

THE GLORIOUS QUR'AN

From Revelation To Recitation & Beyond

STAGES OF DESCENT & GRADUAL REVELATION

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DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

The Qur'an passed through three stages in its descent and revelation to Rasulallah ﷺ.

The Prophet ﷺ after receiving revelation, would automatically memorise the verses that were revealed to him and would recite them to whomever was in his company. Once revealed the companions were made to write down the revealed verses immediately. Nabi ﷺ himself used to keep a copy of the revealed portions with him in his house.

THE FIRST STAGE

The Qur'an descended to Al Lauhul Mahfooz (the preserved tablet) in the seventh heaven. The Qur'an descended in full and not as isolated parts, chapters or verses. This descent occurred on Laylatul Qadr.

THE SECOND STAGE

The Qur'an descended to the Baitul Izzah or Baitul Ma'moor, which is a place directly above the Ka'abah in the first sky. The Qur'an was revealed from there to Rasulallah ﷺ over period of twenty-three years.

THE THIRD STAGE

The Qur'an was revealed to Rasulallah ﷺ, portion by portion, over a period of twenty-three years through the medium of Hazrat Jibreel ؑ. This also started in Ramadan. Over the twenty-three years, thirteen years in Makkah and ten years in Madina, Rasulallah ﷺ received wahi from Allah Ta'ala through Jibreel ؑ.

This process allowed the verses, teachings and spiritual wisdom to be related in practical ways, integrated in everyday life and applied as events unfolded.

GRADUAL REVELATION OF THE QUR'AN

The Qur'an was revealed gradually, so it may be memorised, understood and practiced upon.

This gradual revelation also gave the companions time to memorise and preserve the Qur'an. It gave

them the necessary time to learn, appreciate and understand its message and enjoy its beauty.

The Qur'an says: "We have divided the Qur'an in portions, so that you may recite it to the people gradually, and We have revealed it portion by portion."

At times revelation would come without warning and at times as answers to questions posed to the Prophet ﷺ. Sometimes, verses were revealed regarding statements of individuals (Muslims and non-Muslims) and they would also come as lessons and encouragement to the believers. At times verses were revealed to negate people's statements, words and actions.

If the Qur'an were revealed all at once it would make it difficult to accept the numerous obligations and prohibitions that would require immediate implementation, therefore it was revealed gradually to implement the laws of Allah gradually. It is easier to transition to something step-by-step, rather than to expect radical change. During the Makkan period, the companions were trained spiritually. The early revelations warned against shirk and ascribing partners with Allah Ta'ala. It called upon people to recognise the Oneness of Allah Ta'ala and embrace His attributes.

When true faith was established, the revelation came down establishing the basics of worship.

It also proved the miraculous nature of the Qur'an that despite being revealed over two decades there is absolutely no contradiction in any of its verses.

HURDLES IN IMPARTING THE QUR'AN

The Prophet ﷺ was distressed with the attitude of his people towards his message. They ridiculed and mocked him, and claimed that he was a sorcerer, a madman, possessed, etc. The coming of Hazrat Jibreel ؑ was also a solace to the many hardships that the Prophet ﷺ faced by the disbelievers, it granted the Prophet ﷺ the desired strength and comfort.

The Qur'an says: The disbelievers said, "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 portion by portion."

This occurred in the earlier revelations also, where the stories of the previous Prophets are mentioned, and how the prophets dealt with the hardships they experienced from their people. In Surah Hood after

mentioning the stories of the Prophets, Allah says: “We narrate to you all such stories from the events of the messengers as We strengthen your heart therewith.”

CLASSIFICATION OF RECITATION

One classification is on the basis of recitation:

1. **Wahi Matloo:** That Wahi which is from Allah which is recited often. The fundamental beliefs and basic teachings of Islam have been defined through Wahi Matloo. This term is used to refer to Quran i.e. Wahi Matloo. Both the words and the meaning are from Allah.
2. **Wahi Ghair Matloo:** That Wahi from Allah to Rasulullah ﷺ which is not recorded in the Qur'an and is not recited like Qur'an. A large number of commands and subsidiary tenants have been sent through it. This is known as the Sunnah. In this source, the meaning is from Allah and the words are from Rasulullah ﷺ

(Qur'an Made Easy – Mufti Afzal Hoosen Elias)





CONTACT US

031 577 7868

www.darulihisan.com

disc@darulihisan.com

@discdbn

/darulihisancentre

70 Joyce Road,
Sea Cow Lake,
Durban

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