

**MUHAMMAD AND THE *QUR'ĀN* REVELATION**  
**(A Critical Analysis The Article of Al Kur'ān published in Encyclopedia of Islam)**

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### **Abstract**

The present article deals with the analytical study of the opinion of A.T.Welch about Muhammad and the revelation second aspect of her article published in Encyclopedia of Islam from Lieden in 1986. Western Scholars have accepted the fact that Taur'āh and Injil have failed to provide solution for all problems of human race rather they have failed to provide a complete and authentic code of life. On the contrary the Holy Qur'ān has solved all kinds of problems which the human face or will face in the future. It is a miracle and the divine books Taur'āh and Injil cannot compete it. In my opinion A.T. Welch and J.D Pearson have not keenly and accurately analyzing the traditions of Islamic heritage. They have referred every or single hadith and evidence which can weaken and defame the image of Islam. In prescribed discussion, I have tried to elaborate the concept of Allah, change of Qiblah, event of Ghrānīqūe, word Ummī, according to accurate and authentic source.

The Oxford Dictionary and the Encyclopedia Britannica render the word "Allah" simply yet emphatically as the Arabic name used by Muslims of all nationalities for the one True God. The word "Allah" is unique and cannot be translated, nor does it have any derivation. It connotes all the attributes of perfection and beauty in their infinitude, and devotes none but the one and unique God. The English word "God" does not a common noun but a proper noun par excellence. The word Allah cannot be made plural nor feminine, as "god" is turned into "gods" and goddesses. The author of the Encyclopedia of Islam has described her opinion about the revelation. One objection of the western scholars is about the conditions of revelation they think that it was a disease of nerves. Some have called it fits of epilepsy. The western scholars think that the Holy prophet (SAW) was himself misguided by the view that the divine revelation would be bestowed upon him. In fact, it was a drama, anyhow, in order to convince others about the revelation, Muhammad (SAW) had tamed a milky white pigeon which was sitting on his shoulder and it eat grains through its beak which it put into his ear and Muhammad (SAW) tried to give impression that the angel bestowed divine revelation upon him.

Royston Pike has written about the condition of revelation that Muhammad (SAW) fainted and he has expressed the most nonsense views. He says that "Muhammad (SAW) heard mysterious voices, he experienced strange events, sometimes he (SAW) began to tremble severely and then he (SAW) fainted or his muscles distracted, in the chill cold, his face began to wet due to sweat, he (SAW) laid down after closing his eyes, he began to spilt, or he (SAW) began to cry. Whereas Springer says that Muhammad (SAW) meditate in isolation, in this way, his power of imagination increased, the fits of epilepsy enhanced, this condition betrayed him and led him to misunderstanding that it was the divine revelation. According to the view of A.T. Welch, the author of the article of *Al-Kurān* in 'Encyclopedia of Islam' the *Qur'ān* is the name of evolution of the thinking of Muhammad (SAW). The relation between the prophecies of Muhammad (SAW) and the religious scripture of the Muslims (the Holy *Qur'ān*) is so deep rooted that it is hard to comprehend one without other. This ideology was given in the Holy *Qur'ān* was revealed upon Muhammad (SAW) from God and angel *Jibrāīl* was the third partner of this divine revelation.<sup>(1)</sup> The analysis of the script exposes the fact that situation was much more complex.<sup>(2)</sup> Because the first and the earliest revelation had no sign that it would be from Allah and the words appear as the saying of angel *Jibrāīl* or Prophet Muhammad (SAW) and there was no introduction of Allah in the earliest revelation, the words "my Allah and your Allah", occurred as a routine, prophet Muhammad (SAW) gave the concept or image of Allah.<sup>(3)</sup>

As far as, revelation is concerned it is a highly sophisticated mean of knowledge which gives man the answer of such questions, which cannot be solved through wisdom and senses, but it is essential to get their knowledge. In the same way, the man feels the need of revelation where his rational caliber fails to understand something that's why, it is not necessary that revelation and its reality can be comprehend through mental caliber.<sup>(4)</sup>

According to this view, relation's explanation is that the word "Whahī" (revelation) and "Ehya" are the Arabic word can according to grammar, they mean to point out something abruptly whether it is symbolically or the utter some voice meaninglessly, or to move some limb or through writing or images, in this way, these words can be used appropriately for every situation.<sup>(5)</sup>

According to *Shriyā*, "Whahī" (revelation) means:

"The message of Allah which was (directly) brought down upon Prophets".<sup>(6)</sup>

It is necessary to remember that the word *Wahī* revelation has become so popular according to its literally meaning that now it cannot be used for any other thing except the prophet. Where as, according to Anwar Shah *Kashmirī*, (عَلِيٌّ) (revelation and Ehyau) (إِحْيَا) are two different words and there is a little difference between them. Ehyau (إِحْيَا) is a common word according to meaning and it means to point out something and to give concept to someone except prophets, therefore, this word is used for hand, "Whahī" (revelation) is called such feeling which only occurs to the prophets. That' why, the *Holy Qur'ān* has used the word Ehyau (إِحْيَا) for both prophets and non-prophets but has used the word *Wahī* only for the prophets.<sup>(7)</sup>

Some misled people in the west may imagine Allah Marcel as a deity adopted by Muhammad and his followers, in Islam he is proclaimed as no other than the one true God who created and maintains the universe. Who through his extreme kindness and love of man sent down his messages of guidance and comfort. Who with his super-relative justice and mercy will in the Hereafter judge man for his work. As far as, the advent of revelation upon Muhammad (SAW) is concerned, his preaching is different from the other Prophets (A.S.)<sup>(8)</sup> because from Hazrat Adam to every respected Prophets and pious person preached the message of Allah. They did not obey their own desires and wishes. They were bestowed the revelation in which Allah gave them his benevolence and favour that revelation was not different from the revelation which was bestowed upon Hazrat Muhammad (SAW). The revelation upon all the prophets has completely co-ordination and the same atmosphere because the origin and infinite of *Wahī* is the same and its aim and motives are also the same<sup>(9)</sup> (therefore, it is impossible that there would be any difference in the revelation).

The *Āyāt* of *Sūrah Al-Nāsā* is the evidence of this views that:

"Verily, we have sent the revelation to you (O Muhammad (SAW) as we sent the revelation to *Nūh* and the prophets after him; we (also) sent the revelation to Ibrahim, *Isma'īl*, *Ishāq*, Ya'qub (Jacob) and the offspring of the twelve sons of Ya'qub, 'Isa, Ayyub, Yunus, Hurrun and *Sulṭān* (Solomon) and to *Dawūd* we gave the *Zabūr* and messengers we have mentioned to you before, and messengers we have not mentioned to you, and to *Mūsā* Allah spoke directly".

The name of those prophets which have been mentioned in this *āyāt*, they were the famous prophets of *Banī Israīl* and those *Ihl-e-Kitāb* inhabited near *Hijāz*, were aware of the where about of these prophets.<sup>(11)</sup> The message of script which was bestowed upon Hazrat Muhammad (SAW) is called revelation. The revelation is the something which was bestowed upon other previous prophets. In this, the meaning of revelation is the same among all the prophets and it has no difference. Allah says in the *Holy Qur'ān*,

Nor does he speaks of (his own) desire. It is only a revelation revealed.

The natural feeling of vision among animal is also called revelation.<sup>(12)</sup>

It is *Holy Qur'ān* Allah says:

And your Lord inspired the bee, saying: "take you habitations in the mountains and in the trees and in what they erect".<sup>(13)</sup>

The revelation is also a sign or a symbol, which would be made for meaning or motive. The *Holy Qur'ān* says:

"Then he came out to his people from Al-Mihrab a praying place or a private room) and he told them by signs to glorify Allah's praises in the morning and in the afternoon".<sup>(14)</sup>

The *tafsīr* of this *ayāt* is that Hazrat Zikriā had abruptly pointed out with his finger and had not uttered anything. To point out with limbs is also called revelation. As a poet says:

The devil that whispers evil in the minds of human beings and the evil views which the devil presents with very decorative way. The *Holy Qur'ān* also calls it revelation. The *Holy Qur'ān* says:

And so we have appointed for every prophet enemies --- devils among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception).<sup>(16)</sup>

Allah has given angels the orders, are also called revelation. Allah says:

"(Remember) when your Lord revealed to angels, verily, I am with you".<sup>(17)</sup>

It is the duty of angel which the angel has been given, must convey to the prophet with utmost care. After this, it is the duty of the prophet to learn this message by heart and preach people about it Allah says:

"So (Allah) revealed to his slave (Muhammad (SAW) through *Jibrīl* whatever he revealed".<sup>(18)</sup>

This *āyā* means that Allah had given message to angel *Jibrīl* and he conveyed this message to Muhammad (SAW) as it is. In this *āyā*, the advent revelation has used as Allah says:

“And truly, this (the *Qur’ān*) is a revelation from the Lord of the worlds (mankind, jinn and all that exists), which the trustworthy Ruh (*Jibrīl*) has brought down upon your heart (O Muhammad) that you may be (one) of the Warners”<sup>(19)</sup>

In another place, Allah says,

“Say I but follow what is revealed to me from my lord”.<sup>(20)</sup>

Allah addresses the non believers of revelation and says:

“Did people wander that we revealed a person among them that to warn people and congratulate those who believe that they shall have a fair reward. The pagan declared that (Muhammad) is a charmer.”<sup>(21)</sup>

What is the reality of revelation and how much revelation upon Muhammad (SAW) resembles with the revelation upon other prophets. When Islam calls the mysterious and abrupt information revelation, it never ignores the literal meaning and explanation of revelation rather it enhances the literal meaning and terminology of *Wahī* (revelation) and *Ehya'*. Therefore the natural intuition of human beings has also been called revelation. Allah says:

“And we inspired the mother of Musa (Moses) (telling): suckle him”.<sup>(22)</sup>

And in another place, Allah says:

“And when I (Allah) inspired *Al-Hawārīyūn* the disciples) [of Isa (Jesus)] to believe in me and my messenger, they said: “We believe and bear witness that we are Muslims”.<sup>(23)</sup> Otherwise, when the *Holy Qur’ān* explains the literal meaning of revelation it does not weaken the mysterious and unknown relation between Allah and his messengers through the revelation of divine books with the help of angels.

Anwar Shah *Kāshmīrī* has defined the three preliminary kinds of revelation.<sup>(24)</sup>

1: The messenger or prophet is inspired with meaning and explanation as Hazrat Muhammad said:

2: Allah addresses prophet without any hesitation or directly.<sup>(25)</sup> Allah says:

“And to Musa Allah spoke directly”.<sup>(26)</sup> The third explanation of revelation is popular. According to the third kind. Allah sent his message to prophet through angel and angel conveys this message, sometimes it appears and sometimes, he does not seem rather only his voice can be heard, sometimes, he comes in disguise of human being to convey message and sometimes, he appears in his own real form that prophet can see him but it happens off and on.<sup>(27)</sup>

The *Holy Qur’ān* has also pointed out these three kinds of revelation in the following *āyā*:

“It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil, or (that) he sends a messenger to reveal what he wills by his leave”.<sup>(28)</sup>

In this way, the first and foremost infinitive of *Qur’ān* is revelation *Wahī*<sup>(29)</sup> Sometimes intuition is called revelation<sup>(30)</sup> which is not correct because when a man appears to have intuition and knowledge beyond surface, it does not mean that the specific person would be prophet and revelation would be brought down upon him. There, Wahi and prophethood consist of consciousness and feelings.<sup>(31)</sup>

Hazrat Muhammad (SAW) was revealed through different ways. According to Hazrat Ayesha, Hazrat Muhammad (SAW) how revelation would be brought down upon him, Prophet Muhammad (SAW) said:

“Sometimes I hear the sound of bell and this kind of revelation is unbearable and when this situation changes, I have learnt by heart which the voice has uttered and sometimes, angel appears in the disguise of a person”.<sup>(32)</sup>

1. According to one condition of revelation, an unbearable message was brought down upon your heart and during this revelation; Hazrat Muhammad (SAW) continuously heard the voice of ringing bell.
2. In the other condition of revelation, Hazrat *Jibrīl* appeared as a man before Hazrat Muhammad (SAW), in that situation, Hazrat Muhammad remained calm and did not feel any harassment or under pressure.<sup>(33)</sup> It is true that the first condition of revelation as much more unbearable for Hazrat Muhammad (SAW). Allah says:

“Verily, we shall send down to you a weighty word.”<sup>(34)</sup>

When Hazrat Muhammad had to face that kind of revelation, his forehead was wet due to sweat. Hazrat *Ayeshā* says:

“I have observed the condition of revelation during the days of chilled cold, when the revelation ends, his forehead became wet.”<sup>(35)</sup>

According to a tradition of *Musnād-e-Ahmed*, Hazrat Muhammad says that whenever this kind of revelation is brought down upon him, he feels as if he is near the edge of death.<sup>(36)</sup>

This kind of revelation became so much serve for intense at some time that the animal for traveling had to sit down due to unbearable burden. Once, Hazrat Muhammad put his head on the leg of Hazrat Zaid Bin Thabit that during this time, the revelation began, due to the intense burden, the leg of Hazrat Zaid Bin Thabit was near to break.<sup>(37)</sup>

In the second form of revelation, angel conveyed message to Hazrat Muhammad (SAW) in the form of man.<sup>(38)</sup>

At that time of revelation, angel *Jibrail* appeared in the disguise of *Dhiyā Kalbī* (the famous shabi).<sup>(39)</sup> According to Allama Aa'ni, perhaps *Dhiyā Kalbī* was the most beautiful person among all the companions.<sup>(40)</sup> Otherwise, it is evidently

fact that *Jibrail* also appeared in other forms e.g., according to Hazrat Umer *Jibrail* appeared once like a stranger.<sup>(41)</sup> The motive of this thing is that the audience would be surprised due to the frankness of a stranger with Hazrat Muhammad (SAW).

Anyhow, all agree with this thing that the angel who conveyed revelation to Hazrat Muhammad (SAW) was Hazrat *Jibrail*<sup>(42)</sup> as the *āyā* of the *Holy Qur'ān* exposes:

"Say (O Muhammad SAW): whoever is an enemy of *Jibrail* (let him die in his fury), for indeed he has brought it (this *Qur'ān*) down to your heart."<sup>(43)</sup>

According to Hazrat Ayesha, the two methods of revelation have been described in the following Hadith but other methods are also told in other *hādīth*. Real dreams are also called a method of revelation.<sup>(44)</sup> Allama *Halīmī* writes that revelation was brought down upon Hazrat Muhammad (SAW) through 46 ways but *Hafiz Ibn-ē Hajar* says that Allama *Halīmī* has wrong counted the number of method of revelation till 46 because he has collected or counted the characteristics of *Jibrail* as method of revelation.<sup>(45)</sup>

During the both conditions of revelation, Hazrat Muhammad (SAW) tried his best to learn and remember by heart the message of Allah. When, in the earlier period of revelation, the Holy prophet abruptly began to recite the *āyā* before the completion of revelation because he (SAW) had the fear that he might forget some part of revelation.<sup>(46)</sup> He (SAW) recited the words along with Hazrat *Jibrail*.<sup>(47)</sup> Allah made easy the learning of the *Holy Qur'ān* by heart for Hazrat Muhammad (SAW) by dividing it into different parts and comforted Hazrat Muhammad (SAW) by making this promise as Allah says:

"Move not your tongue concerning (the *Qur'ān* O Muhammad) to make haste therewith. It is for us to collect it and to give you (O Muhammad) the ability to recite it (the *Qur'ān*). And when We have recited it to you (O Muhammad through *Jibrail*) then follow its (the *Qur'ān*'s) recitation. Then it is for us (Allah) to make it clear (to you)."<sup>(48)</sup>

(According to syric language, the meaning of *Jibrail* is Abdullah. *Suhailī* says that *Jibrail* is a syric word which means Abdul Rehman and Abdul-Aziz. *Ibn-ē-Abbās* says with reference to the most authentic tradition that this word is one of the renowned names. According to *Akramā Jibr* means possession, sub-ordinate slave and the creature and ail means Allah, the Almighty<sup>(49)</sup>.

According to one objection of the western scholars, Hazrat Muhammad (SAW) gained almost all the information or knowledge from the religious scripts of *Ih-Le-Kitāb*. In Meccan verses, there are references from the scripture of *Ih-Le-Kitāb*, where as, in Medanian verses, only divine book has been discussed.<sup>(50)</sup> In fact, revelation and prophet hood are the episode of, mission of guidance the right path and this mission did not start from Hazrat Muhammad (SAW) rather it has completed upon him (SAW). Before Hazrat Muhammad (SAW) thousands of prophets had returned to Allah after conveying the message of Allah for guidance and among all of them, every prophet had given prophecy that the last of this mission, one prophet would come, upon him (SAW) the mission of Prophethood would be completed. Some prophets had described the sign or symbols of the last prophet (SAW) rather some prophets had told the name of the last prophet (SAW). When the revelation was begun to bring upon Hazrat Muhammad (SAW), the religious scriptures of Jews and Christians had been changed to a great extend according to the *Holy Qur'ān*.

Therefore, the *Holy Qur'ān* claimed to be the *Kitāb-Ul-Allah* in Maccan and Madinian period according the divine revelation and it is consisted of teachings through revelation which was brought down upon Hazrat Muhammad (SAW) and before him. The Jew and Christians of Madina were surprised that the *Holy Qur'ān* is totally different from *Towrah* and *InJil* and the *Ih-Le-Kitāb* have been warned for changing their religious scriptures through the revelation upon Hazrat Muhammad (SAW) e.g. (51) (4:47) and (4:44)

This fact has been explained that people should avoid enmity that this revelation should be equal to the changed revelation. The renown western scholars accepted that the in function of *Holy Qur'ān* are similar with Bible.<sup>(52)</sup>

If there is description of previous religious book and previous prophets, it means that many events have been proved through the real revelation in the *Holy Qur'ān* and other books, which are basically one and eventually the *Holy Qur'ān* has exposed the thing which had been changed. The *Holy Qur'ān* has frequently used the word *Al-Kitāb* for itself for 30 times. The word “Kitab” does not apply only to the meditative topics rather these essays or topics are called Kitab whenever they are molded in the skeleton of works. It is evident that both the words and meaning of the *Holy Qur'ān* are revealed from Allah.

According to A.T. Welch, the word “*Ummī*” means illiterate. The *Holy Qur'ān* does not agree with this meaning of this word, when Hazrat Muhammad (SAW) was sent to Arabia for preaching, the terminology of was use *Ummī* for the Holy Prophet (SAW).<sup>(53)</sup> Allah has selected Hazrat Muhammad (SAW) a prophet upon the *Ih-Le-Kitāb* and those who had no divine religious scripture, Bosworth Smith says that “Hazrat Muhammad (SAW) is the founder of three things e.g., one nation, one Empire and one religion. He (SAW) is an *Ummī* and the author of the book, which has a discipline.<sup>(54)</sup> The Western scholars deny the ignorance *Ummī* of Hazrat Muhammad (SAW) and their view is proved through these words of Montgomery watt “The right dogma of Islam is that Hazrat Muhammad (SAW) could not read and write but the modern Western scholars are doubtful about that view because this view has been developed in favour of the fact that the *Holy Qur'ān* is a miracle which could never be he presentation or production of an illiterate person”.<sup>(54)</sup>

Hazrat Muhammad (SAW) had confidence in his savior and Allah's guarantee i.e., We shall make you recite (the *Qur'ān*) so you (O Muhammad) shall not forget (it).<sup>(55)</sup>

This characteristic was the cause of his superiority.<sup>(56)</sup> There fore, the *Holy Qur'ān* was revealed gradually upon you. According to one view, Hazrat Muhammad (SAW) is called ‘*Ummī*’ because the whole Arabian society was ignorant as no one could read or write. Allah selected Hazrat Muhammad (SAW) the last prophet for all the worlds and times and this thing was a miracle itself that Hazrat Muhammad (SAW) recited the most civilized and disciplined book as it had been brought down upon him and there was no deterioration in its vocabulary. Whenever, any Arabic speaker delivered speech, he changed it according to his own will but Hazrat Muhammad (SAW) learned by heart all the revelation the revealed verse were easily recognized by Hazrat Muhammad and the whole Arab and that's why, Allah has brought down this verse: (29:48)<sup>(57)</sup>

According to the western scholars, Hazrat Muhammad was ‘*ummi*’. If the *Holy Qur'ān* would not be the divine message, how Hazrat Muhammad (SAW) could explained all the aspects of human life or he (SAW) could present a balanced ideology after copying the religious scriptures of *Ih-Le-Kitāb*. These people who attach the *Holy Qur'ān* with man's creation, it is also proved through *Qur'ānic* verse.<sup>(58)</sup> that they accuse Hazrat Muhammad (SAW), in fact, the responsibility of Hazrat Muhammad (SAW) is just to convey the message. The following verses expose the reality:

Those who disbelieve say: This (*Qur'ān*) is nothing but a lie that he (Muhammad) has invested and others have helped him at it.<sup>(59)</sup>

And indeed we know that they (pagans) say: it is only a human being who teaches him Muhammad. The tongue of the man they refer to is foreign while this (*Qur'ān*) is a clear Arabic tongue.<sup>(60)</sup>

It has been proved through the “*sīrāh*” life history of Hazrat Muhammad (SAW) and the *Qur'ānic* revelation that the *Holy Qur'ān* is from Allah and message of Allah. If the life history of Hazrat Muhammad (SAW) before and after the advent of prophethood, there is evidence of the fact that the *Holy Qur'ān* has been revealed from Allah. It was not the poetry of the Holy prophet (SAW) neither; it had been obtained from others. The revelation was begun to bring down upon Hazrat Muhammad (SAW) at the age of 40 years.<sup>(61)</sup> And the way, he (SAW) preached Islam, is its splendid evidence. Instead of this the orders, which have been described in the *Holy Qur'ān*, cannot be any self assumed prophets<sup>(62)</sup> as Allah says:

“Say (O Muhammad): it is not for me to change it on my own accord; I only follow that which is revealed me”.<sup>(63)</sup>

At another place, Allah says:

Say (O Muhammad): I am only a man like you. It has been revealed to me that your Ilah (God) is one. (64) The following verse proves that the divine revelation and self-assumed prophet are two different things and the *Holy Qur'ān* emphasizes this fact.

The following discussions have proved that the words and the meanings of the *Holy Qur'ān* have been brought down through revelation. Those people who claim that the topics of the *Holy Qur'ān* are from Allah and the vocabulary is of *Jibrīl* or Hazrat Muhammad (SAW).<sup>(65)</sup> they are completely wrong and false in the light of the *Holy Qur'ān*, *Sunnāh* and *Ijmā* of *Ummā*.<sup>(66)</sup>

According to the objections of the orient, Hazrat Muhammad (SAW) indirectly participated in the completion or religious scripture and advised to compile. It into book.<sup>(67)</sup> Some *Hadīths* are the evidence of this thing.

In this way Hazrat Muhammad (SAW) emphasized new and old verse<sup>(68)</sup> and this thing is also that Hazrat Muhammad (SAW) never did the bibliography of the *Holy Qur'ān*. This thing is not incidental that he (SAW) ever wrote revelation himself. The changes in the advent of revelation were accepted whether the verse would be canceled or followers of the Muhammad would forget it. A.T. Welch has made the events of changing of *Qiblāh* and event of *Gharāniqah* base for his objections.<sup>(69)</sup>

The revelations which were brought down upon Hazrat Muhammad (SAW) are of two kinds:

1. The verse of the *Holy Qur'ān* which words and vocabulary were from Allah and were saved in the *Holy Qur'ān* forever and they could not or cannot be deteriorated, this revelation is called revelation *Matlū* i.e., the thing which is recited.
2. The second kind of revelation did not become the part of the *Holy Qur'ān* but Hazrat Muhammad (SAW) was given orders (Ihkam), this revelation is called *Ghair matlō* the thing which is not recited. Anyhow this view has been popular that there is no thing like revelation *Ghairmatlō*. The revelation has been brought down upon Hazrat Muhammad (SAW), has been saved in the *Holy Qur'ān*. He gave orders, instead of the *Holy Qur'ān*, as a ruler of the country which were afflicted upon the Muslims of that era, it is not essential to act upon them now a days but this view is totally wrong and false, it appears from the various verse of the *Holy Qur'ān* that the revelation of Allah is not dependent upon the *Holy Qur'ān*<sup>(70)</sup> rather Hazrat Muhammad (SAW) were told a lot of things through revelation except the *Qur'ānic* verse. These are some verse which prove this view:

And we make the *Qiblāh*, which you used to face only to test those who followed the messenger (Muhammad) from those who would turn on their heels.<sup>(71)</sup>

Every Muslim knows that Hazrat Muhammad (SAW) has been saying prayer towards the *Bait-ul-Maqdās* for a long time in Madina. After this, when this verse was brought down in which, the order of turning their faces towards Ka'ba, the summary of this verse is that we had order to turn their faces towards *Bait-ul-Maqdās* because we wanted to judge those people who would obey or those who would deny the order. This thing is considerable that the order to turn to *Bait-ul-Maqadas*, Allah has declared that this order is from Allah<sup>(7)</sup> which means that it was the order of Allah to recite the *Holy Qur'ān* from Al-Hamad till *Wan,nās*. One will never find the order "to offer namaz towards *Bait-ul-Maqdās*". It is evident that Allah had given that order through such revelation which was not the part of the *Holy Qur'ān* and this revelation is called *Ghair Matlū*, which the western scholars call it the mental evolution of Hazrat Muhammad (SAW). It appears that the motive of *Nāsikh Wal-Mansūkh Tahwīl-Le-Qiblā* in the *Holy Qur'ān* was not due to the opposition of Jews rather it enhanced the reality of *Qiblā* and necessity of *Qiblā* some verse were revealed in which the explanation of *Tahwīl-Le-Qiblā* with which all these complexities would be solved.

It is not piety and every act of obedience to Allah that you turn your faces towards east and west in prayers; but the piety is (the quality of the one who believes in Allah, the last day, the angels, the book the prophets and gives his wealth in spite of love for it to the kinfolks, to the orphans and to the poor and to the wayfarers, and to those who ask, and to set slaves free, performs Prayers and gives the Zakat and who fulfill their covenant when they make it and who are patient in extreme poverty and ailment and at the time of fighting. Such as people of the truth and they are the pious.<sup>(74)</sup>

In these verses, Allah has himself explained that *Qiblā* itself is not the most

Important thing. All directions are equal for praying of Allah. Allah is present every time and every where.<sup>(75)</sup> Then Allah has explained the necessity of fixation of *Qiblā* that it is the better of conduct and separates real Muslims from artificial and fictitious Muslims.

The event of *Gharāniqah* is explained in this way that one day Hazrat Muhammad (SAW) was sitting in a meeting of *Quraish*, when he (SAW) recited the verse:

Suddenly, he (SAW) uttered the words:

(These gods are of high prestige. Their benevolence is expected)<sup>(76)</sup>

After this, he (SAW) recited *sūrah Al-Najam* till he (SAW) performed *Sajīda* at the end of *sūrah*, all the Muslims and pagans of Macca perform *Sajīda*. The pagans of *Quraish* said, what has difference remained between Hazrat Muhammad (SAW) and us we care of the opinion that Allah is our benefactor and these gods are our savior before Allah. In the evening when Hazrat *Jibrail* came, he asked, what have you done? I have not revealed both these sentences". At this, Hazrat Muhammad (SAW) felt grieved<sup>(77)</sup> and Allah brought down the verse of *sūrah Al-Isrā'*:

Verily, they were about to tempt you away from that which we have revealed (the *Qur'ān*) to you O Muhammad to fabricate something other than it against it, and then they would certainly have taken you a friend.<sup>(78)</sup>

This thing continuously pinched him (SAW) until, the verse of *Sūrah Al-Najam* was brought down, in which, Hazrat Muhammad (SAW) was consoled with the view that it had been occurring with other prophets before him (SAW). On the other hand, at that time (the event of *Ghrāniqū*) the pagan of *Qurāish* also performed *sajīda*, was advertised in such a way that Muslim refugees in Aba'Sinia thought that Hazrat Muhammad (SAW) settled his differences with the pagans of *Qurāish*, so many refugees returned Macca but they came to know that the news of settlement was wrong and enmity between Islam and was the same. *Ibn-e-Jūrīr* and other *mufasīrīn* have quoted in their *Tafsīr*, *Ibn-e-sa'd* in *Tabqat*, *Al-Wāhidī* in *Asbab-e-Nazool* *Ibn e Ishaq* in *Sīrah Ibn-e-Abi Hatim*<sup>(79)</sup> in *Tafsīr* and *Tibrānī* in the collection of *Hādīth*. The event has quoted from the books in which Muhammad Bin *Qīse*, Muhammad Bin Ka'b *Qurzī*, *Urwā Bin Zūbair*, *Abu Salīh*, *Abu Al-A'liā*, *Saeed Bin Jūbīr*, *Zūhāk*, *Abu Bakar Bin Rehmān Bin Hārris*, *Qa'tādā*, *Mūjāhid*, *Saddī*, *Ibn-e-Shahab Zūhrī* and *Ibn-e-Abbās* are included among them except *Ibn-e-Abbas*, is no *Sahābi*. Till *Ibn-e-Abbas* there is no base of this event. Moreover, this event has not quoted in the book of *Shah-e-Sittā*. *Mufasīron* have explained these traditions.

*Al-Mūrozī*, *Ibn-e-Kath ī r*, *Bahīqī*, *Ibn-e-Khuzimā*, *Abu Bakar Bin Al-Arābī Imam Razi*, *Qūrtabi*, *Badar-ud-din- Al-Aīni*, *Shukānī* and *Ālusi* have declared that this event is totally wrong<sup>(81)</sup> According to *Ibn-e-Kath ī r*, all the traditions not constant which have quoted this event. It has been the creation of *zanādqā* according to *Khūzimī*. *Imam Rāzī*, *Abu Bakar Al-Arabi* and *Ālusi* have rejected it very strictly after complete discussion<sup>(82)</sup> but on the other, the highly prestigious scholars of *hadīth* *Ibn-e-Hajar*, the renowned jurists *Abu Bakar Jasās*, *zamaksharī* the rationalist interpreters and Scholars of *tafsīr* and history *Ibn-e-Jūrīr* have accepted right this event<sup>(83)</sup> but the right and accurate method of rejection is that for verses of Holy Qur'ān the most prestigious *Hadīth* will be given authority and the strong scholars of hadith will be given important than interpreters. Whereas, *Ibn-e-Jūrīr* is concerned, he has written in the *preface* of *Al-Tabrī* that if the condition and company of any thing is not correct, it must be avoid<sup>(84)</sup> and must be left as a collection. Secondly the whole essay of *sūrah Al-Najam* is totally different from this appreciation. How is it possible that the *Qurāish* would listen it calmly and would shouted at the end that there would shouted at the end that there would be no difference between them and Hazrat Muhammad (SAW). The verses cannot be derived against *shariā*.<sup>(85)</sup>

Thirdly, the motive of advent of these three verses are described, does the *Qur'ānic* symmetry accept it? In this event it has been claimed that the topic of *sūrah Al-Najam* was mingled with two sentences which was brought down in 5<sup>th</sup> year of Nabvi. At this mixing, the warning was revealed in the verse of *sūrah Al-Bani Isrāe* and the cancellation of the event and motive of the event have been explained in the following verses of *Sūrah Al-Hajj* that is under discussion. Now, it is evident that between two situations, one situation will be occurred. The first condition is that either the verse of cancellation and warning would have revealed at the same time when the event of mixing occurred or the verse of cancellation of *Sūrah Al-Hajj* and the verse of warning of *Sūrah Bani Isrāel*. O' Allah! What a paradox, these verses were not included in *Sūrah Al-Najam* rather the verse of warning was left for nothing for six years and *Sūrah Al-Bani Isrāel* was revealed, it had been fix it in this *Sūrah*, the verse of abrogation were left for two years and after years, these verses were mixed with other *Sūrah*? But if the second situation is discussed that warning verse was revealed after six years and verse of cancellation were revealed after a years, instead of this nonsense which we have discussed earlier, a question arises that what is occasion of revelation of these verse t in *Sūrah Bani Isrāel*<sup>(87)</sup> and *Sūrah Al-Hajj*<sup>(86)</sup>.

The third rule or method of judging the righteous is that the *Tafsīr* of a specific verse is according to the context of the *Holy Qur'ān* or not. Please recite the 8<sup>th</sup> *rakū'* of *Sūrah Bani Isrāel* and comprehend the context before and after the *rukū'*. In this series of messages, is there any chance to scold the Holy Prophet (SAW) for an event, which occurred six years before. In spite of the fact that in that verse, the Holy Prophet (SAW) was scolded on not: (17:74) In this way, the recitation and comprehension of the verse before and after the specific verse of *Sūrah Al-Hajj*, reveals the fact that it is impossible, suddenly this kind of thing comes in such a context<sup>(88)</sup> "O" prophet (SAW) the conduct you did 09 years age, never feel embrace on it, the devil misguides the previous prophets and whenever the prophets do this kind of conduct, Allah canceller it and enhances his verse t. According to most scholars, it is not evident that anything is brought down by the devil. The cause of acquisition on the *Holy Qur'ān* and Hazrat Muhammad (SAW) can be found in Hadith itself that this event has been described in *Sahāh-e-Sittā* *Bukhārī* *Muslim*, *Abu Daū'd* and *Nīsātī*<sup>(89)</sup> in this way that Hazrat Muhammad (SAW) recited *Sūrah Al-Najam*, performed *sajīdā* at the end of *Sūrah*, all the audience including Muslims and pagans also performed *Sa'jīdā* because the authentic message of the *Holy Qur'ān*, the most impressive way of recitation and the performance of Hazrat Muhammad (SAW), the whole gathering had become captivated. That's why; the *Qurāish* called Hazrat Muhammad (SAW) a charmer or magician.<sup>(90)</sup> Due to this miracle of the *Holy Qur'ān*, Allah says: (*Sūrah Al-Isrā*)

The western scholars have also accepted the fact that the biggest miracle is *Qur'ānic* revelation in which there is solution of all problems<sup>(9)</sup> and it is the miracle of the Holy Qur'ān that no one could bring message like it and even divine books like *Torāh* and *Injil* could not complete it<sup>(93)</sup> The traditions, in the "Encyclopedia of Islam", can expose the fact that A.T. Welch has not worked keenly in analyzing the traditions of Islamic heritage and they have mentioned every weak and acceptable *Hadīth*'s which are considered doubtful and objectionable which cannot be reliable for the real image of Islam.

### **Conclusion**

1. This article is basically a survey of the opinion of A.T. Welch about "Revelation" one objection of the condition of revelation they think that it was a disease of nerves. Some have called it fits of epilepsy.
2. The western scholars think that the Holy Prophet (SAW) was himself misguided by the view that the divine revelation would be bestowed upon him. In fact, it was a drama anyhow in order to convince others about the condition of revelation.
3. Royston Pike has written about the condition about the condition of revelation that the Muhammad (SAW) fainted and expressed the most nonsense views. He says Muhammad (SAW) heard mysterious voices ,he experience strange events, sometimes he(SAW)began to tremble and then he (SAW)fainted on his muscles distracted, in the chill cold, his face began to wet due to sweat.
4. Whereas Springer says that Muhammad (SAW) meditate in isolation, in this way his power of imagination increased, the fits of epilepsy enhanced ,this condition betrayed him and led him to misunderstanding that it was divine revelation.
5. According to A.T. Welch the author of "Encyclopedia of Islam" the *Qur'ān* is the name of evolution in the thinking of Muhammad (SAW).
6. The relation between the prophecies of Muhammad (saw) and the religious scripture of the Muslim(The Holy Qur'ān )is deep rooted.
7. Western scholars consider the situation more complex when they face the ideology among the Muslim about the revelation i.e,The *Holy Qur'ān* was revealed upon Muhammad(SAW)from ALLAH and Jibrīl was the third partner of this divine revelation, as the western scholars came to know that there was no sign in the first revelation that it was from ALLAH.
8. On the other hand the revelation is a highly sophisticated origin of knowledge which provides the whole human race their answers of unsolved and intricate questions
9. According to grammar, "is *Whahī*" an Arabic word used to point out something absently whether it is symbolically or say anything meaninglessly.
10. According to *Shiriyā*, "*Whahī*" is the message of ALLAH which was directly brought down upon Prophets."
11. In the Holy *Qur'ān* , two words are used for revelation e.g, *Ehyau* has been used for both prophets and non-prophets and *Whahī*has been used for prophets.
12. Moreover, the revelation bestowed upon earlier prophets and the revelation revealed upon Muhammad (SAW) are the same and it is impossible that there would be any difference in revelation.
13. All the prophets preached the message of ALLAH, they did not betray their people and they themselves did not moved from right path.
14. The revelation upon all the prophets has completely co-ordination and the same atmosphere because the origin and motives are the same.
15. It is the duty of angel, must convey to the prophet with utmost care. There may b three kinds of primary kind of revelation.
16. The messenger or prophet is in spited with meaning and explanation.
17. ALLAH addresses prophet directly without any hesitation.
18. ALLAH sent message to prophet through angel.
19. Sometimes intuition is called revelation which is not correct as man of knowledge beyond surface cannot be a prophet. In this way ALLAH does not bestow revelation to every man according to his will or choice rather ALLAH has selected prophets among all human beings.
20. Revelation was brought down upon Hazrat Muhammad (SAW) through 46 ways.

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