Critically Reviewing some Aspects of Sayed Ahmad Khan Hindi’s Exegesis

Bemanali Dehghan Mongabadi  
Professor of Department of Qur’anic Exegesis, Yazd University, Yazd, Iran  
dehghan@barid.com

Samiyeh G. Shahbazi  
MA Student of Qur’anic Exegesis, Yazd University, Yazd, Iran  
Samiehshahbazi7@gmail.com

Mostafa Porkerman  
Department of Qur’anic Exegesis, Yazd University, Yazd, Iran  
mostafa_porkerman@yahoo.com

Abstract

One of the materialist commentators of Muslim would be the late "Sayed Ahmad Khan Hindi", author of "Tafsir-Al-Quran Hov-al-huoda and Al-Furqan". He has tried to make his own innovative perspectives of the revelation verse and miracles based on tentative and materialism sciences. His effort approaches to a kind of reconciliation between the west and Islamic beliefs. Therefore, his ideas brought in India a lot of discussion and caused that the Hindi Islamic scholars rejected him, whom even his works became politically colored by; because he adhered to make the coexistence and reconciliation with England in terms of Indian politics; and some charged him with the treason, with respect to the policy he also took. As well due to his thoughts he had been charged with the treason to Islam.

Keywords: Syed Ahmed Khan, his exegesis, miracles, revelation.
Introduction
When Islamic history unfolds, in a moment of time we find that Muslims have taken actions, all over the world, in the forefront of science, civilization and culture. After a few centuries, appeared severe stagnation that may be its regress believable in some cases. The industrial revolution in Europe on one hand and emerging a divisive and dispersion of votes among the Muslims, on the other hand, showed in recent centuries more apparent intellectual stagnation. Following this phenomenon, some Islamic scholars seeking a way of getting out of this impasse found out the treatment of this phenomenon in explaining materially and conformation between the Quranic verses and human experience found that this idea brings a disaster by itself cannot be compensated on top of which is to deny miracles and extraordinary things. They believe that one of the major causes of this stagnation would be the lack of a suitable method for the optimal use of the Quranic verses and by considering incompatible method the interpreters choose with modern sciences and they regard that their style leads to contradictions between the Qur'an verses and experimental and the material science. They when criticizing and ultimately rejecting the interpretation of the predecessor and said: we want to show that professional orator and generalization and not-experienced speaking about the Quran, although touted useful, it will not be worth not all about the Quranic objectivism verses, this deal would be only evidence of quit ignorance to the Quran. The owners of this theory would be building their own interpretation based on empirical scientific hypotheses, not knowing that scientific laws and theories are constantly evolving and changing and have no robust basis and use of this insight, never ever, results in neat theory of verses of Quran.

Syed Ahmad Khan Hindi and his exegesis
Syed Ahmad Khan was born in 1817. He educated to the instructors, and adopted to write his manuscripts. He was associated with the British was occupier of the India and in his writings, he looked at religion under materialism view. He died in 1898 and was buried in the Yard of India's Aligarh University. He left the writing works, including exegesis of Tafsir-Al-Quran Hov-al-huoda and Al-Furqan that so far have made much criticism against him. Syed Jamaluddin Asadabadi was the largest opposition character against Syed Ahmad Khan and reprehended his materially looking at the religions and interpretation of Quran. This exegesis, in addition to the priority of timing, would be well known, this is because its author was a pioneer of reform in India and on the other hand, Syed Jamaluddin’s opposition to his views got influenced on Islamic thinkers. Possibly posing new, special views in this commentary had given rise to be labeled by "materialism" and this is difficult to judge impartially. Syed Ahmad khan’s exegesis does entail not all exegesis’ about the Quran and this was written by Urdu language which is examined. The book begins with the interpretation of Sura al-Fatihah and ends up with that of Surah Nahl. And it has not been apparently translated in Arabic language or any European languages. Part of it, until the end of Surah Baqarah, verse 281, which is roughly equivalent to two and a half parts of the Quran, M.T. Fakhrydai translated this into Persian.
Review on the ideas of Syed Ahmad Khan Hindi around the miracle
At the beginning, late Hindi, invoking the verse, "Say, I am a human like you that revealed ..." (Kahaf, 18/110) says:
In the Qur'an, there is no something that is against the law of nature, and about the miracles, as evidenced by the Qur'an the Prophet (PBUH) never claimed to bring miracles. Virtually revoking the verses of the Qur'an that the Prophet (PBUH) addressed to the pagans who rejected any miracle outside world and by relying on the pretext about the physical similarities of the Prophet (PBUH) with other normal people, knew to make doing the miracle impossible or that justified them. Particularly worthy of discussion at this late Hindi was overlooked would be deep reflective interpretation around the verses which were pretext for them for justifying or denying a miracle materially. Precisely taking attention to the history of Islam and the Prophet (PBUH) confronting with the pagans, we find that having receiving Islam's growing glory, found out that their plots are not causes stagnation in the progress of Islam, they delivered to their obstinacy. The pagans of Mecca against the call of the Prophet for Islam (PBUH) did request the Prophet that in most cases was contrary to reason and logic, while the God does not do thing that is contrary to nature and reason do not give. Qur'an expressed their sayings, "They said that would not believe us until taking place the eruption of the ground springs" (Isra, 17/90), apparently dry and arid deserts and arid lands in Saudi Arabia in particular in Mecca have a significant impact on the question. They did not say that, "We will believe you", said: "We will believe with you" They thought the Prophet wanted to plot out and required an army of people to come together around him and be supportive, missionary. They said you have to do this work for us until doing for you. Then they said, "you have a garden of palms and grapes in where rivers were unleashed" (Isra / 91) after offering an application of a clump of trees and gardens, being affected under the impression that the Prophet (PBUH) must have a materialistic character and such as arrogant, they conditioned to believe the Prophet (PBUH) if he were the wealthy. The pagans would go beyond, as if out of their materialism and capitalist thoughts, and expressed "Or fall a slices of sky as you claim or bring God and the angels in front of ours as a warrant;" (Isra / 92). As observed, they imposed an impossible question that the Prophet sliced sky as was promised retribution to the infidels, on their head down, or that the Prophet brought God and the angels with them to observe. Also said: "and we will not believe you rising up unless coming down on us a book to read" (Isra / 93), they knew not believing him unless going up to heaven and bringing approval letter based on the true mission of the Prophet (PBUH). Normally, when the Prophet of Islam (PBUH) faced with such unreasonable demands, just could say in front of them I can say "Lord is pure, tell me whether [I] am but a mortal messenger " (Isra / 93)\Or say: "I am a human being like you, who is revealed to me" (Kahaf, 18/110). On the other hand, this verse is not because of the fact that the Prophet is incapable of bringing any miracle, but a miracle has been treated as something in the area that has been under the power of God and this is allowed by God and carried out by means of the Prophet, therefore it is common thing of the acknowledgment by the Prophet (PBUH) possess human aspects under situations, otherwise response from the Prophet (PBUH) cannot be imagined.
Heavenly foods in the eyes of Mary (PBUH)

After the Mary (PBUH) was mandated by Zechariah, and she began to serve in Jerusalem, whenever Zachariah went to the Jerusalem to see Mary, saw within her sanctuary full of unusual Foods close to her. Sayed Ahmad Khan Hindi on this issue following a verse, "Whenever Zachariah went to the altar to her, before he was eating, he said: O Mary! From where does this have come for you? Mary said, God" (Al-Emran, 37) writes: To say that "sustenance" from God, or God sent would not be considered as a new statement and, not surprisingly, it's part of daily conversations and not strange that God Almighty sent food by means of the owners of faith and God-fearing people for Mary (PBUH) and when Zechariah entered to her, asked over that from where the things edible and food come? Mary answered, "From God" would be completely true and correct and in accordance with our daily conversation and dialogue. As stated, he considered the provision by God to be in common manner to Mary, during the daily life, many ordinary people have seen it and attributed providing food to the theist people of Temples were in traffic and Mary also due to the fact that God is of all origin of sustenance attributed this to God by eliminating the near subject agent. While this unconventional and extraordinary phenomenon that surprised Zechariah is itself a freak beginning that will follow the birth of Yahya (AS) and the birth of Jesus (AS). In this part of his statement, briefly it is referred to the words of Allameh Majesty who wrote Tafsir- Shiraf-Al-Mizan, pointing out: being indefinite "sustenance" indicates that this was a non-traditional provision, as said Zechariah saw winter fruit in summer and summer fruit in winter to Mary. In addition, the verse "There, Zechariah calls his Lord" (Al-Imran, 3/38) indicates that Zechariah was treated these provisions to Mary to be the dignity of God and considered supernatural thing. Therefore he would apply to have a child from God who was of as position as Mary had.

Birth of Jesus in "Tafsir-Al-Quran Hov-al-huoda and Al-Furqan"

Ahmad Khan Hindi in justifying the extraordinary birth of Jesus, according to documents and sources by the biblical Prophet: it could not be predicated the Jesus’ (AS) birth without intervening any male people to being known as a miracle, because the miracle was presented against the deniers of the prophethood. Before the birth of Christ, but before claiming towards divine prophecy, there might not be thinking against that a miracle is needed to take happen against the deniers. So, how it is named as a miracle, because all the effects and statuses would be suddenly emerged for women, generally during childbirth, Mary would too; it is not possible for anyone to think that when he was born, a miracle had happened. He then, to appeal to historical arguments, tries to make genealogy of Jesus (PBUH) through David related to the Prophet Abraham (AS). Based on the Gospel of Luke chapter 1, it implies that Joseph, husband of Mary, was born from generation of David; as said by Anam, Jesus (AS) is known descendant of Prophet Abraham (peace be upon him), so if Jesus had no father, how can he be generated from David or Abraham phylum.

He then, according to Matthew Bible, the Prophet Jesus’ parentage (PBUH) was related to Abraham (AS), he stated that in Matthew Bible, the father of Jesus (PBUH) was Joseph, and Joseph's father was Jacob.
It was enough him to consider the time distance between life of Prophet Moses (AS) - who is a descendant of Joseph- and the birth of Jesus (PBUH) which was a few centuries, or found the contextual things that the Joseph and Jacob were intended other than Joseph and Jacob, who were the prophets of Israel. Hereunder, the verse of "How it is possible for me to be pregnant, while no man has touched me?" He said:" God creates what he wants" (Al-Imran, 3/47), having known extraordinary birth of Christ; Late Tabarsi concluded due to “Being endorsed” that God granted a child to Mary while single girl without matrimony relationship. What Ahsan-al-hadis interpreting the verse is as follows: Mary says of the surprise how this will be, while no man touched me? The angel answered that God creates whatever and what form he wills and this is a general rule that the birth of Jesus (peace be upon him) is the best example of it. Thus we see that how the late Hindi, to match the verse with scientific and empirical perspectives, to deny the miraculous birth of Jesus, and while he tries to get away from the Israelites, how stuck in the abyss of the crisis.

Hindi’s perspectives about the angel portrayed by Mary (Peace Be upon Him)
In this exegesis, Syed Ahmad Khan Hindi, in the negation of the angel in face of Mary to portrait, attempts to treat it as a fiction and within the dream world. He said all the Jews of men and women believed from among whom a Christian will arise who is going to establish the King of the Jews once again. So each of Jewish men and women were hoping to procreate who come. In this case, dreaming like this, or listening such songs without speaker existed, or seeming to embody the object in mind are the things that would happen with regard to the requirements of human nature. Of course, if the great interpreter believed Mary (PBUH) did narrate the cabalas, which is validated by sub-alternate cabalas, perhaps paid less hasty to judge. He then cut the determinant and according to Matthew Bible says: I have no doubt in the fact that the good news was mentioned in Sura Maryam and Al-Emran was especially an event and it happened in a dream, because according to the Matthew Bible, Joseph (Mary’s fiancé) was informed by the angel, her pregnancy. As if, by accepting angel visualized in a dream for Mary and her fiancé, the interpreter got slightly closer to the reality. But since this saying began when negating the miracle of the birth, it created a doubt in the belief and says” not surprisingly, that after this dream, Mary and her mentors have been found that she to get married, finally with Joseph. He then pointing to the fact that the origin story in Sura Maryam explains explicitly Jesus to be generated without a father, has paid. "first letter of beginning" in the verse "after expectancy [Mary] to him [Jesus], she took refuge with him to a remote location" (Maryam, 19/22) means that instantly conceived, and "travail drew her to the trunk of a palm tree"(M / 23) which means pain had come to give birth, it is not implied the time connection exists. And the first letter is not made necessary that Mary became pregnant as soon as the conversation, but it is clear that she was pregnant after a while of the conversation. Undoubtedly, during this dialogue, but a man did not touch her, yet she was espoused with Yusuf and in terms of the human nature, she was gotten pregnant of her husband Joseph. Rationally, respected commentator did not discuss contemplatively in the opening verses of Surah Maryam saying: "She said if you are of self-control, I will seek refuge in God Beneficent against you" (M/18). This verse states that after the
angel visualized at the altar in face of Mary, it made her panic, she sought refuge in God against him and in terms of belief, tried to give him away when avoiding from him. And after her majesty discovered he is a messenger from the Creator, relaxed and after receiving the good news of fetus from God, the fact that no one had touched her got her surprised. She is astounded but not to deny the incident.

Review and evaluate Sayed Ahmad Khan Hindi’s viewpoints on the revelation
Revelation is considered as basic and consistency of sending prophets and distinction borders of Abrahamic religions and human schools. From Islam’s perspective, the revelation would be a divine phenomenon, trans-experiment, trans-historical and of unseen matter that induced on the Prophet from God for the guidance of human, indeed, the Qur’an is of the revelation crystallization that particle, word’s appearance and language would be constituted by the divine terms. There are two main views about the nature of revelation.

1. The language nature: in this perspective, the revelation is so critical kind of information. God's conveys to the prophet the facts that the collection of these facts constitutes the basis of revelation. This view is called the "Propositional perspective".

2. Religious empirical view or empirical revelation: based on that the revelation does not transfer the proportions and facts revealed, but it is about the Messenger confrontation with God and interpretation of religious experience and its nature, that of emotional. Among Muslim intellectuals, a small minority including Iqbal Lahouri (1925) and Sayed Ahmad Khan Hendi had chosen the second approach attempted to integrate between these two views, Sayed Ahmad Khan knew the revelation to be empiricist, on the one hand, and, the Qur'an to be Word of God exactly, on the other hand, without any errors occurred in it.

Believed the Quran the Prophet heart to be the place of revelation sent, with respect to the law of nature, denying the angel of revelation, along with his other views, would pose twofold innovative thought which according to him, a new dimension has come to thinkers, but there are also damages. For the first time, he raised the flag of modernization and renovation of extremism in religion in India. He gave this call that must be global changes in traditional Islamic knowledge to happen; in a way that is compatible with modern achievements and approaches by Western knowledge, and in a certain process, this leads to reconciliation between modern science and law. He tried his best to pull the revelation from the heaven down to the terrestrial situation, with a facial imagination and at the same time, he was trying to pretend on the belief that all Muslims are thinking properly believe it.

Syed Ahmad Khan's views on the revelation
To get a right understanding of the thought said by the interpreter, the component of his view must first be classified and then reviewed and criticized on the revelation, Ahmad Khan's approach is based on the following components:

1. Angel of Revelation
Syed Ahmed Khan interpreted the angel of revelation to be the heart of the prophet and wrote: "It should be recognized that the relationship between God and the prophet would be the Queen of
sacred prophecies that it is called a great honor and so-called in religious, called Gabriel. Yes! The clean heart of prophet is the see-through mirror of God and the manifestation of the divine and his bright heart, an envoy or messenger that conveys the message to and receives that of God. He denies the mechanical interpretation of how revelation to appear the Prophet. According to him, there are no intermediaries between God and the prophet. The prophet gets a revelation directly from God. Gabriel, in fact, represents the symbolic power of the prophets. His heart observes as a mirror that reflects divine illumination openly. His message was given by his heart to God and then returned with the divine message gotten. He is a creature that God's word is issued by him, as an ear could hear without saying a word and without the sound of God. The revelation like a spring gurgles from his heart and then flows towards him. His spiritual experiences would be all achievements of human nature. He hears his soul word with his physical ears; so if there is anyone else who would be talking to him. He sees at himself with his physical eye as if someone else stands against him.

Syed Ahmed Khan considered the revelation to be the divine spirit who works in the human conscience. This is a feelings that the shake in-depth the human personality, the human would feel that he felt as if something receiving outside of it, in fact, the revelation is observed as a projection of inner awareness. Approved his claim, this means that the Quran was revealed to the Prophet gradually, not accumulatively. All human’s abilities are activated only when some situations and needs require it to implement. The human’s mind is a reservoir of multiple thoughts and the remembered lyrics and events that normally they are as if sleeping, but when the situation demanded it, they are activated.

Believed the revelation individually that grumbled from the Prophet inside leads the rejection of mediation between God and the Prophet. He believes that this mediation does not exist, and Gabriel would be of virtual and nominative effects of prophets’ power.

2. The lack of difference between revelation and reason
According to Syed Ahmad Khan, there is no qualitative difference between revelation and intellect. In his opinion, it is not something that inspired outside the Prophet; it is the divine wisdom to act in his humanity divine soul and intellect. In fact he believes it reflects deep inside the human when contacting the God, this is the truth with which he grows and moves and reaches entity. It seems that Sayed considers the inspiration to be a kind of natural evolution of innate and rational ability; he used the term “revelation” for the animal instinct and makes it equivalent with reason and revelation that they are considered of the same concern, albeit with differences in degree and levels of existence.

3- The lack of difference between the prophets and other people
It seems that the Syed believed there is no difference between prophets and other human beings. Those have higher wisdom could be considered as leaders of the people. Leaders emerge in all aspects of human life, whether religious and non-religious and all of them, without distinction, have ability to be inspired or reveled spiritually. According to him, the difference between the prophets and elites are taken not for the sake of empowering a prophet by prophecy, but in those aspects in which they work and live.
Sayed know the relationship between the Prophet and his followers equal to that of the shepherd and the sheep, both belong to the animality aspect and having the wisdom, it makes the shepherd different from the sheep.

4- Treatment of prophecy’s strength under specific natural strength

According to Syed Ahmad Khan, the Prophet is defined as a specific natural force like other forces and human capabilities that will grow at the right time, just as at a certain point, flowers bloom and fruit ripens. Occasionally, a particular person’s capability and genius have grown so fully that others deem her/him to be elite of special art. A poet or a doctor or a blacksmith could be master in her/his art and career. Someone who has extraordinary natural ability and thereby can blow a new spirit in the human moral life could be called by Prophet. When the fruits of the normal functionality ripen at the right time, s/he feels to have been called to announce a new mission of moral and spiritual edification to the people.

Strengths view of Syed Ahmed Khan

In his innovative ideas, although many points of reflection can be seen, there are some positive points that respected researchers must consider.

A: He knows the Holy Qur'an to be surely and certainly the Word of God, "The Prophet’s heart was revealed or inspired and the Prophet (PBUH) did not say by himself, and that is only the revelation."

B: Syed Ahmad Khan admits that the Quran was revealed in Arabic and the Prophet played no role in organizing it.

C: There has not been the slightest error in the Quran. Even something false and untrue are not found within it to infringe on aspects of its holiness and divine of these words.

D: He accepts the finality of prophet-hood of Mohammad Prophet and said it was time the people of not intellectual maturity and in need of guidance by prophets; but with the passage of time and the evolution of human intellect, the lead was cut off and spiritual values that Islam brought as a final gift of God was released to the fullest extent. Therefore, the Prophet is the last messenger of the divine blessings. This is because not only he came in the last period and not sent another prophet after him- and forms the sense of finality implicitly - but also these blessings got completely disseminated along with sending him and nothing has remained. Because Islam is the most precious gift of God, Therefore someone should make it disseminated who would be the most senior of the messenger and as the divine blessings were disseminated in various stages and Muhammad (PBUH) was the last prophet who released them, so he is the last prophet. Syed Ahmad Khan based on the principles that are accepted by all Muslims tries to distinguish the empiricists’ views from the West.

Assessment of his views

Weaknesses and harms driven by Ahmad Khan’s consolidated perspective can be expressed in several areas.
A: Harms and bases bugs
The paradoxes and harms are intended that observe to the principles and intellectual backgrounds of this flow in understanding the Qur'an and the universe.

B: The negation of language nature
Adherences of this view and Ahmad Khan treated the revelation only "encountering" - with God- and believed its nature to be the same thing; therefore, in this view, the revelation would be identical with the Prophet's experience and emotional inner status, and not received the facts; but the "encountering". Therefore, whatever the Prophet discusses in the garb of words and sentences reflects his inner experience and in fact, the revelation is devoid of the nature of language; because the Prophet himself presents his religious experience in form of words.

C: The Quran’s erring capability
According to experimental attitude by Syed Ahmed Khan, God induced this book to the Prophet, due to lack of the unerring text in spell or its content; but it is meant development by God. As the Scripture (Jews and Christians) were written by fallible humans and with paradoxes and incoherence that would be criticized and evaluated by methods of historical and literary research, as will be the Quran, while the requirements for the rational necessity of the Quran sent for guidance of human would be to provide the unerring book by the infallible and miraculous and challenging aspects of the Qur'an also reveals some dimensions of this matter.

D: Denying of making knowledge
Secularly analyzed revelation and miracles, in fact, leads to the denial of the knowledge dimension of some Quranic statements; because, accordingly, the verses of the Qur'an are treated as the infallible words from God that its content is conclusive and realistic; but the Quran is seen as a product of the mind, thoughts and feelings of human beings that somehow, was born of religious and mystical experience of prophet in certain cases, and there is no reason on why of the need for knowledge of their propositions. Accordingly, the revelation language would be considered as the language to express and reveal the inner feelings of religious people. The closeness and coordination between religious experiential looks of and not-knowledgeable of the revelation is reached to the extent that even some Western scholars of religion have to acknowledge it; for example, the Murphy’s soul know the most prominent aspect of religion will be affected by this view to be new understanding of religious language upon which this is unrealistic and not knowledgeable religion and merely expresses the awareness of the devout that all things are interdependent to God.

E: Negating the infallibility of the Prophet
Accepted this vision, the infallible is negated in the body of revelation because the prophet confronted with God that in the next stage, presents the interpretation and translation of its confrontation to the public and interpretation of religious experience would be inevitably influenced by the beliefs, expectations and culture of the Prophet (experiencer). Therefore it cannot be said that the Prophet had correctly interpreted confront with the God and his exegesis
is infallible. It should be said in criticism of this view: the infallibility of prophets in treatment, maintenance and advertisements would be of one of and the common principles to all religions and of the outstanding features for all prophets. The God devested the prophets against any defect and under the general principle, says in the Quran: "And the Prophet would not be entitled to betray" (Al-Imran: 161). Since the prophets announced some messages from God Almighty for human’s happiness, in learning, retaining and conveying the revelation, if they make error, a violation has occurred would be contact with by divine guidance.

**F: the Quran and the Sunnah extreme aversion**

One of the important problems driven by the idea would be looking to the Quran excessively and lowering the tradition’s role. Syed Ahmad Khan tried his view of revelation to imply based solely on Quran but in how implementing this context, he afflicted by either judgment-oriented or periphrastic looking. For example, he merely that the revelation is also referred to intrinsic inspiration among the animals in Qur'an knew all installments of soul to be the same sort and driven by inner feelings transferred and considered it a figment established by the Prophet. Unaware of the many verses and hadiths essays emphasized on a particular type of revelation which is the apostolic revelation and stated that the purpose of revelation to the Prophet is of these types. All Muslims are unanimously of the view that the selection and structure of terms, composition and terms of the Qur'an are classified within the divine revelation and the prophet did not do anything "And the Quran was sent in separate portions to recite it to people slowly and gradually..."

Syed Ahmed Khan for showing this is a bilateral thinking chose full-rocky way to reach his own destination, i.e. he selected to uncover the secret and removing supernatural aspect of the revelation. His potions are a mixture of digested mystical terms and Orientalists-friendly rationalization (khoramshahi, 1993: 227). This consolidated perspective leads to a contradiction arisen the grounds and speech. He, on the one hand, makes his basis established based on the experience that with humanistic structure, where the 'revelation' is of the kind of experience and with the emotional nature, inherently fallible and varies from person to person. On the other hand, the 'revelation' has given a divine origin, but without the mediation of the "angel of revelation", this is an apparent contradiction because when the God has not contributed to make the revelation how the "revelation" is classified within divine matters?! How the Quran is infallible, while the different experience of the Prophet has been reported?

**Conclusion**

The autopsy of consolidated view of Syed Ahmad Khan Hindi shows that the 'revelation' and the experience of this kind would be sensual things and the words of God would be the same sayings of the Prophet, as a result, the revelation is affiliated by the Prophet and originated from his mind and soul. Syed although tries with help of the words "Not speaking based on vagary" to give a divine structure to this word, but the experience-like inspirations itself have frequency flawed. The basic harms of this theory, in addition to the contradiction in his view, is derived from the problem of ontological in that the God has a little contribution to make the revelation and miracle things. The nature of revelation is based on emotional rather than linguistic and without the
making-knowledge aspect, is not free from error. This point of view in terms of way was afflicted by the judgment-oriented, which tries to explain the revelation and miracles under the natural and experimental aspects, and determining earthly aspects of the revelation gives rise to the acceptance of religious pluralism which brings about a kind of thoughts westernization and led to promote innovative ideas and the emergence of deviant sects that has made serious damage to the body of Islam in the subcontinent.
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