

Surah 4. An-Nisaa

Asad: Whatever good happens to thee is from God; and whatever evil befalls thee is from thyself.⁹⁴ AND WE have sent thee [O Muhammad] as an apostle unto all mankind: and none can bear witness [thereto] as God does.

Malik: Whatever benefit comes to you O people, it is by Allah's grace; and whatever loss you suffer, it is the result of your own doings. We have sent you, O Muhammad, as a Rasool to mankind. Allah is your All-Sufficient Witness.

Pickthall: Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as witness.

Yusuf Ali: Whatever good (O man!) happens to thee is from Allah; but whatever evil happens to thee is from thy (own) soul. And We have sent thee as an Apostle to (instruct) mankind: and enough is Allah for a witness.⁵⁹⁸

Transliteration: Ma asabaka min hasanatin famina Allahi wama asabaka min sayyiatin famin nafsika waarsalnaka liInnasi rasoolan wakafa biAllahi shaheedan

Khatab:

Whatever good befalls you is from Allah and whatever evil befalls you is from yourself.¹ We have sent you ?O Prophet? as a messenger to ?all? people. And Allah is sufficient as a Witness.

Author Comments

94 - There is no contradiction between this statement and the preceding one that "all is from God". In the world-view of the Qur'an, God is the ultimate source of all happening: consequently, all good that comes to man and all evil that befalls him flows, in the last resort, from God's will. However, not everything that man regards as "evil fortune" is really, in its final effect, evil - for, "it may well be that you hate a thing the while it is good for you, and it may well be that you love a thing the while it is bad for you: and God knows, whereas you do not know" (2:216). Thus, many an apparent "evil" may sometimes be no more than a trial and a God-willed means of spiritual growth through suffering, and need not necessarily be the result of a wrong choice or a wrong deed on the part of the person thus afflicted. It is, therefore, obvious that the "evil" or "evil fortune" of which this verse speaks has a restricted connotation, inasmuch as it refers to evil in the moral sense of the word: that is to say, to suffering resulting from the actions or the behaviour of the person concerned, and this in accordance with the natural law of cause and effect which God has decreed for all His creation, and which the Qur'an describes as "the way of God" (sunnat Allah). For all such suffering man has only himself to blame, since "God does not wrong anyone by as much as an atom's weight" (4:40).

Both good and evil are destined by Allah. The good comes as Allah's reward for good deeds, whereas the bad comes as Allah's punishment for evil deeds. In some cases, bad things happen to good people to test their faith, or as an atonement for their sins, or as part of a process of replacing something with what is better (e.g., a job or a spouse).

598 - To blame a man of God for our misfortunes is doubly unjust. For he comes to save us from misfortune, and it is because we flout him or pay no heed to him, that our own rebellion, brings its own punishment. If we realise this truth we shall be saved from two sins: (1) the sin of injustice to Allah's Messengers, who come for our good, and not for our harm: (2) the sin of not realising our own shortcomings or rebellion, and thus living in spiritual darkness. If the Message is from Allah, that carries its own authority: "enough is Allah for a witness."

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Source : Alim.org-Compare Translation-Surah 4-Ayah 79