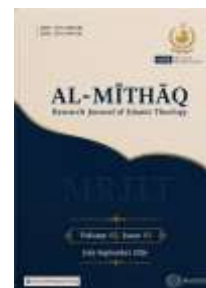




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Derived Rules from the Ḥadīth on Commencement of Qur'ānic Revelation

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How to Cite:

Mufti Abrar Alam and Dr. Ismail Arifi. 2026: "Derived Rules from the Ḥadīth on Commencement of Qur'ānic Revelation". *Al-Mithāq (Research Journal of Islamic Theology)* 5 (03): 106-115.

Article History:

Received:

09-08-2026

Accepted:

28-09-2026

Published:

30-09-2026

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Conflict of Interest:

Author(s) declared no conflict of interest.

Abstract & Indexing



Publisher



HIRA INSTITUTE
of Social Sciences Research & Development

Derived Rules from the Ḥadīth on Commencement of Qur'ānic Revelation

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Abstract

The life of the Prophet Muhammad (PBUH) constitutes an exemplary model of guidance for Muslims, as affirmed by Almighty Allah in the Qur'an. His life can broadly be divided into two principal periods: the Meccan and the Madinan periods. Both phases provide an exemplary model of faith, character, conduct, and religious practice. Even before the commencement of his prophethood, the Prophet (PBUH) was widely known in Makkah as al-Ṣādiq (the Truthful) and al-Amīn (the Trustworthy), qualities that remained defining characteristics of his personality throughout his life. The Meccan period holds particular significance in the study of the Prophetic Sīrah, as it established the theological, ethical, and spiritual foundations upon which the Madinan period was subsequently built. A substantial portion of the Qur'an was revealed during this period, addressing fundamental matters of faith, worship, morality, human conduct, and the relationship between the Creator and His creation. Accordingly, the study of the Meccan Sīrah is essential for understanding the development of the Prophetic mission and the foundations of Islamic teachings. This article particularly focuses on the first revelation of the Qur'an and examines the principles, commands, and guidance embodied in this momentous event. It seeks to demonstrate that the commencement of revelation marked not only the beginning of the Prophetic mission but also established fundamental teachings and principles that shaped the subsequent development of Islam. The study therefore offers a detailed analysis of the first revelation and highlights its theological, ethical, and practical implications for understanding the Meccan phase of the Prophetic mission.

Keywords: *Sīrah, Qur'an, Ḥadīth, Theology, First Revelation.*

Introduction

A substantial body of literature has been devoted to the acknowledge of Sirah of Muhammad (PBUH). These works vary considerably in scope, methodology and perspective, ranging from extensive biographical accounts to concise summaries and encyclopaedic treatments. Despite this diversity, a common tendency can be observed in many classical and contemporary works: the Meccan period is often portrayed as a phase in which legal rulings and practical commandments were either largely absent or addressed only to a limited extent, even works specially devoted to Fiqh al-Sirah have generally given comparatively less attention to the legal dimensions of the prophetic mission before the Hijrah.

One of the principal-reasons for this approach to be the assumption that the early Meccan period was primarily concerned with established and strengthening the foundations of Islamic faith. According to this view, the early Muslim community was

not yet in a position to implement a comprehensive system of Islamic legal ruling and regulation has generally been associated with the Medinan period.

According to Molana Yaseen Mazhar Siqqiqui “Muslim biographers our messenger adopted a largely traditional approach in their writings. Following the earliest authorities on Sirah, particularly the eminent scholars Ibn Ishāq and Ibn Hishām, they continued to produce works that largely followed their predecessors without engaging in critical analysis. Occasionally, some writers supplemented these accounts with reports and narrations drawn from various other sources; however, this did not bring about any substantial change in either their methodology or their approach to analysis. Although the critical analysis and systematic analysis of entire Sirah of our beloved messenger remains an important task and may continue to require scholarly attention for a long time, the analysis of the Meccan period is particularly inadequate. None of our distinguished scholars and writers appears to have seriously considered the fact that the development of Islamic history and the Prophetic Sirah took place under conditions of political and social subjugation.”¹

Therefore, examining the legal and normative dimensions of the Meccan Sirah is of considerable importance. Such an investigation can contribute to a more comprehensive understanding of the gradual development of Islamic legislation and can also challenge the assumption that the Meccan revelation was concerned exclusively with matters of creed and spirituality. The present study seeks to explore this dimension by examining the rulings, principles, and legal indications contained in the earliest period of revelation, particularly the first revelation of the Qur'an, and thereby reassessing the role of the Meccan period in the formation of Islamic legal thought.

Hadith on Commencement of Qur'anic Revelation

عن عائشة أم المؤمنين أنها قالت أول ما بدئ به رسول الله صلى الله عليه وسلم من الوحي الرؤيا الصالحة في النوم فكان لا يرى رؤيا إلا جاءت مثل فلق الصبح ثم حبيب اليه الخلاء وكان يخلو بغار حراء فتحدث فيه وهو التعبد الليالي ذوات العدد قبل أن ينزع إلى أهله ويتزود لذلك ثم يرجع إلى خيجة فيتزود لمثلها حتى جاءه الحق وهو في غار حراء فجاءه الملك فقال اقراء قال ما أنا بقارئ قال فأخذني فغطاني حتى بلغ مني الجهد ثم أرسلني فقال اقراء فقلل قل ما أنا بقارئ فأخذني فغطاني الثانية حتى بلغ مني الجهد ثم أرسلني فقال اقراء فقلل قل ما أنا بقارئ فأخذني فغطاني الثالثة ثم أرسلني فقال اقراء باسم ربك الذي خلق خلق الإنسان من علق اقراء وربك الأكرم فرجع بها رسول الله صلى الله عليه وسلم يرجف فؤاده فدخل علي خديجة بنت خويلد فقال زملوني زملوني فزملوه حتى ذهب عنه الروح فقال لخديجة وأخبرها الخبر لقد خشيت علي نفسي فقالت خديجة كلا والله ما يخزيك الله أبدا إنك لتصل الرحم وتحمل الكل وتكسب المعدوم وتقري الضيف وتعين علي نوائب الحق. فانطلقت به خديجة حتى أتت به ورقة بن نوفل بن أسد بن عبد العزى ابن عم خديجة وكان أمرا تنصر في الجاحلية وكان يكتب الكتاب العبراني فيكتب من الإنجيل بالعبرانية ما شاء الله أن يكتب وكان شيخا كبيرا دعي فقالت له خديجة يا ابن عم اسمع من ابن أخيك فقال له ورقة هذا الناموس الذي نزل الله علي موسى يا ليتني فيها جذع ليتني أكون حيا إذ يخرجك قومك فقال رسول الله صلى الله عليه وسلم أو مخرجي هم قال نعم لم يأت رجل قط بمثل ما جئت به إلا عودي وإن يدركني يومك أنصرك نصرًا مؤزرا ثم لم ينشب ورقة أن توفي وفتر الوحي.²

The commencement of the divine inspiration to Allah's messenger was in the form of good dreams which came true like bright daylight and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and the come back to (his wife) Khadija to take his food likewise again till suddenly the truth

descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. the prophet replied I do not know how to read. The prophet added the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied I do not know how to read. Thereupon he caught me again and pressed me a second time till I could not beat it any more. He then released me and again asked me to read but again I replied I do not know how to read (or what shall I read)? Thereupon he caught me for the third time and pressed me and then released me and said 'Read in the name of your lord who has created, created man from a clot. Read! And your lord is the most generous. (96.1, 96.2, 96.3) then Allah's messenger returned with the inspiration and with his heart beating severely. Then he went to Khadija bint Khuwaylid and said, cove me! Cover me! They covered him till his fear was over and after that he told her everything that had happened and said I fear that something may happen to me. Khadija replied, never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute serve your guests generously and assist the deserving calamity-afflicted ones. Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin Abdul Uzza, who during the pre-Islamic period became a Christian and used to write the writing Hebrew letters. Who would write from the Gospel in Hebrew as much as Allah wished him to write? He was an old man and had lost his eyesight. Khadija said to Waraqa, listen to the story of your nephew, O my cousin! Waraq asked, O my nephew! What have you seen? Allah's messenger described whatever he had seen. Waraqa said, this is the same one who keeps the secretes (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out. Allah's messenger asked will they drive me out? Waraqa replied in the affirmative and said, anyone (man) who came with something similar to what you have brought was treated with hostility, and if I should remain alive till the day when you will be turned out then I would support you strongly. But after a few days Waraqa died and the divine inspiration was also paused for a while."³

Derived Rules from the *Ḥadīth*

1. The Blessing of Cave Hira

The Prophet Muhammad (PBUH) would spend several months in solitude and worship in this cave. It was here that the first revelation of the Holy Qur'an was bestowed upon him through the Angel Jibrīl (Gabriel), as narrated in the aforementioned *Ḥadīth*. The revelation of the Qur'an was a momentous event, bringing divine guidance and immense blessings to humanity. The association of this sacred event with the cave has further enhanced its religious significance, making it a blessed and revered site for Ziyārah (visitation). Consequently, Muslims visit this place to commemorate the beginning of the Prophetic revelation and reflect upon its profound spiritual significance.

2. Forms of Revelation

1st: True Dreams

In this *Ḥadīth* Hazrat Ayesha narrated that: the beginning of the first revelation was in the form of true dreams. Through this sentence she stated that the revelation was started from the dream of holy prophet. This is the starting point so it is proved that the

revelation has some aspects. And the dream of Muhammad is one of these aspects. It is also supported by this verse:

"وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا"⁴

By this verse it is established that Allah speaks to a human being only by the way of divine revelation.

"المعني لا يمكن لاحد من الانبياء ولا ينبغي له ولا يمكن فيه ان يكلمه الله تبارك و تعالى الا بان يوحى اليه باحد انواع الوحي اما ان يكون وحيا مباشرا وهو الالهام والالقاء في القلب بقظة او في المنام كرويا ابراهيم الخليل ذبح ولده"⁵

"It is not possible for any of the messenger, nor is it befitting for them, that Allah, Blessed and Exalted be He, should speak to them except by means of revelation in one of its various forms. One such form is direct revelation, which consists in divine inspiration and the casting of knowledge or understanding into the heart, whether while awake or in a dream. One example of this is the dream-vision of Abraham, the intimate friend of Allah (AS)"

2nd: Descent of Gabriel

When the Prophet was in the cave the angel descended upon him. This indicates that the second form of divine revelation was manifested through the descent of the angel Gabriel. This is further corroborated by the *Qur'an*:

"وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ"⁶

"It is not (possible) for a human that Allah speak to him, except by way of revelation, or from behind a curtain, or that he sends a messenger, and he reveals with his permission what he wills. Surely, he is All-High, All-Wise."

The explanation of this verse perfectly and shortly described in the "Tafseer-ul Waseet" by imam Zuhaili:

"No prophet, peace and blessings be upon them, can receive speech from Allah, Blessed and Exalted is He, nor is it appropriate or possible for this to occur, except through one of the modes of revelation. One such mode is direct revelation, which consists of inspiration and the casting [of divine knowledge] into the heart, either while awake or in a dream, as exemplified by the vision of Ibrāhīm (Abraham), the intimate friend of Allah, concerning sacrifice of his son. It may also take the form of hearing the divine speech from behind a veil or a barrier; that is, the speech is heard without the Speaker being seen, such that the recipient is unable either to identify Him or to conceive of Him in his mind. This occurs without an intermediary, while the recipient remains certain that what he hears is the speech of Allah, despite not seeing Him. This was the case when Allah spoke to Moses (peace be upon him) from behind the blessed tree. After this divine communication, Moses requested to see Allah, but he was denied that vision. Alternatively, it may occur through the mediation of a messenger from among the angels, whether Gabriel or another angel. The angel then conveys revelation to the human messenger by the command of Allah and, through His facilitation, communicates to him whatever He wills to reveal. This serves as evidence that messenger ship is one of the forms of divine speech or communication (taklīm).⁷

In the verse mentioned above, there are three forms are recognized:

- Direct revelation, which consists of inspiration and the casting (of divine knowledge) into the heart, either while awake or in a dream.
- Hearing the divine speech behind a veil or a barrier.
- Through the mediation of a messenger from among the angels, whether Gabriel or another angel.

First and third are defined in the *ḥadīth*.

3. The Veracity (Truthfulness) of Prophet's Dream

The aforementioned *Ḥadīth* narrates that the Messenger of Allah (PBUH) would not see a dream except that it would come true as clearly as the break of dawn. This indicates the truthfulness and significance of the Prophet's dreams, which were a form of divine guidance and not mere ordinary dreams. Therefore, the Prophet's dreams hold a special status in Islamic teachings and should be understood and respected in light of their religious significance.

4. The Dream Carries the Authority of a Divine Command

As narrated in the *Ḥadīth*, the initial form of divine revelation received by the Prophet Muhammad (PBUH) consisted of true and righteous dreams. This establishes that a prophet's dreams may constitute a form of divine revelation. Since divine revelation serves as an authoritative source of religious guidance, the dreams of prophets, when established as a form of revelation, also possess religious authority. Accordingly, prophetic dreams are to be understood within the framework of divine revelation and their authoritative status in Islamic teachings.

5. All Prophet's Dream is Divine Revelation:

This *Ḥadīth* establishes the religious authority of the dreams of the Prophet Muhammad (PBUH), insofar as they constitute a form of divine revelation. The authoritative status of prophetic dreams derives from the prophethood of the individuals who receive them. Accordingly, the dreams of other prophets, when established as divine revelation, are likewise regarded as authoritative. This principle is further substantiated by the Holy Qur'an, which explicitly recounts the dream of Prophet Abraham (PBUH) concerning the sacrifice of his son, Prophet Ishmael (PBUH), demonstrating the significance of prophetic dreams within the framework of divine revelation.

"فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَىٰ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ-قَالَ يَٰأَبَتِ افْعَلْ مَا تُؤْمَرُ-سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ"⁸

"Then when the boy reached the age to work him, Abraham said, o my dear son! I have seen in a dream that I must sacrifice you. So tell me what you think. He replies, O my dear father! Do as you are commanded. Allah willing you will find me steadfast."⁹

In this verse, the word "أَفْعَلْ مَا تُؤْمَرُ" is important. It proves that the dream of prophet Abraham is divine command because its meaning is that "Do as you are commanded"

6. Spiritual Seclusion as an Act of Worship

The Prophet Muhammad (PBUH) would retreat to the Cave of Ḥirā', where he would spend several nights in solitude and worship. This spiritual seclusion allowed him to withdraw from worldly distractions and devote himself to contemplation and devotion to Allah. Such withdrawal from worldly engagements for the purpose of spiritual reflection and worship highlights the religious significance of solitude as a means of strengthening one's spiritual connection with the Creator.

7. To Take Provisions

This above-mentioned Hadith indicates that the prophet whenever would retreat to the cave; he would make the necessary provisions. It realized that one should prepare the necessary provisions for his journey of worship.

8. Reliance on Allah (Tawakkul)

The Prophet Muhammad (PBUH) possessed the highest degree of trust and reliance upon Allah, and no human being can surpass him in this regard. Nevertheless, despite his unparalleled **Tawakkul** (reliance upon Allah), he would take the necessary provisions with him. This demonstrates that adopting appropriate means and making practical preparations do not contradict reliance upon Allah. Rather, **Tawakkul** entails taking the necessary measures while placing one's ultimate trust in Allah, recognizing that the final outcome rests in His will and wisdom.

9. Qualities Conducive to Success

When the Prophet Muhammad (PBUH) expressed his fear following the first revelation, Hazrat Khadijah (RA) reassured him, emphatically declaring: "By Allah, Allah will never disgrace you. You maintain good relations with your kin, support the poor and the destitute, and assist those burdened by hardship." She substantiated her reassurance by referring to the Prophet's numerous virtuous qualities and noble characteristics. On the basis of these qualities, she affirmed that Allah would never abandon a person distinguished by such exemplary conduct. This narration highlights the significance of noble character and virtuous deeds in attaining success, particularly success in the Hereafter. It also illustrates how righteous conduct serves as a source of reassurance and hope in times of difficulty. In his commentary on this Hadith, Imam al-Nawawi explains that noble character and virtuous qualities serve as means of protection against evils and harmful misfortunes.¹⁰ His explanation of Hazrat Khadijah's statement is translated below:

"The scholars have stated that the meaning of Hazrat Khadijah's words is: 'Indeed, no harm or misfortune will befall you, owing to the noble qualities of character and excellent traits that Allah has instilled in you.' She then mentioned several examples of these qualities. This Hadith provides evidence that noble character and virtuous qualities are means of protection against the causes of evil and harmful misfortunes."

10. The Obligation of Seeking Knowledge

The first Qur'anic revelation is Surah Alaq. Its first verse is:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ¹¹

Its first word is اقْرَأْ. This imperative sentence. Its literally means read and recite. This proved the significance of seeking knowledge. This demonstrates not only the significance of education but also establishes the obligatory nature of seeking knowledge as a religious duty. This is because the verse employs an imperative verb form, indicating a command from Allah.

11. Invocation of Name of Allah

Allah Almighty commands in the Qur'anic verse:

اقْرَأْ بِاسْمِ رَبِّكَ

In his Tafsīr al-Kabīr, Imam Fakhr al-Din al-Razi discusses the significance of reciting the Tasmiyah (Bismillah) at the beginning of Qur'anic recitation. He argues that the divine command to recite in the name of the Lord establishes the importance of invoking Allah's name when undertaking recitation. In his discussion, he further presents an argument concerning the obligatory status of reciting the Basmalah at the

beginning of each surah and challenges the position of those who do not regard it as obligatory.¹² Imam al-Razi explains the meaning of this verse as follows:

“The meaning may be understood as: ‘Recite the Qur’an, seeking assistance through the name of your Lord,’ as though the name is made an instrument by which one accomplishes whatever one seeks to undertake in matters of religion and worldly affairs. A parallel example is the statement, ‘I wrote with the pen,’ where the pen is understood as the instrument through which the action of writing is performed.”¹³

This interpretation highlights the significance of beginning Qur’anic recitation by invoking the name of Allah. It establishes the principle that recitation should be undertaken with consciousness of Allah and reliance upon His assistance. Imam al-Razi’s discussion also draws attention to the juristic debate concerning the status of the Basmalah at the beginning of each surah, a matter on which Muslim scholars have expressed differing views.

12. What Kind of Knowledge Should One Acquire?

In the first revelation, Allah Almighty issued the command “Iqra” (اقْرَأْ), meaning “Read” or “Recite.” From the perspective of Arabic grammar, this expression contains an explicit imperative verb, while its direct object is omitted, leaving unspecified what is to be read. According to a recognized principle of Arabic rhetoric, the omission of the object may indicate generality and comprehensiveness, allowing the command to extend beyond a particular subject or field. On this basis, it may be inferred that the command encompasses the acquisition and pursuit of knowledge in various fields, provided that such knowledge is beneficial and permissible within the framework of Islamic teachings. Thus, the opening command of the first revelation highlights the significance of reading, learning, and intellectual development in Islam.

13. Monotheism (Touheed)

The first verse of the first revelation commanded that read with the name of your lord and describe the lord by his quality of creation.

احتج الاصحاب بهذه الآية علي انه لا خالق غير الله.¹⁴

The translation of complete statement is here.

“The Second Issue: The scholars used this verse as evidence that there is no creator other than Allah, Most High. They argued that Allah, Glorified be He, has made creatorship (al-khāliqiyyah) a distinguishing attribute of His Essence, setting Him apart from all other beings. Any attribute that serves such a distinguishing function cannot, by its very nature, be shared by another. On this basis, they maintained that the defining characteristic of divinity is the power to originate and create ex nihilo. Further support for this is found in the exchange between Pharaoh and Moses. When Pharaoh sought to ascertain the reality of the Lord, he asked, “*And what is the Lord of the worlds?*” Moses replied, “*your lord and the lord of your forefathers*”. Lordship (al-rubūbiyyah) here points to the attribute of creatorship mentioned in this verse.”

14. Human Beings as the Noblest of Creation

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ.¹⁵

“He created man from a clot of blood.”

In the first revelation, Allah Almighty declares: “Recite in the name of your Lord who created”. In this verse, the verb خَلَقَ (created) occurs without an explicitly stated direct object, leaving the object of creation unspecified. Grammatically, khalaqa is a perfect verb, while the entity or entities created are not explicitly identified in this clause. In

the following verse, however, Allah Almighty specifies the object of creation by stating خَلَقَ الْإِنْسَانَ: (“He created the human being”).

The specific mention of the human being in the second verse draws attention to humanity's distinctive position within the created order. This emphasis may be understood as highlighting the special status and dignity that Allah has bestowed upon human beings. In Islamic thought, the concept of *Ashraf al-Makhlūqāt* (the noblest of created beings) is often used to express this elevated status. In his exegesis, Imam Fakhr al-Din al-Razi discusses the significance of the human being's creation and the wisdom underlying the particular mention of humanity in this verse. Imam al-Razi states:

“تخصيص للإنسان بالذكر من بين جملة المخلوقات اما لان التنزيل اليه او لانه اشرف ما علي وجه الارض”¹⁶

“The specific mention of the human being, among the entirety of created beings, may be explained in one of two ways: either because the revelation is addressed to him, or because the human being is the noblest of all creatures upon the face of the earth.”

15. Jibril: The Sole Bearer of Revelation

Waraqah pointed out that the angel came to the messenger is same one who came to Moses.

“قال ابن عباس نزل جبريل علي كل نبي فلم يره منهم الا محمد و عيسى و موسى و زكريا عليهم السلام”¹⁷

“Ibn Abbas said: “Gabriel (peace be upon him) descended upon every Prophet, but among them, only Muḥammad, Jesus, Moses, and Zakariyya (peace be upon them) saw him.”

This indicates that the angle who appeared to the messenger Muhammad was the same angle who had appeared to Moses. Since the angle who conveyed divine revelation to messenger of Allah was Jibril (Gabriel), it follows that Jibril was likewise the angle who appeared to Moses. Thus, it may be established that Jibril was the sole angle entrusted with conveying divine revelation to all prophets.

16. Prophethood is Restricted to Men

During his conversation with the Prophet Muhammad (PBUH), Waraqah ibn Nawfal predicted that the Quraysh would reject him, oppose his message, and eventually drive him out of Makkah. The Prophet (PBUH) expressed his astonishment and asked, “Will they drive me out?” In response, Waraqah explained that no man had ever brought a message similar to his without facing hostility and opposition. In this narration, the word رَجُلٌ (rajul, meaning “a man”) is particularly significant. Its use indicates that the individuals who previously brought divine messages and encountered such opposition were men. This understanding is further supported by the Qur'anic statement:

“وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحي إِلَيْهِمْ.”¹⁸

The aforementioned verse clearly establishes that all the messengers sent before Prophet Muhammad (PBUH) were men who received divine revelation.

Conclusion

The Hadith of the first revelation provides profound insights into the beginning of the Prophetic mission and highlights various theological, ethical, and practical principles of Islam. The Prophet Muhammad ﷺ received the first revelation in the Cave of Ḥirā', marking the commencement of his prophethood and the beginning of the divine guidance that transformed human life. The opening command, “*Iqra*” (Read/Recite), emphasizes the significance of reading, learning, and acquiring beneficial knowledge. Furthermore, the command to recite in the name of the Lord highlights the importance of invoking Allah's name and seeking His assistance in all beneficial endeavors. The revelation also draws attention to the distinctive status and dignity of human beings, as

reflected in the particular mention of their creation in the opening verses of Sūrah al-‘Alaq. Moreover, the account demonstrates that true dreams can constitute a form of divine revelation for prophets and that prophetic revelation possesses a distinctive religious authority.

The events surrounding the first revelation also illustrate essential dimensions of the Prophet's character and conduct. His spiritual seclusion in the Cave of Ḥirā' reflects the significance of devotion and contemplation, while his reliance upon Allah, accompanied by taking the necessary practical measures, demonstrates the proper understanding of *Tawakkul*. The reassurance offered by Hazrat Khadījah (RA), based on the Prophet's noble character, generosity, kindness towards relatives, and support for the needy, further highlights the importance of virtuous conduct as a means of attaining Allah's pleasure and seeking protection from harm. Similarly, Waraqah ibn Nawfal's account, when considered alongside the relevant Qur'anic verses, provides insight into the nature of prophethood and the male status of the prophets explicitly mentioned in the Qur'anic context.

In conclusion, the Hadith of the first revelation is not merely a historical account of the commencement of the Prophetic mission; it is also a significant source of theological understanding, moral guidance, and practical lessons. It establishes the centrality of divine guidance, the pursuit of beneficial knowledge, sincere worship, noble character, and reliance upon Allah in the life of a believer. A careful study of this Hadith, together with its Qur'anic context and classical scholarly interpretations, demonstrates how the first revelation laid the foundations for the spiritual, ethical, and intellectual development of the Muslim community. Its teachings remain relevant for contemporary Muslims, encouraging them to cultivate knowledge, strengthen their relationship with Allah, uphold exemplary moral values, and face the challenges of life with faith, patience, and trust in their Creator.

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