

Surah 4. An-Nisaa

Asad: and unto God belongs all that is in the heavens and all that is on earth. AND, INDEED, We have enjoined upon those who were granted revelation before your time, as well as upon yourselves, to remain conscious of God. And if you deny Him - behold, unto God belongs all that is in the heavens and all that is on earth, and God is indeed self-sufficient, ever to be praised.

Malik: To Allah belongs all that is in the heavens and in the earth. We directed the People of the Book before you and now direct you also, to fear Allah in your dealings with one another. But if you disobey (you will do so at your own risk) for Allah owns all that is in the Heavens and in the Earth and Allah is Self-sufficient, Praiseworthy.

Pickthall: Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.

Yusuf Ali: To Allah belong all things in the heavens and on earth. Verily We have directed the people of the Book before you and you (O Muslims) to fear Allah. But if ye deny Him lo! unto Allah belong all things in the heavens and on earth and Allah is free of all wants worthy of all praise. **640 641**

Transliteration: Walillahi ma fee alssamawati wama fee alardi walaqad wassayna allatheena ootoo alkitaba min qablikum waiyyakum ani ittaqoo Allaha wain takfuroo fainna lillahi ma fee alssamawati wama fee alardi wakana Allahu ghaniyyan hameedan

Khatab:

To Allah ?alone? belongs whatever is in the heavens and whatever is on the earth. Indeed, We have commanded those given the Scripture before you, as well as you, to be mindful of Allah. But if you disobey, then ?know that? to Allah belongs whatever is in the heavens and the earth. And Allah is Self-Sufficient, Praiseworthy.

Author Comments

640 - Notice the refrain: "To Allah belong all things in the heavens and on earth": repeated three times, each time with a new application. In the first instance it follows the statement of Allah's universal providence and love. If two persons, in spite of every sincere desire to love and comfort each other, fail to achieve that end, and have to separate, Allah's all-reaching bounty never fails, for He is the Lord of all things. In the second instance it is connected with Allah's Self-existence, Self-excellence, and independence of all creatures: all His commands are for our good, and they are given to all His creatures, according to their capacities. In the third instance, it is connected with His universal power; for He could destroy any individual or nation and create a new one without any loss to Himself; but He gives a chance to all again and again, and even rewards them beyond their own ambitions.

641 - Allah's existence is absolute existence. It does not depend on any other person or any other thing. And it is worthy of all praise, for it is all-good and comprises every possible excellence. It is necessary to stress this point in order to show that the moral law for man is not a mere matter of transcendental commands, but really rests on the essential needs of mankind itself. If therefore such schools of thought as Behaviourism proved their theories up to the hilt, they do not affect the position of Islam in the least. The highest ethical standards are enjoined by Islam, not as dogmatic imperatives, but because they can be shown to follow from the needs of man's nature and the results of man's experience.

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Source : Alim.org-Compare Translation-Surah 4-Ayah 131