



Validation of the Idea of Intellect in the Evaluation of Hadiths: A Case Study of the Fabricated Hadiths

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Abstract

Intellectual criticism has a long history in hadith studies. Scholars have presented various views on the role of the intellect in the evaluation of the hadiths. Some believe that the intellect plays no role in understanding religious teachings. Some others assign different roles for intellect, ranging from maximum to minimum. An important fact is that intellect and its requirements are trans-religious. All acts and thoughts of the human being are surely based on the intellect and are confirmed or rejected by ultimate intellectual criteria. In the same vein, the accuracy of the theoretical and practical principles and rulings of religions is determined using general (al-ijmālī) and specific (al-tafṣīlī) judgment. Therefore, the intellect and its evidences are one of the main criteria in hadith criticism. Accordingly, most hadith scholars acknowledge the centrality of the intellect in distinguishing between right and wrong, religious and non-religious issues, and inferring the religious rulings. They argue that it is essential to refer to the intellect as a criterion. In the present qualitative study, the texts were analyzed based on quantitative data, and the abstract issues were avoided. The findings of the study showed almost half of the hadiths were fabricated or are in conflict with the axioms and principles of the intellect. Sometimes, the hadiths are intellectually possible but are in conflict with the premises of the intellectual reasoning.

Keywords: *Intellect; Intellection; Criteria; Religious Issues; Fabricated Hadiths*

Introduction

Scholars and researchers have long discussed the issues of intellect. Intellect is a blessing that God has granted to mankind. Using intellect, man can find out the truths and distinguish between right and wrong. Accordingly, in religious sources, intellect is considered as divine proof (*Hujjat*) and an independent source. The importance and authenticity of the intellect are such that in Islamic teachings, it is viewed as the inner apostle and the most important Divine proof, by which one can know God and determine the legitimacy of the prophets (Kulaynī, 2009, v. 12, p. 31).

Islamic teachings view religious principles and rulings as criteria and the perceptions of intellect as trans-religious, against which the accuracy of the claims and whatever related to religion are evaluated. Some hadiths explicitly express the centrality and importance of the intellect in religious and non-religious affairs. For example, the Holy Prophet (PBUH) states "indeed, every good can be perceived by the intellect, and He who has no intellect has no religion" (Ibn Shu'ba al-Harrānī, 1984, p. 154; Al-Ḥurr al-Āmili, 1993, v. 11, p. 209; Ibn Abi 'l-Dunyā, n.d., pp. 44). In another hadith, he says "seek right guidance from the intellect and don't disobey the command of the intellect. Otherwise, you will regret" (Al-Suyūṭī, 1981, v.1, p. 149; al-Muttaqī al-Hindī, n.d., v. 3, pp. 410-1; Majlisī, 2009, v. 1, p. 96; Al-Ḥurr al-Āmili, 1993, v. 11, p. 27).

In addition, Imam Ṣadiq (AS) states "intellect is the guide of the believer" (Kulaynī, 2009, v. 1, p. 25) and that "indeed, to understand the Truth, get to know intellect and its troops and avoid ignorance and its troops" (Ṣaduq, 1989, v. 1. P. 115 Ṣaduq, 1983, v. 1, p. 591). As it was mentioned, these hadiths refer to the higher position of intellect, the determining force of human beings, such that it is sometimes viewed as the accident of the prophets and Imams. For example, Imam Kazim (AS) states " God-Almighty has blessed the human beings with two proofs: One is apparent and the other one is hidden. The apparent proofs are Prophets and Imams, and the hidden proof is the reason and intelligence within our existence" (Kulaynī, 2009, v. 1, p. 16; Ibn Shu'ba al-Harrānī, 1984, p. 385). Once Imam Reza (AS) was asked, "what is God's proof to people today?" He answered: "It is the intellect by which the truthful person is recognized and his truth is verified and the liar is identified and his lie is revealed" (Kulaynī, 2009, v. 1, p. 25; Ṣaduq, 1983, v. 1, p. 122; Ṣaduq, 1984, v. 1, p. 86; Ibn Shu'ba al-Harrānī, 1984, p. 450; Ṭabarsī, n.d., v. 2, p. 225).

This narration also shows that the power of the intellect distinguishes human beings from other beings, by which one can recognize the truth. This inner source of knowledge is both the tool to understand the truth and the generative source of the knowledge. It is almost unanimously believed that intellect leads man to religion. The power of intellect is within man and significantly affects the way man uses the external tools and sources to understand religion. Using the tools and sources and processing them, intellect examines the text and determines its accuracy.

In addition, there are a number of Qur'anic verses that invite human beings to contemplate to verify the authenticity of the affairs and discover the truths: "...He shows you His signs so that you may exercise your reason" (2: 73); " Indeed in the creation of the heavens and the earth ... there are surely signs for a people who exercise their reason" (2: 164); "... deaf, dumb, and blind, they do not exercise their reason" (2: 171); "We have certainly made the signs clear for you, should you exercise your reason" (3: 118); "The life of the world is nothing but play and diversion, and the abode of the Hereafter is surely better for those who are Godwary. Do you not exercise your reason?" (6: 32); and "So recount these narratives, so that they may reflect" (7: 176).

The above verses imply that the Divine teachings are based on intellect and that God's words are wise. The present study seeks to explain if the intellect is able to understand and judge the religious propositions. Therefore, this study attempts to answer the following question: given its role in using the tools and sources and processing and examining the texts, can the intellect be a reliable criterion in verifying the authenticity of the fabricated hadiths? What does the intellect as a source mean? Is the intellect like a source of inference? Can it be considered equal to other sources (i.e., Qur'an and tradition (*Sunnah*))?

Ample studies have been conducted on different aspects of the intellectual criticism in hadith studies, including "A brief review of the factors affecting the intellect flourishing in Qur'an and narrations" (Shakeri, 2005), "explaining the concept of the intellect and intellectualism from narrations viewpoint as a basis for the organizational capitals (human, social, psychological, and spiritual) (Rahimi, Zar'ei Matin, & Parkan, 2018), "functions of intellect in evaluation and validation of verses and mystical and ethical narrations" (Hamedani, 2017), "on the role of reason in understanding and criticizing hadiths: Shaykh al-Mofid's viewpoint" (Mahdavi-rad & Tajarri, 2009), and "Status of Wisdom in Validation of

Ahadith based on the Viewpoint of Ayatollah Sobhani" (Qasemi & Firuz-Abadi, 2018). The present study aims to examine the hadiths focusing on the role of the intellect, which can be a new step in the study of the validation of the intellect and a basis for other related researches.

The Concept of the Intellect and its Scope

The word '*Aql*' (intellect), the infinitive form of '*Aqala, ya'qil, 'Iqāl*', has various meanings. The main meanings of '*aql*' include "imprisonment", "inhibition", and "gathering". Philologists define it as deterrence, prohibition, restrain, imprisonment, and the contradiction of ignorance (Fiumi, 1993, v. 2, p. 162; Ibn Manẓur, 1985, Firuz-Abadi, n.d., v. 5, p. 28; Ibn Faris, 1990, v. 2, p. 89). The term has also the following meanings:

1. A force of the human being, which is responsible for perception.
2. One of the duties of the faculty of the soul, i.e. perception.
3. The contradiction of ignorance and stupidity (Mostafavi, 2006, v. 8, p. 198).

It can be said that '*Aql*' literary means the thinking faculty of man by which he is distinguished from other animals. This usage is in accordance with the main meanings of '*Aql*' (imprisonment, inhibition, and gathering). Technically, there are various meanings for the term '*Aql*'. Generally, it can be said that by '*Aql*', we mean the faculty by which "one perceives a set of objective truths and values. It is one of the faculties of the human being by which one can differentiate between good and evil, and right and wrong" (Ṭabāṭabā'ī, 2004, v. 2, p. 247).

It should be noticed that some of the affirmative knowledges of the intellect are essential and obvious. In other words, the correct perception of the subject and *De re* is the source of its confirmation and there is no need to present arguments. It is like the law of non-contradiction which states that contradictory propositions cannot both be true in the same sense at the same time. However, many acquired knowledges are not so, rather the verification of the *De re* for the subject requires argument and proof (Fanā'i Ashkuri, 1995, pp. 124-6).

The Inherent Authenticity of the Intellect

In terms of judgment, the logical value and intellectual authenticity are inherent since there is no higher criterion than intellect, and any intellectual argument for the authenticity of the intellect is circular since any intellectual argument as to the validity and authenticity of the intellect or its negation is required to be authentic.

Ṭabāṭabā'ī (n.d.) argues that the absolute intellect is inherent authenticity and God, prophet, Imam, and resurrection (*Ma'ād*) are proved by it, not vice versa. Furthermore, religion cannot void the decree of the intellect, rather has confirmed it. Ṭabāṭabā'ī views all the doctrinal knowledges as intellect, and states that religion invites people to refer to the rule of intellect (n.d., pp. 44-5).

Ṭabāṭabā'ī also states that "no religion or sect or other theoretical methods can negate and nullify the authenticity of the intellect and the accuracy of the philosophical discussion since they would first eradicate themselves and nullify their legitimacy since their own legitimacy must be confirmed by intellect (n.d., p. 219).

The Role of the Intellect in Acquiring Religious Knowledge

The reason why the intellect and wisdom are referred to as the hidden proofs of God for human beings is that jurisprudential rulings are subject to and the effects of interests and harms and these interests and harms are perceived by man's intellect. Therefore, intellect, by itself, can discover Islamic

law. Accordingly, the intellect and Islam's alignment in determining the interest and harm indicates that it is possible to discover the religious rulings by the intellect. This, intellect, is the hidden proof that has been stipulated in hadiths. This hidden proof has two roles in religious knowledge:

1. Intellectual knowledge before the revelation that includes proving the legitimacy of religion and its principles such as proving the existence of God, and the necessity of the prophets' selection (*Bi'tha*) and infallibility.
2. Intellectual knowledge after the revelation in which the intellect has the following roles:
 - a. Proving the doctrinal principles of religion"
 - b. Understanding and interpretation of the religious teachings.
 - c. Extracting the religious truths which have not been expressed explicitly (Akbarian, 1998, v. 1, p. 198).

These perceptions of the intellect can be explained as a criterion, tool (*Misbah*), and the source of understanding (*Miftah*). That is, in proving the fundamentals and principles of religion, the intellect acts like a criterion and scale. In understanding the Book and tradition (*Sunnah*) and perceiving the religious rulings- dependent and Independent Rationality (Al-Mustaqillat Al-‘Aqliyya), intellect acts like a light. In accepting the religious details and understanding the characteristics of the rulings and their secrets, the intellect acts as a source of understanding (Jawadi Amoli, 2001, v. 2, p. 213). Given that it is obvious that the intellect is a source, are the priority of the intellect over the rulings and canon perceptions or the rulings and canon perceptions over intellect in conflict? Is such a contradiction possible? How can it be solved? While the known rule requires both (Muzaffar, 1989, v. 2, p. 127; Mutahhari, 2000, v. 2, p. 40).

If the intellect is devoid of evil fallacy and deceptions, its rulings are completely in line with the religious rulings and the narrations. It is not possible for the content of the narrations to be in contraction with the intellect (Jawadi Amoli, 2002, p. 73). If, in some cases, the appearance of the narrative reason was not congruent with the intellectual reason – proof, the intellectual reason would be non-literal-intellectual proofs by which one can change the appearance of the narrative reason (Jawadi Amoli, 2002, p. 148). As the infallibles' (AS) hadiths have verbal conditions and specifics, both continuous and non-continuous, without which one cannot apply generalities and absolutes, and intellectual conditions and specifics, both continuous and non-continuous, which play an essential role in understanding the infallibles' (AS) hadiths. The continuous intellectual specifics include the intellectual axioms which are from the first person singular viewpoint. Non-continuous intellectual specifics are the compelling theories that are apparent and definitive, though they do not come to one's mind while reading the hadith. Rather, they require scientific examination (Jawadi Amoli, 2002, p. 148). The assumption of contradiction of the definite intellectual reason and the definite narrative reason is like the contradiction of two definite intellectual reasons or two definite narrative reasons with each other (Jawadi Amoli, 2001, p. 219) in which one should consider the priorities while keeping an eye on the advancement of the science in the future.

Now, we should consider how to validate this intellectual measurement, particularly in narrative sciences (i.e., hadiths). Can the intellect be the only criterion? Or does it act as the criterion based on its previous knowledge on the subject and then issue some rulings thereof? It should be acknowledged that one of the original and logical criteria of Islam is that religious rulings and teachings- particularly those related to material life- do not oppose the intellect. However, it should be noted that there is a general and specific relationship between the religious teachings and the intellect in some respect such that the content of most parts of the religious teachings – except those related to the rulings beyond the access and judgment of the intellect such as proving the resurrection and the states of people in purgatory and hereafter, etc. -can be evaluated by the intellect. Moreover, not many sciences can judge the religious law (*Shar'*), rather merely rely on man's intellect, such as economics, politics, and military science. Therefore, if a hadith is about non-religious issues, it can be evaluated by the intellect. Apparently, the fact that intellect is not involved in specific religious issues does not make it invalid. Rather, the judgment of such hadiths relies on intellectual arguments.

Therefore, it has been said that the contradiction of a thing with the intellect and lack of reason for that thing are two different issues. In other words, if a hadith is valid based on some criteria other than the intellect, it must be accepted since contents of some hadiths are absolute rulings of worshipping (*at-ta'abbudi*) and if the intellect has similar rulings about it, it is not clear whether it is an exclusive reason or not. As to the non-worshipping rulings, since according to the rule of "whenever you hear something [strange], neither reject nor accept it unless you have a reason for its possibility or impossibility", the content of the hadith is in posse and the hadith is attributed to a trustful person, then the hadiths must not be rejected since it is said that "every word must be expressed at the right time and place" and "perhaps there are transmitters of knowledge who convey it to those wiser than themselves" (Kulaynī, 2009, v. 1, p. 403; Shaneh-chie, 1975, p. 109). That is why some hadith scholars have analyzed the process and the criteria used to validate hadiths and have stated that at all stages of evaluation of the hadith and the criteria used to do so, one must rely on the intellect and its requirements (Salafi, 1987, pp. 121-2; 'Azami, 1961, pp. 81-3).

The Criterion of the Intellect and its Principle

Having proved the role of the intellect in the evaluation of the religious teachings and hadiths, it is time to determine the way the intellect functions. By intellect, do we mean the intellect as a source or as a tool?

To find the answer, we must identify their differences. The difference between the intellect as a source and the intellect as a tool is like the difference between theoretical and practical intellect. The distinction between the theoretical and practical intellect is related to the perceiver since this distinction is proposed in philosophy and is based on the issues presented in ancient philosophy. However, the distinction between the intellect as a source and as a tool is in the field of the Principle (*Usūl*) and jurisprudence (*fiqh*). Therefore, if the evidence of the ruling is only the intellectual understandings (Independent Rationality), then the intellect is considered as the source of that ruling, but if its evidence is the revelatory teachings and the intellectual understandings are sometimes used to understand the teachings, then the intellect is referred to as a tool (Qumashi, 2005, pp. 117-128).

In other words, if the intellect issues a ruling based on its understandings and knowledge, it is considered as the source of that ruling, but if the evidence of the ruling is gained by examining Quran and its teachings, the intellect is viewed as the tool of understanding the religious law. That is, the intellect sometimes evaluates the data (acting as a tool), and sometime it is the data itself (acting as a source). In fact, in the former case, the intellect relies on its ability, while in the latter case, it relies on its own knowledge. Accordingly, in the validation of hadiths by the intellect, we mean the intellect as a tool, though the intellect as a source can also have a role. That is, in the evaluation of the hadith texts, we can use both types of intellects. If we only focus on the contradictions and inconsistencies in a hadith, between two hadiths, or between two groups of hadiths, then we rely on the intellect as a tool. Even in evaluating the narrations on Qur'an, the intellect is used as a tool, which does not accept the validity of two inconsistent propositions. Of course, it should be mentioned that proving the accuracy of the hadiths is not merely a narrative evaluation, as it is not a mere intellectual evaluation since both kinds of intellects can provide the premises to prove the authenticity of the Holy Prophet's (PBUH) tradition and one can prove the authenticity of it through the hadiths, without referring to the intellect.

The Role of the Intellect in Evaluating the Hadiths

In this section, we focus on the role of the intellect in evaluating hadiths, particularly the fabricated hadith since this kind of hadiths may hurt the hadith heritage of the Muslims. One tool to recognize the fabricated hadiths is the intellect. Accordingly, the researchers collected a number of hadiths that were not in line with the requirements of the intellect or even were contrary to the intellect and its authenticity. In addition, they were intellectually criticized and their narrators were rarely known,

and their chains of transmitters were weak. The hadiths were divided into three groups and were evaluated based on the criterion of intellect. Before evaluating the hadiths, it is essential to mention some of the criteria of using the intellect in evaluating hadiths.

1. **Discovering the requirements.** In addition to the exoteric or apparent meaning, the hadiths have a series of intellectual and logical requirements that can be understood by the intellect.
2. **Analyzing the data from other resources.** One of the roles of the intellect in explaining the hadiths is that man can discover the intention of the original speaker by using the literal sciences and understanding the vocabularies of the hadith and external and internal evidences since the intellect is a means by which man examines and explains the sayings and writings and discovers the intention of the speaker.
3. **Explaining and clarifying the difficult teachings.** It is obvious to understand the Monotheistic (*Tawhīdī*) issues such as the names and attributes of God, anthropology, eschatology, etc., one must understand the Monotheistic worldview, which, in turn, is only possible through the argumentative intellect. Therefore, the accuracy of the explanation of the hadith is determined by its compliance with the logical intellect. If an explanation is in conflict with the intellect, it cannot be accepted as the intention of the original speaker. Accordingly, the ideas of those who focus on the apparent meanings of the religious texts and consider God as a Being who has hands, legs, eyes, and so on and believe that one can see God are false and cannot be confirmed by the intellect.

Of course, it is essential to note that to approve or reject the issuance of hadiths, intellectual evaluation is not enough. Rather, the intellect can only weaken or rectify the authenticity and validity of the hadiths. There are some hadiths that have been issued as a result of dissimulation (*taqiyya*), have been changed in the process of conveying their meaning, and some other hadiths the true intention of which cannot be comprehended. Therefore, we can only use the intellect to determine the possibility of presenting hadith, not to undermine them. In addition, intellectual evaluation cannot focus on presenting hadith and determining its authenticity and validity in its all levels since for every Holy proposition, there are four levels of meanings: a historical meaning which is clear from the appearance of the proposition, symbolic meaning which lies behind the allusions and metaphors of the words, human and ethical meaning which convey the message of the saying, and the spiritual meaning which leads one to the essence of the spirituality and truth (Roland Minier, et al., n.d., pp. 17-8).

Having discussed the above points, now we will turn to the categorization of the hadiths.

Hadiths Which Are Intellectually Impossible

According to the intellect as a source, these hadiths do not have reliable sources such that they cannot even be interpreted since the intellect rules them incorrect relying on its capabilities. Some examples of such hadiths include:

It is narrated from Abu Harireh that once the Holy prophet (PBUH) was asked, "what is God made of?" he answered, "of *Maru* [an aromatic plant, Mars origanum (Jabr, 1984, v. 2, p. 1881)] neither from the earth nor from the heaven. God created a herd of horses and made them run and sweat. Then He created Himself using their sweat." 'Abd al-'Azīz ibn Muḥammad Ibn Aḥmad Ibn Mandih has quoted similar narration from Muḥammad Ibn Shuja' (Ibn al-Jawzī, 2007, v. 1, p. 105; Uthman Falatah, 1981, v. 2, p. 352). This hadith is certainly fabricated by Muḥammad Ibn Shuja' who had deviated from his religion. In the same vein, there was someone named Ibn Mihzam who is said to composed fifty hadith for fifty Dirhams ((Ibn al-Jawzī, 2007, v. 1, p. 115; Dhabi, 2003, v. 3, p. 579). Obviously, the intellect rejects this hadith since according to it, God had existed before He was created! In addition, it contradicts the intellectual principles and philosophical achievements that consider God as the Necessary Being.

Abu Harireh also narrates another hadith from the Holy Prophet (PBUH): Solomon Ibn Dawud once said, "Tonight, I will sleep with a hundred women each of which will give birth to a warrior for me".

However, only one woman, among them, give birth to a one-legged child. "I swear to God, if he had said 'God willing' (*'In shā' Allāh*), he would have had a hundred children who would be warriors fighting in the way of God" (Bukhari, 1986, v. 3, p. 309, v. 6, p. 160, v. 7, p. 220; Muslim ibn al-Hajjaj, 1986, v. 5, pp. 87-8; Ibn Hanbal, n.d., v. 2, p. 275; Nisa'i, 1969, v. 7, p. 25-31). This hadith has been considered weak and fabricated in terms of the text and chain of transmitters (Ibn al-Jawzī, 2007, v. 3, p. 34; Ibn Qayyim, 1983, p. 59). It must be said that this hadith is in conflict with the certainties of the intellect since it should be asked: does Abu Harireh narrate this story to admire Solomon or to scorn him? The rank of prophecy is so high that the prophet cannot descend to a level that is not even worthy of an ordinary human being. Then, was Solomon so proud to think he could do such a thing? Third, where did he want to gather these women? In a palace or caravanserai? Or did each woman have a house? How long does it take to go from one house to another house, and from a room to another? Accordingly, this hadith contradicts the principles and certainties of the intellects. Of course, it should be pointed that some Shiite commentators have used this narration in interpreting the verse "Certainly We tried Solomon, and cast a [lifeless] body on his throne. Thereupon he was penitent" (Qur'an, 38:34), without presenting the chain of its transmitters (Ṭabarsī, 1989, v. 8, p. 360).

One of the most important narrations of this kind is the one that likens God to a material being. This not only is in conflict with the Qur'anic teachings but also is considered intellectually impossible (the intellect as a tool). There are many instances of such narrations. Here, we suffice to one. The Messenger of God (PBUH) once said, "I saw the Lord riding a red-haired camel ..." (Damini, 1984, p. 224). The narration contracts such verses as "Nothing is like Him" (Qur'an, 42:11). In addition, it has been arisen from a primitive imagination and is far from the intellectual image of God and certainties of the intellect.

Hadiths Which Are Not Intellectually Impossible, But Using Them as the Premise to Come to an Intellectual Argument Results in Erroneous Results

These hadiths reflect the uncertainty of the premise and are in conflict with the intellect as a tool. Some examples of such hadiths are as follows:

There is famous hadith narrated from the holly Prophet (PBUH), saying "we, as prophets, do not leave any legacy". Although it is obvious that this hadith is fabricated, its erroneous results can be shown by the following intellectual premises:

The first premise: The Holy Prophet (PBUH) had expressed this statement in public. Therefore, there must normally be many other narrators. However, only one person (i.e., Abu Bakr) has narrated it (Shaneh-chie, 1975, p. 93; Bustani, 2007, pp. 236-7; Abu Zahw, n.d., p. 484; Haj Hassan, 1985, v. 2, p. 42; 'Itr, 1985, p. 315; Al-Ādlibi, 1983, p. 208).

The second premise: the content of the hadith must normally be repeated and narrated by different people, while it has been only quoted by one person (Shaneh-chie, 1975, p. 93).

The third premise: since the event had occurred in public, the companions of the Prophet (PBUH) would normally narrate it. However, they unanimously avoided narrating it (Ibn Qayyim, 1983, p. 57).

The fourth premise: the hadith implies that the companions of the Holy Prophet (PBUH) hid his saying and avoided narrating it ('Ijāj Khaṭīb, 1971, p. 435; Mamaqani, 1992, v. 6, p. 30; Bustani, 2007, pp. 236-7).

These premises are intellectually correct since it is normally impossible that a large group of people, with different opinions, unanimously hide important news that has been repeatedly expressed in public. Therefore, the narration of this news by one person implies it has been fabricated. Some scholars considered these criteria both intellectual and logical (Al-Ādlibi, 1983, p. 311). Of course, obviously intellectually impossible differs from logically- impossible. It is possible that something is intellectually

and logically very important, or it happens in a public or it has occurred repeatedly and people have a lot of motivation to narrate it. However, due to political, social, and religious reasons, its narrators are limited to one or some people and gradually, the hadith fades away. On the other hand, some hadiths have only one narrator due to the above-mentioned reasons (Bustani, 2007, pp. 236-7).

In a hadith, it is narrated from Imam Sadiq (AS) quoting from his father that Ibn 'Abbas went blind as a result of the touch of Gabriel's wing with his eye due to his enmity with Imam 'Ali (AS) (Kulaynī, 2009, v. 1, p. 473). Contemplating this hadith logically, the scholars point that if there is such a way and tradition, then "Why did not Gabriel make the haters of Imam 'Ali (AS) blind, instead of blinding someone who was one of the supporters of him and spoke so eloquently- after the infallibles (AS)? Why did not Gabriel make Mu'āwiya who mocked the Banū Hāshim [the clan of the Quraysh tribe, to which the Islamic prophet Muhammad belonged] for their blindness?" (Shushtari, 1981, v. 1, p. 236). Although this hadith is not intellectually impossible, in its intellectual argument, there are erroneous results that implies the instability of its premise.

Hadiths in Which the Relationship Between the Two Sides of the Story Is Unfounded

It is quoted from the Holy Prophet (PBUH) that "if rice was a man, surely it would be a patient man since every hungry man can satisfy his hunger by eating it" (Damini, 1984, 1984, p. 198). Since the relationship between the rice and the patient man is neither religious nor scientific, it can only be intellectual. However, there is no intellectual reason for such a simile. Therefore, this hadith is considered fabricated. It seems someone had made this narration to entertain his audience or to promote his product (Nafisi, 2001, pp. 26-7).

There is another hadith, saying "... the Nile, the Ceyhan, and the Euphrates are some of the rivers of the Heaven" (Ibn Abi 'l-Ḥadīd, n.d., v. 2, pp. 289, 440; Muslim ibn al-Hajjaj, 1986, v. 8, p. 149; al-Muttaqī al-Hindī, n.d., v. 12, pp. 345-6). 'Amru ibn 'Awf also has narrated this hadith (Ṭabrānī, n.d., v. 17, p. 19; Baqdaḍī, 1996, v. 1, p. 77). Some scholars (e.g., [Al-Haythami](#)) have undermined its narrator, i.e., Ibn Kathīr bn 'Abd al-Allah. Yet, some stipulated that the hadith is fabricated.

Haj Hassan also considers these hadiths against the axioms of intellect and logic. He views them as myths and superstitions penetrating Islam and invalidating the Muslims. These hadiths even make kids laugh. They are made by malicious people and narrated by naïve liars. The fact that some rivers flow from Heaven is an ancient myth dating back to pre-Israelite times (Haj Hassan, 1985, v. 2, p. 29).

Therefore, can it not be said that at the time of fabrication of such hadith, the Muslims' intellect was mostly mythical one? Some authors of such hadiths may not have been naïve or liars; they may have had truly believed that they were presenting a right interpretation of the reality of some rivers. Obviously, these hadiths have emerged recently when Egypt, Transoxiana, and India were conquered and their aim was mainly to teach virtues (Bustani, 2007, p. 139; Gholam 'Ali, 2014, p. 44).

Moreover, in another hadith, 'Abd al-Allah ibn 'Amru quotes that he once heard the Holy Prophet (PBUH) say "Noah fasted all the time except for *Eid al-Fiṭr* (the feast of Breaking the Fast) and *Eid al-Adha* (the feast of Sacrifice), David fasted half of his life, Abraham fasted three days a month, and he fasted all their life and broke his fast" (Ibn Mājah, n.d., v. 1, p. 547; Al-Suyūṭī, 1981, v. 2, p. 92; al-Muttaqī al-Hindī, n.d., v. 8, p. 516). As to this hadith, it is not logical to accept that some details of the Islamic worship rituals, especially its rulings on the prohibition of fasting on *Eid al-Fiṭr* and *Eid al-Adha*, have been taken from the laws of the previous religions or that Noah always fasted except for these two days. Although such similarity has no intellectual constraint, such similarity has not been reported by the people of the Book. Moreover, the chain of the transmitters of this hadith is weak (Al-Āḍlibī, 1983, v. 1, p. 231; Al-Daraqutni, 1996, v.1, p. 83; Al-Muttaqī al-Hindī, n.d., v. 9, p. 458). Furthermore, it is not clear what is meant by "he fasted all their life and broke his fast" and who he is.

These hadiths are abundant in the written hadith. To determine their authenticity, their texts must be carefully examined against the intellectual criteria. Of course, it should be acknowledged that in determining the authenticity of hadiths, the intellect is only one of the several measurements, as was shown in this paper.

Conclusion

It is difficult to evaluate hadiths. They must be examined in all aspects (including their chains of transmitters and their content). Without focusing on all the possibilities and the considerations that presented by the narrators to understand the hadiths, one cannot determine their authenticity. One criterion to evaluate hadiths is the intellect.

In this study, the researchers studied the intellect as a criterion to evaluate hadith. Having proved the authenticity of the intellect as a source of understanding, some hadiths were examined. The analysis showed that the hadiths were in conflict with the axioms of the intellect and intellectual principles and certainties. In addition, some hadiths were not intellectually impossible but were in conflict with the premises of the intellectual arguments. The fabricated hadiths have negatively affected the hadith legacy, which has been acknowledged by the scholars of the hadith community. By accepting the phenomenon of the fabricated hadiths, which is inevitable, it can be acknowledged that political (the second group of hadiths), cultural, social (the first group of hadiths), and livelihood (some of the hadiths of the third group) reasons have made Muslims make use of the original tradition- in the absence of the interpretive tradition, to fabricate hadiths. The above hadiths were evaluated based on intellect and its evidences.

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