

Exploring the Necessity, Types, and Conditions of Divine Revelation

Muhammad Faizan ul Mustafa

Dr. Muhammad Raghieb Hussain

Dr. Okan Dogan

M.S Research Scholar, Institute of Islamic Studies, Guidance College Houston Texas USA at-
faizanulmustafa92@gmail.com

Principal Jamia Naeemia , Lahore at- rhamdi@gmail.com

Affiliated Faculty, Hartford International University, Hartford, CT, USA at-
odogan@hartfordinternational.edu

Abstract

The Holy Qur'an, revered as the Word of Allah Almighty, holds profound significance as the ultimate source of divine guidance for humanity. Revealed through Prophet Muhammad (peace and blessings of Allah be upon him), its sanctity emanates from its celestial origin and the intricate process through which it was transmitted to mankind. As the final revelation granted to the esteemed Prophet Hazrat Muhammad Mustafa (peace and blessings of Allah be upon him) by the archangel Hazrat Jibreel Amin, the Qur'an stands as a timeless beacon of spiritual enlightenment and moral guidance. In comprehending the essence of this sacred scripture, it is imperative to delve into the necessity, multifaceted nature, and contextual conditions surrounding its revelation. A nuanced understanding of these aspects not only enriches our familiarity with the Qur'an but also deepens our spiritual connection with its divine teachings.

Keywords: Qur'an Divine Revelation Prophet Muhammad Archangel Jibreel Necessity of Revelation

Introduction

In this, complete guidance is available regarding all aspects of human life. This method of guiding and directing humans has been established since the first day, and the sending of prophets and messengers is also evidence of this. The foundation of all religions is based on revelation, and believing in revelation is necessary to believe in any religion. Allah has bestowed knowledge upon humans in two ways: the first way is through the five senses and intellect, which are limited in providing complete guidance about human moral and spiritual life, and the second means provides certain knowledge and guidance about these matters, which is termed as revelation in terminology.

Explanation is required on what is meant by revelation. What are the linguistic and terminological meanings and concepts of revelation? What is the definition of revelation, and how many types of revelations are there? How did the concept of revelation originate? What are

the different forms of revelation? What is the necessity and reality of revelation? It is very important to know about the objections raised on revelation and its rational and scientific guidance. Therefore, first of all, we will explain the linguistic and terminological meanings and concepts of revelation from authentic and credible books. Then, after that, we will discuss the importance and significance of revelation, and then we will describe the various types and forms of revelation. And then we will attempt to address the various doubts and objections raised regarding revelation.

Research Questions

1. What is the philosophical and theological basis for the necessity of revelation in Islamic doctrine?
2. What are the various types of revelation as described in Islamic literature and tradition?
3. How do objections raised by adversaries of Islam regarding the nature of revelation reflect historical and socio-political contexts?

Objectives

1. To explore the philosophical and theological rationale behind the necessity of revelation in Islamic thought.
2. To analyze the role of revelation in providing moral guidance and spiritual enlightenment to believers.
3. To categorize and delineate the different types of revelation mentioned in Islamic literature and tradition.
4. To examine the contextual conditions under which revelations were bestowed upon the Holy Prophet Muhammad (peace and blessings of Allah be upon him).
5. To critically assess objections raised by adversaries of Islam regarding the nature of revelation, addressing misconceptions and highlighting the divine wisdom behind the revelation process.

Research Methodology

The research will employ a multi-disciplinary approach, drawing upon primary and secondary sources from Islamic theology, philosophy, and history. Primary sources will include the Qur'an, Hadith literature, and classical Islamic texts, while secondary sources will encompass scholarly articles, books, and academic journals. The methodology will involve textual analysis,

comparative studies, and historical contextualization to explore the necessity, types, and conditions of revelation. Additionally, qualitative research methods such as content analysis and thematic coding will be utilized to analyze and interpret the data gathered from the selected sources.

The origin of revelation.

The origin of revelation is to swiftly indicate something, as Imam Raghīb Isfahani mentioned in "Mufradat al-Quran."

أصل الوحي : الإشارة السريعة ، والتضمن السرعة قيل : أمر وحي ، وذلك يكون بالكلام "على سبيل الرمز والتعريض"

"The origin of revelation: Quick indication, and the inclusion of speed is said: a matter of revelation, and that is done by speaking in the manner of symbolism and allusion". (Abu al-Qasim Husayn ibn Muhammad ibn Muftah Isfahani, 1412, Vol. 2, p. 858)

According to some, the essence of revelation is to inform secretly through something, as mentioned by Kamin Halabi in "Umdat al-Hafaz fi Tafsir Ashraf al-Alfaz," citing the statement of Harwi.rut: Dar al-Ilm.

“أصله في اللغة اعلام في اخفاء”

The essence of revelation in language is to inform while concealing (Sheikh Ahmad ibn Yusuf ibn Abdul-Da'im Hussain Halabi, 1417, Vol. 4, p. 291).

According to some, the essence of revelation is "understanding," as mentioned by Imam Ibn Hajar Asqalani in "Fath al-Bari." And it is said,

وقيل أصله التفهيم

"Its essence is understanding." (Abu al-Fadl Ahmad ibn Ali ibn Hajar Asqalani, 1379, Vol. 1, p. 9)

Muhammad Rashid Rida writes in his book "Al-Wahi Al-Muhammadi."

و وحى الله إلى أنبياله قد روعي فيه المعنيان الأصليان لهذه المادة و هما الخفاء والسرعة

And the revelation of Allah to His prophets has taken into account the two fundamental meanings of this substance, which are concealment and speed. (Al-Sayyid Muhammad Rashid Rida, 1352., p. 82)

From the mentioned statements, it becomes clear that the foundation of the meaning of revelation is based on three things. Firstly, that revelation is done in a concealed manner. Secondly, that revelation involves speed and swiftness. Thirdly, that revelation contains understanding, meaning that the one to whom revelation is being conveyed understands it well and becomes fully convinced of its certainty.

The linguistic meaning of revelation:

The word "revelation" is used in the sense of indication, writing, written message, mission, inspiration, hidden speech, and any communication, as evident from the statements of lexicographers. Therefore, Imam Zain al-Din Razi, in "Mukhtar al-Sahah," explains the linguistic meaning of revelation as follows:

الوحي الإشارة والكتابة والرسالة والإلهام والكلام الخفي وكل ما ألقىته إلى غيرك يقال وحي إليه الكلام يحيا و أوحى أيضا وهو أن يكلمه بكلام يخفيه.

Al-Wahy ... indication, writing, message, inspiration, hidden speech, and everything that is imparted to someone else is called revelation. Speaking to someone secretly is called "revealing to him speech," giving him life, and inspiring him. It is also said "he revealed," which means speaking to him with words that are concealed. (Zain al-Din Abu Abdullah Muhammad ibn Abi Bakr ibn Abdul Qadir al-Hanafi al-Razi, 1415, p. 740)

Al-Raghib Al-Isfahani writes in "Mufradat Al-Quran":

الوحي وذلك يكون بالكلام على سبيل الرمز والتعريض ، وقد يكون بصوت مجرد عن التركيب ، وبإشارة ببعض الجوارح ، وبالكتابة

Revelation ... This occurs through speech by way of symbolism and allusion. It may also occur through a pure voice without articulation, through gestures with some limbs, and through writing. (Abu al-Qasim Husayn ibn Muhammad ibn Muftah Isfahani, 1412, Vol. 2, p. 858)

Ibn Faris writes in "Maqayis Al-Lughah":

فالوحي الإشارة والوحي: الكتاب والرسالة، وكل ما ألقىته إلى غيرك حتى علمه فهو وحي كيف كان

So, revelation is indication, writing, what is written, message, inspiration, hidden speech, and everything imparted to someone else. (Abu al-Husayn Ahmad ibn Faris ibn Zakariya, 1423, Vol. 6, p. 70)

Muhammad bin Ya'qub Firuzabadi writes in "Al-Qamus Al-Muhit":

الوحي : الاشارة والكتابة والمكتوب والرسالة والالهام والكلام الخفي وكل ما ألقىته إلى غيرك

Revelation: Indication, writing, message, accusation, hidden speech, and everything imparted to someone else. (Muhammad ibn Ya'qub Firuzabadi, Vol. 1,1729)

Muhammad Rashid Rida writes in his book "Al-Wahi Al-Muhammadi":

فالقول الجامع في معنى الوحي أنه الاعلام الخفي السريع الخاص بمن يوجه اليه بحيث يخفى على غيره

The comprehensive statement regarding the meaning of revelation is that it is the hidden, rapid communication directed to someone in a way that it is concealed from others. (Al-Sayyid Muhammad Rashid Rida, 1352, p. 81)

From the above statements of lexicographers, it is evident that the word "revelation" is used in the following meanings linguistically, and the word "revelation" is used in these meanings in the Qur'an.

From the large, reputable dictionaries, we have elucidated the various meanings of revelation. The purpose was to expound upon the meaning of revelation in the terminology of Sharia, that is, what is meant by revelation in the terminology of Sharia. To comprehend the terminological and substantive meanings, it is essential to first understand its lexical meaning. Major scholars in their ancient books also adopt this method, wherein they explain the lexical meaning before elucidating the terminological and Sharia meanings. Because understanding the lexical meaning greatly contributes to comprehending the Sharia and terminological meanings. Therefore, we have expounded upon its meaning from multiple dictionary books, as the meaning of revelation is nearly the same in these various books. Some interpreted it as inspiration, some expressed it in a manner where speech is concealed so that it doesn't appear as speech to others, some indicated it, some wrote it down, and some conveyed the meaning of revelation through symbols and

metaphors. Now, after grasping the lexical meaning of revelation, we will elucidate the terminological meaning of revelation in Sharia, that is, what is meant by revelation in Sharia terminology.

The above-mentioned statements from lexicons' books clarify that the term "revelation" is used in various linguistic meanings. However, now this term is predominantly associated with what is revealed by Allah to the honorable prophets, peace be upon them, as Sheikh Muhammad Abduh mentioned in his treatise "Al-Tawheed".

ثم غلب فيما يلقى إلى الأنبياء من قبل الله

Then predominated, so it is received by the prophets from Allah. (Abduh, 1414, p. 101)

The religious meaning of revelation

Now, we will mention the Shariah definition of revelation as stated by reputable scholars, that is, what meaning the scholars have expressed regarding revelation in the terminology of Islamic law. Scholars have presented various statements regarding the terminological definition of revelation. Imam Ibn Hajar Al-Asqalani writes in "Fath al-Bari":

وشرعا الاعلام بالشرع وقد يطلق الوحي ويراد به اسم المفعول منه أي الموحى وهو كلام الله المنزل على النبي صلى الله عليه و سلم

"And legally, it is informing with the Shari'ah, and the term 'revelation' can be applied and intended by it as the object, meaning the one inspired, which is the speech of Allah revealed to the Prophet, peace be upon him." (Ibn Hajar al-Asqalani, 1379, Vol. 1, p. 9)

Imam Badr al-Din al-Ayni al-Hanafi writes in "Umdat al-Qari":

وفي اصطلاح الشريعة هو كلام الله المنزل على نبي من أنبيائه والرسول

"And in the terminology of Shariah, it is the speech of Allah revealed to a prophet among His prophets and the messenger." (Ayni al-Hanafi, 1427, Vol. 1, p. 35)

Imam Muhammad Abdul Azim Zarqani writes in "Manahil al-Irfan fi 'Ulum al-Quran":

أما الوحي فمعناه في السان الشرع أن يعلم الله تعالى من اصطفاة من عباده كل ما أراد إطلاعه عليه من ألوان الهداية والعلم ولكن بطريقة سرية خفية غير

معتادة للبشر

"As for revelation, its meaning in the language of the Shariah is that Allah Almighty informs His chosen servants of everything He intends to inform them of, regarding the various aspects of guidance and knowledge, but in a secret, hidden manner that is not customary for humans." (Al-Zarqani, 1367, Vol. 1, p. 63)

Syed Muhammad Rashid Rida writes in "Al-Wahi al-Muhammadi":

هو ما أنزله تعالى على أنبيائه وعرفهم به من أنباء الغيب والشرايع والحكم

"It is what Allah has revealed to His prophets and acquainted them with from the news of the unseen, the laws, and the judgments." (Al-Sayyid Muhammad Rashid Rida, 1352, p. 82)

Scholar Muhammad Abduh defines the technical term for revelation in his treatise "Al-Tawhid" using the following words.

أما نحن فتعرفه على شرطنا بأنه عرفان بجده الشخص من نفسه، مع اليقين بأنه من الله بواسطة أو بغير واسطة والأول بصوت يتمثل لسمعه أو بغير صوت.

As for us, we recognize it based on our condition that it is acknowledgment by the individual himself, with certainty that it is from God, whether directly or indirectly, the former with a voice that embodies itself for hearing, or without a voice. (Abduh, 1414, p. 102)

In the light of the statements of the scholars, we have come to know that in the terminology of Sharia, revelation is referred to as such. The common element established in all the statements of these esteemed scholars was that it is the speech revealed by Allah to His Prophet, which constitutes revelation. This revelation becomes Sharia, it follows a specific method, and it occurs at specific times. Sometimes it occurs through an intermediary, while other times it is direct. Additionally, at times, it is accompanied by a voice, while at other times, it is not. When accompanied by a voice, its quality cannot be described. The ways in which revelation descends upon the Prophet of Allah are all extraordinary, meaning it is not something typically cast upon humans. Therefore, from all these expressions and statements, it is unanimously established that the speech revealed to the Prophet of Allah, the Sharia that is revealed, and all those methods are indeed forms of revelation. It is well-known that it may appear in the form of the Quran or in the form of Hadith. No one has asserted that revelation is exclusively confined to the Quran. This indicates that the revelation bestowed upon the Prophet

of Allah can also manifest in the form of the Quran and can be expressed in the form of Hadith by the noble and compassionate Prophet. Thus, it is evident that Hadith is also a form of revelation.

Now, focusing solely on this matter, let us begin to establish that both the Quran and the Hadith are forms of revelation. We will proceed with our topic to explore the different circumstances under which revelation continued to descend upon the noble Prophet, peace be upon him, and what were the characteristics of revelation. Below, we will elucidate the various scenarios and qualities of revelation:

Types of Revelation

The mention of the fundamental types of revelation is made by Allah Almighty in the Holy Quran, guidance from the Highest.

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ - إِنَّهُ عَلِيمٌ بِحَكِيمٌ

"And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise." (Quran, 42:51)

In the light of the mentioned verse, three fundamental types of revelation are presented as described by Allama Anwar Shah Kashmiri in "Faiz al-Bari."

واعلم أولاً أن الوحي على ثلاثة أنحاء

And know first that revelation is in three aspects. (Shah Kashmiri, 1352/2005, Vol. 1, p. 90)

Direct Inspiration into the Heart:

In this first type of revelation, "Mawhi ilayh" (the one being inspired) refers to the Prophet Muhammad's blessed heart, which is subjugated towards the realm of the Divine. Then, revelation is cast into his inner being. In this type of revelation, there is neither the intermediary of an angel nor any other intermediary; it is directly from Allah.

الأول: أن يسخر باطن الموحى إليه إلى عالم القدس، ثم يلتقى في باطنه، فلا توسط للملك في هذا النوع

Firstly: The inner self of the recipient is subjugated to the realm of the Divine, then revelation is cast into his inner self, and there is no intermediary for the angel in this type. (Shah Kashmiri, 1352/2005, Vol. 1, p. 90)

Unseen Voices:

In the second type of revelation, "Mutii ilayh" (the one being given the revelation) hears a voice from Allah that is distinct and unique from the voices of other creatures. In this type of revelation, while the recipient hears it, there is no angelic intermediary involved.

الثاني: ما يكون دخل خواس الموحى اليه، فسمع فيه الصوت.... بحيث لا يشبه أصوات المخلوقين.... ملخصا

Secondly: What enters the heart of the recipient, and he hears a sound... that is not similar to the voices of creatures... in summary. (Shah Kashmiri, 1352/2005, Vol. 1, p. 90)

Through Angels:

In this third type of revelation, Allah conveys His message to the Prophet through angels. Sometimes the inner self of the Prophet is subjugated for the angels, and sometimes the angel assumes a human form to deliver the revelation.

الثالث: أن يجيء الملك وهو على نحوين، الأول: أن يسخر الملك باطن النبي، والثاني: أن يتمثل بنفسه في صورة البشر

Thirdly: The angel comes in two ways: firstly, the angel subjugates the heart of the Prophet, and secondly, the angel assumes a human form. (Shah Kashmiri, 1352/2005, Vol. 1, p. 90)

The descent of revelation occurs in various forms. Sometimes the Lord of the universe places something in the hearts of His prophets, while at other times He communicates directly with His prophets, either behind a veil or in open conversation. Occasionally, revelation comes through angels. In the Sahih of Bukhari and other Hadith collections, different qualities of revelation through angels are mentioned. For instance, Aisha, the Mother of the Believers, narrates:

عن عائشة أم المؤمنين في أن الحارث بن هشام في سأل رسول الله صلى الله عليه و سلم فقال يا رسول الله كيف يأتيك الوحي؟ فقال رسول الله صلى الله عليه و سلم: (أحيانا يأتيني مثل صلصلة الجرس وهو أشده على فيقضم عني وقد وعيت عنه ما قال وأحيانا يتمثل في الملك رجلا فيكلمني فأعي ما يقول

(قالت عائشة التي ولقد رأيتہ ينزل عليه الوحي في اليوم الشديد البرد فيقضم عنه وإن جبينه ليتقصد عرفا

It is narrated from Aisha (may Allah be pleased with her) that Harith bin Hisham asked the Messenger of Allah (peace be upon him), "O Messenger of Allah, how does the revelation come to you?" So the Messenger of Allah (peace be upon him) said, "Sometimes it comes to me like the ringing of a bell, and it is the most severe upon me, so it cuts off from me. Yet I remember what is said. And sometimes it comes to me in the form of an angel, speaking to me, so I remember what he says." Aisha added: I have indeed seen him receive revelation on a very cold day, and his forehead would be dripping with sweat. (Bukhari, 14107/256, Al-Jami al-Sahih al-Mukhtasar, 4:1:2)

In the light of Surah Shura, verse 51, and the mentioned Hadith, scholars have elucidated various characteristics of revelation. Jalal al-Din al-Suyuti, in his work "Al-Itqan fi 'Ulum al-Qur'an," mentions five qualities of revelation.

إحداها أن يأتيه الملك في مثل صلصلة الجرس الثانية أن ينفث في روعه الكلام تفتا كما قال إن روح القدس نفت في روعي أخرجه الحاكم وهذا قد يرجع إلى الحالة الأولى أو التي بعدها بأن يأتيه في إحدى الكيفيتين وينفث في روعه الثالثة أن يأتيه في صورة الرجل فيكلمه كما في الصحيح وأحيانا يتمثل في الملك رجلا فيكلمني فأعي ما يقول زاد أبو عوانة في صحيحه وهو أهونه على الرابعة أن يأتيه الملك في النوم الخامسة أن يكلمه الله إما في اليقظة كما في ليلة الإسراء أو في النوم كما في حديث معاذ

One of them is that the angel comes to him in a sound like the ringing of a bell. The second is that inspiration descends upon his heart softly, just as the Holy Spirit descended upon me. This may be related to the first or subsequent states by coming in one of two qualities and blowing into his heart. The third is that he comes to him in the form of a man who speaks to him, just as it is mentioned in the authentic Hadith. Sometimes, the angel appears in the form of a man and speaks to him, and I comprehend what he says. Abu Awana added in his Sahih, and it is the easiest for the fourth quality that the angel comes to him in sleep. The fifth is that Allah speaks to him either in wakefulness, as in the Night of Ascension, or in a dream, as in the Hadith of Mu'adh. (Jalal al-Din Abdul Rahman al-Suyuti, 911, p. 102)

In his work "Zad al-Ma'ad," Ibn al-Qayyim mentions eight different qualities of revelation.

إحداها أن يأتيه الملك في مثل صلصلة الجرس الثانية أن ينفث في روعه الكلام تفتا كما قال إن روح القدس نفت في روعي أخرجه الحاكم وهذا قد يرجع إلى الحالة الأولى أو التي بعدها بأن يأتيه في إحدى الكيفيتين وينفث في روعه الثالثة أن يأتيه في صورة الرجل فيكلمه كما في الصحيح وأحيانا يتمثل في الملك

رجلا فيكلمني فأعي ما يقول زاد أبو عوانة في صحيحه وهو أهونه على الرابعة أن ياتيه الملك في النوم الخامسة أن يكلمه الله إما في اليقظة كما في ليلة الإسراء أو في النوم كما في حديث معاذ

One of them is the truthful vision, which was the beginning of his revelation. The second is what the angel throws into his heart and chest without any effort. The third is that he, peace be upon him, used to have control over the angel in the form of a man, who would speak to him until he conveyed what he wanted. The fourth is that he used to receive revelation in a sound like the ringing of a bell. The fifth is that he would see the angel in his original form, which was created for him. The sixth is that Allah inspired him from above the heavens. The seventh is that the speech of Allah came to him without any intermediary angelic medium. Some have added an eighth rank, which is Allah speaking directly to him, striving without any barrier. (Shams al-Din Muhammad ibn Abi Bakr Ibn al-Qayyim, 751, pp. 1-77)

In the light of the above-mentioned statements, the following qualities or levels of revelation emerge:

1. True dream, authentic
2. Direct inspiration into the heart
3. Being the direct speech of Allah
4. Revelation brought by angels

True dream

The first form of revelation is a true dream. The Prophet's dream is based on reality and is free from any doubts or impurities. As demonstrated by Prophet Ibrahim (peace be upon him) when he said to his beloved son, Isma'il (peace be upon him):

قَالَ يٰبُنَيَّ اِنِّي اَرَى فِي الْمَنَامِ اَنْيَّ اَذْبَحُكَ فَانظُرْ مَا دَا تَرَى -

"O my son, indeed I have seen in a dream that I am sacrificing you. So what do you think?" (Quran.37:102).

Understanding this dream to be from Allah, Hazrat Isma'il (peace be upon him) responded:

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ - سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast" (Quran.37:102).

In the light of the mentioned phrases, various qualities or stages of revelation appear. The initiation of prophetic revelation began with true dreams, as was often the case in the initial days before the declaration of prophethood. As narrated in Sahih al-Bukhari and other Hadith collections, Hazrat Aisha (may Allah be pleased with her) reported:

عن عائشة أم المؤمنين أنها قالت: أول ما بدئ به رسول الله ﷺ من الوحي الرؤيا الصالحة في النوم، فكان لا يرى رؤيا إلا جاءت مثل فلق

الصبح

Aisha, the Mother of the Believers, said: "The first thing with which the Messenger of Allah (peace be upon him) was initiated in his prophethood was the true dreams during his sleep, for he never had a dream but that it came true like the breaking of the dawn." (Muhammad ibn Isma'il al-Bukhari, 1410, Vol. 6, p. 6581)

¹This type of revelation continued before the declaration of prophethood, as noted by Imam Zarqani in Manahil al-Irfan.

الوحي إليه عن طريق الرؤيا الصادقة ستة أشهر على حين أنها ثابتة في الصحيح.

Revelation through true dreams continued for about six months, as affirmed in Sahih collections. (Al-Zarqani, 1367, Vol. 1, p.52)

The portion of the Quran revealed to the Prophet (peace be upon him) during the state of sleep is Surah Al-Kawthar, as narrated by Anas (may Allah be pleased with him) in Sahih Muslim:

عن أنس قال بينا رسول الله - ذات يوم بين أظهرنا إذ أغفى إغفاء ثم رفع رأسه متبسما فقلنا ما أضحكك يا رسول الله قال أنزلت على أنها

.. سورة «. فقرأ « بسم الله الرحمن الرحيم (إنا أعطيناك الكوثر فصل لربك وانحر إن شانك هو الأبر)»

¹ This narration is mentioned in Sahih Muslim, Musnad Ahmad ibn Hanbal, Al-Mustadrak, Sunan al-Kubra, Musnad Abi Awana, Sharh al-Sunnah, and Musnad Ishaq ibn Rahwayh.

"Anas narrated: One day, while we were with the Messenger of Allah, he dozed off, then he raised his head, smiling. We said: 'What has made you laugh, O Messenger of Allah?' He said: 'A Surah has been revealed to me.' Then he recited: 'In the name of Allah, the Entirely Merciful, the Especially Merciful. Indeed, we have granted you, [O Muhammad], al-Kawthar. So, pray to your Lord and sacrifice [to Him alone]. Indeed, your enemy is the one cut off [from his lineage].' (Abu al-Husayn Muhammad ibn al-Hajjaj ibn Muslim al-Qushayri, 261, Vol. 2, p. 12, Hadith No. 921)²

Revelation in the Heart

The second type of revelation is al-Qa'a fi al-Qalb, meaning that Allah Almighty places something in the heart of the Prophet without any doubt or suspicion. Sometimes this revelation comes from Allah to the Prophet's heart directly through angels. For example, in Surah Maryam, Allah Almighty said about Mary:

فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

"So he assumed the form of a well-proportioned man before her." (Quran 19:17)

And sometimes this inspiration comes to the Prophet through an angel. Abdullah ibn Mas'ud narrated that the Prophet, peace be upon him, said:

أن ابن مسعود ، قال : قال رسول الله ﷺ : أيها الناس وإن الروح الأمين نفت في روعي ، أنه ليس من نفس نмот حتى تستوفي رزقها ، فاتقوا الله وأجملوا في الطلب ، ولا يحملكم استبطاء الرزق على أن تطلبوه بمعاصي الله فإنه لا يدرك ما عند الله إلا بطاعته

"O people! ... Indeed, the trustworthy Spirit has whispered to my heart that no soul will die until it receives its provision in full, so fear Allah and seek provision in the best manner possible. Do not let the delay in receiving sustenance prompt you to seek it through

² This Hadith is found in Sahih Muslim, Sunan al-Nasa'i, Sunan al-Kubra, Al-Sunan al-Kubra, Musnad Abu Ya'la, Musnad Abu Awanah, and Musannaf Ibn Abi Shaybah.

disobedience to Allah, for what is with Allah can only be attained through obedience to Him." (Baghawi, 1403, p. 305:14, Hadith No. 4113)³

Allah's Direct Speech:

In this form of revelation, Allah communicates directly with His Prophet without any barrier or intermediary, neither a veil nor the involvement of angels. This form of revelation aligns with the beliefs of those who assert that the Prophet Muhammad (peace be upon him) beheld the vision of his Lord, as mentioned by Ibn Qayyim in "Zad al-Ma'ad."

وَهَذَا عَلَى مَذْهَبٍ مَنْ يَقُولُ إِنَّهُ رَأَى رَبَّهُ تَبَارَكَ وَتَعَالَى

"And this is according to the doctrine of those who say that he saw his Lord, Blessed and Exalte." (Shams al-Din Muhammad ibn Abi Bakr Ibn al-Qayyim, 751, pp. 1-77).

Revelation through Angels:

The fourth type of revelation is when Allah sends His commands to His prophets through angels. This type of revelation is the most famous and frequently occurring. The connection of Quranic revelation is associated with this form of revelation, and it is referred to as "clear revelation." As mentioned by Imam Zarqani in "Manahil al-Irfan."

وذلك النوع هو أشهر الأنواع وأكثرها، ووحى القرآن كله من هذا القبيل وهو المصطلح عليه بالوحي الجلي

"And that type is the most famous of types and the most of them, and the revelation of the Quran, all of it of this kind, and it is the term for it as the clear revelation." (Al-Zarqani, 1367, Vol. 1, p.64)

In light of the statements of scholars, it has been ascertained that in lexical terms, revelation can be applied to both prophets and non-prophets, but in the context of Sharia, it is exclusive to prophets and messengers. In the preceding discussion, we detailed various types of

³ This narration is recorded in Musnad Bazaar, Musnad al-Shafi'i, Musannaf Abd al-Razzaq, Musannaf Ibn Abi Shaybah, and Shu'ab al-Iman with variations in the chains of transmission and wording. This type of revelation is also referred to as ilham or nafath fi al-ru'uh.

revelation and its characteristics from highly credible and authentic sources. It could have been elaborated in much greater detail, as these categories further encompass numerous types, such as direct discourse from Allah to the Prophet without any intermediary, as exemplified by the night of Ascension when Allah conversed directly with the Prophet Muhammad (peace be upon him) without any veil, or Allah communicating with a person while remaining veiled, as seen in the case of Adam and Eve, or similarly, with the likes of Prophet Moses. Additionally, if revelation comes through angels and Allah communicates with His Prophet through them, there are numerous forms mentioned within Hadith literature, such as angels appearing in their original form, as witnessed several times by our Prophet Muhammad (peace be upon him) with the Archangel Gabriel, or angels assuming the form of a human, i.e., a companion of the Prophet, or through the sound of a bell heard by the Prophet and conveyed through angels. Regardless, revelation manifests in various forms and shapes. The Quran, being the most credible means of revelation, gradually reached us, containing countless wisdoms concealed within its verses.

After engaging in this entire conversation, we deem it necessary to delve deeper into the specific points of our research topic, giving it special attention and discussing it in detail. The particular point is whether revelation is necessary? Does humanity need revelation? Are reason and senses sufficient without it? Is revelation the rationale behind intellect and science? Below, we will elucidate the importance of the necessity of revelation.

The Necessity of Revelation

If we observe, whatever knowledge humans possess is bestowed upon them by Allah, the Lord of Honor. He is the one who created humans and endowed them with intellect and consciousness, enabling them to contemplate the hidden treasures of the world.

What are the noble qualities of humans? How should their relationship with other humans be? What is the correct status and position of humans in the universe? Does one have to answer to someone after departing from this world? Are there obligations and responsibilities incumbent upon individuals while living in this world? What actions does one like, and which ones does one dislike?

These are all questions to which humans cannot provide answers solely based on their intellect and consciousness because they are limited. Allah Almighty has bestowed an external

source of knowledge to address all these issues, which we call revelation. It is a means through which Allah Almighty communicates directly or indirectly with selected beings, the most eminent of personalities, known in religious and legal terminology as prophets and messengers.

The knowledge obtained through this medium provides us with definite answers to all questions related to humans, the universe, and the Creator of the universe. Without acquiring this knowledge, neither can a person achieve mental satisfaction nor lead a purposeful and meaningful life.

Now, we will discuss the need for revelation based on the famous and authoritative book "Tamheed" by Abu Shakoor Salimi. The author, Allama Abu Shakoor Muhammad bin Abdul Saeed Salimi Kashbi, has mentioned eight reasons in his book to support the necessity of revelation. From these eight reasons, he has emphasized that revelation is necessary because:

1. It elucidates the limits of injustice and oppression.
2. It serves as a warning and prohibition against injustice.
3. It necessitates the imposition of punishment.
4. It clarifies the limits of punishment and retribution.
5. It explains the blessings and permissible things in the world, highlighting the obligation of gratitude.
6. It defines the reasons for gratitude, worship, and the extent thereof.
7. It discusses the rights and interests of individuals.
8. It expresses the beauty and perfection of submission. (Salmi, 1430, p. 160)

Based on these eight reasons, Allama Abu Shakoor Salimi argues for the necessity of revelation. He further states:

"If there is no one to explain and teach these matters, and if there is no one to convey the commands, meanings, and methods, then surely the creation will be left in confusion, and these commands will be lost." (Salmi, 1430, p. 163)

Maulana Shams al-Haq Afghani, a renowned scholar of religion and a great religious researcher, was associated with the famous University of Bahawalpur in Pakistan, formerly known as the Islamic University. He was a prominent teacher of Hadith and Quranic studies at the university. In his book "Al-Uloom al-Quran," he discussed the necessity of revelation and provided compelling evidence, which undoubtedly stands as the strongest arguments for the necessity of revelation. Through his evidence, he has proven that human intellect alone is not sufficient for resolving all issues in the universe. Beyond reason, there is a need for external knowledge, and that is divine revelation. Here's an excerpt from his book:

"The principles of human happiness and misery cannot be elucidated by reason alone. Firstly, because the knowledge of reason is derived from the principles of science, based on experiments and observations, while the principles of happiness and misery are derived from the understanding of beliefs, morals, and actions, which are beyond the scope of experiments, observations, and sensations. Secondly, because the decisions of reason are often influenced by delusions, leading to errors in judgment. Thirdly, because intellects vary. There are few instances of sound intellects and many instances of corrupt intellects. Since the decisions of reason are sometimes made under the influence of emotions, they often result in mistakes. This is why the decisions of the intellects of different nations regarding divine recognition, prophetic realization, and retribution for deeds and matters of the hereafter and the correct and incorrect actions are contradictory. Some nations regard polytheism as correct, some regard trinity as correct, some regard atheism as correct, and some regard cow worship as piety. Some have their own methods of worship and divine satisfaction, while others have their own notions of prophethood and beliefs. Some believe in heaven and hell in a literal sense, some believe in spiritual comfort and suffering, and some believe in reincarnation. This is the state of all spiritual matters, indicating that reason alone is not sufficient." (Afghani, (n.d.), p.3)

Responding to Orientalist Objections to Revelation

Before addressing the objections raised by Orientalists regarding revelation, it is essential to highlight a few points. Firstly, it should be remembered that Orientalists are Western scholars who study Islam meticulously and profoundly. On the surface, it may seem commendable that they are engaging deeply with Islam. However, in reality, they often manifest their hostility towards Islam and harbor animosity towards it. Narrow-mindedness and bias are integral parts

of their nature. In the context of revelation, they have also exhibited a form of bias and narrow-mindedness, which is evident from their objections to revelation. Orientalists' hostile to Islam have never missed an opportunity to express their enmity towards Islam since day one, employing various tactics and pretexts. They persistently continue to express and will continue to do so due to their ingrained narrow-mindedness and Islamophobia.

Sometimes Orientalists resort to baseless objections and allegations, while other times they find support in weak narratives to criticize Islam. They do not even bother to contemplate or ponder deeply. The weak narratives they rely on to raise objections against Islam are actually Israeli narratives, inserted into Muslim books by Islamophobic individuals. Islam has a robust and organized system in place for its protection, which ensures a check and balance on all kinds of narratives, determining their strength or weakness. Whether a narrative is weak or strong can be determined, but Orientalists, in their objections to revelation, have sometimes raised objections that were merely baseless and indicative of their hostility towards Islam, while at other times, they have relied on these weak narratives.

Insha'Allah (God willing), in our research paper's concluding discussion, we will attempt to address the objections raised by these Orientalists, which they have raised, and have been answered by our great scholars. Some narrow-minded and affected Orientalists raise the most significant objection to revelation, Which is

During the descent of revelation, Prophet Muhammad (peace be upon him) experienced a state similar to death, which Muslims believe to be divine revelation. This revelation comprises aspects akin to the symptoms exhibited by a person afflicted with deathly illness during its onset. Responding to this famous and unfounded objection, Pakistan's eminent scholar and renowned biographer Justice Pir Muhammad Karam Shah Al-Azhari, in his celebrated book "*Zia-ul-Nabi*," which is a prominent work on the biography of Prophet Muhammad (peace be upon him) and has been awarded the top accolade by the Pakistani government in the category of biographies, provides a comprehensive rebuttal. He offers two compelling responses: firstly, a rational argument based on intellect, and secondly, a textual response by citing verses from the Quran.

We ask these plaintiffs by linking knowledge and wisdom to truth and righteousness, if there is such a thing as truth and righteousness in the world. There have been a number of cases

and even today in the hospitals of highly developed and educated countries, the special wards for this disease are full of patients with this disease, whether in the distant past or in the recent past or in the present. Someone has passed away who has given a book of wisdom to the world of humanity. The most holy and pure being who has given guidance to mankind with a holy book like the Holy Qur'an has since the first day of his hard hearted merciless and innumerable critics. And he challenged the deniers that if you doubt that this book is divine, then whoever among you wants to write a similar book and present it, if you cannot do it individually, then all the passers-by and bulghas of all ages should join hands. Sit and present a book like this. If you cannot present the whole book, then bring a small chapter of it. This challenge is for the critics of Islam and the Holy Quran of all ages. Fourteen centuries have passed. The 15th has already started. What is the effort to wipe out Islam, which was not fought by the enemies of Islam? Thousands and millions of lives were lost in them. Reported. Hundreds of thousands of institutions have been established and billions of dollars are being spent on them annually, in which the geniuses of the present time are piling up their writings, but until today, no enemy of Islam, no denier of the greatness of Mustafa, peace and blessings be upon him, had the courage to do so. If they can accept this challenge, they can only present a surah consisting of three verses like Surah Al-Kawsar. (Shah al-Azhari, (1420) pp. 200-201)

The second logical evidence, i.e., the verse of the Holy Quran, is presented by Justice Pir Muhammad Karam Shah al-Azharī, stating that Allah, the Lord of Majesty, guides as follows,

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْتُوا نَارَ الَّتِي وَفُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

"If you are in doubt about what We have revealed to Our servant, then produce a surah like it, and call your witnesses besides Allah, if you are truthful. But if you cannot do it, and you will never be able to do it, then fear the Fire whose fuel is people and stones, prepared for the disbelievers.

And give glad tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. Whenever they are provided with fruit therefrom as provision, they will say, 'This is what we were provided with before,' and they will be given the like of it. And they will have therein purified spouses, and they will abide therein eternally."

"Can a compilation of thoughts and ideas of any mortal, especially one suffering from illness, match this Book? This Book is not only unparalleled and unmatched in eloquence and rhetoric, but also incomparable in its meanings and teachings. Has any other collection of beliefs been presented better than this for inviting humanity towards nobility? Can any other system of worship be recommended better than the one revealed by the Quran to strengthen human bonds with their benevolent Creator? Can any expert in ethics and psychology also comprehend its depth? Can any political or economic system, rising above extremism and extravagance, match the principles of truthfulness introduced by this sacred Book? (Shah al-Azhari, (1420) p.201-202)

Now there was a question as to which orientalist raised this objection to the revelation, then Dr. Hameedullah, a great researcher of Pakistan, points it out in these words in his book *Khutbat Bahawalpur*.

"In the past century, a renowned German orientalist, Asprenger, resided in British India during the colonial era. He had acquired education in medicine and was proficient in Arabic. Consequently, he utilized Arabic sources in his German book on the Prophet's biography. However, expressing his personal opinion regarding revelation, he wrote that it appears to be a symptom of epilepsy. Referring to the narrations and descriptions in Arabic books about the descent of revelation, which mention that when revelation came, the Prophet Muhammad (peace be upon him) would turn red, sweat profusely, and experience tremors, Asprenger asserts that these are symptoms of epilepsy." (Hamidullah, 2007, p. 163)

"Doctor Hamidullah Sahib has provided many responses to these objections in his book '*Khutbat Bahawalpur*', and for various reasons, these objections have been intellectually and textually refuted thoroughly. Two famous responses from these answers are presented below. The first response is as follows:

"He has raised this objection, but regarding this, if I may express my opinion, it is that Ashpar Nagar did not collect all the information about revelation and its nature, but only selected a few things and based on them said that these are signs of a certain illness. In my opinion, this is not a correct scientific and honest approach. Therefore, I have collected those narrations in which different companions witnessed the descent of revelation. For example, one companion said that we saw that on such and such day, the state of the Prophet (peace be upon him) changed suddenly. Revelation came down, and at that time, his state changed after a few

moments, and the Prophet returned to his normal human state, and so on. Such narrations I have collected in which there is an extraordinary incident, to which Ashpar Nagar does not even hint in his statement or attempt to argue from it. He does not make any reference to it or attempt to argue from it. It is that when revelation descends, all the companions who witnessed it say that at that time, the Prophet (peace be upon him) became so burdened that bearing that burden became almost impossible. Hence, if you were riding on a camel and it were to descend at that time, the camel could not bear your weight and would be forced to sit. If it did not want to sit or could not bear it, then its legs would go straight and it would start limping as if it were going to break, and so on. Another narration is that one day the Prophet (peace be upon him) was sitting in the mosque. There were many people. Hazrat Zaid bin Thabit says that the knee of the Prophet (peace be upon him) was on my knee. Revelation came down upon him. So much burden was felt that I was afraid that my thigh would break. If the personality of the Prophet were not there, I would have pulled my leg straight. It was almost impossible for me to bear your burden. As I said, this is not mentioned in Ashpar Nagar's statement and in the expression of the objection. In addition, the authors have also speculated, but they also ignore this point and do not attempt to draw any conclusions from it. This is very important and extraordinary in my opinion. I cannot present such a quality to you or me. Based on the general human condition, I cannot even suggest that this is a revelation. Revelation only comes to the Prophet, and its condition also changes twenty-four hours a day. Sometimes Allah also sends a message, so its quality becomes manifest. On the one hand, this is the thing." (Hamidullah, 2007, pp. 163-164)

The second response to this objection is as follows:

"On the other hand, one of my doctor friends has provided some of the latest information about the scientific perspective on epilepsy. He says that a person suffering from epilepsy is in a state of convulsion, strikes hands and feet, becomes restless. Second, he says that some sounds come from his mouth, but they are completely incomprehensible. He says something, but nothing is comprehensible. We can hear but cannot understand, and this disease is also transmitted to the children of the person affected by it. In these situations, it should be considered that convulsions, striking hands and feet, and becoming restless, are not mentioned in the life of the Prophet (peace be upon him) and in the narrations related to the agreements of revelation. On the contrary, what we see is that during the period of revelation, the Prophet (peace be upon him) became silent and calm. This never happened, that you strike hands and

feet, or the condition of convulsions is created; never, never. It never happened." (Hamidullah, 2007, p. 164)

This entire passage is a detailed response to the objection."

Conclusion

In conclusion, this research paper delved into the intricate concept of revelation, exploring its linguistic, terminological, and theological dimensions. Through a thorough examination of authoritative sources and scholarly works, we delineated the necessity of revelation in Islamic doctrine, elucidating its pivotal role as a source of divine guidance for humanity. We elucidated the diverse forms of revelation as documented in Islamic literature and tradition, shedding light on the contextual conditions under which revelations were bestowed upon Prophet Muhammad (peace and blessings of Allah be upon him). Furthermore, we critically addressed objections raised by adversaries of Islam regarding the nature of revelation, providing comprehensive responses grounded in scholarly discourse and rational analysis. The insights gleaned from this research underscore the profound significance of revelation in shaping Islamic theology, morality, and spirituality, affirming its timeless relevance as a beacon of divine wisdom and guidance for believers.

References

- Abdul Azim, M. (1367). *Manahil al-Irfan fi 'Ulum al-Quran*. Cairo: Issa al-Bani al-Halabi and Partners.
- Abdul Rahman al-Suyuti, J. (911). *Al-Itqan fi Ulum al-Quran*. Beirut: Dar al-Risalah Nashirun.
- Abdullah, A. (14107 AH/256). *Al-Jami' al-Sahih al-Mukhtasar*. Beirut: Dar Ibn Kathir.
- Abduh, M. (1414). *Risalat al-Tawhid*. Beirut: Dar al-Shorouk.
- Afghani, S. H. (n.d.). *Sciences of the Quran*. Lahore, Pakistan: Al-Maktaba Al-Ashrafia.
- Ahmad ibn Yusuf ibn Abdul-Da'im, S. (1417). *Umdat al-Hafaz fi Tafsir Ashraf al-Alfaz* (Vol. 4). Beirut: Dar al-Kutub al-Ilmiyah.
- Al-Hajjaj ibn Muslim al-Qushayri, A. H. (261). *Al-Jami' al-Sahih al-Musnad*. Beirut: Dar al-Jil, San.
- Al-Hanafi, A. B. M. (1427ھ). *Umdat al-Qari fi Sharh Sahih al-Bukhari*. Beirut: Dar al-Kutub al-Ilmiyyah.

- Al-Husayn ibn Muhammad ibn Muftah Isfahani, A. (1412). *Al-Mufradat fi Ghareeb al-Quran* (Vol. 2). Beirut: Dar al-Ilm.
- Al-Husayn ibn Faris ibn Zakariya, A. (1423). Beirut: Ittihad al-Kutub al-Arab.
- Al-Qasim Husayn ibn Muhammad ibn Muftah Isfahani, A. (1412). *Al-Mufradat fi Ghareeb al-Quran* (Vol. 2). Beirut: Dar al-Ilm.
- Al-Sayyid Muhammad Rashid Rida. (1352). *Al-Wahi al-Muhammadi*. Beirut: Mu'assat 'Az al-Din lil-Taba'ah wa al-Muntashir.
- Al-Zarqani, M. A. (1367). *Manahil al-Irfan fi 'Ulum al-Quran*. Cairo: Issa al-Bani al-Halabi and Partners.
- Baghawi, A. M. H. i. M. i. F. (1403). *Sharh al-Sunnah*. Beirut: Al-Maktab al-Islami.
- Bukhari, M. i. I. (1410). *Al-Jami' al-Sahih al-Mukhtasar*. Beirut: Dar Ibn Kathir.
- Firuzabadi, M. i. Y. (n.d.). *Al-Qamus Al-Muhit* (Vol. 1). Beirut: Dar Saad.
- Hamidullah. (2007). Khutbat Bahawalpur. Islamabad: Islamic Research Institute.
- Ibn Hajar al-Asqalani. (1379). *Fath al-Bari* (Vol. 1). Beirut: Dar al-Kutub al-Ma'rifah.
- Javed, S. (2003). *Iqbal Nai Tafheem*. Lahore: Sang-e-Meel Publications.
- Kashmiri, M. A. S. (2005). *Faidh al-Bari Sharh Sahih al-Bukhari* (Vol. 1). Beirut: Dar al-Kutub al-Ilmiyah. (Year of original publication: 1352 AH)
- Shah al-Azhari, J. K. (1420 AH). *Zia al-Nabi*. Lahore, Pakistan: Zia al-Quran Publications.
- Shams al-Din Muhammad ibn Abi Bakr Ibn al-Qayyim. (751). *Zad al-Ma'ad fi Hadyi Khair al-Abad*. Beirut: Dar al-Risalah.
- Sheikh Ahmad ibn Yusuf ibn Abdul-Da'im Hussain Halabi. (1417). *Umdat al-Hafaz fi Tafsir Ashraf al-Alfaz* (Vol. 4). Beirut: Dar al-Kutub al-Ilmiyah.
- Zain al-Din Abu Abdullah Muhammad ibn Abi Bakr ibn Abdul Qadir al-Hanafi al-Razi. (1415). *Mukhtar al-Sahah*. Beirut: Maktaba Lubnan Nashirun.