Historical and Substantive Contextualization of Qur'anic Translation by Marmaduke Pickthall and Abdullah Yusuf Ali

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Abstract

Through a comparative study of the work of Pickthall and Ali in the context of surah al-Ikhlās and its translations, this study seeks to identify the differences in philosophical hermeneutics as two translations of the Qur'an in English that are highly regarded and used by many Muslims. They also interestingly present the context of the surah as part of the translation just before translating the verses of the Qur'an. This research is a literature study with the main data source in the form of the direct works of the two, Pickthall with his work entitled "The Meaning of the Glorious Koran" and Ali with his work entitled "The Meaning of the Holy Qur'an". In addition, supporting data in the form of references related to the theme of discussion in books, journals, articles and others are also used. The data that has been obtained is presented through a descriptive method and analyzed by the content analysis method. The results of the study show that there is a difference in the tendency of how to explain the context of the surah by Pickthall and Ali, namely that Pickthall is interested in the dimension of the historical context while Ali is more concerned with the substantive context. The difference is also correlated with the results of the translation which is at least found in the empath al, namely the punctuation used, the translation of the word *aḥad*, then also the word *ṣamād* and in the last verse. Finally, the contextualization of the surah is proposed as an intermediate between the rhetorical prepositions of the Qur'an and the often hidden meaning of implications. More precisely, the use of historical contextualization can be a bridge related to the time gap and place of the Qur'anic text, while substantive contextualization becomes a bridge between the source language of the Qur'an and the target language.

Keywords: Contextualization; Pickthall; Yusuf Ali; Translational Hermeneutics

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Abstrak

Melalui studi komparatif atas karya Pickthall dan Ali pada konteks surah al-Ikhlās dan hasil terjemahannya, penelitian ini berupaya untuk mengidentifikasi perbedaan hermeneutika filosofisnya sebagai dua terjemahan al-Qur'an berbahasa Inggris yang sangat diperhitungkan dan digunakan oleh banyak umat muslim. Mereka dalam karyanya juga secara menarik sama-sama menyajikan konteks surah sebagai bagian dari terjemah tepat sebelum menerjemahkan ayat-ayat al-Qur'an. Penelitian ini berjenis kajian pustaka dengan sumber data utama berupa karya langsung keduanya, Pickthall dengan karyanya berjudul "The Meaning of the Glorious Koran" dan Ali dengan karyanya berjudul "The Meaning of the Holy Qur'an". Selain itu data pendukung berupa referensi-referensi terkait tema pembahasan dalam buku, jurnal, artikel dan selainnya juga digunakan. Data yang telah didapat disajikan lewat metode deskriptif dan dianalisis dengan metode konten analisis. Hasil penelitian menunjukkan adanya perbedaan kecenderungan cara menjelaskan konteks surah oleh Pickthall dan Ali, yakni bahwa Pickthall tertarik pada dimensi konteks historis sedangkan Ali lebih soal konteks substantif. Perbedaan itu juga berkorelasi dengan hasil terjemahannya yang setidaknya ditemukan dalam empath al yakni tanda baca yang digunakan, penerjemahan kata *aḥad,* lalu juga pada kata *ṣamād* dan pada ayat paling terakhir. Terakhir, kontekstualisasi surah diajukan menjadi jalan penengah antara preposisi al-Qur'an yang retoris dan makna implikatur yang sering kali tersembunyi. Lebih tepatnya, penggunaan kontekstualisasi historis dapat menjadi jembatan terkait jarak waktu dan tempat teks al-Qur'an, sedangkan kontekstualisasi substantif menjadi jembatan antara bahasa sumber al-Qur'an dan bahasa sasaran.

Kata Kunci: *Kontekstualisasi; Pickthall; Yusuf Ali; Hermeneutika Terjemah*

INTRODUCTION

The philosophical aspect of Hermeneutic tanslation is important and fundamental in the translation of the Qur'an, but unfortunately this part is still rarely noticed. Discussions about the hermeneutics of translating the Qur'an still revolve around the problem of permissibility or at most analysis of the translation results, even though the pattern of hermeneutic methods is the same, it does not necessarily have the same philosophical emphasis so that it can affect the results of understanding. The importance of this philosophical aspect is in line with the importance of the role of translation in spreading the understanding of the contents

of the Qur'an. The Ministry of Religion of the Republic of Indonesia, for example, has published 26 translations of the Qur'an in regional languages—besides Indonesian of course—with 6 of them even available in digital form.(Barjah 2023)The purpose of the translation itself, among others, is to ground the Qur'an so that it can be understood by the community through the language they use every day. This shows the strength of the role of the translation of the Qur'an in building people's understanding of their religion.On the other hand, the same translation pattern of the Qur'an does not always emphasize the same points as in the transliteration work of Marmaduke Pickthall and Abdullah Yusuf Ali of the Qur'an into English. Although both of them make the context of the verse explanation as the first part in translating the Qur'an, in fact the emphasis in the context explained is different from one another. These matters show how important the translation of the Qur'an is for Muslims and that each transliteration pattern has differences that deserve further analysis.

Reflecting on the importance of the translation of the Qur'an and the philosophical aspects of translation hermeneutics, before this research there have also been several previous studies with similar themes. The studies on the hermeneutics of the translation of the Qur'an that have been carried out have been found to focus on two tendencies, the first is about the product of the translation of the Qur'an. This section includes talking about the content of translation, the suitability of translation to the meaning of the Qur'an and the translation method used (harfiyyah and tafsiriyyah). Muhammad's writing, for example, focuses on the content as well as the translation method by comparing the translation works of the Indonesian Ministry of Religious Affairs and Muhammad Thalib. The translation of the Qur'an by the Indonesian Ministry of Religious Affairs is claimed to be a translation model that is 'faithful' to the literal form of the verses while Muhammad Thalib uses more interpretative translation even though in the end no significant differences were found in the results of the two.(Muhammad 2018)Another example that examines the translation method is Sudawam and Sholeh in the Qur'an Karim and Terjemah Artinya printed by UII Yogyakarta. This translation product uses both methods - harfiyyah and tafsiriyyah - at the same time which are applied to certain verses. In addition, this translation product is included in the adabi ijtima'i pattern.(Sudawam and Hoirus Sholeh 2022)Several other studies on

translation products have also been carried out, for example Aziz and Iwanebel who studied the accuracy of the translation of Bhuju' Bukkol's work in Madura,(Aziz and Iwanebel 2023)Saputra and friends who understand the word oath in the Indonesian translation,(Saputra et al. 2022)and the people and Rahman who researched the responses of Acehnese scholars to the poetic translation products.(Umar and Rahman 2020) The discussion in these works focuses on how the results of a translation product are produced and does not touch on the philosophical aspects used in producing and translating the Qur'an.

The second type of tendency is a research model that focuses on theoretical aspects in the hermeneutics of Qur'anic translation. Elass and Bennoudi, for example, highlight the inconsistency of Qur'anic translation practices in achieving a balance between the Qur'an and the system of authority of interpretation and translators as interpreters in the hermeneutics of Qur'anic translation. Elass and Bennoudi then offer a middle-ground Qur'anic translation hermeneutics model inspired by the Qur'anic hermeneutics of Mohammed Abed al-Jabiri. Through this offer, the Qur'anic translation model is attempted to be returned to the Arabic term tarjama which in its historical practice also encompasses interpretation and/or takwil.(Elass and Bennoudi 2023)Furthermore, there is also research from Lukman that focuses on criticizing the narrow translation theory because it is only limited to translation. Lukman emphasizes the need to expand the definition of translation in the explanation aspect.(Fadhli Lukman 2016)The last example is the work of Hummadi and his friends who captured the paradox in the effort to translate the Qur'an. The paradox revolves around the preposition of the verse, the explicit meaning, the implicit meaning and the rhetoric of the arrangement of the verses. Verse translations that pay attention to the rhetoric of the verses will usually tend to eliminate the implicit meaning contained therein, even though on the one hand the rhetoric is what creates the implicit meaning. However, if the implicit meaning is conveyed clearly then the rhetoric of the verse which is an important part of the Qur'an itself will also be lost. The results of his research show the necessity of understanding the explicit meaning and emphasize the fulfillment of the delivery of its meaning apart from the existing explicit meaning.(Hummadi et al. 2020)These studies have not touched on the philosophical hermeneutical aspects of translations of the Koran, which is one of the closest pieces of literature for Islamic understanding for Muslims. Moreover, there has also been no study that specifically compares the philosophical hermeneutic aspects of the translation of the Qur'an by Pickthall and Ali, even though both are one of the most well-

known and used works of the English Qur'an transliteration by many Muslims. (Rahman 2012)

Due to the academic vacuum, this study will explore the philosophical hermeneutic aspect of the translation hermeneutic model by conducting a direct comparison of two monumental hermeneutic works of the Qur'an by Marmaduke Pickthall and Abdullah Yusuf Ali. To achieve this goal, I pose the following three questions to be answered in this study. First, how do Marmaduke Pickthall and Abdullah Yusuf Ali explain the context of the surah before translating the verses of the Qur'an? Second, how is the correlation between the context of the surah that has been explained by Marmaduke Pickthall and Abdullah Yusuf Ali with the results of their transliteration of the verses of the Qur'an? Third, what implementation can be applied from the results of the comparison of the two in the field of philosophical hermeneutics, especially the translational hermeneutic model? These questions are used to find out how the two figures explain the context of the surah as well as its correlation with the results of the verse translation. Furthermore, from conducting a comparison of the two, an attempt is made to find a philosophical hermeneutic formulation that can be a basis for translating subsequent verses of the Qur'an.

The initial assumption of this study states that Pickthall and Ali explain the context of the surah by describing it right before translating each series of verses in sequence, but even so, both have different points of emphasis on what aspects should be explained. The context of the surah will later correlate with the understanding of the verses that have been translated by Pickthall and Ali. Because of this, for the sake of philosophical hermeneutics in translation hermeneutics, explaining the context of the surah is one way that can be taken to bridge the rhetorical form that often eliminates implicit meaning and that translations that accommodate implicature meaning often eliminate the rhetorical aspect of the verse. These assumptions will be used as a reference for data search to complete the discussion section of this study.

Method

Philosophical hermeneutics, especially those related to the translational hermeneutics model, is a field that has received little attention and development from academics of Qur'anic interpretation. Studies in this field often focus on the question of whether or not

transliteration of the Qur'an is permissible, even though the need for a Qur'anic translation other than Arabic is clear, but discussions regarding the rules within the framework of philosophical hermeneutics have not been widely discussed. To fill this academic gap, this study attempts to explore it by comparing the results of Marmaduke Pickthall's practical translation hermeneutics work entitled "The Meaning of the Glorious Koran" and Abdullah Yusuf Ali's entitled "The Meaning Of The Holy Qur'ān: Complete Translation with Selected Notes" as two of several works of transliteration of the Qur'an that are known and used by many people. This research is a literature study with the main data sources being the two works directly.Marmaduke Pickthall and Abdullah Yusuf Ali, however, to limit the discussion being too broad and excessive, the data that will be used is specifically limited to the QS. *al-Ikhlās*only. Supporting data is also used as an analysis tool taken from articles, journals, books and references related to the theme being discussed. The data that has been obtained will be presented using a descriptive method and then processed using a content analysis method to find the intent of the two authors in their translated works. In addition, a comparative method will also be used in an effort to provide information by comparing a particular hermeneutic work,(Syamsuddin 2019)which in this study aims to find differences in the way and emphasis of the context of the surah explained by Marmaduke Pickthall and Abdullah Yusuf Ali. In addition, it is also expected that from the results of the analysis ideas can be found that can be used for the development of the philosophical hermeneutics of the Qur'an, especially the translation type.

RESULTS

Context and Translation of Surah al-IkhlāsBy Pickthall

1. *Pickthall's Contextualization of QS. Al-Ikhlā*s

Pickthall numbers each of his surahs with Roman numerals, so for this surah the number Pickthall uses is CXII. Furthermore, Pickthall does not use any redactions *al-Ikhlā*s the name of this surah, he preferred the name *at-Tawheed* which was later translated into 'The Unity'. According to Pickthall, this naming is taken from the subject of discussion of the contents of the letter which talks about beliefs or *Tawhīd*. Pickthall then mentioned the position of the surah *at-Tawhīd* in the Qur'an as the main essence of the entire contents of the Qur'an and states it as the last true surah revealed. He then mentions the opinion that exists among a minority of scholars that this surah is considered to be from the Medinan period and was revealed to answer questions raised by the Jewish group

regarding the nature of God. However, Pickthall concludes his explanation of the context by mentioning the generally accepted opinion of scholars that this surah is part of the early Meccan period and he prefers this opinion because before giving the translation he wrote 'revealed at Mecca'. However, regarding the statement that this surah is an answer to questions from the Jewish group, Pickthall does not provide further response to this opinion nor does he convey what opinion he received.(Pickthall 1948)

2. *Pickthall's Translation of QS. Al-Ikhlā*s

The verse translation section always begins with the writing of the name of the surah in its English translation form, followed by information below it about the categorization of the place where the verse was revealed for Mecca or Medina. Pickthall wrote the name of the surah *al-Ikhlās* or what he himself calls it as *at-Tawhīd* with 'The Unity' and below it as previously stated, he wrote 'revealed at Mecca'. After that, Pickthall would also always translate the basmalah reading that begins each surah with 'In the name of Allah, the Beneficient, the Merciful'. Then, he translated the verses one by one in sequence as follows:

> *[1] Say: He is Allah, the One! [2] Allah, the eternally Besought of all! [3] He begetteth neither was begotten. [4] And there is nothing comparable unto Him.*

After completing the translation of each section of the surah, he did not write anything and immediately continued to the next surah number and explained the context of the surah.(Pickthall 1948)

Context and Translation of Surah *al-Ikhlās* By Ali

1. *Ali's Contextualization of QS. Al-Ikhlā*s

Ali begins each section of his surah by mentioning the chapter number of the surah, which in the surah *al-Ikhlās* he wrote 'chapter 112'. After that he would write the Arabic name in Latin transliteration of the surah as the main title and below it accompanied by its English meaning. Ali wrote*al-Ikhlās*and below it is followed by an English translation placed in brackets as 'The purity of Faith'. Although in the case of this surah, Ali's explanation seems shorter than Pickthall's, he provides a clear explanation that the explanation is an introduction or introduction by giving it the title 'introduction'. Ali begins the introduction of the surah by

directly stating the categorization of the time of the revelation of the surah, namely al-Makiyyah, by stating 'This early Makkan Surah'. Ali also immediately continues by explaining the contents of the context of the surah, which is a series of short words about the oneness of God. Ali closes his introduction by expressing his concern over the concept of the oneness of God which is often disturbed by lowly superstitions. According to Ali, the oneness of God is something that is often declared, but in the popular mind it is also often mixed up with superstitions that belittle the oneness of God. He states:(Ali 2003)

> *"—often professions, but frequently mixed up in the popular mind with debasing superstitions."*

After closing his sentence with that series of words, that was enough for Ali to explain the context of the verse *al-Ikhlās*. In short, Ali only explained the context of the verse *al-Ikhlās* in one long sentence.

2. *Ali's Translation of QS. Al-Ikhlā*s

Next is the translation section which is separated by an asterisk from the introduction section. Similar to Pickthall, Ali also always starts by translating the basmalah sentence first, although with a different translation wording. Ali translates the basmalah sentence as 'in the name of Allah, Most Gracious, Most Merciful'. Unlike Pickthall, Ali does not repeat the information regarding the categorization of the time the surah was revealed. Furthermore, the same as Pickthall, Ali translates verse by verse in sequence which reads as follows:

> *[1] Say: "He is Allah, the One and Only; [2] Allah, the Eternal, Absolute; [3] He begets not, nor is He begotten; [4] And there is none like unto Him."*

The most distinguishing thing between Pickthall and Ali is in the next part, because unlike Pickthall who stopped after giving the context of the surah and then translated the verse, Ali added information about the meaning of the verse through footnotes in certain parts that he thought were necessary. In this Surah, Ali placed five footnotes as additional information, each of which is located at the word Allah in the first verse, the word the One and Only in the first verse, the end of the second verse, the end of the third verse and the end of the fourth verse. In practice, he gave footnotes at the end of each verse except for some words that he thought needed further explanation.(Ali 2003)

In the word Allah in the first verse, Ali explains that the attributes of Allah can be explained through several words, the description of which

can also be found in several verses of the Qur'an, such as al-Baqarah [2]:255,*al-Hasyr*[59]:22-24 and al-Jumu'ah [62]:1. According to Ali, this section teaches humans to avoid the traps of understanding Allah that have occurred to humans and nations in various eras. Ali then explains five points that must be considered in an effort to understand Allah, first, we must pay attention to the nature of Allah's greatness which far exceeds limited human ideas. So, the best way to know Allah according to Ali is to feel Him as a person (read: Allah), namely He is close to us; He cares about us; We owe our existence to Him and other forms. Ali does not recommend describing Him through abstract philosophical conceptions.

Second, Allah is the only God worthy of worship and He is by Himself One. Allah also in this framework cannot be described through the imagination of human reason, so that everything that can be depicted in human imagination is His creation and is not comparable to it. Third, Allah is eternal who cannot be limited by time and place. So that He has no beginning and no end, Absolute, not limited by time, place or circumstances. The things around His reality are only shadows or reflections. Fourth, Ali emphasized the prohibition of considering Allah to have a son or Father which is a form of inserting animal nature into God. Fifth, the nature and essence of Allah are unique and cannot be likened to people or objects that humans know or can imagine. Although the fact in his writing is a footnote to the word 'Allah' in the first verse, the points outlined by Ali appear to be an explanation of the entire contents of the letter, so that on the other hand these points are Ali's definition of Allah which is based on or at least inspired by the entire message of the surah.

Next, the footnote is found in the translation fragment of the verse 'the One and Only'. Ali explains the function of this fragment of the verse as eliminating the idea of polytheism, Ali also further explains what the idea of polytheism is by calling it 'a system when people believe in the existence of many Gods or gods. According to Ali, this system is a system that is contrary to the most correct and profound concept of Muslim life. Ali also said that the unity in design and the basic facts of existence indicate the unity of the creator.

The next footnote is at the end of the second verse, Ali explains the meaning of the word *ṣamād* which he translated into two forms of the word Eternal and Absolute because of the difficulty of translating it with just one word. The choice of these two words has implications, first, the nature of his existence which is absolute and can only be relied on him, all

other forms of existence besides him are temporary and conditional. Second, Allah is an existence that does not rely on anyone and anything, but all of these things rely on him. This second implication simultaneously negates the idea of gods and goddesses who eat and drink, quarrel and engage in politics, depend on what their servants give them and other things.

The fourth footnote is located at the end of the third verse, according to Ali this verse clearly negates the idea of divinity in Christianity which often mentions 'The Father', 'the only Son' and others. Finally, the last footnote in the last verse according to Ali is a conclusion of all the prepositions in the previous verses. In addition, this verse also warns humans not to tend to be anthropomorphic. This tendency assumes the form of God based on human patterns themselves. This is a tendency that according to Ali is dangerous and has penetrated humans in every era and in all nations.(Ali 2003)

Pickthall's Historical Contextualization and Ali's Substantive Contextualization

Pickthall seems to be very interested in the historicity dimension of the Qur'an in every description of the context of the surah that he presents. This can be seen from the way he makes the categorization of time down the part that he tells the most about instead of other things such as the substance of surah *al-Ikhlās*. Here he mentions two opinions regarding the period of revelation of the surah *al-Ikhlās* which according to the majority is grouped as a Mecca period surah while a small portion is of the opinion that it belongs to the Medina period. Furthermore, Pickthall also mentions the historical context that accompanies the revelation of the verse. These things that Pickthall writes are aspects of the historical context of the surah's descent.

Pickthall's interest in the historical dimension of the Qur'an is also evident in the way he explains other suras such as Surah *Al-Fatihah* and *al-Baqarah*. Pickthall again in these two surahs appears to explore further the historical context of the revelation of this surah of the Qur'an. In his explanation of the surah *Al-Fatihah* which there is no direct record of the period of the revelation of the surah, Pickthall independently traced it to the fact of the use of this surah since the early period of Islam without any additional records regarding the introduction and records indicating the existence of prayers without the reading of this surah, then according to Pickthall these facts indicate that this surah was revealed before the fourth year of the prophetic mission or 10 years before the Prophet's

migration. He also did the same thing in explaining the context of the surah al-Baqarah which was even more complete. Pickthall goes on to explain that the year of revelation—which because of the multitude of verses—is based on the initial time range of descending from some verses and from the majority of the time of the descent of the verses. According to Pickthall, this surah as a whole is very likely to have been revealed in the first four years of the Prophet's move to Medina and most of it has even been revealed in the first eight months of the move, more specifically before the battle of Badr. Furthermore, Pickthall even recounts the context of the prophet's relationship with the Jewish group in Medina, ranging from the prophecies about prophethood that had been widely discussed by the Jewish rabbis, to the possibility of the emergence of the Badr war that the Quraysh had prepared. From this it appears convincingly that Pickthall's interest in the historical dimension of the Qur'an is convincing.

Unlike Pickthall, Ali seems more interested in the dimension of the meaning of the implicature or the meaning of the substance carried by the Qur'an. This point is evident from Ali's emphasis on the intent and purpose of this surah. Ali briefly defines this surah as a summary of the concept *tawhīd* in Islamic belief. Ali even more convincingly emphasized the existence of deviations or errors in the pattern of human understanding of the concept of the Almighty God. Ali claimed that so far, although the oneness of God has been declared everywhere, it is often mixed with views that belittle God - if examined from the way he explains the verse in the footnotes, what is meant seems to be all kinds of polytheistic understanding. Ali thus seems to emphasize the substance aspect of the surah that is trying to explain exactly how the concept of God is, something that when this surah came down was in a state of flawlessness from the point of view of Islam.

Just like Pickthall, Ali's interest can also be traced from his explanation of the context of other surahs, which in this study, examples of his surahs are equated with Pickthall's examples, namely*Al-Fatihah*and al-Baqarah. In the chapter*Al-Fatihah*Ali did not mention at all the period of the revelation of the surah, while in the surah al-Baqarah Ali only mentioned that it was an early period surah of Medina and did not mention at all the historical context of the Battle of Badr which came after most of the contents of this surah were revealed. Ali in his introduction to the surah*Al-Fatihah*focuses on the function and purpose of the

substantive content of the surah, starting from its function as an example of the most perfect prayer to the devotion of Muslims who expect guidance from Him. Furthermore, in his explanation of the context of the surah al-Baqarah, Ali focuses on dividing the pieces of the series of verses and the substance of the contents of the series of verses. For example, verses 1-29 contain the classification of three groups of people based on how they receive the message of Allah (read: the Qur'an). Another example, in verses 243-253 Ali explains the series of verses as an attempt by the Qur'an so that people do not misunderstand the concept of jihad by telling the story of Saul, Goliath and David which contrasts with the story of Jesus. Ali convincingly is not interested in any other dimension other than the substance of the Qur'an's content.

The tendencies of Pickthall and Ali are basically already apparent from the way they both open or begin their works. Pickthall, who in his opening enthusiastically tells a brief story of the prophet's journey from the Mecca period to the end of his journey in Medina, while Ali's is mostly filled with praise for Allah, the Qur'an and the Prophet Muhammad SAW. These two different tendencies will later be used to answer the second question of this study, namely whether there is a correlation between the context of the surah explained by Pickthall and Ali in their translation of the Qur'an.

Correlation of Context and Translation Results

Both of them showed a positive correlation between the context of the surah they explained and the translation results they presented. More precisely, apart from the content of the context of the surah, the tendency of the two ways in explaining the context of the surah is also in accordance with the results of the translation. At least four points of conformity between the context of the surah and Pickthall and Ali's translation were found, regarding punctuation and of course the choice of verse translation. In more detail, this correlation was found in the use of punctuation marks, translation of the word *aḥad*, translation of words *ṣamād* and the concepts at the end of the surah.

The first correlation can be found in the different ways of using punctuation between the two. The punctuation used by Pickthall seems to imply a direct two-way communication model, while the punctuation used by Ali, although it also contains elements of two-way communication, tends towards an indirect communication pattern. Pickthall in the first and second verses closes his translation series with an exclamation mark (!). If seen from the context he presents about the

reason for the revelation of the surah as an answer to the Jewish group's question regarding the concept of divinity. So, if he narrates it as a form of direct communication regarding the Jewish question, the use of an exclamation mark is his way of emphasizing the ongoing communication process. Meanwhile, in Ali, he prefers to use double quotation marks (") which are more of a quotation and separate parts of a direct communication sentence. The mark is placed after the word say (say) and accommodates the entire concept of divinity starting from the one God to nothing similar to him at the end of the surah. This is in keeping with Ali's tendency to the substance of the Qur'an, so in order to make it clear that the whole content of this surah is the concept of the true God according to Islam, he then quotes from beginning to end to state that "this is the concept of the One God", a statement that he wishes to convey by the whole of the content of surah *al-Ikhlās*.

The second correlation is in the translation of the word *aḥad* which Pickthall translates as 'the One' while Ali translates it as 'the One and Only'. This correlation will be easily understood through the emphasis explained by Ali in the explanation of the context of his surah. Ali, who emphasized the many misunderstandings of the concept of the oneness of God by humans, then it is natural that he is not satisfied with translating it only through the word 'the One'. Ali wants to emphasize the concept of the oneness of God through the word Only, which means not only one but also nothing else. Moreover, in his footnote he states that this part of the verse is to negate the concept of polytheism that exists in humans. This is clearly different from Pickthall who is satisfied with just translating it through the word 'the One'. This choice is certainly related to Pickthall's point of view translating in the context of direct communication, as he uses exclamation points after the word 'the One'. As a direct communication model, the emphasis and intonation of the pitch is the most important part. This element is generally acknowledged to have disappeared when spoken language switches to writing, even though he reads and has a lot of 'understanding' to express.(Palmer 2022) Therefore, the exclamation point used by Pickthall corresponds to his interest in history and his point of view that sees this verse as part of direct communication. This is evident when instead of giving additional meaning as Ali did, Pickthall instead uses exclamation marks to give more emphasis and tries to duplicate the tone of speech that is lost in the form of writing.

Furthermore, differences are also seen in the way they both translate words. *ṣamād* that one also shows the correlation of the context of the surah. According to Shihab, said *ṣamād* has two tendencies of use, namely something that is not hollow and something that is at the top and becomes the foundation of hope.(Shihab 2005) Pickthall, who has a historical inclination, translates it as *'the Eternally sought of all!'* (on which all things depend forever), he seems to be trying to translate it based on the use of the word as it is. Meanwhile, Ali, who has a substantive tendency and emphasizes the error in the understanding of the concept of divinity in some humans, translates it as *'the Eternal, Absolute'*. He hopes through the word for two implications, first on the nature of God as the only Absolute and second on negating the concept of God who eats, plays politics, hopes for gifts from servants and so on. This is again in accordance with his emphasis on human misunderstanding of the concept of God which is often declared by them.

Finally, the correlation between the context of the surah and the translation results is also visible in the way they translated the last verse of the surah *al-Ikhlās*. Pickthall translates it as '*there is no entity that can be equated with Him*' while Ali translates it as '*there is nothing similar to Him*'. Pickthall's translation is in accordance with the context of the surah which he explains as an answer to the Jewish question. Because let alone being physically or substantively equal, the Jewish group even believes that the name of their God cannot be pronounced. While Ali seems to focus on opposing the concept of anthropomorphism which attempts to resemble God in physical form, something that Ali rejects through this verse.

DISCUSSION

Contextualization of Surah as a Reference for Verse Translation

Translation alone is a process that is prone to misunderstanding of meaning, therefore translation must be directed at the level of explanation.(Fadhli Lukman 2016)This is because there are at least two causes of the emergence of translation product problems, namely the first difference between the source language and the target language, while the second is the distance between the writer and the translator. One example of the first problem for the case of the Qur'an is the rhetoric of verses that often contain special meanings or implicature meanings and translating them simply into the target language will damage the meaning. Meanwhile, translating it based on the implicature meaning also results in the loss of the rhetorical aspect of the Qur'an as stated by

Hummadi et al.(Hummadi et al. 2020)The often significant differences in structure, metaphor, word forms and types, use of affixes and conjunctions, and even word gender create real problems in translating the source text into a translated product.

The next problem is the distance between the writer and the translator, in the case of the Qur'an as a holy book, then it is Allah as the one who speaks and the translator. Because of this, the separation of the distance is even more felt. In the translation product of the work of creatures, the distance in question is the background of time and place of the writer and the translator. Included in it are the social and cultural products that both received during their lives. So for example, even a word is known to the translator, the use of social and cultural perspectives in the context of the writer is not always exactly the same - or maybe even completely different - from what the translator understands. This problem is even more felt when what is being compared is Allah as the one who has nothing similar to him regarding all aspects according to Islamic belief.

Unfortunately, unlike tafsir, the need for translation is quick and concise access to the understanding of the Qur'an for people who are not proficient in Arabic and without further knowledge of the context of the verses of the Qur'an. This means that because of this need, the structure of translation is still not as broad as tafsir, although it must still convey the meaning of the verses according to how it should be. Due to this difficulty, and based on what Pickthall and Ali have done, elaborating on their two styles of adding context is the most reasonable and efficient way. For example, Ali's use of substantive context can be used as an answer to the problem of differences in source and target languages. Directly, substantive context can be used to bridge the rhetoric of the text and the meaning of the implicature which in the translation process often betray each other. On the other hand, the historical context used by Pickthall is used to connect the context of the Qur'an at the time it was revealed with the present time. Connecting it to Allah is certainly impossible, but understanding it through how the verse was used when it was revealed through a historical context certainly makes sense. The use of the two models of the context of the surah is the best way that can be done to bridge the problem of differences in the source language with the target, as well as the distance between the author and the translator. Furthermore, contextualization also does not need to stop at just the

surah, citing Adam Flowers basically in one surah can be found many genres of discussion, and in these genres contextualization can be done.(Flowers 2018)

Conclusion

The results of the study show that Marmaduke Pickthall and Abdullah Yusuf Ali have a tendency to have different ways of explaining the context of surah. Pickthall seems to be more interested in the historical context dimension of the surah, while Ali seems to be interested in the context dimension of the substance of the surah. The tendency of the different contextual dimensions of the two figures is also seen in their translations in QS. al-Ikhlās. For both, at least four points of correlation were found in the substance of the context of the surah they gave with the results of translations in QS. al-Ikhlās. First, on Pickthall's use of exclamation marks as a form of emphasis instead in the direct communication model while on Ali he uses double quotation marks ("") to mark the wholeness of the concept of the One God in this surah. Second, in the meaning of the word Sunday which Pickthall translates as "the One!" uses exclamation points as a form of emphasis instead of intonation emphasis in direct communication. As for Ali, he translates it as "the One and Only" who expressly wants to negate the concepts of divinity that he thinks have been misinterpreted. Third, the word *ṣamād* which is translated by Pickthall as "the Eternally sought of all!" as it means, while Ali translates it as "the Eternal, Absolute" which implies two things, namely the nature of God's Absolute naturally and to negate the possibility of the concept of God eating, doing politics, expecting gifts and so on. Fourth, differences are also found in the translation of the last verse, Pickthall translates it as "there is no entity that can be equated with Him" according to the context of the surah that is answering the question of the Jewish group. On the other hand, Ali, who reads the context of the surah substantively translates it with "there is nothing similar to Him", which seems to be focused on opposing the concept of anthropomorphism that describes God in physical form.

Furthermore, through comparative research on the translated works of the two, it is clear that the hermeneutical philosophy used by the translator has a great influence on the translation results and the resulting meaning. Reflecting on both, I suggest the use of contextualization of surah as one of the elements that must be present in the process of translating the Qur'an. Moreover, the use of two contextualization models of surah, namely historical and substantive, can

also solve two main problems in the process of translating the Qur'an. Historical contextualization is used to bridge the distance between the author and the translator, which in the case of the Qur'an is the context of the interests of the revelation of the verses with the present, while the substantive context becomes the link between the source language text and the target language text.

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