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

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ABSTRACT
This article critically examines the question of whether a prophetic Hadith can be considered weak if it conflicts with intellect. The research employs analytical and library research methods, drawing on a range of scholarly works including books, academic articles, and writings by Muslim scholars spanning both the classical and contemporary eras. This 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 despite its contradiction with intellect, two distinct theories emerge among Muslim scholars. The first theory, supported by many classical scholars and their contemporary followers, argues that a correct Hadith never opposes the intellect. According to this perspective, a sound and clear intellect will never contradict an authentic Hadith. 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. 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 and consider it weak. Through a comprehensive analysis of the scholarly discourse surrounding this topic, this study provides a deeper understanding of the complex relationship between prophetic Hadith and intellect. It underscores the importance of rigorous authentication processes, emphasizing the need to consider the reliability of the Hadith chain and the principles of intellectual reasoning when assessing the strength or weakness of a prophetic Hadith.

Keywords
Prophetic Hadith, Weakness, Intellect, Authentication, Muslim Scholars, Scholarly Discourse
Kata Kunci
Hadīth dan Al-ʻAql, Ḥadīth Sahih, Ḥadīth da’if, Kontradiksi Ḥadīth profatik dengan ʻAql

Abstrak

Introduction
ʻAql (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-ʻAql min aldwāto refer to a medicinal component that aids in keeping the stomach alert (Abdu Zahid, N.D. p.202)

Similarly, it conveys the notion of tightening, as demonstrated by the phrase Qlaalʻyra, which depicts someone securing a camel's reins (Ibn Faris, 1970, Vol.6, p.72). 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 *IʻtqlLisānfulān* (Abdu Zahid, N.D, p.202). Furthermore, the term can denote a tribal leader or wise individuals within a tribe, exemplified by the phrase *ʻAqltualqwmi* (Ibn Faris, 1970, Vol.6, p.72).

Furthermore, *ʻAql* conveys the concept of restraint. It is referred to as *ʻAql* because it prevents a person from uttering offensive words or engaging in negative actions (Ibn Faris, Vol. 4, p. 69). Khalil suggests that "*ʻAql*" stands in contrast to *Jahl*, and Arabs employ the phrase *ʻQlaflānun* to indicate comprehension of something previously unknown (Geramopour, 2020).

The term *ʻAql* 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 Oxford University, 2023). The Merriam-Webster Dictionary defines *ʻAql* as the composite of faculties, including perception, cognition, rationality, volition, and particularly reasoning, within an individual. (Merriam-Webster Dictionary, n.d.).

These definitions highlight the multidimensional nature of *ʻAql*, 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 *ʻAql*, 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 (Al-Khatib, 2023).

Certain scholars argue that there is ultimately no inherent conflict between intellect and the *Sharīʻah*. This is because the *Sharīʻah*, 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 *Sharīʻah* 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 *Sharīʻah*, 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-ʻAqā'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. (Husain, 2019)

This paper employs analytical research methods and draws upon a variety of scholarly sources, including Ḥadīth literature, principles of Ḥadīth, works of moderate scholars, and academic articles published in national and international journals. The study primarily focuses on exploring the relationship between Islamic Sharia and intellect, specifically investigating whether intellect is deemed desirable or undesirable within the framework of Islamic Sharia. The paper addresses the following key questions: What is the nature of the relationship between intellect and Shariah? Do they align or diverge? Additionally, the study delves into the perspectives of Muslim scholars regarding the compatibility of intellect with the Ḥadīths of the Prophet (PBUH). It examines whether a Ḥadīth that contradicts reason can be considered weak or not. Finally, the article concludes by synthesizing the viewpoints of scholars who reject the supremacy of intellect over Ḥadīth and those who advocate for the prioritization of intellect over Prophetic Ḥadīth

Result And Discussion

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 Maqāṣid al-sharī‘ah (Rahman, 2014). 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. (Isnaini, 2021)

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. (Gonibala, 2019) The utilization of ‘Aql in performing beneficial actions for the betterment of humanity holds utmost significance. On the Day of Judgment, Allah will inquire about the way we employed our intellect, whether it was employed for the betterment or detriment of humanity (Salwa, 2019). 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. (Sayed Ismail, 1987, p.292-293).

The term "‘Aql" holds significant mention in numerous verses of the Holy Qur’ān, 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’ān, 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'ān, and related words or terms denoting intellect such as "Allub" and "Al-Fouad" are mentioned in 16 verses of the Qur'ān (Saeed Al-Amin, 2018, p.32-37).

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 (Al-Ghazālī, 1975, p.75). Imam Ghazali's perspective highlights the inseparability of intellect and Sharia, signifying their mutual reliance.

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 Ḥadīth, scholars of Ḥadīth have devised systematic methods to assess its credibility. These methods serve to establish the accuracy or weakness of a Ḥadīth. 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 Ḥadīth. This examination includes evaluating factors such as Ittiṣāl (continuous transmission), Inqiṭāʻ (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 Ḥadīth. This entails comparing the narrations from different companions of the Prophet, contrasting the accounts of Ḥadīth 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 Ḥadīth may be compared to verses from the Qur'ān, or other Ḥadīth narrations, books, and reliable sources. This rigorous comparative analysis allows scholars to discern the authenticity of the Ḥadīth, distinguish between accurate and fabricated elements, and critically evaluate the reliability of the narrators involved.

According to Al-Aʻẓamī, this process of comparison and assessment, aimed at determining the authenticity of Ḥadīth, has been in practice since the time of the Prophet (PBUH). Over time, it has evolved, branched out, and become a fundamental methodology employed by contemporary scholars for evaluating the veracity of Ḥadīth narrations (Farida, 2021). 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 (Farida, 2021).

Can the opposition of intellect to Ḥadīth be considered a factor indicating its weakness?

The central question addressed by this research is whether Ḥadīths of the Prophet (PBUH) can be considered weak based on their contradiction with ‘Aql (intellect). Some Muslim scholars argue that no Ḥadīth of the Prophet, peace be upon him, contradicts ‘Aql. According to Imam Ibn Taymiyah, 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 Sunnah, transmitted through reliable chains, can never be at odds with intellect. (Ibn Taymiyah, 1991, p.124-126).

Similarly, in his book Sharhnukhabah al-Fikr, Ibn Ḥajar al-ʻAsqalānī highlights indicators that can help identify fabricated Ḥadīths, including cases where the narrator's condition contradicts the text of the Qur'an, the mutawatir Sunnah (widely transmitted reports), the consensus of scholars, or explicit reason. (al-ʻAsqalānī, n.d, p.121).

Certain orientalists, 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 (Mutassil) 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 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 Sharīʻah (Maqāṣid al-sharīʻah), sound intellect, and historical consistency. Those narrations that align with these principles are accepted, while those that conflict with them is rejected. (Al-Ahdab, 2006, p.11-13).

The scholars who assert the existence of Ḥadīths in the books of Ḥadīths, including Ṣaḥīḥ al-Bukhārī, that seemingly contradict the intellect have presented numerous examples to support their argument. The following are a few illustrations of such instances:

1) One example cited by scholars is a Ḥadīth 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 Ḥadīth narrated by Abu Hurairah that the prophet (ﷺ) said:

أرسل ملك الموت إلى موسى عليه السلام، فلما جاء صاحب، فرجع إلى ربه، فقال: أرسلني إلى عبد لا يريد الموت، قال: ارجع إليه، فلما تضعه بيده علی مان فور، فله ما غظت، فما ظغت يدك شعارًا سنة، قال: أي ربت، أي ماذا؟ قال: لم أموت، قال: ألا، قال: فسأله الله أن يعيده من الأراضي المقدسة

“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

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1 (Ṣaḥīḥ al-Bukhārī, 1993,p1250, Ḥadīth number 3226)
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 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 the majority of Sunni scholars maintain that there are no weak Ḥadīths in Ṣaḥīḥ al-Bukhārī, as evident in the title Imam Bukhari gave to his book, "Al-JāmiʿAlṣḥyḥuAlmsndu Min AhādythiRastūAllāhWsnnhWa-Ayyāmuḥ" (Rizapoor, Zafari, 2021), there are dissenting opinions among scholars regarding certain narrations.

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

a. It seems unlikely that the angel of death could be blinded by a prophet as great and esteemed as Moses.

b. 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.

c. In the Ḥadīth, 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.

d. Based on these arguments, some scholars challenge the authenticity of this Ḥadīth, citing its perceived inconsistency with reason and intellect.

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

2) 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 Ḥadīth is questionable. According to their perspective, the intellect raises 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. (Al-Hanafi,2012, p.263)

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

اِنَّ أهْلَ مكَّةَ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أن يُرِيَهُمْ آيَةً، فَأَرَاهُمْ القَمْرَ شِقَاهَا، حَتِّى رَأَوْا حِراءَ بَيْنَهُمْ.

"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 Ḥadīth 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. (Al-Dawsari,2023)

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

إِلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُنَاسِ من عَقلٍ وعَرِينَةٍ، قَدْ قَمَوْا الدَّيْنَى عَلَى النَّيَا صَلَّى الله عَلَيْهِ وَسَلَّمَ وَكَلَّمَوْا بِالإِسْلَامِ، فَقَالُوا: يَا بَانِي الْمَدِينَةِ، إِنَّا كُنَّا أَهْلُ الْضَّرَبِّ، وَلَمْ نَكُنْ أَهْلَ رَفِيفٍ، وَأَسْتَوَاهُمْ الدَّيْنَى، فَأَمَلَوْهُم رَسُولُ اللَّهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ بِذَوْدٍ وَرَاعٍ، وَأَرَاحُمُهُمْ.

(Saḥīḥ al-Bukhārī, 1993,vol.5, p.49, Ḥadīth Number 3868)


Jurnal Ushuluddin Vol. 32 No. 1 January - June 2024
A group of individuals from the tribes of AlʻukulWaAlʻrynh 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 Hadith narrated by AumiSharik in Sahih al-Bukhari, as they believe it contradicts rationality and reasoning.

6) There is another Hadith in which it is said that the Prophet Suleimansaid:

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

4(Ṣaḥīḥ al-Bukhārī, 1993, vol.4, p. 1535, Ḥadīth Number: 3956)


6(Ṣaḥīḥ al-Bukhārī, 1993, vol.4, p.162, Ḥadīth number: 3424)
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.

Similarly, some scholars argue that the companions of the Prophet expressed their objections to certain Hadiths that appeared to contradict common sense. They present examples to support their position, such as the Hadith 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 Hadith 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.

In light of these considerations, these scholars maintain that the reported Hadith 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. (Al-Tayalisi, 1999, vol.4 p.75 Hadith number: 2433)

Furthermore, when this Hadith 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 ablation? 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 Hadith. 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 Hadith, emphasizing that even esteemed companions of the Prophet raised concerns and voiced their reservations when encountering narratives that appeared to contradict sound reasoning. (Al-Baihaqi, 2003, vol.1, p. 458, Hadith number: 1472)

Nevertheless, scholars who contest the primacy of intellect over the Hadiths 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 Hadith.

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 Hadiths. 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 Hadiths, 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 Hadiths. (Gaib, 2019, p.101-102)

Likewise, certain scholars argue that intellect alone is not an authoritative criterion for matters pertaining to the Shari‘ah. In support of this viewpoint, Ibn Taymīyah posits that the intellect 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 Shari‘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 Shari‘ah, which holds ultimate authority in guiding and shaping religious matters. (Ibn Taymīyah, 1991, vol.1, p.108)

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. (Ibn Alqyim, n.d. vol.2, p.636)

Furthermore, proponents of the theory argue that the determination of authenticity or non-authenticity of Hadiths 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 Hadiths, then we must ask which intellect should serve as the standard? What defines the criteria of intellect that would deem a Hadith weak or accurate? If we were to consider all intellects as the basis, not only prophetic Hadiths 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. (Gaib, 2019, p.101-102)

Similarly, critics of the theory advocating the supremacy of intellect over prophetic Hadiths 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:

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\text{لَوْ كَانَ الَّذِينَ بِالرَّأْيِ لَكَانَ أَسْفَلُ الُْْفَ أَوْلََ باِلْمَسْحِ مِنْ أَعْلََهُ، وَقَدْ رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يََْسَحُ عَلَى ظَاهِرِ خُفَّيْهِ.}
\]

(7) (Abu Daud, 1332, vol. 1, p.63, Ḥadīth number:162)
"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 Ḥadīths 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 Sharīʻah. In essence, an authentic narration will not conflict with sound reasoning." (Gaib, 2019, p. 106-107)

In his article titled "Even Ibn Taymīyah Considers Intellect to Be Based on Narration," Rashid Barakat discusses the perspective that if a Ḥadīth 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." (Al-Barakat, 2023)

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 Sharīʻah-related issues. As a result, there are instances where Sharīʻah validates the conclusions of intellect, while in other cases it rebukes the intellect for its errors and lack of knowledge. Furthermore, Sharīʻah 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 rakʻahs required for Zuhr prayer and the manner in which 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 Sharīʻah, particularly prophetic Ḥadīth, becomes apparent. (Salwa, 2019)

Likewise, Imam Shāujący 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. (Salwa, 2019)

The superiority of Sharīʻah 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-NaqlWa-Al-ʻaql," emphasizes that when there is a conflict between intellect and Sharīʻah, Sharīʻah takes precedence. This is because intellect is a human faculty that is imperfect and fallible, while Sharīʻah is divinely related and encompasses completeness and comprehensiveness. The apparent conflict observed between intellect and Sharīʻah superficial, and in reality, 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 Sharīʻah, 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.

**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*both Sahīh (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 scholars.

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