

Surah 4. An-Nisaa

Asad: for We have never sent any apostle save that he should be heeded by God's leave.⁸³ If, then, after having sinned against themselves, they would but come round to thee and ask God to forgive them - with the Apostle, too, praying that they be forgiven - they would assuredly find that God is an acceptor of repentance, a dispenser of grace.

Malik: We did not send any Rasool but to be obeyed by Allah's leave. If they would have come to you when they had wronged themselves to seek Allah's forgiveness and if the Rasool had also asked Allah's forgiveness for them, they would have found Allah Forgiving, Merciful.

Pickthall: We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.

Yusuf Ali: We sent not an Apostle but to be obeyed in accordance with the will of Allah. If they had only when they were unjust to themselves come unto thee and asked Allah's forgiveness and the Apostle had asked forgiveness for them they would have found Allah indeed Oft-Returning most Merciful.

Transliteration: Wama arsalna min rasoolin illa liyutaAAa biithni Allahi walaw annahum ith thalamoo anfusahum jaooka faistaghfaroo Allaha waistaghfara lahumu alrrasoolu lawajadoo Allaha tawwaban raheeman

Khatab:

We only sent messengers to be obeyed by Allah's Will. If only those ?hypocrites? came to you ?O Prophet?—after wronging themselves—seeking Allah's forgiveness and the Messenger prayed for their forgiveness, they would have certainly found Allah ever Accepting of Repentance, Most Merciful.

Author Comments

83 - The expression "by God's leave" is to be understood, in this context, as "with God's help" or "by God's grace" (Zamakhshari, Razi). As so often in the Qur'an, the sudden change, within one and the same sentence, from the pronoun "We" or "I" to "He", or from "We" to "God", is meant to impress upon the listener or reader of the Qur'an the fact that God is not a "person" but an all-embracing Power that cannot be defined or even adequately referred to within the limited range of any human language.

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