## APPENDIX

The collocations Investigated and their Translations

<table>
<thead>
<tr>
<th>No.</th>
<th>Verse</th>
<th>Translations</th>
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<tr>
<td>1</td>
<td>[* الدينُ يَؤمِنُونَ بِالْغَيْبِ وَيَقِيمُونَ الصَّلَاةَ وَمَمَّا رَزَقْنَاهُمْ رَيْقُونَ*](سورة البقرة (3))</td>
<td>Pickthall: [Who believe in the unseen, and <em>establish worship</em>, and spend of that We have bestowed upon them] (p. 1).&lt;br&gt;Ali: [Who believe in the Unseen, are <em>steadfast in prayer</em>, and spend out of what We have provided for them] (p. 5).&lt;br&gt;Arberry: [Who believe in the Unseen, and <em>perform the prayer</em>, and expend of that We have provided them ] (p. 19).</td>
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<td>2</td>
<td>[<em>مَلِیٰمَن كَمِلَ الَّذِی أَسْتَوَفَ لَعْنَا فَلَمَّا أَنْصَابِتِ ما حَوَّلَةَ ذَهْبَ اللَّهِ بُلْوَرَهُمْ وَتَرَكُّهُمْ فِی ظُلْمَاتِ الَّتِی تَیْصَرُّونَ</em>](سورة البقرة (17))</td>
<td>Pickthall: [Their likeness is as the likeness of one who <em>kindleth fire</em>, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see] (p. 1).&lt;br&gt;Ali: [Their similitude is that of a man who <em>kindled a fire</em>; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see] (p. 6).&lt;br&gt;Arberry: [The likeness of them is as the likeness of a man who <em>kindled a fire</em>, and when it lit all about him God took away their light, and left them in darkness unseeing] (p. 20).</td>
</tr>
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| 3   | [*إِنَّ اللَّهَ لَا يَسْتَحْبِبُ أنْ يُضْرِبَ مَثَلًا مَّا بَعَوَضَةً فَمَا فَوْقُهَا فَلَمَّا الَّذِینَ أَمْثَلُوا فِی ظَلُومَهُمْ وَأَمَّآ الَّذِینَ كَفَرُوا فِی ظَلُومَهُمْ مَّا ذَٰلِکَ أَرَادُ اللَّهُ بِهِ ذَٰلِکَ*](سورة البقرة (17)) | Pickthall: [Lo! Allah disdaineth not to *coin the similitude* even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to
Ali: [Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake [the path]] (p. 6).

Arberry: [God is not ashamed to strike a similitude even of a gnat, or aught above it. As for the believers, they know it is the truth from their Lord; but as for unbelievers, they say, 'What did God desire by this for a similitude?' Thereby He leads many astray, and thereby He guides many; and thereby He leads none astray save the ungodly] (p. 21).

Pickthall: [And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender, and whomsoever it is His will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who refuse to believe not] (p. 43).

Ali: [Those whom Allah [in His plan] willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah [heap] the penalty on those who refuse to believe] (p.
Arberry: [Whomsoever God desires to guide, He expands his breast to Islam; whomsoever He desires to lead astray, He makes his breast narrow, tight, as if he were climbing to heaven. So God lays abomination upon those who believe not] (p. 92).

Pickthall: [Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life). Say: He who created you at the first. Then will they shake their heads at thee, and say: When will it be? Say: It will perhaps be soon] (p. 87).

Ali: [Or created matter which, in your minds, is hardest [to be raised up], [Yet shall ye be raised up]!" then will they say: "Who will cause us to return?" Say: "He who created you first!" Then will they wag their heads towards thee, and say, "When will that be?" Say, "May be it will be quite soon] (p. 138).

Arberry: [Or some creation yet more monstrous in your minds!' Then they will say, 'Who will bring us back?' Say: 'He who originated you the first time.' Then they will shake their heads at thee, and they will say, 'When will it be?' Say: 'It is possible that it may be nigh] (p. 170).
<table>
<thead>
<tr>
<th>Page</th>
<th>Arabic Text</th>
<th>English Translation</th>
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| 6    | [أَمْنَى يُجيبُ الْمُضَرُّرُ إِذَا دَعَاهُ وَيُكْشِفُ السَّوْمُ وَيَجْعَلُهُ خَفَافَ الْأَرْضَ أَيَّةً مَعَ اللَّهِ قَلِيلًا مَّا نَذَكَّرُونَ] سورة النمل (62) | Pickthall: [Is not He (best) who answereth the wronged one when he crieth unto Him and **removeth the evil**, and hath made you viceroyos of the earth? Is there any God beside Allah? Little do they reflect! (p. 121).]


Arberry: [He who answers the constrained, when he calls unto Him, and **removes the evil** and appoints you to be successors in the earth. Is there a god with God? Little indeed do you remember] (p. 230).

| 7    | [إِفَآذَا مَسَّ الْإِنْسَان ضَرًّا دَعاَهُ تَمَّ إِذَا خَوَتَّاهُ نُعْمَةً مِنْهُ أَلَمْ يَقُولُوْنَ عِلْمُ بَلْ هِيْ فَتْنَةٌ وَلَكِنْ أَكْثِرُهُمْ لَا يَعْلَمُونَ] سورة الزمر (49) | Pickthall: [Now when hurt toucheth a man he crieth unto Us, and afterward when We have **granted him a boon** from Us, he saith: Only by force of knowledge I obtained it. Nay, but it is a test. But most of them know not] (p. 149).

Ali: [Now, when trouble touches man, he cries to Us: But when We **bestow a favour upon him** as from Ourselves, he says, "This has been given to me because of a certain knowledge [I have]!" Nay, but this is but a trial, but most of them understand not] (p. 238).

Arberry: [When some affliction visits a man, he calls unto Us; then, when We **confer on him a blessing** from Us, he says, 'I was given it only
<table>
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| 8    | *Faqilat Amrathâ fi Sûrat al-Fath*  
 وجَهُها وقالت عَجُوزَ عَمُّهم*  
سورة النذاريات (29)  
because of knowledge.' Nay, it is a trial, but most of them do not know it] (p. 275).  
Pickthall: [Then his wife came forward, making moan, and *smote her face*, and cried: A barren old woman!] (p. 169).  
Ali: [But his wife came forward [laughing] aloud: *she smote her forehead* and said: "A barren old woman!"] (p. 269).  
Arberry: [Then came forward his wife, clamouring, and *she smote her face*, and said, 'An old woman, barren!] (p. 313). |
| 9    | وإذا فِي لَيْتِهِمْ عَمِّهِمْ يَسْتَغْفَرُونَ  
SMTP إِنَّهُمْ مُسْتَكْبِرونَ  
سورة المنافقون (5)  
Pickthall: [And when it is said unto them: Come! The messenger of Allah will ask forgiveness for you! *they avert their faces* and thou seest them turning away, disdainful] (p. 183).  
Ali: [And when it is said to them, "Come, the Messenger of Allah will pray for your forgiveness", *they turn aside their heads*, and thou wouldest see them turning away their faces in arrogance] (p. 291).  
Arberry: [And when it is said to them, 'Come now, and God's Messenger will ask forgiveness for you,' *they twist their heads*, and thou seest them turning their faces away, waxing proud] (p. 335). |
| 10   | أوَّلٌ عَلَيْهِ وَرَأَيْتَ الْقُرْآنَ تَرْتِيلًا  
سورة المزمول (4)  
Pickthall: [Or add (a little) thereto and *chant the Qur'an* in measure] (p. 191).  
Ali: [Or a little more; and *recite the Qur'an* in slow, measured rhythmic tones] (p. 304).  
Arberry: [Or add a little, and *chant the Koran*] |
| Page 11 | أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُسَّمَّقًا لَمَّا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّنَا عَلَيْهِ فَاحْكَمْ بِهِ مَا أنَزلَ اللَّهُ وَلَا تَذَنْ أُهوَاءِهِمْ عَمَّا جَاكَوْا مِنَ الْحَقِّ لِكُلِّ جَعْلِنَا مَثَلَّهَا شَرْعَةً وَمَهْيَاءٌ وَلَوْ شَاءَ اللَّهُ لَجَعْلَهَا أَمِّةً وَاحِدَةً وَلَكِنَّنَا لَيْلِزَوْكُمْ١٢٥٠٨٧٤٨٦٤٦٢٤٨٦٤٦٨٦٤٦٨٦٣٤٨٦٣٤٨٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٤٦٩٣٤٨٦٢٤٨٦١٢٥٠٨٧٤٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦ 

| Page 12 | أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُسَّمَّقًا لَمَّا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّنَا عَلَيْهِ فَاحْكَمْ بِهِ مَا أنَزلَ اللَّهُ وَلَا تَذَنْ أُهوَاءِهِمْ عَمَّا جَاكَوْا مِنَ الْحَقِّ لِكُلِّ جَعْلِنَا مَثَلَّهَا شَرْعَةً وَمَهْيَاءٌ وَلَوْ شَاءَ اللَّهُ لَجَعْلَهَا أَمِّةً وَاحِدَةً وَلَكِنَّنَا لَيْلِزَوْكُمْ١٢٥٠٨٧٤٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨٦٤٦٨ 

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Pickthall: [Those who spend (of that which Allah hath given them) in *ease* and in *adversity*, those who control their wrath and are forgiving toward mankind; Allah loveth the good] (p. 20).

Ali: [Those who spend (freely), whether in *prosperity*, or in *adversity*; who restrain anger, and pardon (all) men:- for God loves those who do good] (p. 33).

Arberry: [Who expend in *prosperity and adversity* in almsgiving, and restrain their rage, and pardon the offences of their fellowmen; and God loves the good-doers] (p. 52).
prescribed *a Law and an Open way*. If Allah had so willed, he would have made you a single People, but (His Plan is) to test you in what He hath given you: So strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute] (p. 54).

Arberry: [And We have sent down to thee the Book with the truth, confirming the Book that was before it, and assuring it. So judge between them according to what God has sent down, and do not follow their caprices, to forsake the truth that has come to thee. To every one of you We have appointed *a right way and an open road*. If God had willed, He would have made you one nation; but that He may try you in what has come to you. So be you forward in good works; unto God shall you return, all together; and He will tell you of that whereon you were at variance] (p. 77).

Pickthall: [Naught is the life of the world save *a pastime and a sport*. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?] (p. 39).

Ali: [What is the life of this world but *play and amusement*? But best is the home in the hereafter, for those who are righteous. Will ye not then understand?] (p. 62).

Arberry: [The present life is naught but *a sport and a diversion*; surely the Last Abode is better for those that are God fearing. What do you not understand?] (p. 85).

Pickthall: [Then changed We the evil plight for good till they grew affluent and said: *Tribulation*
and distress did touch our fathers. Then We seized them unawares, when they perceived not] (p. 48).

Ali: [Then changed We the evil plight for good till they grew affluent and said: *Tribulation and distress did touch our fathers. Then We seized them unawares, when they perceived not*] (p. 77).

Arberry: [Then We gave them in the place of evil good, till they multiplied, and said, *Hardship and happiness visited our fathers*. Sp We seized them suddenly, unawares] (p. 102).

Pickthall: [And the first to lead the way, of the *Muha’jirin and the Ansar*, and those who followed them in goodness Allah is well pleased with them and they are well pleased with Him and He hath made ready for them Gardens underneath which rivers flow, wherein they will abide forever. That is the supreme triumph] (p. 60).

Ali: [The vanguard [of Islam]- the first of those who forsook [their homes] and of those who gave them aid, and [also] those who follow them in [all] good deeds,- well-pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity] (p. 95).

Arberry: [And the Outstrippers, the first of the *Emigrants and the Helpers*, and those who followed them in good-doing--God will be well-pleased with them and they are well-pleased with Him; and He has prepared for them gardens underneath which rivers flow, therein to dwell forever and ever; that is the
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<th>Ali</th>
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<td>16</td>
<td>[He said: I expose <strong>my distress and anguish</strong> only unto Allah, and I know from Allah that which ye know not] (p. 74).</td>
<td>[He said: &quot;I only complain of <strong>my distraction and anguish</strong> to Allah, and I know from Allah that which ye know not] (p. 116).</td>
<td>[He said, 'I make complaint of <strong>my anguish and my sorrow</strong> unto God; I know from God that you know not] (p. 147).</td>
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<td>17</td>
<td>[This life of the world is but a <strong>pastime and a game</strong>. Lo! The home of the Hereafter – that is Life, if they but knew] (p. 128).</td>
<td>[What is the life of this world but <strong>amusement and play</strong>? But verily the Home in the Hereafter, that is life indeed, if they but know] (p. 199).</td>
<td>[This present life is naught but a <strong>diversion and a sport</strong> surely the Last Abode is Life, did they but know] (p. 243).</td>
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<td>18</td>
<td>[And We have not sent thee (O Muhammad) same as a <strong>bringer of good tidings and a warner</strong> unto all mankind; but most of mankind know not] (p. 52).</td>
<td>[We have not sent thee but as a universal (Messenger) to men, <strong>giving them glad tidings, and warning them</strong> (against sin), but most men understand not] (p. 113).</td>
<td>[We have sent thee not except to mankind entire, <strong>good tidings to bear, and warning</strong> but most men do not know it] (p. 258).</td>
</tr>
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| 19 | تَمۡرُوحٌ وَرِيَاحٌ وَجَنَّةٌ نَعِيمٌ | سورة الواقعة (89) | Pickthall: [Then *breath of life, and plenty*, and a Garden of delight] (p. 177).  
Arberry: [There shall be *repose and ease*, and a Garden of Delight] (p. 324). |
| 20 | وَأَنَا عَلَىٰ أَن لَا تَفْوَّلَ الْإِنسَانُ والجَنُّ | سورة الجن (5) | Pickthall: [And lo! We had supposed that *humankind and Jinn* would not speak a lie concerning Allah] (p. 190).  
Ali: [But we do think that no *man or spirit* should say aught that untrue against God] (p. 302).  
Arberry: [And we had thought *men and jinn* would never speak against God a lie] (p. 347). |
| 21 | [بَيْنَمَا اسْتَشَرَّوا بِهِ الْفَسَّبِيمُ أَن يَكْفُرُوا | سورة المبخرة (90) | Pickthall: [Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, grudging that Allah should reveal of His bounty unto whom He will of His slaves. They have incurred anger upon anger. For disbelievers is *a shameful doom*] (p. 4).  
Ali: [Miserable is the price for which they have sold their souls, in that they deny (the revelation) which God has sent down, in insolent envy that God of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And *humiliating is the punishment* of those who reject Faith] (p. 10).  
Arberry: [Evil is the thing they have sold themselves for, disbelieving in that which God sent down, grudging that God should send down of His bounty on whomsoever He will of His servants, and they were |
| 22  | ﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا لَهُمْ عَذَابٌ أَسْمَعٌ وَالَّذِينَ غَضِبُوا عَلَيْهِمْ﴾ (سورة آل عمران 4)  
|     | Laden with anger upon anger; and for unbelievers awaits *a humbling chastisement*] (p. 25). |

| 23  | ﴿الذين يُمْرَونَ المَطَاعِينَ من ﴿المؤمنينِ في الصَّدقاتِ والذين لا يجدون إلا جهدهم فليسخرون منهم سخر الله منهم ولهم عذاب يم﴾ (سورة التوبة 79)  
|     | Pickthall: [Those who point at such of the believers as give the alms willingly and such as can find naught to give but their endeavours, and deride them - Allah (Himself) derideth them. Theirs will be *a painful doom*] (p. 59). |

|     | Ali: [Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour,- and throw ridicule on them. - God will throw back their ridicule on them: and they shall have *a grievous penalty*] (p. 94). |

|     | Arberry: [Those who find fault with the believers who volunteer their freewill offerings, and those who find nothing but their endeavour they deride -- God derides them; for them awaits *a painful* |
And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad) knowest not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom.

And some of the Bedouins who dwell around you are hypocrites; and some of the people of the City are grown bold in hypocrisy: thou knowest them not; but We know them, and We shall chastise them twice, then they will be returned to a mighty chastisement.

And when Our commandment came to pass We saved Hud and those who believed with him by a mercy from Us; We saved them from a harsh doom.

And when Our commandment came to pass We saved Hud and those who believed with him by a mercy from Us; We saved them from a harsh doom.
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<th>Translation (Ali)</th>
<th>Translation (Arberry)</th>
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<tr>
<td>26</td>
<td>[And We have guarded it from every outcast devil] (p. 79).</td>
<td>[And [moreover] We have guarded them from every cursed devil] (p. 125).</td>
<td>[And guarded them from every accursed Satan] (p. 156).</td>
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<tr>
<td>27</td>
<td>[And fill the measure then ye measure, and weigh with a right balance; that is meet, and better in the end] (p. 87).</td>
<td>[Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination] (p. 137).</td>
<td>[And fill up the measure when you measure, and weigh with the straight balance; that is better and fairer in the issue] (p. 169).</td>
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<td>28</td>
<td>[Have they not seen how We lead the water to the barren land and therewith bring]</td>
<td></td>
<td>[And those who disbelieve will not cease to be in doubt thereof until the Hour come upon them unawares, or there come unto them the doom of a disastrous day] (p. 105).</td>
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<td>29</td>
<td>[And the unbelievers will not cease to be in doubt concerning [Revelation] until the Hour [of Judgment] comes suddenly upon them, or there comes to them the Penalty of a Day of Disaster] (p. 167).</td>
<td></td>
<td>[And the unbelievers will not cease to be in doubt of it, until the Hour comes on them suddenly, or there shall come upon them the chastisement of a barren day] (p. 205).</td>
</tr>
<tr>
<td></td>
<td>[Have they not seen how We lead the water to the barren land and therewith bring]</td>
<td></td>
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</tbody>
</table>

- 227 -
<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>And do they not see that We do drive rain to parched soil [bare of herbage], and produce therewith crops, providing food for their cattle and themselves? Have they not the vision? [p. 210].</td>
</tr>
<tr>
<td>46</td>
<td>And persisted obstinately in wickedness supreme! [p. 280].</td>
</tr>
<tr>
<td>20</td>
<td>The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight Lo! Allah is Able to do all things [p. 1].</td>
</tr>
<tr>
<td>46</td>
<td>And persisted in the Great Sin [p. 323].</td>
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</tbody>
</table>
sight: whatsoever it gives them light, they walk in it, and when the darkness is over them, they halt; had God willed, He would have taken away their hearing and their sight. Truly, God is powerful over everything] (p. 20).

<table>
<thead>
<tr>
<th>Arabic Translation</th>
<th>English Translation</th>
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| إِذَا قَالَ مُوسَى يَا مُوسَى ََّۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡۡ
endure one sort of food; pray to thy Lord for us, that He may bring forth for us of that the earth produces--green herbs, cucumbers, corn, lentils, onions.' He said, 'Would you have in exchange what is meaner for what is better? Get you down to Egypt; you shall have there that you demanded.' And abasement and poverty were pitched upon them, and they were laden with the burden of God's anger; that, because they had disbelieved the signs of God and slain the Prophets unrightfully; that, because they disobeyed, and were transgressors](p. 23).

Pickthall: [Say: Unto whom belongeth whatsoever is in the heavens and the earth? Say: Unto Allah. He hath prescribed for Himself mercy, that He will gather you together for the Day of Judgment, there is no doubt. Those who ruin their own souls will not believe] (p. 38).

Ali: [Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for Himself [the rule of] Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls that will not believe] (p. 57).

Arberry: [Say: 'It is God's. He has prescribed for Himself mercy. He will surely gather you to the Resurrection Day, of which is no doubt. Those who have lost their souls, they do not believe and their sight. Truly, God is powerful over everything] (p. 84).

Pickthall: [Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes
wherewith they see not, and having ears wherewith they hear not. These are as the cattle nay, but they are worse! These are the neglectful] (p. 52).

Ali: [Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless [of warning]] (p. 82).

Arberry: [We have created for Gehenna many jinn and men: they have hearts, but understand not with them; they have eyes, but perceive not with them; they have ears, but they hear not with them. They are like cattle; nay, rather they are further astray. Those--they are the heedless] (p. 107).

Pickthall: [He it is who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge] (p. 62).

Ali: [It is He Who made the sun to be a shining glory and the moon to be a light [of beauty], and measured out stages for her; that ye might know the number of the years and the count [of time]. Nowise did Allah create this but in truth and righteousness. [Thus] doth He explain His Signs in detail, for those who understand] (p. 94).

Arberry: [It is He who made the sun a radiance, and the moon a light, and determined it by
stations, that you might know the number of the years and the reckoning. God created that not save with the truth, distinguishing the signs to a people who know] (p. 125).

<table>
<thead>
<tr>
<th>Pickthall:</th>
<th>[And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing] (p. 74).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ali:</td>
<td>[And he turned away from them, and said: &quot;How great is my grief for Joseph!&quot; And his eyes became white with sorrow, and he fell into silent melancholy] (p. 116).</td>
</tr>
<tr>
<td>Arberry:</td>
<td>[And he turned away from them, and said, 'Ah, woe is me for Joseph!' And his eyes turned white because of the sorrow that he choked within him] (p. 146).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pickthall:</th>
<th>[Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord] (p. 94).</th>
</tr>
</thead>
</table>
| Ali: | [Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my
prayer to Thee!] (p. 148).

Arberry: [Saying, 'O my Lord, behold the bones within me are feeble and my head is all aflame with hoariness. And in calling on Thee, my Lord, I have never been hitherto unprosperous] (p. 180).

Pickthall: [And when Our revelations are recited unto them, thou knowest the denial in the faces of those who disbelieve; they all but attack those who recite Our revelations unto them. Say: Shall I proclaim unto you worse than that? The Fire! Allah hath promised it for the who disbelieve. A hapless journey's end!] (p. 54).

Ali: [When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! they nearly attack with violence those who rehearse Our Signs to them. Say, "Shall I tell you of something [far] worse than these Signs? It is the Fire [of Hell]! Allah has promised it to the Unbelievers! And evil is that destination!"] (p. 147).

Arberry: [And when Our signs are recited to them, clear signs, thou recognisest in the faces of the unbelievers denial; wellnigh they rush upon those who recite to them Our signs. Say: 'Shall I tell you of something worse than that? The Fire--God has promised it to the unbelievers--an evil homecoming!'] (p. 166).

Pickthall: [Be modest in thy bearing and subdue thy voice. Lo! in harshest of all voices is the voice of the ass] (p. 131).

Ali: [“And be moderate in thy pace, and lower thy voice; for the harshest of sounds without...
doubt is the braying of the ass''] (p. 208).

Arberry: [Be modest in thy walk, \textit{and lower thy voice}; the most hideous of voices is the ass's] (p. 248).