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Examining the Intersection of Prophetic Hadith and Intellect: Authenticity, Contradiction, and Scholarly Perspectives

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ABSTRACT

The question of whether intellect can be used to weaken a hadith is a matter of debate among Muslim scholars. Some argue that a hadith cannot be weakened by intellect, while others believe that intellect can be used to assess the weakness of a hadith. This article examines the question of whether a prophetic hadith can be considered weak if it conflicts with intellect. It also explores the different theories that have been proposed by Muslim scholars on this issue. The research employs analytical and library research methods, drawing on a range of scholarly works including books, academic articles, and writings by Muslim scholars. The study reveals that when the authenticity of a hadith is uncertain and it contradicts intellect, it can be deemed weak. However, if a hadith is deemed authentic by hadith scholars, two distinct theories emerge among Muslim scholars. The first theory, argues that a sound intellect will never contradict an authentic hadith, and cannot be weakened. In contrast, the second theory posits that a prophetic hadith should be considered weak if it conflicts with intellect. The findings of this paper indicate that a prophetic hadith, when narrated through a strong chain of narrators tracing back to the Prophet Muhammad, cannot inherently contradict the intellect. However, if a hadith contradicts sound intellect, it can serve as a valid reason to question its authenticity

Kata Kunci

*Hadis, Akal, Keaslian,
Melemahkan hadis dan akal,
Tad'if Al-Hadith Bil-'Aql*

Abstrak

yang diperdebatkan di antara para ulama Muslim. Beberapa berpendapat bahwa akal tidak dapat melemahkan sebuah hadis, sementara yang lain percaya bahwa akal dapat digunakan untuk menilai kelemahan suatu hadis. Artikel ini menguji pertanyaan apakah sebuah hadis nabi dapat dianggap lemah jika bertentangan dengan akal. Ini juga mengeksplorasi berbagai teori yang telah diajukan oleh para ulama Muslim mengenai masalah

ini. Penelitian ini menggunakan metode penelitian analitis dan penelitian pustaka, dengan mengacu pada berbagai karya ilmiah termasuk buku, artikel akademik, dan tulisan oleh para ulama Muslim. Studi ini mengungkapkan bahwa ketika keaslian suatu hadis tidak pasti dan bertentangan dengan akal, maka hadis tersebut dapat dianggap lemah. Namun, jika suatu hadis dianggap otentik oleh para ulama hadis, terdapat dua teori yang berbeda di kalangan ulama Muslim. Teori pertama berargumen bahwa akal yang sehat tidak akan bertentangan dengan hadis otentik, dan tidak dapat melemahkannya. Sebaliknya, teori kedua menyatakan bahwa hadis nabi harus dianggap lemah jika bertentangan dengan akal. Temuan makalah ini menunjukkan bahwa sebuah hadis nabi, ketika diriwayatkan melalui sanad yang kuat yang dapat ditelusuri kembali ke Nabi Muhammad, tidak secara inheren bertentangan dengan akal. Namun, jika sebuah hadis bertentangan dengan akal yang sehat, hal ini dapat menjadi alasan yang valid untuk mempertanyakan keasliannya

Introduction

The question of whether intellect can be utilized to weaken a hadith has long been a topic of extensive debate among Muslim scholars. While some argue that intellect holds no power to weaken the authority of a hadith, others contend that intellect plays a crucial role in evaluating the strength or weakness of such narrations. This article delves into a critical examination of the central query: Can a prophetic hadith be deemed weak if it contradicts intellect? Furthermore, it explores the diverse theories proposed by Muslim scholars regarding this intricate issue.

This article is a valuable contribution to the existing literature as it aims to address a significant gap by exploring the topic of weakening Hadith based on its contradiction with intellect. The intersection between prophetic Hadith and intellect is a multifaceted and captivating subject that has sparked debates among Islamic Modernists and other scholars. Consequently, it requires thorough scholarly investigation. Through a comprehensive examination of Hadith authenticity, potential contradictions with human intellect, and the diverse perspectives of scholars, this article has the potential to provide valuable insights into an area of Islamic scholarship that has been underexplored. Understanding the interplay between Hadith and intellect is crucial, as it not only influences the interpretation of Islamic teachings but also has implications for the development of jurisprudence and decision-making processes within the Muslim community.

'*Aql* (intellect) is a pivotal attribute in humans that enables them to discern between right and wrong. The term originates from Arabic and encompasses various definitions: In some contexts, '*Aql* is associated with medicine. For instance, Arabs use the expression *Wa-Al-'Aql Min Aldwā* to refer to a medicinal component that aids in keeping the stomach alert.¹

Similarly, it conveys the notion of tightening, as demonstrated by the phrase *Qlaalb'ura*, which depicts someone securing a camel's reins.² Additionally, in Arabic, '*Aql* is employed in reference to *al-Diyah*, the compensation paid for a life taken by a murderer.

Another facet of '*Aql* pertains to cessation or interruption. When someone stops speaking, Arabs use the expression *I'tql Lisānfulān*.³ Furthermore, the term can denote a tribal leader or wise individuals within a tribe, exemplified by the phrase '*Aqlt alqwmī*.⁴

Furthermore, '*Aql* conveys the concept of restraint. It is referred to as '*Aql* because it prevents a person from uttering offensive words or engaging in negative actions.⁵ Khalil suggests that "'*Aql*" stands in contrast to *Jahl*, and Arabs employ the phrase

¹ Abu Zayd, *Jamharat Ash'ār Al-'Arab* (Egypt: Nahdat Miṣr lil-Ṭibā'ah wa-al-Nashr wa-al-Tawzī', n.d.), 202.

² Aḥmad Ibn Fāris, *Ma'ājim Mqāys Al-Lughah* (Beirut: Dār al-Fikr, 1979), 72.

³ Zayd, *Jamharat Ash'ār Al-'Arab*, 202.

⁴ Fāris, *Ma'ājim Mqāys Al-Lughah*, 70.

⁵ *Ibid.*, 72.

'*Qlaflānun* to indicate comprehension of something previously unknown.⁶

The term '*Aql*' encompasses various definitions. According to the Oxford University, it is defined as the part of a person that enables awareness, thinking, and emotional experiences, as well as the capacity for reasoning and intelligence, and the unique cognitive processes of an individual. The Merriam-Webster Dictionary defines '*Aql*' as the composite of faculties, including perception, cognition, rationality, volition, and particularly reasoning, within an individual.

These definitions highlight the multidimensional nature of '*Aql*', encompassing faculties such as awareness, thought, emotion, reasoning, and intelligence. It signifies the cognitive and perceptive abilities that contribute to an individual's understanding, decision-making, and mental processes.

There are two distinct types of intellect: acquired intellect, which is acquired through learning and experience during a person's lifetime, and innate intellect, which exists within individuals without any external instruction. The intellect, or '*Aql*', by which judgments are made, pertains to acquired intellect rather than innate intellect. The innate intellect is a common attribute shared by all individuals.

To make informed decisions and provide opinions within a specific field of study, individuals must possess a comprehensive understanding of the foundations and various aspects of that discipline. Moreover, they should possess the necessary qualifications and expertise. In cases where an individual's acquired intellect alone is insufficient, they may supplement it by drawing from the acquired intellect of others. For instance, when seeking medical advice, a rational person would not consult just any individual who is mentally sound, nor would they solely rely on the experiences of someone who has had a similar illness. Instead, they would seek consultation from a specialized doctor who, through their acquired intellect gained from studying medicine, can diagnose the ailment and prescribe appropriate treatment.⁷

⁶ Muhammad Ali Raghebi, Mahdi Geramopour, and Muhammad Javad Taki, "The Role of Intellect in Understanding Shariah and Legislation," *Jurisprudence the Essentials of the Islamic Law* 52, no. 2 (2020): 313–332.

⁷ Riza Al-Khatīb, "Shubhat Mukhālafat Al-Naṣṣ Lil-'aql," *Al-Jazirah*, last modified 2017, <https://www.aljazeera.net/blogs/2017/1/2/%D8%B4%D8%A8%D9%87%D8%A9-%D9%85%D8%AE%D8%A7%D9%84%D9%81%D8%A>

Certain scholars argue that there is ultimately no inherent conflict between intellect and the *Sharī'ah*. This is because the *Sharī'ah*, comprised primarily of the Holy Qur'an, is unanimously agreed upon by scholars to contain no verses that contradict sound reasoning. Additionally, the other source of the *Sharī'ah* is the prophetic *Ḥadīths*. In the event of a perceived conflict between a *Ḥadīth* and intellect, two possibilities arise: either the *Ḥadīth* is deemed invalid or the intellect is considered unsound.

On the contrary, a faction of moderate Islamic scholars, such as the Mu'tazila, led by *Wāṣil ibn 'Aṭā'*, have placed an exaggerated emphasis on the significance of intellect. They consider intellect to be one of the primary sources of the *Sharī'ah*, even surpassing the Quran and the Sunnah of the Prophet. Among their adherents, there are varying beliefs regarding the acceptance of *Ḥadīths* that seemingly contradict the intellect. Some argue that such *Ḥadīths* cannot be accepted under any circumstances, while others contend that they may be disregarded solely in matters concerning beliefs (*al-'Aqā'id*), but remain valid in other domains. Furthermore, they assert that discernment between good and evil is determined by intellect rather than the *Sharī'ah*. In contemporary times, certain Muslim scholars have adopted a similar approach to that of the Mu'tazila, rejecting a majority of the prophetic *Ḥadīths* on the grounds that they are inconsistent with intellect. From their perspective, intellect holds precedence over *Ḥadīth* in terms of existential primacy. They argue that something that emerged later in existence cannot supersede a phenomenon that has existed since the beginning.⁸

Based on the research I have conducted, there is a lack of articles, books, or written works specifically addressing the subject of weakening Hadith based on intellect. However, there are available resources that discuss the role of intellect in understanding the Quran, Hadith, and other Islamic sources. One notable article on this topic is "Shubhah Mukhalifat al-Nass lil-'Aql" by Riza Al-Khatib. In this article, the author argues that a Hadith cannot be rejected solely on the grounds that it contradicts reason or intellect. This is because human intellects vary, and it is unclear which intellect should serve as the criterion for rejecting or weakening a Hadith. Furthermore, there is a possibility of misinterpreting the Hadith due to

9-%D8%A7%D9%84%D9%86%D8%B5-%D9%84%D9%84%D8%B9%D9%82%D9%84.

⁸ Salwa Mahmood Husayn, "Daf' Al-Mu'ariz Al-'quli Fi Al-Sunat Al-Nabawiah," *Journal Usuluddin Wa Al Da'wah* (2019): 419–501.

limitations in understanding of it, and saying that it is against the intellect. It is important to note that the article does not present evidence from both sides of the Muslim scholars' viewpoints, nor does it offer a detailed analysis of weakening Hadith based on intellect, including examples and opinions of scholars.⁹ There is another article titled "Asalib al-ḥadāthīyīn fī al-ṭaʿ. Fī al-sunnah al-nabawīyah" written by Mahmood bin Ahmad Al-Dawsari. This article explores the methodologies employed by Islamic modernists to weaken or undermine prophetic Hadith. The article discusses the specific Hadiths rejected by these modernists due to their chosen approaches. However, it does not delve into the subject of weakening Hadith based on intellect. Additionally, the article fails to present the opinions of both sides along with supporting evidence. Instead, it solely presents the viewpoints of the Islamic modernists and critiques them based on the author's own perspective.¹⁰

There is another article titled "The Role of Intellect in Understanding Shariah and Legislation" written by Mohammad Ali Raghobi, Mahdi Geramipour and Mohammad Jawad Taki. This article explores the significance of intellect in comprehending Shariah, encompassing matters related to Islamic jurisprudence and the role of intellect in the legislative process within Islamic countries. However, it should be noted that this article does not specifically address the topic of weakening Hadith based on intellect.¹¹ There is another article titled "Athar 'Ilm Usul al-Hadith fi Tashkil al-'Aql al-Muslim." This article highlights the significance of intellect and its application by Hadith scholars. It emphasizes that a sound intellect cannot be in contradiction with the prophetic Hadith, drawing upon the perspectives of classical scholars of Islam. The article also discusses the methodologies employed by Hadith scholars to authenticate the text and chain of narrators, determining the reliability of a Hadith. However, it is important to note that this article does not specifically address the topic of weakening Hadith based on intellect.¹²

What distinguishes this article as novel and unique is its exploration of the role of intellect in weakening prophetic Hadith. It explains the

importance of intellect according to Islamic viewpoints and it delves into the opinions of Islamic scholars from both sides of the spectrum, presenting their respective evidence. Finally, the writer provides the findings of their study. It is important to note that the writer maintains impartiality and does not favor one side over the other. Instead, conclusions are drawn based on the evidence presented by scholars of Islam.

The research at hand adopts an analytical approach and employs library research methods, drawing from a wide range of scholarly works spanning both classical and contemporary eras. These encompass books, academic articles, and writings by Muslim scholars, which form the foundation for this comprehensive study. By addressing the uncertainty surrounding the authenticity of a hadith and its potential conflict with intellect, this research sheds light on the circumstances in which a hadith may be deemed weak.

Result And Discussion

1. The Importance of Intellect in Islam

The concept of 'Aql holds significant importance in Islam as it enables individuals to fulfill their obligations under the *Sharī'ah*. Moreover, it distinguishes human beings as superior to other creatures. Muslim scholars recognize the preservation of 'Aql as one of the fundamental objectives of the Sharia, as stated in the concept of *Mqāṣdu Al-Sharī'ah*.¹³ Intellect is bestowed upon human beings as a remarkable blessing from Allah. It is an inherent quality that sets humans apart from other creatures, contributing to their development and excellence in both the present life and the hereafter.¹⁴

Likewise, the Islamic Sharia places great emphasis on safeguarding the intellect ('Aql). Consequently, it prohibits the consumption of wine and other intoxicating substances, recognizing their detrimental effects on human intellect. Furthermore, the Sharia forbids engaging in any activities that pose harm to the human intellect.¹⁵ The utilization of 'Aql in performing beneficial actions for the betterment of humanity holds utmost significance. On the Day of

¹³ Shaikh Mohd Saifuddeen et al., "Maqasid Al-Shariah as a Complementary Framework to Conventional Bioethics," *Science and engineering ethics* 20, no. 2 (2014): 317–327.

¹⁴ Muhammad Isnaini and Iskandar, "Intellect and Intelligence in the Perspective of the Quran and Hadith," *Mushaf Journal: Journal of Quranic and Hadith Sciences* 1, no. 1 (2021): 103–118.

¹⁵ Rosalinda Gonibala, Herson Anwar, and Lian G Otaya, "Intellect Management and Orientation in the Study of Al-Quran and Al-Hadith," *Jurnal Al-Himayah* 3, no. 2 (2019): 283–294. <https://journal.iaingorontalo.ac.id/index.php/ah/article/view/2654>.

⁹ Al-Khaṭīb, "Shubhat Mukhālafat Al-Naṣṣ Lil-'aql."

¹⁰ Mahmood bin Ahmad AlDawsari, "Asālīb Al-Ḥadāthīyīn Fī Al-Ṭaʿn Fī Al-Sunnah Al-Nabawīyah," *Alukah.Net*.

¹¹, Raghebi, Geramipour, and Taki, "The Role of Intellect in Understanding Shariah and Legislation."

¹² Khaldūn Muḥammad Salīm Al-Ahdab, *Athru 'ilm Al-Ḥadīth Fī Tashkīl Al-'aql* (Jeddah: Muʿjam al-fiqh al-Islāmī, 2006).

Judgment, Allah will inquire about the way we employed our intellect, whether it was employed for the betterment or detriment of humanity.¹⁶ When asked about the greatest gift bestowed upon a person, Ibn Al-Mubarak responded by stating that it is intellect (*'Aql*). Subsequently, he was questioned about someone who lacks intellect, to which he replied that possessing good manners becomes crucial. When further asked about someone devoid of good manners, he emphasized the importance of having a righteous brother to seek counsel from. Lastly, when inquired about someone lacking a righteous brother, Ibn Al-Mubarak responded with a prolonged silence, indicating the gravity of the situation. Ultimately, when questioned about someone deprived of a prolonged silence, he remarked that an immediate death becomes a preferable alternative.¹⁷

The term "*'Aql*" holds significant mention in numerous verses of the Holy Qur'an, being praised and utilized for various purposes (Crow, 2018). Undoubtedly, intellect plays a vital role as it enables us to comprehend the existence of Allah and differentiate between good and evil. Allah, in the Holy Qur'an, narrates the state of nonbelievers on the Day of Judgment, expressing their remorseful sentiment by acknowledging that had they heard the words of the Prophet and applied their intellect, they would have avoided being among the inhabitants of Hell (Al-Mulk, V.10). Extensive research reveals that the term "*'Aql*" appears 49 times in the Qur'an, and related words or terms denoting intellect such as "*Allub*" and "*Al-Fouad*" are mentioned in 16 verses of the Qur'an.¹⁸

The interdependence of intellect and Sharia is undeniable, as emphasized by Imam al-Ghazali. He asserts that intellect and Sharia are closely intertwined, with intellect being comparable to the structure of a building and Sharia representing the building itself. Both components are indispensable and cannot achieve completeness without each other.¹⁹ Imam Ghazali's perspective highlights the

inseparability of intellect and Sharia, signifying their mutual reliance.

2. Assessing the Authenticity of a Hadith:

Similarly, the Sunnah of the Prophet can be viewed as a manifestation of the intellect's interaction with the contemporary reality during its evaluation. The Sunnah is influenced by the prevailing temporal circumstances of that era, underscoring the overarching influence of the intellect over the Sunnah. It is important to note that the assertion regarding the dominance of intellect over the Sunnah requires further scholarly examination and contextual understanding.

In order to ascertain the authenticity of a *Hadith*, scholars of *Hadith* have devised systematic methods to assess its credibility. These methods serve to establish the accuracy or weakness of a *Hadith*. The first method involves considering the *Isnad*, which refers to the chain of narrators tracing back to the original source. By scrutinizing the *Isnad*, scholars can assess various aspects related to the narrators, such as their reliability, consistency, potential biases, integrity, and ability to accurately transmit the *Hadith*. This examination includes evaluating factors such as *Ittiṣāl* (continuous transmission), *Inqitā'* (discontinuity), *Tadlīs* (concealment of a narrator's identity), as well as any indications of leniency or moral flaws within the chain.

The second method involves analyzing the text of the *Hadith*. This entails comparing the narrations from different companions of the Prophet, contrasting the accounts of *Hadith* scholars across different time periods, comparing the narratives of a scholar's students among themselves, and assessing the consistency between the accounts of different contemporary scholars. Additionally, the text of the *Hadith* may be compared to verses from the *Qur'an*, or other *Hadith* narrations, books, and reliable sources. This rigorous comparative analysis allows scholars to discern the authenticity of the *Hadith*, distinguish between accurate and fabricated elements, and critically evaluate the reliability of the narrators involved.

According to *Al-A'zamī*, this process of comparison and assessment, aimed at determining the authenticity of *Hadith*, has been in practice since the time of the Prophet (PBUH). Over time, it has evolved, branched out, and become a fundamental

¹⁶ Ḥusayn, "Daf' Al-Mu'ariz Al-'quli Fi Al-Sunat Al-Nabawiah."

¹⁷ Sayyid Ismā'īl 'Alī, *Baḥthu Fī Al-Tarbiyah Al-Islāmīyah* (Kairo: Markaz al-tanmiyah al-basharīyah wa-al-Ma'lūmāt, 1987).

¹⁸ Nasibah Saeed Al-Amin, "Al-Tawāfuq Bayna Al-'aql Wa-Al-Naql Fī Aḥādīth Al-Nabawīyah Al-Muta'alliqah Bāālsnn Al-Kawnīyah" (Aljazirah Sudan, 2018), 32–37.

¹⁹ Abū Ḥāmid Muḥammad Al-Ghazālī, *Ma'ārij Al-Quds Fī Madārij Ma'rifat Al-Nafs* (Beirut: Dār al-Āfāq al-Jadīdah, 1975), 75.

methodology employed by contemporary scholars for evaluating the veracity of *Ḥadīth* narrations.²⁰

Scholars employ several criteria to assess the authenticity of a *Ḥadīth*: *Firstly*, they examine the credibility and trustworthiness of the narrator from whom the *Ḥadīth* was heard. This involves scrutinizing the narrator's character, reputation, and reliability in transmitting information. *Secondly*, they evaluate the integrity and reliability of the narrators in the entire chain of transmission, considering whether they are known for their honesty and trustworthiness. *Thirdly*, scholars investigate whether the first narrator in the chain was present at the time of the event or when the *Ḥadīth* was originally conveyed. They assess whether the narrator could have understood the information accurately and conveyed it faithfully. *Fourthly*, scholars consider whether the narrated *Ḥadīth* is suitable for the time and place when it was transmitted. They examine whether the narration aligns with the context and circumstances of the era in which the narrator relayed it. This analysis helps determine the likelihood of the incident occurring during the narrator's time. These rules and regulations, established by scholars of *Ḥadīth* methodology, are utilized to ascertain the authenticity or weakness of a *Ḥadīth*. These criteria apply not only to the chain of transmission but also to the content of the *Ḥadīth*. Scholars assess whether the narration aligns with the surrounding circumstances and whether it remains consistent throughout its transmission.²¹

3. Examining the Role of Intellect as an Indicator for Weakening a *Ḥadīth*:

The primary focus of this research centres around the inquiry of whether *Ḥadīth*s of the Prophet (PBUH) can be classified as weak due to their conflicting nature with 'Aql (intellect). However, the fundamental question at hand is whether a prophetic hadith can be in opposition to rationality and reason.

The issue of whether a contradiction between a *Ḥadīth* and intellect indicates its weakness is subject to interpretation and differing perspectives among scholars. While the strength or weakness of a *Ḥadīth* is commonly evaluated based on criteria like the reliability of its chain of narrators, the integrity of the narrators, and its conformity with the teachings of the Qur'an and established *Ḥadīth*s, contradictions with intellectual reasoning or scientific knowledge do not always serve as primary indicators of authenticity or

reliability. Islamic scholars recognize that certain aspects of religious teachings may surpass human understanding, embracing the concept of "al-'aql al-ma'ruf" or "the recognized intellect," which encourages reasoning within the boundaries set by Islamic principles. Critical thinking is valued, but Islam acknowledges that some matters may require faith and acceptance even when they seem beyond comprehension. However, when the authenticity of a hadith is uncertain and it contradicts intellect, it can be deemed weak. However, if a hadith is deemed authentic by hadith scholars and it looks against the intellect, two distinct theories emerge among Muslim scholars. The first theory, supported by many classical scholars and their contemporary followers, argues that a correct and authentic hadith never opposes the intellect. According to this perspective, a sound and clear intellect will never contradict an authentic hadith, and cannot be weakened by intellect. In contrast, the second theory, advocated by modern Muslim scholars and some classical scholars, posits that a prophetic hadith should be considered weak if it conflicts with intellect.

A. Scholars who Oppose the Contradiction of *Ḥadīth* with intellect:

Some Muslim scholars argue that no *Ḥadīth* of the Prophet, peace be upon him, contradicts 'Aql, so no hadith can be weakened by the reason that it contradicts the intellect. According to Imam *Ibn Taymīyah*, no *Ḥadīth* can oppose sound intellect or the clear verses of the Holy Qur'an, and if such a *Ḥadīth* exists, it must be either weak or fabricated. He further asserts that texts found in the Qur'an and the authentic Sunnah, transmitted through reliable chains, can never be at odds with intellect.²²

Similarly, *Ibn Ḥajar al-'Asqalānī* highlights in his book *Sharḥnukhbah al-Fikr*, indicators that can help identify fabricated *Ḥadīth*s, including cases where the narrator's condition contradicts the text of the Qur'an, the *mutawatir* Sunnah, the consensus of scholars, or explicit reason.²³

Likewise, certain scholars argue that intellect alone is not an authoritative criterion for matters pertaining to the *Sharī'ah*. In support of this viewpoint, *Ibn Taymīyah* posits that the intellect

²⁰ Ummah Farida, "Muḥammad Nāṣir Al-Dīn Al-Albānī Wa-Manhajuhu Fī Taṣḥīḥ Al-Ḥadīth," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* (2021): 411–430.

²¹ *Ibid.*

²² Aḥmad bin 'Abd al-Ḥalīm bin 'Abd al-Salām Ibn Taimīyah, *Dar' Ta'arūḍ Al-'aql Wa-Al-Naql* (Saudi Arabia: Jāmi'at al-Imām Muḥammad ibn Sa'ūd al-Islāmīyah, al-Mamlakah al-'Arabīyah al-Sa'ūdīyah, 1991), 124–126.

²³ Syihāb al-Dīn Abū al-Faḍl Aḥmad Ibn 'Alī Ibn Ḥajar Al-'Asqalānī, *Nuzhat Al-Nazar Fī Tawḍīḥ Nukhbah Al-Fikr Fī Muṣṭalah Ahl Al-Athar* (Dimashq: Maṭba'at al-Ṣabāḥ, 2000), 121.

cannot independently serve as a guiding principle in comprehending the intricacies of divine affairs and the realm of judgment. Consequently, he asserts that he will not accept intellectual evidence unless it is ratified and concurred upon by the *Sharī'ah*. According to Ibn Taymīyah, he refrains from placing undue trust in his personal opinions or interpretations concerning these profound and sacred subjects. He also expresses skepticism towards individuals who rely solely on their intellect to determine what they perceive as right or correct. Instead, he emphasizes the importance of aligning one's understanding with the teachings and principles of the *Sharī'ah*, which holds ultimate authority in guiding and shaping religious matters.²⁴

Similarly, Ibn al-Qayyim asserts that anyone who opposes divine revelation with their intellect is susceptible to having their mind corrupted, leading them to make statements that the wise individuals among society would find laughable.²⁵

Furthermore, proponents of the theory argue that the determination of authenticity or non-authenticity of *Hadīths* is not contingent upon the judgment of the intellect. They pose the question: if we were to rely on intellect as the criterion for assessing the authenticity or non-authenticity of prophetic *Hadīths*, then we must ask which intellect should serve as the standard? What defines the criteria of intellect that would deem a *Hadīth* weak or accurate? If we were to consider all intellects as the basis, not only prophetic *Hadīths* but also numerous verses of the Holy Quran would be rejected, as they may contradict the intellect of certain individuals. For instance, would the intellect accept that a person can be thrown into a fire unharmed, without being burnt? Would the intellect accept that a mere stick can transform into a snake? Thus, the only plausible approach is to accept and uphold the words of Allah and His Prophet without any alternatives.²⁶

Similarly, critics of the theory advocating the supremacy of intellect over prophetic *Hadīths* argue against granting the intellect the authority to determine the authenticity and reliability of such narrations. They substantiate their claim by referencing a narration attributed to Ali bin Abi Talib,

which serves as evidence supporting their argument.

According to Ali, he states:

لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلَ الْخُفِّ أَوْلَىٰ بِالمَسْحِ مِنَ أَعْلَاهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَىٰ ظَاهِرِ خُفَيْهِ.²⁷

"If the religion were based on opinion, it would be more important to wipe the under part of the shoe than the upper, but I have seen Allah's messenger wiping over the upper part of his shoes"

Another factor that challenges the primacy of intellect over the *Hadīths* of the Prophet is the inherent variability among individuals in comprehending and grasping matters. What may seem ambiguous to one person might be clear to another, and this discrepancy is evident even in mundane worldly affairs. *Ibn Taymīyah* aptly expresses this notion, stating: "Undoubtedly, some individuals possess intellectual knowledge that others may lack, even if they cannot articulate it to others. What is clearly comprehensible to the intellect will not contradict the principles of the *Sharī'ah*. In essence, an authentic narration will not conflict with sound reasoning."²⁸

In his article titled "Even *Ibn Taymīyah* Considers Intellect to be Based on Narration," Rashid Barakat discusses the perspective that if a *Hadīth* attributed to the Prophet includes content that is impossible or irrational, it cannot be deemed authentic since Prophets do not advocate actions that defy reason or go beyond the realm of possibility. In support of this notion, Imam *Ibn Taymīyah* asserts, "We comprehend that prophets do not enjoin actions that are logically impossible."²⁹

According to Imam al-Ghazali, the intellect is inherently limited and incapable of comprehending the intricacies of many matters. While it may grasp general concepts, it falls short in understanding the specifics of *Shari'ah*-related issues. As a result, there are instances where *Shari'ah* validates the conclusions of intellect, while in other cases it rebukes the intellect for its errors and lack of knowledge. Furthermore, *Shari'ah* serves to remind the intellect of forgotten matters and enlightens it on subjects that it fails to grasp independently. An example of this is the detailed understanding of prayer, including the specific number of *rak'ahs*

²⁴ Ibn Taimiyah, *Dar' Ta'āruḍ Al-'aql Wa-Al-Naql*, 108.

²⁵ Ibn Qayem Al-Jawzīyah, *Al-Ṣawā'iq Al-Mursalāh*, 2nd ed. (Kairo: Dār al-ḥadīth, 2001), 636.

²⁶ Ghalib Ziab and Abdulrazaq Wali, "Al-Mutūn Allatī Antqdhā Al-Ḥadāthiyūn Fī Ṣaḥīḥ Al-Bukhārī" (Faculty of Ahmad Dirah Adrar University, 2019), 101–102.

²⁷ Abu Dawood Sulaiman bin al-Ash'ath al-Azdi Al-Sajistani, *Sunan Abu Dawood* (Beirut: Dar al-Risalah al-Alamiyah, 2009), 117.

²⁸ Ziab and Wali, "Al-Mutūn Allatī Antqdhā Al-Ḥadāthiyūn Fī Ṣaḥīḥ Al-Bukhārī," 106–107.

²⁹ Rashid Al-Barakat, "Ḥattā Al-Imām Ibn Taymīyah Yuqaddimu Al-'aql 'alā Al-Naql," *Echoroukonline.com*.

required for *Zuhr* prayer and the way it should be performed, as well as matters concerning the afterlife. Due to the intellect's limited capacity to comprehend most matters in detail, the superiority of *Sharī'ah*, particularly prophetic *Ḥadīth*, becomes apparent.³⁰

Likewise, Imam *Shātibī* says: Allah has determined a measure for the understanding of the intellects, which cannot be exceeded, and if the field of knowledge of the intellect was endless and it could understand all subjects, then it would be equal to Allah in this area, on the contrary, the knowledge of human intellect is finite and the knowledge of Allah is infinite.³¹

The superiority of *Sharī'ah* over intellect can also be demonstrated by the limitations inherent in the rulings of intellect. We do not consider the judgments of intellect to be absolute and infallible in all worldly matters and aspects of life. If this is the case, then how can we attribute absolute authority to intellect in matters of religion and worldly life?

Muhammad bin Ali bin Jameel, in his article titled "The Hypothetical Conflict between *Al-Naql Wa-Al-'aql*," emphasizes that when there is a conflict between intellect and *Sharī'ah*, *Sharī'ah* takes precedence. This is because intellect is a human faculty that is imperfect and fallible, while *Sharī'ah* is divinely related and encompasses completeness and comprehensiveness. The apparent conflict observed between intellect and *Sharī'ah* is superficial, and there is no genuine conflict between intellect and the authentic *Ḥadīths* of the prophet. In essence, the limitations and imperfections of human intellect render it inadequate to be the ultimate authority in matters of religious guidance and worldly affairs. The all-encompassing nature of *Sharī'ah*, being derived from Allah, surpasses the limitations of human intellect, and provides a comprehensive framework for guidance. There is a very close relationship between the *Sharī'ah* and the intellect, the intellect is like the eye and the *Sharī'ah* is like light, no one can benefit from his eyes without light, similarly, no wise man can use his intellect correctly and perfectly without the guidance of revelation.

B. Scholars Who Believe in Contradiction Between Hadith and Intellect:

Some scholars specializing in the field of Hadith have proposed a criterion for assessing the authenticity of Hadith, which involves scrutinizing it for any contradictions with clear and self-evident truths that do not require further debate. This

principle states that if a narration contradicts intellect, it should be deemed invalid. By reason, they refer to a rational mind capable of comprehending the logical coherence of matters and possessing a balanced and sensible judgment. This criterion also applies to practical reasoning. For example, some narrations claim that the Children of Israel used to purify their meat by means of pliers in cases of urinary incontinence, whereas the Umah of Muhammad (PBUH) was granted more leniency, it seems unreasonable to conclude that they should bite their flesh every time they experience urinary incontinence, even if it is not their own. Moreover, what if a person has urinary incontinence in various parts of their body? Critics perceive such narrations as illogical, not necessarily because they contradict self-evident truths or conclusive philosophical evidence, but due to their inherent lack of logical coherence, thereby weakening the trustworthiness of the Hadith even if its chain of transmission is deemed reliable.

However, this approach carries the risk of conflating individual subjective preferences with objective sound reasoning. Individuals might hastily accuse a Hadith of being fabricated simply because it does not align with their personal taste or disposition, either in terms of its narrative content or its prescriptive teachings. Hence, it is crucial to foster greater mental clarity, develop a sound judgment, and adhere to objectivity while avoiding hasty judgments, biases, and far-fetched interpretations that deviate from the apparent meaning of the Hadith and its definitive possibilities. Achieving this requires a solid foundation of general religious understanding and familiarity with the cognitive framework of religion through reliable sources such as the Quranic text and the consistent practices and sayings of the Prophet, known as the Sunnah. By acquiring a comprehensive understanding of the religious textual context, one can effectively evaluate both authentic and weak Hadiths in a balanced manner.³²

Certain orientalist, including Goldziher, Nicholas, William Muir, and Sprenger, have criticized the scholars of *Ḥadīth* methodology for their alleged neglect of the content of *Ḥadīths* and their excessive focus on the chain of transmission. Nicholas Agendas, for instance, argues that *Ḥadīth* scholars largely overlooked the content of *Ḥadīths*, considering any *Ḥadīth* with a connected chain (*Mutasil*) to the Prophet as authentic. External criticism of a *Ḥadīth* is closely tied to its internal criticism, which involves scrutinizing the textual aspects. Simply establishing the trustworthiness of a

³⁰ Husayn, "Daf' Al-Mu'ariz Al-'quli Fi Al-Sunat Al-Nabawiah," 419–501.

³¹ *Ibid.*

³² Haidar Hubullah, "Hobbollah," *Hobbollah.com*.

narrator based on their honesty and integrity is insufficient; instead, their narrations must be cross-referenced with other reliable narrators known for their accuracy and precision. Moreover, these narrations should be evaluated against the principles, rules, and objectives of *Sharī'ah* (*Maqāsid al-sharī'ah*), sound intellect, and historical consistency. Those narrations that align with these principles are accepted, while those that conflict with them is rejected.³³

The scholars who assert the existence of *Hadīths* in the books of *Hadīths*, including *Ṣaḥīḥ al-Bukhārī*, that seemingly contradict the intellect have presented numerous examples to support their argument.

➤ **Hadiths in Sahih Al-Bukhari that Opposes the Intellect:**

Scholars who believe in existence contradiction between hadiths and intellect they provide some examples from the Hadiths of Sahih Al-Bukhari that they believe they are against the intellect:

1) One example cited by scholars is a *Hadīth* mentioned in *Ṣaḥīḥ al-Bukhārī*. According to this narration, it is stated that Allah sent the angel of death to Moses (peace be upon him) to take his life, and in response, Prophet Moses (peace be upon him) became angry and struck the angel, causing him to lose his sight. This incident is viewed by some scholars as contradictory to the intellect due to the notion of a prophet physically assaulting an angel, which may raise questions about the divine wisdom and the behavior expected from a prophet.

This *Hadīth* narrated by *Abu Hurairah* that the prophet (ﷺ) said:

أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِمَا السَّلَامُ، فَلَمَّا جَاءَهُ صَكَهُ، فَرَجَعَ إِلَى رَبِّهِ، فَقَالَ: أُرْسَلْتَنِي إِلَى عَبْدٍ لَا يَرِيدُ الْمَوْتَ، قَالَ: ارْجِعْ إِلَيْهِ، فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَنْثَنٍ تَوْرٍ، فَلَهُ بِمَا غَطَّتْ يَدَهُ بِكُلِّ شَعْرَةٍ سَنَةٌ، قَالَ: أَيْ رَبِّ، ثُمَّ مَاذَا؟ قَالَ: ثُمَّ الْمَوْتُ، قَالَ: فَأَلَا نَ، قَالَ: فَسَأَلَ اللَّهُ أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَةً بِحَجْرٍ³⁴

"The Angel of Death was sent to Moses when he came to Moses, Moses slapped him in the eye. The angel returned to his Lord and said, you have sent me to a Slave who does not want to die. Allah said: Return to him and tell him to put his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life. Moses said, "O Lord! What will happen after that?" Allah replied, "Then death. Moses said: Let it come now. Moses then

³³ Al-Ahdab, *Athru 'ilm Al-Hadīth Fī Tashkīl Al-'aql*, 11–13.

³⁴ Abū Bakr Aḥmad ibn al-Ḥusayn Ibn 'Alī Al-Bayhaqī, *Sunan Al-Kubrā* (Beirut: Dār al-Kutub al-'Ilmīyah, 2003), 1250.

requested Allah to let him die close to the Sacred Land so much so that he would be at a stone's throw from it."

Although most Sunni scholars maintain that there are no weak *Hadīths* in *Ṣaḥīḥ al-Bukhārī*, as evident in the title Imam Bukhari gave to his book, "*Al-Jāmi' Alṣḥyḥu Almsndu Min Aḥādīthi RasūlAllāh Wasnnh Wa-Ayyāmuh*" (there are dissenting opinions among scholars regarding certain narrations).³⁵

One particular *Hadīth* has been subject to scrutiny due to its alleged contradiction to common sense. Some scholars argue that this *Hadīth* is weak and not acceptable, presenting the following points in support of their stance:

- It seems unlikely that the angel of death could be blinded by a prophet as great and esteemed as Moses.
- Considering the hierarchy of creation, angels are generally perceived as larger and stronger than humans. Hence, it raises questions as to how Moses was able to blind the angel of death.
- In the *Hadīth*, it is mentioned that the angel approached Allah and expressed surprise at encountering someone who did not wish to die. This implies a lack of knowledge on Allah's part, whereas it is well-known that nothing is concealed from Allah's awareness.
- Based on these arguments, some scholars challenge the authenticity of this *Hadīth*, citing its perceived inconsistency with reason and intellect.

2) Another *Hadīth* that some scholars have deemed contrary to reason is the narration regarding the splitting of the moon into two parts. This *Hadīth*, as narrated by Anas, has sparked debates among scholars.

إِنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنْ يُرِيَهُمْ آيَةً، فَأَرَاهُمُ الْقَمَرَ شَقَّتَيْنِ، حَتَّى رَأَوْا جِرَاءَ بَيْنَهُمْ.³⁶

"The Meccan people requested Allah's Messenger (ﷺ) to show them a miracle, and so he showed them the splitting of the moon".

The scholars who hold this viewpoint argue that the authenticity of this *Hadīth* is questionable. According to their perspective, the intellect raises

³⁵ Habiburrahman Rizapoor and Mohammad Anwar Zafari, "A Critical Analysis of The Existence of Da'if Hadith (Weak Hadith) in Ṣaḥīḥ Al-Bukhari," *Jurnal Ushuluddin* 29, no. 1 (2021): 1–17.

³⁶ Abū 'Abdullah Muḥammad Ibn Ismā'īl Ibn Ibrāhīm Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī* (Beirut: Dar al-Fikr, 1994), 49. *Hadīth* Number 3868.

doubts about the occurrence of such a monumental event in history, especially considering the absence of any mention of it in the accounts of common people or in the historical records of civilizations worldwide.³⁷

3) There is another *Hadīth* narrated by *Abu Hurairah* in *Ṣaḥīḥ al-Bukhārī* that the prophet (ﷺ) said:

إذا وقع الذباب في شراب أحدكم فليغمسه ثم لينزعه، فإن في إحدى جناحيه داء والأخرى شفاء³⁸

“When a fly falls in the drink of one of you, he should fully dip it and then throw it away because there is a disease in one of its wings and cure in the other”

Some moderate scholars contend that this *Hadīth* may be questionable as it appears to contradict common sense. Their argument stems from the assertion that modern science has demonstrated that flies are one of the primary carriers of diseases and epidemics among humans. Consequently, they question the rationale behind the Prophet (peace be upon him) instructing people to dip flies into their drinks before removing them.³⁹

4) The other *Hadīth* that scholars think it is against the intellect is the *Hadīth* narrated by *Anas bin Malik* that:

أن ناسا من عكل وعرينة، قدموا المدينة على النبي صلى الله عليه وسلم وتكلموا بالإسلام، فقالوا: يانبي الله، إنا كنا أهل صرع، ولم نكن أهل ريف، واستوخموا المدينة، فأمرهم رسول الله صلى الله عليه وسلم بدؤد وراع، وأمرهم أن يخرجوا فيه فيشربوا من ألبانها وأبوالها، فانطلقوا حتى إذا كانوا ناحية الحرّة كفروا بعد إسلامهم وقتلوا راعي النبي صلى الله عليه وسلم واستأفوا الذؤد، فبلغ النبي صلى الله عليه وسلم فبعث الطلب في آثارهم، فأمر بهم فسمروا أعينهم، وقطعوا أيديهم، وتركوها في ناحية الحرّة حتى ماتوا على حالهم.⁴⁰

A group of individuals from the tribes of *Al'ukul Wa Al'rynh* approached the Prophet Muhammad (peace be upon him) and embraced Islam. They expressed their difficulty in adapting to the climate of Medina, as they were accustomed to a lifestyle centered around livestock rather than farming. In response, the Prophet (peace be upon him) made provisions for them by providing camels and a shepherd. He instructed them to rely on the milk and urine of these

camels for sustenance. However, upon reaching a place called *Alḥarah*, these individuals renounced their faith, committed apostasy, and engaged in heinous acts. They killed the appointed shepherd and stole the camels. Upon learning of these events, the Prophet (peace be upon him) dispatched a group to pursue them, and they were subsequently apprehended and brought back. Considering their grave offenses, the Prophet (peace be upon him) issued a punishment. Their eyes were branded with heated iron bars, and their hands were amputated. They were then left in *Alḥarah* until they perished in that state.

These contemporary scholars hold the view that the practice of consuming camel urine for therapeutic purposes is both illogical and incorrect. They argue that it lacks reason and is not deemed acceptable by individuals of sound judgment. In their perspective, the idea of drinking camel urine as a remedy for illnesses is regarded as irrational and is unlikely to be embraced by individuals who possess a rational mindset.

5) The scholars of today have raised concerns about the authenticity of a particular *Hadīth* narrated by *Aumi Sharik* in *Saḥīḥ al-Bukhārī*, as they believe it contradicts rationality and reasoning.

أن رسول الله (ﷺ) أمر بقتل الوزغ. وقال: كان ينفخ على إبراهيم عليه السلام⁴¹

“Allah’s messenger ordered geckos to be killed, saying the gecko blew on Abraham”.

These scholars argue that the mentioned *Hadīth*, which narrates the Prophet ordering the killing of a gecko, raises concerns due to its contradiction with observable natural behavior. They assert that geckos, being creatures with an aversion to fire, would not willingly approach a blazing fire to blow on it as it would result in their own harm. Moreover, they highlight those animals and insects, in general, do not possess emotions such as hatred and revenge, and they only cause harm in response to being harmed unless they have been specifically trained, such as in the case of a trained dog. Therefore, these scholars find it difficult to reconcile the reported action of the Prophet with the behavior and nature of geckos and other animals.

6) There is another *Hadīth* in which it is said that the Prophet Suleiman said:

لَأَطُوقَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً تَحْمِلُ كُلُّ امْرَأَةٍ فَارِسًا يُجَاهِدُ فِي سَبِيلِ اللَّهِ فَقَالَ لَهُ صَاحِبُهُ: إِنْ شَاءَ اللَّهُ فَلَمْ يَقُلْ وَلَمْ تَحْمِلْ شَيْئًا إِلَّا وَاجِدًا سَاقِطًا أَحَدُ شِعْبَيْهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ قَالَهَا لَجَاهَدُوا فِي سَبِيلِ اللَّهِ⁴²

³⁷ Al-ḥanafīyū Muḥammad Ibn ‘zī alddīnī ‘Abd al-Laṭīf Ibn ‘Abd al-‘Azīz Ibn Amīn alddīn Ibn Firīshṭā, al-rūmyū al-karmānī, *Sharḥ Maṣābīḥ Al-Sunnah Lil-Imām Al-Baghawī* (Beirut: Idārat al-Thaqāfah Al-Islāmīyah, 2012), 263.

³⁸ Abū ‘Abdullah Muḥammad Ibn Ismā‘īl Ibn Ibrāhīm Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī* (Beirut: Dar al-Fikr, 1994), 49. *Hadīth* Number 3868.

³⁹ Aḥmad ibn Muḥammad. Al-Dawsarī, “Asālīb Al-Ḥadāthīyīn Fī Al-Ṭa‘n Fī Al-Sunnah Al-Nabawīyah,” *Alukah.Net*.

⁴⁰ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, 1535. *Hadīth* Number: 3956.

⁴¹ *Ibid.*, 162. *Hadīth* number: 3424.

⁴² *Ibid.* *Hadīth* number: 3424

Tonight, I will sleep with seventy ladies each of whom will conceive a child who will be a knight fighting for "Allah's Cause." His companion said, 'If Allah will.' But Solomon did not say so; therefore, none of those women got pregnant except one who gave birth to a half-child." The Prophet (ﷺ) further said, "If the Prophet (ﷺ) Solomon had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's Cause.

Scholars argue that these statements go against common sense and require objective evidence to be considered valid. They provide the following reasons to support their viewpoint:

- a) From a logical perspective, it is implausible for a single individual to possess the physical stamina and time required to engage in sexual intercourse with 70 or 90 women in a single night.
- b) Considering the high moral standards expected of a prophet of Allah, it is difficult to accept that such explicit and intimate words would be publicly uttered by a prophet.
- c) It seems incongruous for a revered prophet like Suleiman to make a request to Allah, stating that He will grant him 70 or 90 sons who will all fight in the way of Allah. The ability to determine the number and gender of children is considered a divine power that is beyond human influence. Based on these points, scholars maintain that these statements lack credibility and coherence with established principles of reason and logic.

➤ **Companion of the Prophet Rejected Hadiths Contradicting Intellect:**

Similarly, some scholars argue that the companions of the Prophet expressed their objections to certain *Ḥadīths* that appeared to contradict common sense. They present examples to support their position, such as the *Ḥadīth* narrated by Abu Hurairah wherein the Prophet (ﷺ) said, "Anyone who has washed a dead body must bathe himself, and he who carries it must perform ablution. These scholars contend that this *Ḥadīth* raises concerns from a rational standpoint. They highlight the following points to support their argument:

- 1) From a logical perspective, there seems to be no apparent reason why someone who has washed a deceased person's body would need to perform a full body bath. The act of washing a dead body does not inherently contaminate the person performing it.
- 2) Similarly, it is not immediately evident why someone who has carried a deceased person would need to perform ablution. Carrying a dead

body does not necessitate ritual purification, as the body itself does not have the capacity to invalidate ablution.

Considering these considerations, these scholars maintain that the reported *Ḥadīth* appears to contradict reason and lacks a clear justification for the prescribed actions. They argue that the companions of the Prophet, being individuals of sound intellect, would have expressed their concerns or sought clarification in such instances.⁴³

Furthermore, when this *Ḥadīth* was brought to the attention of Aisha, she vehemently objected and expressed her disapproval. Aisha's response was emphatic as she exclaimed, "Glory be to Allah! Are Muslim dead bodies impure and filthy to the extent that the person who washes them must then perform a complete ablution? The person who washes the deceased only touches the staff upon which the body was placed. Why should ablution be required merely for handling a dead body?" Aisha's reaction highlights her astonishment and disbelief regarding the implications of the *Ḥadīth*. She questions the notion that Muslim corpses would be inherently impure or contaminated to the extent that those who handle them require additional purification through ablution. Her argument focuses on the fact that the person involved in the ritual washing of the deceased primarily touches the staff or support upon which the body rests, rather than directly touching the body itself. Therefore, Aisha challenges the rationale behind mandating ablution for such an act, given the absence of any obvious impurity transfer or contamination. Her strong objection further supports the stance of scholars who argue against the acceptability of this particular *Ḥadīth*, emphasizing that even esteemed companions of the Prophet raised concerns and voiced their reservations when encountering narratives that appeared to contradict sound reasoning.⁴⁴

Nevertheless, scholars who contest the primacy of intellect over the *Ḥadīths* of the Prophet argue that the criticisms raised by companions such as Aisha, the esteemed wife and mother of the believers, were not solely based on their perceived conflict with reason. They assert that additional factors were considered, including the presence of contradictory narrations related to the criticized *Ḥadīth*.

⁴³ Abū Dāwūd Al-tyālysy, *Musnad Abī Dāwūd*, 4th ed. (Egypt: Dār al-Hijrah, 1999), 75. *Ḥadīth* number: 2433

⁴⁴ Al-Bayhaqī, *Sunan Al-Kubrā*, 458. *Ḥadīth* number: 1472.

According to these scholars, the companions' objections were not merely grounded in the apparent contradiction with intellect but were also influenced by their comprehensive knowledge of the Prophetic traditions. They thoroughly examined the entire body of narrations and critically evaluated the authenticity, reliability, and consistency of the *Ḥadīths*. In cases where conflicting reports or alternative narratives existed, the companions, including Aisha, would carefully consider the overall context and supporting evidence before forming their conclusions. By emphasizing the existence of other contributing factors, these scholars highlight the comprehensive approach taken by the companions in evaluating *Ḥadīths*, suggesting that their criticisms were not solely based on intellectual disagreements. They argue for a more nuanced understanding, acknowledging that multiple factors, including the presence of contradictory narrations, played a role in shaping the companions' responses to specific *Ḥadīths*.⁴⁵

Conclusion

The research findings indicate that Islam places great emphasis on the value of intellect. The Holy Quran contains numerous verses that urge individuals to think critically and utilize their intellect to understand the world and monotheistic matters. There exists an inseparable relationship between reason and *Sharī'ah*, as scholars have stated that any *Ḥadīth* contradicting clear and sound intellect should be considered weak.

Moreover, when the authenticity of a *Ḥadīth* is uncertain and it conflicts with intellect, it is generally agreed upon that such a *Ḥadīth* is weak. This is because the Prophet would not convey anything to his Ummah that contradicts sound reasoning. In cases where a *Ḥadīth* is both Sahih (authentic) and conflicts with intellect, there are two theories among Muslim scholars. The first theory, upheld by many scholars, maintains that priority should be given to the *Ḥadīth*. They argue that intellect is a human faculty, prone to limitations and imperfections, while the *Ḥadīth* is connected to the Prophet and considered a divine revelation. On the other hand, some Muslim scholars, known as Muslim modernists and rationalists, advocate that any *Ḥadīth* contradicting intellect should not be accepted, and they argue in favor of the superiority of intellect. In conclusion, while Islam acknowledges the importance of intellect, the interpretation and prioritization of *Ḥadīths* that appear to conflict with intellect vary among scholar.

⁴⁵ Ziab and Wali, "Al-Mutūn Allatī Antqdhā Al-Ḥadāthiyūn Fī Ṣaḥīḥ Al-Bukhārī."

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