

An Investigation of the Narrations on the Moods of the Prophet (s) during the Revelation of the Qur'ānic Verses

Rasūl Muḥammad Ja'fari^{1*}; Murtaḍā Awḥadi²

1. Assistant Professor, Department of the Qur'ān and Ḥadīth Sciences, Faculty of Humanities, Shahed University, Tehran, Iran

2. PhD Student of the Qur'ān and Ḥadīth Sciences, Faculty of Islamic Theology, University of Mazandaran, Babolsar, Iran

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Abstract

One of the main issues in the Islamic knowledge is the divine revelation made to the Prophet (s). Of particular interest in this regard is the revelation of the Qur'ān to the Prophet (s) and its manner. This is one of the disputed discussions among the exegetes and the scholars of the Qur'ānic sciences. The source of this discussion is comprised of numerous narrations that are found in the narration collections and the Qur'ān commentaries. These narrations can be divided into six groups, namely the Prophet's (s) panic during the revelation of the Qur'ān, the revelation of the Qur'ān to the Prophet (s) when he was asleep, the Prophet's (s) sweating during the revelation of the Qur'ān, the revelation of the Qur'ān when the Prophet (s) was riding a steed, the sound of a bell during the revelation of the Qur'ān, and the Prophet's (s) fading when he received the revelation. These narrations are mostly weak based on the Rijāl (evaluation of the transmitters of Islamic traditions) and Dirāya (analysis of Scripture) standards. In addition to the weakness of the chains of transmission, the content of the first group of narrations is against the rational reasons. However, the content of the narrations of the other five groups seems to be sound and face no rational or narrative constraints.

Keywords

Revelation, Prophet's (s) moods, Revelation of the Qur'ān, Revelation narrations, Chains of transmission, Narration content.

* Corresponding Author, Email: rasulmohamadjafari@yahoo.com

Introduction

The word *Waḥy* means quick reference (Rāghib Iṣfahānī, 1992: 858). In the *Qur'ān*, *Waḥy* has been used in various meanings, all taken from this basic meaning, including quick, hidden reference (*Qur'ān* 19:11), existential guidance (*Qur'ān* 16:68), inspiration (28:7), Satan's temptations (*Qur'ān* 6:121), and prophetic *Waḥy* (i.e. the hidden relationship between God and prophets) (*Qur'ān* 4:63; 7:117). According to the *Qur'ān* 42:51, *Waḥy* (revelation) to the prophets has three types: direct revelation, hidden revelation, and revelation through the angel of revelation. All three types of revelation have been received by the Prophet of Islam, and there is no sign that the *Qur'ān* has not been revealed to the Prophet (s) in all three types of revelation.

According to various narrations, the Prophet (s) experienced different moods when different verses of the *Qur'ān* were revealed to him. The majority of these narrations have been reported in the *Sunnī* sources and through their chains of transmission. It is important to examine the validity rate of the chains of transmission of these narrations and the implication of their content to various moods of the Prophet (s) – which sometimes have a deep relationship with the status of prophethood. Although this topic has been discussed in various studies and works within the *qur'ānic* exegesis and sciences domain, no exclusive work has been allocated to the investigation of the chains of transmission and texts of all these narrations. This then comprises the purpose of the study at hand.

Narrations on the Prophet's (s) moods during the revelation of the Qur'ān and the quality of their chains of transmission

The traditions on the Prophet's (s) moods during the revelation of the *Qur'ān* can be divided into six groups.

The first group: the Prophet's (s) panic during the revelation of the Qur'ān

According to the content of these narrations, the Prophet (s) was distressed and frightened during the revelation of the *Qur'ān* – for the first time when he met Gabriel. There are seven narrations in this regard.

1. It is narrated from 'Āyisha: the Prophet of Allāh (s) was secluding in Ḥara' cave when Allāh's angel came to him and said: Read! The prophet said: I cannot read. The angel of revelation pressed him intensely. This was done three times. After the third time, the Prophet (s) recited the verses one to five of the Clot chapter [*Qur'ān* 96:1-5]. He received this chapter with a distressed heart and then came to Khadīja. She took him to her cousin, Warāqa b. Nufil. Warāqa was an

old, blind, Christian man and used to make copies of books and the Torah in the Hebrew language. The Prophet (s) told him whatever he had seen. Waraqa said: This is the very archangel. If I live in the time of your prophethood, I will help you. Waraqa died after a while (Bukhārī, 1981, vol. 1: 3).

The reporter of this narration is ‘Āyisha. She was not born at the time of the appointment of the Prophet (s), and she did not directly witness the Appointment incident. Although ‘Āyisha is one of the companions of the Prophet (s) (Ibn Ḥajar ‘Asqalānī, 1994, vol. 8: 231), she was born four or five years after the appointment of the Prophet (s) (ibid.). Moreover, there is Yahyā b. ‘Abdullāh b. Bukayr Qurashī in the chain of transmission of this narration, which has been considered a weak transmitter by Nisā’ī (Mizzī, 1980, vol. 31: 403).

2. Jābir b. ‘Abdullāh says: The Prophet of Allāh (s) said: I was walking when I suddenly heard a voice from the sky. I looked upward. I saw that the same angel that came to me in Ḥarā’ cave was sitting on a seat that had covered the space between the earth and the sky. I was afraid of him. I returned home and said: Cover me, cover me. They covered me and God sent the verses one to five of the Cloaked One chapter [Qur’ān 74:1-5] (Bukhārī, 1981, vol. 1: 4, vol. 6: 75; Muslim, n.d., vol. 1: 98).

It might be said that this narration expresses the spiritual mood of the Prophet (s) when he met Gabriel rather than meeting him at the time of revelation. The answer is that from the foregoing narration we can understand that the panic and horror mood has been a preface to the revelation of the Qur’ān, as the qur’ānic verses were revealed a little after the Prophet (s) met Gabriel. This tradition is also weak due to the presence of Yahyā b. ‘Abdullāh b. Bukayr in its chain of transmission.

3. It is narrated from ‘Abdullāh b. Shaddād: Gabriel came to Muḥammad (s) and said: Read! He said: What should I read? Gabriel took him and said: O’ Muḥammad, read! He said: What should I read? Gabriel said: “Read! in the name of thy Lord and Cherisher, Who created...” [Qur’ān 96:1-5]. The Prophet (s) came to Khadīja and said: I have got insane. Khadīja went to Waraqa and told him the story. Waraqa said: If you are right, your husband is a prophet and his nation will afflict hardships to him. If I live in the time of a prophet, I will start to have faith in him (Ṭabarī, 1987, vol. 1: 530-531).

Abdullāh b. Shaddād has narrated this tradition directly from the Prophet (s). However, he has not been considered as one of the Companions because he was a child during the lifetime of the Prophet (s). It is rather said that he

was a successor to the Companions and was killed in Kufa in 81 LH (Ibn Hajar ‘Asqalānī, 1986, vol. 1: 307). Therefore, he was not born at the time of the appointment of the Prophet (s), let alone narrating the Appointment narration directly from the Prophet (s). Therefore, this narration is a weak one.

4. ‘Ubayd b. ‘Umayr b. Qutāda has narrated: It was Ramaḍān when Gabriel – following Allāh’s order – came to the Prophet of Allāh (s) when he was asleep. After three times of ordering the Prophet (s) to read and pressing him, the Prophet (s) read: “Read! in the name of thy Lord and Cherisher, Who created...” Gabriel read and the Prophet (s) read to the end, too. Then Gabriel left and he woke up. The Prophet (s) said: At that time I intended to jump off the mountain, but I heard a voice from the sky that said: You are the prophet of Allāh and I am Gabriel. I looked upward. I saw Gabriel in the form of a man whose feet were in the horizon. He said: O’ Muḥammad! You are the prophet of Allāh. I stood and watched him. This stopped me from my decision. I went to Khadīja and told her the story. Khadīja went to Warāqa b. Nufil. Warāqa said: If you are right, Gabriel has undoubtedly come to him and he will be the prophet of this nation (Ṭabarī, 1987, vol. 1: 532).

‘Ubayd b. ‘Umayr narrates this tradition directly from the Prophet (s), while according to Ibn Hajar, although he was born during the lifetime of the Prophet (s), he has been considered among the greatest of the successors of the Companions (Ibn Hajar ‘Asqalānī, 1986, vol. 1: 377). Therefore, it is likely that he was born in the last few years of the lifetime of the Prophet (s), and because of this, he has been considered a successor to the Companions rather than a Companion. As a result, he could not relate the Appointment narration directly from the Prophet (s), and this tradition is not valid. Another weakness in the chain of transmission of the narration is the presence of Muḥammad b. Ḥamīd in it who has been regarded as a weak transmitter in the Rijāl books (Mizzī, 1980, vol. 25: 102-105).

5. ‘Ikrama narrates from Ibn ‘Abbās: The Prophet of Allāh (s) suddenly saw an angel in Ajyād land who was in the horizon and had put one of his legs on the other one and was crying: O’ Muḥammad! I am Gabriel. The Prophet (s) was afraid and each time he looked at the sky, he saw Gabriel in that form. He went to Khadīja and said: No one is hated by me more than idols and sorcerers, but I am afraid that I have myself become a soothsayer. Khadīje went to Warāqa. He said: He is right and this is a sign of the start of prophethood and the archangel has come to him (Ibn Sa’d, 1990, vol. 1: 153).
6. It is narrated from Ibn ‘Abbās in another narration: The Prophet (s) told Khadīja: I hear a sound and see a light. I am afraid that I might

have become mad. Khadīja told the story to Warāqa. Warāqa said: If you are right, this is the very archangel. If he is appointed to prophethood and I am alive, I will help him and will start to have faith in him (ibid.).

The reporter of the two last narrations is Ibn ‘Abbās. He was born three years before the migration of the Prophet (s) to Medina (Ibn Ḥajar ‘Asqalānī, 1994, vol. 4: 121), which is 10 years after the Appointment of the Prophet (s). Therefore, he has not been present at the time of the Appointment to narrate the Appointment narration directly from the Prophet (s). Moreover, in the chain of transmission of the first narration, Ibrāhīm b. Ismā‘īl (Mizzī, 1980, vol. 2: 43) and Dāwūd b. Ḥaṣīn (ibid., vol. 8: 381), and in the chain of transmission of the second narration, Ḥamād b. Salama (Dhahabī, 1962, vol. 1: 290) are considered as weak transmitters.

7. ‘Urwa b. Zubayr narrates: the Prophet (s) told Khadīja: I see a light and hear a sound. I am afraid I have become a soothsayer. Khadīja told the Prophet (s): God will not treat you this way, because you are truthful and trustworthy and keep bonds with your relatives (Ibn Sa‘d, 1990, vol. 1: 153). ‘Urwa b. Zubayr was born in the early years of the caliphate of the third caliph, ‘Uthmān (Ibn Ḥajar ‘Asqalānī, 1986, vol. 1: 389). He did not live during the lifetime of the Prophet (s) but has narrated this narration directly from him. Therefore, this narration is a loose one and is not reliable.

The second group: the revelation of the Qur’ān to the Prophet (s) when he was asleep

There is only one narration in this regard. Anas b. Mālik says: Once the Prophet (s) was with us. Suddenly he fell asleep lightly. Then he woke up and looked up happily. We told him: O’ the Prophet of Allāh (s)! What makes you laugh? He said: A chapter is revealed to me at this moment. Then he recited the Abundance chapter [Qur’ān 108] (Ibn Ḥanbal, 1998, vol. 3: 102; Muslim, n.d., vol. 2: 12).

This narration is reported by Anas b. Mālik directly from the Prophet (s). He was born three years after the Appointment of the Prophet (s), and was only 10 years old at the time of the Migration (i.e. 13 years after the Appointment) (Ibn Ḥajar ‘Asqalānī, 1994, vol. 1: 276). The Abundance chapter is a Meccan chapter and, according to the well-known Shī‘a narrations, it has been revealed to the Prophet (s) five years after the Appointment. Therefore, Anas was only two years old at the time of the revelation of the Abundance chapter, and it was impossible for him to report this incidence directly from the Prophet (s).

The third group: the Prophet's (s) sweating during the revelation of the Qur'ān

This group of narrations indicates that at the time of the revelation of the Qur'ān to the Prophet (s), he sweated a lot, was under lots of pressure, and experienced mood changes. There are thirteen narrations in this regard.

1. It is narrated from 'Āyisha: Once I saw that the revelation was coming down to the Prophet of Allāh (s) in a very cold day. When the revelation ended, sweat was flowing from his forehead (Bukhārī, 1981, vol. 1: 3; Tirmidhī, 1983, vol. 5: 258). The chain of transmission of this narration is sound based on the Sunnī Rijāl and Dirāya standards.
2. It is mentioned in another narration from 'Āyisha: When the revelation came down to the Prophet of Allāh (s), a sound came from his head similar to the sound of a sleeping person; his face got red and changed, he felt cold in his front teeth, and drops of sweat flowed from him like pearls (Ibn Sa'd, 1990, vol. 8: 282). This is like the previous narration in the validity of the chain of transmission.
3. It is narrated from 'Umar b. Khaṭṭāb: When revelation came down to the Prophet (s), a sound like the bee sound was heard from around his face (Tirmidhī, 1983, vol. 5: 8; Ibn Ḥanbal, 1998, vol. 1: 32). There is Yūnus b. Salīm in the chain of transmission of this narration, who has been deemed as unknown by the Rijāl scholars (Mizzī, 1980, vol. 32: 509). This makes the chain of transmission weak. Although the difficulty of the reception of the divine revelation is not mentioned in this narration, it is put in this group of narrations because of the sound that was made around his face.
4. It is narrated from 'Āyisha that whenever the divine revelation came down to the Prophet (s), he sweat (Ibn Ḥajar 'Asqalānī, 1960, vol. 8: 476). This is also a weak tradition, because 'Umar b. Abī Salama is in its chain of transmission who has been introduced as a weak transmitter by the scholars of Rijāl (Mizzī, 1980, vol. 21: 377-378).
5. Ibn 'Abbās says: When revelation came down to him, he felt a great pain because of it, had headache, and felt heavy (Majlisī, 1983, vol. 18: 261). This report does not have a connected chain of transmission and is weak.
6. It is narrated from Ibn 'Abbās: When revelation came down to the Prophet of Allāh (s), the color of his face changed; the Companions got away from him and did not talk (Bayhaqī, 2003, vol. 7: 647). In the chain of transmission of the narration, 'Ubbād b. Manṣūr is considered a weak transmitter (Mizzī, 1980, vol. 14: 158-159).

7. Abū Hurayra says: When revelation came down to the Prophet of Allāh (s), none of us dared to look at him up until the end of the revelation (Ibn Ḥanbal, 1998, vol. 2: 538; Muslim, n.d., vol. 5: 171). This narration is sound based on the Sunnī Rijāl and Dirāya standards.
8. It is narrated from ‘Ibāda b. Šāmit that when the revelation came down to the Prophet (s), he looked downward and the Companions did so; when the revelation ended, he brought up his head (Muslim, n.d., vol. 47:1817). There is Qutāda in the chain of transmission of this narration, who has been taken as a weak transmitter in the Sunnī Rijāl books due to two reasons. First, they have accused him of deceit. Second, they have told that he inclined to Qadariyya sect (Dhahabī, 1962, vol. 3: 385; Mizzī, 1980, vol. 23: 509).
9. It is narrated from ‘Ibāda b. Šāmit: When the revelation came down to the Prophet of Allāh (s), he was under pressure and the color of his face changed (Ibn Ḥanbal, 1998, vol. 5: 318; Muslim, n.d., vol. 5: 115). This tradition suffers from the same problems of the last two narrations.
10. Sa‘īd b. Jubayr narrates from Ibn ‘Abbās: When Gabriel delivered the revelation, the Prophet (s) moved his tongue and lips and felt pressure (Bukhārī, 1981, vol. 6: 76; Muslim, n.d., vol. 2: 35). This tradition is sound based on the Sunnī Rijāl and Dirāya standards.
11. It is narrated from Abū Hurayra: Whenever the divine revelation was made to the Prophet (s), he got headache and dyed his hair with henna (Ṭabarānī, 1994, vol. 6: 5). There is Sulaymān b. Ḥakam b. ‘Awāna in the chain of transmission of this narration, who has been considered a weak transmitter (Nisā’ī, 1986: 185).
12. It is narrated from Ya‘lī: I saw the Prophet (s) at the time of the divine revelation whose face got red and a sound like that of a sleeping man was heard from him. Then this mood changed [into normality] (Bukhārī, 1981, vol. 5: 103; Muslim, n.d., vol. 4: 4). This narration has been reported by ‘Aṭā’ from Šafwān b. Ya‘lī. Ibn Ḥajar writes about ‘Aṭā’: He reported loose narrations and was afflicted with forgetfulness and difficulties in memory (Ibn Ḥajar ‘Asqalānī, 1984, vol. 7: 190-191).
13. Ḥafṣ b. Sa‘īd Qurashī has narrates from his mother from her mother – who was a maid at the house of the Prophet (s) – that a puppy entered the Prophet’s (s) house, went under the bed, and died there. Four days passed without any revelation to the Prophet (s). He said: O’ Khūla! What has happened in the house of the Prophet of Allāh (s) that Gabriel does not come to me? Khūla says: I told myself that it is a

good time to clean the house. When I swept under the bed, the [dead] puppy came out. The Prophet (s) came while his beard was shaking; whenever the divine revelation was made, he started to shake; Allāh sent down the verses one to five of the Morning Hours chapter [Qur'ān 93:1-5] (Ṭabarānī, 1994, vol. 24: 249). Ḥafṣ b. Sa'īd Qarashī is an unknown person (Dhahabī, 1962, vol. 2: 476), and so, the chain of transmission of the narration is weak.

The fourth group: the revelation of the Qur'ān when the Prophet (s) was riding a steed

The narrations in this group indicate that the revelation of the Qur'ān to the Prophet (s) was while he was riding a steed and the steed could not tolerate the heaviness of revelation made to the Prophet (s). There are six narrations in this regard:

1. It is narrated from 'Āyisha that when the divine revelation was made to the Prophet of Allāh (s) – while he was riding a camel – the camel got on its knees (Ibn Ḥanbal, 1998, vol. 6: 118). Aside from the stoppage of the chain of transmission in 'Āyisha, this is considered a weak narration due to the presence of 'Abd al-Raḥmān b. Abī al-Zinād in its chain of transmission (Mizzī, 1980, vol. 17: 98-99).
2. It is narrated from 'Abdullāh b. 'Amr b. 'Āṣ: The Table Spread chapter [Qur'ān 5] was revealed to the Prophet (s) while he was riding a camel. The camel could not tolerate [the pressure of the revelation]; the Prophet (s) got off the camel (Ibn Ḥanbal, 1998, vol. 2: 176). There is Yaḥyā b. 'Abdullāh in the chain of transmission of this narration who is considered a weak transmitter (Mizzī, 1980, vol. 7: 489).
3. Asmā' bint Yazīd says: I was holding the tack of Ghadḃā' – the camel of the Prophet (s). When the whole Table Spread chapter [Qur'ān 5] was revealed to the Prophet (s), the front leg of the camel was going to be broken due to the heaviness of the divine revelation (Ibn Ḥanbal Mizzi, 1998, vol. 6: 455; Ṭabarānī, 1984, vol. 24: 178). In the chain of transmission of this narration, Layth b. Abī Salīm is considered a weak transmitter (Mizzī, 1980, vol. 24: 285-286). Therefore, this narration is a weak one.
4. Abū Arwī Dūsī narrates: I saw that the divine revelation was being made to the Prophet (s) and he was riding his camel. Due to the heaviness of the revelation, the camel cried loudly and his front legs got twisted in a way that I thought they got broken. As a result, the camel sometimes got closer to the ground and sometimes erected its front legs and stood fully; this showed the heaviness of the divine

revelation. The drops of sweat were flowing from the forehead of the Prophet (s) like pearls (Ibn Sa‘d, 1990, vol. 1: 155; Majlisī, 1983, vol. 18: 264).

5. Three transmitters have been deemed as weak in the chain of transmission of this narration: Muḥammad b. ‘Umar al-Aslamī (Mizzī, 1980, vol. 26: 186-188), Abū Bakr b. Abī Sabara (ibid., vol. 33: 105-106), and Ṣāliḥ b. Muḥammad (ibid., vol. 13: 186-188); therefore, this tradition has a weak transmission.
6. It is narrated from Zayd b. Thābit: When the Prophet of Allāh (s) was reciting part of the 95th verse of the Women chapter [Qur’ān 4:95] to me, Umm Maktūm – who was a blind man – came and said: O’ the Prophet of Allāh (s)! If I could go to jihad, I would do so. God revealed the rest of the verse while the Prophet’s (s) thigh was on mine. I felt such a heavy weight that I was afraid my thigh might break; then this mood changed (Bukhārī, 1981, vol. 1: 97; Tirmidhī, 1983, vol. 4: 309). The chain of transmission of this narration is correct based on the Sunnī Rijāl and Dirāya standards.
7. ‘Ayyāshī has narrated from Imām ‘Alī (a): The Table Spread chapter [Qur’ān 5] was revealed to the Prophet of Allāh (s) while he was riding his camel Shahbā’. The divine revelation was so heavy that the camel stopped walking; its stomach came down so much that it was close its belly button touch the ground (‘Ayyāshī, 1960, vol. 1: 288). The chain of transmission of this narration does not include the transmitters between ‘Ayyāshī and ‘Īsā b. ‘Abdullāh. Therefore, the narration is a weak one.

The fifth group: the sound of a bell during the revelation of the Qur’ān

This group of narrations indicates that at the time of the revelation of the Qur’ān, the Prophet (s) heard sounds like the bell sound. There are two narrations in this regard.

1. It is narrated from ‘Āyisha: Ḥārith b. Hushām asked the Prophet of Allāh (s): How is the divine revelation revealed to you? He said: Sometimes I hear a sound like a bell sound; this condition is difficult for me. When this condition is removed, I remember what I have heard. And sometimes the angel of revelation comes to me in the form of a human, talks to me, and I memorize what he has said (Bukhārī, 1981, vol. 1: 2; Muslim, n.d. vol. 7: 82). The chain of transmission of this narration is connected and is correct based on the Sunnī Rijāl standards.

2. ‘Abdullāh b. ‘Amr says: I asked the Prophet (s): O’ Prophet of Allāh (s)! Do you feel the divine revelation? He answered: Yes, I hear sounds and remain silent, and whenever the divine revelation is made to me, I feel as if am going to die (Ibn Ḥanbal, 1998, vol. 2: 222). In the chain of transmission of this narration, ‘Abdullāh b. Lahī’a is considered a weak transmitter (Dhahabi, 1962, vol. 2: 476).

The sixth group: the Prophet’s (s) fading when he received the revelation

According to this group of narrations, when the divine revelation come down to the Prophet (s), his normal mood changed and he experienced a condition similar to unconsciousness. Three narrations exist in this regard.

1. It is narrated from ‘Ikrama: when the divine revelation was made to the Prophet of Allāh (s), he became infirm like drunk people (Ibn Sa’d, 1990, vol. 1: 154-155). Although ‘Ikrama was a successor to the Companions, he has narrated the tradition in a direct manner. Therefore, the narration is loose (i.e. first transmitter is missing in its chain of transmission) and weak.
2. It was asked from Imām Ṣādiq (a): Did the fading-like mood that happened to the Prophet (s) during the revelation of the Qur’ān occur at the time of Gabriel’s descent? Imām (a) said: No. Gabriel never came to the Prophet (s) without asking for permission from him, and when he came to him, he sat like a servant in his presence. The fading-like mood happened to him when he was addressed by God without the presence of an angle and mediator (Ṣadūq, 1975, vol. 1: 85-86). This tradition does not have a connected chain of transmission, and is therefore loose and weak.
3. Zurāra says: I told Imām Ṣādiq (a): May I sacrifice myself to you! How was the fading-like mood that happened to the Prophet of Allāh (s) at the time of the divine revelation? Imām (a) said: That mood happened when there was no one between him and God, and God manifested Himself to him. The transmitter says: Then Imām (a) said modestly: O’ Zurāra! This is prophethood (id., 1978: 115). There is Faḍl b. Muḥammad al-Ash‘arī in the chain of transmission of this narration who has not been praised or reproached by the Rijāl scholars. Therefore, the narration is non-identified and is weak.

Analysis of the chains of transmission of the narrations

Based on what we said, 32 narrations in the Sunnī and Shī‘a sources exist on the manner of the divine revelation to the Prophet (s). Out of these, 29 narrations belong to the Sunnīs and three ones to the Shī‘as, and most of

them have problematic chains of transmission. Now, should we rule these narrations like the jurisprudential and similar narrations (that need robustness of chain of transmission) and discard them, or look at them like the narrations on the cause of revelation about which it is said: “The words of the Companions can be regarded valid only as a testimony about the knowledge gained through observation and presence at the time and place of the revelation of the verses rather than Ḥadīths and the judgments of the Ḥadīth science; therefore, they cannot be categorized as loose, intersected, or discontinued if all other standards for the acknowledgement of the report are observed” (Pīrūzfar, 2006: 70). As ‘Allāma Ṭabāṭabā’ī believes: “What is important for the researcher of the non-jurisprudential narrations is to search for the agreement of the narrations with the qur’ānic verses. If a narration agrees, this is a factor for its validity, and having a sound chain of transmission beautifies it. If it does not agree, it has no value or validity” (Ṭabāṭabā’ī, 1996, vol.9: 212). He does not reject using the narrations on the cause of revelation that are not widely narrated or definitely issued, and considers using them – if they agree with the content of the verse and indications related to it – as a way to make them trusted (id., 1975: 176).

It seems that with regard to the narrations on the moods of the Prophet (s) during the revelation of the Qur’ān, we should adopt the second stance. We might rule for them similar to the rulings about the narrations about the cause of revelation, reflect upon their theme and content, evaluate them using rational and narrative evidences, and accept them if they have all the conditions of verification despite some doubts in their chains of transmission, especially in cases where there are multiple chains of transmission.

Evaluation of the content of the narrations on the moods of the Prophet (s) at the time of the revelation of the Qur’ān

The examination of the content of the six groups of narrations provides the Qur’ān researchers with the insight not to reject narrations immediately after seeing a weakness in their chains of transmission. Rather, if the text of the narration is definitive and robust, they might use it to improve the qur’ānic sciences.

The first group of narrations

In the narrations about the beginning of the Appointment of the Prophet (s) – which exist only in the Sunnī sources – it is suggested that when the Prophet (s) was appointed as the prophet and the angel of revelation read the first verses of the Clot chapter (Qur’ān 96) to him, the Prophet (s) became so doubtful and scared. Some reports have stepped further and have claimed

that the Prophet (s) was afraid that he might have become mad or a soothsayer and was going to jump off the mountain due to his great fear. What is more bizarre is that this claimed fear of the Prophet (s) was removed when he accompanied his wife – Khadīja – and went to a Christian person called Warāqa b. Nufil and he announced that he had become a prophet.

In addition to the weakness of the chain of transmission, the content of this group of narrations contradicts the muḥkamāt (precise verses) and the sound traditions. ‘Allāma Ṭabāṭabā’ī writes: This story is not faultless. The smallest problem in it is that the Prophet (s) doubts receiving the divine revelation from the heavenly angel; He also doubts – or even fathoms – that Satan has made him mad, but gets calm due to the words of a Christian priest and figures out that he has become a prophet, while God has introduced the Prophet (s) with clear evidences (Qur’ān 5:57). What clear evidence is in Warāqa’s assertion? In addition, God has said: “Say thou: ‘This is my way: I do invite unto God - on evidence clear as the seeing with one’s eyes - I and whoever follows me...’” (Qur’ān 12:108). Is the Prophet’s (s) baṣīra (seeing with one’s eyes) the same as getting calm with the words of Warāqa? And the baṣīra of his followers is in getting calm due to something which does not entail any definitive evidence? Have other prophets had stories similar to the one suggested for the Prophet of Islam (s) to get assured about their appointment into prophethood? According to the narrations of Ahl al-Bayt (a), the truth is that prophethood and prophetic mission accompany the certainty of the prophet who is appointed by God” (Ṭabāṭabā’ī, 1996, vol. 20: 329).

Aside from what ‘Allāma has provided, there are some verses in the Qur’ān which maintain that not only the past prophets have announced the advent of the Last Prophet, but also their divine Scriptures (i.e. the Torah and the Gospel) have also mentioned his characteristics. These include Qur’ān 3:81, 7:157; 61:6, and 48:29, which give in the features of the helpers of the Prophet (s) and express the compatibility of their qualities with what has been mentioned in the Testaments. These verses all note that the prophethood of Prophet Muḥammad (s) has been announced before him and the previous prophets had reminded his characteristics to the people of their own eras. Therefore, it seems impossible that the past prophets promise the prophethood of the Prophet of Islam (s) but he is unaware of his own prophethood and gets confused and scared at the time of his appointment. Therefore, all the first group narrations – which are mentioned in the Sunnī sources – are rejected because of their content (‘Askarī, 2011, vol. 1: 237-246).

Aside from the qur’ānic verses, there are sound narrations in the authoritative and trustable Shī‘a narration collections that show the tranquility

of the Prophet (s) at the beginning of the revelation. For instance, Kulaynī has presented a narration with a sound chain of transmission in which Imām Bāqir (a) tells about the differences between rasūl, nabī, and muḥaddith: “Rasūl is one who is visited by Gabriel; he sees him and talks to him; such a person is a rasūl. Nabī is one who sees dreams, such as the dream of Ibrāhīm and the dream in which the Prophet of Allāh (s) saw the means of prophethood before he received the divine revelation, up until Gabriel came from God to him for the prophetic mission. When the prophethood was provided for Muḥammad (s) and the prophetic mission was delivered to him from God, Gabriel brought it to him, appeared to him, and talked to him. Prophethood was provided to some prophets, they saw [the angel of revelation] in their dreams, and he came to them and talked to them without seeing the angel in their wakefulness. However, muḥaddith is one who is talked to [by the angel], and he hears him but does not see [the angel] in the dream or wakefulness” (Kulaynī, 1987, vol. 1: 176). According to this narration, the Prophet (s) had achieved the readiness for this duty in his dreams before his appointment, and there is no reference to any fear on his side – or to any such fear in the prophets in general – when seeing the angel of revelation in the narration. The narration indicates that the divine prophets became nabī before their appointment as rasūl, and when the conditions for the latter are met, they become appointed. Therefore, never one should perceive that the Prophet (s) was doubtful at the time of his appointment as a prophet.

It is noted in another narration that Zurāra asked Imām Ṣādiq (a): How was the Prophet of Allāh sure that what he received was from God and was not a Satanic temptation? Imām (a) said: When God selects one of His Servants for the prophetic mission, He gives him tranquility and confidence, and what comes from God to him is like something he sees with his own eyes (‘Ayyāshī, 1960, vol. 2: 201).

Describing the Prophet (s), Imām ‘Alī (a) says in the Qāṣi‘a sermon: “Every year he used to go in seclusion to the hill of Ḥarā’, where I saw him but no one else saw him. In those days, Islam did not exist in any house except that of the Prophet (s) and Khadīja, while I was the third after these two. I used to see and watch the effulgence of divine revelation and message, and breathed the scent of Prophethood. When the revelation descended on the Prophet of Allāh (s), I heard the moan of Satan. I said, ‘O’ Prophet of Allah, what is this moan?’ and he replied, ‘This is Satan who has lost all hope of being worshipped. O’ ‘Alī, you see all that I see and you hear all that I hear, except that you are not a Prophet, but you are a vicegerent and you are surely on (the path of) virtue.’” (*Nahj al-Balāgha*, 2009: 222-223).

These words imply that at the beginning of the prophetic mission and at

the time of the Prophet's (s) reception of the divine message, not only the Prophet (s) but also Imām 'Alī (a) heard Satan's moaning, and the right got clear from the wrong for both of them. Now, how can we accept that the Prophet (s) and his companion – who does not have the prophetic mission – had got aware of Satan's moaning but were still baffled and got assured only with the words of a Christian?

Moreover, Warāqa b. Nuḥayl has also an ambiguous identity. It is reported that he was a Christian and assures the Prophet (s) that the angel of revelation is the very archangel that had come to Moses (a). The problem here is that if the angel of revelation had not come to Jesus (a) so that Warāqa refer to the prophet of his own religion. Why in all reports it is noted that he only referred to Moses (a)? In addition, it is said in the narrations that Warāqa tells the Prophet (s): "If I am alive, I will help you." However, he never became a Muslim after the appointment of the Prophet (s) (Ibn Ḥajar 'Asqalānī, 1994, vol. 6: 475-476).

The second group of narrations

There is no doubt that prophets received the divine revelation during their dreams, as God has referred to the truthfulness of Ibrāhīm's dream (Qur'ān 37:102 & 105) and that of the Prophet (s) (Qur'ān 48:27). It is narrated from Imām 'Alī (a): "Prophets' dreams are revelation" (Ṭūsī, 1993: 338), and from the Prophet of Allāh (s): "My eye sleeps and my heart is wakeful" (Bukhārī, 1981, vol. 4: 168). His ever-wakeful heart received the divine messages even when his eyes were asleep. However, with regard to the revelation of the Qur'ān, there is a need to valid narrative indications and evidences, and since this is a solitary narration, it cannot be definitive evidence in this regard (Muḥammadi, 2015: 169-173). None of these narrations refers to the revelation of the Abundance chapter (Qur'ān 108) during a dream. In addition, some Qur'ān researchers have written: "No verse and chapter was revealed to the Prophet (s) in dream unless it was a repetition of a verse or chapter previously revealed to him during his wakefulness" (Ma'rifat, 2003: 95).

The third group of narrations

This group of narrations maintains that the Prophet (s) showed some conditions such as sweating, changed color of the face, or headache when he received the divine revelation. There are 13 narrations in this regard. Although these narrations are weak in terms of chain of transmission, there is no rational or narrative constraint to reject their theme; they can all be accepted, and the heaviness of the Qur'ān can be considered as the cause of the appearance of such conditions in the Prophet (s). These narrations can be related to the sixth group of narrations.

It is noteworthy that in this group, some narrations have limited those moods of the Prophet (s) to those times when Gabriel descended. Then, by annexing these limited narrations to the absolute ones (in which the presence of Gabriel is not mentioned), it might be likely that these moods happened to the Prophet (s) when Gabriel descended to him and he received the revelation through his mediation. This possibility might have two forms. The first one is that when Gabriel appeared in the form of a human, these moods happened to the Prophet (s). This possibility does not seem to be correct, because it is narrated from the Prophet of Allāh (s): “Gabriel mostly appeared to me in the shape of Daḥya Kalbī” (Ibn Sa‘d, 1990, vol. 4: 189). It is also narrated from Imām Ṣādiq (a): Gabriel never came to the Prophet (s) without asking for permission from him, and when he came to him, he sat like a servant in his presence (Ṣadūq, 1975, vol. 1: 85-86). Therefore, it is not possible to attribute the Prophet’s (s) sweating and headache to the descending of Gabriel. If this is the only possible way, it should be said that if we assume that these narrations are definitely issued and are sound, then we might accept that the narrators have made a mistake in adding the Gabriel to the story in the limited narrations.

The fourth group of narrations

According to these narrations, the divine revelation was so heavy for the Prophet (s) that his steed could not stand on its feet and had to knee. The first thing that comes to mind is the heavy weight of the divine revelation. However, this heaviness can be perceived to be material and spiritual. ‘Allāma Ṭabāṭabā’ī writes under the narration of ‘Ayyāshī (which was the fifth narration of this group): “Even if the narration is considered to be sound, the manifestation of the heaviness of revelation on the camel regards the manifestation of meanings (which brings about heaviness). Similar occasions have been frequently mentioned in the miraculous deeds of the saints. However, it seems to be illogical if the revelation heaviness regards material weight” (Ṭabāṭabā’ī, 1996, vol. 20: 72). Revelation is a spiritual issue; it is not a material book (or something like it) that its revelation causes a kind of heaviness that forces a camel to knee. Of course, the revelation sometimes had physical consequences for the Prophet (s), but they did not were not due to physical heaviness.

The fifth group of narrations

It is likely that this mood happened to the Prophet (s) when he wanted to receive the revelation directly. As Ma‘rifat writes: “It seems that this sound was a preface to the divine revelation so as to prepare him for this difficult spiritual connection” (Ma‘rifat, 1994, vol. 1: 67-68). Hearing the bell sound

afflicted such a pressure on the Prophet (s) that he said: “I feel as if am going to die.” A mistake might be made here that the Prophet (s) lost his consciousness in this situation and could not receive revelation. However, since he said: “When this condition is removed, I remember what I have heard,” this problem is negated and it gets clear that he received revelation vividly. Therefore, it can be said that the bell sound was a certain sound that was a preface for the reception of revelation.

The six group of narrations

As was noted, another type of revelation onto the Prophet (s) that had severe consequences for him was the direct revelation. A narration by Imām Ṣādiq (a) was presented which suggests that the direct revelation caused a condition similar to unconsciousness to the Prophet (s). Some verses of the Qur’ān such as the Qur’ān 73:5 and 59:21 also express the heaviness of the Qur’ān. Therefore, the appearance of such a condition in the Prophet (s) is not implausible. However, it should be noted that the heart of the Prophet (s) was so spacious that it received the revelation completely under such an intense pressure. Jawādī Āmulī writes about the capacity of the heart of the Prophet (s): “Just like the noble Qur’ān, the heart of the Prophet (s) is both soft and robust. The softness of the noble Prophet’s heart can be induced from the verse 159 of the House of Imrān chapter [Qur’ān 3:159], and its robustness can be known from its comparison with the mountains, because a mountain – with all its robustness – cannot tolerate the revelation, but the heart of the Prophet (s) tolerates it. The noble Qur’ān also entails the two qualities of easiness and heaviness. Its easiness can be induced from the verse 17 of the Moon chapter [Qur’ān 54:17], and its heaviness can be understood from the verse 5 of the Enshrouded One chapter [Qur’ān 73:5]. Some issues cause weak people to quiver, but the average and strong people resist them; Some issues cause average people to shake but do not do so with the strong people; and some issues cause the strong people to quiver but cannot shake the few people, and some issues even cause those few people also to shake, like the fading-like mood that happened to the Prophet (s) when he received the revelation without the mediation of Gabriel” (Āmulī, 2007, vol. 8: 43).

Therefore, the heart of the Prophet (s) has had such a capacity that even if the fading-like conditions happened to him, it did not contradict the Prophet’s (s) consciousness during the revelation occurrence.

Conclusion

Based on what we said, overall there are 32 narrations with regard to the manner of revelation to the Prophet (s) in the Sunnī and Shī’a sources, out of which 29 narrations belong to the Sunnī and three to the Shī’a camps. These

can be classified into six groups in general: 1) the Prophet's (s) panic during the revelation of the Qur'ān, 2) the revelation of the Qur'ān to the Prophet (s) when he was asleep, 3) the Prophet's (s) sweating during the revelation of the Qur'ān, 4) the revelation of the Qur'ān when the Prophet (s) was riding a steed, 5) the sound of a bell during the revelation of the Qur'ān, and 6) the Prophet's (s) fading when he received the revelation. Although the majority of these narrations have weak chains of transmission, but this study does not invalidate the narrations because of their weak chains of transmission. Rather, as the text of a tradition has a significant role in non-jurisprudential uses (which are devotional) and due to the multiplicity of the paths of the chains of transmission and the diffusion that exists in some of these narrations, the role of text has deemed more important than that of the chain of transmission, and so, they have not been rejected. Rather, they are treated like the traditions on the cause of revelation, that is to say, if the text of a tradition does not contradict the rational and narrative evidences, it is accepted. The first group narrations not only have weak chains of transmission, but also are textually against the qur'ānic, narrative, and (sometimes) rational evidences. Therefore, they are deemed as invalid. The other five groups of narrations are considered as correct due to the explanations made about their themes and the review given about various aspects of their content.

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