
ALI 249: Qur'anic Sciences
Level-1

By

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Introduction to the Topic

- ❖ Contents of the Qur'an have to be separated from the general principles, qualities and attributes of the Quran
- ❖ So it is very important to understand these general principles and qualities in order to get deep awareness of contents of the Qur'an
- ❖ For example, without knowing the significance of *wahy* we will not be motivated to understand the Qur'an, and we will not be able to understand why information being provided by the Qur'an are important and binding for us

Introduction to the Topic

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- ❖ Similarly, in order to rely on the contents of the Qur'an it is important for us to know that the Qur'an is protected from any alteration and change
- ❖ Occasions of revelation (*asbab al-nuzul*) is important because without knowing the context of the Qur'an it will not be possible to determine the meanings of the Qur'an
- ❖ Why it is very important for us to believe that the Qur'an is a miracle, and thus cannot be challenged

Meanings of Wahy and Ilaham

- ❖ quickness (communication that is swift)
- ❖ Any message transmitted to another in whatever manner, openly or secretly which is understood clearly by the recipient can be termed *wahy* (*Ibn al-Faris*)
- ❖ Therefore, it can be defined as any method of communication by words, suggestions, gestures, inspiration, dreams, writings, etc

Meaning of Wahy & Ilham

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- ❖ In Qur'anic context, *wahy* is a Divine guidance, Divine message, and Divine inspiration (In general)
- ❖ And *wahy* is a God's communication to His Prophets (SA) (In particular)
- ❖ *Illahm* is a suggestion and inspiration directed to heart
- ❖ In the context of legislative guidance, *ilham* can be translated as inspiration, and *wahy*, as revelation

Difference between Wahyu and Ilham

- ❖ *Ilahm* is directed to ordinary human beings only but wahy is exclusive to prophets only
- ❖ The source of inspiration is hidden to the one receiving ilham
- ❖ But the source of revelation is clear to the one receiving *wahy*
- ❖ For normal individuals, *ilham* is a personal matter. It has no authority over others

Difference between Wahyu and Ilham

- ❖ For the prophets (SA), it is an authority over others and is associated with their Divine mission
- ❖ In ilham, recipient may mix it up with his or her personal thinking

Wahy in the Qur'an

- ❖ The word wahy has been used in the Qur'an at following places:
- ❖ Whole world of creation
- ❖ Honey bee
- ❖ Mother of Musa (AS)
- ❖ Disciples of Jesus Christ (AS)
- ❖ Satan and Jinn (kind of evil whisper)
- ❖ Communication with people (Hazrat Zakariyya)
- ❖ Angels
- ❖ Prophets

Types of Wahy in the Qur'an

- ❖ The Qur'an says: "It is not possible for any human being that God should speak to him unless it be by inspiration, or from behind a veil, or [that] He sends a messenger to reveal what He wills by His permission. In fact, He is the Most High, Most Wise (Ash-Shura, 42: 51)
- ❖ According to this Qur'anic verse, God's revelation to the prophets occurs in three ways:
- ❖ Direct revelation, Direct revelation from behind the veil, and Indirect revelation, through a messenger

Direct Revelation

❖ Secrete talk of God without any intermediary

❖ فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَ وَحَيْنَا

“So, We sent Our revelation to him, saying, “ Make the ship under our eyes and Our revelation” (Al-Mumenoon: 27)

❖ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

“ We will infuse you with a weighty word” (Al-Muzzammil, 73:5)

❖ According to some traditions, direct revelation was very tough experience for Prophet (SA)

Direct Revelation

- ❖ True dreams of prophets are also an example of direct revelation as Hazrat Ibrahim (AS) says: O my son ! Indeed, I have seen in a dream that I should sacrifice you (Al-Saffat, 37:102)

Direct Revelation Behind the Veil

- ❖ This kind of revelation was also experienced by Musa (AS) when God spoke to him through the agency of a burning bush
- ❖ The Qur'an says: “ And when he came to it, a voice came from the right side of the valley in the blessed spot of the bush, saying: O Musa! Surely I am God, the Lord of the worlds (Al-Qassas, 28:30)

Revelation through a Messenger

- ❖ The Qur'an says: “ And most surely this is a revelation from the Lord of the worlds. The Faithful Sprit has descended with it, upon your heart, so that you may be of those who warn (Ash-Shura, 26: 192-194)
- ❖ The Qur'an says: “ For surely he (Jibril) revealed it to your heart by God's command, verifying that which is before it and guidance and good news for the believers” (Al-Baqara: 2:97)

Heart in the Qur'an

- ❖ The heart (*qalb*) mentioned in the Qur'an is not a physical heart rather it is a soul of a person which has a perception of its own; and the emotions and will-power of a person are connected to it
- ❖ Prophet Muhammad says: My eyes sleep but my heart does not sleep (*hadith*)
- ❖ The Qur'an introduced *qalb* as a different source of awareness and knowledge, and used it opposite to intellect and wisdom

Heart in the Qur'an

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- ❖ In other words, the entire soul of the Prophet (SA) would receive the revelation, and his physical eyes and ears would not have participated in this perception in this perception
- ❖ Someone asked question from the Prophet (SA), he replied ask this question from your heart. If you are really a seeker of truth then you heart will never tell a lie
- ❖ When Prophet Yaqub (AS) said: Surely, I sense the scent of Yusuf, it was not in a physical sense, otherwise others were also able to feel this fragrence

Heart in the Qur'an

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- ❖ Imam Ali (AS) also said in Nahjulbalagha: “ I can see the light of wahy and feel the fragrance of prophecy
- ❖ In mystic perspective, heart reflects the realities, so if heart is polluted then it will not reflect the realities . In normal circumstances we have to make effort to acquire knowledge but in the case of heart, we just have to refine and purify it from any moral and spiritual dirtiness

Thank You