

14. Process of Revelation of the Quran to Prophet Muhammad

Muhammad was born to a Quraish family in Makkah. His father Abdulla died prior to his birth and his mother Amina died when he was six years old. It was at the age of forty Muhammad received the first revelations of the Quran and became prophet or messenger of Allah. He is the last prophet of Islam. His arrival was prophesied in the earlier Scriptures.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ

61:6 And remember, Jesus the son of Mary, said: “O Children of Israel! I am apostle of Allah to you, confirming the *Taurat* (which came) before me and giving good news of a messenger to come after me. His name will be Ahmad.” But when he (Prophet Muhammad) came to them with clear evidence, they said: “This is evident sorcery!”

Prophet Muhammad died at the age of sixty three. It was during a period of twenty three years of his life as Allah’s Prophet, he received the divine revelation – the Quran – and conveyed the same to the people.

Wahy – the mode of revelation of the Quran

The Quran reveals that Allah does not speak to man by appearing before him. He communicates with man in three ways namely, a) through *wahy*, b) behind a veil, and c) by sending messenger (angel) with the message (Q. 42:51).

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

42:51 It is not fitting for man that Allah should speak to him except by *wahy* or from behind a veil or by sending a messenger to reveal with His permission what He wills. Verily, He is high, wise.

Of these methods, it was through *wahy* the Quran was revealed to Prophet Muhammad. *Wahy* was also the mode of transmission of Scripture (Book) to all the prophets with the exception of Prophet Moses. This is revealed through verses 4:163-164. The case of Prophet Moses will be discussed later.

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

4:163-164 Indeed We transmitted (the message) to you (Prophet Muhammad) as We transmitted to Noah and the messengers after him. We conveyed the message to Abraham, Ismail, Isaac, Jacob, the descendants of Jacob, Jesus, Job, Jonah, Harun, and Solomon. And We gave David the *Zaboor*. We have already told you the story of some apostles and We have not told you the story of other apostles. And Allah had spoken to Moses.

Since the mode of transmission of divine revelations to all prophets except Prophet Moses is the same, the process of *wahy* described in the Quran for the transmission of the Quranic messages to Prophet Muhammad is equally applicable to other prophets as well.

Although it is through *wahy* the Quran was revealed to Prophet Muhammad, the exact mechanism of this mode of transmission is not understood. Allah reveals that the Quran was sent down to Prophet Muhammad in the Night of Power (*Lailathil Qadir*) in the month of Ramadan. But yet the whole of the Quran was not available then. The verses of the Quran were revealed intermittently over a period of about 23 years of Prophet's life. How does this happen? There are such unresolved issues regarding the revelation of the Quran.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

25:32 The unbelievers said: “Why is the Quran not sent down to him (Prophet Muhammad) in full as one (single revelation)?” It is like that (i.e., it is revealed in installments) to strengthen your (faculty of) feeling with it and We have recited it to you unhurriedly (in stages).

Scientific approach is required to understand the processes involved in the transmission of divine messages through *wahy*. It involves *Al-Lauh Mahfooz*, Jibreel and human biosystem (Prophet). Roles of all these players need to be examined to bring clarity in our understanding of the process.

a) *Al-Lauh Mahfooz* – the Scripture Server

The Books Allah sent to the prophets at different times of human history contained only Allah's instructions. They were Allah's Words. This is made clear through the example of the Quran.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

7:158 (O Muhammad) say: O people! To all of you, I am messenger of Allah to whom belongs the dominion of the skies and the earth; there is no God but He; He gives life and death. So believe in Allah and His messenger, the unlettered Prophet who believes in Allah and His Words. Follow him so that you may attain (the right) guidance.

This verse makes it clear that the Quran is Allah's Word. It is the guidance to the nation of Prophet Muhammad. Further Allah informs that the Quran is kept preserved in *Al-Lauh Mahfooz*.

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ

85:21-22 Nay, it is a Glorious Quran in a Guarded Tablet (*Al-Lauh Mahfooz*).

Verses 85:21-22 indicate *Al-Lauh Mahfooz* as the source Book where the Quran is kept with Allah. This is further indicated in verses 2:1-2.

الْم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

2:1-2 *Alif Lam Meem*. That is the Book. No doubt about it. It is guidance to the God-conscious.

In these verses the abbreviation *Alif Lam Meem* (or ALM) indicates that it stands for *Al-Lauh Mahfooz* because the three letters *Alif*, *Lam* and *Meem* are the first letters of the three Arabic words *Al*, *Lauh* and *Mahfooz*. This inference is supported by the fact that immediately after the abbreviation it says “that is the Book”. The word “that” (*dhalika*) is used here and not the word “this” (*haadha*). If it were the word “this”, then the

abbreviation would be indicating the Quran. But since it is “that”, the abbreviation indicates the source Book, *Al-Lauh Mahfooz*. The abbreviation *Alif Lam Meem* can be explained that way. It is from *Al-Lauh Mahfooz*, Allah’s Scriptures were sent to the prophets. Evidently verse 2:1 describes *Al-Lauh Mahfooz* as the guidance Book for entire mankind. Other abbreviations given below also signify the source Book from which the Scriptures were sent to the prophets.

المص كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُنذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ

7:1-2 *Alif Lam Meem Sad*. A Book sent to you. So let your memory have no difficulty on that account. You warn (the people) with this and it is a Reminder to the believers.

الر تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

10:1 *Alif Lam Ra*. Those are the verses of the Book of Wisdom.

الر كِتَابٌ أَحْكَمْتُ آيَاتُهُ ثُمَّ فَصَّلْتُ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

11:1 *Alif Lam Ra*. A Book with verses of wisdom (that are) explained subsequently, from Wise, All-Knowing (Allah)

الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

12:1-2 *Alif Lam Ra*. Those are verses of the clear Book. We have sent it (i.e., the Book) as a read in Arabic (i.e., the Quran) to make you think (and learn).

Al-Lauh Mahfooz is also referred to in the Quran as *Kitab Maknoon* (Q. 56:77-80), *Ummul Kitab* (Q. 13:38-39, 43:1-4) and *Suhuf Mukarramah* (Q. 80:11-16).

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ

56:77-80 That (this) is indeed a noble Quran in a Well-Guarded Book (*Kitab Maknoon*), which none except the pure will touch – a Revelation from the Lord of the Worlds.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٍ يَمْحُو اللَّهُ مَا يَشَاءُ وَيُنَبِّئُ بِمَا عِنْدَهُ أُمُّ الْكِتَابِ

13:38-39 We had sent apostles before you and given them wives and children. It is impossible for an apostle to bring a revelation without Allah’s permission. For each period there is a Book. Allah deletes or retains what He wants. With Him is the Mother of the Book (*Ummul Kitab*).

حَم وَالْكِتَابِ الْمُبِينِ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ

43:1-4 *Ha-Mim* - the clarifying Book. We have made it a read in Arabic (the Quran) to make you think and understand. And verily, it is in the Mother of the Book (*Ummul Kitab*), high (in dignity) full of wisdom, with Us.

كَلَّا إِنَّهَا تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرْهُ فِي صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ كِرَامٍ بَرَرَةٍ

80:11-16 Nay, but verily it (the Quran) is an admonishment. So whoever wills, let him pay attention to it. (It is) in Honoured Records (*Suhuf Mukarramah*), exalted and purified, in the hands of scribes (angels) noble and righteous.

It is evident from these verses that *Al-Lauh Mahfooz*, *Kitab Maknoon*, *Ummul Kitab* and *Suhuf Mukarramah* refer to one and the same source. It forms the common source of all the Scriptures sent to the prophets by Allah. In other words, it contains all the Books sent to the prophets at different times in the history of mankind. Technically, therefore, *Al-Lauh Mahfooz* can be described as Scripture Server. It may be visualized as a sector in the divine Memory in His abode.

b) The process of *wahy*

It was *rooh* (program) Jibreel that transmitted Allah's revelations – the Quran – to the mind of Prophet Muhammad (Q. 2:97).

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ

2:97 Say (O Muhammad!): Whoever is an enemy of Jibreel (a *rooh*) that certainly it was that (Jibreel) which transmitted the (revelation) onto your mind by Allah's order confirming the (revelations) that came before it and as guidance and glad tidings to the believers.

Jibreel is described in the Quran as *rooh* (program) and not as *malak*. Although the Quran makes clear distinction between “*rooh*” and “*malak*”, the scholars and hence Muslims traditionally believe that Jibreel, which is described as *Rooh-ul-Qudusi* or *Rooh-ul-Ameen*, is a *malak* (more precisely a high ranking *malak* or archangel) and not *rooh*. Verse 16:2 itself distinguishes *rooh* from *malak* as it states that *rooh* is sent through a *malak* (angel). Verses 70:4, 78:38 and 97:4 further confirm this.

يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

16:2 He sends down angels with *rooh* (Scripture) from His command to whom He likes from among His servants to warn (man) that: There is no God but I (Allah); so you fear Me.

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

70:4 The angels and the *rooh* ascend to Him in a Day whose measure is fifty thousand years.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

78:38 The Day the *rooh* and the angels will stand in line. None except who is permitted by (Allah) Most Merciful and (who) told what is right will (alone) speak.

تَنْزِيلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

97:4 The angels and *rooh* descend in that (Night of Power) with the permission of their Lord for every affair.

In all these verses, *malak* and *rooh* are treated as two different entities. In the light of verse 16:2, verses 70:4 and 97:4 also appear to convey that *malak* is the carrier of *rooh*. Not only for sending *rooh* (Q. 16:2) but also for taking back the *rooh* (or *nafs*), angel is appointed by Allah. This is very much evident from verse 6:93 (quoted earlier), which reveals that the *nafs* is deleted from human body by an angel at the time of death.

The distinction between *rooh* and *malak* is also quite evident in the Quranic account of the conception of Prophet Jesus Christ by Virgin Mary. Prophet Jesus Christ was conceived by Mary from the *rooh* (biosoftware) sent to her genital organ (Q. 66:12 quoted earlier). The *rooh* was sent through an angel who appeared as male messenger before Mary (Q. 19:17-22).

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَقِيًّا قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَعْجًا قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا

19:17-22 She placed a screen (to separate herself) from them. Then We sent to her Our *rooh* and he (i.e., the angel) appeared to her as man in all respects. She said: “I seek

refuge in Most Gracious (Allah) from you (i.e., the angel in human male form), if you fear Allah.” He (i.e., the angel in human male form) said: “Indeed I am only a messenger from your Lord to gift to you a pure son.” She said: “How can I have a son as no man has (ever) touched me and I have not been an unchaste (woman)?” He (i.e., the angel in human male form) said: “It is like that. Your Lord says, “It is a simple thing for Me and (We wish) to make him (i.e., her son Jesus) a sign to mankind and a Mercy from Us.” It is a matter ordained.” So she conceived him (i.e., her son Jesus) and she retired with him to a remote place.

In the above verses while describing how Virgin Mary conceived Prophet Jesus, the word *rasool* (messenger) and not *malak* is used to indicate the agent who brought the *rooh* of Prophet Jesus Christ for deposition in his mother’s genital organ. It may be noted that in the Quran the word *rasool* is also used to indicate *malak*.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

22:75 Allah chooses messengers from the angels and from mankind. Indeed Allah hears and sees (all things).

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

35:1 Praise be to Allah who created the skies and the earth, who made the angels messengers with wings – two, three or four (pairs). He adds to creation as He pleases. Verily Allah has power over all things.

There are also other contexts in which the word *rasool* is used in the Quran to mean *malak*. For instance, the Quran described the guests (angels) who came to Prophet Abraham (Q. 15:51-60; 51:24-34) as *rasool*.

وَتَبَيَّنَهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِئُونَ فَأَلَوْا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ قَالَ أَبَشْرُكُمْ نُوْنِي عَلَىٰ أَنْ مَسْنِي الْكَبِيرُ فَبِمَ تُبَشِّرُونَ قَالُوا بِبَشِيرَتِكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ إِلَّا آلَ لُوطٍ إِنَّا لَمَنَجُّوهُمْ أَجْمَعِينَ إِلَّا امْرَأَتَهُ قَدَرْنَا ۗ إِنَّمَا لِمَنِ الْغَابِرِينَ

15:51-60 Inform them about the guests of Abraham. When they came to him (in human form) and said, “Peace”, he (Prophet Abraham) said: We are afraid of you! They said: Do not fear. We give you glad tidings of a son endowed with wisdom. (Abraham) said: Do you give me (this) glad tidings in spite of my old age? Then what else is there to inform? They said: We conveyed to you good news about the truth. So do not be among the disappointed (any more). (Abraham) said: And who is disappointed of the mercy of his Lord except those who had gone astray? (Abraham) said: What then is your purpose (of visit), O you messengers (i.e., angels)? They said: We have been sent to a sinning people, except the followers of Lut. We will certainly save them all (from punishment), except his wife, who, We have ascertained, will be among those who will lag behind.

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۗ قَالَ سَلَامٌ قَوْمٍ مُنْكَرُونَ ۗ فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجَلٍ سَمِينٍ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ فَأَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا لَا تَحْزَنْ ۗ وَبَشِّرْهُ بِغُلَامٍ عَلِيمٍ فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ قَالُوا كَذَلِكَ قَالَ رَبُّكَ ۗ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ لِنُرْسِلَ عَلَيْهِمْ جَارَةَ مِنْ طِينٍ مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ

51:24-34 Has the story of the honourable guests of Abraham reached you? When they came to him (Prophet Abraham) and said: Peace! He (Prophet Abraham) said: Peace! – they were strangers. Then he went to his wife and brought a (roasted) fat calf, and placed

it before them. He said: Will you not eat? (When he saw them not eating, he got scared); he concealed his fear. They said: Do not fear. And they gave him good news of a son endowed with knowledge. But his wife came forward (laughing) aloud. Then she struck her forehead and said, “A barren old woman!” They said: Yes, it is like that. Your Lord told so. Certainly He is the Wise, the Omniscient. (Prophet Abraham) said: O you messengers! Then what is your errand (now)? They said: We have been sent to a sinning people – to send on them stones (i.e., missiles) of clay earmarked by your Lord for the transgressors.

Further, there are also two other verses, which make it unambiguously clear that Jibreel is not an angel (Q. 2:98 and 66:4). Of these, verse 2:98 also reveals that Michael, which is also believed by the ulema as *malak*, is not a *malak*. *Malak*, Jibreel and also Michael are given distinct identities. Jibreel and Michael are not identified as angels in the Quran.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

2:98 Whoever is an enemy of Allah, His angels, His apostles, Jibreel and Michael, certainly Allah is an enemy of the unbelievers.

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

66:4 If you two (Hafsa and Aysha, wives of Prophet Muhammad) turn in repentance to Him, (that is good for you); for your minds have indeed slipped (into evil). And if you both support each other against him (Prophet Muhammad), (remember) certainly Allah is his protector. Jibreel, the righteous among the believers and the angels besides that, will also back (him) up.

From the foregoing, it is evident that the words ‘*rooh*’ and ‘*malak*’ mean two different things. In spite of the clear distinction, “Jibreel” and “*malak*” are wrongly understood perhaps because the term “*rooh*” remains unexplained even today. The scientific explanation of *rooh* helps to clarify the situation.

Jibreel is referred to in the Quran as *Rooh-ul-Qudusi* (Q. 2:87, 2:253 and 5:110) and *Rooh-ul-Ameen* (Q. 26:193). In different verses it is stated that the Quran was transmitted to the *qalb* (mind) of Prophet Muhammad by *Rooh-ul-Qudusi* (Q. 16:102), *Rooh-ul-Ameen* (Q. 26:193) or Jibreel (Q. 2:97). Further the Quran is also described as *rooh* (Q. 40:15, 42:52).

Allah reveals that the *rooh* is sent with angel (*malak*). In other words, the *malak* serves as the carrier of *rooh*.

يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

16:2 He (Allah) sends down angels with *rooh* from His command to whom He likes from among His servants to warn (man) that: “There is no God but I (Allah); so you fear Me.”

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلْنَا إِلَيْكَ بِالْعِلْمِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا

4:166 But Allah bears witness for (the message) He sent to you. He sent (the message) with His knowledge and the angels bear witness (to that). But enough is Allah for a witness.

From these revelations it can be deduced that Allah sends down an angel with the Book and the program Jibreel to the prophet. That angel is also witness to that Book. The Book

comes from *Al-Lauh Mahfooz*. In computer parlance the process may be visualized as downloading (*nazzala*) the Book from a faraway Scripture Server (*Al-Lauh Mahfooz*) to the *sadr* of Prophet Muhammad (Fig.1).

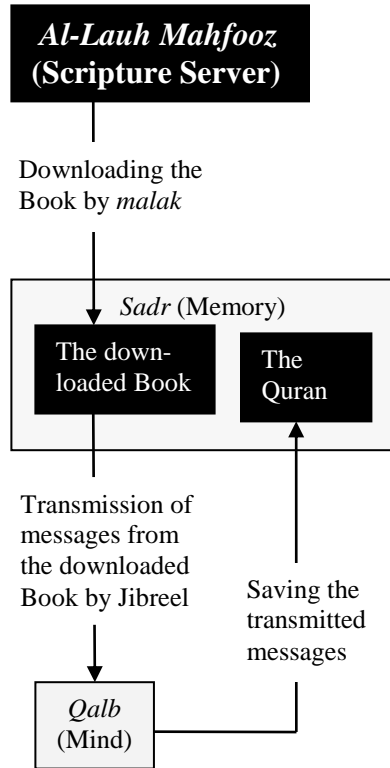


Fig. 1. Mode of transmission (*wahy*) of divine messages (the Quran) to Prophet Muhammad

Since both the Book and Jibreel are *rooh*, these can be stored as biological information on the chromosomes of biorobot system. The entire event had taken place in *Lailathil Qadr* (Night of Power) in the month of Ramadan (Q. 44:1-6, 97:1-5), the month ordained by Allah for fasting (Q. 2:185).

حَمَّ وَالْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

44:1-6 Ha-Mim. The clear Book. We sent it down (downloaded) in a blessed night. Indeed We have (ever) been sender of warnings. In that (night) every wise order is made distinct as command from Us. Verily We have been sender of (apostles) as mercy from your Lord. Indeed He hears and knows (all things).

The blessed night mentioned in verses 44:1-6 refers to Night of Power (*Lailathil Qadr*) when Allah sends angels with *rooh* for various affairs.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ تَنزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا يَأْتِيَنَّ مِنْ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

97:1-5 We have indeed sent down (downloaded) this (Quran) in the Night of Power. And what will explain to you what the Night of Power is? The Night of Power is better than a thousand months. The angels and *rooh* descend in that (night) with the permission of their Lord for every affair. Peace, it is – till the early dawn!

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم ۗ وَلَعَلَّكُمْ تَشْكُرُونَ

2:185 Ramadan is the month in which the Quran was sent down (downloaded) as guidance to mankind and clear proofs for guidance and criterion. So whoever among you is present in that month, let him fast in it...”

The downloaded Book that is stored in Prophet’s *sadr* serves as the source of divine instructions and messages to be transmitted to the mind of Prophet Muhammad. Prophet is neither aware of the downloading of the Book to his memory nor its contents. The prophet becomes aware of a message contained in the Book only when it is transmitted from the memory to his mind. It is this transmission that was carried out by the program (*rooh*) Jibreel with the consent of Allah the way He wanted.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِّلْمُؤْمِنِينَ

2:97 Say (O Muhammad!): Whoever is an enemy of Jibreel, (let him understand) that certainly it was that (Jibreel) which transmitted the (revelation) onto your mind by Allah’s permission confirming the (revelations) that came before it and as guidance and glad tidings to the believers.

The revelations were transmitted by Jibreel in Arabic, the language of Prophet Muhammad.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

12:2 We have sent it (the Quran) as a read in Arabic to make you think.

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا

20:113 Thus We sent it (the Quran) as a read in Arabic and explained some of the warnings in it in detail so that they may fear Allah or it may cause an awareness (of Him) in them.

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ۗ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۗ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۗ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

26:192-195 Verily this (Quran) is a revelation from the Lord of the worlds. The *Rooh-ul-Ameen* (Jibreel) descended with it (transmitted) onto your mind to make you one of the warners in clear Arabic language.

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عَوَجٍ لَعَلَّهُمْ يَتَّقُونَ

39:28 (This Quran is) a read in Arabic without crookedness in order that they may fear Allah.

حَمِّ تَنْزِيلٍ مِّنَ الرَّحْمَنِ الرَّحِيمِ ۗ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ۗ بَشِيرًا وَنَذِيرًا ۗ فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ

41:1-4 Ha-Mim. (This is) a revelation from (Allah), Most Merciful, Most Beneficent, a Book whose verses are described as a read in Arabic for people who understand, conveying good news and warning. Yet most of them turn away and they do not listen.

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادُونَ مِنْ مَكَانٍ بَعِيدٍ

41:44 Had We sent this (Quran) as a read in a language other than Arabic, they would have said, “Why are not its verses explained? What! (The Book) not in Arabic and (the apostle) an Arab?” Say: “It is a guide and a healing to those who believe; and in the ears of those who do not believe, there is heaviness and it is a (kind of) blindness on them. (It is like) they are being called from a far-off place.”

حَم وَالْكِتَابِ الْمُبِينِ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

43:1-3 Ha-Mim – the clarifying Book. We have made it (the Quran) a read in Arabic to make you think and understand.

In several verses relating to the process of revelation already quoted, the word ‘*nazala*’, ‘*nazzala*’ or ‘*anzala*’ meaning ‘sent down’ is used. This word is generally translated as implying “Jibreel descended with the Quranic verses each time from Heaven”, which is wrong. The word is translated here to mean the initial ‘downloading’ of the Book by angel from *Al-Lauh Mahfooz* to the *sadr* of Prophet Muhammad, and also subsequent transmission of the messages contained in the downloaded Book by Jibreel from Prophet’s *sadr* to his mind. Thus two stages can be distinguished in the process of *wahy*.

The prophet receives a message as and when Jibreel transmits it from the Book (downloaded from *Al-Lauh Mahfooz* to his *sadr*) to his *qalb* (mind). The transmission has taken place at intervals.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا

76:23 It is We who sent down the Quran in stages.

Allah also asks Prophet Muhammad not to be in haste to get the message implying that its transmission by Jibreel to his mind will be in accordance with Allah’s wishes.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُفْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

20:114 High above all is Allah, the true King! You should not be in haste with the Quran before its message is transmitted to you as programmed (by Allah) and say: “O my Lord! Increase my knowledge.”

It is not known with certainty which verse(s) is the first and which is the last to be revealed. There are several views on this issue.

Prophet becomes aware of a verse on its transmission to his mind. Simultaneously the message will also get saved (stored) in his memory as is the case with any information received by the mind. Hence Prophet will be able to retrieve it from his *sadr*. Such an inference can be drawn from the following verse in which Allah asks Prophet Muhammad to recite what is transmitted (*oohiya*) by Jibreel from the downloaded Book.

وَأَنْتَ مَا أَوْجِي إِلَيْكَ مِنْ كِتَابِ رَبِّكَ إِلَّا مُبَدَّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُنْتَحَدًا

18:27 And you (Prophet Muhammad) recite what is transmitted to you from the Book (downloaded from *Al-Lauh Mahfooz*) of your Lord. None can alter His Words and you will not find a refuge besides Him.

Technically recitation involves retrieval of the verses from the memory to mind as and when Prophet desires. It is also stated in the Quran that Prophet will not forget any

verse transmitted to him. However, if Allah wants the prophet to forget any verse, he will forget it. That means such verses will be deleted from his *sadr* (memory) by Jibreel.

سَنُفِّرُكَ فَلَا تَنْسَىٰ إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ

87:6-7 We will recite to you, so you will not forget except what Allah wants. Verily, He knows what is open and what is hidden.

Such situation arises, for instance, if Satan conveys wrong messages to Prophet Muhammad. This has happened to earlier prophets also. Consider the following.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

22:52 Never did We send before you (Prophet Muhammad) an apostle or a prophet but when he recited (a revelation), the Satan would put (evil suggestion) into what he recited. But Allah removes what the Satan put in; then Allah establishes His revelations. And Allah is All-Knowing, Wise.

The statement “Then Allah establishes His revelations” given in the above verse indicates deletion of satanic messages and saving (storing) the true revelations in the *sadr* of the Prophet. Similar inferences can be made from other verses also.

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا

17:86 If We wish, We would have taken away what We have transmitted to you (the Quran). Then you will not find any guardian for it against Us.

The verse indicates that if Allah so wishes, the revelations saved in the *sadr* (memory) of Prophet Muhammad would be deleted. If Allah wants to substitute any revelation, that would also be done.

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

2:106 None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar. Do you not know Allah has power over all things?

All these tasks are carried out by *rooh* Jibreel in accordance with the wish of Allah.

As already mentioned, what Jibreel transmits from the downloaded Book onto the *qalb* of Prophet is not verbatim. The message will be so worded to suit the context and the way Allah wants it to be conveyed to the prophet. It is these messages that form the verses of the Quran. In this way the mode of transmission of Scripture to Allah’s prophets can be explained based on the computer model.

The Quran contains all the messages of the downloaded Book but conveyed in a different version to suit the context. We find in the Quran instructions on religious matters (Islam), stories of earlier prophets, verses of scientific import, verses of wisdom (*hikmat*), explanatory verses, instructions and warnings to Prophet Muhammad, instructions to the people of Prophet Muhammad’s time, special instructions to the wives of Prophet Muhammad, messages relating to future aspects, etc. The messages in most cases are given in spoken style and befitting to the contexts. We also find verses mentioning Allah in first person as well as in third person, repetition of the same message, and several other extraordinary features. All these characteristics do suggest that the Quran is not verbatim transmission of the messages contained in the original Book downloaded from *Al-Lauh Mahfooz*. Consider the following verses.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ

9:81-82 Those who stayed back (without going to war) rejoiced in their sitting against (the instructions of) the messenger of Allah. They hated to fight (i.e., *jihad*) with their wealth and their bodies in the cause of Allah. They also told (the others), “Do not set out (to war) in this heat.” (O Muhammad! You) tell them: “The fire of Hell is the severest in heat.” If only they could understand! Let them laugh a little and weep more, a recompense for what they have been earning.

This message was revealed during a war. It cannot be considered as the original version of the message contained in the Book downloaded from *Al-Lauh Mahfooz*, but the message was so worded by Jibreel as to suit the war context.

When people approached Prophet Muhammad asking him to convey message other than the Quran or modify the Quranic revelation, Jibreel transmitted the following verses warning him of severe punishment if he does any such thing.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ لَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بَقْرَانٌ غَيْرٌ هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَّبَعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمَ عَظِيمٍ

10:15 But when Our clear verses (the Quran) are recited to them, those who do not anticipate meeting with Us would say: “Bring a Quran other than this or alter this.” Say: “I (Prophet Muhammad) cannot change it on my own accord. I only follow what is conveyed (the Quran) to me. Indeed I fear the penalty of a great Day if I disobey my Lord.”

وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي أُوحِيَ إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا وَلَوْلَا أَنْ تَبَيَّنَّاكَ لَفَدَّتْ وَرَكُنَ إِلَيْهِمْ شَيْئًا قَلِيلًا إِذَا لَادَفْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

17:73-75 They are almost ready to put you (Prophet Muhammad) in trouble over what We had transmitted (the Quran) to you (by asking) you to fabricate in Our name something other (than the Quran) in which case they will accept you as a friend. And had We not made you stand firm, you would have certainly swayed a little towards them. In that case We would have made you taste double (punishment) in this life and double (punishment) at death. Thereafter, you would not have found anyone to defend you against Us!

These verses are transmitted by Jibreel in such a way as to convey Allah’s warnings to Prophet Muhammad if he conveys any message other than the Quran or different from the Quran. The verses cannot be considered as verbatim transmission of messages from the Book downloaded from *Al-Lauh Mahfooz*. The verses are a clear indication of how Jibreel transmits the divine messages as warranted by the occasion.

When Prophet Muhammad instructed his wives differently from the Quran, Jibreel transmitted a verse worded in such a way as to caution Prophet Muhammad (Q. 66:1).

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَتَّبِعِي مَا رَضَاتُ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

66:1 O Prophet (Muhammad)! Why do you forbid what Allah has made lawful to you? You seek the pleasure of your wives. But Allah is Oft-Forgiving, Most Merciful.

Consider another verse:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

2:144 We see you (O Prophet Muhammad!) turning your face towards the sky (for guidance). So We will turn you to a direction (*qibla*) pleasing to you. You turn your face in the direction of the *Masjid-al-haram*. Wherever you are, turn your faces in its direction. The People of the Book certainly know that it is the truth from their Lord. And Allah is not unmindful of what they do.

Allah made the Sacred Mosque (*Masjid-al-haram*) in Makkah as the direction (*qibla*) for Muslims. Allah ordained this direction when He saw Prophet Muhammad turning his face towards the sky for guidance from Him in this regard. The verse reveals that Allah's instruction regarding the *qibla* came on such an occasion. Clearly Jibreel conveyed the message so worded.

The Quran is replete with such verses. Evidently, *rooh* Jibreel transmitted the messages from the downloaded Book as Allah wished. The name *Rooh-ul-Qudusi* describes Jibreel as 'holy *rooh*'. *Rooh-ul-Ameen* describes Jibreel as the 'trusted *rooh*'. These names are suggestive of the fact that Jibreel transmitted Allah's messages from the downloaded Book to the mind of Prophet Muhammad the way Allah wants it to convey them. In other words, the program Jibreel is so designed by Allah as to operate the way Allah wishes. Thus it becomes Allah's mouthpiece by transmitting Allah's messages to the prophet's mind the way Allah wants. Therefore, the Quran is Allah's Word.