

Proof Of The Prophecy And The Message In Mind And The Response To Its Deniers -Analytical Study-

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Abstract

This study comes to confirm the need for people to correct their way time after time, and to confirm the need to adhere to the approach of the Prophet, may God bless him and grant him peace, the seal that is suitable for every time and place, and with the presence of ancient and contemporary philosophies that claim that the mind contradicts the need to send prophets and messengers, peace and blessings be upon them, and that there is no need to send them, it was necessary to answer a question that is a problem for them: Why do you need to send messengers? The researcher used inductive and analytical methodologies to answer the questions of the study, and the study reached a number of results and recommendations, the most important of which was that sending messengers, although it is necessary to correct the course of creation, but his rule is permissible, because God Almighty does not have to do anything, and sending him to the messengers is kindness from him to his servants, and the study recommended the need to study the topics of faith and its branches related to the pillars of faith as independent studies within each of the Islamic sects.

Keywords: Creed, Reason, Prophecy, Pillars of Faith.

Introduction

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon our master Muhammad and his family and companions, and after.

God Almighty sent the messengers and prophets, peace and blessings be upon them, with books, instructions and legislations, which were a method for the nations, according to which they follow, follow their approach, and make them a beacon by which to guide, and correct their thought, belief and jurisprudence. If they deviate and deviate, the argument will be established against them again by another messenger, or by a prophet who reminds them of the message of their messenger, even if Allah, may He be exalted, seals the messages with Muhammad (peace and blessings of Allaah be upon him), making the book to which the seal of the books is sent valid for all times, places and conditions.

One of the greatest proofs and proofs of people's need for messengers and books from their Creator is that with the presence of these prophets, messengers and books, they deviated to their whims and pleasures and left the approach of their Lord and violated the instinct He created for them, as they did not use their minds in front of their whims and pleasures, but obliterated them and deviated from the right path.

The importance of the study: This study confirms the need for people to correct their path time after time, and stresses the need to adhere to the approach of the Prophet (peace and blessings of Allaah be upon him), which is suitable for every time, place and situation.

Objectives of the study :

- 1 -Definition of the Prophet and the Messenger in language and idiomatically.
- 2 -Explanation of the difference between prophecy and message,
- 3 -Explanation of the ruling on sending messengers and the wisdom thereof.
- 4 -Clarifying the evidence to prove the prophecy rationally and transmittedly.

5- Explanation of the method of responding to the deniers of prophecy.

The problem of the study and its questions: With the existence of ancient and contemporary philosophies that claim that the mind contradicts the need to send prophets and messengers, peace and blessings be upon them, and that there is no need to send them, but that sending is a kind of absurdity - God forbid -, it was necessary to answer the main question: What is the need to send messengers? Which gives rise to a set of questions:

1 -What is meant by the Prophet and the Prophet in language and idiomatically?

2 -What is the difference between prophecy and message?

3 -What is the ruling on sending messengers and the wisdom of it?

4 -What is the evidence to prove prophecy in mind and transmission?

Study Methodology:

Inductive approach: by tracing the topics of prophecy in its contents in the Qur'an, Sunnah and books of doctrine and interpretation - incomplete induction.-

Analytical method: in order to clarify and analyze the topics of the study, criticize the statements of violators and respond to them by providing responses to achieve the purpose of the study with the greatest brevity and brevity.

Division of the study: This study came with an introduction, four demands and a conclusion in which the most important findings and recommendations.

How to respond to the deniers of prophecy?

The first requirement: the definition of the Prophet and the Messenger

First: Definition of language :

- 1- The meaning of the Prophet is a language (Ibn Manzur, Lisan al-'Arab, Nabaa material, 1, /162-164): The word Prophet is mentioned in the language for more than one meaning, and all of them certify the meaning of the Prophet in Sharia, that is, they indicate its legal meaning, and these meanings include :
 - News: The news and the plural is news, even if so-and-so has the news of any news. And the words of the Almighty: (They wonder about the great prophet) (Al-Nabaa: 2,1), it was said about the Qur'an, it was said about the Baath, and it was said about the command of the Prophet (peace and blessings of Allaah be upon him). Ibn Berri said: It is correct to say Fa'il in an active sense, and he prophesied about Allah: that is, tell.
 - In the sense of research: from which he predicted the news, i.e. search for it .
 - Height and height: If it is taken from prophecy and prophecy, which is the rise from the earth, that is, it supervises the rest of creation, its origin is not prodding, and the news of prophecy and prophecy: rose .
 - The Prophet: The clear way, do you not see that the ways of the prophets are clear, and they lead people to clear paths?
 - and prophecy: the hidden voice.

Do you not see that the revelation used to come to the Prophet (peace and blessings of Allaah be upon him) in a hidden voice, and the difference in meaning was given the original Mahmuz or not: It was stated in dictionaries and tafsir books: It is permissible to achieve and mitigate the prodding. It is said: news, news, prophecy. Sibawayh said: No one of the Arabs does not say Musaylamah prophesied, Balhamz, but they left the Hamz in the Prophet as they left it in the offspring, wilderness and Khabia Except for the people of Mecca, they whisper these letters and do not whisper others, and they disagree with the Arabs in that. This is why it was said: Hamz in the Prophet is a bad language, meaning because of its lack of use, not because analogy prevents it from doing so. Do you not see the words of our master the Messenger of Allah (may Allah's peace and blessings be upon him): It was

said, O Prophet of Allah, and he said to him: Do not proclaim in my name, for I am the Prophet of Allah. And the plural: prophets and prophecies, and gathers prophets, because when the prod was changed and obligated to replace, the fur said: The Prophet: He is the one who prophesied about God, so he left his hamza .

There is no objection to taking the two opinions, but most likely, and God knows that the word of the Prophet without prodding, and that its meaning is informant, as in the words of the Almighty: (Those who follow the Messenger the illiterate Prophet) (Al-A'raf: 157), the Prophet is taken from the news and its origin is prodding, but it is softened .

2 -The meaning of the Messenger is a language:(Ibn Manzur, Lisan al-'Arab, article of Russul, 11/281.)

- from the messengers: the apostles: the flock of all things, and the plural of messengers. And the apostles: camels, and the apostles: flock after herd .

- From the apostles: and from him they say that they came as messengers, that is, a group of people .

- From the Apostles: They are successive regiments. And intermittent regiments and teams, one after another, and in the hadith: I have an excess on the basin, and that you will bring messengers, messengers, and you will be exhausted from me, that is, a difference) (Al-Tabarani, Al-Mu'jam Al-Awsat, Hadith No. 8714). D- From Rusayl: Write to him as a correspondent, he is a correspondent and Russell .

- From the Apostles and the Messengers: Kindness and Affection .

From the apostles: milk ;

- from the messengers: easy .

- who went on the thing: smooth. And the camel of the messengers: easy to walk, and the camel of the messengers of the messenger of the messenger to man as domestication and tranquility .

- from a messenger which is fast walking .

- the messenger. Message and sender.

In all of the above, a reference to the meaning of the messenger idiomatically, in the words of the Almighty: Then we sent our messengers to see all that came to the nation of its messenger, they lied) (al-Mu'minun: 44). It is taken from the language, from their saying: The camels came as messengers, that is, sequentially.

Second: Defining them idiomatically :

1 -The meaning of the Prophet idiomatically: the arrival of news from God Almighty to one of His creation through revelation, which is the path of guidance and salvation leading to the mercy of God Almighty .(Ibn 'Atiyyah, al-Wajeez editor, 6/100) .

The Prophet is defined in some ancient and modern books as: Whoever Allah inspires a law to him and does not command him to communicate it(Elder, Khuraidah, 17).

Al-Dardeer, Al-Khuraidah, 17I am not with this saying, if the Prophet has attained attainment, why should he not attain, and Allah, may He be exalted, says: And what we sent before you from the messenger and not the prophet unless he wished to throw the devil in his wish, so God copies what Satan throws and then God judges his signs and God knows wise) (Hajj: 52). The Prophet is therefore sent with something that he must communicate, but this is not a new message, but a previous message. This Taftazani stated: "The Prophet is a human being sent by Allah, may He be exalted, to communicate what was revealed to him, as well as the Messenger: it may concern those who are singled out for a law and a book." That is, the Prophet has a new law and book, unlike the Prophet who comes on a previous message and book. Those who went to the first saying argue that the Prophet is from the news and that the relationship in that between him and God, if he sent him was a messenger, which is the relationship between him and people .

The answer is that these words are true in the meaning of the Prophet on the one hand, but in the meaning of the Prophet no, because prophecy is also a report about God Almighty as evidenced by the previous text.

2 -The Messenger of Allah idiomatically: a mandate from Allah Almighty to a male servant of his servants to communicate his message to people .

This assignment of the message is only after the selection of prophecy, as prophecy precedes the message in terms of selection, so every messenger is a prophet and not the other way around. The proof of this is the words of God Almighty: O Prophet, we have sent you as a witness, a missionary and a harbinger (Al-Ahzab: 45).

Third: The difference between the Prophet and the Prophet:

This indicates the difference between the Prophet and the Messenger: The scholars differed on the issue of the difference between the Prophet and the Messenger on the sayings, some of them differed and some of them said that there is no difference between the two things, and there is no problem in this section, as the issue is one of the speculations in which it is permissible to dispute, especially since each of them has its own evidence that is inferred, although we will direct the opinion that there is a disagreement between the two concerned.

-The words of God Almighty:(Those who follow the illiterate Prophet (Al-A'raf: 157).

- And the Almighty says: :(And what we sent before you from a messenger or a prophet unless he wished to cast the devil in his wish, so God copies what Satan throws and then God judges his signs, and God knows wise) (Hajj: 52).

-And from the Sunnah of the Prophet (peace and blessings of Allaah be upon him), which is the hadith of al-Baraa ibn 'Azib when he said to the Prophet: "I believed in your book that was revealed, and in your messenger that you sent, and he said, peace and blessings be upon him: and your prophet who you sent "(Al-Taftazani, Sharh al-Maqasid, 3/268, al-Qadi 'Abd al-Jabbar, Sharh al-Usul al-Khamsah, 568, and Ibn Abi Sharif al-Maqdisi, al-Musamarah, 598.)

-The rank of prophecy is prior to the rank of the message, so the selection is first with prophecy and then with the message .

-The Prophet is more specific than the Prophet in terms of the honor of commissioning a new message, and he is more general in terms of the person, because every messenger is a prophet and not every prophet is a messenger .

-The message is preceded by prophecy in terms of rank .

-The number of prophets is more than the number of messengers and messengers are less than them .

- The Prophet has a new letter and book, while the Prophet is on the law and book of the previous Prophet.

The second requirement: the ruling on sending messengers :

- Permissibility: The principle behind sending messengers is that it is permissible for Allah the Almighty, because Allah Almighty does not oblige him to do anything, but rather to send him to the Messengers out of kindness to His servants. It is an attraction and selection not as a matter of obligation, but it is a choice and guidance from Him, glory be to Him, and this is evidenced by the words of God Almighty: We have chosen him in this world and that in the hereafter for those who are righteous (Al-Baqarah: 130), and selection is to choose the pure and take them as prophets, and all this is permissible and not obligatory. The relationship between selection and permissibility is that if prophecy were obligatory to God Almighty, it would have been obtained by merit and not by selection. The fact that it was obtained by selection indicates that it is permissible and that it is invalid to say that it is obligatory .

The statement of the permissibility of prophecy is the opinion of the public of Sunnis (Al-Baqlani, Al-Ansaf 61, and see: Al-Baz Doi, Usul al-Din 98), and the statement of selection indicates that prophecy is a virtue of God

Almighty who gives it to whomever He wants, so you do not gain it.

- obligation: and by it said Mu'tazila (Judge Abdul-Jabbar, Sharh the five assets, 564) to achieve one of their assets, which is righteousness and the fittest, and another origin, which is justice; According to the Sunnis, this challenged the will, power and knowledge of God, and thus challenged His attributes and Himself, and therefore they categorically rejected this statement.

- Impossibility: This statement is attributed to the Brahmins and some philosophers, and their argument is that God Almighty created the mind, and reason dispenses with sending messengers, and therefore sending messengers is in vain (Al-Taftazani, Sharh al-Maqasid, 3/286, al-Qadi 'Abd al-Jabbar, Sharh al-Usul al-Khamsah, p. 568, al-Douri, Islamic Creed and its Doctrines, 333). This is due to the fact that many of the knowledge of the mind are only by revelation, that is, through prophecy, and this is the origin of the goal of prophecy, as it guides the mind to the good and the ugly, and the evidence of this from the lived reality is that many of those who use their minds away from the text corrupted and corrupted and misled and went astray, and even reported themselves and the perishing people under the pretext of reason, and many man-made laws have proven their fall and uselessness, which is the development of the human mind.

The third requirement: the proof of prophecy and its evidence:

Prophecy is fixed by the command of God if He wants, and for those who want to be chosen by those who are chosen to claim prophecy and his claim is really based on evidence of its approval of what he claimed and the approval of evidence and miracles for what he claims . First: Transmission Evidence for Proof of Prophethood (Kurdi et al., Creed 2, 43-44).

The general rule in the obligation to believe in the prophets and messengers, peace and blessings be upon them, is to prove their prophethood all and not to deny the message of any messenger: (The Messenger believed in what was revealed to him from his Lord, and the believers all believed in God and His

angels, books and messengers, we do not differentiate between any of His messengers and they said, We heard and obeyed the forgiveness of our Lord, and you are the destiny) (Al-Baqarah: 285), and this is evidenced by the fact that God Almighty described those who denied the message of their Prophet by saying: (And those returned to blaspheme the signs of their Lord and disobeyed His messengers and followed the command of every stubborn mighty) (Hood: 59)

The verses contained in informing the messengers and sending them to their people in the Holy Qur'an are all evidence of proof of prophecy, and these verses include the words of God Almighty: (God chose Adam, Noah, the family of Abraham and the family of Imran over the worlds) (Al-Imran: 33). And the Almighty says: (Muhammad was not the father of any of your men, but the Messenger of Allah and the Seal of the Prophets, and Allah was all-knowing (Al-Ahzab: 40 .(

There are other verses that prove that the previous books also preached the prophets, especially the preaching of the prophethood of the Prophet Muhammad (peace and blessings of Allaah be upon him): The Almighty said: And announcing a messenger who will come after me named Ahmad, and when he brought them the evidence, they said, "This is clear magic" (Row: 6),

From the Sunnah, the hadith of the Prophet (peace and blessings of Allaah be upon him) I am asking you about three things that only a Prophet knows. What are the first signs of the Hour, what is the first food that the people of Paradise eat? What is the child's mind that goes to his father or to his mother? He said, Gabriel told me about it earlier. Ibn Salam said that (that) the enemy of the Jews among the angels said, "As for the first signs of the Hour, a fire will crowd them from the east to the west, but the first food that the people of the Hour eat." Paradise increases the liver of the whale As for the child, if the water of the man precedes the water of the woman, the child is removed, and if the water of the woman precedes the water of the man, she removes the child, he said, I testify that there is no god but Allah and that you are the Messenger of Allah The Messenger of Allah said that the Jews are people who have faded, so ask them about me before they know about Islamic(Islamic) Then the Jews came, and

the Prophet (peace and blessings of Allaah be upon him) said, "Which man is Abdullah bin Salam among you?" They said "Our goodness, the son of our goodness, the best of us, and the son of our best," and the son of our best said, "You see, if 'Abdullah ibn Salam is Muslim, they said, 'May Allah help him from that,' and he returned to them, and they said the same, and 'Abdullah went out to them and said, 'I testify that there is no god but Allah, and that Muhammad is the Messenger of Allah.' Our wickedness and the son of our wickedness and lack of it said, "I was afraid, O Messenger of Allah." (Al-Bukhari - Al-Sahih - The Book of Virtues of the Companions of the Prophet - Chapter on the Virtues of Abdullah bin Salam - Hadith No. 3911).

Second: Mental Evidence for Proof of Prophecy

- 1- The essence of the message: a set of orders, prohibitions, news requirements, rulings of all kinds, and all social, political and economic systems, comprehensiveness, generality and validity for every time and place, and the nature of this message, to which all sound systems, honorable principles and good morals refer indicates that its essence is not made by humans, and that its source exceeds the ability of humans, and this indicates the sincerity of those who brought it (Habanka, Islamic Creed and its Foundations, 318-322).
- 2- Also, this clear message that touches hearts, and even rushes in instinct, cannot be human in essence, and the beholder does not find that contradiction, contradiction or difference: (Do they not contemplate the Qur'an, even if it is from someone other than God, they will find a lot of difference in it) (An-Nisa: 82). Also, this message is the one that called all the former to a common word in order to show the truth of this religion, which God Almighty revealed from Adam to the Hour, the Almighty said: (Say, O People of the Book, come to a common word between us and you, that we do not worship but God and do not share anything with Him, and do not take each other as lords without God, if you take over, say testify that I am Muslims) (Al-Imran: 64).

(Habanka, Islamic Creed and its Foundations, 318-322).

- 3- Inference of the personality of the Prophet and his morals and behavior (Ibn Abi Sharif al-Maqdisi, al-Musamara, 541): This inimitable personality, which was described before Islam with honesty and honesty, an infallible personality preserved by God Almighty in a society necrosis mite of misguidance, corruption, pornography, injustice and slavery, comes out of it pure and sound heart, heart and limbs, adult to the rank of human perfection body, creation and creation.
- 4- In the biography of the Prophet, there is ample evidence of the nature of this great personality, which was described by its enemies in the most wonderful way possible before and after the call .
- 5- The miracle: It is the evidence to prove the prophecy that is undoubtedly unquestionable, and the face of its significance is that since it was something that creation is unable to do, it was only an act of God Almighty (Ibn Abi Sharif al-Maqdisi, Al-Musamarah, 528): And to talk about it branches:

- Definition and conditions: The scholars defined the miracle: as an extraordinary matter coupled with defiance and non-opposition, in accordance with the lawsuit accompanying the Prophet in his time" (Taftazani, Sharh al-Maqasid, 3/273) and it was said: an extraordinary matter conducted by God Almighty by the prophets as evidence of their sincerity and the establishment of the argument against their people, and the miracle is either the beginning of God Almighty, or it is at the request of the people of the Prophet .

His conclusion: It is an extraordinary matter conducted by God Almighty at the hands of the claimant of the Prophethood in confirmation of his claim .

In order for a miracle to be achieved, the following conditions must be met:

- To be extraordinary: The extraordinary is contrary to the norm and what people are accustomed to, and extraordinary things are many, dignity, fatigue, luring,

magic and insult are all extraordinary, and for this the distinction came in the previous definition that the extraordinary is conducted by God Almighty by the claimant of the prophecy in confirmation of him in his claim, provided that it is associated with the lawsuit . This is the difference between it and dignity, for dignity is not the endorsement of a claim, but rather the dignity and elevation of the status of God Almighty to someone who created him as a distinction for him. As well as Al-Ihrhas, it is specific to the prophets before the Prophethood in preparation for them, such as the incident of splitting the chest of the Prophet (peace and blessings of Allaah be upon him .(

As for the luring, it is extraordinary and may agree with the claim of its author in form, as is the case with the Dajjal when he offers paradise and fire, his fire is paradise and his paradise is fire. And it shall be for affliction .

The insult is a denial from Allah Almighty to the plaintiff by showing the contrary of what he claimed, as is the case with Musaylamah the liar when he claimed that he was restoring sight to the one-eyed as the Prophet (peace and blessings of Allaah be upon him) did.

- To come to challenge in the time of the call, and for the Holy Qur'an, it came at the beginning of the call, and continues until the Hour because it is the eternal miracle of the final religion .
- To come certified of what he claimed, whether at the request of his people, or without a request .
- To be at the hands of the pretender of prophecy.

B - Miracles of the prophets and messengers: Mentioned in the Qur'an and Sunnah some miracles of the prophets and messengers, including as God said: (And drowned those who lied with our signs that they were blind people) (Al-A'raf: 64), and the Almighty: (We sent after them Moses our signs to Pharaoh and fill him and they wronged them, see how it was the consequence of the corrupters) (Al-A'raf: 103), and the Almighty: (So they lied to Him, and we saved Him and those with Him in the ark, and we made them successors, and we drowned those who lied with our signs, so see how the punishment of the warning was (Jonah: 73). The verses are miracles, as the commentators say, and the Prophet's saying is true:

"There is no Prophet unless he has come from the verses what human beings believe in" (Narrated by al-Bukhari and Muslim: See al-Bukhari in his Sahih, Book of Virtues of the Qur'an, chapter on how revelation was revealed, Hadith no. 4696, 4/1905. and Muslim in his Saheeh, Kitab al-Iman, chapter on the obligation to believe in the Prophet (no., 152, 1/134). We knew it or did not know it, the important thing is that the people of the Prophet knew it in their time. This does not contradict our knowledge of some of their miracles from what is mentioned in the Holy Quran and the Sunnah of the Prophet, and our knowledge of them as the nation that will bear witness to all nations .

The miracles of the prophets contained in the Holy Qur'an are multiple, all of which came to indicate the sincerity of the plaintiff in what he calls for, because the miracle corresponds to the claim of prophecy as we indicated, and he challenges them and invites creation to oppose it or to come up with the same, and it must be supernatural, because if it were in accordance with what people are accustomed to, they would have been able to come up with the same. With this challenge, the sincerity of the plaintiff in what he calls for, and this is why God Almighty supported the messengers with miracles or verses (Al-Isfarayini, Insight into religion and distinguishing the surviving sect, 1/169). This miracle often challenges the people with what they are famous for in challenging them (al-Nisaburi, al-Ghania fi Usul al-Deen, 1/158), until they reach the fact that it is not of the kind of what is famous to them, and therefore it is not the act of the Prophet with his humanity, but it is created for him by God unusually, as only the Creator can break the custom, and here he performs the miracle to believe the claimant that he is sincere in his claim of prophecy.

Among the miracles :

- The miracle of Saleh's camel, which was requested by his people Thamud, and was the reason for God Almighty's punishment for them, because they sterilized it, and lost the test and affliction .
- The miracles of Abraham, peace be upon him, including his vision of the kingdom of heaven and earth, and not burning fire for him, birds and others .
- The miracles of Moses, peace be upon him, in which the stick that became a snake, and the hand that

comes out white, and the sea split, flood, locusts, lice, frogs and blood, and it was said: obliteration, which is the supplication of Moses that God obliterates their money and returns it with stones, and it was also: beating the stone with a stick and the eyes of water coming out of it. For the Almighty says: "Moses has given us nine verses of evidence" (Al-Isra'a: 101),(

- The miracles of David, peace be upon him: his knowledge of the logic of the bird, and the adaptation of iron to it.

- The miracles of Solomon, peace be upon him, harnessing the stormy wind for him, harnessing the jinn, and knowing the logic of the bird .

- The miracles of Jesus, peace be upon him, the resurrection of the dead, the healing of the sleeve and the leper, and the creation of birds.

- Miracles of our Prophet Muhammad :

- The Holy Qur'an: and its statement in the chapter on faith in books .

- Isra and Mi'raj: Isra and Mi'raj were based on the truth, that is, spirit and body, and is the most likely among the views that it may be a dream vision or that it is on the truth.

- His sensory miracles : including telling about future events, and the past, stones spoke, beasts spoke, nostalgia for the tree and trunk, the spring of water from between his honorable fingers, and the saturation of a lot of a little food with his blessing, and the splitting of the moon, and the promises of the oud Sabkha and the peace of the stone, and the discharge of the patient, and many other things that we believe in from what was mentioned in the news in the Sahih and Sunan, and God's prayers, peace and blessings be upon him and his family and companions.

Fourth Requirement: Responding to the Deniers of Prophethood :

The response to the deniers of prophecy in the Book of God Almighty came first, and the scholars also cited rational arguments in response to the deniers:

1- Allah Almighty said: And we did not send before you except men to whom we inspire from the people of the villages, did they not walk in the land and see how the consequence of those before them and the abode of the hereafter is better for those who feared, will you not be reasonable) (Yusuf: 109), and in the verse a response to those who deny the principle of sending the prophets, as well as the response to the strangers of sending human messengers" (Ibn Attia, editor Al-Wajeez, 8/95. Al-Zaghuni, clarification, 147, and Ibn Abi Sharif al-Maqdisi, Al-Musamarah, 508.).

2- The words of the Almighty: (What prevented people to believe as guidance came to them only that they said God sent human beings as a messenger) (Al-Isra'a: 94), in response to those who deny the message of the Prophet Muhammad, including the Jews, and the polytheists of the Arabs who wanted him as a king, and in the words of the Almighty: (They said that you are only human beings like us) (Ibrahim: 10). So how can you be messengers, and this is the saying of the philosophers that the races do not fall into this discrepancy, and apparently their saying does not require that they closed this ambiguity, and what I mentioned indicates that they asked them to come up with a verse and a clear authority, and if their mission was with them a referral, they would not have asked them for the argument, and it is possible that their request from them the sultan is on the side of incapacitation, i.e. your mission is impossible, otherwise they came with a clear authority, that is, you never do that, so this possibility strengthens their grant to the doctrine of the philosophers" (Ibn Attia, brief editor, 8 / 212). This is a response to the suspicion of those who deny prophecy because of the humanity of the Prophet. He responded to those who say that it is impossible. Here, the argument is based on those who deny the mission of the Apostles because they are human beings like the rest of the people, and that the evidence against them is from their request for argument and proof, and this request has a kind of contradiction between denial and demand by argument, and if the denial is why the request to confirm this mission and they deny it? This is a mental response to them as well.

3- The Almighty said: (And we sent from the Messenger only in the tongue of his people to show them that God will guide whoever he wants and guide whoever he wants, which is the dear and wise) (Ibrahim: 4), this verse is a response and a challenge to the Westerners ordered Muhammad That is, I am not, O Muhammad, heresies of the messengers, but we sent you to bring people out of darkness to the light on our habit in our messengers to send them in the tongues of their nations to speak the statement and in the known language clear to those who sent them so that they do not have an argument in rejection, and in this the establishment of an argument On the Jews who denied the message of the Prophet, even though they believed in the message of Moses (peace be upon him).

4- mental evidence in response to the deniers of prophecy under the pretext of the existence of the mind "I may find a discrepancy between the wise in many issues, and their difference in the improvement of advisable and ugly ugliness, and may relate to each of the different things he sees standing with him, and if the world independent with their souls and dispense with their minds in all they need to require that the resemblance disappear from them and stand all of them on the argument positive for salvation Almqbal safety and when he knew their difference in that too, and that each of them defect On the other issue and agrees with him in another indicates that each of them is satisfied with the mind of its owner in what he agreed, and challenged him in what he violated, and this is an acknowledgment by all of negligence and need, and this necessitates their lack of telling them what is hidden from them, and this is sufficient evidence in allowing the sending of messengers, clear and clear." (Zagoni, Clarification, 648).

5-The mind is not guided to the actions that are saved in the hereafter, nor is it guided to distinguish useful medicines from toxins except by the doctor, as the need for him is like the need for the doctor, as he sent an embassy between God Almighty and His servants to remove their ills in what their minds fell short of (Ibn Abi Sharif al-Maqdisi, Al-Musamara, 508).

Conclusion

Results:

1 -It is clear after studying the linguistic and terminological meaning of the word prophet and the word messenger the extent of interdependence between the two meanings, and this confirms that the linguistic truth is ahead of the legal and customary truth and even metaphorical meanings.

2 -The rank of the message is higher than the rank of prophecy, even if the selection of prophecy precedes the message.

3 -Sending messengers, although it is necessary to correct the path of creation, but his ruling is permissible, because God Almighty does not oblige anything, and sending him to the messengers is kindness from him to his servants.

4 -Prophecy is proven by anecdotal evidence, as well as by mental evidence.

5-The response to the deniers of the Prophethood comes from absorbing the mental and transmission evidence, because the response to them is to include this evidence.

Recommendations:

1 -The need to study the topics of faith and its branches related to the pillars of faith as independent studies within each of the Islamic sects.

2- Allocating the topics of prophecy by research and study as one of the topics in which philosophers and theologians fought.

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