

The 'Wahy' Revelation Of Prophet Muḥammad

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Introduction

The present paper assesses the most important aspect of Islam, stressing the concept of Wahy, known as revelation. The revelation of Prophet Muḥammad is a very broad subject that covers many aspects of the life of the Prophet, Sharia, and the themes of Qur'ān. Therefore, the essay attempts to concentrate on a few aspects of revelation. The present paper discusses the meaning and the concept of the Wahy according to the Arabic language and Qur'ānic interpretation. The meaning may change according to the sources and context. The discussion of Wahy and the early concepts explains its actual meaning in Islam and how Muslim scholars use it in Quranic interpretations.

According to Islamic sources, Prophet Muḥammad received Wahy for the first time while he was asleep in the cave, while his prophecy began in Mecca. The prophecy of Prophet Muḥammad comprised twenty-three years, split into two eras: 13 years in Mecca, then he migrated to Medina and lived for 10 years.

The paper explores the reasons behind the change in the revelation of the Prophet. It further explains the differences in the verses revealed in Mecca as they were short, and in Medina, they included long verses. The differences help in understanding the factors that contributed to these changes as the verses transformed from short to long versions.

The paper further uncovers different types of Wahy revealed to the Prophet Muhammad and analyses the reactions to receiving it. The common types of Wahy identified in the paper include quick and delayed Wahy. The paper illustrates the conditions contributing to quick Wahy that involved immediate responses to events. The delayed Wahy involved a slow response and was time-consuming.

The paper also searches the concept of Wahy and its relevance to prophecy. It attempts to find the answer to the question of whether any family member of Muhammad received Wahy or not. Does it also search which family members received Wahy? Does the paper also find the meaning of Wahy and the exact time when it was revealed to the prophet?

The essay focuses on the scholars' debates and assessment of different viewpoints. The analysis helps determine which verses Muhammad revealed through Wahy. The paper further explores the sender of the Wahy as the people doubted if Muhammad received it from God or Satan. Different Quranic verses permit the reader to identify the reality of the sender.

The sources used in the paper include the Quran, Ḥadīths, a biography of the Prophet, and asbāb al-nuzūl. In addition to that, the paper discusses differences in sources to highlight that Waḥy was delayed to the prophet, while on some occasions, the Waḥy revealed involved a quick response.

Keywords: Waḥy, Qur'ān, Hadiths, asbāb al-nuzūl.

The Literal And Technical Meaning Of Waḥy

There are different interpretations of the concept of Wahy. Arabic dictionary al-Munjid^[1] relates the word Wahy with divine revelation. It has many meanings, and it changes according to its use in different contexts. It further identifies Wahy as the divine indication and gentle speech. The Arabic language explains the word as conveying the message, precisely God's divine message, to the specific person chosen by Allah.

According to Lisan al-Arab^[2], the word Waḥy means sign, indication, writing, message, inspiring, and speaking in secret. If the word is used in the context of the decision, it depicts decision and settlement. Abū Ishāq said, originally, that the word meant conveying knowledge regarding Shariah to the Prophet. Imam Qastalani mentions that Wahy is the information received by the Prophet from Allah through dreams or angels in the form of a book.

According to Mirzā Ghulām Aḥmad, distinguished 'Waḥy' Revelation to the ideas that arise in the human mind as a result of thinking. He said revelation is the powerful converse of God with his chosen servant, whom he appoints to convey knowledge to the world^[3]. In other words, Waḥy is only a divine message from God to His messenger.

Waḥy In The Quran

The word Waḥy appears in the Qur'ān many times, while its meaning changes according to the context. For instance, verse 16:68 represents Wahy as a message sent when Allāh is instructing the Bee to build a house in the mountains. In verse 19:11, when Zakariyya Waḥy to them, it means Zakariyya indicated to them. While the word Waḥy in verse 5:111 means that Jesus was inspiring his Disciples.

Therefore, Waḥy has several meanings in the Qur'ān, and the meaning is not limited to revelation. The most common interpretation learned by Muslims regarding Wahy is communication between Allah and the Prophet. The Quran, in verse 28:7, emphasises the Waḥy sent to the mother of Moses to suckle Moses, and then, if you have fear about him, throw him into the river. Al-Ṭabarī, one of the great exegetes, has referred to Qatāda for assessing the meaning of the Waḥy. Qatāda states that Waḥy was a revelation from Allāh to her; the revelation was thrown into her heart, but it was not the revelation of the prophecy.^[4]

From Qatada's viewpoint, we understand that Wahy holds different meanings for the proper and normal people. The latter sections of the paper discuss the differences between the two concepts.

Modes Of Wahy, Revelations

The Islamic sources confirm that various kinds of the Wahy were revealed to the Prophet Muḥammad. Rafiq Aḥmad, in his book of Translation and commentary Ra'fatul Bari: Sharaḥ Sahih al-Bukhari, refers to all kinds of Wahy^[5]:

First: Wahy al-Matlu, the words of Allāh, which are recited to the Prophet Muḥammad, exist in the Qur'ān.

Second: Wahy Gaīr al-Matlu: The words which are recited to the Prophet Muḥammad but do not exist in Qur'ān.

Rafiq Aḥmad added, through three different ways, the Holy Prophet received the revelation:^[6]

First: Direct speech between Allāh and the Prophet without any intermediary.

Second: Indirect speech between Allāh and the Prophet through angels. The angel transformed into the human version when they carried God's message to the proper person or when the Prophet heard the voice of an angel.

Third: Wahy was revealed through the prophet's heart or dream. Qur'ān, in many places, identifies the transmission of Allah's message through the dream. As for the Qur'ān states, when Joseph saw a dream, that dream was the revelation to him.

According to the Ḥadīth Muṭṭa Malik^[7], al-Bukhārī^[8], and Jami al-Tirmidhi^[9], when Prophet Muḥammad was asked how he received the revelation, he replied: "It was revealed in the form of the ringing bell, while the state passed off only when I grasped the inspiration. Angel appeared in human form, and I grasped the message shared by him. Ā'isha added: I witnessed how sweat dropped from the Prophet's forehead on a cold day after receiving revelation.

The same Ḥadīth was narrated differently by al-Bukhārī^[10], Sahih al-Muslim^[11], and an-Nasa'i^[12]. However, the part of Ā'isha is missing in those sources. The interpretation of different sources depicts that the three common methods used for revelation included the ringing of the bell, voice, or the angel in the form of a human visiting the prophet.

The process of receiving Wahy was not a simple process, as apparent in the Ḥadīth of Ā'isha explaining how sweat poured from the forehead of the Prophet after his communication with God. Ibn Kathīr^[13] also explains the process in his exegesis 'Tafsir' as he highlights the conditions of the Prophet after the revelation of verse 4:95. He illustrates that the body of the Prophet Muhammad became heavy after the revelation of the Holy War 'Jihad'. The concept of Wahy is also visible in the

revelation of the present verse, as it explained to the Prophet that non-believers who deny participating in Jihad are not like believers. After conveying the message of Allah to the people, Umm Maktūm, a blind man, agreed to participate in Jihad. After the speech of this man, Allāh sent revelation and modified the verse. Zayd b. Thābit explains that Prophet Muḥammad put his thigh on mine, and it became so heavy that I feared the power would break my thigh. Ḥadīths identified, and the exegesis of verse 4:95 makes it clear that with the revelation that sweat and heaviness of the body were two prominent signs of revelation. The analysis of different conditions depicts that God used three ways of sending Wahy to the Prophet. The method of direct inspiration did not involve a messenger. Verse (42:51) confirms the direct communication between Allah and the Prophet. Their method did not use angels as a medium to transmit the message. Direct inspiration occurred in full consciousness and sleep. The voice that the Prophet heard in different forms also reflects direct communication between Allah and the Prophet. The third method of sending Wahy was through angels who played the role of messengers. Ā'isha narrates that the Holy Prophet received Wahy in the form of true dreams^[14].

Is The Prophet The First One In His Family to Receive Wahy?

The in-depth study of the concept of the Wahy reveals that the prophet was not the first one in his family who received the Wahy. However, the biography of the Prophet and the Quranic source have never mentioned that the Prophet was born in a prophetic family; reading the biography deeper shows that, indeed, the Prophet was born in a family of prophecy. According to Sira Ibn Hīsham[15] And Ibn Kathir[16], 'Abd al-Muṭṭalib, the grandfather of Prophet Muḥammad, heard a voice in sleep that ordered him to dig a Zamzam. It is obvious that the spring of Zamzam is one of the sacred waters of the Muslims, still running in the Holy place of Mecca. The voice that Abd al-Muttalib heard in the dream exhibits the same concept of Wahy that the Holy Prophet received later in life. The divine voice conveyed the message to Abd al-Muṭṭalib regarding the digging of the well. Islamic analysts recognise the voice and digging of Zamzam as Wahy.

The second sign of Wahy is visible in the vows that he takes to sacrifice one of his sons to God. Abd al-Muttalib vowed that if he had ten sons, he would sacrifice one. When his sons grew, he told them about his vow to keep God's faith. His act was like that of Abraham (Ibrāhīm al-Khalīl) when he tried to sacrifice one of his sons. He went to Ka'ba with his sons and wrote their names on ten arrows to cast lots. These arrows were put in a vast place, if any arrow has come out, then this son will be sacrificed. From the first shack, the arrow of Abdullāh, father of the Prophet, comes out. But the people of Mecca asked 'Abd al-Muṭṭalib to slay ten camels instead of his son. This process was repeated nine times; each time, the arrow of Abdullāh came out, and then people again asked his father to slay ten camels. As a result of the casting lots, 100 camels were sacrificed instead of Abdullāh.^[17]

The thought of scarifying one of his sons was the result of Wahy. Pre-Islamic history does not provide

evidence of customs that slay sons. This only occurred when Abraham was asked to slay his son to please God. Was this the Wahy which exactly came to Abraham? Or was it an indication that to save Abdullāh by preserving the prophecy for his son, Muḥammad?

Islamic history justifies the connection of sacrifice with the Wahy revelation. After making a sacrifice of a hundred camels, Abd al-Muṭṭalib took his son Abdullāh to the house of Wahb b. Faḥr to marry his daughter Amīna to his son. On the way, a woman called Umm Qatt, the sister of Warraq's son Nawfal, asked him to marry her, but he refused. Abdullāh saw the same woman and told him to propose again. She said the light on your forehead has gone, and I am no longer willing to marry you. The sign of light was delivered to Amina on the birth of the Prophet. The sign of light depicts the future prophecy.^[18] The analysis of the events associated with the family members of the Prophet depicts that Wahy existed at the time before the Prophet's birth. Abdullāh had a revelation, too, as his mission was preserving the light and delivering it to Amīna.

When Amīna was carrying the Prophet in her womb, she heard a voice, "You are pregnant with the lord of these people, and when he is born, say: I put him in the care of the One from the evil of every envier; then call him Muḥammad"[19]. The source does not identify if she was sleeping or awake. According to Ibn Saad, she was asleep when she heard the voice.^[20] The event reveals that the mother of Prophet Muḥammad had received Wahy, too.

According to Ibn Kathir, when Prophet Muhammad was born, his grandfather took him to the Ka'ba to pray to Allah. Then he recited the poem, "Praise is to God who gave me this fine, wonderful boy who already in the cradle leads all boys I entrust his safety to the pillared House (Ka'ba)"^[21]. The poem raises certain questions: did 'Abd al-Muṭṭalib believe in One God? How did he know that Prophet Muḥammad would lead people? How did he know the name of Qur'ān? How did he predict that the name of Aḥmad would be written in the Qur'ān? This historical evidence shows that the family of the Prophet had received the revelation from Allāh, and all the revelations were in the form of voice or dreams.

Wahy During The Childhood of the Prophet

The Wahy has indicated to Prophet Muḥammad since his childhood, according to the Saḥiḥ al-Muslim and Anas b. Mālīk states that Gabriel visited the Prophet during his childhood. His chest was opened by Gabriel, who took the blood clot away, which was part of Satan. Then, the Prophet was laid in a golden basin, and he was washed with Zamzam's water. Also, Anas added that he saw the marks of the needle on the breast of the Prophet Muḥammad.^[22]

There is another Ḥadīth, which is similar to the previous one; it is quoted in many sources. It mentions that Abū Dharr al-Ghifārī inquired from Muhammad and said to the Prophet when did you realise that you became a prophet of Allāh. The prophet replied that two angels had come to him while he was in Mecca. One of the angels was on the Earth while the other one stood between the Earth and the Sky.

One of the angles asked another one to weigh me against one man; I was heavier than him. Several times, I was weighed against one ten and then against a hundred; I was heavier than them. Then the angel said if I weighed him against all the men in the world, then he would be heavier than them. The prophet said I saw their scale was so light against mine.^[23] Both Ḥadīths show that the angels, when carrying God's message, took the shape of humans and visited the Prophet in his childhood.

Waḥy Before The Prophecy

Before the prophecy, the Waḥy was revealed to other people, including information about the arrival of the prophet Phet. History claims that Umar B. al-Khaṭṭāb heard the voice from inside the belly of the calf saying; there are no Gods but Allāh. He said that before Islam, we used to sacrifice a calf and expect to get some of it. He further mentions that when they were standing to receive their share, they heard a voice.^[24] The events show that the divine voice used to guide people before Islam, as it declared multiple times, there are no gods but Allāh. Muhammad conveyed the same message to the people after receiving Waḥy.

Islamic scholars confirm the prevalence of revelation before prophecy, which is apparent in the salutation of trees and stones. The statement of Prophet Muhammad also supports the claim that revelation existed before Islam, as he mentions, I still recognise the stone in Mecca which always saluted me. Ibn Hisham, in the same source, states that when Muhammad walked, a voice greeted him, but when he turned around, there was no one, only a stone and a tree.^[25] The description of these events ensures that Waḥy plays a role before prophecy.

Another sign of Waḥy is apparent in the fact that two angels always accompanied the Prophet Muhammad. According to Maysara, who was a slave of Khadija, during his trade with Muhammad from Caravan to the Levine ant, he saw two angels shading him. Thus, Kharīja told her cousin, Waraqa, what she heard from her slave. Waraqa was a Christian and studied the scriptures of scholars. Waraqa said if the story is true, then Muḥammad is a prophet.^[26]

According to Ibn Kathir, in his book al-Bidāya we-l-nihāya fī l-ta' rīkh, he said, if angels accompany Muhammad, then he is a prophet. Gabriel and Michael are two angels who convey the message of Allah and plough his heart^[27]. The Ḥadīths and stories show that the signs of the prophecy were apparent to Prophet Muḥammad prior to the prophecy. However, Gabriel did not disclose the information of the prophecy to Muhammad until Allah ordered him to do so.

First Revelation to the Prophet

There is a debate among scholars regarding verses revealed to Muhammad. According to 'Ā'isha, the first revelation to the Prophet was in the form of true dreams. She also mentions that his dream was as true as bright daylight.^[28] According to Ibn Hisham^[29] and al-Tabari^[30], the men of Mecca have the custom to visit Cave Ḥirā one month in a year for taḥannuth, which means self-justification. When

they returned to Mecca, they did ṭawāf, which indicates walking around the Ka'ba. Prophet said it was the month of Ramaḍān while Gabriel visited me, I was sleeping in the cave when he appeared and asked me to recite. Muhammad told the angel that he was illiterate and unable to recite. Gabriel pressed him so tight that Muhammad thought he was about to die, but at the same moment, he was asked to recite. When Muhammad asked what to recite, Gabriel replied; Recite in the name of your Lord who creates! He creates man from a clot of blood. Recite: and your Lord is the most Bountiful. He who reaches by the pen teaches man what he knows not (verses 96:1-5). At this time, Muhammad was able to recite, and when he woke up, the words were imprinted in his heart.

Prophet Muhammad received the revelation of his dream and, when he woke up, went back to Mecca. The actual event varies according to different narrators. Al-Bukhārī, completing this story, states that the prophet went back to Mecca and asked his wife, Khadīja, to cover him. I told her that I feared that something would happen. Muhammad's statement reveals his confusion as he is unable to understand the Wahy. Khadīja then went to see her cousin, Waraqa bin Naufal. Khadīja told him what happened in the cave. Waraqa told Kharīja that Muḥammad had met the angel, Gabriel, who was sent to Moses. He said if I were alive, I would support him, but after a few days, he died.^[31]

The description of the event varies in the narration of al-Ṭabarī, who illustrates that after he woke up, he tried to kill himself and fell into the mountain. Al-Ṭabarī tries to convey that the Prophet hated poets and madmen. Also, he was afraid that Quraysh would accuse him of being a poet or a madman; for that reason, he tried to save himself. Then Gabriel came and told Muhammad, I am Gabriel, and you are the messenger of Allāh. Prophet said, when I faced up to the heaven, I saw Gabriel in the shape of a man with his feet set on the horizon. Several times, the prophet tried to turn himself, but Gabriel. Then, the Prophet went back to see Kharīja and told her what had happened to him. When Kharīja inquired of the prophet where he had been, he said to her, either I am a poet or the madman. Then Kharīja said, " You are the trustworthy and honest man, and God will never do anything wrong to you. Then al-Ṭabarī continues with the story, which Ḥadīth al-Bukhārī also explains and adds information that the prophet himself saw Waraqa and told him again what happened to him. Waraqa informed him that he saw Namus, who is Gabriel, who was sent to Moses.^[32]

Another version of Al-Ṭabarī is narrated in different sources, claiming that the first revelation that came to the prophet was Surah al-Mudaththir. The story narrated by 'Abdallāh al-Anṣari states, Prophet said that he was walking when he heard a voice from the heavens, and as he looked up, he saw an angel approaching in the cave of Hira who was sitting on a throne between heaven and earth. He further narrates that Muhammad went to Kharīja in a state of fear and asked her to wrap me in a cloak when God revealed (verses 74:1-7). The verse advised Muhammad to remain calm and patient.^[33] This story is stated in Saḥīḥ al-Bukhārī, too, with slight changes.^[34]

The overall analysis of the early revelations received by the Prophet reveals that there are two main versions explaining how verses were revealed to the Prophet. Ibn Kathīr, in his book Story of The Prophets, mentions the revelations of Sūrah Al-'Alaq and al-Muddaththīr, who gave him the titles of Baheer (the giver of good tidings) and Nazeer (the warner)[35]. Verse 74:1-7, which was revealed to

the Prophet, allows the reader to interpret how they relate to the revelation. To bring it all together, if verses 94: 1-5 and verse 74: 1-7 are sent to the prophet during the first revelation and in a very short time, then why were they not classified in one chapter?

The Quranic interpretation of Wahy depicts that it is God's communication with his elected person. Islamic commentators and analysts associate the term with Muhammad, as he remained in constant interaction with Allah before his prophecy. The role of revelations is also visible in the directions forwarded by Allah to the messenger. Through divine revelation, God transmitted the message of obligatory prayers^[36].

In addition to that, the books of al-Suyūṭī^[37] and al-Wāḥidī^[38] emphasise verse 74:11, corresponding to the event that Abū Jaḥl alleged that Muḥammad is either a poet or a madman. The story depicts that when Walid Ibn al-Mughirah heard a few verses of Qur'ān, his heart softened to Islam. Abū Jaḥl identified it as a mage, and that old sources revealed verses to the prophet.

Many other verses are also revealed to the Prophet in verses 74: 1-7 and 74: 11. There was a time between the first revelation and inviting people to Islam. The purpose of these revelations was to instruct Muhammad to invite people to Islam. According to Ibn Hishām,^[39] there were three years between the revelation and the invitation of the people of Mecca to embrace Islam. It leads to other questions: were other verses revealed between the time of the revelation of verses 1-7 and 8-56?

Testing The Waḥy: Is It From God Or Satan

When the people learned about the Wahy, they doubted if the message was transmitted by God or Satan. The wife of the Prophet, Khadija, tried to affirm that what the Prophet saw was from Allāh, not from Satan. She explained that Gabriel is the angel of God who carries Allah's message to Muhammad. When Gabriel came to the Prophet, he told Khadija he was coming. Then she said to the Prophet, come and sit on my left thigh when the Prophet followed, she said do you see him? Prophet said yes; then she said come, sit on my right thigh. He sat on her right thigh. Khadija asked, Do you see him now? Prophet said yes. Then she revealed her veil while the prophet was on her lap, and said do you see him, Prophet said No. Then Kharīja said that he was an angel, not a devil.^[40] The description of Kharīja confirms that the angels bringing Wahy to Muhammad were angels because they disappeared when she removed her veil. Al-Ṭabarī stated in a slightly different manner, instead of Khadija revealing her veil, she asked the Prophet to come between her body and her shift. Then Gabriel was gone.^[41]

Al-Ṭabarī and Ibn Hishām do not provide any information regarding Kharīja's encounter with Muhammad to test the angels. This test has three stages, and each stage has only two possibilities: if the Prophet was on the left thigh of Kharīja and Gabriel disappeared, then what would Gabriel be considered? Or, if Gabriel had disappeared while the prophet was on the right thigh of Kharīja? What is the point of sitting on the right or left of his wife's thigh? Why would not revealing the veil be the

only test of whether the one is Gabriel or not?

The stories presented by historians are a bit confusing, while there are certain verses in the Qur'ān that affirm that the Wahy is coming from God. According to Ibn Kathīr^[42], people from Mecca said that those verses came from Satan, then Allāh revealed verse 26: 221-2, which says, "Shall I inform you, upon whom the Shayatin [Satan] descends? He descends on every lying, sinful person?"

There are also other verses that confirm that Satan was not approaching the prophet.

Verses 14:22, 15:42, 16:99, 17:65, 34:21, 37:30. Also, the interpretation of verse 10:94 explains that God asked Muhammad if you doubted the revelations, then you can consider other Holy books (Turret and the Gospel). These books made predictions about the Wahy and prophecy.

Al-Ṭabarī commented on this verse and quoted the name of Muḥammad. The presence of Muhammad in the book was an indication that Wahy came from God, not Satan. The mention of the Holy Books removed doubt from Muhammad's heart.^[43] According to the interpretation of Tafsīr al-Jalālayn,^[44] if people are in doubt regarding the sender of Wahy, they can consult the Torah, which predicted the arrival of Muhammad and the fulfilment of prophecy.

Therefore, there are plenty of verses in the Qur'ān that confirm the Wahy was revealed to Muḥammad as the divine gift from Allāh. Quranic interpretation provides a valid justification for the sender of Wahy.

Wahy In Ḥadīth

Not only does the Quran ensure the concept of Wahy and its sender, but Hadith also provides supporting evidence that proves the sender of Wahy is Allah. According to the interpretation of verse 53: 3-4, the Prophet states, I do not speak my desires, but it is what Allah orders me. This verse is indisputable by the many scholars that every single word the prophet said was from Allāh. In other words, the Ḥadīth is part of the revelation, justifying that the Ḥadīth and Qur'ān are inseparable. The Quran and Hadith are primary sources that provide the most logical explanation of Wahy and its reality.

According to Musnad Aḥmad^[45], Darmi and Abū Dawud^[46], Abdullāh b. Mas'ud explained that he wrote everything that Muhammad revealed from Allah. I tried to memorize it, but Quraysh restrained me from doing that. They used to ask: "Do you write whatever the messenger tells you while he is a human? Their tones exhibited anger, so I had to stop writing. Muhammad pointed his finger to his mouth and said to write the truth for Allah, who holds the souls of people. This Ḥadīth provides strong evidence that all speech of the Prophet remains part of the Wahy.

Timings Of Waḥy

According to the sources, the biography of the Prophet, Hadiths, and Asbāb al-nzūl discuss the cause of revelation. At times, the revelation was revealed in a very short time. At other times, Muhammad received delayed Wahy. The concept of quick and delayed Wahy explains the need for urgency and its role. Allah sent a quick Wahy when a blind man was unable to participate in the Jihad. Allāh sent the verse by adding that he is not alleged to participate in Jihad.

Another event depicted when the Surah Mu'minūn was revealed to the Prophet, his clerk Abdullāh b. Sariḥ wrote the verses about who was a foster brother of 'Uthmān b. 'Affān. When he reached the end of the 14th verse, his clerk said, 'Allah is the best creator'. Then, the prophet paused for a few seconds, and the same phrase was revealed to him.^[47] These two events show that Allah sent a message as a quick response to the events.

Whereas al-Suyūṭī^[48] and al-Wāḥidī^[49] identify delayed revelations. They recognize Surah al-Ḍūḥā as a delayed revelation. It explains that a woman called Umm Jamīl, the wife of Abū Laḥb, said your friend had left you, then the verse was revealed. In another account, a woman told the prophet, "Your demon has left you. Also, it says that Khadija said that your Lord had left you. Another interesting story is that of a dog that came to the house of the prophet and died under the bed. For that particular reason, the revelation was stopped. Prophet said to his servant, Khawla, that what had happened to the house was that Gabriel was not coming. Then Khawla cleaned the house, found a dead puppy, and threw it behind the wall. Then the Prophet said cover me and feel cold, and the verses were revealed. The reason for the delayed revelation was the presence of the dead dog in Muhammad's house. It reflects that the time of Wahy changed according to the circumstances.

Although the reasons presented by al-Ḍūḥā are different, all sources recognize that Wahy was quick or delayed depending on the conditions. Also, Suyūṭī has pointed out that the dead dog resulted in delayed Wahy, which is weaker evidence.^[50] The logic emphasizes parallel justification as the prophet often received the Wahy when he was not at home. The information also reflects that no place was restricted for receiving Wahy. Muhammad met Gabriel at his home and cave, depicting no restriction of place.

Clerk Of Waḥy

Islamic history indicates that different people worked as clerks, preserving Wahy's information. The identified clerks include al-Aī-Ṭabarī,^[51] Ibn Athīr,^[52] 'Uthman 'Affān, 'Alī b. Ṭalīb, Khālīd b. Saad, Abān b. Sa'īd and al-'Alāī' b. al-Ḥḍramī.

Abī Ka'b was first appointed the clerk who wrote the Wahy, while in his absence, Zayd b. Thābit performed the duty. Abdullāh b. Sa'd b. Abī Sarḥ also preserved the information of revelations, but he rebelled against Islam and then reverted to Islam again on the day of the conquest of Mecca.

Mū'awiya b. Suffian and Ḥanṭala al-Asadī were also appointed clerks of Muhammad. However, al-Al-Ṭabarī and Ibn Athīr were the only clerks who evolved to write the script of the Qur'ān or other writing, as the Prophet had sent many letters to the kings and tribes.

Changes In Waḥy Of Qur'ān

During the 23 years of the prophecy, the revelation of the Prophet changed in many aspects. The most visible change occurred when Prophet Muḥammad migrated to Medina. He stayed there for 13 years during the prophecy, and when the Muslims were persecuted under the injustice of polytheism, they migrated to Medina.

The verses revealed in Mecca are very short and concise^[53].

while the verses revealed in Medina are less sophisticated in terms of composition [54]

Limited information justifies the reasons for the transformation of verses from short to long. Qur'ān and Ḥadīth do not explain the reasons for the conversion of verses to long form. Scholars interpret the verses revealed in Mecca as advisory. These verses claim the existence of one God known as Allāh and explain the concepts of the afterlife, paradise, and hell. These verses have a significant role in opening the war against the polytheists and people of Mecca, who persecuted Muslims during their stay in the region. According to Ibn Kathīr, the first verse that waged war was 2:190, instructing Muslims to fight against enemies fight, and not transgress limits.^[55] The analysis of the verses and their revelation exhibits that Allah used them to send the message to Muhammad. The role of verses was not limited to any one aspect of human life. It covered the issues of religion, personal lives, and wars.

Conclusion

The present paper explores the meaning of Waḥy in Islam and its role in Islamic history. It highlights the most prospective element of communication between Allah and the Prophet, including Waḥy. In light of the contemporary sources and understanding of the concept of Waḥy show that the Prophet Muḥammad continually received Waḥy throughout his life. The Quranic interpretations do not limit the concept of the tradition of Waḥy to the prophecy. Evidence suggests that Muhammad was constantly receiving revelations before prophecy. The concept of revelation was not limited to Muhammad, as the interpretation of Islamic events shows that many of his family members also remained part of Waḥy. According to the literal concept of revelation, Qur'ānic analysis depicts Muhammad's grandfather, 'Abd al-Muṭṭalib, and his mother receiving Waḥy. The discussion of Maliki commentators indicates that Abd al-Muttalib and Muhammad's mother received Waḥy in the form of voices. The voices addressed the divine message, instructing his grandfather to dig Zamzam and his mother to tide herself by carrying the master of the world. Furthermore, the conception of Waḥy under light Ḥadīths is also considered an effective tool used by Allah for transmitting the message to Prophet

Muhammad.

The paper includes the narration from different Islamic commentators to highlight the significance and reality of Wahy. The analysis of different texts and viewpoints of famous Islamic commentators explains the role of Wahy and clarifies the concept of the sender. The identification of the sender remained a serious concern for the people of society as they doubted if the sender was God or Satan. Different sources confirm that the sender of Wahy was Allah. The paper uncovers the role of Muhammad's wife in explaining the sender of the Wahy and his conditions. The analysis of different sources depicts that Allah was the sender of Wahy. The most common indicator of the sender involves the role of the angel Gabriel, as when Muhammad's wife removed the veil, he disappeared.

The paper also identifies Muhammad's physical condition when he received Wahy. Islamic commentators quoted in the paper highlight that Khadija explains she observed sweating on Muhammad's forehead. At the same time, the companions of Muhammad explained the heaviness of the body. The paper elaborates on Muhammad's conditions for receiving Wahy for the first time. The events identified in the paper explain the disbelief and confusion apparent in Muhammad's expressions when he received Wahy. The element of surprise is also visible in Wahy's reality, as when Gabriel asked Muhammad to recite, he was illiterate. It was only through the pressing that he became literate, which allowed him to recite.

The paper also highlights different kinds of Wahy, including quick and delayed Wahy. It also explains the role of circumstances that delayed the Wahy. The inclusion of the incident of death explains the logic behind delayed Wahy. The angel did not enter the home until Muhammad removed the dead dog.

The paper presents information that the Wahy was a direct interaction between Allah and Muhammad. Quranic verses and comments of Islamic scholars identify three main methods used for the revelation: voice, angel, and ringing bell. Muhammad revealed the Wahy for the first time when he was in the cave of Hira. The essay illustrates a few sources that provide the different views of the scholars that the verses revealed first. According to some Ḥadīths, the first five verses of Sūrat al-ʿAlaq came earlier, while others said that the first eight verses were revealed to the Prophet. However, according to Ibn Kathīr, both sets of verses were revealed to the Prophet.

The paper discusses that Wahy remained one of the significant tools used by Allah to send messages to His Holy Prophet Muhammad. Through Wahy, Allah instructed Muhammad to follow his orders and preach his message. Muhammad accepted that whatever he says is not his personal desire but Allah's will.

The essay demonstrates that changing the Wahy from Mecca to Medina corresponded to the changing of the condition of Muslims. The Prophet's mission in Mecca was to declare the message and invite non-Muslims to accept Islam. The Wahy changed in Medina as Allah revealed the laws and ordinances of the Prophet. The paper exhibits limitations as it does not represent reasons for changing the style of Wahy. The paper suggests further research as this matter needs more study and in-depth analysis.

To bring it all together, the essay highlights a few aspects of the broader subject in Islam known as Wahy. The paper suggests future research for exploring the role of Wahy in the current world and how it holds significance for the Islamic world.

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