

## Surah 33. Al-Ahzab

Asad: [Hence,] no blame whatever attaches to the Prophet for [having done] what God has ordained for him.<sup>48</sup> [Indeed, such was] God's way with those that have passed away aforetime<sup>49</sup> -and [remember that] God's will is always destiny absolute-;

Malik: There can be no blame attached to the Prophet for doing what is sanctioned for him by Allah. Such has been the way of Allah with those who have gone before; and the decrees of Allah are preordained.

Pickthall: There is no reproach for the Prophet in that which Allah maketh his due. That was Allah's way with those who passed away of old and the commandment of Allah is certain destiny.

Yusuf Ali: There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away and the command of Allah is a decree determined. <sup>3727 3728 3729</sup>

Transliteration: *Ma kana AAala alNabiyyi min harajin feema farada Allahu lahu sunnata Allahi fee allatheena khalaw min qablu wakana amru Allahi qadaran maqdooran*

Khattab:

There is no blame on the Prophet for doing what Allah has ordained for him. That has been the way of Allah with those prophets who had gone before. And Allah's command has been firmly decreed.

### Author Comments

48 - I.e., his marriage with Zaynab, which was meant to exemplify a point of canon law as well as to satisfy what the Prophet regarded as his personal moral duty.

49 - I.e., the prophets who preceded Muhammad, in all of whom, as in him, all personal desires coincided with their willingness to surrender themselves to God: an inborn, harmonious disposition of the spirit which characterizes God's elect and - as the subsequent, parenthetical clause declares - is their "destiny absolute" (qadar maqdur).

3727 - See n. 3724 above.

3728 - The next clause is parenthetical. These words then connect on with verse 39. Among the people of the Book there was no taboo about adopted sons, as there was in Pagan Arabia.

3729 - Allah's ordering of the world is always full of wisdom. Even our unhappiness and misery may actually have a great meaning for ourselves or others or both. If our first Plan seems to fail, we must not murmur and repine, but retrieve the position by adopting a course which appears to be the best possible in the light of our duties as indicated by Allah. For Allah's Plan is framed on universal principles that cannot be altered by human action.

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