

Surah 17. Al-Israa

Asad: Your Sustainer is fully aware of what you are [and what you deserve]: if He so wills, he will bestow [His] grace upon you; and if He so wills, He will chastise you. Hence, We have not sent thee [unto men, O Prophet,] with the power to determine their fate,⁶²

Malik: Your Rabb is fully aware of your circumstances. He may be merciful to you if He wants, or He may punish you if He pleases. O Prophet, We have not sent you to be their guardian.

Pickthall: Your Lord is best aware of you. If He will, He will have mercy on you, or if He will, He will punish you. We have not sent thee (O Muhammad) as a warden over them.

Yusuf Ali: It is your Lord that knoweth you best: if He please He granteth you mercy or if He please punishment: We have not sent thee to be a disposer of their affairs for them.²²³⁹

Transliteration: Rabbukum aAlamu bikum in yasha yarhamkum aw in yasha yuAAaththibkum wama arsalnaka AAalayhim wakeelan

Khatab:

Your Lord knows you best. He may have mercy on you if He wills, or punish you if He wills. We have not sent you ?O Prophet? as a keeper over them.

Author Comments

62 - For my rendering of the term wakil, in this context, as "one who has the power to determine the fate [of another being]", see note [4] on verse {2} of this surah. An alternative, equally acceptable rendering of the above phrase would be, "We have not sent thee charged with responsibility for their conduct."

2239 - Man should never for a single moment entertain a thought that would imply that he was wiser than Allah. Allah's knowledge is all-embracing. If He grants mercy to some that you consider wicked or punishment to some that you consider righteous, it is your knowledge or your deductions that are at fault, not Allah's righteous Plan. Even Prophets of Allah are not sent to arrange or dispose of men's affairs, but only to teach Allah's Message. How much less can ordinary men presume to judge other men? The Mashiyat-Will and Plan of Allah-is above all human wisdom.

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