



Review Article

Analytical study for examples and responds on rationalists' suspicions in the Holy Quran and authentic Sunnah.

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Abstract:

This Paper focuses on the defense and fighting back of the Holy Quran and the Authentic Sunnah of the Prophet against the haters who challenge Islamic law sources (the Holy Quran and Authentic Hadith), The study aims for analyzing the rationalists claim of challenging the hadiths of the Sahihs (Imam al Bukhary and Imam Muslim hadiths), arbitrating their minds aiming at questioning prophet Mohammed (peace and blessings be upon him) hadith.

This research is based on the historical and analytical descriptive approaches.

In result. The review and argument show their lack of spirit and shortage in understanding the issues of Sharia, mental responds were offered for them that show the greatness, due to power, and primacy of Sharia.

Modern science also has also proven the truthfulness of the Prophet (peace and blessing be upon him) and prophets. True Seekers should control their mind, not controlled by myths and past and recent experiences.

Keywords: Qur'an, Hadith, Reason, Rationalists, Criticism.

1. Introduction:

Praise be to Allah, who has revealed the Quran with truth and justice, and issued justice and charity, and prayers and peace will come to the messenger who came as mercy to the world, and may Allah be pleased with his good and pure companions, and those who follow are charitable until the Day of Judgment. The enemies of Islam have made many attempts to sabotage the Holy Quran

and the Sunnah of the Prophet and his companies, starting with the Companions of the Messenger (God bless and grant him peace) and questioning their justice and religion, and challenge those known for their rich storytelling abilities, such as Abu Hurayrah, and through the senior Imams of the disciples, who had a notable role in codifying the hadith and spreading the Sunnah, such as Imam Al-Zuhri and other imams.

After the opponents and haters of the Qur'an and the Sunna questioned the companions and the great men of Islam, this time, they began a new round, in which the goal this time was the greatest origins of Islam after the Holy Qur'an, so they aimed their arrows towards the two Sahihs and took them as a purpose for their campaigns and suspicions, aiming at attacking Islam, and because dropping confidence in them is in fact a projection of confidence in a large number of Sharia provisions that have been proven by correcting these two great books and the nation receiving them with acceptance, if they succeed in questioning them, They directly hit Islam, and therefore they made it their most important goals and their first priority to drop confidence in the Holy Qur'an and the hadiths of the two Sahihs and challenge them by various means, the confirmed fact is that the demolition of Sahih al-Bukhari, which is the most accurate and rightest books of the Sunnah, is the demolition of the honorable Sunnah and Islamic religion, Which is the destination of those with rational arguments

As for the fact that some rationalists criticize certain verses and hadiths or do not understand them, that's doesn't mean that they are invalid, as people have different perceptions and interpretations, especially if the criticism concerns a scientific or metaphysical question because of gaps in human knowledge about the divine aspect of knowledge and wisdom.

In the Quran itself there are verses that cannot be only understood by the mind, although it is entirely true that the lies can be never within it, so is this considered a challenge to the Holy Quran?

1.1 The problem of research:

The following question:

How to analyze the Criticisms of rationalists on verses The Noble Qur'an and authentic hadiths?

This main question has some Sub-questions:

1. What is meant by reason in language and terminology?
2. What is definition of reason in Islam Sharia (law)?
3. What are the forms of rationalist criticism of the Quran and Sunnah?

2. Research Objectives:

This research aims to achieve the following objectives:

1. Explanation of the concept of reason and its meaning in the Noble Quran.
2. Displays areas of criticism by rationalists against some verses of the Holy Quran and some stories in the Prophet's Sunnah.
3. Stand on the impact of applying rationalism on Quran verses and Sunnah.

2.1. Research hypotheses:

The hypotheses seek to validate the following:

1. The Holy Quran and the Sunnah of the Prophet have many examples and evidence to criticize rationalists.
2. The Holy Quran has a special connotation of the term rationalist, and many meanings that arise from the criticism of the rationalist from the Quran and the Sunnah.

3. Research Methodology:

The researchers used the historical approach and the descriptive approach, and the researchers attributed the verses to their surahs and the documentation of the hadiths of the Prophet and the attribution of sayings to those who said them next to the scientific documentation of the materials quoted from sources and references.

4. Literature Review: to answer the questions of the research:

Analyzing the rationalists' suspicions in the Holy Quran and authentic Sunnah were in topics and sections as follow:

4.1 The first topic: the concept of the mind and its implications in the Qur'an and:

4.1.1. The first section: the concept of reason in language.

4.1.2. The second section: the concept of reason in terminology.

4.2 The second topic: the status of rational in the Noble Qur'an and the authenticity of the Prophet's Sunnah.

4.2.1. The first section: Definition of mental direction.

4.2.2. The second section: the status of reason in Islamic law

4.3 The third topic: the suspicions (attack) of the rationalists from the Quran and the Sunnah and ways to respond to them in three examples:

4.3.1. The first example: the hadith (prostration of the sun under the throne)

4.3.2. The second example: (The moon Splitting Hadith)

4.3.3. The third example: (the fly hadith)

4.1 The first topic: the concept of reason and its implications in the Qur'an and Sunnah

4.1.1. The first Section: the concept of reason in language

The Mind in the Language:

“Mind” means Reason: the antithesis of ignorance. Mind also to think and reject bad things so, mind protect and save man from dangers, understanding and statement is also called reason, because it was about the mind, And the Arabs only called understanding a mind, because what you understood you have restricted it to your mind, and you have controlled it.

In summary: the mind in the language is called prevention and imprisonment, and the significance of naming the mind by this name: as it prevents its owner from perishing and imprisons him from the reproach of words and deeds (Ibn Manzur, 1414 AH).

4.1.2. The second section: the concept of reason in terminology

Reason in terminology:

Simply it is an instinct that God made His servants (people). It is not described by body or color and is known only by actions and there are those who defined it as a power, or light, by which man differentiates between truth and falsehood.

Definition of mental attitude:

It is a set of specific principles and ideas bound by a theoretical framework and aimed at a particular purpose" so, it claims to make Quran and Sunnah are out of the general scientific circle (Abd al-Rahman bin Zaid al-Zunaidi), and mental attitude is something that depends on the mind when it comes to spiritual texts, and to decide what has come up with these texts or to disprove it. (Muhammad Sharif, 2008))

4.2. The second topic: the status of rational in the Noble Qur'an and authenticity of the Prophet's Sunnah:

4.2.1. The Holy Quran is the first source of legislation, and the Sunnah is the second source of legislation, the Qur'an includes assets, and the Sunnah is the statement (Explanation), and the practical application of the Qur'an, and God Almighty has commanded, to follow His Messenger and obey his orders, and make obedience to His Messenger of obedience to him, and God Almighty has warned against violating it, and making the condition of faith in it obedience to His Messenger.

The Sunnah is an explanation of the Qur'an, and the clarification of its provisions, and the explanation of its meanings, and a vague explanation: and detailed for its purposes, and complementary to its provisions, and explained for its ambiguous, and close to its meanings to mind (Mustafa Al-Sibai, 2001).

Hence the provisions of Sharia from the Qur'an and Sunnah, and what is attached to them and branched from them from the consensus and measurement of the provisions of the Book of God Almighty, either text or indication, there is no contradiction between the authenticity of the Sunnah and that the Qur'an came to clarify everything, so everyone who accepted from God Almighty his statutes in his book before the Messenger of God Sunnah by imposing God obedience to His Messenger on his creation, and to end up to his rule, and by the Messenger of God, When Allah assumes obedience to Him, acceptance of what is in the Book of Allah and the Sunnah of the Messenger of Allah combined with acceptance for each of them from Allah (Al-Shafi'i, 1419 AH). **In short**, denying the authenticity of the Sunnah and claiming that Islam is the Qur'an alone is not said by a sane Muslim who knows the religion of God and the provisions of His Sharia perfectly.

This is contrary to reality, because the terms of Sharia are mostly vindicated in the Sunnah, and the terms of the Quran are mostly general terms and overall rules, otherwise we Where is found in the Quran the number of prayers, the number of times the prayer rak 'ahs, the number of zakat, and other deals and offerings?

4.2.2. Second section: **The position of reason in Islamic sharia (law).**

Preserving the mind is one of the five necessities of Islam, and there is no doubt regarding the importance of reason in Islam that the teachings of Islam and its assignments are directed to the mind, which raises man to the level of carrying the divine message, and relying on it to understand its texts, Islam also encourages the mind to grow, and gives the best to reveal its secrets, And to express its ideas and opinions for the benefit of humanity.

Islam invites mankind to use their energies to perform good deeds, call them to reflect, think and meditate, thus shows that the call to faith was based on mind and reason.

It's a clear evidence that in many verses of the Holy Qur'an, through which God Almighty exalted the mind and raised its status, such as His saying Almighty: {We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.}, and His saying Almighty: {And it is He who produced you from one soul and [gave you] a place of dwelling and of storage. We have detailed the signs for a people who understand.}, and His saying almighty :(It is) a Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful.} and other many verses that call for using reason and mind.

Islam has taken care of the mind, so the Sharia ordered to preserve it, and forbade everything that harms it, or disrupts its function, so it forbids intoxicants of all kinds, and addiction to them, because of their bad impact on human consciousness,

Ibn 'Umar reported God's Messenger as saying, "Every intoxicant is khamr and every intoxicant is forbidden. He, who drinks wine in this world and dies when he is addicted to it, not having

repented, will not drink it in the next.”

The defense of reason manifests itself in the maintenance of education of the mind in correct knowledge, scientific logic, deductive thinking, scientific method and objective measurement.

It was narrated that Abu Hurayrah said: "A man from Banu Fazarah came to the Prophet and said: 'My wife has given birth to a black boy' -and he wanted to disown him. He said: 'Do you have camels?' He said: 'Yes.' He said: 'What color are they?' He said: 'Red.' He said: 'Are there any gray ones among them?' He said: 'There are some gray camels among them.' He said: 'Why is that do you think?' He said: 'Perhaps it is hereditary.' He said: 'Perhaps this is hereditary.' And he did not permit him to disown him."

The previous hadith shows a clear example of the Islamic way to deal with such life matters. It shows a lot of wisdom and reason.

In the hadith of Kathir bin Qais, he said: I was sitting with Abu Darda, in the mosque of Damascus, and a man came to him, and he said: O Abu Darda: I came to you from the city of the Prophet (ﷺ) for a hadith I heard, did not come for a need, he said, "I heard the Messenger of Allah say: Abud-Darda reported: "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion."

But this mind that God has given to man of limited capacity is confined to the world of senses and imagination, and our senses have no rules in perceiving the invisible world, and we Our inner imagination is already limited within its limits. What we receive from our senses, our minds are limited and cannot see all the facts clearly, and sometime there is no room for reason in it, but it has to follow, for everything stated in Sharia.

Positioning mind and reason to be a judge for all Sharia matters in some cases will conflict with Sharia and may lead to law denial or cancel many Islamic rules. This may lead to denial of the Messenger, a nullification of the significance of hearing, a blocking of the path of knowledge of what the prophets and messengers have told, and a denial of the Book and what God Almighty sent His Messengers.

We will present some of was raised against the hadiths of Sahih Imam al-Bukhari of suspicions and objections of some rationalists, and it is not intended to discuss all the suspicions and objections, such matter needs a special study, but it is enough to point out the most important prominent things that these people focused on.

4.3. The third topic: the suspicions (attack) of rationalists towards Qur'an and Sunnah how to respond.

4.3.1. The first example hadith: (prostration of the sun under the throne) hadith:

The criticism against this hadith is that it is speaking about some act of prostration occurring from the sun which is not visible. The critics say it is just the earth rotating and the sun itself is not doing anything. This is where belief in the unseen comes into play. It is not a type of prostration that we do not understand, nor can we comprehend its true nature. It is part of the knowledge of the unseen. The absence of an understanding of something does not necessitate that it does not exist.

In fact, in one verse Allah tells us that everything prostrates to Him:

Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates – for him there is no bestowed of honor. Indeed, Allah does what He wills. [Qur'an 22:18]

And many other Qur'anic verses that tell that creatures other than man prostrate themselves to Allah Almighty.

Hadith narrations:

It is reported by Al-Bukhari from Abu Dharr that once the Prophet Muhammad (pub) asked him after sunset, “Do you know where the sun goes (at the time of sunset)?”

He replied, “Allah and His Apostle know better.”

So the Prophet Muhammad (pbuh) answered:

“It goes and prostrates beneath the Throne, then it asks for permission (to rise) and permission is given to it. Soon it will prostrate, but it will not be accepted from it, and it will ask for permission (to rise) but permission will not be given to it; it will be said to it: “go back to where you came from.’ So it will rise from its place of setting and that is what Allah, May He be glorified, refers to in the verse: ‘And the sun runs its fixed course for a term (decreed). That is The Decree of (Allah) the Exalted in Might, The All-Knowing (Qur'an 36:38)”.

Imam al-Bukhari participated in the production of the hadith by a group of Ahl al-Hadith.

Criticism review:

The first Criticism is that the hadith described the sun as prostration, and this is not acceptable to the mind, because its prostration hinders it from rotating.

The second criticism shows that Modern science confirms that night and day are due to the rotation of the earth, so sunrise and sunset are the work of the earth and not the sun, as mentioned in the hadith.

The rationalists denied this hadith and said: The prostration of the sun contradicts reason, because its prostration hinders it from rotating.

Discussion of the criticism:

Responding to criticism as follow:

Ibn al-Arabi al-Maliki said: "The people denied the prostration of the sun, which is true and possible." I said: But deny that who doubts the sincerity of the Prophet peace be upon him, but who does not doubt the truthfulness, and believes that he is reported from his Lord as God told him in his saying: { Nor does he speak from [his own] inclination, It is not but a revelation revealed, }; The truth is beyond doubt, and their words are intuition and conjecture, and there is no objection to the ability of God Almighty to bring the sun out of its course and go under the throne and prostrate and then return. If you say: Allah Almighty said: {It is He who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course. }

Means they rotate. I said: The rotation of the sun in its orbit does not necessitate preventing its prostration in any place desired by God Almighty, and some of defenders said: It is possible that what are meant by prostration are the angels. I said: This possibility does not arise from evidence, so it is not considered, and it is also contrary to the appearance of the hadith, and it is not true,

It was said: What is meant by saying: under the throne, that is: under oppression and authority. I said: Why escape from the appearance and reality of speech?

I response that the heavens and the earth and other from all the world under the throne, if the sun prostrates in any place predestined by God Almighty, it is correct to say: prostrated under the

throne,

And Ibn al-Arabi said: The people denied the prostration of the sun, which is true.so; they are atheists because they denied what the Prophet told us and proved it correctly:

There is no objection to the ability of Allah to enable everything from animals and inanimate objects to prostrate to Him. His saying: it (the sun) asks permission) indicates that it is reasonable, as well as his saying: (it prostrates), and it is said: If I say: What do you ask permission? I said: It seems that it is in the rise from the East.

Ibn Hajar al-Asqalani said: There is nothing in the prostration of the sun every night under the throne that hinders its rotation in its course;

Shaykh al-Islam (may Allah have mercy on him) replied to those who denied this hadeeth because his mind did not understand it.

4.3.2. The second example “Splitting of the moon”

Hadith narrations:

The hadith was narrated by a group of companions (may Allah be pleased with them)

The miracle of the splitting of the moon occurred before the migration to Medina upon the demands of the polytheists with the permission of God and it was shown by the prophet Muhammad as narrated by many of his companions.

The Quraish polytheists said to the prophet Muhammad:

“If you truly are a Prophet that has been appointed by Allah, then split the moon in half. Let it be in such a way that one half will appear over the Mount Abu Qubais and the other half will be seen over Mount Quayqian.”

The prophet Muhammad (PBUH) asked:

“If I do it, will you become Muslims?”

The polytheists answered:

“Yes, we will.”

Narrated Anas bin Malik: The people of Mecca asked Allah’s Messenger to show them a miracle so, he showed them the moon split in two halves between which they saw the Hira’ mountain.

Narrated Ibn Masud: During the lifetime of Allah’s Messenger (the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allah’s Messenger said, “Witness this miracle.”

However, the polytheists said “Muhammad cast a spell on us!”

Narrated Muhammad bin Jubair bin Mut’im from his father who said: “The moon was split during the time of the Messenger of Allah until it became as two sections, one above this mountain and one above that mountain. So they said: ‘Muhammad has cast a spell upon us.’ Some of them said: ‘if he could cast a spell upon us, he cannot cast a spell upon all of the people.’

They asked the people who came from every everywhere.

“Yes! We also did see the moon in that state! We saw the moon as split! They informed that the moon was split.

The hadith was narrated by al-Bukhari, Muslim, al-Tirmidhi, Ahmad, al-Nasa’i in al-Kubra, Abu Ya’li, al-Tahhaawi in Sharh Mushkil al-Athar, and al-Bayhaqi in Dala’il al-Nabuwat by Sufyan ibn ‘Uyaina, with this isnad.

Almighty god said “The Hour has drawn near, and the moon has split. Yet whenever they see a miracle, they turn away, and say, “Continuous magic.” They lied, and followed their opinions, but

everything has its time.

Ibn Kathir said in the "Biography of the Prophet": Muslims have unanimously agreed that this happened in his time, peace and blessings be upon him, and so the frequent hadiths came from multiple ways that benefit the pieces when those who surrounded them, and looked at them, and said at the end of them: These are multiple ways with strong evidence, useful for defending against those who meditate on it, and knew the justice of its men.

Contentions against 'splitting of the moon' Hadith.

In the **hadith**:

The skeptics said: This hadith is contrary to reason.

They also said: If it really happened, all the people of the earth should know about it at this time not only Mecca people.

The claim discussion:

the God Almighty tell us about the near hear after and about the splitting moon in Surat Al-Qamar (The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad to show them a miracle, so he showed them the splitting of the moon and if they see a sign, they turn away, and say: "This is continuous magic They belied (the Verses of Allah, this Qur'an), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil deeds will take their doers to Hell And indeed there has come to them news (in this Qur'an) wherein there is (enough warning) to check (them from evil), Perfect wisdom (this Qur'an), but (the preaching of) warner's benefit them not, So (O Muhammad withdraw from them The Day that the caller will call (them) to a terrible thing)

The Prophet (peace and blessings of Allah be upon him) used to narrate this surah in gatherings and feasts, so that people could hear the verses of prophecy and their evidence and consideration, and all people acknowledge this and do not deny it, so he knew that the splitting of the moon was known to people in general but, some scholars of the ancients said the verse was like exaggeration that asserts moon splitting will happen and didn't Happen yet. But, public sayings is more correct as asserted by Ibn Masoud and Huzaifa and others and supported by the words of God Almighty (and if they see a sign, they turn away, and say: "This is continuous magic)

Disbelievers didn't deny seeing the splitting moon but, they only said that was a continuous magic. , Judge Ayyad - may Allah have mercy on him - said: The splitting of the moon is one of greatest miracles of our Prophet (peace and blessings of Allah be upon him), and it was narrated by several of the Companions (may Allah be pleased with them),

Abu Ishaq al-Zajjaj said: Some innovators who disagree with the religion denied the splitting of the moon,

And there is no denial of reason in it because Allah created the moon, and he can do whatever he wants, as he summons it on the day of resurrection and destroys it.

For those who deny this hadith, they say: If this happened, all people would say it repeatedly, and all the people of the earth at this time should have seen the moon splitting, and not only the people of Makkah.

The scholars of religion stated that this split may happened at night, and most people are asleep, Adding that few people tend to look at the sky and who thinks about the sky or looks at it except the rare anomalous, and it is usual scenes that the lunar eclipse and other wonders and lights omens. Adding that things that happen in the sky at night is spotted and is spoken only by few people, while most others never know about it, and this split was a verse that happened at night for people who

asked it (some disbelievers) and suggested seeing it, so others did not pay attention to it, they also said: The moon may have been seen for some houses that appear to some horizons without some, as the eclipse can be seen only by people of a specified country.

Ibn Hajar al-Asqalani (may Allah have mercy on him) stated: The majority of philosophers denied the splitting of the moon, adhering to the fact that the upper entity are not prepared for breaking and healing, as well as they denied the opening of the heaven gates at the Isra night, to other than their denial of what will be on the Day of Resurrection of pelleting the sun and so on, and the answer of these is they were disbelievers and their opinions are not to be regarded, and then they associate with other Muslims who denied it, and the true Muslim submits these actions without any contradiction, and there is no way to deny what is proven in the Qur'an of penetration and healing in the resurrection.

4.3.3. The Third Example: The Fly Hadith:

The fly hadith is one of the hadiths that many suspicions have been aroused, recently and before, despite medical and technological progress, which has proven beyond all the miracles of our Prophet (may God's peace and blessings be upon him)

And the hadith was narrated by al-Bukhari and others, and we will handle the utterance of the hadith, the narration and the response to the alleged suspicions.

Hadith narrations:

The hadith was narrated by Abu Huraira, Anas bin Malik and Abu Saeed Al-Khudri, narrated by al-Bukhari in his correct trusted book: Abu Hurayrah (may Allah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) said: "if a fly falls in the vessel anyone of you, let him dip all of it (in the vessel) and then throw it away, for in one of its wings has the ailment and the other has the cure" It was narrated by Abu Dawood in his Sunnah from him as well, who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "If flies fall into the vessel of one of you, then kill him, for in one of his wings there is a disease, and in the other there is healing and he fears his wing in which the disease is contained, so let him dip it all" If this hadith was not mentioned except in Sahih al-Bukhari, It would have been enough to judge it as correct because of the trust of the nation to receive his hadiths with acceptance, and this hadith on al-Bukhari was not mentioned as wrong or weak by any of the scholars of hadith, and none of them negotiate about any of its narrators, but they said its one of the most trusted hadith and one of the highest degree of trust and accuracy.

Contentions against the fly hadith:

First: The hadith contradicts with the medical thought about the flies, which is that flies carry germs, and if they fall into food or drink, those germs are attached to it.

They also say how do healing and sickness come together at the same time in the wings of flies?

Second: The subject of the text is not one of the beliefs of Islam or its worship matters, or its laws, nor did Muslims commit to work with it, but none of them worked with it because it has nothing to do with legislation, but it is in about matters of the world such as the hadith of "Pollination of Palm-Trees" and therefore whoever doubts it has not renounced his religion.

The claim clarification:

The people of heresy and misguidance challenged the validity of this hadith in the past claiming that it is contrary to reason and reality; I would like to respond them to their doubts.

Imams of hadith and scholars who combined reason and sharia showed the corruption of those

previous appeals and their invalidity with clear evidence and irrefutable arguments, and those Imam Al-Tahhawi, may God have mercy on him, in his book "Moshkel al athar, and Imam Al-Khattabi in "malem al Sunan" and Imam Ibn Qutayba Al-Dinuri, may God have mercy on him, he mentioned in his book "taaweel mokhtalaf AL hadeeth (Interpretation of Different Hadith)" that The hadeeth is confident, and it was narrated in different terms, and it was stated that challenging the hadiths is considered to be a break from Islam and a disruption of the hadiths, and challenging such hadith is contrary to what the Messenger (may Allah's peace and blessings be upon him) said and to what his companions and followers used to choose.

Some contemporaries challenged this hadith as challenged by their ancestors of heretic believer before them, and increased the claiming of themselves by their sick minds that were ignorant of the sanctity of the texts, so they were quick to deny and challenge them as is their approach with every text that is not in adaption with their sick minds, they said that science proves the invalidity of the hadith because it neglects the harms of flies, the hadith, as before, did not deny the harm of flies, but explicitly stated that.

Are medical scholars and others aware of everything so that their statements becomes the reference that cannot be violated, in many cases they admit that they are ignorant many things, and there are many theories that were valid until recently as postulates that turned out to be invalid and wrong later, while what was uttered by the Messenger of Allah - may Allah's peace and blessings be upon him - is a revelation from Allah Almighty who knows the secret and hidden, And isn't it possible that Allah acknowledged his prophet about things that the doctors of today and science did not acknowledge it yet? Sure, it's possible.

The medical is still having a lot to give, the medical field has a lot to do and a new medicine is discovered every day that weren't known before.

Will our belief in the authenticity of every hadith in which a medical matter mentioned from the Prophet (peace and blessings of Allah be upon him) cease until the doctors reveal it to us through their experience its authenticity? Where, then, is our faith in the unseen and our faith in the truthfulness of the prophecies of Allah's Messenger?

Ibn Qutayba said: for who denies that there is poison and healing in flies, Serpents and Snakes are medically used in some cases as a treatment? The doctors mention that its meat (Serpents) is cured of its poison if used as an antidote, and useful from the bites of scorpions and biting dogs.... etc., and they also said in the scorpion: If it was slated its abdomen, and then tightens on the place of the sting, it treats etc., and in our time, we see that many successful medicines in many diseases, extracted from the venom of snakes and serpents.

It should be emphasized that the hadith of the Messenger of Allah (may Allah's peace and blessings be upon him) is a self-standing proof that does not need further support, and that doctors and other ordinary people must accept and believe it, for this is the requirement of Islam and faith regardless of the attitude of medicine towards it as long as it is established from the Messenger of Allah (may Allah's peace and blessings be upon him).

For now, science has not discovered this yet, but can anyone say for sure that this can be discovered in the future?

5. Results

The first example, the issues of Sharia are all acceptable to reason, and what the mind failed to realize of its issues, this is due to the greatness of the Sharia, and its superiority, however, there is nothing in the mind that prevents the occurrence of those issues that the mind was unable to

grasp, as the Sharia may come with what astonishing the minds, not what the minds refer.

If there is an illusion of contradiction between reason and revelation, reason must be corrupted by the corruption of its premises and mentality of denying. So the sun runs as much as Allah Almighty and Merciful want, and prostrated before His greatness and height, and endlessly obeying Allah Almighty, while the weak arrogant man may deny the greatness of Allah and his endless ability despite his limited mind.

This second example, hadith was narrated by companions and then by a lot of followers, and then it is also transmitted by the large crowd, and in addition to what verses of the Qur'an stated, and for that is the certain fact and the over lasting miracle of hadith and Qur'an.

The third example, for the claim that it is alien and strange to legislation matters because it contradicts the rule of prohibiting harmful and avoiding impurity, we reply that the hadith did not deny the harm of flies, but rather proved it by stating that in one of its wings there is a disease, but it was increased by explaining that in the other there is healing, and that damage disappears if the flies are dipped whole, and the hadith proves that the combining of antonyms in the same body is not surprising in Sharia, sense or reality.

6. Discussion:

The above indicates the reader the subsequent facts:

First, the appellants and skeptical erred in claiming the explicit contradiction between the hadiths of the Prophet and reason or modern science based on sound foundations, and perhaps the cause for their error was their haste to challenge the hadiths without scientific verification.

Second, I advise the believers and peaceful people to follows the correct methodology followed by the people of hadith in verifying the news, especially in hadiths handle things seen or felt through the means of scientific verification and the well-known modern methodology.

Third, everything related to the sun and the moon and their movement has become one of the things that can be studied and everything related to them in the past, present and future as well.

Fourth, These and other criticisms show the superiority of the hadiths of the Sahihs and other books of the Sunnah, which clearly shows that the more suspicions encounter the more strength and invincibility the Sunnah is.

Finally, Knowledge seekers must be equipped with science and the correct argument method, then specialists must teach these rules to people, and deal with these suspicions with an objective scientific approach, once people realize the value of the correct Sunnah and its status, they realize that the skeptics aim to ruin religion and its origins.

After all this, there is no room for those who recite the authentic hadiths to find errors or violating reason to claim the wrong hood and false of the entire Sunnah of the Prophet, And Allah hath full power and control over His affairs; even though the Unbelievers may detest (it).

7. Conclusion and recommendations

Rationalists have a sceptic mentality towards the hadiths because they used to contradict every fact, although none of those hadiths contradicts or lacks reality, which indicates a clear indication that these people only wanted to question and only they do not want the truth and do not seek it, and therefore the believer should beware of the paths of heresy and wrongdoers and challenging the two Sahihs, and underestimate them { So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment } this is his way, his method, his Sunnah and his law, so

words and deeds are judged by his well and deeds,

8. The Implications of research:

The Holy Quran, which is the first source of Islamic law and the Sunnah of the Prophet the second source of law, is the explanation of everything:

The callers erred in asserting the apparent contradiction between the Prophet's sayings and soundly grounded modern reason or science, and perhaps the reason for the error was their haste. They claim without scientific verification of what is stated there.

The importance of the research is evident in urging Muslims to follow the exact method that Muslims follow for verifying news, especially in stories that tell of what is known. Seen or felt through known modern scientific and methodological means of verification.

The importance of studying this subject is evident from several aspects, including:

- It is related to the Holy Qur'an.
- It is related to the honorable Sunnah of the Prophet.

It is related to Islamic legislation.

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