

# Revelation & its true Nature

The need for Wahy

# The Sources of Knowledge

There are Two Sources of Knowledge

- ▶ Five Senses
  - ▶ To See with the Eyes
  - ▶ To Hear with the Ears
  - ▶ To Smell with the Nose
  - ▶ To Taste with the Tongue
  - ▶ To feel with the Hands and Skin
- ▶ Intellect
  - ▶ To think with the Brain

# The Jurisdiction of the Five Senses

- ▶ But these all sources can't answer the given Questions.
- ▶ We can see through the eyes those things that can be seen but cant think through them.
- ▶ Since there is a limitation, each source has its own limit and provides its use in this radius of limitation.

# The Jurisdiction of the Intellect

- ▶ It should however, be noted that just as the jurisdiction of the Five senses is limited in the same way the jurisdiction of intellect is also limited.
- ▶ The intellect, too helps men to a certain limit, then leaves him helpless in many cases.

# The Third Source of Knowledge:

## “Divine Revelation”

- ▶ Almighty Allah has granted an another source to man to help and guide him where his Five senses and Intellect leave him helpless.
- ▶ That source is Divine Revelation, meaning provision of knowledge to men by Allah through heavenly revelation.
- ▶ This source of knowledge starts from the place where the jurisdiction of the intellect fails.

# The need for Divine Revelation

- ▶ We have not to see how far this claim of Islam holds good in our contemporary world that the intellect can not guide man to acquire knowledge and guidance without any limit and in all circumstances, but the world stands in need of Prophets, Messengers of Allah and Revealed Books.
- ▶ All answers of our Questions will be given by Wahi Ilahi.

# The Modes of Descent

## (طرق نزول الوحي)

- ▶ True dreams
- ▶ Hazrat Jibrael (AS) would come in forms such as:
  - ▶ Without appearing he would make words of Allah fall into the Prophet's (PBUH) heart.
  - ▶ In Human form.
  - ▶ As an Angel (Happened thrice in the Prophet's life)
  - ▶ A sound (sort of) a Bell was heard, it is called "صلصلة الجرس".
- ▶ Direct two way conversation with Allah (Mi'rage)

# The revelation took place twice.

- ▶ First from Louh-e-Mahfooz to this sky, it is called “إنزال”, it took place in “ليلة القدر”
- ▶ Second took place gradually in 23 years of Nubuwwat, it is called “تنزيل”, it started from “ليلة القدر”



# Reasons of gradually revelation

وَقَالِ الَّذِينَ كَفَرُوا لَوْ لَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۖ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾ ►

- Said those who disbelieved, “Why has the Qur’an not been revealed to him all at once?” (It has been sent down) in this way (i.e. in parts) so that We make your heart firm, and We revealed it little by little

1. Encouragement
2. Recitation
3. Answer to questions
4. Implement the rulings gradually

# The Chronology of the Revelation of the Qur'an

- The first verse that was revealed was:

► إقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ  
عَلَقٍ ﴿٢﴾ إقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ  
بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Recite with the name of your Lord who created.  
Created man out of a blood-clot. Recite and your Lord is  
most Generous who taught by the Pen, taught man what  
he did not know.

# Makki & Madani Verses

- ▶ The verses that were revealed before Hijrat are referred to as Makki verses.
- ▶ The verses that were revealed after Hijrat are referred to as Madani verses
- ▶ Some verses were revealed during Hijrat and are referred to as Madani Verses according to some scholars while others refer to them as Makki.

# Characteristics of Makki and Madni Verses

## Makki

- Short verses
- Word **يأيها الناس**
- Word **كلا** has been used 33times in 15 surah in last half of Qur'an.
- Mostly Discuss Faith and actions against idolaters.
- Verses of Sajdah

## Madni

- Long verses
- Word **يأيها الذين آمنوا**
- Permission of Jihad
- Mostly Discuss deeds
- Mostly discuss actions against hypocrites

# Sabab un Nuzool (Causes of Revelation)

The verses of the Qur'an are of two kinds.

1. The verses that Allah Almighty revealed on His own, Their revelation was not caused by some particular event or a question asked by someone.
2. The verses which were revealed in answer to some question or with reference to some event.

This could be termed as the background of these verses. It is called in the terminology of commentators as the Sabab of Nuzul (cause of revelation) or the Shan e Nuzul (the background of revelation).

لاتنكحوا المشركت حتى يؤمن ولأمة مؤمنة خير من مشركة ولو  
أعجبتمكم

Do not marry female associators unless they come  
to believe, and a Muslim slave girl is better than a  
female associator, even though she is liked by you.  
(Baqarah: 221)

# Importance to know the Cause of revelation

- We can not understand some verses without the help of Sabab un Nuzool which we know from Hadith e.g.

1. إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ  
الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ  
بِهِمَا

- Indeed Safa and Marwah are among the marks of Allah. So whoever comes to the House for Hajj or performs Umrah, there is no sin for him if he makes rounds between them; whoever comes up with good on his own, then Allah is Appreciating, AllKnowing

# Importance to know the Cause of revelation

2. وَ لِلّٰهِ الْمَشْرِقُ وَ الْمَغْرِبُ \* فَاَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللّٰهِ ۚ اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ﴿١١٥﴾

To Allah belongs the East and the West. So, whichever way you turn, there is the Face of Allah. Indeed, Allah is All-Embracing, All-Knowing.



# Importance to know the Cause of revelation

3. لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ

- There is no sin, for those who believe and do good deeds, in what they might have partaken, if they fear Allah, and believe, and do good deeds;

# The Seven Dialects of the Quran


إِنْ هَذَا الْقُرْآنُ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَأُوا مَا تيسر  
منه

This Qur'an has been revealed covering seven versions, so from out of these, recite in a way that is easy on you.


# The famous Qaries and their Students



- ▶ There are Ten Qaries and every Qari has Two students which are known as Ravi.
- ▶ The Qir'at are also Ten and Riwayat are twenty.

## 1. Abdullah ibn Katheer al Dari (died: 120 Hijrah)

- a. Bazzi 
- b. Qambal

## 2. Nafi ibn Abd-ur-Rehman (died: 169 Hijrah)

- a. Qaloon
- b. Waraash 

3. Abdullah Alhisbi (died: 118 Hljarah)
  - a. Hisham
  - b. Zakwan
4. Abu Amr (died: 145 Hijrah)
  - a. Al-Dauri
  - b. Alsausi
5. Hamza (died:188 Hijrah) a. Khalaf b. Khallad
  - a. Khalaf
  - b. Khallad
6. Aasim Koofi (died: 127 Hijrah)
  - a. Hafs ibn Sulaiman (died: 180 Hijrah) 
  - b. Abu Bakar Shuaba (died: 193 Hijrah) 

7. Ali Al-Kasai (died: 189 Hijrah)

a. Abu Harith Marwazi

b. Al-Dauri

8. Yaqob Hazrami (died: 205 Hijrah)

9. Khalaf ibn Hisham (died: 205 Hijrah)

10. Abu Jafar (died: 130 Hijrah)

# The Preservation of the Holy Qur'an

## تاريخ نسخ القرآن

- ▶ In the days of the Holy Prophet صلى الله عليه وسلم
- ▶ In the Khilafat of Abu Bakr Siddique رضي الله عنه
- ▶ In the Khilafat of Hazrat Usman Ghani رضي الله عنه

# Recitation

- ▶ Inclusion of Dots (.):
  - ▶ Abu Aswad Duwali/ Governor of Koofa Ziyad bin Abi Sufyan/ Hajaj bin Yousuf
- ▶ Marks of correct reading (° - )
  - ▶ Abu Aswad Duwali/ Hajaj bin Yousuf
- ▶ Ahzab or Manzil (منزل):
  - ▶ The Companion and Ta'biin would complete the Qur'an in SEVEN days.
- ▶ Ajza or Parts (30) :
  - ▶ May be Hazrat Uthman had arranged to have these written in thirty parts.
- ▶ Ruku or Sections (ع):
  - ▶ The purpose of this sign is to identify an average portion of verses which could be recited in one Rak'at.

# Stop Signs (Rumuz Al Awqaaf)

It is better to stop here. ط:

It is permissible to stop here. ج:

Making a stop here is correct, but the better choice is not to make stop here . ز:

Here is the place to breathe and stop rather than do it else where. ص:

Making the stop here is most preferable of all stops. م:

It means do not stop here لا:

A single verse has two possible explanation. مع:

It means one should stop here breaking the sound but not the breath. سكته:

One must stop a little longer than Saktah but breath should not break here too. وقفه:

Some identify a stop here while others do not. ق:

It means stop. قف:

It means it is better to recite in assimilated continuity: صلى

Some stop here and others continue.: صل

The Holy Prophet stopped here. وقف النبي



# Famous commentaries of the Qur'an (Arabic)

1. Tafseer ibn jareer
2. Tafseer ibn Katheer
3. Tafseer Qurtabi
4. Tafseer Kabeer
5. Tafseer BahrulMuheet
6. Tafseer AhkamulQur'an by Jassas
7. Tafseer Durr-i-Manthur
8. Tafseer Mazhari
9. Tafseer Ruh-ul-Ma'ani