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## CRITICAL STUDY OF REVELATION

(Comparative Study of Classical and Contemporary Muslim Scholarly Thought)

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### Abstract

The debate regarding the nature of revelation is a classic phenomenon that occurs especially among kalam scholars. In these debates, sometimes some try to find a middle way so as to find common ground (ikhtilāf tanawwu') so that the truth of an opinion does not mean blaming another opinion. However, sometimes there is no common ground (itkhtilaf taḍād) where an opinion cannot tolerate another opinion because it is contradictory and cannot be compromised. The author wishes to explain the etymology and terminology of revelation along with the process of revelation to the prophet. The author will also try to explain several expert views on the pronunciation and meaning of the Koran, along with the views of contemporary thinkers regarding the process of receiving revelation from the prophets. This research is included in the type of qualitative research, and the research data source perspective uses library research. Data collection techniques in this research include determining the problem, looking for verses related to al-Wahy, exploring and comparing these verses with mu'tabar books, to extract common threads and analyzing the data using descriptive analysis as a way to resolve the problem, narrated and then analyzed using content analysis and linguistics. The results of this research explain the problems with the pronunciation of the Al-Qur'an; several scholars believe that the Al-Qur'an comes from Allah ﷻ both in terms of meaning and pronunciation. However, other opinions believe that the Qur'an is absolute and qaṭ'i is only its meaning. Meanwhile, contemporary thinkers also have different opinions regarding the revelation of the Koran. Some tend to believe that revelation is obtained without effort. Some believe that the Prophet Muhammad ﷺ received revelations through his spiritual journey since childhood.

**Keywords:** *Al-Qur'an, Revelation, Comparative*

### Abstrak

Perdebatan mengenai hakikat wahyu merupakan sebuah fenomena klasik yang terjadi khususnya di kalangan para ulama kalam. Ada yang berusaha mencari jalan tengah sehingga menemukan titik temu (ikhtilāf tanawwu') sehingga kebenaran sebuah pendapat tidak berarti menyalahkan pendapat lain. Akan tetapi terkadang juga tidak menemukan titik temu (itkhtilaf taḍād) di mana ketika sebuah pendapat tidak dapat mentolerir pendapat lain karena memang bertentangan dan tidak memungkinkan untuk dikompromikan. Penulis tertrik memaparkan beberapa pandangan pakar terhadap lafal dan makna wahyu dan al-Qur'an beserta pandangan para pemikir kontemporer mengenai proses mendapatkannya oleh para nabi serta mencari benang merah dari perbedaan pendapat yang ada. Penelitian ini termasuk dalam jenis penelitian kualitatif dan perspektif sumber data penelitian menggunakan penelitian kepustakaan. Teknik pengumpulan data dalam penelitian ini antara lain menentukan masalah, mencari ayat yang berkaitan dengan al-Wahy, mengeksplorasi



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dan mengomparasi ayat tersebut dengan kitab-kitab mu'tabar, untuk diambil benang merah serta menganalisis data dengan menggunakan deskriptif analisis sebagai cara untuk menyelesaikan peredaan, dinarasikan kemudian dianalisis dengan menggunakan content analysis (analisis isi) dan kebahasaan. Hasil penelitian ini menjelaskan berkaitan dengan problematika lafaz al-Qur'an, beberapa ulama meyakini bahwa al-Qur'an berasal dari Allah ﷻ baik secara makna maupun lafaznya. Akan tetapi pendapat lain meyakini bahwa al-Qur'an yang mutlak dan qat'i hanyalah maknanya saja. Sedangkan pemikir kontemporer juga berbeda pendapat mengenai al-Qur'an yang diturunkan. Ada yang cenderung meyakini bahwa wahyu didapatkan tanpa usaha. Ada juga yang berpendapat bahwa Nabi Muhammad ﷺ mendapatkan wahyu melalui perjalanan kerohanian beliau sejak kanak-kanak.

**Kata Kunci:** Al-Qur'an, Wahyu, Komparatif

## A. INTRODUCTION

Basically, the function of the Qur'an is as guidance for humans, both for people who are devout and not (non-Muslims). For people who are devout, who always try to find guidance in the verses of the Koran and put them into practice, they will get a decent life in this world and the hereafter. People who are not pious (non-Muslims) can also take and practice the guidance contained in the Koran, which is usually used for the benefit of life in the world, such as quoting and practicing verses related to work discipline, the primacy of knowledge. in improving the standard of personal, family, community, national and state life. Understanding the content of the verses of the Qur'an is not easy; you need to know the sciences of the Qur'an and other sciences, such as the science of Arabic, the science of mantiq, the science of balaghah, the science of ma'ani, the science of hadith, monotheism, fikh, philosophy, education and other sciences including exact sciences.

The scope of the 'ulumul Qur'an contains the subject of revelation, the sub-sections of which consist of the meaning of revelation, various types of revelation, the method of conveying revelation to prophets and apostles, and the difference between revelation and instinct (gharizah) and inspiration. As is known, the intended recipient of the revelation is a Shahada being. In contrast, the giver of the revelation is Allah, the Most Unseen, and some convey the revelation to those who receive it through a supernatural being (the angel Gabriel).

In fact, the debate regarding the nature of revelation is a classic phenomenon that occurs especially among kalam scholars. In these debates, sometimes some try to find a middle way so as to find common ground (*ikhtilāf tanawwu'*) so that the truth of an opinion does not mean blaming another opinion. However, sometimes there is no common ground (*itkhtilaf taḍād*)



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where an opinion cannot tolerate another opinion because it is contradictory and cannot be compromised.

In this simple prologue, the author wishes to explain the etymology and terminology of revelation and the process of revelation to the prophet. The author will also try to explain several expert views on the pronunciation and meaning of the Koran and the views of contemporary thinkers regarding the process of receiving revelation from the prophets

## **B. RESEARCH METHODS**

This research is included in the type of qualitative research, and the research data source perspective uses library research. The data sources used in this research include two data sources, primary in the form of the Al-Qur'an as the research object. Then, the secondary data for this research are supporting data in the form of tafsir books, the main Arabic dictionary, and other books that correlate with the research. This research is bibliographic in nature, using documented data. So the data collection technique in this research is as follows: first, determine the problem to be studied, in this case, the word al-wahy in the Qur'an; secondly, look for verses containing the al-Wahy lafaz using the ummahāt ma'ājim book (main dictionaries); third, get the verses accompanied by their translation; fourth, explore the verse with the mu'tabar books of classical ulama and books by contemporary Islamic scholars. Then, after the data has been collected, the next step is to compare the various opinions of Muslim scholars to draw out common threads and analyze the data using descriptive analysis as a way to resolve differences. The data that has been collected, including the interpretation of the word al-Wahy, is narrated and then analyzed using two approaches, namely content analysis and linguistics. The content analysis approach is used to analyze existing data by uncovering things related to the problem and research objectives, namely by examining and analyzing the content of the verses containing al-Wahy's lafaz.

## **C. RESULTS AND ANALYSIS**

### **1. Definition of *al-Wahy***

The word Al-Wahy and its various variations are repeated 78 times in the Qur'an. (Shihab, 2007, hlm. 1052) This word is the maṣḍar of the word waḥā. The word is used in the sense of a quick gesture (الإشارة السريعة). So it is said أَمْرٌ وَحْيٌ (quick business). The meaning of "rapid gestures," according to al-Aṣḥānī (W. 502 H), is speaking using symbols or signs,



namely sometimes with sounds that are not arranged in the form of sentences, with gestures of parts of the body or with writing.(Al-Aṣḥānī, 2009, hlm. 858) Al-Qaṭṭān (W. 1999 AD) added that revelation is hidden and fast information that is specific to certain people without other people knowing.(Al-Qaṭṭān, t.th, hlm. 26) Al-Hijāzī (W. 1972 AD) provides a slightly different definition, namely delivery to the heart of a Prophet both while awake and asleep.(al-Ṣāliḥ, 1988, hlm. 23) Meanwhile, az-Zarqānī (W.1055 H), in his Manāhil 'Irfān, defines revelation as the delivery of guidance and knowledge that only occurs in secret to the Prophets.(‘Abdul ‘Azīm al-Zarqānī, 1988, hlm. 65)

Al-Hijāzī understands the meaning of revelation in general, while what was expressed by az-Zarqānī understands revelation as a method that Allah ﷻ conveyed to the Prophet in the form of guidance and knowledge that no one else knew so that the Prophets could know without having to learn from each other. This is as stated in Q.S al-Nisā': 113.

وَأَوْلَا فَضْلَ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۗ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۗ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

*And if it were not for the favor of Allah upon you, [O Muhammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great. (Q.S. An-Nisa: 113)*

The word waḥy is also interpreted with the sight manual of muḥā, which means that which is revealed. Basically, the definition of revelation can also mean, among other things:

- a. *Ilhām al-Fiṭr lil Insān* (inspiration which is human nature) as stated in Q.S. al-Qaṣāṣ: 7.<sup>1</sup>
- b. The instincts that exist in animals, such as Q.S. an-Naḥl: 68.<sup>2</sup>

<sup>1</sup> The verse reads:

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ  
*And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."*

<sup>2</sup> The verse reads:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّخْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ  
*And your Lord inspired to the bee "Take for yourself among the mountains, houses, and among the trees and [in]*  
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- c. Quick gestures through gestures, such as the gestures of the Prophet Zakaria in Q.S. Maryam: 11.<sup>3</sup>
- d. Satan's whisper is to make the bad appear beautiful to humans, as in Q.S. al-An'am: 121.<sup>4</sup>
- e. Allah ﷻ's command to the angels as in Q.S. al-Anfal:12.<sup>5</sup>

## 2. The process of sending down the Revelation of Allah ﷻ to the Prophets and Apostles

The general opinion of Muslims regarding the revelation that it came down to the Messenger was an initiative of Allah ﷻ to reveal His will to humans through selected Prophets. Muslims also believe that the Prophet Muhammad was the recipient of the last divine revelation. For Muslims, he ﷺ, and the Prophets before him received revelations either in dreams, through the veil, or angels. This is as explained in Q.S. As-Shura verse 5.<sup>6</sup> Also explained in the hadith as narrated by Imam Bukhari (W. 870 H) from 'Aisyah<sup>7</sup> and al-Harits bin Hisyām.<sup>8</sup> Then, the contents of the revelation conveyed to the Prophet Muhammad ﷺ

that which they construct.

<sup>3</sup> The verse reads:

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

.11So he came out to his people from the prayer chamber and signaled to them to exalt [Allah] in the morning and afternoon..

<sup>4</sup> The verse reads:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيْطَانَ لِيَؤِخِرَ إِلَى أُولِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].

<sup>5</sup> The verse reads:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَيْكَةِ أَنْتِي مَعَكُمْ فَتُنَبِّئُوا الَّذِينَ آمَنُوا سَالِقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

[Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip."

<sup>6</sup> The verse reads:

تَكَادُ السَّمَوَاتُ يَتَّقَطِرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا إِنْ لَمْ يَأْتِ بِالسَّاعَةِ الْقَائِمَةِ

The heavens almost break from above them, and the angels exalt [Allah] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allah who is the Forgiving, the Merciful.

<sup>7</sup> The hadith reads::

أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ

The beginning of the revelation that came to Rasulullah ﷺ was with a true dream in sleep. And He does not dream unless it comes like the light of dawn. Lihat (Al-Bukhari, 2002, hlm. 7)

<sup>8</sup> When al-Hārith Ibn Hisyām asked the Prophet ﷺ about how revelation came down, the Prophet ﷺ answered:

أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعِي مَا يَقُولُ

"Sometimes it comes to me like the sound of jingling bells and this method is the hardest for me, then it stops so I can understand what is being said. And sometimes an angel comes like a man and speaks to me so I follow what he says." See (Al-Bukhari, 2002, hlm. 7)



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became known as the Koran.

From here, the question arises as to how the qadīm's revelation without sound and letters then came down to the Prophet with sounds and letters. So an early Muslim theologian, Imam an-Nasafi<sup>9</sup> (w. 1114 M), as quoted by F.E Peters (W. 2020 AD) in his book describing how Muslims should conceptualize the Koran as a revelation that reached the Prophet Muhammad ﷺ, said:

The Qur'an is the word of Allah ﷻ, which is false in nature. Allah ﷻ with all his attributes, is eternal and does not depend on anything, so His words are without letters and sound, not broken down into syllables or paragraphs. His Word is neither He nor other than Him. He caused Jibril to hear the words of Allah ﷻ as sounds and letters because Allah ﷻ also created sounds and letters so that Jibril also heard the words of Allah ﷻ in the form of sounds and letters. Then Jibril memorized it and saved it and then conveyed it to the Prophet ﷺ by sending down revelations and messages, which were not the same as sending down physical objects in the form. Jibril then read it to the Prophet ﷺ, the Prophet ﷺ memorized it, stored it in his mind, and then told what he memorized to his friends ﷺ. (Peters, 1994, hlm. 173)

The Koran in Arabic is the center of the Muslim faith; every word contains divine values. Believing in the revelation of Allah ﷻ is also a basis of faith that must be instilled in every Muslim.

### **3. Problems with the pronunciation and meaning of the Koran**

The Qur'an, in several verses, emphasizes its divine origin and specifically denies that the Qur'an is the words and ideas that originate from the Prophet Muhammad ﷺ. This is as explained by Fazlur Rahman<sup>10</sup> (W.1988) that not only does the word "al-Qur'an" itself mean reading, but the text of the Qur'an itself states that the Qur'an was not only expressed in the sense of 'idea' but it was also expressed to the Prophet Muhammad verbally. (Rahman, 1979,

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<sup>9</sup> Najm ad-Dīn Abū afṣ 'Umar ibn Muḥammad an-Nasafī was a Muslim jurist, theologian, mufassir, muhaddith and historian. A Persian scholar born in present-day Uzbekistan, he wrote mostly in Arabic. ("Abu Hafṣ Umar Al-Nasafī," 2022)

<sup>10</sup> Fazlur Rahman Malik (September 1919 – 26 July 1988), commonly known as Fazlur Rahman, was a modernist scholar and Islamic philosopher from present-day Pakistan. Fazlur Rahman is renowned as a leading liberal Islamic reformer, who devoted himself to educational reform and the revival of independent reasoning (ijtihād). His works received widespread attention and criticism in Muslim-majority countries. He was protested by more than a thousand ulamas, faqihs, muftis, and teachers in his own country and exiled. ("Fazlur Rahman Malik" 2022)



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hlm. 31–32)

Furthermore, related to the importance of kalāmullāh being expressed in human language, it was expressed by Toshihiko Izutsu 11 (w.1993 M). In his book, he wrote:

*In Islam, revelation means that Allah ﷻ "says" that He reveals Himself through language, not in unclear non-human language but in clear language that is humanly understandable. This is the beginning and the most decisive fact. According to the Islamic understanding of the word, there would be no true religion on earth. (Izutsu, 1964, hlm. 164)*

Classical and modern scholars alike recognize the problems inherent in the view that Allah ﷻ has expressed the divine message in human language. Experts also sometimes question how eternal kalāmullāh can be transmitted through the vehicle of human language, which is unified, changeable, and in a bounded context. Most scholars conclude that the word of Allah ﷻ will remain completely beyond our understanding unless, in some way, this word of Allah ﷻ is expressed in a form that humans can understand.

The 12th-century theologian Imam al-Ghazali (W. 1111 H) also stated about the urgency and wisdom of revelation in human language, he said:

*He (Allah ﷻ) revealed that nature (spoke) in human form and words to humanity. Suppose the glory and superiority of the word of Allah ﷻ is not made into a frame of words so that it can be understood. In that case, heaven and earth will not be strong with His word in its original form, and everything between them will be destroyed to pieces. (Saeed, 2008, hlm. 27–28)*

Up to this point, in the author's opinion, exploring the nature of the word of Allah ﷻ at an invisible (unseen) level is almost the same as trying to dig deeper into the afterlife. Even though there are many descriptions of the afterlife, especially descriptions of heaven and hell, you will not be able to find the true nature of heaven and hell itself. This is as per the hadith narrated by Imam Bukhari. Likewise, when someone is asked how sweet honey is, even

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<sup>11</sup> Toshihiko Izutsu (Izutsu Toshihiko, 4 May 1914 – 7 January 1993) was a Japanese academic, philosopher of language and mysticism, translator, and scholar of Oriental studies who specialized in Iranian and Islamic studies. He is a Professor at Keio University in Japan and the author of many books on Islam and other religions. Izutsu taught at the Institute for Cultural and Linguistic Studies at Keio University in Tokyo, the Iranian Philosophical Research Institute in Tehran, and McGill University in Montreal, Quebec (Canada). He is fluent in more than 30 languages, including Persian, Sanskrit, Pali, Chinese, Japanese, Russian and Greek. ("Toshihiko Izutsu," 2022)



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though he has never tasted it, he will guess that the sweetness of honey is like sugar.

Another debate that is also common throughout the history of Islamic thought is regarding the revelation of Allah ﷻ (the Qur'an) whether it was created or not created. Of course, this is very complex and relates to theological discussions regarding the nature of Allah ﷻ and his attributes. If the Qur'an is the word of Allah ﷻ and 'saying' is an attribute, then the Qur'an is associated with Allah ﷻ as an attribute. If that is the case, then the Qur'an is eternally obligatory and without a beginning or end.

The two schools encountered in debating the creation or qadīm of the Qur'an are Ash'ariyah and Muktazilah. Whereas Asy'ariyah fully believes that the Qur'an is an inherent characteristic of the Essence that is Qadīm and is not created. This is different from the Muktazilah understanding, which assumes that the Qur'an is a creature that was created and that it will also be destroyed. However, there is a common ground between the two, namely that they both believe that the language and speech, letters, and writing of the Koran were created.<sup>12</sup> Another view that differs from the views of the previous two groups is that of those who call themselves traditionalists.<sup>13</sup> They did not engage in as many critical theological debates as the Asy'ariyyah and Muktazilah. Supporters of this view argue that Muslims should not debate whether the Koran was created or not because this is never mentioned in the Koran, hadith, or qaul sahaba. (Saeed, 2008, hlm. 29)

This is a brief description of the debate in terms of the qadīm of the Qur'an, which is certainly impossible for the author to express in more depth and comprehensively in this short paper.

As explained above, the majority of ulama believe that the Qur'an, both its meaning and pronunciation, originates from Allah ﷻ. This view states that since being in lauh al-Mahfūz until reaching the Prophet Muhammad ﷺ, Allah's revelation ﷻ includes the meaning and pronunciation. Therefore, this is seen as a form of worship for those who read it.

Meanwhile, another opinion states that the Qur'an, which was revealed to the Prophet Muhammad, has the qat'ī and absolute meaning only, while the pronunciation is the creation of

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<sup>12</sup> Muhammad Ibn Alwi Al-Maliki, *Jalā' al-Afhām Sharḥ 'Aqīdah al-'Awwām* (t.tp: t.p, 2004), 30.

<sup>13</sup> Traditionalists are one of the sects who call themselves hadith experts. Followers of this sect place the Koran and hadith above other sources of Islamic law. They are also known to interpret the Koran and hadith literally. (Saeed, 2008, hlm. 43)



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the Prophet Muhammad ﷺ, one of which was put forward by Imam Abū Hanīfah (W.767 H). This opinion has implications for his understanding of allowing prayers according to the language concerned; according to him, Persian is a valid prayer instead of the Arabic of the Koran. (Syaltūt, 2001, hlm. 474)

In the author's opinion, what Imam Abū Hanīfah initiated could have implications for desacralizing the lafziyyah dimension of the language of the Qur'an and shifting the sacred to its meaning dimension. However, in certain contexts, his opinion can also be useful for exposing Arab culture that hides behind Islamic discourse, which has been considered sacred by all Muslims, as a result of understanding that revelation includes its pronunciation and meaning.

#### **4. Views of Contemporary Muslim Thinkers**

Some Muslim thinkers accept the above interpretation. Sheikh Muhammad Abduh 14 (W.1905 M), in his *Risālah al-Tahuḥid* as quoted by Muhammad Rashīd Riḍā (W. 1935 H) in the book *al-Wahy al-Muḥammadī*, expressed his opinion:

*In our opinion, regarding revelation, we say that it is knowledge ('irfān) that a person obtains in his soul and is accompanied by the belief that it comes from God, whether through an intermediary or not. The first (with an intermediary) is through a voice that reaches his hearing or others.*(Rasyid Rida, 1934, hlm. 82)

From here, it seems that Muhammad Abduh took the middle path. He did not really care about the nature of the revelation; he only believed that revelation was a divine gift sent down to his chosen servant. Meanwhile, the nature of how to get it is beyond human understanding in general.

On the other hand, Muhammad Iqbal (W. 1938 M) terms revelation with "inner conditions" and "inner consciousness," which have a unified essence with religious experience and other inner experiences. According to him, the foundation and basis of revelation is the instinctual drive and strength of the soul in childhood, which remains strong when faced with

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<sup>14</sup> Muḥammad Abduh (1849 – 11 July 1905) was an Egyptian Islamic scholar, journalist, professor, writer, editor, judge, and Grand Mufti of Egypt. He was a figure of Islamic Modernism in the late 19th and early 20th centuries. "Muhammad Abduh," dalam *Wikipedia*, 2 November 2022, [https://en.wikipedia.org/w/index.php?title=Muhammad\\_Abdub&oldid=1119553916](https://en.wikipedia.org/w/index.php?title=Muhammad_Abdub&oldid=1119553916)



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various obstacles, such as reason and worldly life. (Iqbal, 1981, hlm. 155) So, according to him, in childhood, the strength of the soul can strengthen something called prophetic awareness, through which a person's worldview and way of life can be maintained by following the commandments and principles and choosing instructions and guidance that already exist and are available.

According to the author, this kind of view has the logical consequence of relegating revelation to the same as ordinary experience: The above interpretation has reduced the revelation of the Prophets to the same level as the religious experience usually experienced by someone, where the Prophets and other people are equal in principle and type. Experience, even though the revelation experience of the Prophets is different from the religious experience experienced by humans because the state of revelation they obtain is not merely the result of soul purification (tahdzib an-Nafs). Still, it is supported by Divine grace, which is only given to some humans, such as the state of prophethood, which was given to the Prophet Isa when he was still a baby, which was not at all the result of self-purification and religious experience.<sup>15</sup> Another consequence is that the above view considers that the holy books are not divine. For Muslims, this assumption is completely unacceptable; they agree to consider the Qur'an (revelation) as a divine book and divine word without any interference from the Prophet in its meaning or pronunciation.

#### **D. CONCLUSION**

The etymology of wahy means the origin of a quick signal. At the same time, in terms of terminology, various opinions converge on the understanding that revelation is a gift from Allah ﷻ given to His Prophets either through intermediaries or without intermediaries. In general, the revelation was revealed to the Prophets in two ways: directly, namely through dreams and speaking directly behind the veil, and through the intermediary of the angel Gabriel, namely through the sound of a bell or resembling a man.

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<sup>15</sup> Q.S. Maryam: 19:

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا  
He said, "I am only the messenger of your Lord to give you [news of] a pure boy."



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In connection with the problem of the pronunciation of the Qur'an, several scholars believe that the Qur'an comes from Allah ﷻ both in terms of meaning and pronunciation. However, other opinions believe that the Qur'an is absolute and qat'i is only its meaning, as stated by Abū Ḥanīfah. Contemporary thinkers also have different opinions regarding the Koran, which was revealed to the Prophet Muhammad. Muhammad 'Abduh is more likely to believe that the revelation of the Koran was obtained without effort. Meanwhile, Muhammad Iqbal believes that what was revealed to the Prophet Muhammad ﷻ was obtained through the Prophet's spiritual journey since he was a child.

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