

## No Title: Quranic Miracle

My previous article (in the 7th issue of Ar-Raya) dealt with the proof of Quran as the word of Allah (swt). This article is aimed at proving the Prophethood of Muhammad (saaws), and establishing the sources of the Islamic Aqeedah.

Since Quran is the word of Allah (swt), it follows that the bearer of the Quran can only be a deliverer or a messenger. We know that Muhammad (saaws) was the first and the only one to introduce the Quran to his people. Therefore the Quran (by necessity) becomes the miracle (or proof) for his Prophethood. Moreover, no one disputed that Muhammad (saaws) was the first (and only) to bring forth the Quran. Simply because the Kuffar of Mecca were bent on rejecting his Message, they accused him of being a poet, a magician and even insane. Nevertheless it was clear to them that Muhammad (saaws) was the only one who uttered such strange words.

Furthermore the Quran (whose authenticity has already been proven in the 7th issue of Ar-Raya) clearly points to the Prophethood of Muhammad (saaws). Allah says,

"As for those who believed, and did good works and accepted that which has been sent down to Muhammad and it is the very Truth from their Lord... " (Sura Muhammad:2)

In Surah Al-Imran, verse 144, Allah says,

"Muhammad is no more than a Messenger..."

Al-Quran therefore is the miracle of the one who presented it (first) to the people, and establishes him as the Messenger of Allah. Therefore it is established with utmost certainty that Muhammad (saaws) was the Messenger of Allah.

Evidence of Aqeedah must not be taken haphazardly, they must be based on certitude and verified sources. Such sources are Quran and Hadith Mutawatir. As well as being definite in their authenticity, Quran and Hadith Mutawatir must also be definite in their interpretation.

The belief in the Quran as the word of Allah (swt), and Prophet Muhammad (saaws) as His Messenger is the basis of the Islamic Aqeedah. Aqeedah is the decisive belief which conforms with reality and is obtained through evidences. These evidences should be definite (Quati) in order that the subsequent belief be decisive. Allah (swt) in the Quran defames those who follow conjecture in several verses:

1. "It is not but names you and your forefathers used for which Allah has not sent authority. They follow nothing but conjecture and what their souls desire even though there has already come to them guidance." An-Najm:23
2. "But most of them follow nothing but conjecture, and conjecture can be of no avail." Yunus:36

It must be noted that the context of these verses is the subject of Aqeedah. Hence the sources of our Aqeedah should not be doubtful.

When we stipulate that Aqeedah must be taken through irrefutable evidence (Daleel Quati), we are in fact protecting Aqeedah and saving it from doubt, conjecture, contradiction, misinterpretation and from the miscalculations of Mujtahadeen.

The Sunnah, as well as the Quran, is considered a divine evidence, taking Quran alone and refusing to accept Sunnah is Kufr. Allah (swt) says:

"Whatever the Prophet brings to you take it and whatever he forbids you to do, abstain from it."

It is also known that the Sunnah of the Prophet (saaws) includes his speech, his actions and his silence. These evidences must be verified before using them in legislations, whether in creed or actions.

The Sunnah may be definite in its authenticity (Quati-thubut) if the Hadith is narrated through a group of followers of the followers (Taba-tabeyein), through a group of followers (Tabeyein), through a group of companions (Sahaba). The condition is that every group in the chain must be of

a sufficient number of narrators so that the possibility of collaborating to tell a lie is removed. These types of Hadith are called Mutawatir (successive Hadith).

If the number of narrators is less than that required, the possibility of error or collaboration to tell a lie is increased. This occurs when a Hadith is narrated by one or less than five followers of the followers, through one or less than five followers, through one or less than five companions. This type of Hadith is called (Hadith A'had) or singular Hadith. There are three types of Alhad according to the number of narrators: Strange (Gharibe) - narrated by one in any of the three chains, strong (Aziz) - narrated by two or three; and famous (Mash'hoor) - narrated by four or more but less than the level of Mutawatir.

The Sunnah is therefore either mutawatir or A'had - the Mutawatir is definite in its authenticity, and the A'had is indefinite. the Hadith A'had, from the point of view of acceptance, is divided into three categories: Correct (Sahih), good (Hasan), and weak (Daef). All the Sahih and Hasan Hadith are acceptable evidences in legislative rules whether in punishments, transactions or worship. The Hadith Daef is not considered an evidence by any of the scholars.

The proof of using Hadith A'had in legislative rules is that Shari'a allowed the witness of one reasonable person to be accepted in the court. An analogy (Qiyas) is made with this and accepting Hadith A'had narrating the Sunnah of the Prophet (saaws).

It is also evident from the Quran that a judgement can be made in financial disputes based on the witnessing of two men or one man and two women. Similarly, the witness of two men is acceptable in punishments, and that of four in adultery.

The Prophet (saaws), also judged with the witness of one man and the oath of the claimant. He also accepted the witness of one women in suckling, all of which are reports of A'had.

Furthermore, the Prophet (saaws) sent twelve messengers simultaneously to twelve kings calling them to Islam. If the report of A'had was not binding in conveying the call, the Prophet would not have sent just one messenger to each king. This is a clear evidence that A'had is sufficient in communicating the call. This was the exact role of Musab Bin Umayr when he was sent to Medina by the Prophet (saaws) to teach the people.

It is evident from the life of the companions that they accepted the report of one person if he was trustworthy. They never rejected the report of A'had just because it was the report of one person, they rejected it because trustworthiness was not sufficient.

"O you who believe if a fasiq brings news to you check and verify it."

It is understood from this verse that if a trustworthy person communicates the news then there is no requirement to verify it. Hence, the report of A'had through Quran, Sunnah and Ijma'a Sahaba, is sufficient proof regarding legislative rules, i.e., those related to actions.

The report of A'had is not an evidence for Aqeedah.

We have said that the creed (Aqeedah) is the decisive belief which conforms with reality and which is obtained through evidence. The evidence through which Aqeedah is confirmed must naturally be definite (Quati) in order that the subsequent belief be decisive.

An indefinite evidence is not decisive in itself and is not therefore suitable to lead to conviction. Consequently, the report of A'had or Hadith A'had is not valid to prove Aqeedah. To use A'had in Aqeedah means to use uncertain evidences, in other words to follow conjecture (Thann). Therefore, the Quran and Hadith Mutawatir become the sources of our decisive belief or Aqeedah.