The Relevance of Hadith and Reason in Demonstrating The Status of Hadith

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Abstract

If the authenticity of a hadith is uncertain and contradicts sense, then the hadith is considered weak. However, if a hadith is considered strong by Hadith Ulama, two different theories emerge when a hadith is considered authentic. The first theory argues that true hadith never contradicts sense. According to this view, common sense and clarity will never conflict with authentic hadith. On the other hand, the second theory posits that a hadith attributed to the Prophet is considered weak if it conflicts with sense. This research employs analytical and library research methods, utilizing various scientific works including books, articles, and writings by Muslim Ulama. The findings of this research indicate that when a hadith is narrated through a strong chain of narrators and its isnad (chain of transmission) goes back to the Prophet, it cannot contradict sense. However, if a hadith goes against common sense, then that can be a valid sense to question its authenticity and consider it weak. Through comprehensive scientific discourse analysis, this research provides a deeper understanding of the complex relationship between hadith and sense, and how Islam values sense. This underscores the importance of a rigorous authentication process, emphasizing the need to consider the reliability of hadith chains of transmission and principles of intellectual sense when assessing the strength or weakness of a Prophetic hadith.

Keywords: *hadith, Sense, Scientific Discourse*

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Abstrak

Jika keautentikan suatu hadis tidak pasti dan bertentangan dengan akal, maka hadis tersebut dianggap lemah. Namun, jika suatu hadis dianggap ṣaḥīḥ oleh para ulama hadis, muncul dua teori berbeda di kalangan ulama. Teori pertama berpendapat bahwa hadis yang benar tidak pernah bertentangan dengan akal. Menurut pandangan ini, akal sehat dan jernih tidak akan pernah bertentangan dengan hadis ṣaḥīḥ. Sebaliknya, teori kedua berpendapat bahwa hadis Nabi dianggap lemah jika bertentangan dengan akal. Penelitian ini menggunakan metode penelitian deskriptif analitis, dan memanfaatkan berbagai karya ilmiah termasuk buku, artikel, dan tulisan para cendekiawan Muslim. Temuan-temuan dari penelitian ini menunjukkan bahwa ketika sebuah hadis, yang diriwayatkan melalui rantai perawi yang kuat dan sanadnya bersambung ke Nabi, tidak bertentangan dengan akal. Namun, jika sebuah hadis bertentangan dengan akal sehat, maka hal tersebut dapat menjadi alasan yang sah untuk mempertanyakan keasliannya dan menganggapnya lemah. Melalui analisis wacana keilmuan yang komprehensif, penelitian ini memberikan pemahaman yang lebih mendalam tentang hubungan kompleks antara hadis dan akal serta bagaimana Islam menghargai akal. Hal ini menggarisbawahi pentingnya proses otentikasi yang ketat, menekankan perlunya mempertimbangkan keandalan sanad hadis dan prinsip-prinsip penalaran intelektual ketika menilai kekuatan atau kelemahan sebuah hadis Nabi.

Kata kunci: *Hadis, Akal, Wacana Ilmiah*

Introduction

Hadith, which comprises the words, actions, and approvals or characteristics of the Prophet Muhammad, is considered an important source in the Islamic religion, second only to the Al-Qur'ān.[1] However, not all hadith can be considered ṣaḥīḥ, as some may have been fabricated or altered over time. Matan criticism, the study of the content of hadith reports, is a valuable approach to assessing their authenticity. This involves examining the language, style, and content of the hadith to determine its consistency with the teachings of the Qur'an, other ṣaḥīḥ hadith, and known facts about the Prophet Muhammad.[2]

There are several criteria used in assessing a hadith. First, the content must be in harmony with the teachings of the Koran and other ṣaḥīḥ hadith. Any contradiction or error may indicate that the hadith is not ṣaḥīḥ. Second, the language and style used must be consistent with that attributed to the Prophet Muhammad. Any deviation or use of phrases that do not match these characteristics can raise doubts about the authenticity of the hadith. Additionally, the content of the hadith must align with known facts about the Prophet Muhammad. Any information contradicting common knowledge about his life

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[1] Endang Soetari, *Ilmu Hadis: Kajian Riwāyah & Dirāyah* (Bandung: CV. Mimbar Pustaka, 2018), 17.

[2] Khoirul Huda, *Ilmu Matan Hadis* (Ciputat: Yayasan Pengkajian Hadits el-Bukhari, 2019), 22.

raises concerns about its authenticity.[3] Lastly, support from other sources, such as intellectuals, historical records, or the biography of the Prophet Muhammad, can lend credibility to a hadith.

In addition, Matan criticism plays an important role in authenticating hadith, helping to identify fabricated or altered reports. However, it is important to realize that matan criticism alone is not sufficient. It should be complemented by sanad criticism, which focuses on the chain of transmission of hadith. By using both matan criticism and sanad criticism, a more accurate evaluation of the authenticity of hadith reports can be achieved.[4] Apart from these criteria, several other factors must be considered when evaluating the matan of a hadith. This includes the context in which the hadith was narrated, such as the period, location, and intended audience. The purpose of the hadith, whether it provides legal, theological, or moral guidance, must also be taken into account. Furthermore, the specific audience to which the hadith is directed, whether the general public or a particular group, can provide insight into the authenticity of the hadith.[5]

Certain *Ulama* argue that there is essentially no inherent conflict between sense and Shari'a. This is because the Shari'a, primarily composed of the Koran, is unanimously agreed upon by the *Ulama* not to contain verses that contradict sound senseing. Additionally, another source of Shari'a is the hadith of the Prophet. If a conflict arises between a hadith and sense, two possibilities emerge: either the hadith is considered invalid, or sense is deemed unsound.[6]

The relationship between sense and revelation is a complex and multifaceted issue that has been debated by Muslim *Ulama* for centuries. There are two main approaches to this relationship: The balanced approach, which rejects any distinction between sense and revelation, and the conflict approach, which presents rational evidence in response to conflicts. The balanced approach, advocated by theologians such as Imam al-Ghazali, argues that there is no contradiction between sense and religious law (shari'a), but rather a close relationship between the two. They believe that knowledge is derived from both sense and revelation, and sense should operate within linguistic and fundamental principles.

Conversely, philosophers like Ibn Rushd (Averroes) argue that revelation and sense are both sources of knowledge. If contradictions arise, sense is considered to support revelation because humans trust in their sense and subsequently receive revelation. These two approaches provide a framework for understanding the various

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[3] Abdeljabbar Saeed, "The Role of Reason in Dealing with the Prophetic Sunna in Relation to the Chain of Narrators, Text and Indication," *AlBayan* 18, no. 1 (2020): 74–106.

[4] Saeed.

[5] Aliakbar Jafari, "Islamic Marketing: Insights from a Critical Perspective," *Journal of Islamic Marketing* 3, no. 1 (2022): 22–34.

[6] Mustafa Macit Karagözoğlu, "Contested Avenues in Post-Classical Sunni Hadīth Criticism: A Reading through the Lens of Al-Mughni 'an Al-Hifz Wal-Kitab," *Journal of Islamic Studies* 29, no. 1 (2018): 149–80.

perspectives on sense and revelation in the Islamic world. However, it's essential to note that there is no unanimous agreement on how sense and revelation should be understood. The issue is multifaceted, and there exist diverse viewpoints within Islamic *Ulama*.[7]

In contemporary times, some Muslim *Ulama* have adopted an approach similar to that of the Mu'tazilites, rejecting most of the Prophet's traditions as inconsistent with sense. From their perspective, sense takes precedence over hadith in terms of existential primacy. They argue that something that appears later cannot replace a phenomenon that has existed from the beginning.[8] Building upon this problem, this research aims to investigate the relationship between the Prophet's hadith and sense, as well as how Islam respects sense, including the authenticity of a hadith that contradicts sense.

The method employed in this research is the descriptive analysis method. Descriptive research aims to describe the relationship between sense and the Prophet's hadith and how Islam respects sense. Sources were gathered from various scientific books published for reference purposes. Data collection involved a literature study. After collecting the data, it was analyzed descriptively, followed by a comparison between *Ulama* who reject and accept hadith that contradicts sense. Finally, the results are summarized to address the aforementioned research problems

Sense Urgency in Islam

Islamic Sharia places significant emphasis on intellect and asserts the superiority of humans over animal instincts. It upholds the premise that the Islamic faith is built on a rational foundation and does not contradict human sense. Intellectual evidence, encompassing rational and sensory evidence, holds a crucial position within this framework, complementing textual evidence and jointly leading to the pursuit of truth.

Indeed, Islam has elevated the status of sense, making it the cornerstone of religious obligations and the central focus for reward and punishment. Muslim *Ulama* have established that sense forms the foundation of revelation. If the existence of Allah and the truth of the Prophet cannot be established through sense, then the validity of Divine revelation cannot be confirmed. Therefore, sense strengthens prophecy and validates the truth of the Prophet through rational evidence, such as miracles, which serve as intellectual indicators. However, having established these truths, sense then yields to revelation, which holds a higher authority. Based on this understanding, knowledgeable Islamic *Ulama* have concluded that blind adherence to faith without critical thinking is unacceptable. This type of blind obedience lacks a solid foundation, presents no clear argument, and relies solely on uncritical imitation.[9]

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[7] Kristin & Dilshani Sarathchandra Haltinner, "The Nature and Nuance of Climate Change Skepticism in the United States," *Rural Sociology* 86, no. 4 (2021): 673–702.

[8] Abdul & Rosihon Anwar Rozak, *Ilmu Kalam* (Bandung: CV Pustaka Setia, 2016), 132.

[9] Aḥmad & Aḥlām Muṭalqah al-Syarīf, "Al-'Alāqah Bayn Al-'Aql Wa Al-Wahy Wa An'Akasatuha Al-Fikriyah Wa Al-Tarbawiyah," *Majallat Al-Manarah Lil-Buhuth Wal-Dirasat* 20, no. 1 (2013): 241–63.

Moreover, the Qur'an, as a source of knowledge in Islamic teachings, encompasses sense and intelligence, actively promoting the pursuit of knowledge and rational contemplation. Significantly, every surah (chapter) of the Qur'an contains elements of rationality and intellectuality, underscoring the importance of these elements in the quest for truth. The Qur'an clearly states.

$$\text{وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَـٰئِكَ كَانَ عَنْهُ مَسْـُٔولاً ۝}$$

Don't follow something you don't know. Indeed, hearing, sight, and conscience will all be held accountable.". (Qs. Al-Isra: 36)

Sense is an inherent trait in humans, enabling them to transcend the limitations of the material world. It facilitates the acquisition of knowledge, fosters critical thinking, and empowers the rejection of ignorance. The Prophet Muhammad (PBUH) encapsulated this concept by stating: "The superiority of those who know those who worship is like the full moon over the other stars."[10]

Moreover, preserving sense is deemed crucial within the Islamic framework, recognized as one of the five essential needs. Islam advocates for the cultivation of intelligence and addresses various facets related to sense. Measures aimed at safeguarding the mind under Sharia law include nurturing it through the pursuit of knowledge and scientific methods, shielding it from harmful substances like alcohol and drugs, and guarding it against pernicious influences such as immoral associations. The Prophet Muhammad SAW cautioned against seven destructive sins, encompassing polytheism, sorcery, unjust homicide, usury, exploitation of orphan property, deserting the battlefield, and slandering chaste women.[11] Both textual and rational evidence underscores the significance of sense in Islam, whether through religious scriptures or the teachings of the Prophet Muhammad.

Lastly, Islamic Sharia places a strong emphasis on the preservation and protection of the human mind, commonly referred to as "'Aql". This is evident in the prohibition of consuming alcoholic beverages and other intoxicating substances, as they are believed to have detrimental effects on intellectual abilities. Additionally, Sharia strictly prohibits engaging in any activity that could harm intelligence and underscores the measures taken to safeguard it.[12]

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[10] Abū Dāwud Sulaimān bin al-Asy'aṡ bin Isḥaq bin Basyīr bin Syaddād bin 'Amr al-Azdī al-Sijistānī, *Sunan Abū Dāwud, Hadis Nomor 3157,* Juz III (Beirūt: al-Maktabah al-Iṣriyah, 1993), 177.

[11] Abū 'Abdillāh Muḥammad bin Ismā'īl al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī, Hadis Nomor 6351*, Juz VI (Damaskus: Dār Ibnu Kaṡīr, 1993), 213.

[12] Rosalinda Gonibala, "Manajemen Akal Dan Orientasi Studi Al-Quran Dan Al-Hadits," *Jurnal Pendidikan Agama Islam* 3, no. 2 (2019): 283–94.

The proper utilization of sense in performing beneficial actions and contributing to the advancement of humanity is paramount in Islamic teachings. It is believed that on the Day of Judgment, Allah will inquire about how individuals employed their intellect, evaluating whether it was utilized for the betterment or detriment of humanity. This underscores the moral and ethical responsibility placed on individuals to employ their intellectual capacities in manners that positively impact society.[13]

When questioned about the greatest gift bestowed upon a person, Ibn al-Mubārak responded by affirming that it is the sense ('Aql). Subsequently, when asked about someone lacking sense, he emphasized the significance of possessing good manners. Further queried about someone deficient in manners, he stressed the importance of seeking guidance from pious relatives. Ultimately, when questioned about someone devoid of pious relatives, Ibn al-Mubārak responded with a prolonged silence, underscoring the seriousness of the situation. Finally, when asked about someone who was forbidden to remain silent for an extended period, he suggested that immediate death would be a preferable alternative.[14] Undoubtedly, sense plays a pivotal role in enabling humans to comprehend the existence of Allah and discern between good and evil.[15]

Sense is not an Independent Source of Sharia

Sense serves as a valuable means of acquiring knowledge, but it is not the exclusive avenue. Islamic epistemology recognizes three primary methods of knowledge acquisition: sensory perception, intellect, and transmitted knowledge. Each of these approaches has its inherent limitations, and none should be disregarded or overemphasized. Sense, while essential for understanding, must be complemented by Islamic teachings to achieve a balanced comprehension of truth. It's crucial to recognize that sense does not hold supreme authority in Islamic teachings; its capacity is restricted to certain aspects and cannot transcend innate limitations. Just as the eye is limited in its vision, so too is the intellect confined to its realm and boundaries.[16]

Ibn Khaldun asserts that sense is fallible and has constraints in comprehending supernatural realms, the afterlife, the nature of prophecy, and the divine dimension in religious teachings. It inherently possesses limitations and cannot grasp certain truths

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[13] Luciano. Josh Cowls, Monica Baltrametti, Raja Chatila, Patrice Chazerand, Virginia Dignum, Chirstoph Luetge, Robert Madelin, Ugo Pagallo, Francesca Rossi, Burkhard Schafer, Peggy Valcke & Effy Vayena Floridi, "An Ethical Framework for a Good AI Society: Opportunities, Risks, Principles, and Recommendations," *Ethics, Governance, and Policies in Artificial Intelligence* 144 (2021): 19–39.

[14] Syamsuddīn Ibnu Mufliḥ, *Al-Adāb Al-Syar'iyyah* (Madinah: Dār al-Irsyād, 2007), 91.

[15] Waway Qodratullah, "Konsep Ulul Albab Dalam Al Quran Dan Implikasinya Dalam Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi," *Jurnal Difusi* 8, no. 1 (2016): 17–24.

[16] Khaled Abou El Fadl, "The Epistemology of the Truth in Modern Islam," *Philosophy & Social Criticism* 41, no. 4–5 (2015): 473–86.

beyond its capacity. Therefore, the intellect should not be regarded as the ultimate judge or arbiter.[17]

Furthermore, it is imperative to rely on guidance from divine sources, such as the Quran and Sunnah, which contain knowledge and wisdom transcending human sense. These sources offer direction on matters of faith, ethics, and religious principles that surpass human intellectual comprehension. Thus, achieving a comprehensive understanding of religious issues necessitates a balance between sense and guidance from divine sources.

Authentication Methods in the Problems of Prophetic Hadith

The verification of the authenticity of a hadith involves *Ulama* specializing in the study of hadith, who have developed systematic methods to evaluate its credibility. These methods aim to ascertain the accuracy or weakness of a hadith.[18] Through a meticulous examination of isnads, *Ulama* assess various aspects related to transmitters, such as reliability, consistency, potential bias, integrity, and their ability to convey hadith accurately. This scrutiny includes evaluating factors like ittishāl (continuous transmission), inqithā' (interrupted transmission), tadlīs (concealment of the narrator's identity), as well as indications of leniency or moral weakness in the chain.[19] Furthermore, hadith *Ulama* scrutinize the credibility and trustworthiness of the narrators who are the sources of the hadith. This involves examining the narrator's character, reputation, and reliability in conveying history. At this stage, experts evaluate the integrity and reliability of the narrators throughout the chain of sanad, considering whether they are known to be honest and trustworthy.[20]

In this method, *Ulama* investigate whether the first narrator in the chain was present at the time of the event or when the hadith was first conveyed. They assess whether the rawi can accurately understand and faithfully convey the information. Additionally, *Ulama* consider whether the narrated hadith aligns with the time and place of its revelation, examining its consistency with the context and circumstances of the time in which the narrator conveys it. This analysis helps determine the likelihood of the incident occurring during the Rawi era.[21] The second method involves analyzing the content of the hadith. This includes comparing the histories of different companions of the Prophet, comparing the histories of hadith *Ulama* in different periods, comparing the histories of one scholar's students with each other, and assessing the consistency

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[17] 'Abdurraḥmān bin Ibnu Khaldūn, *Tārīkh Ibnu Khaldūn*, Juz I (Beirūt: Dār al-Fikr, 1981), 321.

[18] M. Syuhudi Ismail, *Kaidah Kesahihan Sanad Hadis: Telaah Kritis Dan Tinjauan Dengan Pendekatan Ilmu Sejarah* (Jakarta: PT Bulan Bintang, 2014), 47.

[19] M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Jakarta: PT Bulan Bintang, 2007), 24.

[20] Maḥmūd al-Ṭaḥḥān, *Metode Takhrīj Al-Ḥadith Dan Penelitian Sanad Hadis, terj. HM. Ridlwan Nasir* (Surabaya: IMTIYAZ, 2015), 52.

[21] Muṣṭafā al-Sibā'ī, *Sunnah Dan Peranannya Dalam Penetapan Hukum Islam, terj. Nurcholis Madjid* (Jakarta: Pustaka Firdaus, 1993), 103.

between the histories of various contemporary *Ulama*. Through these methods, *Ulama* aim to ensure the authenticity and reliability of transmitted hadith.[22]

In this method, hadith materials are compared with verses from the Quran, other hadith collections, books, and authentic sources. This rigorous comparative analysis enables *Ulama* to discern the authenticity of hadith, distinguish between accurate and false elements, and critically evaluate the reliability of the narrators involved. According to al-a'zhamī, this process of comparison and assessment aimed at determining the authenticity of hadith has been practiced since the time of the Prophet. Over time, it has evolved, diversified, and become the fundamental methodology used by contemporary *Ulama* to evaluate the truth of hadith matan.[23]

This research addresses the fundamental question of whether a hadith of the Prophet SAW can be considered weak if it appears to contradict sense. Some *Ulama* argue that no hadith of the Prophet contradicts sense. According to Imam Ibn Taymiyyah, no hadith can contradict common sense or clear verses of the Quran. If a hadith seems to do so, then it is deemed weak or fabricated. He further emphasizes that texts found in the authentic Quran and Sunnah, transmitted through a reliable chain, will never contradict sense.[24] Likewise, in the book Syarh Nukhbah al-Fikr, Ibn Hajar al-'Asqalānī identifies indicators that can help in identifying false hadiths. These indicators include cases where the content of the Matan contradicts the text of the Quran, the mutawātir sunnah (widely transmitted hadith), the consensus of the *Ulama*, or explicit senseing.[25]

In the realm of Islamic *Ulama*, the use of senseed evaluation in assessing hadith aims to distinguish authentic hadith from unreliable ones. This process establishes a rigorous framework for discerning the authenticity, relevance, and applicability of traditions attributed to the Prophet Muhammad. Such senseed assessment allows *Ulama* to navigate the vast body of hadith literature and ensure alignment with Islamic principles, thereby enhancing the integrity and reliability of Islamic *Ulama*.[26]

Ulama engaged in debates concerning the existence of hadiths in compilations like Sahih al-Bukhari, which may appear contrary to sense, have provided numerous examples to support their arguments. One such illustration is a hadith narrated by Imam Muslim in his Sahih, attributed to Aisyah, wherein Sahla bint Suhail approached the

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[22] Ismail, *Metodologi Penelitian Hadis Nabi*.

[23] Ummu Farida, "Muḥammad Naṣr Al-Din Al-Albani and His Method of Correcting and Weakening the Hadith: A Critical Reading," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 21, no. 2 (2020): 411.

[24] Taqī al-Dīn Abū al-'Abbās Aḥmad bin 'Abd al-Ḥalīm bin 'Abd al-Salām bin 'Abdullāh bin Abī al-Qāsim bin Muḥammad Ibnu Taimiyyah, *Dar' Ta'āruḍ Al-'Aql Wa Al-Naql*, Juz I (Saudi Arabia: al-Mumlikah al-'Arabiyyah al-Su'ūdiyyah, 1991), 438.

[25] Abū al-Faḍl Aḥmad bin 'Alī bin Muḥammad bin Aḥmad bin Ḥajar al-'Asqalānī, *Nukhbah Al-Fikr* (Kairo: Dār al-Ḥadīš, 1997), 589.

[26] 'Azaddīn Ruwān, "Majal Al-'Aql Fi Al-Naqd Al-Hadithi 'Ind Al-Muhaddithin," *Majallat Al-Buhūṭ Al-'Ilmiyyah Wa Al-Dirāsat Al-Islāmiyyah* 14, no. 5 (2022): 11–44.

Prophet and expressed concern about seeing something on Abu Hudhayfah's face from the entrance, to which the Prophet instructed her to breastfeed him. Sahla questioned how she could breastfeed an adult, to which the Prophet reassured her that he knew the man was an adult.[27] This hadith, found in various collections including those of Abū Dāwud, al-Nasā'ī, al-Baihaqī, and 'Abdul Razzāq, has drawn criticism from some *Ulama* who find it nonsensical.

They question how the Prophet could instruct a woman to breastfeed an adult man and how such an act would prevent the man from marrying her. As a result, they struggle to accept and even ridicule this hadith.[28]

Other *Ulama* argue that this hadith does not contradict sense. They view criticism of this hadith as stemming from ignorance, as critics may not fully understand the context and rationale behind it. If they were aware of the circumstances, they would undoubtedly recognize that this decision reflects the grace and wisdom of Islam and the Prophet Muhammad.

This hadith can be understood from two perspectives. Firstly, it is regarded as a unique case that cannot be generalized or repeated, particularly concerning Sālim and Sahla, the wives of Abu Hudhayfah. None of the Prophet's companions reported or followed up on this except Aisyah, who acknowledged the permissibility of applying this concession to a similar situation. Moreover, the Prophet's wives responded before critics made their objections.

Secondly, understanding the senses behind this hadith resolves the objection. It provides a solution to a problem arising from a legal ruling. The issue stems from the Arab custom of adoption, which was common at the time. Even the Prophet himself adopted Zaid bin Harithah. Abu Hudhayfah had adopted a child named Sālim, who was considered part of their family and lived with them. However, Allah revealed the prohibition of adoption, stating that these children are not legally considered the adopted parent's biological children but rather their siblings. Consequently, Abu Hudhayfah faced a dilemma regarding Sālim's status after all these years. Should he be expelled from their home? Where would he go? Moreover, how could Abu Hudhayfah prohibit Sālim from approaching his wife? Sahla sought a solution from the Prophet to address this complex issue. The Prophet then provided this unique solution: Sahla should breastfeed Sālim, legally recognizing him as her son through breastfeeding.

Another example often cited by *Ulama* is the hadith found in Sahih al-Bukhari, which narrates that Allah sent the angel of death to Prophet Musa to take his life. In response, Prophet Musa became angry and struck the angel, causing him to lose his sight. Some *Ulama* consider this incident contrary to sense because it involves a

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[27] Abū al-Ḥusain Muslim bin al-Ḥajjāj al-Qusyairī al-Naisābūrī, *Ṣaḥīḥ Muslim, Hadis Nomor 3221*, ed. Muḥammad Fu'ād 'Abd al-Bāqī, Juz I (Kairo: Maṭba'ah 'Īsā al-Bābī al-Ḥalabī, 1955), 173.

[28] Zainul Arifin, "Al-Ghazali's Thought of Islamic Education And It's Relevance with the Modern Education," *Khalifa: Journal of Islamic Education* 2, no. 1 (2018): 1-17.

Prophet physically attacking an angel, raising questions about the divine wisdom behind the event and the expected behavior of a Prophet in such a situation.

The hadith narrated by Abu Hurairah recounts an intriguing encounter between the Angel of Death and Prophet Musa. In this narration, it is stated that when the Angel of Death approached Prophet Musa, Musa reacted by slapping him in the eye. Subsequently, the Angel of Death returned to Allah, expressing his difficulty in fulfilling his task as Musa was reluctant to die. In response, Allah instructed the Angel of Death to instruct Musa to place his hand on the back of an ox, with each hair beneath his hand granting him one additional year of life. Musa, however, questioned what would happen after that, to which Allah replied that death would then inevitably occur. Accepting this fate, Musa requested to die near the Holy Land, wishing to be close to it in his final moments.[29]

While most Sunni *Ulama* uphold the authenticity of all the hadiths contained in Sahih al-Bukhari, as evidenced by the comprehensive title Imam Bukhari gave to his book, *"Al-Jami' al-Sahih al-Musnad al-Mustadrak min Umuri Rasul Allah saw wa Sunanihi wa Ayyamihi,"*[30] there are indeed differences of opinion among *Ulama* regarding certain hadiths. One particular hadith has garnered attention due to its perceived contradiction with rational thinking. Some *Ulama* argue that this hadith is weak and unacceptable, and they provide various arguments to support their position.

It seems improbable that the angel of death could have been blinded by a Prophet like Mūsa. Considering the hierarchical order of creation, angels are generally regarded as superior and stronger than humans. Hence, the question arises: how was Mūsa able to blind the angel of death? In the hadith, it is stated that angels approached Allah and expressed their astonishment upon encountering someone who did not wish to die. This implies a lack of knowledge on Allah's part, despite the belief that nothing is concealed from Allah's consciousness. Based on these arguments, some *Ulama* question the authenticity of this hadith, contending that it contradicts rationality. [31]

There is another hadith that has sparked controversy among *Ulama* due to its apparent contradiction with rationality. This hadith recounts the story of the moon splitting into two parts, as narrated by Anas: 'The people of Makkah asked the Messenger of Allah to show them a sign. So he showed them the split in the moon until they saw Mount Hirā' between the two halves. *Ulama* who question the authenticity of this hadith argue that intellectuals cast doubt on the occurrence of this significant event in history, especially considering the absence of any mention of it in the records of ordinary people or the historical annals of world civilization.

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[29] Abū 'Abdillāh Muḥammad bin Ismā'īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī, Hadis nomor 1223*, Juz V (Damaskus: Dār Ibnu Kašīr, 1993), 216.

[30] Habiburrahman & Mohammad Anwar Zafari Rizapoor, "A Critical Analysis Of The Existence Of Da'if Ḥadith (Weak Ḥadith) Ṣaḥīḥ Al-Bukhari," *Jurnal Ushuluddin* 29, no. 1 (2021): 1–17.

[31] Ali Mustafa Yaqub, *Cara Benar Memahami Hadis* (Jakarta: Pustaka Firdaus, 2020), 172.

Another hadith, narrated by Abū Hurairah in Ṣaḥīḥ al-Bukhārī, recounts the Prophet's words:

إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِ أَحَدِكُمْ فَلْيَغْمِسْهُ ثُمَّ لَيَنْزِعْهُ، فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءً وَالْأُخْرَى شِفَاءٌ.

"If a fly falls into your drink, drown it and then pick it up, because in one wing there is a disease, and in the other wing, there is a cure."[32]

Some moderate *Ulama* argue that this hadith may be questioned because it contradicts common sense. Their argument stems from the fact that modern science has shown flies to be one of the main carriers of disease and epidemics in humans. Consequently, they question why the Holy Prophet ordered people to dip flies in their drinks before discarding them.[33] Contemporary *Ulama* have raised concerns about the authenticity of a particular hadith narrated by Umm Shariq in Ṣaḥīḥ al-Bukhārī, as they believe it goes against rationality and senseing. The hadith states: 'Rasulullah ordered the lizard to be killed; previously, the lizard helped blow the fire (to burn) Ibrahim.[34]

Ulama argue that the hadith which states that the Prophet ordered the killing of lizards raises concerns because it contradicts observable natural behavior. They assert that lizards, as creatures that typically avoid fire due to self-preservation instincts, would not willingly approach a blazing fire to extinguish it, as it would be detrimental to them. Moreover, they highlight that animals and insects, in general, do not exhibit emotions such as hatred and revenge; rather, they usually cause harm only in response to being harmed, unless they have been specifically trained, as in the case of well-trained dogs. Therefore, *Ulama* find it difficult to reconcile the actions of the Prophet with the behavior and characteristics of lizards and other animals.[35]

There is another hadith that states that Prophet Sulaiman said, 'Tonight, I will sleep with seventy women, each of whom will bear a child who will become a horseman fighting for the 'Way of Allah.'' His companion said, 'God willing.' But Sulaimān did not say so; therefore, none of the women became pregnant, except for the woman who gave birth to a stepchild.'' The Prophet further said, 'If Prophet Sulaimān had said so (i.e., 'If Allah wills'), he would have given birth to children who would have fought in the way of Allah.[36]

Some *Ulama* argue that these statements are contrary to common sense and require objective evidence to be considered *ṣaḥīḥ*. They provide the following senses to

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support their view: From a logical standpoint, it seems impossible for a single individual to have the physical endurance and sufficient time to engage in sexual relations with 70 or 90 women in one night. Given the high moral standards expected of a Prophet chosen by Allah, it is difficult to accept that such explicit and intimate language was uttered in public by a Prophet. It appears inconsistent for a venerable Prophet like Sulaimān to appeal to Allah, stating that He would give him 70 or 90 sons who would all fight for the cause of Allah. The ability to determine the number and gender of children is considered a divine power beyond human influence. Based on these observations, experts argue that these statements lack credibility and coherence with established principles of sense and logic.

Likewise, some *Ulama* argue that the Prophet's companions voiced their objections to certain hadiths that seemed to contradict common sense. They provide examples to support their stance, such as the hadith narrated by Abū Hurairah in which the Prophet SAW said, *"Whoever washes a corpse must bathe himself, and whoever carries it must perform ablution".*[37] *Ulama* argue that this hadith raises rational concerns, and they present the following points as proof: From a logical standpoint, there seems to be no clear justification as to why someone who has bathed the body of a deceased person would need to undergo a full body bath. The act of washing a corpse does not permanently taint the person performing the task. Likewise, it remains unclear why someone carrying a deceased person would need to perform ablution. Carrying a corpse does not require purification because the corpse itself cannot nullify ablution

Ulama argue that these aspects challenge the rationality of the mentioned hadith and highlight potential inconsistencies between its teachings and logical senseing. Based on these considerations, the *Ulama* think that the narrated hadith appears to be contrary to rationality and lacks a clear rationale for the prescribed actions. They argue that the Prophet's companions, known for their intelligence, would have expressed their concerns or asked for clarification when faced with such incidents.[38]

Moreover, when this hadith came to the attention of 'Aishah, she strongly objected and expressed her disagreement. 'Aishah's reaction was one of shock as she exclaimed, "Glory be to Allah! Is the corpse of a Muslim unclean so that the person who washes it must perform complete ablution? The person washing the body only touches the stick on which the body is placed. Why is ablution obligatory only for handling corpses?" 'Aishah's response highlights her shock and disbelief at the implications of the hadith. She questioned the notion that Muslim bodies are inherently impure or contaminated so that people handling them require additional purification through ablution. 'Aishah's argument focuses on the fact that individuals involved in the ritual of

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[37] Muḥammad bin ʿĪsa bin Sūrah Mūsa bin al-Ḍaḥḥāk Abū ʿĪsa Al-Tirmiżī, *Sunan Al-Tirmiżī, Hadis Nomor 3224, Juz IV* (Mesir: Muṣṭafā al-Bābī al-Ḥalabī, 1975), 321.

[38] Abū Dāwud al-Ṭayālisī, *Musnad Abī Dāwud Al-Ṭayālisī, Hadis Nomor 5112*, Juz IV (Mesir: Dār al-Ḥijr, 1999), 413.

washing a corpse primarily touch the stick or support on which the body rests, rather than directly touching the body itself. Therefore, 'Aishah challenged the rationale behind requiring ablution for such acts, considering that there is no transfer of uncleanness or contamination. Her strong objection further strengthened the position of the *Ulama* who opposed the acceptance of this particular hadith. This emphasizes that even the Prophet's venerable companions raised concerns and voiced their objections when faced with narratives that seemed to contradict sound sensing.[39]

However, *Ulama* who oppose the superiority of sense over the Prophet's hadith argue that the objections raised by companions such as 'Aisha, who held honorable positions as both wives and mothers of believers, are not solely based on assumptions contrary to sense. They assert that there are additional factors to consider, including the existence of contradictory narratives related to the criticized hadith

According to *Ulama*, the objections of the Companions were not solely rooted in contradictions with sense but were also influenced by their comprehensive understanding of the Prophet's hadith. They carefully examined the entire collection of narratives and critically assessed the authenticity, reliability, and consistency of the hadith. In cases where there were conflicting reports or alternative narratives, the Companions, including 'Aishah, carefully considered the entire context and supporting evidence before arriving at their conclusions. By emphasizing the existence of other contributing factors, *Ulama* highlight the comprehensive approach adopted by the Companions in evaluating the hadith, showing that their criticism was not solely driven by intellectual differences of opinion. They advocate a more nuanced perspective, recognizing that various factors, including the existence of contradictory narratives, played a role in shaping the Companions' responses to particular hadith

Likewise, some *Ulama* argue that intelligence alone is not a valid criterion in matters relating to Sharia (Islamic law). In support of this viewpoint, Ibn Taymiyyah argued that sense cannot independently serve as a guiding principle in understanding the complexity of divine affairs and matters of judgment. Consequently, he emphasized that he would not accept intellectual evidence unless it was validated and supported by the Shari'a. According to Ibn al-Qayyim, anyone who opposes Divine revelation with his intellect will be susceptible to damage to his mind, causing them to make statements that are considered ridiculous by wise people in society.[40]

Furthermore, supporters of this theory argue that the assessment of the authenticity or inauthenticity of a hadith should not depend on intellectual judgment alone. This raises a crucial question: If we want to establish intelligence as the standard for determining the authenticity or inauthenticity of the Prophet's traditions, then we

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[39] Aḥmad bin al-Ḥusain bin 'Alī bin Mūsa al-Khusraujirdī al-Kharāsānī Abū Bakr al-Baihaqī, *Al-Sunan Al-Ṣagīr Li Al-Baihaqī, Hadis Nomor 3217*, Juz IV (Fakistan: Jāmi'ah al-Dirāsāt al-Islāmiyah, 1989), 479.

[40] Abū 'Abdillāh Muḥammad bin Abū Bakr bin Ayyūb Ibnu Qayyim al-Jauziyah, *Al-Ṣawā'iq Al-Mursalah 'Alā Al-Jahmiyah Wa Al-Mu'Ṭalah*, Juz II (Beirūt: Dār Ibnu Ḥazm, 2020), 314.

must consider which intelligence should be considered as a criterion. What defines the intellectual criteria that can classify a hadith as weak or accurate? If we consider all sense as the basis, not only the hadiths of the Prophet but also several verses of the Quran will be rejected because they may contradict the sense of certain people. For example, would sense accept the idea that a person could be thrown into a fire unharmed, without being burned? Would sense accept that a stick could turn into a snake? Therefore, the most sensible approach is to accept and uphold the words of Allah and His Prophet without seeking other alternatives.

Likewise, critics of theories advocating the supremacy of sense over the Prophet's traditions provide counterarguments against giving sense the authority to determine the authenticity and reliability of such narratives. They support their views by referring to the history of 'Alī bin Abī Talib, which serves as evidence for their argument. According to 'Alī, he stated: 'If religion is based on opinion, then it is more important to wipe the bottom of the shoe than the top, but I once saw the Messenger of Allah wipe the top of his shoe.[41]

Another aspect challenging the primacy of sense over the Prophet's traditions is the variability in individual comprehension and insight. What may seem ambiguous to one person may appear obvious to another, and this distinction is apparent even in worldly affairs. Ibn Taymiyyah aptly captured this idea by stating, 'Undoubtedly, some individuals possess intellectual knowledge that others may not possess, even if they cannot articulate it to others. What can be clearly understood by sense will not conflict with the principles of Sharia. In essence, an authentic narrative will not conflict with senseable senseing.' In his article entitled 'Even Ibn Taymiyyah Considers Sense to be Based on Narrative,' Rasyid Barakat discusses the view that if a hadith narrated by the Prophet contains impossible or irrational content, then the hadith cannot be considered ṣaḥīḥ because the Prophets did not recommend unsenseable actions, defy sense, or are beyond the realm of possibility. To support this idea, Imam Ibn Taymiyyah emphasized, "We understand that the Prophets did not order logically impossible actions".[42]

According to Imam al-Ghazali, sense is essentially limited and unable to fully comprehend the intricacies of many things. While sense can grasp general concepts, it lacks a specific understanding of issues related to Sharia. Consequently, there are times when Sharia confirms the conclusions of sense, while in other cases, it rebukes sense for its mistakes and lack of knowledge. Furthermore, Sharia serves as a reminder to the mind regarding forgotten matters and enlightens it regarding subjects it fails to understand independently.

An example of this is the detailed definition of prayer, including the number of rak'ahs required for the noon prayer and the procedures for carrying it out, as well as matters relating to the afterlife. Due to the limited capacity of the mind to understand

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[41] al-Sijistānī, *Sunan Abū Dāwud, Hadis Nomor 129,* Juz I, 150.

[42] Rasyīd Barakāt, "Ḥattā Al-Imām Ibnu Taimiyyah Yuqaddimu Al-'Aql 'alā Al-Naql," 2018.

most issues comprehensively, the superiority of Sharia, especially the traditions of the Prophet, becomes clear.[43] Likewise, Imam Syathibi stated: 'Allah has set a limit to the understanding of sense, which cannot be exceeded. If the field of the science of sense is endless and can cover all subjects, then one would be equal to Allah in this aspect. On the other hand, human sense has limited knowledge while knowledge about God is unlimited.[44]

Muhammad bin 'Ali bin Jameel, in his article entitled "Hypothetical Conflict Between al-Naql wa al-'Aql," emphasizes that when there is a conflict between sense and Sharia, Sharia takes precedence. This is because sense is a human ability that is imperfect and prone to errors, while Sharia, being related to God, embodies completeness and perfection. Any apparent conflict between sense and Sharia is only superficial, and there is no true conflict between sense and the authentic hadith of the Prophet. In essence, the limitations and imperfections of human sense render it incapable of becoming the highest authority in matters of religious guidance and worldly affairs. The comprehensive nature of Sharia, originating from Allah, transcends the limitations of human intelligence, providing a comprehensive guiding framework. There exists a close relationship between Sharia and intelligence; Sense is likened to the eye, and Sharia to light. Just as a person cannot benefit from their eyes without light, a wise person cannot utilize their intellect correctly and perfectly without the guidance of revelation.[45]

Conclusion

The value of intelligence is a central principle of Islam. Both the Qur'an and hadith emphasize the importance of using sense and logic to understand the world and lead a moral life. *Ulama* generally agree that if a hadith contradicts common sense, then it is considered weak. The uncertainty regarding the authenticity of a hadith, combined with its conflict with sense, strengthens the argument for its weakness. It is widely accepted that Prophet Muhammad would not convey anything to his followers that was contrary to common sense. In cases where a hadith is ṣaḥīḥ (authentic) but contradicts sense, there are differences of opinion among Muslim *Ulama*

The majority opinion asserts that hadith should be prioritized because they are considered divine revelation and are directly related to the Prophet. Proponents of this view argue that intelligence, being a human ability, is susceptible to limitations and

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[43] Raihanah HJ. Mohamad Salfiyudin Mohd Pandi, Asmak AB Rahman Azhari, "Wealth Planning Parameters Based on Maqaṣid Al-Shariʻah According to Ibn ʻAshur's View: A Preliminary Study," *International Journal of Islamic Economics and Finance Studies* 7, no. 1 (2021): 31–46.

[44] Aasim I. & Omar Qureshi Padela, "Islamic Perspectives on Clinical Intervention Near the End of Life: We Can but Must We? ," *Death and Dying: An Exercise in Comparative Philosophy of Religion*, 2019, 201–25.

[45] Habiburrahman. Aminullah Poya & Zaifullah Athari Rizapoor, "The Relationship Between Prophetic Hadith and Intellect: A Critical Examination of the Scholarly Discourse," *International Journal of Islamic Studies Higher Education* 2, no. 2 (2023): 134–51.

imperfections. However, there is another perspective advocated by Muslim modernists and rationalists, who argue against accepting any hadith that contradicts sense. They emphasize the primacy of intellect and the importance of rationality in interpreting religious texts. In summary, while the majority of *Ulama* prioritize hadith over sense in cases of conflict, there exists significant debate within the Muslim scholarly community. This ongoing discourse highlights the dynamic scientific of Islamic and the diversity of perspectives regarding the role of sense in interpreting religious teachings. Further research and dialogue are necessary to explore and reconcile these differing viewpoints to achieve a comprehensive understanding of the intellectual framework in Islam.

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