EXPLORING ASPECTS OF LEXICAL CONVERGENCE AND DIVERGENCE IN SOME TRANSLATIONS OF THE HOLLY QUR'AN

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Abstract

It is commonly observed that languages all over the world may converge or diverse in their linguistic features such as lexical and semantic perspectives. These are linguistic phenomena that happen in all languages as a resulting consequence of the evolution and development of all human languages on earth. This present study is primarily designed to tackle these aspects of convergence and divergence in some selected translations of the Holly Qur'an.

Special consideration will be given to the impact of these aspects of lexical convergence and divergence on the selected translations of the verses of the Holly Qur'an that is to say whether they add or deduce to the semantic value of the selected lexical items. Our initial anticipation is that no selected items of these translations of the meanings of the Holly Qur'an will have the same value of the original Arabic term that is used in the verses of the Holly Qur'an; however, some English Lexical items will have distinct semantic value in explaining the meaning under investigation or interpretation as they have more or less the same semantic import of the Arabic items, i.e. if we take just a simple example of such lexical items such as the word child in English that may either be used to mean a young or a small - aged person, or to mean someone's son or daughter. The latter meaning may give the exact meaning of sons and daughters in some of the verses that will be selected in this study. In such a case we feel that the lexical choice helps in selecting an item of a positive convergence between Arabic and English. The divergence in the lexical items may cause some problems for the translators of the meanings of the Holly Qur'an; therefore, they may depend on additional linguistic features to bridge the gap between the Arabic items and the English ones such as literal translations, the denotative dictionary definitions, or the use of bracketing or foot notes. This study will be a qualitative survey and a content analysis approach whereby some previously related studies together with some selected verses of the Holly Qur'an that will be chosen from "The Noble Qur'an" and "The Glorious Qur'an". All the important elements of a scientific research such as the Statement of the study, its importance, methodology,

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discussion, findings and suggestions for further future studies will be tackled in this present study.

Key words: Convergence, Divergence, Lexical Items, Social Behaviour, Holly Qur'an, Verses, Translations.

Introduction

The presence of lexical Convergence and Divergence confirms the assumption that there is no one to one relationship between a language and another language. The lexicon of the language is a rich source of variation between a language and another language. Convergence is the lexical, or sometimes the social behavior in which a lexical item agrees in meaning with a lexical item of another language, or when a person behaves linguistically with another person to convey similar lexical items. Lexical divergence on the other hand is the linguistic or social behavior by which a lexical item or a social behavior reflects gaps or differences in the meanings of the selected items or a conversational discourse. These linguistic concepts of convergence and divergence exist either among different languages or in other cases within varieties of the same language due to either social or regional variations as major determiners of dialectical and other linguistic variables in any given language.

This study is primarily constructed to tackle the issue of lexical convergence and divergence through the exploration of selected translated verses from the Holly Qur'an, and in particular selecting some lexical items from these verses in which we feel that the concepts of lexical convergence will ideally be applied. These lexical items may either be lexical cognates that may not reflect a great gap between the original meaning in Arabic and the selected English translation of this item. Therefore, the translated item will reflect approximately more or less the same intended meaning. In other cases there may be a gap between the items; hence, we expect the translator to resort to other linguistic techniques to convey the intended meaning either through the widely used technique of bracketing or footnoting and the literal translations through expansion of explanatory sentences that may affect the original intended meaning. Therefore, the reader of the translated meaning of the Holly Qur'an may be distracted by these elongated translations.

In this exploration of lexical convergence and divergence in the translated verses of the Holly Qur'an, we should bear in mind that these translations are of meanings rather than of the conventional religious meaning of the verses of the Quran which should be dealt with in their original Quranic language in order to be used for the different religious performances and regulations. Researchers always have doubts about the translations of the meanings of the Holly Qur'an. However, these translations are important as they help increasing awareness about Islam and about its religious regulations and teachings which will otherwise be complicated to be understood by the nonnative speakers of Arabic.

The Importance of the Study

This study is important as it is an attempt first to fill a gap within the previous research projects. The study serves two important aspects of the linguistic exploration of the translated meanings of the Holly Qur'an the aspects of lexical convergence and divergence on one hand and issues of translation itself as a matter of concern among a great number of researchers who concern themselves with such studies. The study is also important as it focuses attention on certain selected lexical items on which the study will be run; therefore, new horizons of research topics will be set forth out of the suggestions and recommendations of this present study for other researchers to have more explorations on the same area of research.

Methodology

The study follows the qualitative approach and a content analysis of certain selected translated meanings of the verses of the Holly Qur'an. A historical survey over the related literature and the theoretical framework will be explored to point out the gaps that might be found within the previous studies, and to a company the strength of these previous studies, and to avoid their short comings as well. Out of the selected translations of the verses of the Holly Qur'an certain lexical items of high possibility of convergence and divergence will be chosen; on one hand to make the scope of the study researchable, and on the other hand to put the concepts of lexical convergence and divergence in a focus that helps other researchers select additional items in the same field of study. The review of the literature and the theoretical framework will be taken as supportive information on which a critical discussion, comparisons, and contrasts will be explored to enrich the discussion and the analyses in this present study.

Procedures

As it has been stated within the methodology of this study that some translations of the verses of the Holly Qur'an will be explored, discussed and interpreted to show how these verses reflect the issue of lexical convergence and divergence between the original meanings in Arabic in these verses and the translated meanings. For that end a table of the lexical items in both Arabic and English will be enlisted below to show the items of the analyses. Some of these items, that we feel have greater lexical convergence and divergence values such as child (ابن)community (أمة/دين)and other similar words as can be seen in table (1.1) below. Then variety of related direct or indirect quotes from the previous studies will be outlined, discussed and correlated with the linguistic aspects of lexical convergence and divergence in this present study. These discussed quotations will be used for more support for our hypotheses and the observations related to the present study of lexical convergence and divergence in the translations of the meanings of the Holly Qur'an.

The theoretical frame work and some related studies

The theoretical framework and the related literature will help us to prepare the grounds for this study to be processed to reach its findings and recommendations that will be developed later in other research projects either by myself, as a personal area of research interests, or by other researchers who share the same interest. The related studies will smoothly be presented and discussed in order to find the gaps within them so as to be bridged in this present study, and they will be the base on which the discussion will be built as a result of the nature of this present study as a qualitative research attempt to be built on the findings of previous studies and with some scientific correlation with the content of the selected verses from the Holly Qur'an that will be analyzed in this present study.

As a starting point we need first to explore the issue of lexical convergence and divergence among languages as a morphological feature in tackling aspects of similarities and differences among languages. In a general point about the interests of linguistics and semantics in particular Hurford et al (2007: 11) say that all the linguistic interests and domains run after similarities between languages rather than differences. Convergence can simply be the case in which language items may come to be real cognates or having more or less the same linguistic value. Divergence on the other hand is the case that reflects linguistic differences of the involved languages items either in phonology, morphology, syntax or semantics. For Auer et al (2005: 1) 'Dialect convergence and divergence' reflect the degrees of similarities or differences among languages. Al-Azraqi and Alharbi (2022: 20) express these linguistic phenomena by saying that convergence and divergence show two opposing instances of language change. For De – Saussure (1959: 126) convergence is a kind of coordination among other items. Therefore, divergence will reflect the opposing case whereby the items are in some kind of contrast or difference with varying degrees. That is to say similarity and difference of linguistic items cannot be taken in that simple order of sameness or difference.

The issue of convergence and divergence for Sapir (1921: 98) is a matter of historical developments of languages that is within time these languages start to acquire their present status due to that historical development to the extent that the knowledge of the diverged and converged items within these languages need certain kind of knowledge and training on the part of the concerned linguist to identify the historical kinship among these languages. Then he says (ibid) "*On the whole, therefore, we shall ascribe the major concordances and divergences in linguistic form—phonetic pattern and morphology—to the autonomous drift of language, not to the complicating effect of single, diffused features that cluster now this way, now that.*

Language is probably the most self-contained, the most massively resistant of all social phenomena. It is easier to kill it off than to disintegrate its individual form."

According to Fasold (2013: 162) the presence of differences and similarities within languages can be interpreted by a psychological factor that is connected with the availability

of the items that are given numerous linguistic representations in a certain language on one hand, and on the other scarcity or limited representations of other items such as the different types of cars in English and the limited instance of igloos. The same thing can be said about horse and camel in Arabic in contrast with words related to snow. In other words the language context and environment are reflected in the form of linguistic forms to express either richness in certain aspects, and scanty or poverty of expression of other items as instances of similarities and differences, or convergence and divergence as terms of interest in this present study. In the coming part of the study some of the related studies will be discussed to determine the impact of convergence and divergence on the translations of the meanings of the Holly Qur'an.

In a study about morphological convergence Racz et al (2020: 736) consider convergence as the process by which in human communication people try to be similar in their selection of lexical items so as to be similar in their stretches of a communicative act. They consider convergence as a normal human behavior to maintain communication among people.

In a study about convergence and divergence in Arabic diaglosic contexts Abu-Melhim (2014: 891) states that in communicative acts in the diaglosic situations convergence is the attempt to attain certain communicative behavior with others through verbal or nonverbal communicative acts to guarantee success of communication. Divergence on the other hand implies the expectations of differences in other speakers' stretch of a communicative act. In another study that tackles Arab speakers Seddik, and Lotfi (2017: 4) study the aspect of convergence with reference to the phonemes /t/ and /d/ which are alveolar ones; they find that the Algerian informants of their study pronounce the phonemes correctly in cases of convergence between the Arabic and English phonological contexts while in the other instances of the incorrect pronunciations the phonological contexts are different. Out of this study we can say that convergence is a factor of agreement between a language and another language in all the features of the languages involved in the comparison or a certain study while convergence is the reverse context that is of differences between a language and another language. For Jassem (2018: 124) *"Thus Arabic can be safely said to be the radical language itself for sharing the negative cognates with all world languages and for having a huge phonetic, morphological, grammatical, and lexical repertoire and variety which is indispensable for interpreting its linguistic richness and versatility"* This concept as stated by Jassem (ibid) emphasizes the point that Arabic language is potentially capable of being liable and to have cognates with the other languages on earth. In another similar study about the influence of English language on the translation of the passive voice to the Arabic language Al – Raba'a (2013: 116) states that those monolingual Arabic speakers who study English as a foreign language are involved in what he classifies as 'grammaticalization' which is the process by which they reflect the English passive voice forms in their translations of Arabic language.

Some previous studies tackle the issue of lexical convergence and divergence from different perspectives; as a first example of such studies AlQinai (2011: 27) studies

Convergence and Divergence in terms of some semantic aspects, or what is known in 'semantics' as 'semantic structure' such as Polysemy, homonymy, autonomy. He considers in particular what he calls 'Quranic Polysemy and Lexical Recurrence'. AlQinai (ibid) states that the nature of the Holly Qur'an has its impact on the different English translations as a result of the highly rhetorical and verse style structure; therefore the translators may either expand the wordiness of expressions or the literal translation in order to follow the special structure of the Holly Qur'an of the rhythm or the rhetorical presentation of the verses.

In another study Alhaj (2020: 38) focuses his study on Surah Alhujrat tackling in particular some pragmatic and stylistic aspects of three translations of the Surah. His main observations about these translations are: in order to get the sense of the Holly Qur'an the translators tend to use footnotes or brackets and literal translation that affect the translation of the meanings of the Holly Qur'an" In another study by Alhaj (2020: 8) about Surah Al – Baqra he said that the uniqueness of the structure of the Arabic style in the Holly Qur'an in its syntactic and morphological aspects which he terms as "Qur'anic specific" make it problematic aspects in the translations of the Holly Qur'an. This point of course is a central point to which a lot of researcher consider as a source of all the verbosities and elongated expressions that the translators adopt to cope up with the highly sophisticated and highly structured language in the verses of the Holly Qur'an.

In a study about the differences in the translations of the meanings of the Holly Qur'an Mohammed (2022: 8) outlines the following results that come mainly as implications of differences due to semantic, syntactic or stylistic differences; these results are:

1. For the cultural words the translators reflect more or less the denotative meanings rather than the connotative meanings such as the meanings of greetings (سلموا)that is to say they just transmit the meanings of English dictionaries.

2. The translators may also neglect the word order in the sentences of the Holly Qur'an in spite of the fact that the order is essential for the interpretation of the intended meaning, e.g. the order of Surat Al – Nour in the verse about (الزانية و الزاني).

3. For the metaphorical expressions the translators tend to give some literal translations such as the translation of the verse in Surat Al – Hujrat (يا أَيُّهَا الذين آمنوا لا تقدموا بين يدي الله و رسوله).

4. The majority of the selected translations neglected the syntactic aspects such as tense in spite of their importance in the understanding of the verses such as in Surat Al – Nour verse (45) (و الله خلق كل دابة من ماء ().

These differences of meanings are obviously differences in the overall perspective of convergence and divergence between Arabic and English in terms of sameness or differences of the intended Quranic meaning.

Discussion, Results, Conclusion and Recommendations

To process this study certain words and expressions have been selected to run the analyses on some selected verses of the Holly Qur'an (Table 1. 1. Below and Appendix 1. 1). As can be seen in the table the highest frequency and percentage is that of the word (جهنم)with a frequency of 154 and a percentage of 0.20% the English translations are either 'Hell or Fire', we feel that 'Hell' should be the appropriate term to be taken as in a more or a less dimension is the closet cognate of the Arabic word. The second rank is that of the word ( )أب with a frequency of 99 and a percentage of 0.13% it is always translated as father as an equivalent of the Arabic terms (والد/ أب)these Arabic terms do not pass as father in all the contexts because in special cases the word (والد)is used to mean uncle (the father's brother). The third rank is taken by the Arabic word (ديانة)with a frequency of 80 and a percentage of 0.103% it is mainly translated as religion although there is another equivalent in Arabic which is the Arabic word (أمة). These selected words bear high potentials and degrees of convergence and divergence in English and Arabic; some of these words are: "woman, wife, child, hour, age, paradise, hell, camel, horse, cattle" We believe that these selected words have great influences on the concepts of convergence and divergence. Therefore, they increase the challenge in front of the translators due to their special conceptual import and use.

Table 1.1 the frequency and percentage of the selected Arabic words in the Holly Qur'an with their English translations

Arabic words	English Words	Frequency in the H. Qur'an	Percentage out of 77439 words in the H. Qur'an
امرأة	woman	28	0.037
زوجة	Wife	34	0.044
ابن	Child	59	0.076
بنت	Child	=	=
ساعة	Hour	6	0.008
دهر	Age	28	0.037
الفردوس	Paradise	64	0.083
الجنة	Paradise	=	=
جهنم	Hell	154	0.20
جمل/ ناقة	Camel	21	0.027
ناقة	She camel	=	=
خيل	Horse	6	0.008
ماشية	Cattle	18	0.023
أمّة	Community/religion	4	0.0052
أب	Father	99	0.13
والد	Father	=	=
عم	Uncle	6	0.008
عمة	Aunt	1	0.0013
خال	Uncle	=	=
ديانة	Religion	80	0.103

These words have their specialized conceptual impact to convey additional semantic power to the selection of a lexical item in the translations of the meanings of the Holly Qur'an into English or even other languages. In this section of the presentation and the discussion that is supported by (table 1. 1 and Appendix 1. 1.) below. The table conveys the selected words with their frequencies and percentage that is calculated out of the total number of words in the Holly Qur'an which is a total of 77439 words. Appendix 1. 1. includes some of the selected verses with their English translations out of two translations of the meanings of the Holly Quran 'The Noble Qur'an and The Glorious Qur'an'.

If we discuss some of the selected words with their verses (Appendix 1. 1), we can discuss some instances of these words such as the words woman and child, we find that the general behold and direct sense of these words; woman is the adult female, wife VS husband, and child VS son and daughter. First woman and wife have a very special use in the Holly Qur'an that is mainly determined by the context in which they are used. That intended sense or meaning is directly connected with the females fertility or reproduction; woman is used in cases of sterile or barren ladies who are unable to give birth to children, and in very special cases to give birth to boys. Wife on the other hand is used for a fertile woman who has the ability of pregnancy and the reproduction of children. Out of the translations on hand that we have outlined in appendix 1. 1. we can say that there is no distinction between wife and woman in these translations; wife is always used in the sense of wife versus husband, and woman is always used to just mean the adult female member of the community. However, in some senses to differentiate between wife and woman in the sense of reproduction, between brackets the translators add for example made his wife healthy so as to be able for reproducing children.

In Surat Al – Anbiya verse 90:

● بسم الله الرحمن الرحيم

● فاستجبنا له ووهبنا له يحيى وأصلحنا له زوجه انهم كانوا يسرعون في الخيرات و يدعوننا رغبا و رهبا و كانوا لنا خاشعين

So We granted his prayer, and we blessed him with Yahya (John) and, for his sake, made his wife healthy (fertile). Surely, they (all) used to hasten in (doing) pious deeds and used to call on Us (feeling) eager, fond, fearful and frightened, and used to humble before Our presence in tearful submissions.

Al – Qasas verse 9

● وقالت امرأت فرعون قرت عين لي و لك لا تقتلوه عسى أن ينفعنا أو نتخذه ولدا و هم لا يشعرون

And the wife of Pharaoh said (on seeing Musa [Moses]): '(This child) is coolness of eyes for me and for you; do not kill him. He may perhaps bring us benefit or we may adopt him as a son. And they were unaware (of the outcome of this plan).

As it can also be seen in appendix (1. 1.) the other selected items reflect more or less the same order of translation for example 'Paradise and Hell' some times are replaced with 'Garden and Fire respectively' and after that they are followed with brackets that include the original appropriate term 'Paradise and Hell'. This point confirms the hypothesis that the translators depend on elongated wordy expressions or more explanations within brackets or footnotes. Therefore, the reader will be confused and distracted to follow the meanings of the Holly Qur'an.

The word community is always used as a translation of the Arabic word (أمة)in spite of the fact that it may have variety of semantic values such as 'religion, nation, and community. This trend of sticking to more or less the same semantic value of the denotative meaning of the translated meaning will not help transmitting the intended meaning. Therefore, some

information gap will be found due to this incomprehensive translation that reflects a shallow meaning that tackles only one shade of the intended original meaning. The other selected lexical items bear more or less the same translation deficiencies mainly in cases of divergence; while the cases of convergence may reflect some kind of translation ease or positive correspondence between the original Arabic terms and the selected English translations of these items as they have more or less the same semantic value. However, it is observed that the translators also try to give more explanations for these elements or sometimes they choose additional synonyms to confirm these selected meanings.

In the light of these points of discussion stated above, and as supported by table (1. 1.) and appendix 1. 1.) and the reviewed literature in the coming part of the study the main findings of this study and its recommendations will be enlisted below in order to conclude this study and set the theme for future studies to fill in the gaps within this present study.

Findings and recommendations

In the light of the reviewed studies and the discussion of the selected verses, the following findings can be the base for ending the study and outlining the main suggestions and recommendations for future studies:

1. There is strong evidence that the very special use and interpretation of some lexical items lead to lexical divergence between the original text in Arabic and the translation (the use of wife and woman)

2. Some lexical items converge in their meanings as they have more or less the same semantic import such as child to mean a son or a daughter.

3. Items of convergence themselves may be supported by additional lexical explanations.

4. To avoid convergence and divergence conditions the translators use wordiness strategies, footnoting, and brackets for more explanations of meanings.

5. Connotative Arabic meanings increase difficulties in the English translations of the meanings of the Holly Qur'an.

6. The specialized rhetorical and verse style have their negative impacts on having appropriate English translations of the meanings of the Holly Qur'an.

This study has been constructed as a content analysis and a historical survey over the previous studies to bridge a gap within these studies and to confirm their previously attained results. In the light of these previously obtained result, and the results which have been outlined above; the following recommendations will help develop and revisit the scope of this present study in future anticipated research projects:

1. The impact of the verse style in the Holly Qur'an on lexical convergence and divergence.

2. Polysemy and semantic structure through the investigation of lexical convergence and divergence.

3. The selection of other lexical items for more incorporation of lexical convergence and divergence.

4. Convergence and divergence as debilitating factors of appropriate translations of the meanings of the Holly Qur'an.

5. Incorporation of other linguistic aspects in the study of the translations of the meanings of the Holly Qur'an.

Summary

This study has been designed to tackle the linguistic phenomena of lexical convergence and divergence in the English translations of the meanings of the Holly Qur'an. The qualitative content analysis processes and procedures have been followed to process the study. Some related studies and literature have been explored to direct the discussion and the interpretation of the data. The related Quranic verses have tabulated and studied for the discussion and presentation of the study. Strong evidences have been found to support the assumptions of the study which mainly consider that lexical convergence and divergence in the overall perspective of translating the meanings of the Holly Qur'an will have negative impacts on these translated Quranic words and expressions the thing that may lead inconveniencies and confusions in the transmission of the meanings of the Holly Qur'an to the nonnative speakers of Arabic. The study is concluded with some findings on which the recommendations for further future studies have been formulated to further the study in future research projects.

Appendix (1. 1.)

Some selected verses from the Holly Qur'an with their English translations

(The Noble Qur'an and The Glorious Qur'an)

أعوذ بالله من الشيطان الرجيم

بسم الله الحمن الرحيم

وَوَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَ يَأْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَ أُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٤﴾

And from amongst you there must be a community comprising the people who invite mankind towards piety, enjoin righteousness and forbid evil. And they are the successful people.

(آل عِمْرَان‎- Āl ‘Imrān [3 : 104]))

The Glorious Quran App

أَرِنَا مَنَاسِكَنَا وَ تُبْ عَلَيْنَا ۚ اِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ ﴿١٢٨﴾ Minhaj Publications

O our Lord! Make both of us submissive to Your command; and raise out of our future generations an Umma (Community) exclusively obedient to You; and teach us our ways of worship (and Pilgrimage) and turn to us (with mercy and forgiveness). Verily, it is You Who are Most Relenting, Ever-Merciful.

(الْبَقَرَة‎ -Al-Baqarah [2 : 128]))

The Glorious Quran App

Minhaj Publications

Sura 2 - Ayat 128

رَبَّنَا وَأَجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ

"Our Lord! And make us submissive towards you and from our offspring a nation obedient to You – and show us the ways of our worship, and incline towards us with Your mercy; indeed You only are the Most Acceptor of Repentance, the Most Merciful."

Islam: The Noble Quran (https://goo.gl/prmwod)

Sura 2 - Ayat 213

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

Mankind was on one religion; so Allah sent Prophets giving glad tidings and warnings – and with them sent down the true Book to judge between mankind on their differences; and only those to whom it was given created disputes regarding the Book, after clear commands had come to them, due to hostility of one another; so Allah, by His command, made the truth clear to the believers, concerning their disputes; and Allah may guide whomever He wills to the Straight Path.

Islam: The Noble Quran (https://goo.gl/prmwod)

كَانَ النَّاسُ أُمَّةً وَّاحِدَةً ۗ فَبَعَثَ اللهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَ مُنْذِرِيْنَ ۖ وَ اَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيْمَا اخْتَلَفُوْا فِيْهِ ۚ وَ مَا اخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ بَغْيًۢا بَيْنَهُمْ ۚ فَهَدَى اللهُ الَّذِيْنَ اٰمَنُوْا لِمَا اخْتَلَفُوْا فِيْهِ مِنَ الْحَقِّ بِاِذْنِهٖ ۗ وَ اللهُ يَهْدِىْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢١٣﴾

(In the beginning) all the people agreed upon the same Din (Religion. And later, when differences emerged amongst them,) Allah sent His Messengers as Bearers of good news and Warners and sent down with them the Book based on truth, so that it might judge those matters amongst the people in which they had developed differences. Then, only those very people whom the Book was given differed about it, despite the fact that the clear signs had come to them. (And they differed also) because of mere jealousy and malice amongst themselves. Then Allah, by His command, made the believers understand that matter of truth about which they had differed. And Allah guides whom He pleases to the straight road.

(Al-Baqarah [2 : 213] -الْبَقَرَة)

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Sura 3 - Ayat 104
وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُوْلَٰئِكَ هُمُ ٱلْمُفْلِحُونَ
And there should be a group among you that invites to goodness, and enjoins good deeds and forbids immorality; it is they who are the successful.
Islam: The Noble Quran (https://goo.gl/prmwod)
لَيْسُوْا سَوَآءً ۗ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ قَآئِمَةٌ يَّتْلُوْنَ اٰيٰتِ اللهِ اٰنَآءَ الَّيْلِ وَ هُمْ يَسْجُدُوْنَ ﴿۱۱۳﴾
They are not all alike. Some of the People of the Book are (also) firmly committed to the truth. They recite the Verses of Allah during the hours of night, and remain in the state of prostration before their Lord.
Āl 'Imrān [3 : 113] (آلِ عِمْرَان-)
The Glorious Quran App
Minhaj Publications
Sura 3 - Ayat 113
۞ لَيْسُواْ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ
All of them are not alike; among the People given the Book(s) are some who are firm on the truth – they recite the verses of Allah in the night hours and prostrate (before Him).
Islam: The Noble Quran (https://goo.gl/prmwod)
فَاسْتَجَبْنَا لَهٗ ۚ وَ وَهَبْنَا لَهٗ يَحْيٰى وَ اَصْلَحْنَا لَهٗ زَوْجَهٗ ۚ اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَ يَدْعُوْنَنَا رَغَبًا وَّ رَهَبًا ۗ وَ كَانُوْا لَنَا خٰشِعِيْنَ ﴿۹۰﴾

So We granted his prayer, and We blessed him with Yahya (John) and, for his sake, made his wife healthy (i.e., fertile). Surely, they (all) used to hasten in (doing) pious deeds and used to call on Us (feeling) eager, fond, fearful and frightened, and used to humble before Our presence in tearful submissions.

(الأَنْبِيَاء- Al-Anbiyā [21 : 90])

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Sura 21 - Ayat 90

فَٱسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا۟ لَنَا خَٰشِعِينَ

We therefore heard his prayer; and bestowed him Yahya, and cured his wife for him; indeed they used to hasten to perform good deeds, and pray to Us with hope and fear; and used to weep before Us.

Islam: The Noble Quran (https://goo.gl/prmwod)

Sura 2 - Ayat 35

وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ

And We said, "O Adam! You and your wife dwell in this Garden, and eat freely from it wherever you please – but do not approach this tree for you will become of those who transgress."

Islam: The Noble Quran (https://goo.gl/prmwod)

وَ قُلْنَا يَادَمُ اسْكُنْ اَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۖ وَ لَا تَقْرَبَا بِاذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّلِمِيْنَ ﴿٣٥﴾

And We ordained: 'O Adam, reside you and your wife in this Paradise and eat of it, both of you, whatever you like and from wherever you will. But do not go near this tree lest you should (join) the transgressors.'
(الْبَقَرَة- Al-Baqarah [2 : 35])
The Glorious Quran App
Minhaj Publications
Sura 2 - Ayat 24
فَ﴾إِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَاتَّقُواْ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُۖأُعِدَّتْ لِلْكَفِرِينَ
And if you are unable to bring forth (one chapter) – and We declare that you can never bring one – then fear the fire (of hell), the fuel of which is men and stones; kept ready for the disbelievers.
Islam: The Noble Quran (https://goo.gl/prmwod)
فَاِنْ لَّمْ تَفْعَلُوْا وَ لَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِیْ وَقُوْدُبَا النَّاسُ وَ الْحِجَارَةُ ۖ اَعِدَّتْ لِلْكَفِرِیْنَ ﴿۲۴﴾
But if you fail to do it—and you shall never be able to do it—then guard yourselves against the Fire whose fuel is human beings (the disbelievers) and stones (their idols), prepared for disbelievers.
(الْبَقَرَة- Al-Baqarah [2 : 24])
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بَلٰی مَنْ كَسَبَ سَیِّئَةً وَّ اَحَاطَتْ بِہٖ خَطِیْٓئَتُہٗ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ بُمْ فِیْہَا خٰلِدُوْنَ ﴿۸۱﴾

Of course, he who adopts evil and is encompassed by his sins, it is they who are the inmates of Hell. They are its permanent residents.

(Al-Baqarah [2 : 81] - الْبَقَرَة)

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Sura 2 - Ayat 39

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِۖ هُمْ فِيهَا خَٰلِدُونَ

And those who disbelieve and deny Our signs, are the people of fire (hell); they will remain in it forever.

Islam: The Noble Quran (https://goo.gl/prmwod)

Sura 3 - Ayat 14

زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِۗ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوَٰةِ ٱلدُّنْيَاۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ

Beautified is for mankind the love of these desires – women, and sons, and heaps of gold and piled up silver, and branded horses, and cattle and fields; this is the wealth of the life of this world; and it is Allah, with Whom is the excellent abode.

Islam: The Noble Quran (https://goo.gl/prmwod)

Sura 100 - Ayat 1

وَٱلْعَٰدِيَٰتِ ضَبْحًا

By oath of those that sprint, breathing heavily. (The horses used in Holy War.)
Islam: The Noble Quran (https://goo.gl/prmwod)
Sura 7 - Ayat 77
فَعَقَرُواْ ٱلنَّاقَةَ وَعَتَوْاْ عَنْ أَمْرِ رَبِّهِمْ وَقَالُواْ يَٰصَٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلْمُرْسَلِينَ
So they hamstrung the she-camel and rebelled against the command of their Lord and said, "O Saleh! Bring upon us what you promise us, if you are a Noble Messenger."
Islam: The Noble Quran
فَعَقَرُوا النَّاقَةَ وَ عَتَوْا عَنْ اَمْرِ رَبِّهِمْ وَ قَالُوا یٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَاۤ اِنْ کُنْتَ مِنَ الْمُرْسَلِیْنَ ﴿۷۷﴾
So they killed the she-camel (by hamstringing) and rebelled against the command of their Lord and said: 'O Salih! Bring upon us that (torment) you have threatened us with if you are (truly) from amongst the Messengers.'
(الْأَعْرَاف- Al-A'rāf [7 : 77])
The Glorious Quran App
Minhaj Publications
وَ مِنَ الْاِبِلِ اثْنَیْنِ وَ مِنَ الْبَقَرِ اثْنَیْنِ ۙ قُلْ ءَالذَّکَرَیْنِ حَرَّمَ اَمِ الْاُنْثَیَیْنِ اَمَّا اشْتَمَلَتْ عَلَیْهِ اَرْحَامُ الْاُنْثَیَیْنِ ؕ اَمْ کُنْتُمْ شُهَدَآءَ اِذْ وَصّٰکُمُ اللهُ بِہٰذَا ۚ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلَی اللهِ کَذِبًا لِّیُضِلَّ النَّاسَ بِغَیْرِ عِلْمٍ ؕ اِنَّ اللهَ لَا یَہْدِی الْقَوْمَ الظّٰلِمِیْنَ ﴿۱۴۴﴾
And two of the camel (male and female) and two of the cow (male and female). Say (to them): 'Has He forbidden the two males or the two females or that (offspring) which is in the wombs of the two females? Were you present when Allah pronounced to you this (prohibitive) injunction?' Then who can be more unjust than the one who fabricates a lie against Allah so that he may lead the people astray without knowledge? Indeed, Allah does not guide the unjust people.

الْأَنْعَام- Al-An'ām [6 : 144]))
The Glorious Quran App
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Sura 6 - Ayat 144
وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِۖ أَمْ كُنتُمْ شُهَدَاءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَاۚ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ
"And a pair of camels and a pair of oxen"; say, "Has He forbidden the two males or the two females, or what the two females carry in their wombs? Were you present when Allah commanded this to you?" So who is more unjust than one who fabricates a lie against Allah in order to lead mankind astray with his ignorance? Indeed Allah does not guide the unjust.
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Altabarie Interpretation of the Holly Qur'an

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