

Revelation in the Perspective of al-Qur'an-Hadith and the Role of Rasulullah as Bearer of al-Risalah

S. Suyadi¹, Suaib Muhammad², M. Samsul Ulum³

¹Fakultas Peternakan, Universitas Brawijaya

^{1,2,3}Fakultas Ilmu Tarbiyah dan Keguruan

Universitas Islam Negeri Maulana Malik Ibrahim, Malang

Abstract: Divine Revelation in the form of Al-Qur'an and Hadith is the main guide of life for believers. The life guide has a very important role for humans, in addition to directing the inner life and *aqliyah* as well as a guide in *amaliah*. Revelation has many meanings, namely as the natural ability of animals (*instinct*) to protect themselves from unfavorable environments, the inspiration (*ilham*) that someone receives to do something in a critical and emergency situation so that he can be saved, Allah orders angels to help the believers, revelation which means revelation itself as a guide for life, and is also used for Satan in seducing humans. In the perspective of Al Qur'an and Hadith, Revelation means Islamic *Risalah* that was sent down by Allah through Rasulullah SAW, as a guide for life. This revelation has proven to have a high truth, which cannot be doubted by all humans, and even its existence has been revealed in the previous holy books or Scriptures. Revelation was revealed by Allah to Prophet Muhammad SAW who was trustworthy, justified, did not distort, and delivered all the messages that had to be delivered. Therefore, the Divine Revelation that humans receive is guaranteed to be the same as what the Sender of the Message, Allah the Creator, wanted.

Keywords: al-Wahyu, Al-Risalah, authenticity, trustworthy

I. INTRODUCTION

The discussion and analysis of "revelation" or *al-Wahyu* relating to the notion of revelation as a guide to human life never stops from the surface of the work of Islamic thinkers, and is very dynamic from time to time. This dynamic occurs in line with the human need for the existence of correct instructions that provide guidance for human life so that they can lead a life in accordance with the *fitrah* of human beings born on this earth, which is to be servants of Allah SWT both individually and as a social person living in the midst of society¹.

The word "revelation" has a meaning, for example, as "inspiration" that Allah gives to someone (QS 28: 7), the instinctual ability that Allah gives to animals in order to live comfortably in their environment (QS 16:68), give a signal from someone to another at the command of Allah SWT (QS 19:11), an order given to the angels to be passed on to the messengers of Allah so that they can be used as a guide for

human life as a whole so that they can live safely in the world and the hereafter (QS 8:12), and the invitation or whisper of satan not to obey Allah's commands (QS 6: 121). From several verses of the Qur'an, there are two groups of different implicit meanings, namely on the one hand "revelation" means an invitation or gesture to carry out Allah's commands, and the other side is an invitation or whisper that arises from one's own will or personal desire which can lead to getting lost or harmed.

In this paper we will limit "revelations" relating to the will of Allah SWT about something that was revealed to the Holy Prophet Rasulullah SAW, in the form of the Qur'an and how Al Qur'an talks about him, and does not discuss the meaning of "revelation" other than that. Revelation in the form of commands, guides, instructions, messages, laws or other contexts has different levels of difficulty to be understood by humans. Likewise, the mechanism or method of transmission from Allah SWT to Rasulullah SAW can vary between one surah or verse with another surah or verse, up to the expression of the revelation in the form of a text in the form of the Qur'an. From there, thinkers try to study to get an explanation of how the mechanism of revelation from Allah to His Messenger, how God's mission can be translated and actualized in the form of the Book, and how the level of originality and authenticity of the revelation from Allah's version becomes the version accepted by the ummah².

The discussion regarding the revelation of the Qur'an cannot be separated in the slightest from the overall intellect, intelligence, trustworthiness and obedience to Allah from the person given the revelation to convey to his community. Not only that, but it can also be seen from the level of sincerity and love of the recipient of the revelations for their ummah so that their people can be safe and always be in order to Allah SWT. If the study and discussion are not carried out by including the noble characteristics of the recipient of the revelation, the results of the study obtained does no longer have the real meaning and condition and will instead provide

¹ Sulaiman, 2019. Al-Qur'an sebagai Wahyu Allah, Muatan beserta Fungsinya. (14) (PDF) Al-Qur'an Wahyu Allah, Muatan beserta Fungsinya (researchgate.net)

² Drajat, Amroeni. 2017. Ulumul Qur'an, an Introduction to Qur'an Studies (Ulumul Qur'an, Pengantar Ilmu-Ilmu Al Qur'an). Penerbit PT. Kencana, Depok, p. 11.

different information and meaning³. It is from this mindset that wrong perceptions and even beliefs emerge regarding the judging of the truth or authenticity of the Qur'anic text as a whole. Some are said to be true and authentic, while others are said to be the text formulated by the revelation recipient, namely the Prophet Muhammad SAW, as stated by the opinions of Nasr Hamid abu Zaid⁴. Whereas Allah SAW guarantees the nature of the mandate of His messengers to convey the revelation given without the slightest alteration or fraudulent nature in passing on the revelation to his people, because the nature of the apostle does not have personal desires, let alone contradicting Allah's commands. His Word in Surah al-Jin 72: 26-28.

أَحَدًا غَيْبِيَّةً عَلَى يُطْهَرُ فَلَا أَلْغَيْبِ عَلَّمْ

رَصَدًا خَلْفَةً وَمِنْ يَدَيْهِ بَيْنَ مَنْ يَسْأَلُكَ فَإِنَّهُ رَسُولٌ مِنْ أَرْتَضَى مَنْ إِلَّا
عَدَدًا شَيْءٍ كُلِّ وَأَخَصَى لَدَيْهِمْ بِمَا وَأَخَاطَ رَبَّهُمْ رَسَلْتِ أَلْبَغُوا قَدْ أَنْ لِيَعْلَمَ

'He is the` Knower of the unseen, disclosing none of it to anyone, except messengers of His choice. Then He appoints angel-guards before and behind them to ensure that the messengers fully deliver the messages of their Lord—though He `already` knows all about them, and keeps account of everything.' (QS Al Jin 72:26-28).

This paper intends to examine the revelation of the Qur'an in the perspective of the Qur'an and al Hadith and the role of the Prophet Muhammad as the carrier of the Islamic message in order to emphasize that the Qur'an is truly a revelation that was sent directly from Allah as the Essence who created all creatures and want His creatures to be in the obedience of His commands to achieve goodness and prosperity in life, through His trusted Angel (*al-amin*), to be conveyed to humans through His Messenger who has a trustworthy nature (*al-amin*) so that the message he carries is pure directly from Allah SAW while the context and textual are as willed and pleased by Allah SAW. So on this basis, it is also possible to understand to the public readers the confusion regarding the revelation mechanism of the Al-Qur'an and the level of Al-Qur'an authenticity.

II. DIFINITION OF REVELATION

Wahyu (revelation) comes from the Arabic word وحى - بحى which means isyarah or guidance. It also means that *wahyu* is a statement of Allah sent down to His prophets or His messengers to be conveyed to his people. Definitively/etymologically, *wahyu* comes from the Arabic word *wahā-yahī-wahyan*, which is hidden and fast. It is information hidden and quickly, specifically addressed to certain people without being noticed by others. But sometimes

revelation also means something that is whispered or revealed⁵.

In the Al Qur'an there are many words of revelation or related to it, there are 70 words that refer to revelation⁶. So with a number of these contained in the Qur'an, the understanding of revelation and its function will become clearer. Shaykh Manna Al-Qathtani classifies the notions of revelation as stated in the Qur'an into five definitions, namely *fithrah*, prompt whisper, *syaitan's whisper*, and orders from Allah through angels to His messengers⁷. Arief Munawar in his article entitled "The Concept of Revelation in the Qur'an, Semantic Studies" details the meaning of revelation as expressed by Syaikh Manna Al Qathtani, but in more detail it becomes eight meanings, as follows:

1. *Fithrah* (ability) given by Allah to animals, namely bees:

Allah teaches animals to make houses to live in, which in this case is bees, also applies to other animals that can make their own houses or houses that have been made by humans.

يَعْرِشُونَ وَمِمَّا الشَّجَرِ وَمِنْ بُيُوتِ الْجِبَالِ مِنْ أَتَّجِدَى أَنْ النَّحْلِ إِلَى رَبِّكَ وَأَوْحَى

"And your Lord inspired the bees: "Make `your` homes in the mountains, the trees, and in what people construct.. " (QS An-Nahl 16:68).

In this verse, besides Allah gives the instinc and ability of animals (bees) to make their own houses, but also animal or livestock houses can be made by humans. In modern technology, bee houses are also made by humans, modern beekeeping. This verse also applies universally to all types of animals or livestock, where some types of animals / livestock are given the ability to make nests / houses such as birds, spiders, bees and so on, but others are not given the ability to build their own houses, but even if they are without a house, nest or cage they can also live and reproduce. Humans who need them / animals for breeding then make a house for them.

2. Determination (*Sunnatullah*) to govern the universe

Regarding the universe, namely the heavens and the earth, Allah SWT also gives revelation in the form of circulation arrangements (Surah Fushilat 41: 11-12)

أَتَيْنَا قَالَتَا كَرُّهَا أَوْ طَوْعًا أُنْتَبَا وَلِلْأَرْضِ لَهَا قَقَالٌ نُنْخَا وَهِيَ السَّمَاءُ إِلَى أَسْتَوَى نَمَّ
طَائِعِينَ
الدُّنْيَا السَّمَاءُ وَرَبَّنَا ۖ أَمْرُهَا سَمَاءٌ كُلِّ فِي وَأَوْحَى يُؤْمِنِينَ فِي سَمَوَاتٍ سَبْعَ فَفَضَّلُهُنَّ
الْعَلِيمِ الْعَزِيزِ تُقَدِّى ذَلِكَ ۖ وَحَفِظًا بِمَصْبِغِ

"Then He turned towards the heaven when it was `still

³ Khoridatul Mudhiah. 2015. The Concept of the Revelation of Qur'an in the perspective of Nashr Hamid bu Zaid (*Konsep Wahyu Al-Qur'an dalam Perspektif Nashr Hamid Abu Zaid*). Hermeneutik, Vol. 9, No.1, Juni 2015, 91-114.

⁴ Ibid, Khoridatul Mudhiah...

⁵ Syaikh Manna Al-Qathtani. 2020. Pengantar Studi Ilmu Al-Qur'an. (Cetkan pertama 2005, Cetakan kedua puluh 2020). Penerbit Pustaka Al-Kautsar. Jakarta, hlm 34.

⁶ Abd Rahman L. 2016. Perspektif Wahyu Menurut Para Ulama. Jurnal Ulunnuha Vol.6 No.1/Juni 2016, hlm 71-79.

⁷ Ibid Syaikh Al Qathtani, hlm 34-36

like` smoke, saying to it and to the earth, 'Submit, willingly or unwillingly.' They both responded, 'We submit willingly'; So He formed the heaven into seven heavens in two Days, assigning to each its mandate. And We adorned the lowest heaven with 'stars like` lamps 'for beauty` and for protection. That is the design of the Almighty, All-Knowing.'" (QS Fushilat 41: 11-12)

As the Creator, Allah has also determined that the entire sky, including the galaxies and stars, is given the ability to carry out its duties as we can currently witness. However, before completing his creation, Allah SWT tested the obedience of the heavens to His commandments, saying, "Come you who are not yet perfect, I created (still in the form of smoke) with pleasure or compulsion." And the sky comes with pleasure. It shows that the obedience of the heavens and the galaxy are all obeying Allah's commands and never disobeying Him. That is the role of revelation for these galactic beings. Likewise, Allah revealed (gave the ability and ordered the earth) to tell what it was carrying on the Day of Resurrection (Surah Al Zalzalah 99: 5).

3. Revelation in the form of inspiration to save mankind.

Allah SWT gave orders in the form of inspiration so that humans are saved as desired.

يُوحَىٰ مَا أَمْكٌ إِلَىٰ أُوْحَيْنَا إِذْ
لَهُ وَعَدُوٌّ لِي عَدُوٌّ يَأْخُذُهُ بِالسَّجْلِ الْيَمِّ فَلْيُلْفِيهِ الْيَمِّ فِي فَافْذِيهِ التَّائِبُوتِ فِي أَفْذِيهِ أَنْ
عَيْنِي عَلَىٰ وَلْتَصْنَعْ مِنِّي مَحَبَّةً عَلَيْكَ وَالْقَائِمُ

"when We inspired your mother with this: 'Put him into a chest, then put it into the river. The river will wash it ashore, and he will be taken by 'Pharaoh,' an enemy of Mine and his.' And I blessed you with lovability from Me 'O Moses` so that you would be brought up under My 'watchful` Eye.'" (QS Thahaa 20:38-39).

Allah SWT wishes to choose anyone who desires to be saved and will even be given guidance and responsibility as a Prophet and a Messenger, namely Prophet Musa AS, by giving an inspiration to the mother of Musa to put her baby in a chest and let it wash into the Nile. A scenario that doesn't make sense at all, because if the position of Musa's mother residence was in the upstream of the Kingdom of Pharaoh, then if a chest was found containing a baby boy according to the rules made by the king, the baby would surely be killed. However, Allah's scenario is all-powerful. And as a religious mother, she feels a whisper to save her child in this unreasonable way.

1. Commands give someone a signal to others

This revelation is in the form of teaching Allah's orders to the Prophet Zakaria AS to give a signal to others to always do *dhikr* (remembering).

سَوِيًّا لَيَالٍ ثَلَاثَ النَّاسِ تُكَلِّمُ إِلَّا عَابَتِكَ قَالَ ۖ آيَةً لِّي أَجْعَلَ رَبِّ قَالَ
وَعَشِيًّا بُكْرَةً سَبَّحُوا أَنْ إِلَيْهِمْ فَأَوْحَى الْمَخْرَابِ مِنْ قَوْمِهِ وَعَلَّ فَخَرَجَ

"Zachariah said, 'My Lord! Grant me a sign.' He responded, 'Your sign is that you will not 'be able to` speak to people for three nights, despite being healthy'. So he came out to his people from the sanctuary, signalling to them to glorify 'Allah` morning and evening.'" (QS Maryam 19:10-11)

2. Commands testimony

The commandment to testify (*shahada*) to worship Allah in the form of revelation was conveyed by Allah to the followers of Prophet Isa AS (Al Hawariyyin).

And how I inspired the disciples, "Believe in Me and My messenger!" They declared, "We believe and bear witness that we fully submit 'to Allah`.'" (QS Al Maidah 5:111).

3. Allah's Commands to Angels

بِأَنَّا وَأَشْهَدُ ءَامِنًا قَالُوا وَيَرْسُولِي بِي ءَامِنُوا أَنْ الْخَوَارِجِينَ إِلَىٰ أُوْحَيْتُ وَإِذْ
مُسْلِمُونَ

"Remember, O Prophet,` when your Lord revealed to the angels, "I am with you. So make the believers stand firm. I will cast horror into the hearts of the disbelievers. So strike their necks and strike their fingertips." (QS Al Anfal 8:12)

Allah gave revelation in the form of orders to the angels to help the Muslims during the Badr war, so that the believers would have the courage to fight against the *musyrik* who were three times as many. There are two kinds of help by the angels that Allah ordered to believers, namely to strengthen their position to feel confident and to have courage to face unbelievers, and to weaken the power of the unbelievers so that they feel doubtful, worried and have no more confidence in facing the believers.

4. Revelation in the form of Risalah ad-Deen that was sent down to the Prophets and Apostles

All the apostles of Allah receive revelation of the truth from Allah to be conveyed to their people so that humans can receive guidance and carry out their role as servants of Allah to worship and as khalifah on earth to manage, regulate and use it. The revelations from Allah to the apostles were revealed in almost the same way, as He said.

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

“And so you ‘O Prophet’ are sent revelation, just like those before you, by Allah—the Almighty, All-Wise”. (QS Asy Syura 42:3).

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ

“We relate to you ‘O Prophet’ the best of stories through Our revelation of this Quran, though before this you were totally unaware ‘of them’”. (QS Yusuf 12:3)

إِبْرَاهِيمَ إِلَىٰ وَأَوْحَيْنَا ۖ بَعْدَهُ مِنُ النَّبِيِّنَ نُوحٍ إِلَىٰ أَوْحَيْنَا كَمَا إِلَيْكَ أَوْحَيْنَا إِنَّآ ۖ وَسُلَيْمَانَ وَهَارُونَ وَيُونُسَ وَيُوسُفَ وَعِيسَىٰ وَالْإِسْبَاطِ وَيَعْقُوبَ وَإِسْحَاقَ وَاسْمَاعِيلَ زُيُورًا دَاوُدَ وَآدِنَا

“Indeed, We have sent revelation to you ‘O Prophet’ as We sent revelation to Noah and the prophets after him. We also sent revelation to Abraham, Ishmael, Isaac, Jacob, and his descendants, ‘as well as’ Jesus, Job, Jonah, Aaron, and Solomon. And to David We gave the Psalms”. (QS An Nisa 4:163).

5. The expression of revelation used by Satan

Allah allows the use of revelation to be used by Satan in tempting people to follow their steps.

إِلَىٰ بَعْضُهُمْ يُوحَىٰ وَالْجِنَّ الْإِنْسِ شَيْطِينَ عَدُوًّا نَّبِيًّا لِّكُلِّ جَعَلْنَا لِكُلِّ لِقَوْلٍ زُخْرُفَ بَعْضٍ يَفْتَنُونَ وَمَا فَتَنَهُمْ ۖ فَعَلُوهُ مَا رَبَّكَ شَاءَ وَلَوْ ۖ غُرُورًا أَلْقَوْلَ زُخْرُفَ بَعْضٍ

“And so We have made for every prophet enemies—devilish humans and jinn—whispering to one another with elegant words of deception. Had it been your Lord’s Will, they would not have done such a thing. So leave them and their deceit” (QS Al An’am 6:112)

It is clear that the revelation from Allah is truth and brings goodness because it contains guidance for life and helps people to gain salvation. While a whisper that is based on lust, has no legal basis from Allah, then it is a satanic whisper that will lead to a deviant life, cause misery, and not get the pleasure of Allah, even though it uses the term "revelation" (Surah Al An'am 6: 112).

III. REVELATION, REASON AND FAITH

There is an era relationship between revelation, reason and faith. Revelation is a divine message containing the information of the universe and its contents with a type of depth of meaning that is stratified from easy to understand to those that are difficult to think about and reach by reason. Allah S.W.T, who has equipped human reason very well knows the consequences that will happen to His creatures if the mind is left to work alone, it will result in conditions that are not conducive and can endanger itself. So in order to reduce the negative consequences of reason and the resulting

works, Allah sends down a standard, straight guide, and those who obey must be on the right path, that is "revelation"⁸.

With regard to this criterion, it is revelation that it is in nature to be believed even though reason has not had time to analyze the truth of the material being believed. Intellect is used to explore and describe problems in depth to reality through an approach to philosophical thinking⁹. Intellect has a limited ability to think about the universe and likewise to reach out to problems that exist in revelation. Therefore, Namazi (2017: 403) states that since the revelation of Allah in the form of Al-Qur'an and the encounter of revelation against Greek philosophy which was already established at that time, the problem of the relationship between reason and revelation has become the most important issue in the history of thought. One aspect that is important to note is that this revelation determines and guides the philosophers of religious writers, they all think and express their writings based on the belief of divine revelation¹⁰. Furthermore, it is said, to be able to have faith means to agree with something and accept it as truth, because it is a revelation by God. A person knows by faith that something is true because God has said it. On the contrary, to know something using reason, and agree that it is true, because it is considered true by our intellect. To know something using reason is to agree that something is separate from God's revelation: thus "Iman is faith or belief in evidences which are not necessarily visible". A believer agrees with what he believes, not because he sees it or has rational evidence for it, but because he believes what God's revelations tell him.

This discussion between reason and revelation has actually existed since ancient times. At the time when Islam came to understand ideas from the West (since the massive translation of books from Greece) at the time of the Caliph al Makmun (Bani Abasyiah), Imam Syafi'i was accused of having a distorted understanding of the Qur'an. Then presented to the Caliph and a serious dialogue occurred. The Caliph asked:

"What do you think about the Book of Allah"? Imam Syafi'i replied, "Which Book of Allah, because Allah has sent down many Scriptures". The Book of Allah that was revealed to Muhammad SAW ", replied the Caliph. Imam Syafi'i added that the knowledge of the Qur'an is a lot. Are you asking about the parts that are *muhkam*, *mutasyabih*, parts that are behind or preceded, or about *nasikh* and *mansuk*.¹¹" The ability of his intellect to reveal the secrets of the contents of the Qur'an is very limited, and will not be able to trace deeply. The Word of Allah SWT in Surah Ali Imran verse 7 proves this:

⁸ Wahidin, Ade. 2017. Wahyu dan Akal dalam Perspektif Al Qur'an. Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir, hlm. 262-291.

⁹ Mustofa, Dadang. 2018. Integration of Reason And Revelation In The Perspective Of Philosophy of Science. Int J. of Nusantara Islam Vol. 06 No. 02 2018: (175-181) DOI: 10.15575/ijni.v6i2.4876

¹⁰ Namazi, Rosoul. 2017. The Qur'an, Reason, and Revelation: Islamic Revelation and Its Relationship with Reason and Philosophy. Interpretation. Volume 43, Issue 3, p 403-430.

¹¹ Ibid Drajat, Amroeni, hlm. 4

فَأَمَّا مَنْ تَسْبُوهَتْ وَأَخْرَجَ الْكِتَابَ أَهْرًا هُنَّ مُحْكَمَاتٌ آيَاتٌ مِنْهُ الْكِتَابَ عَلَيْكَ أَنْزَلَ الذِّكْرَ هُوَ
عَلَىٰ وَمَا تَأْوِيلُهُ وَإِتِّغَاءَ الْفِتْنَةِ اتِّغَاءَ مِنْهُ تَشَابَهُ مَا فَيَتَّبِعُونَ رَبِّعَ فُلُوبِهِمْ فِي الدِّينِ
يَذْكُرُ وَمَا رَبَّنَا عِنْدَ مَنْ كُلُّ بِهِ أَمْنَا يَقُولُونَ الْعِلْمُ فِي الرِّسْخُونَ وَ ٱللَّهُ ٱلْأَتَاوِيلَةَ
ٱلْأَلْتَابِ أَوْلُوا ٱلْأَىٰ

"He is the One Who has revealed to you 'O Prophet' the Book, of which some verses are precise—they are the foundation of the Book—while others are elusive.¹ Those with deviant hearts follow the elusive verses seeking 'to spread' doubt through their 'false' interpretations—but none grasps their 'full' meaning except Allah. As for those well-grounded in knowledge, they say, "We believe in this 'Quran'—it is all from our Lord." But none will be mindful 'of this' except people of reason." (QS Ali Imran 3:7).

In this regard, Harun Nasution revealed that reason is the power of thought that exists in humans, strives to reach God, and revelation as preaching from the realm of metaphysics comes to humans with calm statements of God and human obligations towards God. This conception is depicted in a circle of flow where God is at the top, while man is in the most basic position, who with the ability of his intellect tries to get to his God, and God, with His nature who is merciful towards weaknesses, is compared to God's omnipotence, helps humans by bringing down revelation through Prophets and Messengers.¹²

Furthermore, Shaykh Manna Al Qaththani said, "The development of the world of science has progressed rapidly, and its light also illuminates all doubts that have been covering humans about what problems lie behind matter (metaphysics). Materialism, which had been putting everything under the form of experimentation and experimentation, began to believe in the supernatural world that lay behind the real world, and that the supernatural was more complex and deeper than the real world, and that most modern discoveries led the human mind to reveal secrets, which is hidden, the essence of which cannot be understood by science itself, although its effects and symptoms can be observed. This has drawn the distance between the denial of faith".¹³ This is the essence of the relationship between revelation, reason and faith. Allah says:

سَنُرِيهِمْ آيَاتِنَا فِي ٱلْأَفَاقِ وَفِي ٱلْأَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ
عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

"We will show them Our signs in the universe and within themselves until it becomes clear to them that this 'Quran' is the truth. Is it not enough that your Lord is a Witness over all things?" (QS Fushilat 41:53).

The power of reason to think about the content of the Qur'an and everything in nature is very limited. So in the end humans

¹² Nasution, Harun. 2020. Teologi Islam, Aliran Islam: Sejarah Analisa Perbandingan. UI Publishing (Cetakan tahun 2020), Jakarta, hlm. 81.

¹³ Syaikh Manna Al-Qaththani. 2020. Pengantar Studi Ilmu Al-Qur'an. (Cetakan pertama 2005, Cetakan kedua puluh 2020). Penerbit Pustaka Al-Kautsar. Jakarta, hlm. 31.

must admit that all of this is in a very complex and complex arrangement, so that the human mind finally gets tired and gives up acknowledging the majesty of Allah and believing (QS 3: 191).

IV. AL QUR'AN AND HADITS PERSPECTIVE ON REVELATION

Because revelation is the most important issue in terms of faith and philosophical thought that originates from reason, the Qur'an reveals its perspective on itself. The utterances of the Qur'an exist themselves in order to guide human faith covering all the things that are needed by humans throughout the ages, from previous humans to humans in the last days.

Al Qur'an states that it is sent down directly from Allah, the Almighty, the Most Wise, He said:

ٱلْحَكِيمِ ٱلْعَزِيمِ ٱللَّهُ مِنَ ٱلْكِتَابِ تَنزِيلٌ , حَم

"Hâ-Mîm. The revelation of this Book is from Allah—the Almighty, All-Wise." (QS. Al Ahqaf 46:1-2).

Al Qur'an defends itself regarding its truth, that it was revealed in truth, and Rasulullah SAW as the first recipient of this khabar (Al Qur'an) is not the least bit justified to doubt it (Surah Al Baqarah 2: 147). Then Allah SWT guarantees the truth of the Qur'an and safeguards it or is not mixed with any sentence when experiencing attacks from thoughts or for other reasons, or it can be emphasized that the Qur'an is the word of Allah which is eternal as Allah says, "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it." (Surah Al Hijr 15: 9).

In relation to life in society, the Qur'an also emphasizes that all matters are decided based on him without any hesitation, says Allah:

أَفَعَبِّرَ ٱللَّهُ بِتَنبِيءِي حَكْمًا وَهُوَ ٱلَّذِي أَنْزَلَ إِلَيْكُمُ ٱلْكِتَابَ مُفَصَّلًا ۗ وَٱلَّذِينَ أُتْبِعُهُمُ ٱلْكِتَابَ
يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ

"Say, O Prophet, "Should I seek a judge other than Allah while He is the One Who has revealed for you the Book 'with the truth' perfectly explained?" Those who were given the Scripture know that it has been revealed 'to you' from your Lord in truth. So do not be one of those who doubt." (QS Al An'am 6:114).

Namazi, Rasoul (2017: 409) emphasizes the expression of Al-Qur'an's perceptions of his self-righteousness by explaining logically QS 96: 3-5. A proof that in fact Rasulullah SAW could not read, but was ordered to read, and was forced to read. What is there to read? I can not read, replied Rasulullah SAW when forced by the Angel Jibril at that time. And something that must be read contains elements of divinity, about human beings and about learning. So this condition can prove that the Qur'an is truly direct from Allah SWT.¹⁴

Al Qur'an and Hadith constitute a unit which is called the *risalah Ilahiyah*, or is called Ad-Dien. So the role of the

¹⁴ Ibid Namazi, Rosoul, hlm 409.

Hadiths is to explain the condition of the Al-Qur'an revelation itself or to explain the implementation of *ubudiah* from what is emphasized in the Al-Quran. Nash of Al Qur'an without explained by Hadith will be difficult to understand and difficult to implement. Shaykh Manna Al-Qaththani outlines the verses of the Qur'an into two kinds, namely *muhkam* whose meaning is clear, and *mutasyabih* whose meaning needs further explanations.¹⁵ As a simple example, namely explaining the deadline for eating sahur or starting fasting in the morning as in QS Al Baqarah 2: 187, namely until "Eat and drink until it is clear to you (the difference) between white and black threads", then explained by Rasulullah SAW the meaning is day and night.¹⁶

V. METHOD OF CONVEYING OF REVELATION

The method of revelation from Allah can be divided into the revelation from Allah to the Angels and from the Angels to the Apostles. Apostles are extraordinary human choices, chosen by Allah as the recipient of revelation, conveyor of message, warrior of Allah's religion, and ready to accept all the risks faced when delivering messages, disseminating them to all humans and ready to face any challenges that may occur. It is very easy for Allah to choose among His servants, humans who have a clear and natural soul who are ready to receive divine rays, revelations from the sky, can interact with higher beings, so that they can be given a treatise that can meet human needs, height of taste, nobility, and robustness in carrying out the law, they are the apostles and prophets of God.¹⁷ Allah says:

فَيُوحِي رَسُولًا يُرْسِلُ أَوْ حِجَابٍ وَرَأَى مِنْ أَوْ حَيَاؤٍ إِلَّا اللَّهُ يُكَلِّمُهُ أَنْ لَيْبَشِرَ كَانَ وَمَا حَكِيمٌ عَلَىٰ إِنَّهُ ۖ نَشَاءُ مَا بِأَيْدِيَةٍ

"It is not 'possible' for a human being to have Allah communicate with them, except through inspiration, or from behind a veil, or by sending a messenger-angel to reveal whatever He wills by His permission. He is surely Most High, All-Wise." (QS Asy Syura 42:51).

The scholars have argued regarding the way in which Allah's revelation in the form of the Al-Qur'an was sent to Jibril with several opinions:

- Jibril received it audibly from Allah with his special *lafadz*.
- Jibril memorized it from *Lauh Al-Mahfuzh*.
- The meaning is conveyed to Jibril, while the *lafadz* is from Jibril, or Muhammad SAW.

Shaykh Manna Al Qaththani explained that the former was true, and was used as a guideline for *Ahlu Sunnah Wal Jama'ah*. The second opinion cannot be used as a guide, because the existence of the Al-Qur'an in *lauhul Mahfuzh* is like other supernatural things, including the Al-Qur'an.

Whereas the third opinion is almost the same as the Sunnah, the sunnah is also a message from Allah to Jibril, then to Muhammad SAW in a meaningful way, then he himself reveals it with his own editor (Surah An Najm 53: 3-4).

The Hadith of Sahih Bukhari no 2 mentions in detail the revelation as follows:

"Having told us Abdullah bin Yusuf said, had told us Malik from Hisham bin 'Urwah from his father Aisyah, the Mother of the Mu'minin, that Al Harits bin Hisham asked the Messenger of Allah -peace and prayer of Allah be upon him:" O Messenger of Allah, how is the revelation come down to you? " So the Prophet sallallaahu 'alaihi wasallam replied: "Sometimes it comes to me like a ringing sound of a bell 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 which he spoke ". Aisyah said: "Really I have seen the revelation to Him - allahu 'alaihi wasallam on a very cold day then it stopped, and I saw His forehead was sweating." (Bukhari number 2).

From this description, it is clear about the way the Qur'an was revealed and it is also sufficient to prove the truth and purity of the Qur'an which is textually, contextually and perfectly in accordance with what Allah SAW wants.

Prophet Muhammad Saw As The Bearer Of Risalah

The meaning of the *risalah* (treatise/message) is something that is sent. Another meaning, the words that a person brings from another person to be conveyed to another person either in writing or not in writing, this meaning in English is called message. Another meaning, a small book containing a number of one kind of information (notebook)¹⁸.

Etymologically, "*risalah*" comes from the Arabic word, which means "sent, news, message". *Risalah* can mean prophetic duties and teachings from Allah SWT or what is brought by the Messenger of Allah SWT that must be conveyed to humans. In the KBBI, the meaning of the *risalah* is (1) what is sent (letters and so on); (2) circular (leaflet); (3) a brief essay on a problem in science; (4) meeting reports; minutes; - meetings: notes on what has been discussed and decided in a meeting.

If you look at the definitions above, the *risalah* or treatise means all messages from Allah SWT that were sent down to humans through the Angel Jibril (most of them), and His Messenger as a guide for life. So the "treatise" is also called "Religion" or "*ad-Deen*", which is in the form of the Qur'an and Hadith. In relation to the Revelation of the Qur'an, Fazlur Rahman stated that prophecy and revelation cannot be separated. The prophethood and revelation of Allah are based

¹⁸ (ص: 222) الفقهاء لغة معجم
من شخص يحملة الذي الكلام * ... يرسل ما رسائل، ج الرءاء، بكسر: الرسالة
أم مك توبيا كان سواء لآخر، شخص
من التي الامسائل من جملة على يه عمل صغير ك تب * Message ... مك توب غير
Notebook ... واحد نوع

¹⁹ <https://kbbi.web.id/risalah>

¹⁵ Ibid Syaikh Manna Al Qaththani, hlm 264-264.

¹⁶ Ibid Drajat, Amroeni, hlm 3.

¹⁷ Ibid Syaikh Manna Al Qaththani, hlm 32.

on Allah's compassion and human immaturity in their ethical perceptions and motivations. The Prophets were extraordinary human beings, who because of their sensitivity, steadfastness, and because of the revelations of Allah that were received and conveyed to humans, were able to divert people's consciences from traditional information and hypomoral tensions into a conscious attitude so that they could witness God as God and Satan as a devil.²⁰

Prophet Muhammad SAW has a main and fundamental role in the delivery of the message, and has a trustworthy nature, not distorting one bit. He is the bearer of the message, delivering good news and giving a warning so that there is no reason for humans to argue with Allah after the arrival of the messengers. As a guide and guide to the path of truth, and bring life from darkness to life that is brightly lit. This can be proven by the suitability of the truth teachings of the previous apostles (QS 3: 144).²¹

Shaykh al Qaththani (2020: 11) describes that revelation always accompanies humans according to the development and progress of human thinking. He provided a way out of the various problems faced by each of the Apostles' people, as He said.

بَعْدَ حُجَّةِ اللَّهِ عَلَى النَّاسِ يَكُونُ لِنَا لًا وَمُنْذِرِينَ مُبَشِّرِينَ رُسُلًا
حَكِيمًا عَزِيزًا اللَّهُ وَكَانَ َ الرَّسُلَ

"All were` messengers delivering good news and warnings so humanity should have no excuse before Allah after` the coming of` the messengers. And Allah is Almighty, All-Wise." (QS An Nisa 4:165).

To test the truth of Rasulullah SAW as a *risalah* bearer, it is sufficient to prove it by examining his characteristics throughout his life. Since he was young (before being appointed as Allah's Apostle), he was known by all people as a young man who never lied and could be trusted, so he was given the nickname "Al-Amin" or amanah. It is very rare or never encountered in this world people who have been pinned by the community with the "title" al amin and the Quraish people loved the Prophet SAW.²²

The role of al Amin's character is so important as a treatise bearer. The opposite of al amin is betraying or disobeying, or not to be trusted. So if a message from Allah in the form of revelation is given to someone who cannot be trusted to convey it to humans, then the message received by humans will not be in accordance with the Messenger, so that humans will have beliefs and behave not in accordance with those who govern him, and the world must be chaotic.

Prophet Muhammad SAW is one of Allah's Apostles, and has many noble qualities, but the best known is that there are four apostolic traits that must be known and believed, namely confirming monotheism and believing in unseen things (QS 19:41), trustworthy or trustworthy in the form of words and deeds (QS 26: 106-107), the following characteristics of the Prophet are to deliver or tabligh, not a single message from Allah is hidden for himself (QS 5:67, QS 72: 22-23), and fathanah or smart. All the Apostles chosen by Allah are people who have high intelligence because they receive heavy sentences from Allah and must present them to humans with full challenges and resistance both physically and mentally.²³

VI. THE TRUTH OF AL QUR'AN

The revelation in the form of the Qur'an is the highest and most glorious miracle from Allah that was sent down to humans through His Messenger. The decline of revelation by Allah to humans, of course, never experienced any obstacles. In the early period of revelation, it certainly caused shock and excitement among the Quraish people, who at that time were at the peak of their expertise in Arabic literature. So all the literary scholars in Arabic were astonished and said Muhammad was a madman or was exposed to witchcraft or witchcraft. The revelation in the form of the Qur'an then shows his true self that he is a miracle that is unmatched in any way. Therefore, through this miracle, Rasulullah SAW conveyed a challenge to the Quraish and to all humans if they could be asked to make a match such as the Qur'an. This challenge is in the form of three levels,²⁴ namely: First, it challenges them even from among humans and jinn to create the Qur'an as in the Word of Allah SWT:

بَعْدَ حُجَّةِ اللَّهِ عَلَى النَّاسِ يَكُونُ لِنَا لًا وَمُنْذِرِينَ مُبَشِّرِينَ رُسُلًا
حَكِيمًا عَزِيزًا اللَّهُ وَكَانَ َ الرَّسُلَ

"Say, 'O Prophet,` 'If` all` humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other." (QS Al-Israa' 17 :88).

Second, it is challenging to make a match such as with the 10 chapters from the Qur'an as the Word of Allah SWT in Surah Hud 11: 13-14.

أَمْ يَقُولُونَ افْتَرَاهُ فَقُلْ فَاَتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَاَدْعُوا مَنِ اسْتَضَعْتُمْ مِّنْ
دُوْنِ اللَّهِ اِنْ كُنْتُمْ صَادِقِيْنَ
فَاَلَمْ يَسْتَجِيبُوْا لَكُمْ فَاَعْلَمُوْا اَنَّمَا اُنزِلَ بِعِلْمِ اللَّهِ وَاَنْ لَا اِلَهَ اِلَّا هُوَ فَهَلْ اَنْتُمْ
مُسْلِمُوْنَ

"Or do they say, "He` has fabricated this` Quran`!"? Say, `O Prophet,` "Produce ten fabricated sūrah's like it and seek help from whoever you can—other than Allah—if what you say is true! But if your helpers fail you, then know that it has been revealed with the knowledge of Allah, and that there is no god

²⁰ Rahman, Fazlur. 1996, Tema Pokok Al Qur'an. Cetakan ke-2. Penerbit Pustaka. Bandung, hlm. 117.

²¹ QS. Ali Imran 3:144

²² Muhammad Sa'id Ramadhan Al-Buthy. 2000. History of Prophet Muhammad: a Scientific Analysis of History of the Islamic Struggle at the era of Prophet Muhammad SAW Sirah Nabawiyah, Analisis Ilmiah Manhajiah-Sejarah Pergerakan Islam di Masa Rasulullah SAW. Penerbit Pustaka Rabbani. Jakarta, hlm 45-46.

²³ Ibid Fazlur Rahman, hlm 117

²⁴ Ibid Drajat, Amroeni, hlm 117-119.

'worthy of worship' except Him! Will you 'not' then submit to Allah?" (QS Huud 11:13-14).

Third, the challenge for all human beings to make just one surah which is like the Qur'an:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

"Or do they claim, "He¹ made it up!"? Tell them 'O Prophet', "Produce one sūrah like it then, and seek help from whoever you can—other than Allah—if what you say is true!" (QS Yunus 10: 38).

And also in Surah Al Baqarah 2: 23 as follows:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

"And if you are in doubt about what We have revealed to Our servant, then produce a sūrah like it and call your helpers other than Allah, if what you say is true." (QS Al Baqarah 2:23).

The integrity and purity of the Al-Qur'an is also guaranteed by Allah SWT, because Allah Himself wants the Al-Qur'an to come down to the earth as a guide for human life as a servant of Allah and as a Caliph on earth, so Allah's purity is always guarded and guaranteed. In the Al-Qur'an surah Al Hijr (15) verse 9, Allah says, "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it." While Rasulullah SAW and his Companions memorized many of the Qur'an in total. The tradition of memorizing the Qur'an 30 juz also continues to this day.²⁵

The truth of the Qur'an has also been proven because it is also mentioned in the previous revealed books. God's Word:

"But they still rejected him, so We saved him and those with him in the Ark and made them successors, and drowned those who rejected Our signs. See then what was the end of those who had been warned!" (QS Yunus 10:73).

The truth of the Qur'an can also be seen by the affirmation of several verses which state the obligation to believe in the Qur'an as in the previous books (QS Al-Baqarah 2: 4): "and who believe in what has been revealed to you 'O Prophet' and what was revealed before you, and have sure faith in the Hereafter."

In the book "Muhammad in Parsi, Hindoo and Budhist Scriptures" A.H. Vidyarthi and U Ali conducted a very detailed study and commentary on the relationship between the Qur'an and the Prophet Muhammad SAW with the phrases contained in the Magi, Hinduism and Buddhism. This book was published by Jayyed Press, Balli Maran, New Delhi, India

in 1983²⁶. It seems that this book which is almost 40 years old deserves a deeper study to expand the scientific horizons, deepening and stabilizing the faith for future generations who, with the challenges of reason and their evidence, will find it easier to acquire and deepen faith. The method used to carry out analysis is by juxtaposing the suitability of the Persian Religion text "Zoroastrianism" (people often refer to it as the *Majusi* or Magi Religion,²⁷ but according to the author still needs more study), Hindu and Buddhist texts regarding their meaning content with the Qur'an and about the Prophet Muhammad SAW. According to him, in the Book of Zend Avesta, there are many mentions of many nubuwah characteristics as well as regarding the Al-Quran, Prophet Muhammad SAW and his companions. For example, the teachings of the Zoroastrian Deity with the teachings of the Prophet Muhammad SAW, are described as follows: "Allah is One", but He is Single, not a numeric number, One is the attribute of Allah. Zoroaster conveyed the same, namely "He is One, not in numbers" "there is nothing like Allah", in the Dasatir "He has none like him" (He, has no one like him). Regarding the Prophet Muhammad SAW, the teachings of Zoroastrianism say, later a Soeshyant (generous) will emerge because he will benefit the whole world, improve the world, and make all humans rise to goodness.

This is the teaching of monotheism that was conveyed to humans from God's messengers from time to time. Fazlur Rahman stated "Basically all the Apostles convey the same teachings: there is only one, One God who should be worshiped, loved, and feared. The other gods are "false gods" who do not have a divine nature; everything is a servant of Allah and is under His laws and commands (Fazlur Rahman 1996: 121).

In the ancient Hindu Scriptures it also mentions a lot about the Prophet Muhammad's Prophethood, but in new texts many have been deleted or rejected, the reason is clear because it includes clear signs regarding the prophethood and honesty of the Prophet Muhammad. If this is allowed, then they will believe in the Prophet and obey the Great and Holy Prophet, revealing the truth of his words, then the Pandits (religious leaders, teachers) think it is best to completely reject the Purana (part of the Hindu Scriptures).

Likewise in the Buddhist Book, it is mentioned about an Apostle who will come later (not to be named) who has the characteristics of the Prophet Muhammad, as follows (p. 120):

"I am not the first buddha who came upon the earth, nor shall I be the last. In due time another buddha will arise in the world, a holy one, a supremely enlightened one, endowed

²⁵ Nashrullah, Nashih. 2020. Allah promises to protect Al-Qur'an (Allah SWT Berjanji Menjaga Alquran, Ini Sebagian Buktinya). <https://republika.co.id/berita/q6kqw5320/allah-swt-berjanji-menjaga-alquran-ini-sebagian-buktinya>. Diakses 12-12-2020.

²⁶ A.H. Vidyarthi and U. Ali. 1983. Muhammad in Parsi, Hindoo and Budhist Scriptures". Islamic Book Service, New Delhi, India. Hlm 17-18, 33-34,

²⁷ Arief Wibowo dan Muhammad Fadhli. 2019. Influence of Zoroasterism on the religious and civilization in the world (Pengaruh Zoroaster Terhadap Agama Dan Peradaban Dunia). SUHUF, Vol. 31, No. 2, November 2019: 179-186.

with wisdom in conduct, auspicious, knowing universe, an incomparable leader of men, a master of angels and mortals. he will reveal to you the same eternal truths which I have taught you. He will preach truths his religion, glorious in its origin, glorious at the climax, and, the glorious at the goal”.

Evidence of the truth and purity of the Al-Quran as a preserved Holy Book can also be studied from the side of the very reliable way of writing the text, and not even a single letter or word or even a sentence is wrong, and especially until its contents contradict one verse to another. Allah SWT guarantees it for that (QS 4:82): "Then don't they live (deepen) the Koran? If (Al Qur'an) was not from Allah, surely they will find many contradictory things in it "

Prof.'s Dr. Muhammad Mustafa Al A'zami, a Muslim researcher who became important as a teacher and in Saudi Arabia, in his book "The History of Al-Qur'an Texts, from Revelation to Compilation" describes in great detail the history of the writing of the Al-Quran Text. At every time of revelation, the Prophet Muhammad SAW routinely called the writers to record verses. Zaid bin Tsabit said that he was often called to be given a writing assignment when the revelation came. After receiving the revelation the Prophet SAW called him, and Zaid bin Thabit came with ink and writing tools and then he dictated it. When the writing task was finished, Zaid reread it in front of the Prophet Muhammad to make sure that no other words were inserted into the text.

Among the Companions, the Prophet Muhammad forbade people to write anything from him except the Qur'an, and "whoever wrote something from me other than Al Qur'an, then must erase it". He wants the Al Qur'an and hatits not to be written on the same page of paper so that there is no confusion and confusion. Based on the Prophet's habit of calling the scribe of the verses that had just come down, it can be concluded that during his lifetime the entire Qur'an was actually available in full written form.²⁸

The rejection of some people to the miracles of the Qur'an whose truth has been stated in several previous Scriptures, can be caused by not knowing the greatness of the Holy Qur'an in detail, both from various aspects of its content, or indeed the person concerned is closed his heart, so that it is not obtained. faith in their hearts even though they actually understand the contents of the Qur'an in detail.²⁹ In accordance with the words of Allah SWT in Surah Muhammad (47): " *Do they not then reflect on the Quran? Or are there locks upon their hearts? (QS. Muhammad 47:24).*

²⁸ Al-A'zami MM. 2014. Sejarah Teks Al Qur'an, dari Wahyu sampai Kompilasi. Terjemahan dari judul asli: "*The History of the Qur'anic Text: from Revelation to compilation. A Comparative Study with Old and New Testaments.*" Penerbit PT. Gema Insani. Jakarta. Hlm. 65-86.

²⁹ Sulaiman. 2019. . Al-Qur'an as the Revelation of Allah, Content and Function (*Al-Qur'an sebagai Wahyu Allah, Muatan beserta Fungsinya*). <https://www.researchgate.net/publication/330423153>

VII. CLOSING

The revelation in the Qur'an has several meanings, namely the ability of animal nature to protect itself from unfavorable environments, the inspiration that a person gets to do something in a critical and emergency situation so that he can be saved, Allah's command to angels to help the believers, revelation which means revelation itself as a guide for life, and is also used for Satan in seducing humans. In relation to its role as a guide for human life to be safe in the world and the hereafter, the Revelation referred to and the Al-Quran and Hadith. Al-Qur'an as the main book and Hadith are explanations of how to implement the rules that have been outlined in the Al-Quran in the practice of daily worship activities. Al-Qur'an was sent down directly by Allah SAW to his noble messenger, namely Prophet Muhammad SAW through the Angel Jibril. Both of them are trustworthy messengers of Allah, so they are called Al-Amin, and never disobey Allah's orders as message givers. Revelation in this case is also referred to as the *Risalah* (treatise, message) which was received by the Messenger of Allah and then delivered to the Companions to be disseminated to mankind. Rasulullah SAW and his Companions are the best people in all ages who are guaranteed by Allah SWT, so that the authenticity of Revelation that exists today can be guaranteed its purity.

REFERENCES

- [1] Al-A'zami MM. 2014. Sejarah Teks Al Qur'an, dari Wahyu sampai Kompilasi. Terjemahan dari judul asli: "*The History of the Qur'anic Text: from Revelation to compilation. A Comparative Study with Old and New Testaments.*" Penerbit PT. Gema Insani. Jakarta.
- [2] Drajat, Amroeni. 2017. Ulumul Qur'an, an Introduction to Qur'an Studies (*Ulumul Qur'an, Pengantar Ilmu-Ilmu Al Qur'an*). Penerbit PT. Kencana, Depok,
- [3] Khoridatul, Mudhiah. 2015. The Concept of the Revelation of Qur'an in the perspective of Nashr Hamid bu Zaid (*Konsep Wahyu Al-Qur'an dalam Perspektif Nashr Hamid Abu Zaid*). Hermeneutik, Vol. 9, No.1, Juni 2015, 91-114.
- [4] Muhammad Sa'id Ramadhan Al-Buthy. 2000. History of Prophet Muhammad: a Scientific Analysis of History of the Islamic Struggle at the era of Prophet Muhammad SAW (*Sirah Nabawiyah, Analisis Ilmiah Manhajiah-Sejarah Pergerakan Islam di Masa Rasulullah SAW*). Penerbit Pustaka Rabbani. Jakarta, hlm 45-46.
- [5] Mustofa, Dadang. 2018. Integration of Reason And Revelation In The Perspective Of Philosophy Of Science. Int J. of Nusantara Islam Vol. 06 No. 02 2018: (175-181) DOI: 10.15575/ijni.v6i2.4876
- [6] Namazi, Rosoul. 2017. The Qur'an, Reason, and Revelation: Islamic Revelation and Its Relationship with Reason and Philosophy. Interpretation. Volume 43, Issue 3, p 403-430.
- [7] Nashrullah, Nashih. 2020. Allah promises to protect the Qur'an (*Allah SWT Berjanji Menjaga Alquran, Ini Sebagian Buktinya*). <https://republika.co.id/berita/q6kqw5320/allah-swt-berjanji-menjaga-alquran-ini-sebagian-buktinya>. Diakses 12-12-2020.
- [8] Nasution, Harun. 2020. Theology in Islam: History of Comparative Analysis (*Teologi Islam, Aliran Islam: Sejarah Analisa Perbandingan*). UI Publishing (Cetakan tahun 2020), Jakarta, hlm. 81.
- [9] Rahman, Abd L. 2016. Revelation in the perspective of Ulama (*Perspektif Wahyu Menurut Para Ulama*). Jurnal Ulunnuha Vol.6 No.1/Juni 2016, hlm 71-79.

- [10] Rahman, Fazlur. 1996, Major Themes of Qur'an (*Tema Pokok Al Qur'an*). Cetakan ke-2. Penerbit Pustaka. Bandung, hlm. 117
- [11] Sulaiman. 2019. Al-Qur'an as the Revelation of Allah, Content and Function (*Al-Qur'an sebagai Wahyu Allah, Muatan beserta Fungsinya*). <https://www.researchgate.net/publication/330423153>
- [12] Syaikh Manna Al-Qathtahni. 2020. Introduction to Qur'an Studies (*Pengantar Studi Ilmu Al-Qur'an*) (Terjemahan, Cetkan pertama 2005, Cetakan kedua puluh 2020). Penerbit Pustaka Al-Kautsar. Jakarta, hlm. 31.
- [13] Vidyarthi, AH. and U. Ali. 1983. Muhammad in Parsi, Hindoo and Budhist Scriptures". Islamic Book Service, New Delhi, India. Hlm 17-18, 33-34,
- [14] Wahidin, Ade. 2017. Revelation and Reason in the perspective of Qur'an (*Wahyu dan Akal dalam Perspektif Al Qur'an*). Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir, hlm. 262-291.
- [15] Wibowo, Arief dan Muhammad Fadhli. 2019. Influence of Zoroasterism on the world religion and civil society (*Pengaruh Zoroaster Terhadap Agama Dan Peradaban Dunia*). *SUHUF*, Vol. 31, No. 2, November 2019: 179-186.