, and Didactic Application of a Model for Translation-Oriented Text Analysis.' (Rodopi, 2005).

⁴⁸ Katharina Reiss and Erroll F. Rhodes, 'Translation Criticism—the Potentials and Limitations: Categories and Criteria for Translation Quality Assessment.' (Routledge, 2014).

⁴⁹ Richard Beachand Deborah Appleman, 'Chapter V: Reading Strategies for Expository and Literary Text Types.' (Teachers College Record, 1984), pp. 115–43.



muttasil/ a continuous pronoun (in this case with fi'il 'amr كن 'kun'. Damir is mabni, who occupies the position of رفع rafa 'as isim kana. While the predicate of kana is بردا, which must be read by lineage. The nasab sign is the harakat fathah at the end of the word, because it is a singular noun. After the word bardan بَرْدًا, there is a harf wawu which is called wawu 'ataf' / conjunction. The harf wawu function connects the words bardan and salaman. Because it is located after wawu ataf, the position of the word salaman must follow the previous word, namely bardan. The position of the bardan which is mansub causes the salaman to be read as mansub, with a fathah sign at the end of the word, because it is a singular noun.

Bardan in Arabic means cold while salaman means safe. But in DHQ, the word bardan is translated with een gemak which means: calm, calm, comfortable. The word salam is translated by: en vrede. The word en vrede means congratulations. The above translation is clarified by DHQ's interpretation that the Qur'an does not mention that Prophet Ibrahim was actually thrown into the fire. In this interpretation, the argument is strengthened in Surah Al-Ankabut: 24 and As-Saffat: 97 only that they intended to throw Prophet Ibrahim into the fire. However, he was saved by Allah's help and safely reached another land."

As seen in the DHQ interpretation as follows:

"De Heilige Qoer-an zegt niet, dat Abraham werkelijk in het vuur gowerpen werd. Zoowel hier als in 29:24 en 37: 97 wordt er slechts melding van gemaakt, dat zij het voornemen hadden om hem in het vuur te werpen. Hij werd echter door Gods hulp verlost en bereikte behouden een ander land"

The Koran does not mention that Abraham was actually thrown into the fire. He was saved by God's help) en bereikte behouden een ander land and safely reached another land.

2. In the story of the Isra mi'raj of the Prophet Muhammad (Al-Isra-01), the name of the place/ mosque al-Aqsa is translated as 'distant mosque'.

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

"Glorie zij Hem, Die Zijn dienaar in een nacht van de Heilige Moskee deed gaan naar de ver verwijderde moskee, waarvan Wij de omgeving hebben gezegend, opdat Wij hem sommige Onze teekenen zouden toonen; waarlijk, Hij is de Hoorende, de ziende"

"Glory be to Him who has caused His servant in one night to go from the Grand Mosque to a faraway mosque, whose surroundings We have blessed, that We may show him some of Our signs; Verily, He is All-Hearing, All-Seeing."

In that verse, the word الأقصى al-Aqsa is positioned as a trait of mosque. I'rab al-masjid majrur because it is located after harf jar 'ila'. In Arabic, the character must follow the word that is described in its nature, so that i'rab al-Aqsa majrur with its jar sign is in the form of kasrah muqaddarah/estimated kasrah. This is because the form of the word al-Aqsa is in the form of isim maqsur / noun ending with alif ordinary. From the aspect of form, the word al-Aqsa is in the form of isim tafdil/superlative word which means the furthest. In the context of Surah

Al-Isra', the word al-Aqsa is the name of the mosque, namely the Al-Aqsa Mosque in Palestine.

3. In the story of Jesus, QS Ali-Imran: 55, the word ra'fiuka is translated by elevating (degrees).

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَتَوْفِيكَ وَرَافِعُكَ إِلَىٰ وَمَطَهْرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

“Toen God zei: O Jezus! Ik zal u doen sterven en u in Mijn tegenwoordigheid ver-heffen en u van degenen zuiveren die niet gelooven en degenen die u volgen, boven degenen plaatsen die niet gelooven, tot den dag der op-standing ”

“ When the Lord said: O Jesus! I will kill you and exalt you to Me and cleanse you from the disbelievers and make those who follow you above the unbelievers until the day of resurrection.”

In the word rafi'uka رَافِعُكَ in the sentence above is ma'tuf to the previous isim marfu', namely mutawaffika متوفيك, and begins with the harf wawu 'ataf, so it must also be read as rafa'. Mutawaffika marfu 'because as predicate from harf inna, which functions to make isim marfu' and make predicate mansub. Because it is ma'tuf to marfu', then rafi'uka must also be read marfu' with the rafa' sign dammah. Rafi'uka is in the form of murakkab idafi/ the wording of rafi'u and damir muttasil 'ka'. Rafi'u is in the form of isim fa'il/ noun which means subject/ doer. The subject stored in the noun is damir mustatir 'huwa' who returns to Allah. The 'Ka' in this arrangement is in the form of a muttasil damir which occupies the position of a jar as a mudaf ilaih. From the aspect of meaning, 'ka' as the object of isim fa'il rafi'u.

The story of Jesus, QS Ali-Imran: 55, Described in footnote 218 in DHQ as follows:

“Gelijk Rodwell opmerkt, moetawaffika beteekent: Ik zal u doen sterven. Boechari geeft dezelfde beteekenis, en alle Arabische lexica, zijn het met elkaar eens, dat het woord tawaffi, van God gesproken, beteekent: de ziel wegnemen of iemand doen sterven; zie ook 39 : 42, waar de Heilige Qoer-ân zelf verklaart wat tawaffi beteekent. Evenzoo beteekent rafa' het verheffen in graden. De beloften van dit vers zijn een antwoord op de Joodsche plannen van het vorige vers, om Jezus aan het kruis te doen sterven, dat volgens Joodsche begrippen een vervloekte dood was. Er werd tot Jezus gezegd, dat hij een natuurlijken

Dood zou sterven, in Gods tegenwoordigheid verheven en van de valsche beschuldigingen gezuiverd zou worden en ten slotte at God zijn volgelingen zou doen uitsteken boven zijn loochenaars. Zie voor nadere verklaring de not bij 4:157”

Footnotes 218:

As Rodwell put it, mutawaffika means: I will kill you. Bukhari gives the same meaning, and all Arabic dictionaries agree that the word tawaffi, which is



spoken of God, means uprooting a soul or causing death; see also 39:42, where the Qur'an itself explains what tawaffi means. Likewise, rafa' means to elevate one's degree. The promises of this verse are in response to the Jewish plan from the previous verse to cause Jesus to die on the cross, which according to the Jewish concept is an accursed death. It was said to Jesus that he was a natural

Death will die, be glorified in the presence of God, and be cleansed of false accusations, and finally God will make his followers higher than his liars.

4.2 The Deviation of Verb Translation

1. In the story of the prophet Yunus, in the letter as-Saffat: 142-145, the word iltaqama is not translated by swallowing.

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ
فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ
لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمٍ يُبْعَثُونَ
فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ

En Wij wierpen hem op een open oppervlak der aarde, terwijl hij ziek was
And We threw him on the open earth, while he was sick.

In the translated footnote al-Qur'an (Footnote 1117) it is stated that:

“De Heilige Qoer-an verklaart nergens, dat Jona door den visch verzwolgen werd, want het word iltaqama, dat hier gebezigd wordt, beteekent niet noodzakelijk de daad van het verzwelgen, maar eenvoudig die van het in nemen

“The Holy Qur'an never states that Jonah was swallowed by a fish, because the word iltaqama used here does not necessarily mean the act of swallowing, but simply pulling him or picking him up”

The word Iltaqama is a fi'il madi/passive verb with the pattern 'Ifta'ala', from the root word 'Laqama'. The word 'iltaqama' in the verse above begins the verbal sentence as a predicate. After that, it is followed by an object in the form of muttasil damir / continuous pronoun. The subject of the verb 'iltaqama' is 'al-hut', so it has the position of marfu' and the sign of rafa' is dammah, because it is a singular noun.

In Arabic the word iltaqama comes from the word laqima-yalqamu which means: 'eat quickly', 'swallow'.

2. In the story of Moses splitting the sea in QS Taha verse 77 (Fadrib lahum tariqan fil bahri yabasan)

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنِ اسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ
دَرْكًا وَلَا تَخْشَى

The sentence فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا (fadrib lahum tariqan fil bahri yabasan) is the jumla fi'liyyah/ verbal sentences that begin with the harf 'ataf 'fa'/ ف which is connected to the previous sentence. The sentence consists of the command verb (اضرب-'idrib), and the subject is damir mustatir/ stored

pronoun 'anta' (أَنْتَ) . The object of the verb idrib (اضْرِبْ) is 'tariqan' (طَرِيقًا), so he must mansub with the sign of fathah. The word 'yabasan' (يَبَسًا) is also read as mansub because it is a characteristic of 'tariqan' (طَرِيقًا), with the nasab sign fathah, because it is a single noun. Fi al-bahri (فِي الْبَحْرِ) in the form of jar majrur as a description of the place.

The sentence fadrib lahum tariqan fil bahri yabasan is translated as “Maak dan een droog pad voor hen in de zee, niet vreezende overvallen te worden, noch bang zijnde.”

“Make a dry way for them at sea, not out of fear of being attacked, nor out of fear.

The verb idrib (اضْرِبْ) is translated as Maak, which is the Arabic word sana'a (صنع) which means to make.

4.3. The Deviation of Harf Translation/ Preposition

1. In the story of the staff of the prophet Moses turning into a snake in QS. Al-Qasas: 31

فَلَمَّا رَاَهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ

“En toen hij dien zag bewegen, alsof die een slang was, b keerde hij zich om, zich terugtrekkende, en keerde niet weder. (p.697) ”

And when he saw it moving, as if—was a snake, he turned and backed away, and did not return

In the verse above, there is a harf 'ka'anna' which is a nasab harf which has the function of enhancing the isim/ subject and reciting news/ predicate. The isim assigned by ka'anna is damir muttasil / the pronoun connected with 'ha', which is still read as sukun and occupies the position of nasab as isim ka'anna. While khabar ka'anna is the word jannun.

2. In the story of the stick of the prophet Moses incarnated as a snake in Surah Taha: 20.

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى

In the sentence فَإِذَا هِيَ حَيَّةٌ تَسْعَى (fa'iza hiya hayyatun tas'a), harf fa' (ف) is harf 'ataf/ connection, because it connects with the previous sentence, namely the verbal sentence فَأَلْقَاهَا (fa'alqaha). The idza (إِذَا) is the zaraf zaman/ adverb of time. Hiya / هِيَ is in the form of damir munfasil which is located as muftada'/ subject, and the predicate is hayyatun/ حَيَّةٌ. The arrangement of the subject and predicate is a nominal sentence which is connected to the previous sentence using the conjunction fa/ف accompanied by idza al-fuja'yyah which means 'it turns out'. Tas'a/تَسْعَى is a verbal sentence consisting of fi'il mudari' as



a predicate with fa'il/ subject in the form of damir mustatir/ pronoun 'hiya' هي which is hidden and returns to the word 'hayyatun' حية .

This paper finds a typology of translation deviation found in DHQ. First, the deviation of the translation of the noun (noun). Second, deviation in the verb. Third, deviations in prepositions. On deviations of nouns in the form of deviations of names which are translated lexically, not based on contextual / asbabul nuzul verses. In the story of Isra Mi'raj, the explanation has been strengthened in the authentic hadith, which states that the places in question are the Haram Mosque and the Aqsa Mosque.

The Factors of The Deviation Translation of DHQ

DHQ's translation deviation is caused by several factors, including: the ideological factor of the translator, the equivalent of words and the text reference that is used as a comparison in translating the verse.

1. The Factors of the Translator's Ideology

The translation of the verse refers to Maulana Muhammad Ali's translation of the Koran. The consultant for DHQ's translation of the Koran is Mirza Wali Ahmad Baig, Muslim Missionary of the Lahore Ahmadiyah Movement, as indicated in the following DHQ foreword:

“Wat de vertaling zelf betreft zij opgemerkt, dat wij ons in die gevallen, waarin de ons ter beschikking staande Arabische woordenboeken en Lane's Lexi-con niet voorzien, naar de vertaling van Maulana Moevoledrich Ali heb, a de vertaling editie (The Holy Qur-án) op den voet hebben gevolgd. Het hoeft nauwelijks gezegd, dat wij ter verhooging van de zuiverheid der vertaling verschillende Qoer-ânvertalingen en andere wer-ken hebben geraadpleegd. Verder is de heer Mirza Wali Ahmad Baig, Moeslim-Missionair van de Ahmadijyah Beweging Lahore, de persoon, die ons bij dezen zwaren arbeid trouw ter zijde heeft gestaan. Door hem is het ons mogelijk geweest ook de zeer uitgebreide aantekeningen in de Bajan-oel-Qoer-ân te raadplegen”.

Regarding the translation itself, it should be noted that in cases not provided for in the Arabic dictionaries available to us and Lane's Lexi-con, we have turned to Maulana Muhammad Ali's translation, of which we have full records in the large edition. (The Holy Qur-án) closely. It hardly goes without saying that in order to improve the purity of our translations we have consulted various translations of the Qur'an and other works. Furthermore, Mr. Mirza Wali Ahmad Baig, Muslim Missionary of the Lahore Ahmadiyah Movement, is a person who faithfully supports us in this hard work. Through him, we were also able to consult the very extensive records in the Bayan Al-Qur'an. [DHQ foreword]

Ahmadiyah interprets the verse in the perspective of rationality. Ahmadiyya believe in the Prophet Muhammad. as khatam al-nabiyyin (the closing of the prophet), but in the meaning of the term "prophet", for Ahmadiyah, the term prophet can be attached to those who do not carry the Shari'ah.⁵⁰

⁵⁰ And Andi Aderus Amrin Amrin, Muhammad Amri, 'Komparasi Pemikiran Ahlu Sunnah Dan Ahmadiyah Tentang Konsep Khatam Al-Nabiyyin Dan Implikasinya Terhadap Pemikiran Islam Modern. Sulesana: Jurnal Wawasan Keislaman', *Sulesana: Jurnal Wawasan Keislaman*, 15 (2) (2021), pp. 75–93.



2. The Factor of Word Equivalent

errors in the translation of Arabic idioms and verbs (in the miracle verse of the prophet Abraham). The name of a place has been translated into Dutch. (In the verse of the Isra Mi'raj of the Prophet Muhammad, Al-Aqsa Mosque is the name of the mosque in Baitul Maqdis. Likewise, the translator of the word namlah in the story of Prophet Sulaiman has been translated by the name of the Namlah person.

3. The Factor of the Text Reference in Translating the Verse.

In the verse that mentions the miracle of the Prophet Jesus being exalted, the reference point is not only other Qur'anic verses but verses in the Gospel of Matt.11:5. mentioned to link the argument for the translation of the word ra'fi, as shown in the footnote of the following translation: "Matth.11:5 dat zegt dat de blinden het gezicht terugkregen, de melaatschen gereinigd en de dooden opgewekt warden, staaft bovenstaande conclusive, daar het met vers eindig de woodden; en den armen wordt het Evangelie verkondigd; waar de armen klaarblijkelijk de armen van hart aanduiden. Evenzoo is de vermelding van vogels in het eerste gedeelte metaphorisch: de vogel duidt den mensch aan, die zich hoog verheft tot de geestelijke sferen en zich niet op de aarde verlaagt. De macht van den profeet wordt dus op drie manieren aan den dag gelegd:

"It is stated in Matth.11.5 that:

which says the blind regain their sight, lepers are cleansed and the dead are raised, confirming the above conclusion, as the verse ends with the words, and to the poor the gospel is preached

where a poor person turns out to be a sign of a poor heart

Likewise, the mention of the first bird is metaphorical

the bird signifies man, (who raises himself high to the spiritual realm and does not bow to the earth, the power of the prophet is thus manifested in three ways".

The Impact of the Translate Deviation

1. The incompleteness of meaning

On DHQ, the word bardan in the story of Prophet Ibrahim is translated as een gemak. In the result of this translation there is an incomplete meaning, because the original meaning of bardan in Arabic is: cold, cool and cool. There is no element of meaning from the word bardan which shows the meaning of ease.

2. There is a contrast in meaning with other verses that explain the stories of the prophets.

On DHQ, the word Masjid Al-Aqsa in the story of the Isra' Mi'raj of the Prophet Muhammad is translated as "distant mosque" to contrast the meaning with the traditions narrated by the companions of the Prophet. There are at least 16 hadiths that narrate about Isra' Mi'raj, and show the meaning of the word Masjid Al-'Aqsa is the name of the mosque in Baitul-Maqdis, Palestine.

This paper finds that the typology of deviations in DHQ is deviation in the translation of nouns, verbs and prepositions. The translation deviation has caused a shift and contrast in meaning between the verse and other texts that explain the events of the prophet. The translation deviation is influenced by the ideology of the translator (as an Ahmadiyah activist) who interprets the verse in the perspective of rationality.



D. CONCLUSIONS

The translation deviations in DHQ are more due to lexical translation and the choice of Dutch equivalents. The translator's ideology that translates the Quran rationally to make it easier to be accepted by the mind only occurs in the miracle verses mentioned in the result. However, some other miracle verses do not have translation deviations.

The analysis of the translation deviations in DHQ has allowed us to discover two important things. First, the translation of the Qur'ānic text based on the translator's ideology has shown a contrast of meaning with the text that corroborates the events of the prophets, although it only occurs in certain verses. Secondly, this study also provides a new perspective on the deviation of the translation of the Qur'ānic text, because the reference of the text to other holy books may be a factor that causes the deviation of the translation.

This study is limited to the analysis of miracle verses and has not examined other metaphysical verses such as mutasyabihat verses, the story of ashabul kahfi, and other metaphysical stories of the companions. Due to these limitations, further research needs to be done by paying attention to the Dutch translation equivalents.

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