

The Nature of Wahi in Islam and Judaism: A Comparative Review

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Abstract:

This comparative review examines the concept of Wahi (revelation) in Islam and Judaism, exploring its nature, process, and theological significance in both traditions. In Islam, Wahi is central to the belief in God's guidance through prophets, with the Qur'an being the ultimate manifestation of this revelation. Judaism also emphasizes divine communication, primarily through the Torah and the role of prophets, although the nature and medium of these revelations differ in key aspects from Islamic views. The study highlights similarities, such as the belief in a transcendent God communicating His will, and contrasts in understanding the method and scope of revelation. The article further delves into the historical development of prophetic traditions and the role of scripture in shaping religious law and practice in both faiths. By comparing the theological nuances of Wahi, this review aims to offer deeper insights into the shared and unique features of these Abrahamic faiths.

Keywords: Wahi e Matlu, Wahi e Gaire Matlu, Ilham, Quran, Hadith.

Introduction

Revelation, known as Wahi in Islamic terminology, occupies a central place in the theological framework of all divine religions. It signifies the divine communication between God and humankind, typically conveyed through chosen messengers or prophets. Both Islam and Judaism, despite their distinct historical and linguistic contexts, place profound emphasis on this divine-human interaction as the primary source of religious knowledge, moral law, and spiritual guidance. Understanding the nature of Wahi in these two traditions is not only pivotal for appreciating their religious worldviews but also for fostering meaningful interfaith dialogue.

In Islam, Wahi is regarded as the literal word of Allah, primarily revealed to the Prophet Muhammad (S.M) through the angel Jibreel (Gabriel), culminating in the Qur'an, a text considered flawless, eternal, and final. The Islamic view encompasses both verbal and non-verbal forms of revelation and categorizes Wahi based on its mode and purpose. In contrast, Judaism understands revelation as a historical and communal event, especially epitomized in the giving of the Torah to Prophet Moses (Musa A.S) on Mount Sinai. Jewish thought often portrays revelation as a divine encounter involving covenant, law, and moral responsibility.

While both traditions venerate revelation as sacred, they differ in how they conceptualize its nature, transmission, and scope. This study undertakes a comparative exploration of Wahi in Islam and Judaism, examining foundational texts, prophetic experiences, and theological interpretations. By doing so, it aims to uncover both convergences and distinctions that enrich the broader understanding of divine communication in religious thought.

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Literature Review

The concept of Wahi (revelation) stands at the heart of prophetic religions, particularly Islam and Judaism. In Islamic theology, Wahi denotes the divine communication between Allah and His chosen prophets, primarily revealed through the Qur'an. Classical Islamic scholars such as Al-Ghazali, Ibn Taymiyyah, and modern thinkers like Fazlur Rahman have discussed the epistemological and spiritual dimensions of Wahi. The Qur'an itself emphasizes both the direct (Wahi Matlu) and indirect (Wahi Ghair Matlu) forms of revelation.

In contrast, Judaism emphasizes revelation as the divine communication primarily through the Torah and prophets, especially Moses. Scholars such as Abraham Joshua Heschel and Martin Buber have articulated the Jewish understanding of revelation as a dialogical and historical event. The Tanakh, particularly the Torah (Pentateuch) and the Nevi'im (Prophets), forms the textual basis for Jewish views on divine communication.

Comparative theological works by scholars like John Hick and Wilfred Cantwell Smith have attempted to understand revelation across faiths. However, limited studies focus specifically on comparing Islamic and Jewish doctrines of Wahi. Some comparative religious scholars (e.g., Ismail al-Faruqi and Nahum Sarna) touch on thematic similarities such as divine law, prophecy, and scripture, but often leave deeper theological analysis underexplored.

Thus, this study aims to fill a gap by providing a focused comparative review of the nature, process, and interpretation of revelation in Islam and Judaism. It will explore both textual foundations and theological interpretations, along with the roles of prophets, the mediums of communication, and historical contexts.

Research Methodology

This study will adopt a qualitative, comparative theological method focusing on primary religious texts and classical and contemporary interpretations. The key methodological steps include:

a. Textual Analysis: Islam: Qur'anic verses (e.g., 42:51, 2:2, 53:3-5), Hadith collections, and tafsir literature.

Judaism: Torah (especially Exodus and Deuteronomy), Nevi'im, Talmudic commentary, and classical Jewish philosophy.

b. Theological Exegesis: Examining theological writings and interpretations by scholars such as Al-Ghazali, Ibn Kathir, Heschel, and Maimonides to understand how revelation has been perceived and explained.

c. Comparative Framework: Key comparative themes will include: 1. Definition and nature of revelation, 2. The medium and method of Wahi, 3. The role of the prophet as a recipient. 4. The permanence and authenticity of revealed texts. 5. The divine-human relationship through revelation.

d. Descriptive and Analytical Tools: The research will use a descriptive approach to explain each religion's concept of Wahi and an analytical comparative lens to draw similarities and differences.

Research Questions

1. What is the concept and nature of Wahi in Islam and Judaism, respectively?
2. How is divine revelation transmitted in both traditions, directly or through intermediaries?
3. What is the theological significance of Wahi for understanding God, Prophethood, and scripture in each religion?
4. In what ways do Islamic and Jewish interpretations of Wahi differ or align?
5. How do both religions ensure the authenticity and transmission of revealed messages?

Research Objectives

1. To explore the foundational understanding of Wahi (revelation) in Islam and Judaism based on primary religious sources.
2. To identify similarities and differences in the method, nature, and reception of revelation in both traditions.
3. To analyze the theological implications of Wahi for concepts like divine authority, scripture, and prophecy.
4. To contribute to interfaith dialogue and comparative theology by deepening the academic understanding of revelation across Abrahamic faiths.
5. To address scholarly gaps in the comparative study of revelation between Islam and Judaism.

Introduction of Wahi

Wahi is a special knowledge revealed by Allah. Allah Ta'ala has given mankind three pieces of knowledge. These three are the knowledge of senses, consciousness, and Wahi, respectively. Only Prophets and Messengers get the end of it. Allah Ta'ala has sent numerous prophets and messengers throughout the ages to guide mankind. He honored all these prophets and messengers with the knowledge of Wahi. With this revelation, the Prophets were able to show mankind the simple and right path.¹ In Arabic, the word "Wahi" (وحي) is derived from "وي" and "ايحاء". It means revelation, divine word, secret hint, or dialogue.² Wahi is the secret message of Almighty Allah that He sent to the Prophets.³ And in the term Wahi is,

كلام الله تعالى المنزل علي نبي من انبيائه عليهم السلام⁴

"The word of God is called Wahi, which is revealed to a prophet from among his prophets".

According to Baalbaki,

وَحْي: هو الإلهام أو الرسالة التي يُنزلها الله إلى الأنبياء أو المرسلين. وهو وسيلة الاتصال بين الله والرسول لنقل أوامره وتوجيهاته. ويعني في اللغة أيضاً الإلهام أو الإشارة، ويستخدم للإشارة إلى المعرفة أو الأفكار التي تُلقى في قلب الشخص⁵

Az-Zarkhani said,

ان يعلم تعالى من اصطفاه من عباده كل ما اراد اطلاعه عليه من الوان الهداية والعلم، ولكن بطريقة سرية خفية غير معتادة للبشر

"The secret and covert teaching of guidance and theoretical knowledge beyond the normal rules of man is called Wahi".⁶

According to modern Arabic dictionary; Wahi is considered a form of knowledge that human intellect cannot independently access. Instead, it is revealed by Allah through the different methods.⁷

In revealing the nature and nature of Wahi, Al-Qur'an says that,

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلِيُّ حَكِيمٌ⁸

“Man does not have the dignity that Allah will speak to him except through the medium of a veil or behind a veil or without sending a messenger who expresses what He wills by His permission. He is exalted, wise”.

Allah Ta'ala sends His instructions to the Prophets and Messengers through Wahi. They convey the instructions of Allah to the entire mankind. Essentially, the Wahi is an infallible teaching medium between Allah and His servants, which only the Prophets and Messengers witnessed.⁹ That is why revelation is the highest means of gaining human knowledge, which provides answers to various questions related to his life. It is impossible to solve them through intellect and senses. These life questions are easy to solve with the knowledge gained through revelation alone. Therefore, only intellectual power and sense power are not enough for the guidance of people; Rather, it is necessary to acquire knowledge based on the revelation of God to obtain His guidance.¹⁰ Below is a discussion of how the nature and form of Wahi are depicted in the Bible and the Quran.

Kinds of Wahi

There are two primary kinds of Wahi,¹¹ and each has subcategories:

1. Wahi-E-Matlu

This is the revelation in the form of actual words that are recited. It refers specifically to the revelation of the Qur'an, the verbatim word of God, as given to the Prophet Muhammad, SM. Wahi Matlu is recited in prayers and memorized by Muslims. This type of Wahi includes:

The Qur'an: The ultimate and final revelation, transmitted in exact words from Allah to the Prophet Muhammad through the Angel Jibreel (Jibriel). The Qur'an is regarded as the direct word of God and is preserved in its original form.

2. Wahi-E-Ghair Matlu

This type of revelation refers to the inspiration or divine communication given to the Prophet that is not recited as scripture. It consists of guidance and commands from God but is conveyed without being the literal word of God. This includes:

Hadith Qudsi (Sacred Narrations): These are statements from the Prophet Muhammad (PBUH) in which he conveys a message from God, but they are in his own words. Hadith Qudsi holds a special status but is not considered part of the Qur'an.

General Guidance and Inspiration: These can include direct inspiration to the Prophet in matters of leadership, ethics, and law. For example, the Prophet received guidance on various occasions about matters related to community and personal conduct.¹²

Concept of Wahi in Judaism

According to the beliefs of Judaism, Wahi is the word of Allah that Allah first sent to Adam AS. And this was the type of revelation, Adam. Teaching and imparting proper moral knowledge to distinguish between good and evil. As stated in the Torah,

“Rabb is the Great Lord, who created Adam and placed him in Paradise called Eden, that he may gain knowledge of all the things of Paradise and preserve them”.¹³

The accounts of the Old Testament (Torah) also reveal that the first revelation that Allah sent to Adam was such an emotional sound that it moved the human ear. As the Old Testament states,

“When the evening wind began to blow, they heard the voice of the Lord. He was walking in the garden. Then Adam and his wife hid themselves among the trees of the garden so that they would not fall before the Lord. The Lord called Adam and said, Where are you? He said I heard your voice in the garden. But I'm naked, so I'm hiding in fear. Then God said, Who told you that you are naked? Have you eaten the fruit of the tree that I forbade you to eat? Adam said, "The woman whom you gave me as a wife, she gave me the fruit of the tree, and I ate it." Then the Lord said to the woman, What have you done? The woman said, "That snake tricked me, and that's why I ate it.”¹⁴

In the Torah, revelation is sometimes associated with dream events. As a sleeping person dreams. Then, when he wakes up, he thinks about the dream, and the idea arises in his mind that this word or event has been communicated to him by the Great Creator through a dream. As was the case with other prophets, including Ibrahim and Solomon. The Torah says in this regard as follows:

After this, the Lord said to Abram in a vision, Abram, do not be afraid. I will protect you like a shield, and your reward will be great. Abram said, O Lord! My lord, what will you give me? I have no sons or daughters; after my death, Eleazar of Damascus will inherit my property.¹⁵

That night, Allah Ta'ala appeared to Sulaiman and said to him,

I will give you whatever you ask of me. In response, Sulaiman said to Allah, You have shown steadfast love to my father David, and made me king in his place. O God! Now fulfill the promise you made to my father, David. For you have made me king over a nation that is as numerous as the dust of the earth. Give me knowledge and wisdom so that I can do my duty, for who can rule this great nation of yours? Then the Lord said to Solomon, The desire of your heart is good. You did not want wealth, honor, or the death of your enemies, nor did you want a long life. Rather, you asked for knowledge and wisdom to rule over My servants, over whom I made you king. That is why you have been given knowledge and wisdom. Also, I will give you the wealth and honor that no king before you has had and no king will have after you.¹⁶

But the word of the Lord came down to Nathan that night; The Lord said, Go and tell my servant David, says the Lord, 'Will you build a house for me to live in? I have not lived in a house since the day the children of Israel were brought out of Egypt. I have moved from tent to tent. When I traveled with the Bani Isra'il in different places, I did not ask any of the leaders to whom I entrusted the care of My servants, the Bani Isra'il, why they were not building houses for me of cedar wood.' Now tell my servant David that this is what the Lord has said: I have brought you from the pasture, from behind the flock, to be ruler over my servant Israel. Wherever you have gone, I have gone with you and cut off all your enemies from before you. I will make your name famous like the names of

the great people of the world. I will fix a place for My servants, the Children of Israel, and plant them there like trees, so that they may live in peace in their place, and the oppression of the wicked men, since I appointed a ruler over My servants, the Children of Israel, may no more. can't I deliver you from all enemies? I also say, Lord, that I will raise your descendants. At the end of your life, you will go to your ancestors, and then I will replace you with one of your descendants, your son, and I will establish his kingdom. That child of yours shall build a house for my fame. His throne I will establish forever. I will be his father, and he will be my son. I will punish him as other people are punished when he does wrong. But I will never take my love from him, as I took it from Talut and removed him from your path. Your family and your kingdom will be established forever before you. Your throne will be forever. Nathan told David all about this vision.¹⁷

Likewise, the Torah contains many sayings and events that were revealed by God to His people. From the New Testament (Injil), it is known that revelation is the knowledge that Allah Ta'ala gives directly to His chosen ones or through His angels. Revelation exists in Christianity. The religion, being a monotheistic religion, was initiated by Wahi. They believe that the revelation began with Prophet Ibrahim AS. and ended with the Messiah AS. The reach up to Revelation is not discussed in detail in the Christian scriptures, the Bible. However, in summary, it has been said in the related discussion that Allah Ta'ala informs people of His nature and intention through revelation or divine word. Man is guided in his path by this revelation. And through this revelation, the visual vision of God becomes possible. As quoted in the Bible, "Good news for the clean-hearted, they will see God visually."¹⁸

Concept of Wahi in Islam

The concept of revelation in Islam is clear and distinct. Wahi is the word of Allah that He informs His chosen ones. He chose for prophethood and confirmed him whom he considered most qualified to carry out the responsibility of Risalat among the people. In this continuation, He has confirmed all the prophets and messengers that He has sent to this world by revelation. He sent revelation to them by angels or by projection into the heart. And sometimes he spoke from behind the screen.¹⁹ The issue of revelation to Prophets and Messengers is directly stated in Al-Qur'an as follows:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُودَ زَبُورًا* وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ
وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا²⁰

"Verily, We have revealed to you as We revealed to Noah and the Prophets after him. We sent revelation to Abraham, Ishmael, Ishaq, Yaqub, the progeny of Yaqub and Isa, Ayyub, Yunus, Harun, and Sulaiman, and We gave Daud Jabur. We have sent many Messengers about whom We have told you before, and many Messengers about whom We have not told you. And God spoke to Moses".

This is a must. One who believes in Allah and fully believes in His power can never deny the revelation. Because Allah Almighty governs this world of his creation. So, the link between Allah and His creation is the Prophets and Messengers. They know Allah's will and intention only through revelation. From this point of view, revelation is a strong

medium of divine message. The meaning of this mission is to inform the prophets and messengers of the unseen things according to the needs of religion, divine teachings, and real conditions. When the revelation came to the Prophet or the Messenger, he believed that it was an oracle from Allah. Allah says,

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ²¹

“No falsehood can penetrate it, not from the front, not from the back. It is revealed from Allah, the Wise, the Praiseworthy.”

No prophet or messenger used to speak or do any work without a revelation from Allah. Everything they did was based on revelation. In this regard, Al-Quran has declared,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ-إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ²²

“He (Muhammad SM.) does not speak falsely. That is a revelation, which is revealed to him.' It is inferred from this verse that the will and all actions of the Prophet were dependent on the revelation. Allah also says in this context,

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَٰذَا أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي ۚ إِنْ أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ²³

“When my clear verses are recited to them, those who do not hope to meet Me say, Bring another Qur'an besides this or change it.' Say, it is not my job to change the Quran by myself. I only follow what is revealed to me. If I disobey my Lord, surely, I fear the punishment of Akhirat”.

Allah Ta'ala revealed the revelation to the beloved Prophet Muhammad through His Messenger Gabriel. It is not a new thing that the revelation was revealed to him or that he received his revelation from Allah. Revelation was sent to him as the last prophet in continuation of the revelation to previous prophets. In this context, the Quran has declared,

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۚ إِنْ أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ²⁴

“Say, I am not a new prophet. I do not know what will be done about me and you; I follow only what is revealed to me. And I am just a clear warning”.

Revelation was revealed to the Prophet in seven ways. Hafiz Badruddin al-Aini has described the seven methods, which are as follows:

True dream

Wahi was revealed to the Messenger of Allah through a true dream.²⁵ In this context, Aisha. He said,

أَوَّلَ مَا بَدَأَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرَّؤْيَا الصَّادِقَةَ فِي النَّوْمِ. فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ²⁶

“The first revelation to the Messenger of Allah began with a true dream. Every dream he dreamed was as fruitful as the light of dawn”.

Projection into the heart

Sometimes the angel would pour revelations into the heart of the Messenger of Allah without meeting him through the command of Allah.²⁷ In this context, the Prophet said,

إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ يَمُوتَ عَبْدٌ حَتَّى يَسْتَكْمِلَ رِزْقَهُ فَأَجْمِلُوا فِي الْمَلَبِ وَلَا يَحْمِلَنَّكُمْ اسْتِبْطَاءُ الرِّزْقِ عَلَى أَنْ تَطْلُبُوا شَيْئًا مِنْ فَضْلِ اللَّهِ بِمَعْصِيَتِهِ فَإِنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ²⁸

“Ruhul Quddus (Angel Jibraeel) poured into my heart that no servant should die before he has received in full the sustenance prescribed for him. So, seek your livelihood in good ways. Do not be motivated by disobedience to Allah because of the delay in obtaining sustenance. Because, without obedience to Allah, all that is with Him cannot be obtained”.

The sound of Bells

Most of the time, revelation was revealed to the Messenger of Allah like the sound of a bell. As soon as he heard this sound, the Prophet used to prepare for receiving the revelation of Allah. This was the most difficult method of revelation.²⁹ In this context, the Prophet himself said,

أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ فَيَقْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْبِي مَا يَقُولُ . قَالَتْ عَائِشَةُ : وَلَقَدْ رَأَيْتُهُ يُنْزَلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَقْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا³⁰

“Sometimes the revelation comes to me like the sound of a bell. And this kind of revelation is extremely difficult for me. But in this case, I mastered it from him as soon as he finished what the angel said. Sometimes angels come to me in human form and talk to me; I immediately master what they say. Aisha RA. He said, I saw the revelation of revelation on the Messenger of Allah, even on a very cold day, and when he passed away, sweat would fall from his forehead”.

The arrival of an Angel in human form

Angels took human form and used to address the Prophet. After that, whatever he said, the Prophet used to memorize it. In this situation, the companions could also see the angel. As described in the hadith, Jibreel a. Sometimes he would bring Wahi to the majlis filled with human figures and explain the religion through various questions and answers.³¹ Prophet SM said, *واحيانا يتمثل لي الملك رجلا فيكلمني* “Sometimes angels would come to me in human form and talk to me.”³²

Arrival of the Angel in his form

The Messenger of Allah sometimes saw the angel in his form. By Allah's will, he used to receive revelations from Him in such a situation. Such a situation happened twice in the life of Rasulullah³³, as described in Surah An-Nazm³⁴.

Allah spoke directly from behind the veil

In the night of Miraj, when the Messenger of Allah was in the sky, Allah, the Exalted, arranged the Wahi by direct commands regarding prayer and other matters.³⁵ Allah also talked with Musa AS. From behind the veil, Allah said,

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ۚ قَالَ لَنْ تَرَانِي وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ³⁶

“Then when Musa came at the appointed time and spoke to him of his Lord, he said, "O my Lord, give me thy sight, that I may see thee." He said, "You will not see me even in space, but you keep looking at the mountain; if it is standing still, you will also see me."

Then, when his Lord shone His light upon the mountain, it destroyed it, and Moses fainted. Then, when he regained consciousness, He said, O Lord! Holy is Thy being; in the court, I repent and I am the first to believe”.

Direct word of Allah

The Messenger of Allah had a direct conversation with Allah Ta'ala. As it happened with Hazrat Musa. The conversation of Allah Ta'ala with Moses is irrefutably proven by the Qur'an. But the matter of the conversation of Rasulullah with Allah Ta'ala is proved by the hadith.³⁷ Although some say that the revelation was revealed directly through the conversation of Allah and His Messenger without a veil or veil, there have been differences of opinion on this matter since the early days of Islam.³⁸ Hazrat Anas Ra. Said, Rasulullah said to them,

أتاني ربي، فقال لما يختصم الملائكة³⁹

“My Lord came to me and said: What are the angels in the upper heavens disputing about?”

Comparative Review

The information presented about the nature and type of Wahi in Islam and Judaism is almost the same. As the above religions are Semitic religions, there is no contradiction between them in the matter of revelation. Therefore, the divine religions recognize that Allah Ta'ala has sent revelations through angels or through direct communication to His servants chosen as His Messengers to guide mankind to the right path throughout the ages. Every prophet and messenger has guided their nation according to the word revealed by Allah. Adam was the first human on Earth. Starting from 1500 years ago to the Prophet, all the Prophets received guidance from Allah Ta'ala through the Revelation. Revelation is the highest means of acquiring knowledge for man, by which man can gain knowledge of things that cannot be achieved by any sense or intellect. And this medium is only available to the Prophets. So, Revelation is a sacred medium of knowledge between Allah and His servant. In sending revelations, Allah reminds man of his confession of the world of the spirit. Through this, Allah Ta'ala has closed the way of giving glad tidings for obedience and giving excuses for disobedience. Allah says,

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ⁴⁰

“We have sent messengers of glad tidings and warners so that after the coming of the messengers, there will be no complaint against Allah”.

However, according to the beliefs of Judaism and Christianity, revelation is the word of God that God sent to Adam (A.S) first. The nature of this revelation was to teach Adam (A.S.) and give him the knowledge to distinguish between good and evil. As the Torah says, "He is the Great Lord who created Adam and placed him in Paradise called Adan, and taught him the names of all things and gave him knowledge of all things". From the said language, it is understood that Allah taught the names and knowledge of all things to Adam (A.S.), this was the first revelation of the Prophet.

But according to the commentary of the Torah, the first revelation of the Torah was sentimental and moved the human ear. And the revelation came softly and softly. Such descriptions are found in the Torah and the Injil.

The revelation in Islam began with the arrival of Hazrat Jibraeel AS. in the cave of Hera. He came to the Messenger of Allah, peace and blessings be upon him, in the Cave of Hera, and asked him to read. He said, "Read in the name of your Lord who created you"⁴¹. This was the first revelation. After that, during the long 23-year Prophetic life of Rasul Salam, Allah Ta'ala sent revelations to solve the problems of people in different ways at different times. And the revelation sent by Allah is the Qur'an and the Sunnah. Of these, 13 years were the Makki life of the Messenger, and 10 years were the Madani life of the Messenger. Allah used to convey His commands and prohibitions to His servants through the Prophets. So, the revelation was the message given by God, which God sent to the world through the prophets and messengers for His servants.

In every heavenly religion, the main content of revelation is the same, and that is the message of Allah. Which was sent for the guidance of mankind. Maybe because the heavenly books of the prophets were different, the messages of God were different. But all celestial religions agree that the message sent by Allah is called revelation. Then it was understood that the nature and style of revelation in Islam and Judaism are the same.

Conclusion

The concept of Wahi or divine revelation serves as a foundational pillar in both Islam and Judaism, shaping their respective theologies, scriptures, and prophetic traditions. This comparative study reveals that while both religions affirm the central role of revelation as a means of divine communication, they differ significantly in its nature, mode of transmission, and theological interpretation.

In Islam, Wahi is seen as the direct and infallible word of Allah, conveyed through angelic intermediaries to the Prophet Muhammad (PBUH), resulting in the Qur'an as an eternal and unaltered text. The process of revelation is systematic, well-defined, and seen as the final message to humanity. In Judaism, revelation is understood more as a historical and communal encounter, with the Torah as its supreme manifestation, especially in the covenantal experience at Mount Sinai. The Jewish view tends to emphasize the interpretive and evolving nature of revelation within the context of tradition and communal memory.

Despite their differences, both traditions view Wahi as a sacred bridge between the Creator and the created, offering guidance, law, and purpose. This study not only highlights key theological similarities and differences but also encourages mutual respect and deeper dialogue between the two faiths based on shared reverence for divine revelation.

Notes and References

- ¹ Allah says about this in Al-Qur'an, *وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۖ فَمِنْهُمْ* مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ
- Commanding to worship Allah and abandon Taught, I have sent messengers to every nation to give. Then Allah guided some of them, and some of them went astray. So, travel the earth and see what is the end of those who lie to the truth.' Note: Surah An-Nahl, 16:36; Al-Qur'an also said in this context, *وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قَضِيَ بِهِم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ*, and for every nation there is a Messenger, and when their Messenger came, there was a just judgment between them and they were not wronged. Surah Yunus, 10: 47.

- ² Ibn Manjur Al Afriqi, *Lisanul Arab*, Vol. 1(Beirut: Darul Fikr, N.D.), p. 279; Al Jubaidi, *Tajul Arus*, Vol. 1 (Beirut: Darul Fikr, N.D.), p. 384; Al Ragib Al Isfahani, *Al-Mufradat Fi Garib Al-Quran* (Cairo: Darul Hadith, 1998 A.C.) p. 536; Ilyas Antun, *Qasasul Ilyas Antun* (Beirut: Darul Zil, 1988 A.C.), p. 651.
- ³ H.A.R. Gibb and J.H. Kramers, *Shorter Encyclopedia of Islam* (New York: Koln, 1995 A.C.), p. 622.
- ⁴ Manna Al-Qattan, *Mabahishu fi Ulumil Qur'an* (Cairo: Maktabatul Wahbah, 2007 A.C.), p. 39.
- ⁵ Dr. Rohi Baalbaki, *Al-Mawrid* (Beirut: Dar Ul-Ilm Lil Malayin, 2012 A.C.), p. 122.
- ⁶ Muhammad Abdul Azim al-Zarkani, *Manahilul Irfan fi Ulumil Quran* (Cairo: Darul Fikr Al-Arabi, 1st edition, 1995 A.C.), p. 46.
- ⁷ Hanswheer, *A Dictionary of Modern Written Arabic* (London: Macdonald and Evans Ltd., 1980, A.C.), p. 1056-1057; *Al-Mawrid*, p. 122.
- ⁸ Surah As-Shura, 42: 51.
- ⁹ In this context. H. A. R. Gibb said the means of communication between God and man is Wahi, either directly, or indirectly through the intermediary of the angels; of is not for the man that God should speak with him, but by the revelation from behind avail or He sendeth a messenger to reveal by Him. Cf. *Shorter Encyclopedia of Islam*, p. 622.
- ¹⁰ Dr. Muhammad Belal Hossain, *Comparative Religion* (Dhaka: Bangladesh Islami Law Research and Legal Aid Center, January 2022 A.C.), p. 509.
- ¹¹ Taqi Uthmani, *Ulumul Quran* (Karachi: Taqwa Kutubkhana N.D.), P.41
- ¹² Dr. Muhammad Shafiqullah, *Ulumul Quran*, Vol. 1 (Rajshahi: Al Maktabatush Shafia, 2011 A.C.), p. 35.
- ¹³ In Genesis, the LORD God took the man and put him in the Garden of Eden to tend and keep it. And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat. "But of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it, you shall surely die." cf. *Genesis, Chapter 2*.
- ¹⁴ *Genesis*, Chapter 3:8-13
- ¹⁵ *Genesis*, Chapter 15:1-2.
- ¹⁶ *II Chronicles* 1:7-12
- ¹⁷ *II Samuel* 7:4-16.
- ¹⁸ Blessed are the pure in heart, for they shall see God. Cf. *Matthew* 5: 8.
- ¹⁹ *Comparative Religion*, P. 512.
- ²⁰ Sura An Nisa, 4:163-164.
- ²¹ Sura Ha Mim Sijdah, 41:42.
- ²² Sura An Nazam, 53:3-4.
- ²³ Sura Yunus, 10:15.
- ²⁴ Sura Al Ahkaf, 46:9.
- ²⁵ Regarding the forms of revelation recorded in the biographies of Muhammad, SM., the following may be said: the beginning of revelation. Consisted of dreams anticipating real events. Cf. *Shorter Encyclopedia of Islam*, p. 622.
- ²⁶ Muhammad Ibn Ismail Al Bukhari, *Al Jamius Sahih, Badul Wahi* (Riyad: Darus Salam, 2006 A.C.), Hadith No. 3.
- ²⁷ *Mabahis Fi Ulumil Quran*, P. 41.
- ²⁸ Nasiruddin Albani, *Sahihul Jami'* (Beirut: Darul Kutubul Ilmiyyah, N.D.), Hadith No: 2085.
- ²⁹ Dr. Muhammad Shafiqullah, *Ulumul Quran*, Vol. 1, P. 32.
- ³⁰ *Sahihul Bukhari, Badul Wahi*, Hadith No: 3.
- ³¹ شَدِيدُ سَوَادٍ يُبَيِّنُ نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ النَّيَابِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَجْدَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا»، قَالَ: صَدَقْتَ، قَالَ: فَعَجَبْنَا لَهُ يَسْأَلُهُ، وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ،

قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ وَكُتُبِهِ، وَرُسُلِهِ ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»، قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا، قَالَ: «أَنْ تَلِدَ الْأُمَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْخِفَاءَ الْعُورَةَ الْعَالَةَ رِعَاءَ

Imam Muslim, *As Sahih* (Riyad: Darus Salam. 1999 A.C.), Hadith No. 1.

³² *Sahih Bukhari*. Vol. 1, P.2.

³³ Fahad Ar Rumi, *Dirasat Fi Ulumil Quran* (Beirut: Maktabatur Rushd, 1997 A.C.), p.174-176.

³⁴ Allah said, وَلَقَدْ رَأَاهُ نَزَّلَةً أُخْرَى * عِنْدَ سِدْرَةِ الْمُنْتَهَى, Sura An Nazam, 53: 13-14.

³⁵ *Sahih Bukhari*, Hadith no: 3887.

³⁶ Sura Al-Araf, 7:143.

³⁷ Jalaluddin Suyuti, *Al Itqan Fi Ulumil Quran*, Vol. 1 (Cairo: Darul Bayan, N.D.), P. 44

³⁸ Ibnul Qayyim, *Zadul Maa'd*, Vol. 1 (Damascus: Darul Qalam, N.D.), p.18.

³⁹ *Sahih Muslim*, Hadith No: 223.

⁴⁰ Sura An Nisa, 4:165.

⁴¹ Sura Al Alaq, 96:1.