
| RESEARCH ARTICLE

Identifying Causes of Pragma-linguistic Difficulties in Translating the Embedded Meanings of the Quranic Love Words into English: A Comparative Interdisciplinary Study

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| ABSTRACT

The current research paper aims at identifying the pragma-linguistic difficulties faced by the translators of the meaning of the Holy Qura'n whilst rendering the Quranic love words into English, specifically in the work of Mohammed. A. S. Abdel Haleem, Mohammed. M Pickthall and Mohammed Khan and Mohammed Taj Al-Din Al-Hilali. Also, the study aims to identify the translation strategies adopted by the three translators in renderings the Quranic love words into English. Also, the study intends to prospect how the three translators come to grips with pragma-linguistic difficulties in their renderings of the Quranic love words into English. Three examples of the Quranic love words were intendedly selected to tackle the research problems. The study revealed that translating the Quranic love words is even more difficult than translating love words in other genres because of the religious genre. Also, the study showed that translating the embedded meanings in the Quranic texts is not quite easy. This is because Qur'anic love words involve very ingenious differences in meaning that are difficult to understand.

| KEYWORDS

The Holy Quran; pragma-linguistic; love word; difficulties, interdisciplinary

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1. Introduction

The Holy Quran adopts many pragma-linguistic and grandiloquent characteristics that bring on an influential, impressive, and exalted style. This use of pragma-linguistic and rhetorical characteristics may make the translators of the Holy Quran come to grips with the pragma-linguistic difficulties, especially when rendering the embedded meanings of the Holy Quran in general and the Quranic love words into the English language. Translating the Holy Quran is a significantly difficult task in general and the embedded meanings of the Quranic love words in particular. Rendering the embedded meanings of the Quranic love constitute difficulties for translators of the meanings of the Holy Quran, whose tasks go beyond purely translating from a source language to a target language (Alhaj,2021). Similarly, Al-Hamdalla (1998) stated that difficulty in rendition could result from differences between languages in terms of syntactic, semantic, lexical, phonological, and morphological features. Thus, it seems that pragma-linguistic difficulties encountered in translating the embedded meanings of a source text (ST) into a TT or, conversely, are very important. (Rashid et al.,2016).

The dearth of equivalence problems at the pragma-linguistic level may cause mistranslation and challenges for a translator in general, and the translator of the Holy Quran in particular when the source language (Arabic language) is the language of the Holy Quran, which it should be translated as accurately and adequately as possible to the unique meaning in the source language. Rendering the Holy Quran into the English language seems to be a more difficult task because of its being words of Allah Almighty, and due to its sublime and vivid language. Furthermore, the Holy Quran language has aspects that make it to be rendered the form and content from the Arabic language to the English language. Rashid et al,2016, Alhaj,2021).

The rendition of the embedded meanings of the Quranic love can be said to be considerably difficult for linguistically and culturally *distant languages* such as Arabic and English. It is presumed that any two renditions' equivalents in a pair of languages should

stand pragma-linguistic in relation. It is also assumed that due to the drawback in the rendered text, it cannot achieve the overall pragma-linguistic as well to attain the pragmatic impact that the source text relish. These pragma-linguistic difficulties come to light from different areas such as English and Arabic are never adequately similar to express the same realities, the lack equivalence at word levels, for example, the embedded meanings of the Quranic love words.

The present research paper is an investigation of some pragma-linguistic difficulties in translating the embedded meanings of the Quranic love words into English.

1.1 Statement of the Problem

It is presumed that the difficulties in translating embedded meanings of the Quranic love words into English are caused by two reasons, viz., the ability to realize and explicate their embedded meanings accurately and faithfully and how to translate the diverse traits of the senses of the source text the Quranic love words(Arabic language into the target text (English language) It also presumed that the translators of the meanings of the Holy Quran into English encounter many pragma-linguistic difficulties in translating Quranic love words into English. These Pragma-linguistic difficulties are embedded in the process of translating the meaning of the Quranic text to the range that, at some point, translators of the Holy Quran assumed that the Quranic love words had translated the Quranic text unachievable target.

1.2 Objectives of the Study:

The current investigation aims to achieve the following objectives:

- a. To explore the pragma-linguistic difficulties encountered by translators of the Holy Quran, namely: Abdel Haleem, Khan and Hilali, and Pickthall, whilst rendering Qur'anic love word into English.
- b. To scrutinize how translating Quranic love words creates a big challenge for translators of the Holy Quran.
- c. To identify the appropriate translation strategies used by the three translators for rendering Qur'anic love words into English.

1.3 Questions of the Study

To meet the stated objectives of the study, the following study questions were brought forth:

1. What pragma-linguistic difficulties are encountered by translators of the Holy Quran, namely: Abdel Haleem, Khan and Hilali, and Pickthall, whilst rendering Qur'anic love words into English?
2. To what extent do translating the Quranic love words into English constitute a big challenge for translators of the Holy Quran?
3. What is the influence of adopting appropriate translation strategies to grapple with these pragma-linguistic difficulties?

2. Review of the Related Literature

2.1 The Concept of Pragma- linguistics

2.1.1 The Etymology of Pragmatics

The word pragmatics means "action" in the Greek language. Therefore, its subject is a current language. Linguistic pragmatics is the field that deals with the language, not "individual", but as an implement in human interaction.

2.1.2 Definition of Pragmatics

Linguistically speaking, the linguistic term pragmatics was painstakingly described by Leech, 1983 Thomas, 1983) as "the study of the meaning of linguistic utterances for their users and interpreters"(p. 120). Moreover, in his turn, (Morris,1983) defines pragmatics "as the scientific study of the properties of signaling systems, whether natural or artificial.". Pragma-linguistics refers to the potential to use applicable linguistics means to perform a given speech act. Hence, it does not ask about " what does X mean?" but" what do you mean by X?". It is keen on the uses, implications, objectives, and impacts of language use in specific social situations.

2.1.3 Pragmatics as an interdisciplinary branch:

Presently pragmatics is considered to be an interdisciplinary branch because apart from linguistic branches, other branches are also included as semantics, concerned with sacred matters or religion, ethnographical, cultural even cybernetics.

2.1.4 Pragmatic approach:

In a pragmatic approach, the highlight is focused on the language units and indispensable constituents which are closely associated with the subject, and he, in his turn, uses the language as a channel of communication is given in a few steps: 1. A text is in reliance on actual realities of any events, facts; 2. Materials are selected; about reality 3. A sender fulfills two kinds of deeds:

a) selects data; b) he gives value judgment; 4. To turn information into a text, certain language instruments are chosen the model is created 5. Prepared text is offered up to the receiver.

2.1.5 The Concept of Love in the Holy Quran and Prophetic Tradition(Hadith).

Love is part of the munificence bestowed by Allah to us: Allah says in Chapter (53) sūrat l-name (The Star:43):

(وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى النجم:43)

"And that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep: The star:43)".This means that Allah Almighty has been created within the human's capacity to laugh and to weep, to triumph, to brood, as well as the cause of each of these. (Ibn Kathir,2000).

Love is an innate and omnipresent emotion that comes in multifarious types and levels of intensity. Our love for Allah is unique and distinct from any other type of love. (Utz,2011)

A fundamental and coercive point of faith is to love Allah's almighty Messenger (PBUH), other believers, and that which Allah has specified to be righteous and virtuous. The love for Allah and His Messenger(PBUH) must take precedence over love for family members, wealth, and ethereal aspects, Allah the Almighty says in At-Taubah:" If it is that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause;- then wait until Allah brings about His decision: and Allah guides not the rebellious."(the Repentance:24

”قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ” (التوبة:24)

Loving Allah and His Messenger above everyone and everything else is an indicator of true love that will guide you to relishing the sweetness of faith.

In Prophetic Tradition(Hadith), the Prophet (PBUH) also said:" None of you will have faith until he loves me more than his father, his children, and all humankind." Recorded by Muslim.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

Love of the Messenger (PBUH) implies being delighted with what he has imparted from Allah almighty and carrying out his Sunnah to the best of one's capability in everyday living. As believers, we love all of the prophets, the virtuous slaves of Allah, and the followers of the prophets, because they fulfilled that which Allah loves. We should love them for the sake of Allah and take them as his allies. Coalition implies love, support, and mutual help; it means to assist, love, honor, respect, and be devoted. (Utz,2011).

No	Love word	Surah/Ayah/ English translation	No	Love word	Surah/Ayah English translation	No	Love word	Surah/Ayah English translation
1	حَبَّبَ ḥabbaba	Has endeared Al-Hujrat:7)	29	يُحِبُّ yuhibbu	Loves Āl- 'Imrān;159)	57	يُحِبُّونَ yuhibbūna	who love Altobah:108)
2	أَحْبَبْتَ aḥbabta	Al-Qasas:56 you love	30	يُحِبُّ yuhibbu	Love Alnisa:107)	58	يُحِبُّونَ yuhibbūna	Like Alnour: 19
3	أَحْبَبْتُ aḥbabtu	Preferred Saad:32	31	يُحِبُّ yuhibbu	Love Alnisa :148)	59	يُحِبُّونَ yuhibbūna	Love Alhashr:9

4	أُحِبُّ uḥibbu	(do) I like Al-An'ām:76	32	يُحِبُّ yuḥibbu	yuḥibbu Alnisa :148):36)	60	يُحِبُّونَ yuḥibbūna	Love Alensan: 27
5	تُحِبُّونَا tuḥibbū	You love The Cow:216	33	يُحِبُّ yuḥibbu	Loves Al- Maidah:13	61	يُحِبُّونَكُمْ yuḥibbūnakum	they love you Aleamran: 119
6	تُحِبُّونَ tuḥibbūna	Lo Āl- 'Imrān:131 ve	34	love yuḥibbu	Loves Al- Maidah:42	62	يُحِبُّونَهُمْ yuḥibbūnahum	They love them The Cow:165
7	تُحِبُّونَ tuḥibbūna	you love Āl-'Imrān:92	35	يُحِبُّ yuḥibbu	Love Al- Maidah:64	63	اسْتَحَبُّوا is'taḥabbū	they prefer: Altobah:32
8	تُحِبُّونَ tuḥibbūna	you love Āl-'Imrān:152	36	يُحِبُّ yuḥibbu	Love: Al- Maidah:87	64	اسْتَحَبُّوا is'taḥabbū	they preferred: Alnah:107
9	تُحِبُّونَ tuḥibbūna	you like Araf.:79)	37	يُحِبُّ yuḥibbu	Love: Al- Maida:93	65	فَاسْتَحَبُّوا fa-is'taḥabbū	but they preferred Fussilat:17
10	تُحِبُّونَ tuḥibbūna	Surah An- Noor.:22 you like	38	يُحِبُّ yuḥibbu	Al- aanm:141	66	يَسْتَحِبُّونَ yastahibbūna	love more Ibrahim:3
11	تُحِبُّونَ tuḥibbūna	Surah Al- Qiyama:75 you love	39	يُحِبُّ yuḥibbu	Love Al- aanm:141	67	حُبًّا ḥubban	(in) love The Cow:165
12	وَتُحِبُّونَ watuḥibbūna	Surah Al- Fajr:20 And you love	40	يُحِبُّ yuḥibbu	Love Alanfal:53)	68	حُبًّا ḥubbu	(is) love Aal-i- Imraan:14
13	تُحِبُّونَهَا tuḥibbūnahā	Surah As-Saff. :13 that you love	41	يُحِبُّ yuḥibbu	Loves Altobah:4	69	حُبًّا ḥubba	(the) love Saad:32
14	تُحِبُّونَهُمْ tuḥibbūnahum	Āl-'Imrān:119 you love them	42	يُحِبُّ yuḥibbu	Loves Altobah:7	70	لِحُبِّ liḥubbi	in (the) love Al-Aadiyaat
15	يُحِبُّونَكُمْ yuḥibbūnakum	Āl-'Imrān:119 they love you	43	يُحِبُّ yuḥibbu	Loves	71	حُبًّا ḥubban	(in) love

	yuḥibbūnak um				Altobah:1 08			Al- Baqara;165
16	يُحِبُّ yuḥibbu	The Cow:190) Like	44	يُحِبُّ yuḥibbu	Love Alnahl:23	72	حُبًّا ḥubban	(with) love Yusuf;30
17	يُحِبُّ yuḥibbu	The Cow:195) Loves	45	يُحِبُّ yuḥibbu	Like Alnahl: j38	73	حُبًّا ḥubban	(with) love Al-Fajr:20
18	يُحِبُّ yuḥibbu	The Cow: 205 Love	46	يُحِبُّ yuḥibbu	Love: Algassas: 76	74	حُبِّهِ ḥubbihi	spite of his love (for it) Al- Baqara:177
19	يُحِبُّ yuḥibbu	The Cow: 222 Loves	47	يُحِبُّ yuḥibbu	Love: Algassas: 77	75	حُبِّهِ ḥubbihi	love (for) it Al-Insaan:8
20	وَيُحِبُّ wayuḥibbu	The Cow:222 and loves	48	يُحِبُّ yuḥibbu	Like Alroom:45	76	أَحَبًّا aḥabba	(are) more beloved At-Tawba:24
21	يُحِبُّ yuḥibbu	The Cow:276) Love	49	يُحِبُّ yuḥibbu	Like Loqma; 18	77	أَحَبًّا aḥabba	(are) more beloved Yusuf:8
22	يُحِبُّ yuḥibbu	Āl-'Imrān:32 Love	50	يُحِبُّ yuḥibbu	Like Alshorah:4 0	78	أَحَبًّا aḥabba	(is) dearer Yusuf
23	يُحِبُّ yuḥibbu	Āl-'Imrān:57 Love	51	يُحِبُّ yuḥibbu	Loves Alhojrat:9	79	وَأَحِبَّاءُ wa-aḥibbāuhu	and His beloved Al-Maaida;
24	يُحِبُّ yuḥibbu	Āl-'Imrān:76 Loves	52	يُحِبُّ yuḥibbu	Loves Almmtahn ah:8	80	مَحَبَّةً maḥabbatan	Love Taha: 39
25	يُحِبُّ yuḥibbu	Āl-'Imrān:143 loves	53	أُحِبُّ ayuḥibbu	Would like Alhojrat:1 2			
26	يُحِبُّ yuḥibbu	Āl-'Imrān:140 Love	54	يُحِبُّ yuḥibbu	Loves Alsaf:4			
27	يُحِبُّ yuḥibbu	Āl-'Imrān:176 Loes	55	يُحِبُّكُمْ yuḥ'bib' kumu	will love you Al- Ameran:31			
28	يُحِبُّ yuḥibbu	Āl-'Imrān:148 loves	56	يُحِبُّهُمْ yuḥibbu hum	whom He loves:Alme dah:54)			

(The Quranic love words, which hits more than 80 love words)

2.2 Previous Studies

This research paper is among the first to explore the causes of pragma-linguistic difficulties in translating the embedded meanings of the Quranic love words into English as a new comparative, interdisciplinary study.

Naghoul et al. (2016) conducted a study in the Arabic language entitled "Love ... its terminology and manifestations in the Holy Quran. The study deals with the word love in the Noble Qur'an and its manifestations and stands on its various connotations. The study counted the number of times the word is repeated in the Noble Qur'an, its positions, and the most important meanings that it indicates, as it referred to the beloved of God

Al-Sharafi(2014) conducted a study in the Arabic language entitled "Love and Hate in the Holy Quran". The researcher followed the love word and its derivations in the Quranic context and also dealt with the speech about situations of hate in the linguistic

and term meaning and the relationship between linguistic and idiomatic meanings, also followed the traced word and its derivatives in the Quran context. The study revealed that there are two types of love, positive connotative love and negative and connotative love.

Halim et al. (2018) conducted a study entitled "Manifesting the Semantic Differences of the Words Love and Affection and Their Derivations in the Glorious Quran". The study states the importance of love; that word with tender shadows and the one beloved by the human soul, and Islam reflects a special understanding of this word as it is a religion that acknowledges love as one of the most vital and effective human impulses and motives in the individual and collective behavior. It is also one of the paths to recognize Allah and approach him.

To conclude, this study is among the first to probe the causes of pragma-linguistic difficulties in translating the embedded meanings of the Quranic love words into English. Translators, and researchers are expected to bring benefit from the present investigation; for example, firstly: the study may strengthen their grasping of carefully rendering Qur'anic love words whilst translating the meaning of the Holy Qur'an into English. Secondly: The study may help the language receptors to comprehend the new linguistic approach such as pragma-linguistics.

3. Methodology

3.1 Research Design

To attain the leading objectives of the present study, the researcher will analyze (three examples) of selected ayahs (verses) containing the Qur'anic love words and examine these ayahs based on comparative pragma-linguistic approaches. Furthermore, the researcher identifies the Qur'anic love words based on the definition of the commentaries of Tafsir Ibn Kathir (2000) and Tafsir Al-Jalalayn (2010). Then, after selecting and reading these Quranic ayahs from three English translations of the meaning of the Holy Quran of Mohammed, A, S, Abdel Hakeem, Mohammed M.Khan, and Mohammed Taj Al-Din, Al-Hilali and Pickthall. Furthermore, the researcher identifies the overt (direct meaning) and covert (oblique meaning) of the Qur'anic love words and then highlights them.

3.2 Sampling of the Study

The current research aims at exploring pragma-linguistic difficulties encountered by three translators, namely: Abdel-Haleem, Mohammed M.Pickhall, Muhammed M.Khan, and Mohammed Hilali, in translating the Qur'anic love words into English. The study also aims at probing how the three translators deal with these pragma-linguistic difficulties in their translations. The study also intends to identify the translation strategies adopted by the three translators in translating the Qur'anic love words into English. Purposive sampling was employed by the researcher for this study, as it is deemed appropriate for the analytical descriptive qualitative method such as this study. (Some examples of the Qur'anic love words were purposefully extracted from Holy Quran). In that regard, the researcher carefully selected the samples that show aspects in the English translation of the Qur'anic love words by AbdelHaleem, Mohammed M.Pickh, Muhammed M.Khan and Mohammed Hilali.

3.3 The Data

In the current study, the researcher used descriptive qualitative content analysis to explore pragma-linguistic difficulties encountered in translating the Qur'anic love words into English because of the problematic nature of the explored text (i.e., The Holy Quran). As suggested by Creswell (2007), qualitative research is carried out when the researcher investigates recognizing and appending a difficult issue and when quantitative paradigms and analyses do not seem accurate for pragma-linguistic difficulties under study. Furthermore, the qualitative paradigm is more applicable than the quantitative paradigm; the former helps the researcher explicate to what extent the rendered Qur'anic love words are adequate in particular contexts, either linguistic contexts or co-text. The qualitative paradigm also allows the researcher to be involved in the research activity and regards him/her to be " the main measurement device "(Miles & Huberman,1994). Fittingly, two famous exegeses of the Holy Quran were selected. Moreover, the adequacy and appropriateness of English translations in the analysis process are based on the two following exegeses of the Holy Quran:

1. Tafiser Ibn Kathir by Ibn Kathir (2007)
2. Tafiser Al-Jalalayan by Al-Imam Jalal -ud-Din Al-Mahaly. Volume 2(2010) .

4. Findings & Discussion

4.1 Example 1: Qur'anic love word" tuḥibbūna تُحِبُّونَ

Source Surat: Surat Al-Araf, Verse79.

ST: (لَقَدْ أَرْسَلْنَاكُمْ رَسُولًا رَبِّي وَتَصَدَّقْتُمْ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ:الأعراف: 79)

Transliteration:.. laqad ablaghtukum Risaalata Rabbee wa nasahtu lakum wa laakil laa tuhibboonan naasiheen

Target Text:

- (1) **Abdelhaleem:** My people, I delivered my Lord’s messages to you and gave you sincere advice, but you did not **like** those who gave sincere advice.
- (2) **Khan and Al-Hilali:** O my people! I have indeed conveyed to you the Message of my Lord and have given you good advice, but you **like** not good advisers."
- (3) **Pickthall:** O my people! I delivered my Lord's message unto you and gave you good advice, but ye **love** not good advisers

4.1.1 The Meaning of the Ayah:

Meaning ' but you did not benefit from it because you did neither like the truth nor dd follow those who give sincere advice. This is why he (peace upon him) said " but you **like** not good advisers." (Tafsir Ibn Kathir, vol.1, p.644).

4.1.2 Translation Analysis Pragma-linguistic Analysis of Qur'anic love word(tuḥibbūna تُحِبُّونَ)

ST(Quranic love word) tuḥibbūna تُحِبُّونَ	T1 Abdel-Haleem	T2 Khan and Hilali	T3 Pickthall
لقد أبلغتكم رسالة ربي وتصحت لكم ولكن لا تحبون الناصحين (الأعراف:79)	My people, I delivered my Lord’s messages to you and gave you sincere advice, but you did not like those who gave sincere advice. Al-Araf, Verse79.	O, my people! I have indeed conveyed to you the Message of my Lord and have given you good advice, but you like not good advisers." Al-Araf, Verse79.	O, my people! I delivered my Lord's message unto you and gave you good advice, but ye love not good advisers Al-Araf, Verse79.

To approach the meaning of the Qur'anic love word" tuḥibbūna تُحِبُّونَ (Tafsir Al-Jalalayn and Tafsir Ibn Kahir)in the ayah, Pickthall used the communicative method which hits high degree of translational coincidences with the interpretation, whilst Abdel-Haleem, Khan and Hilali's communicative method which hits average degree of translational coincidences with the interpretation.

Type	Semantic translation			Communicative translation		
	High	Average	Low	High	Average	Low
No. of Translation						
T(1) did not like					+	
T(2) you like not					+	
T(3) but ye love				+		

Moreover, to approach the meaning of the Qur'anic love word" tuḥibbūna تُحِبُّونَ Abdel-Haleem and Khan and Hilali used word for word translation, unlike Pickthall, who used the faithful translation, therefore, his rendition is appropriate and regular with the closest attention according to the respective context." But ye love" has been used pragma-linguistically to make the meaning of the Qur'anic love word" tuḥibbūna تُحِبُّونَ more effective. Hence, his translations have strong connotations; unlike Abdel-Haleem and Khan and Hilali, whose renderings seemed confusing to the receptor of the Holy Quran, consequently, their renderings have mild connotations.

Method of Translation	Strong connotation	Mild connotation	Weak connotation
T(1) Word for-word translation		+	
T(2) Word for-word translation		+	
Tr(3) Faithful Translation	+		

To conclude, the translator of the meaning of the Holy Quran must be knowledgeable about the occurrence of the Quranic love words in the Holy Quran to convey the intended meanings of the ayahs to the target readers

4.2 Example 2: Qur'anic love word" tuḥibbūna تُحِبُّونَ

Source Surat : Surat Yusuf, Verse30.

ST:::(30): قَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ:يوسف:(30)

Transliteration: Wa qaala niswatun fil madeenatim ra atul'Azeezi turaawidu fataahaa 'an nafsihē qad shaghafahaa hubbaa; innaa lana raahaa fee dalaalim mubeen

Target Text:

- (1) **Abdelhaleem:** Some women of the city said, 'The governor's wife is trying to seduce her slave! **Love** for him consumes her heart! It is clear to us that she has gone astray
- (2) **Khan and Al-Hilali:** and women in the city, said: "The wife of Al-'Aziz is seeking to seduce her (slave) young man; indeed she **loves** him violently; verily we see her in plain error.
- (3) **Pickthall:** And women in the city said: The ruler's wife is asking of her slave-boy an ill- deed. Indeed, he has smitten her to the heart with **love**. We behold her in plain aberration.

4.2.1 The Meaning of the Ayah:

Meaning- The meaning of this ayah is " Allah, the Almighty states the fact that the news of what happened between the wife of Al-Aziz and Yusuf was unveiled in Egypt that the people talk about in it," and women in the city said: ", such as the wives of the chiefs and princes who disapproved and reapproached the mischievous act that the wife of Al-Aziz committed. They said: " The wife of Al-'Aziz is seeking to seduce her (slave) young man; i.e., she is trying to entice her servant to have sex with her, " indeed she loves_him violently;" i.e., she is totally obsessed in love for Yusuf that it filled and overwhelmed her heart, " verily we see her in plain error." By loving and trying to seduce. (Tafsir Ibn Kathir, vol.2, p.956 .

4.2.2 Translation Analysis Pragma-linguistic Analysis of Qur'anic love word (tuḥibbūna تُوْحِبُّونَ)

ST(Quranic love word)	T1	T2	T3
<p>tuḥibbūna تُوْحِبُّونَ</p> <p>(قَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ: يوسف:30)</p>	<p>Abdel-Haleem</p> <p>Some women of the city said, 'The governor's wife is trying to seduce her slave! Love for him consumes her heart! It is clear to us that she has gone astray</p>	<p>Khan and Hilali</p> <p>and women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man. Indeed she loves him violently; verily, we see her in plain error</p>	<p>Pickthall</p> <p>And women in the city said: The ruler's wife is asking of her slave-boy an ill- deed. Indeed, he has smitten her to the heart with love. We behold her in plain aberration.</p>

To approach the meaning of the Qur'anic love word" tuḥibbūna تُوْحِبُّونَ (Tafsir Al-Jalalayn and Tafsir Ibn Kahir)in the ayah, all three translators used the semantic translation method which hits high degree of translational coincidences with the interpretation,

Type	Semantic translation			Communicative translation		
	High	Average	Low	High	Average	Low
<p>T(1)</p> <p>to seduce her slave! Love for him consumes her heart!</p>	+					
<p>T(2)</p> <p>indeed she loves him violently;</p>	+					
<p>T(3)</p> <p>Indeed, he has smitten her to the heart with love.</p>	+					

Moreover, to approach the meaning of the Qur'anic love word" tuḥibbūna تُوْحِبُّونَ Abdel-Haleem, Khan and Hilali, and Pickthall used semantic translation; therefore, their renditions of pragma-linguistically are accurate and accustomed with the increased focus according to the specific context." **Love** for him consumes her heart!", "indeed she **loves** him violently"; Indeed, he has smitten her to the heart with **love**, respectively. The three translations give a true sense of the intended meaning of the Qur'anic love word" tuḥibbūna تُوْحِبُّونَ. The three English translations of Abdel-Haleem, Khan and Hilali, and Pickthall really communicate a better sense of the Quranic Message which certainly adds to the comprehension of receptors.

To sum up, The three translators have been used to make the meaning of the Qur'anic love word" tuḥibbūna تُوْحِبُّونَ more effective. Hence, their translations have strong connotations,

Method of Translation	Strong connotation	Mild connotation	Weak connotation
T(1) Semantic translation	+		
T(2) Semantic translation	+		
Tr(3) Semantic translation	+		

4.3 Example 3 Qur'anic love word "أَحْبَبْتُ" ahbabtu

Source Surat : Surat Sâd, Verse 32.

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ (ص:32)

Transliteration: Faqaala innee ahbabtu hubbal khairi 'an zikri Rabbee hatta tawaaarat bilhijaab.

Target Text:

(1)**Abdelhaleem:** the kept saying, '**My love** of fine things is part of my remembering my Lord!' until [the horses] disappeared from sight–

(2)**Khan and Al-Hilali: He said: "I did love** the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of the night)

(3)**Pickthall:** And he said: Lo! **I have preferred** the good things (of the world) to the remembrance of my Lord; till they were taken out of sight behind the curtain.

4.3.1 The Meaning of the Ayah:

Meaning- the meaning of this ayah is " More than one of the antecedents and scholars of Tafisr mentioned that Sulaiman(PBUH) was too busy looking at the horses that, owing to forgetfulness, he unintentionally missed the time of the 'Aser prayer; the matter that happened to the Prophet Mohammed (PBUH) on the day of Al-Khandag, when he forgot to offer 'Aser prayer, and he prayed it after sunset. This is recorded in two Sahihs through more than one chain of the narration. It might have been an acceptable matter according to their law to delay prayer at times of invasion and comparing, the matter for which the horses are urgently needed (Tafsir Ibn Kathir, vol.3, p.1075)

4.3.2 Translation Analysis Pragma-linguistic Analysis of (Qur'anic love word "أَحْبَبْتُ" ahbabtu

ST(Quranic love word)	T1	T2	T3
أَحْبَبْتُ ahbabtu	Abdel-Haleem	Khan and Hilali	Pickthall
فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ (ص:32)	the kept saying, ' My love of fine things is part of my remembering my Lord!' until [the horses] disappeared from sight–	He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the	And he said: Lo! I have preferred the good things (of the world) to the remembrance of my Lord; till they were taken out of sight behind the curtain.

		sun) had hidden in the veil (of the night)	
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To approach the meaning of the Qur'anic love word "أَحَبَّبْتُ" *aḥbabtu* (Tafsir Al-Jalalayn and Tafsir Ibn Kahir) in the ayah, Abdel-Haleem and Khan and Hilali used the semantic translation method which hits high degree of translational coincidences with the interpretation, unlike Pickthall who used communicative translation method which hits low degree of translational coincidences with the interpretation

Type	Semantic translation			Communicative translation		
	High	Average	Low	High	Average	Low
T(1) My <u>love</u> of fine things is part of my remembering	+					
T(2) I <u>did love</u> the good (these horses	+					
T(3) (Lo! I <u>have preferred</u> the good things (of the world)						+

Moreover, to approach the meaning of the Qur'anic word love *aḥbabtu*, Khan and Hilali, and Abdel-Haleem used semantic translation (My love of fine things is part of my remembering; I did love the good; therefore, their renditions of pragma-linguistically are proper and prone to the increasing attention according to the specific context." respectively. Pickthall's rendition seems stilted (unnatural) in the contemporary usage that is not appreciable. In addition, Pickthall is not keen to check the meaning specified of the Qur'anic word love *aḥbabtu* in Qur'anic exegeses. Hence, his translations of the Qur'anic word love *aḥbabtu*, *aḥbibtu* have weak connotations and are out of context.

Pickthall's renditions of the Qur'anic word love *aḥbabtu*, *aḥbibtu* are inaccurate because he does not utilize footnotes as a translation strategy to give a broader contextual knowledge that would be of great value to the TL reader in the communicative process. In addition, Pickthall sticks only to the dictionary meaning of a given meaning of the Qur'anic word love *aḥbabtu*, *aḥbibtu*

To sum up, Pickthall's renditions suffer from some weaknesses, which affect their readability and comprehensibility, for example, literal translation, cultural differences, and use of archaic words (Lo). These weaknesses result in a peculiar style. One problem with the translations of this category is Pickthall's poor knowledge of the Arabic language.

Khan and Hilali, and Abdel-Haleem have been used the semantic translation to make the meaning of the Qur'anic love word" *aḥbabtu*, more efficacious *aḥbibtu*. Hence, their renderings have strong connotations, unlike Pickthall's, whose renderings seemed confusing to the receptor of the Holy Quran and out of context, and for this reason, his renderings have weak connotations.

Method of Translation	Strong connotation	Mild connotation	Weak connotation
T(1) Semantic translation	+		
T(2) Semantic translation	+		
Tr(3) Literal translation			+

5. Conclusion

The current study has focused on the causes of pragma-linguistic difficulties in translating the embedded meanings of the Quranic Love Words into English in three English translations by Abdul-Haleem, Mohammed M. Pickhall and Muhammed M.Khan and Mohammed Hilali. By analyzing the corpus of examples of the various English translations of the meaning of the Holy Qur'an, the researcher noticed that some differences and mistranslations are the results of inadequate references to the Holy Quran, lack of understanding of Arabic rhetoric, and incapability to interpret the shades of meaning of the Quranic love words. If translators of the Holy Quran select to under translate by ignoring the shades of meaning of the Quranic love words, they would capitulate to adapt all the meanings of the original; this is because the Quranic love words in the Holy Quran serve the objective. In order to preserve the enlightening and elegant uses of the Qur'anic love words and phrases, translators should try to produce and render them in approximative adequate and accurate renditions.

In addition, the present study has explored how the three translations reflect and maintain the pragma-linguistic aspects of the Quranic love lexemes. It has also investigated the extent to which the three translators have considered the contexts of the original Quranic ayahs and to what degree they have preserved the meanings of the Quranic love lexemes in their translations. That is to say, the shifts that have taken place in the translations in terms of pragma-linguistic aspects have also been probed.

5.1 Summary of the Findings:

On the bases of the theoretical part and data analysis, the current study has come up with the following conclusions:

- Translating the Quranic love words is even more difficult than translating love words in other genres because of the religious genre in which the Holy Quran has, (see the table of the Quranic love words, which hit more than 80 love words)
- Translating the embedded meanings in the Quranic texts is not quite easy. This is because Qur'anic love words involve very ingenious differences in meaning that are difficult to understand.
- The Quranic love words cannot be literally translated because Arabic love words often have more than one literal meaning and are, more often, used figuratively.
- There some pragma-linguistic difficulties are encountered in rendering some Quranic love words (see the examples). Notwithstanding, in the topmost examples, the three translators fail to get the accurate embedded meaning of a given Quranic love word

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