

1. The truthfulness of the Messenger (ﷺ) depends upon the occurrence of the miracle by which it can be demonstrated.²⁸⁶
 2. The occurrence of the miracle itself is tied to the knowledge that Allāh never supports a liar with a miracle.²⁸⁷
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Mu'tazilah affirm that prophethood is an attribute established with the self of the Prophet (ﷺ). **The Philosophers and Šūfīs** amongst them claim that prophethood is something that emanates upon a person depending upon his preparedness, and it is something that one can acquire with the right skills, such as a powerful imagination, rapid comprehension and spiritual training. They deny Angels come to the Prophets with revelation. **The Bāṭiniyyah** hold that prophethood is merely a form of political justice for the benefit of the people. They treat religions like schools of jurisprudence and political forms of governing. So prophethood is merely an instrument of governance amongst people. This view necessitates a rejection of the very concept of prophethood. Refer to *Kitāb al-Nubuwwāt* by Ibn Taymiyyah (taḥqīq Dr. 'Abd al-'Azīz al-Tawīyyān, Adwā al-Salaf, 1st edition, 1420H) 1/30-35. and this work is a refutation against al-Bāqillānī in particular, but also the Jahmiyyah, Mu'tazilah, the Ash'arīs, the Philosophers and the Bāṭiniyyah on the subject of prophethood.

²⁸⁵ This is apparent and plain in all of their books, those of the Mu'tazilah and mainly those of Ash'ariyyah, which have been listed earlier. Refer to *al-Sawā'iq al-Mursalāh* of Ibn al-Qayyim (taḥqīq, 'Alī bin Muhammad Dakhīlullāh, Dār al-'Āsimah, 1998) 3/1187 onwards. Also, Hamdī 'Abd Allāh Ash-Sharqāwi, *Nadhariyah al-Khalq al-Mustamirr Bayn al-Ashā'irah wa Deyrkāt [Descartes]*, Jurnal Usuluddin, Bil 25 (2007) pp. 155-204, and *al-Risālah al-Šafadiyyah* (Maktabah Adwā al-Salaf, 2002) pp. 275-276. What is outlined here is the Mu'tazilī treatment of *ḥudūth al-aḡsām*, and it for all practical purposes, it is identical to the Ash'arī demonstration of the proof. The reader should note that both the Mu'tazilī and Ash'arī doctrinal schools of 'ilm al-kalām are founded upon the same uṣūl, as should be apparent by now. Where their real difference lie is in what they consider to be the *lawāzīm* (binding necessities) of this proof they made to be the foundation of their creed. The display of opposition to the Mu'tazilah by the Ash'arites is one that relates to the branches after their agreement on the root and foundation.

²⁸⁶ This is from the errors of the Ash'arites who restrict the proof for Prophethood and Messengership to miracles only. This is in opposition to Ahl al-Sunnah who hold that the truthfulness of the Messenger (ﷺ) is known through many things, such as his character, his legislation, his victories over his enemies, what he conveyed of the Qur'ān and so on. It is not restricted to any one particular matter.