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the Prophet's Biography as a Path to
the Authenticity of Messengers and
Messages**



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Abstract

This research addresses the issue of rational anchoring, a topic intricately related to the intellectual biography. Although primarily a foundational subject, it can be applied in various fields beyond its conventional scope. While traditionally studied within the realm of fundamentals and the applications of jurisprudential branches, its utility extends to Islamic discourse and biography. In the context of intellectual biography, three fundamental aspects merit attention: the manifestation of rational consensus on a matter, the tranquility of the soul, and the expansion of the heart, all while avoiding the breakdown of consensus, even with a single individual. The research endeavors to elaborate on these aspects, drawing attention to them and attempting to establish a connection in validating prophecies by examining the biography of the Prophet (peace be upon him and his Household). The Prophet's biography serves as a catalyst for the intellectual consensus on the legitimacy of the Muhammadan message both in pre and post-Islamic era.

Introduction

All praise be to Allah, the Lord of all worlds, and blessings and peace be upon Muhammad and his pure, virtuous family.

The science of Usul al-Fiqh (Principles of Jurisprudence) stands as one of the most diligently studied disciplines within the Twelver Imamate education. It holds a distinguished place among Islamic sciences, especially within the Imamate school. Through seminal works like *Al-Ma'alim*, *Al-Qawaneen*, *Al-Rasail*, and *Al-Kifayah*, the Imamate school has significantly contributed to the development of foundational Islamic thought. This contribution extends to the broader realm of Islamic legal thought and, more specifically, to the Imamate thought.

In delving into this field, as I survey the historical output of foundational studies within this school, I cannot help but deeply appreciate the immense value that scholars of Usul have brought. Their monumental contributions have played a crucial role in grounding the rationality of the Sharia. This is evident through the scholarly productions they have left in the two fundamental branches: the Usul al-Din (Foundations of Religion), encompassing the science of Kalam (Theology), and the Usul al-Fiqh (Principles of Jurisprudence).

I have been passionately engaged in the foundational courses offered by many teachers in the religious seminary since the early days of my academic pursuit. This enthusiasm extends to reading numerous works in this field from both schools. I don't claim to be a product of either school (Shia and Sunni); quite the opposite. Given my intellectual background, I found traversing these discussions challenging, especially comprehending the intricate paths and the difficulty of mastering the esteemed scholars' teachings. I acknowledge my specific shortcomings in grappling with their content, feeling the struggle in reading and comprehending, considering that my specialization lies in theology, a subject deeply rooted in my heart. I have attempted to

establish connections between the two sciences to the best of my ability, trying to incorporate scientific applications that could yield a cognitive perspective. Such a perspective aims to secure intellectual freedom, allowing us to establish the landmarks of religious tolerance and moderate religious views within Islamic schools first, and subsequently, between Islam and other religions based on the common ground of mutual respect and peaceful coexistence.

From this perspective, this research emerged as a complement to an idea that occurred to me while studying the rational biography discussions in the Imami Jurisprudence Principles lessons. Exploring various thoughts, I aimed to present a perspective beyond those who may cast doubt on this subject. Instead, I saw it as a path that could be employed in serving numerous religious matters. Upon learning about the Third International Conference of Dar Al-Rasul Al-Azam, I hastened to organize my notes on the topic, despite the numerous responsibilities and busy schedule, given the upcoming final exams and my commitment to various ministerial and university committees. I hoped that my participation would have a positive impact on studying the concept of the subject, serving as an initial exploration for deeper and more serious studies. My primary concern here is that I've triggered the thought process, with the hope that I, or others, will contribute to its development in the future.

And success is only from Allah, the Mighty, the Wise.

Chapter One

Conceptual Framework

Section One: The Concept of Rational Anchoring

Rational anchoring is a compound descriptive concept, and it is customary to deconstruct the compound to provide a precise definition. Referring to the linguistic roots of the word “rakaz,” we find that it carries several meanings. Rakaz: to embed something erect like a spear, and similar items, anchoring it firmly in its center.

He anchored it, anchoring it, and he will anchor it: he embedded it in the ground. A poet named Thalab recited:

“And the spearheads are firmly anchored, and the necks of Ostrich are embedded.”

“Markaz” which in certain contexts refers to anchor in Arabic means the roots of the teeth. Another meaning of “Markaz” is the center, as in the example of the center of the army: the position they were commanded to adhere to and instructed not to leave. It also refers to the center of the circle or its midpoint. In certain contexts, it may mean the roots of a plant.¹

Rakaz means to be firm and stable. It is the same in the example when one says a man anchored on his bow when he placed his arrow on the ground and relied on it.² The meaning is that what went away from it disappeared, and this remained anchored, meaning it remained stable.³ In a figurative sense, “irtakaza” means to be firmly established in a place. It is said: So-and-so entered, and he firmly established himself in his place without leaving.⁴

The comprehensive exploration of meanings and examples presented leads to the understanding that the term “rakaz” and its derivatives encompass three dimensions: the dimension of concealment, stability, and reliance. One of these dimensions, prom-

1 Al-Jawhari, Al-Sihah, vol. 3, p. 746.

2 A group of authors, Al-Mu'jam Al-Wasit, vol. 1, p. 369

3 Ibn Faris, Dictionary of Language Standards, vol. 2, p. 433

4 Al-Zubaidi, Taj Al-Arous Min Jawaher Al-Qamoos, vol. 8, p. 72

inently featured in this discussion and its derivatives, is concealment. This is evident in various contexts and usages, such as the Quranic verse where it is referred to as the hidden sound, in the noble narration as the concealed treasure, and in pre-Islamic usage describing what is buried in the ground. In these instances, concealment is more apparent than stability and reliance.

In conclusion, the linguistic meaning of “rakaz” is the meaning entrenched in minds, as manifested through customary usage. This implies that the essence of “rakaz” is the hidden and steadfast concept in the mind, serving as the basis for reliance.⁵

As for “al-’aqla’i” (rational), it is attributed to the rational individuals, not to the intellect itself. The term “al-’aqla” is derived from the inflectional pattern of “fa’la’,” which functions as an attribute for a specific entity, similar to “khoiala” (arrogant), which describes the arrogance of a specific person. It belongs to the pattern of extended feminine forms derived from the root “alif,” making it uninflectable.⁶

The meaning of “ar-takaz al-’aqla’i” as a science was mentioned by Sheikh Muhammad Ali Al-Ansari in the conclusion of his research on the term “ar-takaz” under the heading “Research Framework.” He stated, “There is no specific domain for researching ‘ar-takaz,’ but rather, it is addressed incidentally. Among those instances is the research into the evidence of the rationality of the solitary narration.^{7,8} However, Sayyid Sadr opened a separate door for the validity of the solitary narration in the context of conjecture.” This implies that the meaning of “rational anchoring” is not studied independently but rather within the definition of rational biography.^{9, 10*}

As for the rationalistic aspect, there is a distinction between the rational and the ra-

5 Al-Mousawi, Al-Sayyid Yassin, Rational Foundations and their Role in the Deduction Process, Al-Sadr, Al-Abdal website, 2020 AD, <https://al-abdal.net/22903/>.

6 Al-Hamalawi, Ahmed, Morphology, p. 17.

7 Hubullah, Haider, Journal of Jurisprudence of Ahl al-Bayt (peace be upon them), Issue 20, p. 235.

8 The Easy Encyclopedia of Jurisprudence, vol. 2, p. 392.

9 Al-Hashemi, Research in the Science of Principles, vol. 1, p. 164.

10 Al-Hairi, Investigations of Principles, vol. 1, p. 270.

* The simple situational knowledge is that a person learns from the situation without being consciously aware of it, due to their distraction or lack of attention. In this way, knowledge becomes ingrained in the depths of the self without the individual being aware of it.

tionalistic. The former pertains to what the mind comprehends independently, without requiring external action by rational individuals or their imposition upon it. This is because it remains fixed in the realm of reality, irrespective of any imposition by someone or any considered perspective. The evidence for this lies in its lack of variation. On the other hand, the latter involves the rational individuals imposing their views on something, which may not necessarily have a reality behind their consideration. It falls under the category of well-known logical propositions in the broader sense, defined as “issues that have no reality except through unanimous agreement upon them, and this is the foundation for their validation.”¹¹

In other words, “Famous propositions are those issues widely recognized among people, and their validation is based on the unanimous agreement of all rational individuals, the majority of them, or a specific group. The reality of these propositions lies solely in the consensus of opinions about them, not in any inherent truth.”¹²

Therefore, “Famous propositions are issues whose content aligns with the opinions of all rational individuals, a portion of them, or has been collectively accepted by professionals within a certain field, without this collective acceptance arising from the direct perception of the mind.”¹³

This is supported by what Sheikh Al-Asfahani (may Allah have mercy on him) stated in defining rational judgments, describing them as “issues widely recognized, aligning with the opinions of rational individuals, preserving order, and maintaining the species.”¹⁴ Rational judgments are, in essence, the foundational principles and perspectives of rational thinkers.

Based on this, rational foundation can be defined as a “fixed state in the psyche

11 Al-Sadr, Mr. Muhammad Baqir, Logical Foundations of Induction, Principles of Other Inferences in Aristotelian Logic, vol.1 , p. 473.

12 Al-Muzaffar, Logic, p. 340.

13 Sanqur, Basics of Logic, p. 419.

14 Al-Isfahani, Nihayat al-Diriya fi Sharh al-Kifaya, vol. 3 ,p. 18.

of rational individuals, arising either from inherent instincts or collective agreement among them. They may have developed this established state through practical experience, or it may have remained latent within them as they are attentive to it, recognizing and understanding it with the slightest indication or cue. Its role manifests at two levels, either in the form of social behavior or in interpreting spoken words within common understanding.”¹⁵

Alternatively, it can be defined as “what has taken root in the minds of rational individuals without requiring its complete or partial manifestation in their external actions. It holds higher value and is more significant than their external conduct, mainly emerging from rational aspects such as instinct, practical reason, and teachings of the prophets.”¹⁶ *

I find that this term can be refined by adding limitations or removing some constraints from its definition to ensure immunity from objections and refutations. It can be stated that rational foundations are the consensus of rational individuals on something, whether it has an actual basis or not. This consensus is not limited to a specific time frame; rather, opinions unanimously align on that matter, despite differences in perspectives and intellectual orientations, accompanied by inner calmness and tranquility. This foundation can be divided into intrinsic and acquired. By intrinsic, we mean issues inherent in human nature, rooted in the individual’s mind, and expressed by the eloquence of rational individuals. As for the acquired, it refers to everything else, as certain convictions may become entrenched in the psyche due to beliefs in religious doctrines, customs, social traditions, perspectives, thoughts, juristic opinions,

15 Al-Mawsu’ah, Al-Fiqhiyyah Al-Muyassarah, vol. 2, p. 391.

16 Al-Fa’iq fi Al-Usul, Contemporary Jurisprudence Committee, Publications of the Hawza Directorate Center, p. 2.

* Al-Ansari, Sheikh Muhammad Ali, provides a definition for the comprehensive foundation, encompassing both rational and legislative aspects. He describes it as “the establishment of certain concepts in people’s minds, sometimes based on practical experience and at other times not, as these concepts are theoretical. The origin of this foundation may sometimes be instinct and impulse, and at other times legislative authority.”

upbringing, propaganda, or other factors.¹⁷

Second: Association of Rational Foundations with Inner Calmness

Those who delve into philosophical texts will find them laden with this pattern of evidence, namely, the tranquility of the souls of the rational individuals towards certain matters. This is evident in discussions on prophethood, as exemplified in "Al-Fa'iq in the Fundamentals of Religion" by Ibn Al-Malahimi, the Mu'tazili, concerning committing sins and the innocence of prophets from such acts. He argued:

If it is said: This is evident in his committing sins during the state of prophethood. Do you not deny that one might commit sins before prophethood, then repent, distance oneself from them, and advocate against them after prophethood?

It was said to him: The rational individuals do not accept the saying of someone who has not been approved for sinning or committing crimes, nor do they consider the argument of someone who approves of such actions. Even if they know about his repentance. When we introspect about accepting statements from others, we find ourselves more inclined to accept the words of someone who does not engage in what they oppose, compared to the one advocating for it.¹⁸

Look at how Ibn Al-Malahimi addresses the issue, emphasizing the stillness of the souls of rational individuals. This indicates what is referred to as rational foundations, as we mentioned earlier.

In the discussion by Judge Abdul Jabbar on the definition of knowledge, he clarifies that knowledge, awareness, and science are synonymous terms, all implying the tranquility of the soul, the coolness of the chest, and the peace of the heart. Regarding the meaning of the tranquility of the soul, Judge Abdul Jabbar stated:

If it is asked: What is meant by the tranquility of the soul?

We say: It is the distinction that each one of us finds within himself when he re-

¹⁷ Al-Turabi, *The Intellectual Biography*, Episode One, p. 155.

¹⁸ Safi al-Din, *Al-Fa'iq fi Usul al-Din*, p. 356.

flects upon it, distinguishing between believing that someone is in the house based on personal observation and believing that he is there based on a single report among the multitude of people. In one of these situations, he finds an advantage and a state that he does not find in the other situation. This advantage is what we express as the tranquility of the soul.”

Furthermore, tranquility is only a reality when contrasting with movement, and it opposes and punishes movement when absolute. However, when constrained by the self, it only tolerates what we have mentioned. Similarly, if constrained by anger, it is said: His anger subsided, meaning it can only endure its disappearance and elevation. This is akin to sight, for it can tolerate unrestrictedly what it cannot tolerate when restricted by the eye and the heart. It is also similar to perception, as it can endure absolutely what it cannot endure when confined.

The purpose of all this is to understand the intended meaning of the phrase when it is used, and there is no difficulty in expressing it, whether you choose to convey it as the stillness of the soul, the peace of the heart, or the expansion of the chest.¹⁹

19 Al-Qadi, , Explanation of the Five Principles, p. 22.

Section Two

Foundations of the Two Schools in the Presentation of Messengers and Messages

Introduction: The Reality of Messengers and Messages

Semantically speaking, the term “messenger” implies smoothness and softness, signifying a conveyance of something akin to reassurance and tranquility. The concept of “messenger” extends to matters of command and logic, encompassing deliberation, respect, and verification. The plural form of “messenger” is “messengers.”²⁰

In a pragmatically speaking, a messenger is defined as “a human being whom God has sent to people to convey His messages.”^{21 22} Messengers are considered superior due to the special revelation they receive, surpassing even the prophetic revelation. This is because messengers receive specific revelations from God, particularly in the form of the descent of the divine book.^{23 24}

Sheikh al-Mufid, after defining the Prophet, states, “A messenger is a human being informed by God Almighty without intermediary from other humans. He has a divine law, either as an initiation like Adam, or as a continuation of what came before, as in the case of Muhammad, who is commanded by God Almighty to convey orders and prohibitions to a people.”²⁵

As for the message, it is God’s assignment to one of His prophets to convey to people a divine law or judgment. Therefore, it is a connection between the prophet and the rest of humanity.²⁶

20 Al Farahidi, Al Ain, p. 118.

21 Al-Jurjani definitions, p. 49.

22 Al-Tusi, Concise Definition of Belief, p. 245.

23 Al-Jurjani, Definitions, p. 105.

24 Al-Douri, the Islamic faith and its doctrines, p. 445.

25 Al-Mufid, Belief Issues, p. 34.

26 Al-Ghazali, Al-Economy of belief, p. 137.

First: The Declaration of the Prophethood of Muhammad(PBUH&H), according to the Imamiyah School

The Imamiyah (Shia) consensus on the prophethood of Muhammad, peace be upon him and his family. They agree on aspects related to this blessed prophethood, including his mission to all people, the miraculous events and miracles that manifested at the time of his birth, transcending customary norms. They acknowledge him as the leader of the children of Adam, the Seal of the Prophets, and assert that his legal code abrogates previous laws.

From the moment of his birth, signs of his prophethood were evident. It is narrated by his mother, Amina bint Wahb, may Allah be pleased with her, that she said: “I experienced labor pains when I was alone, and when I delivered him I saw him prostrating, raising his finger towards the sky, as if supplicating humbly. Then a cloud enveloped him, hiding him from my sight, and I heard a voice from it. He was then brought back to me, wrapped in a white woolen garment whiter than snow, with a green shawl underneath. He was born pure and untainted.”²⁷

Upon the birth of the Prophet, demons were stoned, stars collided, a global earthquake shook the entire world, causing the collapse of churches and markets. Everything worshipped besides Allah was displaced, and the magicians and sorcerers were struck with blindness, their powers imprisoned, and their demons detained. Unseen stars emerged, and the palace of the Persian king trembled, with thirteen balconies falling from it. The fire of Persia was extinguished, a fire that had not been extinguished for a thousand years before that. These events coincided with the birth of the Prophet, peace be upon him and his family.²⁸²⁹³⁰³¹

27 Al-Karaki, Kanz Al-Fawaid, vol. 1, p. 164

28 Al-Yaqoubi, History of Al-Yaqoubi, vol. 1, p. 329.

29 Al-Karaki, Kanz Al-Fawaid, vol. 1, p. 166.

30 Al-Istarabadi, Conclusive Proofs, vol. 3, p. 27.

31 Al-Subhani, The Biography of Muhammad in the Light of the Qur’an, Sunnah, and Authentic History, p. 34.

Later, his grandfather, Abdul-Muttalib, came to his mother and inquired about her condition. She informed him about the birth and the signs she witnessed. Abdul-Muttalib asked to see the child, and she replied that no one could see him until three days had passed. In despair, Abdul-Muttalib unsheathed his sword intending to end his own life. At that moment, Amina told him that the child was in a specific house, inviting him to enter if he wanted to see him. Upon entering, Abdul-Muttalib saw a man who said to him, "O Abdul-Muttalib, there is no way for you to see him until the visits of the angels are cut off."³²

It is narrated through various chains of narrators and corroborated by historical reports that the Messenger of Allah, peace be upon him and his family, declared, "I am the master of the children of Adam."^{33 34}

The auditory evidences indicate that he was sent to both the Arabs and non-Arabs, refuting the claim of some Jews and Christians who argued that the need for a prophet was exclusive to the Arabs, not the people of the two scriptures. Allah's statement, "O mankind, indeed I am the Messenger of Allah to you all," Al-A'raf, 158 and "We have not sent you except comprehensively to mankind, as a bringer of good tidings and a warner," Saba: 28. attests to the universality of his mission, not limited to any specific group.

Furthermore, the Prophet, peace be upon him and his family, stated, "I have been sent to the black and the white and the red."^{35 36} This proclamation indicates his universal mission, encompassing all races and ethnicities. Additionally, he will intercede

32 Al-Karaki, Kanz Al-Fawaid, vol. 1, p. 166 - 167.

33 Meanings of the News, chapter on the meaning of the Prophet's (may God's prayers and peace be upon him and his family) saying about Imam Ali bin Abi Talib (peace be upon him) that he is the master of the Arabs, vol. 1 and 2 ,p. 103.

34 Al-Saduq, Tenth Council, vol. 10, p. 40.

35 Rawdat al-Wa'izin, Chapter on Discourse on the Mission of Our Prophet Muhammad, may God bless him and his family, vol. 1, p. 143-146.

36 Al-Majlisi ,Bihar Al-Anwar, Chapter on His Virtues and Characteristics, may God's prayers and peace be upon him and his family, and what God has bestowed upon His servants, vol., 16 p. 308.

on behalf of those who have committed major sins on the Day of Judgment, a privilege granted to him beyond that of the angels and other prophets. This is supported by various texts from the clear revelation.

The confirmation of the prophethood of the noble Messenger, peace be upon him and his family, is established through multiple avenues, affirming the knowledge of the prophets and validating their missions³⁷³⁸³⁹:

1. His claim to prophethood, as expressed in his statement, "I am the Messenger of Allah to you," echoing the words of Allah, "Say, 'O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death. So believe in Allah and His Messenger, the unlettered prophet who believes in Allah and His words, and follow him that you may be guided.'"Al-A'raf, 158.

2. The manifestation of miracles and extraordinary events beyond the capacity of ordinary people within his genus.

3. His description of Allah, with attributes befitting His majesty, distinct from any anthropomorphic or inappropriate descriptions. The Prophet elucidated the reality of his message, the superiority of his judgments, and the comprehensive nature of his divine law.^{40 41}

37 Al-Tusi, Abstraction of Beliefs, p. 131.

38 Al-Majlisi, Bihar Al-Anwar, Chapter on His Virtues and Characteristics (may God's prayers and peace be upon him and his family) and what God has bestowed upon His servants, vol., 16 p. 308.

39 Al-Istarabadi, Conclusive Proofs, vol., 3 p. 64-65.

40 Bin Ali, Explanation of the Fundamentals of Beliefs, vol., 3 p. 160 - 161.

41 Al-Sadr, True Beliefs, p. 235.

Second: Perspective of the Sunni School on the Prophethood of Muhammad (PBUH&H)

The Sunni school establishes the evidence of the prophethood of our Prophet, peace and blessings be upon him and his family, from various angles, including:

1. Referring to the signs mentioned in the Torah and the Gospel regarding his description, attributes, and the prediction of his debut in the land of the Arabs, even though many distorted these references from their original contexts.

2. Highlighting extraordinary events and peculiar occurrences between the days of his birth and his mission. Such events are documented, serving as miraculous signs that confound the disbelieving leaders who denied the authenticity of his message and opposed the truth in Arabia.

3. Noteworthy among these signs is the extinguishing of the fire of Persia at the time of his birth, a supernatural event that signifies divine intervention.

4. Mentioning the collapse of the balconies of the palace of Chosroes (Kisra) as another remarkable occurrence.

5. Describing the drying up of the water in Lake Tiberias, a well-known city in the Levant.

6. Noting the vision of the Mobudhan, a prophetic indication and a sign of the Prophet's mission.

7. Referring to the declarations made by various callers and voices describing his attributes and qualities over the ages.

8. Pointing out the acknowledgment of soothsayers and jinn, attesting to his truthfulness and directing their followers among humans to believe in him.

9. Observing the fall of idols and their collapse without any external cause.

10. Citing various well-known reports of miracles during his birth, infancy, and the period after he was sent as a Prophet.⁴²⁴³

As for the affirmation of the prophethood of Muhammad (PBUH&H), it is evident

42 Al-Bayhaqi, Evidence of Prophethood, vol., 1 p. 18-19.

43 Al-Qadi, Sharh Al-Shifa, p. 744-752.

through the multitude of narrations about his miraculous deeds that defy natural laws, such as the Quran. The Arabs were unable to produce anything similar to it despite their strong desire to refute it. The Quran, which challenged them, serves as evidence that it is not a human creation but rather the work of Allah. It reached Muhammad, peace and blessings be upon him and his family, through the intermediary of Gabriel, and the only way for such communication is through divine revelation. Therefore, Muhammad is indeed the Messenger of Allah sent to all people. The Quran had a profound impact on souls that no worldly reformer could achieve, proving that it is the words of Allah sent to His Prophet Muhammad.⁴⁴

Similarly, other miracles performed by him, such as the splitting of the moon, the glorification of pebbles in his hand, water springs gushing forth between his fingers, feeding numerous people with a small amount of food, trees approaching him, and returning to their original places by his command—all these occurrences contradict the norm, affirming the truth of his mission.⁴⁵

In asserting his prophethood, Al-Razi states: “Muhammad claimed prophethood, and the miracles appeared in accordance with his claim. Anyone who has similar attributes is indeed a true Messenger. Therefore, Muhammad is truly the Messenger of Allah”.⁴⁶

44 Al-Ghazali, *Al-Economy of belief*, p. 146.

45 Al-Baghdadi, *Fundamentals of Religion*, p. 162.

46 Al-Ghazali, *Al-Arba'in fi Usul al-Din*, vol., 2 p. 76.

Chapter Three

Legitimacy Means of Messengers and Messages

First: Proving Prophethood through Miracles

Miracles are an essential necessity within the framework of the message, serving as a confirmation of the truthfulness of the prophet's call. They contribute to achieving the ultimate purpose for which humans were created: the guidance of the wise God for humanity, indicating their psychological, spiritual, and human perfection. Without miracles, the desired outcome will be lost, leaving room for doubt in the authenticity of their claims. Such doubts will persist, and the goal of their existence will fail to materialize.⁴⁷

When their call is coupled with miracles that God manifests through them, it signifies that God has accepted it whenever it influences naming their faith in this claim and affirming its validity.

Scholars have been on a debate in regard to defining the meaning of miracles; among the perspectives are:

1. First: Something beyond the ordinary intended to demonstrate the truthfulness of one claiming to be a messenger from God.⁴⁸
2. Second: Anything intended to demonstrate the truthfulness of the challenger to prophethood claiming a divine message.⁴⁹
3. Third: An extraordinary event coupled with a challenge, not met with opposition, descending from our Lord in the status of His saying, "My servant has spoken the truth in everything he has conveyed from Me."^{50,51}

This definition is the most comprehensive to encapsulate the conditions of miracles, which we will mention. His statement, "a matter," implies that the matter en-

47 Nimah, *Our Belief in the Creator, Prophethood, and the Afterlife*, p. 289-290.

48 Al- Tanzani, *Explanation of the Nasfiyya Doctrine*, p. 40.

49 Al-Amdi, *Ghayat al-Maram fi Ilm al-Kalaam*, vol., 1 p. 333.

50 Al-Dasouki, *Umm Al-Barahin bi Hashiyat Al-Desouki*, p. 176-177.

51 Al-Taftazani, *Sharh Al-Maqasid*, vol., 2 p. 176.

compasses both the act, like the flowing of water between his hands, and the absence of the act, as in the case of the fire not burning Abraham.

His phrase “compared for challenge” is used to bring forth the miracles of the prophets or the miracles of the saints. His saying “without opposition” means the absence of opposition through magic and sorcery. The opposer is incapable of presenting something similar to the miracle.

Types of Miracles

Scholars categorize miracles based on their transmission into two types:

1. Consecutive Miracles

Miracles that have reached us through consecutive and widely-accepted chains of narration, such as the Qur’an. The knowledge of these miracles is considered certain.

2. Non-Consecutive Miracles:

These miracles have not reached us with a level of certainty and conclusiveness. Non-consecutive miracles are further divided into two categories:

- Well-known

Miracles widely recognized and reported, such as the flowing of water between the Prophet’s fingers, multiplying food, or the speech of animals like the lizard and the arm.

- Through solitary transmission:

Miracles reported through singular transmissions, like the tree coming to the Prophet, stones conveying greetings, and pebbles glorifying Allah in his hands.

Al-Qadi Al-Eyad stated that these narrations about the Prophet Muhammad (PBUH&H) even if they are solitary narrations (Ahad), would be significant if they were consistent in meaning.⁵²

⁵² Al-Qadi, Al-Shifa bi Sharh, p. 535.

As for the types of miracles concerning their nature:

1. Empowered Miracles for Humans:

These are miracles that fall within the realm of human capability, meaning that humans, in theory, could perform them. However, they are unable to do so as a divine incapacitation meant to redirect their focus. This serves as evidence of the truthfulness of the Prophet. An example is Allah's explicit statement: "He has spoken the truth, My servant, in his supplication and message." This is akin to Allah turning away the Jews from desiring death mentioned in the verse: "Say, 'If the home of the Hereafter with Allah is for you alone and not for anyone else, then wish for death if you are truthful.' But they will not wish for it ever, because of what their hands have sent before them. And Allah is Aware of the wrongdoers." Baqara: 94-95

2. Miracles Outside Human Actions:

Miracles that do not fall under the category of human actions, such as reviving the dead, making a wooden staff alive, the water springing from between the fingers of Prophet Muhammad, and the splitting of the moon as mentioned in the verse: "The Hour has come near, and the moon has split." Qamar: 1

3. Incomparable Miracles:

Miracles that do not have a likeness or equivalent, like the Quran. It represents the utmost challenge from Allah to the disbelievers to produce something like it, showcasing its linguistic excellence, eloquence, and the accurate reporting of past and future events. The miracle is realized in both structure and meaning.⁵³⁵⁴⁵⁵

Therefore, a miracle, serving as evidence for the prophethood of the Prophet, also indicates the existence of the eternal obligation. It is what the proof of prophethood relies on, completing the argument, and eliminating any excuse. Thus, the miracle becomes a necessary and inevitable proof.⁵⁶

53 Al-Qadi,, Al-Shifa bi Sharh, 536.

54 Al-Baghdadi, Fundamentals of Religion, p. 171-172.

55 Al-Mawardi, Alam al-Nubuwwah, vol., 1 p. 42.

56 Al-Mohseni, The Path of Truth in Islamic Knowledge and Belief Principles, vol., 3 p. 46.

Regarding the prophethood of our noble Prophet Muhammad (PBUH&H), the rational evidence for it includes the following:

1. Consistent Claim and Miraculous Revelation:

It is well-established through consensus that the Prophet claimed prophethood and presented miracles, including timeless miracles such as the Quran.⁵⁷ He invited his people, known for eloquence and rhetoric, to produce something like it, but they failed, as stated in the Quran: “And if you are in doubt about what We have revealed to Our servant, then produce a surah like it and call your witnesses, other than Allah, if you should be truthful. But if you do not—and you will never be able to—then fear the Fire whose fuel is men and stones, prepared for the disbelievers.” Baqara: 23

2. Integral Connection of the Message and its Miracle:

The miracle of the Muhammadan message is inseparable from its essence. The Quran, with its principles of social and political justice and the moral values it instills, is evidence of the message of Islam and its miracle.⁵⁸

3. Miracles as a True Proof:

Miracles are undeniably a valid proof, but the authenticity of the prophets and the legitimacy of their messages are not confined to them. Prophethood can be claimed by both truthful individuals and deceitful liars. Those who falsely claim prophethood are exposed by signs indicating their ignorance and falsehood, often accompanied by the influence of demons, as mentioned in the verse: “Shall I inform you upon whom the devils descend? They descend upon every sinful liar.” Sho’ara: 221

4. Knowledge of Past Nations:

The Prophet informed about the events of previous nations, offering insights into all religions. He extracted lessons from their stories, assessed their situations against their adversaries and supporters, as mentioned in the Quran: “We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Quran, al-

⁵⁷ Al-Tanzani, Sharh Al-Maqasid, vol., 2 p. 183

⁵⁸ Al- Ghazali, Muslim Creed, p. 225.

though you were, before it, among the unaware.”⁵⁹ Yousif: 3

He also foretold events that had not yet occurred, aligning precisely with the details he provided, as mentioned in the verse: “Certainly has Allah showed to His Messenger the vision in truth. You will surely enter the Sacred Mosque, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand].” Fath: 27

Allah also declares: “Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian.”Hajar: 9. This means preserving it from distortion, addition, and omission, as unanimously agreed upon by scholars.⁶⁰ After the Prophet, the Qur’an remained the spoken book of Islam, presenting his call and evidence together.⁶¹

Fifth, the acceptance of Islam by Jews and Christians is based on the signs and prophecies mentioned in their scriptures. Throughout history, people of the Book embraced Islam as their religion, believing in Allah and His Messenger. Allah states: “Not all of the People of the Scripture are alike. A party of them stands [in obedience], reciting the verses of Allah during periods of the night and prostrating in prayer. They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.”Al Emran: 113-114. Among them was Abdullah ibn Salam, a knowledgeable Jew, who, upon hearing about the arrival of the Prophet in Medina, embraced Islam and informed his people of his decision.⁶²

59 Al-Bayhaqi, Evidence of Prophethood, p. 231.

60 Al-Qadi, Al-Shifa bi Sharh, p. 563-564.

61 Al-Ghazali, Muslim Creed, p. 227.

62 Al-Bayhaqi, Evidence of Prophethood, p. 248.

Second: The Biographies of the Messengers as Evidence of the Authenticity of Their Messages

Many scholars argue that the claim stating there is no way to prove the truth of prophethood except through miracles is a questionable perspective. Some intellectuals hold this view, but the truthfulness of a messenger becomes evident through various methods that collectively provide certainty, even if some aspects rely on probable evidence. This includes references to the life and character of the messenger, his virtuous qualities, impeccable conduct, the consistency of his judgments and teachings, the gathering of virtues and benefits, and the absence of contradictions and corruption.

Ibn Hazm, in his book *Al-Fasl*, expressed this idea, stating, “The biography of Muhammad, peace be upon him and his Family, when contemplated, necessarily leads to belief in him and testifies that he is indeed the Messenger of Allah. If he had no miracle other than his own biography, it would suffice.”⁶³

This statement is based on the rational foundation, as people can distinguish between the truthful and the liar in matters much less significant than claiming prophethood. What do you think about someone who claims to be a prophet receiving revelations from Allah? It is impossible for people not to discern between the truthful and the liar in such a momentous assertion.

This aligns with the meaning of the statement by Hassaan ibn Thabit:

“If it were not for clear signs in him,
His obvious nature would convey the news to you.”

Allah states: “Certainly, there is for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.” *Ahzab: 21*

⁶³ Ibn Hazm, *Al-Fisl fi Al-Milal wa Al-Ahwa' wa Al-Nihal*, vol., 2 p. 73.

Ibn Kathir stated⁶⁴: “This verse is a fundamental principle in emulating the Messenger of Allah, peace be upon him and his Family, in his sayings, actions, and states. That’s why people were commanded to emulate the Prophet on the Day of the Confederates in his patience, perseverance, steadfastness, struggle, and his anticipation of relief from his Lord, the Almighty. Thus, Allah says to those who were disturbed and distressed on that day: ‘There has certainly been for you in the Messenger of Allah an excellent pattern.’ This means, ‘Why don’t you follow his example and emulate his qualities?’”

Ibn Hazm stated⁶⁵: “If one desires the goodness of the Hereafter, wisdom in this world, justice in conduct, and encompassing good moral character — all of it — and deserves virtues in its entirety, then let them emulate Muhammad, the Messenger of Allah, peace be upon him and his Family. Let them embody his morals and emulate his conduct as much as possible. May Allah help us in adopting his qualities. Amen.”

Many scholars, such as Al-Jahiz and Thumamah ibn Ashras from the Mu’tazilah, have endorsed this method of reasoning. Abu Hamid Al-Ghazali also referred to it in his books Al-Munqidh and Al-Qistas. Fakhr al-Din al-Razi favored this approach in his book Al-Ma’alim fi Usul al-Din, stating: “This method, in my opinion, is superior and more comprehensive than the first method (referring to proving prophethood through miracles). Because this follows the logic of cause and effect, as we were investigating the meaning of prophethood and found that it signifies an individual who has reached perfection both theoretically and practically. It’s someone who can address deficiencies in both these aspects. We learned that Muhammad, peace be upon him and his Family, was the most complete of humans in this regard, making it obligatory for him to be the best of prophets.”⁶⁶

Concerning Prophet Muhammad (peace be upon him and his family), it is clear that the intellectual consideration exercised by the pre-Islamic pagans stands as one

64 Ibn Kathir, Tafsir Ibn Kathir, vol., 6 p. 350.

65 Ibn Hazm, Ethics and Conduct, p. 91.

66 Al-Razi, Landmarks of the Fundamentals of Religion, p. 102.

of the compelling pieces of evidence, when combined with others, to substantiate the authenticity of the messengers and their messages. The Prophet's credibility and trustworthiness were already firmly established even before the onset of his prophethood. His reputation was such that he was recognized with titles like "Al-Sadiq Al-Ameen" (the Truthful, the Trustworthy), not only among Muslims but also among the disbelievers of Mecca.

This acknowledgment was so famous that, when the Prophet gathered the Mecans to convey a message from his Lord, they conceded that they had never experienced dishonesty from him. Ibn Abbas recounted an incident when the verse (And warn your nearest kindred) Shoara: 214. was revealed. The Prophet ascended Mount Safa, calling, "O Bani Fahr, O Bani 'Adi!" addressing various tribes of Quraysh.⁶⁷ People gathered, and even a man who couldn't attend sent a messenger to investigate. Abu Lahab and Quraysh came, and the Prophet asked them, "If I were to inform you that an enemy is going to attack you in the morning or in the evening, would you believe me?" Their response was affirmative, asserting that they had never found him to convey anything other than the truth. This incident is documented in Sahih Bukhari.

Even in his interactions with the Romans, Abu Sufyan (before accepting Islam) affirmed the truthfulness of the Prophet Muhammad (peace be upon him and his family) when questioned by Heraclius, the Byzantine Emperor. Heraclius inquired whether they used to accuse Muhammad of falsehood before his claim to prophethood, and Abu Sufyan responded in the negative. This acknowledgment of the Prophet's honesty serves as a testament to his character, acknowledged both by his contemporaries and historical accounts.

Therefore, the intellectual reliance on the Prophet's character and trustworthiness emerges as a robust foundation when interwoven with other forms of evidence, fortifying the legitimacy of the messengers and their messages.⁶⁸

67 Narrated by Al-Bukhari in his Sahih, Book of Friday, Chapter {And warn your closest kindred and lower your wings} vol., 6 p. 111, No. 4770.

68 Narrated by Al-Bukhari in his Sahih, Book of Friday, Chapter {And warn your closest kindred and lower your wings} vol., 6 p. 111, No. 4770.

Rather, they used to consult him in times of disputes, as evidenced by the story of his involvement in placing the Black Stone in its designated spot within the Kaaba. Qais ibn Al-Sa'ib recounted that he was one of those involved in building the Kaaba during the pre-Islamic era. He owned a sacred stone that he carved with his own hands and used to worship besides Allah. To test its sanctity, he poured fresh milk on it and allowed a dog to lick it. Subsequently, the dog urinated, and they built the Kaaba until they reached the location of the Black Stone. No one had seen the stone until it was placed in the middle of their stones, visible like a man's head. A dispute arose among them about who should have the honor of placing it. Some claimed it was a matter for the Quraysh's core, while others argued it belonged to other tribes. Unable to reach a resolution, they decided to let the first person to appear from the narrow pass judge. The Prophet Muhammad (peace be upon him and his family) happened to be that person. When they saw him, they exclaimed, "Here comes the trustworthy one!" They informed him about the issue, and he ingeniously placed the Black Stone on a piece of cloth. Then, he asked the representatives from each tribe to hold the corners of the cloth, lifting it together. In this just and impartial manner, he resolved their conflict, demonstrating his role as a trustworthy arbitrator.⁶⁹

This incident highlights the Prophet's reputation for trustworthiness and honesty, even among the pagan Quraysh, as they recognized him as the "trustworthy one" upon his arrival. His integrity was so well-known that, even before his prophethood, Khadijah, may Allah be pleased with her, chose him to manage her trade caravan due to his honesty.⁷⁰ Given this backdrop, the notion that a person known for forty years of absolute truthfulness and trustworthiness could suddenly fabricate a new religion is implausible. Therefore, the Prophet's honesty and noble character prior to his prophethood serve as compelling evidence for the authenticity of his mission. This was affirmed by Khadijah when she responded to his apprehension by saying,

69 Narrated by Ahmad in his Musnad, vol., 3 p. 323, No. 15504.

70 Ibn Hisham, The Biography of the Prophet, vol., 1 p. 188.

“By no means! Be of good cheer. Allah will never disgrace you, for you uphold family ties, speak the truth, carry the burden of the weak, provide for the destitute, host the guest, and assist in noble causes.”^{71 72}

71 Sahih Muslim, The Book of Faith, Chapter on the Beginning of the Revelation to the Messenger, may God bless him and grant him peace: vol., 1 p. 141 Hadith: 160.

72 Al-Mawardi, Symbols of Prophethood, p. 56.

Conclusion

Upon the completion of the research as intended, it is imperative to pause for reflection and contemplation on the objectives achieved and the results obtained. Here are some key observations:

1. The rational foundation is deeply connected to the intellectual discourse, constituting fundamental aspects, as acknowledged by scholars of jurisprudence.

2. Despite being a jurisprudential topic, the rational foundation can be applied to various sciences and issues beyond the realms of jurisprudence and its principles.

3. The novelty of this jurisprudential topic, spanning approximately two centuries, and the ambiguity in its formulation have prompted a reexamination and an attempt to redefine it for broader applicability in diverse subjects.

4. The attempt to link jurisprudence to a linguistic issue involves risks, especially considering the unprecedented nature of this connection in the explored matter. The researcher proceeded cautiously, providing thorough introductions and progressing from preliminaries to results with great care.

5. Despite the researcher's diligence and caution in tackling this issue, claiming absolute precision in presenting its intricacies is not asserted. The complexity of this matter, intertwined with the crucial issue of the legitimacy of prophets and messages, requires a comprehensive exploration that goes beyond the limitations of a specific number of pages or a fixed timeframe.

6. This research lays the foundation for further scientific studies in this area. It serves as a precursor to more profound, rigorous, and detailed investigations.

7. The rational foundation is not a standalone, unique, and independent evidence in the matter of the legitimacy of prophets and messages. It serves as a supporting evidence, complementing other forms of evidence. Therefore, it should not be excessively scrutinized but rather employed judiciously.

8. The rational foundation in theological discourse should consider three fundamental aspects: consensus among intellectuals, tranquility of the soul, and expansion

of the heart, while avoiding any disruption of consensus, even if it involves a single individual.

9. Miracles are the authentic evidence for proving prophethood, and there is no dispute about that. The contention lies in whether miracles are the sole evidence, with differing opinions on the matter. The prevailing view is that there is no evidence stronger than the miracle in proving prophethood.

10. The Prophet's biography serves as a catalyst for the consensus of intellectuals on the legitimacy of the Muhammadan message, both before and after Islam.

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