



# DAY 1

RAMAḌĀN 2024



www.acquiringknowledge.co.uk



info@acquiringknowledge.co.uk



acquiringknowledge



acqknowledge

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ

*Muhammad is not a father of any of your men, but he is a messenger of Allah [33:40]*

## ANSWER:

Rasūlullāh / Messenger of Allāh

### From Bayān ul-Qur'ān - The difference between the definition of 'Rasūl' and 'Nabī' and their inter-relationship

"The words Rasūl and Nabī have been variously explained. Having considered all possibilities I have come to the conclusion that the relationship between the two is on being specific or general on the basis of their application.

Rasūl is one who delivers a new code to those among whom he is sent, even though the code may be new to himself as well, like Torah to Sayyidnā Mūsā 'alayhis salām, or the code be new only to his people, as was the case with Sayyidnā Ismā'il 'alayhis salām. The code that he was preaching was in fact given to his father, Sayyidnā Ibrāhīm 'alayhis salām, but it was new for the tribe of Jurhum who did not know about it beforehand, and learnt its details from Sayyidnā Ismā'il 'alayhis salām only, who was sent to them for this purpose. It, therefore, follows that it is not necessary for a Rasūl to be Nabī just as the angels who are Rasūl but not Nabī or the messengers sent to Sayyidnā 'Īsā 'alayhis salām who are referred in Qur'ān as Rasūl, although they were not Nabī (36:13).

On the other hand Nabī is the one who is the bearer of *Wahy* (Allah's message) regardless of whether he preaches an old or a new religious code. Many a prophets from Banī Isrā'il fall under this category, as they preached the religious code given to Sayyidnā Mūsā 'alayhis salām, therefore, follows that the word Rasūl is more general compared to Nabī. But in certain other ways converse is the case. Where the two words are used no problem in that they can be taken both in specific or in general term, and there will not be any contradiction. But in such situations where the two words appear separately one against the other, then having regard to the relative position of the two words in the verse the term Nabī will denote someone who is following the religious code brought by someone else." [Taken from Ma'āriful Qur'ān, 6:54-55].

## COMMENTARY

The verse quoted above refutes the contention of those people who, in accordance with the custom of the days of ignorance, used to call Sayyidnā Zayd Ibn Harithah *radī'allāhu 'anhū* as son of the Messenger of Allah ﷺ and used to taunt at the *nikah* (marriage) of the Holy Prophet ﷺ with Sayyidah Zainab *radī'allāhu 'anhā*, after she had been divorced by Sayyidnā Zayd Ibn Harithah *radī'allāhu 'anhū*



# DAY 1

RAMAḌĀN 2024



www.acquiringknowledge.co.uk



info@acquiringknowledge.co.uk



acquiringknowledge



acqknowledge

that the Holy Prophet ﷺ had married his son's wife. It was enough to say in refutation that the father of Sayyidnā Zayd *radi'allāhu 'anhu* is not the Holy Prophet ﷺ but Harithah *radi'allāhu 'anhu*. But in order to emphasis the matter, the statement has been generalized in the following words:

**(Muhammad is not a father of any of your men).** The sense is that the Holy Prophet ﷺ has no son at all. How can it be asserted against him that he has a son and that his divorced wife is forbidden to him because of being his son's wife?

A brief expression for this statement could have been: (Muhammad is not a father of any of you). But the wise Qur'ān, by adding the word (*rijāl*) **(any of your men)** has removed a possible objection that the Holy Prophet ﷺ is father of four sons - three sons Qāsim, Tayyib and Tāhir *radi'allāhu 'anhum* born to Sayyidah Khadijah *radi'allāhu 'anhā* and Ibrāhīm *radi'allāhu 'anhu* born to Sayyidah Mariyah al-Qibtiyyah *radi'allāhu 'anhā* but all of them died during childhood and none of them reached manhood. It can also be said that at the time of revelation of this verse, none of his sons was alive, because Qāsim *radi'allāhu 'anhu*, and Tayyib and Tāhir had died, while Ibrāhīm *radi'allāhu 'anhu* was not born at that time.

Although the objection of the opponents had been adequately replied by the above sentence, yet in order to remove other doubts as well, it is stated **(but a messenger of Allah)**. The word *lākin* (but) is used in Arabic language to remove any doubt that could be raised about the preceding statement. In this case, a doubt could be raised against the negation of the statement that the Holy Prophet ﷺ is not a father of any one. One could say that every prophet and messenger is the father of every man and women of his Ummah, and therefore the negation of his fatherhood would be tantamount to negation of his prophethood. This doubt has been dispelled by **(but a messenger of Allah)** which means that the rules regarding permissibility or impermissibility of marriage are applicable to the real and biological fatherhood that is quite different from a spiritual fatherhood enjoyed by the prophets in relation to the members of their Ummah. In this relationship these laws do not apply. Now the meaning of the full sentence is that the Holy Prophet ﷺ is not the biological father of any of the men of the Ummah **but he is the spiritual father of all of them.**

**End.**

