



# DAY 7

RAMAḌĀN 2024



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وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ

*We did not send any messenger before you nor a prophet, but (he faced a situation that) when he recited (the revelation), the Satan cast (doubts in the hearts of his opponents) about what he recited [22:52]*

## ANSWER:

Nabī / Prophet

## COMMENTARY

**(any messenger and any prophet - 22:52)** This shows that the words Rasūl and Nabī carry different meanings, though there is no consensus as to the precise nature of the difference. For our purpose it is enough to understand that Nabī is a person whom Allah Ta'ālā designates with a mission to reform his people and who receives revelations from Him. He may receive a Scripture and a code of laws or he may be commanded to convey the message of an earlier Book and code of laws. Sayyidna Musā 'alayhis salām and 'Īsā' 'alayhis salām belong to the first category, whereas Sayyidnā Hārūn 'alayhis salām, who was directed to propagate the teachings of Torah and the Mosaic Laws, falls in the second category. On the other hand a Rasūl is a person who receives from Allah Ta'ālā a Scripture and a code of laws. Thus every Rasūl is necessarily a Nabī also, but every Nabī is not a Rasūl. These distinctions are applicable to human beings only. That an angel who carries *wahy* from Allah Ta'ālā is also named as Rasūl does not contradict this position.

**(The Satan cast (doubts) about what he recited - 22:52)** In this verse the word *tamannā* has been used as a synonym for *qara'a*, thus *umniyyatibi* would mean *qirā'at* (recitation). This verse explains that the disputes raised by the disbelievers in regard to Allah's message is not something new as similar doubts were raised by earlier people as well when their prophets presented to them the message of Truth, and the Satan cast doubts about it in the hearts of disbelievers. This explanation of the verse is quite clear and straight-forward, and has been adopted by many commentators including Abū Hayyān in his *Al-Bahr-ul-Muhīt*.

Please see the commentary for Day 1 for a detailed explanation on the difference between a Nabī and Rasūl.

And Allāh Ta'ālā knows best.

