



Hadiths About Human Intellect in the Book of Shu'ab al Iman by Imam al-Baihaqi

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ABSTRACT

This article discusses the hadith contained in the book "Syu'ab al-Iman" by Imam al-Baihaqi, which emphasizes the importance of Islam directing the potential of the human mind at an early stage, analyzing the wisdom of Allah SWT, and absorbing it, which is something that is very close to the ruler spirit, namely Allah, the Almighty Creator, the Almighty, who created the heavens and the earth correctly. The aim of this research is to analyze the hadith concept about human reason in the book Syu'ab al-Iman by Imam Baihaqi. This research was carried out using literature research, namely reading, analyzing through books, journals, articles, and using a hadith science approach, namely thematic. The research results show that the hadith on human reason contained in the book Syu'ab al-Iman by Imam al-Baihaqi conveys the message that understanding the basics of one's reason is the key to truly appreciating Islamic teachings. The context of the hadith details how the development of reason and critical thinking are important aspects in understanding and deeply appreciating Islamic values. This hadith also highlights the concept that Islam does not only demand outward obedience, but also teaches the necessity to understand and use reason as the basis of religion. By detailing the hadith in the book "Syu'ab al-Iman", readers are invited to reflect on how mature reason can provide a deeper dimension to one's Islamic practice.

Keywords: *Hadith, Imam Al Baihaqi, Syu'ab Al-Iman*

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INTRODUCTION

Hadith occupies the second position in the structure of Islamic law after the Qur'an. As-Sunnah (Hadith) is a form of interpretation of the Qur'an ideally and factually through the practice carried out by the Prophet ﷺ, in the form of practice and practice of Islamic teachings (Najeeb, 2020)². This is because seeing that the Prophet

ﷺ, is the embodiment of the Qur'an (Alshater dkk., 2022), which from the joints of his daily life is like an interpretation of the Qur'an addressed to all humans (Surley & Dagnan, 2019). So it is no exaggeration that Ummul Mu'minin Aisha when answering a question posed to her about the character of the Prophet, then with a short and concise answer she said (Factor dkk., 2019): His character is the Qur'an".

Humans are the most perfect creatures among other creatures (Elnagar dkk., 2020). Humans have a different and unique form from other creatures. Allah placed him in a special realm among other realms (Sasongko dkk., 2019). Humans live there settled into a special creature (Mahmoud dkk., 2022). The privileges that humans have from various sides, even humans as creatures of God have perfection in their creation, namely in the best form, besides that in humans are also bestowed various specific characteristics which are not possessed by previous creatures or other types of creatures this privilege causes humans to be given the responsibility of being caliphs on earth. Humans have physical needs, healthy reasoning instincts, and religious nature.

Reason is an extraordinary gift from Allah SWT to humans as a tool to understand, reflect, and live life with wisdom. In the foundation of Islamic teachings, developing reason is not just a task, but a spiritual call for humanity (ÇiFtçi, 2021). Hadiths, which are accepted as the sunnah of the Prophet, are a rich source of guidance regarding the development of reason (Tejedor dkk., 2020). In this paper we will explore some traditions that provide guidance and guidelines on how to develop the mind holistically, combining aspects of science, morality, and spirituality (Tettenborn dkk., 2023). By reflecting on these traditions, we can gain a deep insight into how Islam encourages its people to be sharp-minded, noble-minded, and profound in their relationship with Allah.

Hadith traditions related to building the mind are not just a series of wise words, but are practical guidelines that can be implemented in daily life (Popkova & Sergi, 2020). Understanding and appreciating the values contained in these hadith is the first step in a journey of complete self-development (Levy & Yücel, 2011). The courage to ask questions, the spirit of research, and openness to knowledge are some of the aspects emphasized in these hadith traditions (Alqahtani dkk., 2021). By understanding the importance of these aspects, Muslims are invited to develop their intellectual potential actively in order to serve Allah and others.

The importance of building the mind according to the hadith is also manifested in a deep understanding of the relationship between knowledge and worship (Zajenkowski & Matthews, 2019). The hadith teaches that knowledge acquired with sincere intentions can be a form of worship to Allah SWT (Van Der Stelt dkk., 2021). Therefore, the journey towards deeper understanding does not only involve academic aspects, but also involves a deep spiritual dimension (Yao dkk., 2019). This is what makes Islam place building the mind as a form of devotion that is inseparable from worship and piety.

In the context of globalization and scientific advancement, the hadith about developing the mind provides Muslims with a solid foundation to interact with the modern world. Islam does not reject the development of science; on the contrary, it

teaches its followers to be leaders and useful contributors in various fields (Singapore Institute of Technology dkk., 2019). Through an in-depth understanding of these hadith-reports, Muslims can form a positive paradigm regarding the mind, combining Islamic values with scientific advancements for the welfare of the people and society at large. Based on this phenomenon, this study aims to explore the hadith about building human intelligence in the book of Shu'ab Al-Iman by Imam Baihaqi (Kazak, 2023). To answer the above problems and achieve the expected goals, this research was conducted using qualitative research methods (Kalimullina & Orlov, 2020), namely research based on the philosophy of postpositivism or enterpetive, used to research on natural object conditions, where the researcher is the key instrument, then by conducting literature research, namely reading (Fernández, 2021) , analyzing through books, journals, articles, and with a hadith science approach, namely thematic.

RESEARCH METHODOLOGY

The research method to explore the hadith about human intellect in the Book of Shu'abul Iman by Imam al-Baihaqi can be directed by textual and contextual analysis approaches. Firstly, in textual analysis, the researcher can study the hadith text in depth, trace the terminology used, and pay attention to the linguistic and grammatical context. This allows for a better understanding of the use of key words such as "reason" and "thought" in the hadith. In addition, textual analysis also includes tracing the tradition's history, such as the sanad (chain of narrators) and matan (text of the tradition), to evaluate its authenticity and reliability.

Secondly, in the contextual approach, the researcher can explore the historical, cultural and social background at the time the hadith was delivered. This includes understanding the context of Imam al-Baihaqi's life, as well as the conditions of society and scientific thought at that time. In addition, the researcher can also compare the hadith with other relevant Qur'anic verses and traditions to gain a more comprehensive understanding. This approach allows the researcher to interpret the meaning of the hadith in a broader and deeper context and explore its implications and relevance in the present context. By combining textual and contextual analysis, the research can make a valuable contribution to understanding the concept of human reason in the Islamic scholarly tradition, as well as provide insight into its influence on human thought and behaviour.

RESULTS AND DISCUSSION

Biography of Imam al-Baihaqi

Imam al-Baihaqi's full name is Ahmad bin al-Husain bin Ali bin Musa al-Khusrawjiradi, better known as Abu Bakr al-Baihaqi, was a great scholar from Khurasan (J. A. Ali, 2021). He was a respected scholar who had many famous works (J. A. Ali, 2021). Born in 384 AH in the month of Sha'ban, he was also known as hafiz, alim, fakih, and Sheikh al- Islam (Andersen & Sandberg, 2020). He came from the

Khwarazmijarad region, which is located two days' journey from Naisabur (adz-Dzahabi A. A., 1998).

He studied from various prominent scholars, such as Abu Abdullah Muhammad bin Abdullah al-Hakim, Sayyid Abu al-Hasan Muhammad bin al-Husain al-Alawi, Abu Tahir Muhammad bin Muhammad bin Mahmash al-Zayadi, Abu Bakr Ahmad bin al-Husain al-Hiri, Abu Said Muhammad bin Musa al-Sairafi, Abu Ali al-Husain bin Muhammad al-Rudhbary, Abu Bakr Muhammad bin al-Husain bin Furq al-Asbahani, Abu Abdul Rahman Muhammad bin al-Husain al-Salami, and many other scholars in various places, including Baghdad, Kufa, Makkah, and other places.

He had over a hundred teachers in Hadith, including Imam al-Tirmidhi, al-Nasa'i, and Ibn Majah (Osredkar & Krajnc, 2021). Although the scope of his work in Hadith is not as much as some other great scholars, he is valued for his expertise in narrating Hadith and the way he compiled them well (Ara dkk., 2022). Many other scholars took narrations from al-Baihaqi, including al-Hafiz Ibn 'Asakir and Ibn al-Sama'ani (Ubaik, 2000).

Al-Baihaqi also obtained Hadith narrations from his own son, Isma'il, as well as his grandson, Abu al-Hasan Ubaidullah bin Muhammad bin Ahmad al-Baihaqi (Hogan, 2019). He is known as an expert in Hadith and also an expert in fiqh, usul al-fiqh, and Arabic (Bermeo-Ovalle, 2022). His works are recognized as valuable sources of knowledge (Syuja', 1988).

In addition, al-Baihaqi also listened to various other prominent scholars, such as Abu Tahir bin Mahmish al-Faqih, Abdullah bin Yusuf al-Asbahani, Abu Ali al-Rudhbary, Abu Abd al-Rahman al-Salmi, Abu Bakr bin Fawrak al-Mutakallim, Hamzah bin Abd al-Aziz al-Muhallabi, and many others.

He also heard from Hilal b. Muhammad b. Ja'far al-Hafar in Baghdad, Ali b. Ya'qub al-Iyadi, Abu al-Husain b. Bishran, and Taifah in Makkah. In Kufa, he heard from Janaah b. Nadhira al-Qadi and many others.

In addition, he also listened from various other great scholars, such as al-Faqih Muhammad b. Ahmad, one of his most faithful peers, who used to say that he had read seven passages from his work on that day. Other scholars were also impressed with him.

He traveled to Iraq, the mountains, and the Hijaz to deepen his knowledge. Later, he started writing, and his works reached nearly a thousand parts, something no one had achieved before (Elgedawy & Shoukry, 2022). He combined knowledge of Hadith, jurisprudence, Hadith criticism, and the incorporation of various Hadith narrations.

The Imams requested that he move from his region to Nishapur so that they could learn from his work (Mghari dkk., 2022). He came in 441 AH, and the Imams held a special assembly to listen to his work entitled "Ma'rifat al-Sunan wa al-Athar." Al-Baihaqi was known as a simple person in behavior and obedient to religious teachings (adz-Dzahabi S. A., 1985).

Many of his famous scholars or students narrated from al-Baihaqi, including Sheikh al-Islam Abu Ismail al-Ansari, Abu al-Hasan Ubaidullah bin Muhammad bin Ahmad, son of Ismail bin Ahmad, Abu Abdullah al-Farawi, Abu al-Qasim al-Shahami,

Abu al-Ma'ali Muhammad bin Ismail al-Farisi, Abdullah bin Ali al-Dahan, and Abdullah bin Muhammad al-Khawarizmi.

In addition, his students were Abu Zakariya Yahya bin Manda al-Hafiz, Abu Abdullah Muhammad bin al-Fadl al-Farawi, Zaher bin Tahir al-Shahhami, Abu al-Ma'ali Muhammad bin Isma'il al-Farisi, Abdul Jabbar bin Abdul Wahab al-Dahhan, Abdul Jabbar bin Muhammad al-Khuwari, and his brother Abdul Hamid bin Muhammad al-Khuwari. Also, Abu Bakr Abdul Rahman bin Abdullah al-Bahiri al-Naysaburi, who died in 450 Hijri (Hanif dkk., 2022). There were also several others (adz-Dzahabi S. A., 1985).

He was the one who collected Imam al-Shafi'i's legal texts and provided arguments with the book and sunnah. He also wrote on various topics, including the attributes of God, resurrection, and major and minor supplications. He also has works that discuss various differences of opinion in religious matters (Rokhmadi dkk., 2023). His works are highly regarded in the world of Islamic science.

Imam al-Baihaqi is known as an expert in Hadith and also an expert in fiqh, usul al-fiqh, and Arabic language (Alinejad Omran & Abdollahi, 2021). His works are recognized as valuable sources of knowledge (Syuja', 1988).

He was known as a person who was diligent in religious knowledge, very devout, and adhered to religious values. He was one of the most brilliant hadith memorizers of his time and also an expert in fiqh, usul al-fiqh, and Arabic language (adz-Dzahabi S. A., 1985).

The scholars highly valued his contribution in compiling and teaching religious knowledge. He also received special recognition from the Shafi'i scholars, who regarded him as one of the strongest supporters of the school. Abu al-Hasan Abd al-Ghafar said in the annals of Nishapur: Abu Bakr al-Baihaqi, a very pious jurist, memorizer, and comprehender of religious principles, was the only person of his time in terms of memorization, accuracy, and precision. He was regarded as one of the leading scholars gathered under Hakim. He had a deep understanding in various branches of religious knowledge. Al-Baihaqi wrote Hadith, memorized them from a young age, and had expertise in fiqh, morals, and the basic sciences of religion (adz-Dzahabi S. A., 1985).

Sheikh al-Qadha Abu Ali Ismail bin al-Baihaqi said that he heard from his own father that when al-Baihaqi first started writing the book "Ma'rifat al-Sunan wa al-Athar," he dreamt of seeing Imam al-Shafi'i in a dream, and Imam Shafi'i held a part of the book and said that he had written seven parts or had read them. The morning after that, another al-Fakih who was a companion of Shafi'i sat in the mosque and said that he had benefited greatly from al-Baihaqi's book and mentioned the Hadith he had learned (adz-Dzahabi S. A., 1985).

At that time, al-Baihaqi had extensive knowledge and was highly respected in the world of knowledge. He wrote many scholarly works that amounted to nearly a thousand parts. He combined the sciences of Hadith, fiqh, Hadith criticism, and Hadith compilation in his works. Al-Baihaqi was recognized as one of the greatest scholars of

his time and many of his works were appreciated in the world of religious sciences (adz-Dzahabi S. A., 1985).

al-Hafiz Abdul Ghafir bin Isma'il said in his "Tarikh": "Al-Baihaqi was a scholar who lived modestly, humble in his simplicity and piety."

al-Hafizh also said: "He was Abu Bakr al-Faqih, al-Hafiz al-Ussuli, al-Din al-War', and the only one in preserving the Hadith. He was the only one who excelled in expertise and accuracy in his time. He combined the sciences of Hadith, fiqh, Hadith criticism, and Hadith compilation in his works. He wrote thousands of passages in his works, and that is an achievement that no one has done before him (adh-Dzahabi S. A., 1985)."

He also related that a scholar named Muhammad ibn Abd al-Aziz al-Marwazi dreamed of seeing a coffin raised in the sky, and when he asked about it, someone replied, "These are the works of Ahmad al-Baihaqi."

Then a qadhi (judge) said: "I heard three stories from the three people mentioned above."

I said: "This is a true vision. The works of al-Baihaqi are of great value, full of abundant benefits. No one can match the compilation of his works like Imam Abu Bakr. The scholars should pay attention to his works especially 'al-Sunan al-Kubra.' Before his death, he went to Naysabur more than a year ago. He became highly sought after by students, and they learned from his works. His works were also brought to the regions of Iraq, Sham and beyond. Al-Hafiz Abu al-Qasim al-Dimashqi took notice of him and listened to his work from al-Baihaqi's students and then brought him to Damascus along with Abu al-Hasan al-Muradi."

Imam al-Haramain Abu al-Ma'ali al-Juwayni said: "There is no Shafi'i scholar who is not indebted to al-Shafi'i, except Abu Bakr al-Baihaqi. He has benefited al-Shafi'i by compiling his work (Wafiyat al-A'yan)." I said: "Abu al-Ma'ali is correct in his statement. If al-Baihaqi wanted to, he could have developed his own madhhab and endeavored in it. His intellectual ability, his knowledge of the differences of opinion, and his understanding of religious matters enabled him to do so. Hence, you see him supporting certain opinions that are based on the Hadith."

At-Tajuddin As-Subki states that Imam al-Baihaqi was one of the prominent leaders in the Muslim community and a persistent preacher in establishing the religious cord to Allah. He was also a great hafiz (memorizer), an unrivaled expert in the science of ushul, an individual who lived simply, was full of wara' (caution in worship), and was obedient to Allah. Moreover, he staunchly defended his madhhab, both in its principles and in its practical application. In the world of religious knowledge, he was considered one of the leading figures who possessed deep and comprehensive knowledge (Abbas, 1966).

Imam al-Baihaqi in his seriousness in seeking knowledge, he broke ties with his village to focus on collecting and compiling Hadith (adz-Dzahabi S. A., 1985). As stated above, that Imam al-Baihaqi has compiled a book of more than 1000 volumes,

but some of the books of al-Imam al-Baihaqi are not found and are considered lost by the scholars.

As for the works that have been printed to date there are at least quite a lot, namely:

- 1.1. Kitab al-Qira'ah Khalfa al-Imam lil Baihaqi, Kutub as-sunnah group. Taqiqq by Muhammad as-Sa'id bin Basyuni Zaghlul. Published by Daar al-Kutub al-'Alamiyah in Beirut in 1405 AH, 223 pages.
- 1.2. Kitab Ma'rifatu as-Sunan wa al-Athar. This book has been Tahqiq by Abdul Mu'thi Amin. This book has been printed by four publishers namely Jamiah ad-Dirasat al- Islamiyah which is in Pakistan, Daar Qutaibah which is a printing press in Damascus, Daar al-Wa'I which is also a printing press in Damascus and the last one was published by Daar al-Wafa' in Cairo. The first printing of this book was done in 1991 A.D. The book was printed in 15 Juz.
- 1.3. Kitab Hadith Ahmad bin Abdullah bin Khalid al-Juwaibari fii Masail Abdillah bin Sallam lil Baihaqi. This book has been Tahqiq by Masyhur bin Hasan Ali Salman. This book has been published by Daar Ibn Hazm in Beirut, which is the first printing in 2001 AD. this book is printed in 240 pages.
- 1.4. Kitab as-Sunan al-Kubro. This book has been Tahqiq by Muhammad Abdul Qadir 'Atha. This book has been printed by the publisher Daar al-Kutub al-'Alamiyah in Beirut, which is the third printing in 2003 AD/1423 AH.
- 1.5. Kitab al-Adab lil Baihaqi. This book has been Ta'liq by Abu Abdillah as-Sa'id al-Manduh. It has been published by the publisher Muassasah al-Kutub ats-Tsaqafiyah in Beirut Lebanon, which was the first printing in 1988 AD/1408 H. This book was printed in only one volume of 351 pages.
- 1.6. Kitab Itsbat 'Adzab al-Qabr wasual al-Malakain. This book has been Tahqiq by Doctor Sharif Mahmud al-Qadhah. This book has been published by Daar al-Furqan in Oman, which is the second printing in 1405 H. This book is only one volume of 136 pages.
- 1.7. Kitab ad-Da'awat al-Kabir. This book has been Tahqiq by Badruddin Abdullah al-Badr. This book has been published by Gharras linnasyir wa at-Tauzi' publishing house in Kuwait, which is a 2009 printing in perfect manuscript form. The book is printed in 2 volumes.
- 1.8. Kitab al-Asma' wa ash-Shifat lil Baihaqi. This book has been Tahqiq, Takhrij Hadith and Ta'liq by Abdullah Muhammad al-Hasyidi. This book has been published by Maktabah as-Sawadi in Jeddah, Saudi Arabia, which is the first printing in 1993 AD/1413 H. This book is printed in 2 volumes.
- 1.9. Kitab al-Ba'ts wa an-Nusyur lil Baihaqi. This book has been Tahqiq by ash-Shaykh 'Amir Ahmad Haidar. Printed by Markaz al-Khidmat wa al-Abhats ats-Tsaqafiyah in Beirut, which was the first printing in 1986 AD/1406 AH. this book only consists of one volume of 336 pages.
- 1.10. Kitab al-Jami' fii al-Khatim lil Baihaqi. This book has been authenticated and Ta'liq by 'Amru 'Ali Umar. This book has been printed by ad-Daar al-Salafiyah in

Mumbai, India, which was the first printing in 1987 AD/1407 AH. This book is a thin book that only consists of 67 pages.

- 1.11. Kitab Shu'ab al-Iman. This book has been Tahqiqed, re-authored and hadith-tabrijed by Mukhtar Ahmad an-Nadwi, who is a writer at Daar al-Salafiyah printing house in Mumbai, India. The book has been published by Maktabah ar-Rashad linnasyir wa at-Tauzi' in Riyadh, Saudi Arabia. The printing of this book also received assistance from Daar al-Salafiyah Printing House of Mumbai city in India, which was the first printing in 2003 AD/1423 H. This book was printed in 14 volumes, one volume of which is a Dictionary of the Book.
- 1.12. Kitab as-Sunan ash-Shaghir lil Baihaqi. This book has been tahqiq by Abdul Mu'thi Amin. This book has been published by the Jami'atu ad-Dirasat al-Islamiyah publishing house in Pakistan, which was the first printing in 1989 AD/1410 H. This book is printed in 4 volumes.
- 1.13. Kitab al-Arba'un ash-Shughra. This book has been tahqiq by Abu Ishaq al-Huwaini al-Athari. This book has been published by Daar al-Kutub al-'Alamiyah in Beirut, is the first printing in 1408 H. This book is printed in 176 pages.
- 1.14. Kitab al-Itiqad wa al-Hidayah ila Sabil ar-Rashad 'ala Madzhab as-salaf wa Ashab al-Hadith. This book has been tahqiq by Ahmad Ashim al-Katib. This book has been published by Daar al-Afaq al-Jadidah in Beirut, which is the first printed version is the year 1401 AH. this book is printed in 376 pages.
- 1.15. Kitab al-Qadha' wa al-Qadr. This book has been Tahqiq by Muhammad bin Abdillah 'Ali 'Amir. This book has been published by the publisher Maktabah al-'Ubaikan in the city of Riyadh, Saudi Arabia. Which is the first printed version is the year 2000 AD/1421 H. This book is printed in 362 pages.
- 1.16. Kitab al-Madkhal ila as-Sunan al-Kubra. This book has been tahqiq by Doctor Muhammad Dhiya' ar-Rahman al-A'zhami. It has been published by Daar al-Khulafa' lilkitab al- Islami in Kuwait City. The book is printed in 454 pages.
- 1.17. Kitab Bayan Khatha' min Akhtha' 'ala ash-Shafi'i. This book has been tahqiq by ash-Sharif Nayif ad-Da'is. This book has been published by Muassasah ar-Risalah in Beirut, which is the first printed version in 1402 AH. It is printed in 335 pages.
- 1.18. Hayah al-Anbiya' Shalawatullah 'Alaihim Ba'da Wafatihim. This book has been tahqiq by maktabah al-'Ulum wa al-Hikam in the city of Madinah al-Munawwarah, which is the first printed version in 1993 AD/1414 AH. the book is printed in 110 pages.
- 1.19. Kitab Fadhail al-Awqat. This book has been tahqiq by Adnan Abdurrahman Majid al-Qaisi. This book has been published by Maktabah al-Manarah in the city of Makkah al-Mukarramah, which is the first printed version in 1410 AH. this book is printed in 537 pages.
- 1.20. Kitab Risalah al-Imam Abi Bakr al-Baihaqi ila al-Imam Abi Muhammad al-Juwaini. This book has been tahqiq by Abu Ubaidullah Farras bin Khalil Masy'al. this book has been published by Daar al-Basyair al- Islamiyah printing, which is the first printed version in 2007 AD/1428 H. this book is printed in 105 pages.

- 1.21. Kitab Ahkam al-Qur'an, this book is a collection of Kalam al-Imam Abi Abdillah al-Mathlabi Muhammad bin Idris ash-Shafi who died in 204 AH. this book has been tahqiq and ta'liq by Abu Ashim ash-Syawami. This book has been published by Daar adz-Dzakhir, which is the first printing version in 2018 AD/1439 AH. This book is printed in 427 pages.
- 1.22. Kitab Manaqib ash-Shafi'i lil Baihaqi. This book has been tahqiq by as-Sayyid Ahmad Shaqar. This book has been printed by Maktabah at-Turats in Cairo, Egypt, which is the first printed version in 1390 H/1970 AD. this book is printed in 2 volumes.
- 1.23. The book Dalail an-Nubuwwah wa Ma'rifah Ahwal Shahib ash-Syari'ah. This book has been tahqiq by Dr. Abdul Mu'thi. This book has been published by Daar al-Kutub al-Alamiyah and Daar ar-Rayyan litturats, which is the first printed version in 1408 AH/1988 AD. this book is printed in 7 volumes.
- 1.24. Kitab al-Khilafiyat baina al-Imamain ash-Shafi wa Abi Hanifah wa Ashabih. This book has been tahqiq by Fariq al-Bahts al-'Alami bisyirkah ar-Raudhoh, with improvements by Mahmud bin Abdul Fattah Abu Shadza al-Nahal / this book has been published by ar-Raudhoh linnasyir wa at-Tauzi' in Cairo, which is the first printed version in 1436 H / 2015 H. this book is printed in 8 volumes, and one volume is part of the book dictionary.
- 1.25. Kitab az-Zuhud al-Kabir. This book has been Tahqiq by 'Amir Ahmad Haidar. We have been published by Muassasah al-Kutub ats-Tsaqafiyah in Beirut, which is the third printed version in 1996 AD. this book is printed in 359 pages.

Imam al-Baihaqi died on the 10th of Jumadil Awal in 458 Hijri and was buried in Naisabur, then his body was moved to Bayhaq (I. Ali dkk., 2023). His entire contribution in the field of religious knowledge is appreciated and recognized by the scholars. May Allah bless him and have mercy on him (Abdurrahman, 2003).

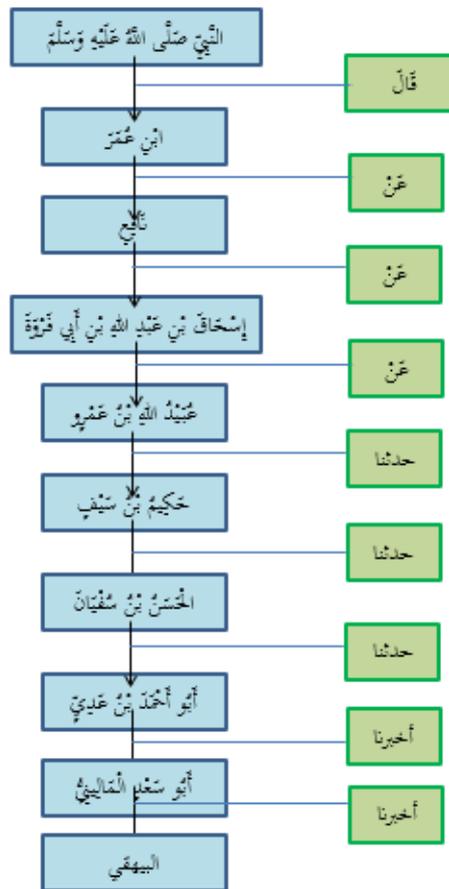
2.2. Hadiths About Human Intellect in the Book of Shu'ab al-Iman by Imam Baihaqi

1.1. The Obligation of Religion with Intellect (Hadith 4320)

أَخْبَرَنَا أَبُو سَعْدِ الْمَالِينِيُّ، أَخْبَرَنَا أَبُو أَحْمَدَ بْنُ عَدِيٍّ، حَدَّثَنَا الْحَسَنُ بْنُ سُفْيَانَ، حَدَّثَنَا حَكِيمُ بْنُ سَيْفٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي فَرَوَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا يُعْجِبُنْكُمْ إِسْلَامُ الْمَرْءِ حَتَّى تَعْلَمُوا مَا عَقْدُهُ عَقْلِهِ "

Translation: "Abu Sa'd al-Malini reported to us Abu Ahmad ibn 'Adi reported to us al-Hasan ibn Sufyan reported to us Hakim ibn Saif reported to us 'Ubaydullah ibn 'Amr reported from Ishaq ibn Abdullah ibn Abi Farwah reported from Nafi' reported from Ibn 'Umar reported: The Messenger of Allah ﷺ said: 'A person's Islam will not impress you until you know what his reasoning is (al-Baihaqi, 2003).

1.2. Scheme of Sanad



C. Tarajum ar-Ruwat and Naqd as-Sanad

A. Abu Said al-Malini

Al-Malini, Al-Hafiz, Al-Zahid, Abu Sa'id, Ahmad bin Muhammad bin Ahmad bin Abdullah bin Hafs bin Al-Khalil, Al-Ansari, Al-Harawi, Al-Sufi, also known as "Tawus Al-Fuqara".

He narrated Hadith from: Ibn Adi, Abu Bakr Al-Qatii'i, Muhammad bin Abdullah Al-Saliti, Isma'il bin Nuja'id Al-Sulami, Abu Al-Shaikh Al-Asbahani, Al-Hasan bin Rashiq Al-Misri, Yusuf bin Al-Qasim Al-Mayanji, and many others from the generations of his sethabaqah.

Narrated from him: Abdul Ghani bin Sa'id Al-Misri, Tamam Al-Razi, Abu Hazim Al-Abduwi, Al-Baihaqi, Al-Khatib, Abu Nasr Al-Sijzi, Al-Qadi Abu Abdullah Al-Quda'i, Muhammad bin Ahmad bin Shabib Al-Kaghdi, Abu Abdullah Al-Husayn bin Ahmad bin Talhah Al-Ni'ali, and Al-Qadi Abu Al-Hasan Al-Khilai, among many others.

Al-Khatib said: Tsiqah, Mutqin, Khair, Shalih. He was one of those who traveled extensively in search of and writing Hadith. He wrote in various regions, including Khurasan, the area around the Nile, Fars, Jurjan, Ray, Isfahan, Basra, Baghdad, Kufa, Sham, and Egypt (Alshater dkk., 2022). He met with many scholars and hadith memorizers who lived in his time, and he heard and wrote from long books and great works that no one else had. At the end of his life, he came to us in the year 409 AH.

Abu Ishaq al-Habbal said: Al-Malini died on Tuesday, the 17th of Shawwal in the year 412 AH (Thabaqat Ulama Hadith J. 3.-2.).

B. Abu Ahmad ibn Adi

Ibn Adi was an Imam, a great Hafiz, one of the leading scholars. His full name is Abu Ahmad Abdulah bin Adi bin Abdullah bin Muhammad bin Mubarak, also known as Ibn al-Qattan, the author of the famous book "Al-Kamil," a major work. He was born in the year 277 AH.

Ibn Adi started listening to Hadith in the year ninety, and he made his first journey in the year seventy-nineteen hijri. During his travels, he heard Hadith from several prominent scholars, including Buhlul b. Ishaq al-Anbari, Muhammad b. Uthman b. Abi Suyyad, Muhammad b. Yahya al-Marwazi, Abdul Rahman b. al-Qasim b. al-Rawwas al-Dimashqi, Anas b. al-Salam, Abu Khalifah al-Jumahi, Hasan b. Sufyan, al-Nasa'i, Abdan al-Ahwazi, Abu Ya'la al-Mawsili, and many other scholars. The number of shaikhs who narrated Hadith from him reached thousands.

Some of the scholars who narrated Hadith from Ibn Adi include Ibn Uqda, who was also one of his teachers, Abu Sa'id al-Malini, Hasan bin Ramin, Muhammad bin Abdullah bin Abd Kuwayh, Hamzah bin Yusuf al-Sahmi, and others.

Ibn Asakir said that he was a Tsiqah, and he had a distinctive way of speaking. Al-Khalili said (Ibrahim dkk., 2021): Ibn Adi was a figure of Hifzhan Jalalah. I heard Abdullah bin Muhammad al-Hafiz say. Ahmad himself has met al-Tabarani and Abu Ahmad al-Hakim.

Hamzah al-Sahmi said: "Ibn Adi was Hafizh, Mutqin, there was no one like him in his time. He had the distinction of narrating Hadith, and he passed on the Hadith to his two sons, Adi and Abu Zur'ah, and they also received the Hadith from their father."

Abu al-Walid al-Baji said: "Ibn Adi is a Hafizh, Laa Ba'sa Bihi." Ibn al-Qattan said: "Abu Ahmad 'Abdullah ibn Adi, al-Hafizh of Jurjan, is one of the Imams. His book, 'Al-Kamil,' includes all that is necessary." Ibn Adi also compiled a book entitled "Al-Intisar" as a summary of Al-Muzani's book.

Hamzah bin Yusuf stated: "Ibn Adi died in the month of Jumadil Akhir in 365 AH, and he was buried by Imam Abu Bakr al-Isma'ili."

C. Al-Hasan b. Sufyan

Al-Hasan b. Sufyan b. Amir, a respected Imam, great scholar, and figure from Khurasan. He was known as Abu al-Abbas al-Shibani al-Nawai and was the author of the great "Al-Musnad" with forty volumes.

He heard Hadith from many prominent narrators such as Ishaq, Yahya bin Ma'in, Shaiban bin Farrukh, Qutaibah, Abdurrahman bin Sallam al-Jumahi, Sahl bin Ushman,

Habban bin Musa, and many others. He also heard most of "Al-Musnad" from Ishaq. Al-Hasan b. Sufyan learned "Al-Sunan" from Abu Tsawr, and he became an expert in jurisprudence who gave fatwas according to his understanding. In addition, he heard the interpretation of the Qur'an from Muhammad b. Abi Bakr al-Muqaddami, and one of his greatest teachers was Sa'id b. Yazid al-Farra'.

Several scholars also narrated Hadith from Al-Hasan b. Sufyan, including Ibn Khuzaymah, Yahya b. Mansur al-Qadi, Al-Hafiz Abu Ali, Muhammad b. Ibrahim al-Hashimi, Al-Isma'ili, Ibn Hibban, Abu Amr b. Hamdan, and his grandson, Ishaq b. Sa'id b. al-Hasan.

Al-Hakim: He was a leading muhaddith in Khurasan in his day, excelling in stability, most Hadith, understanding, fiqh, and ethics. Ibn Hibban: He was one of those who traveled, wrote, and narrated Hadith with accuracy, strong faith, and loyalty to the Sunnah. Abu Bakr Ahmad bin Ali al-Razi al-Hafiz: There is no one comparable to Hasan in this world.

Hasan ibn Sufyan died in the village of Buluz in the month of Ramadan in 303 A.H. Ibn Hibban said: "I attended his funeral (Thabaqat Ulama Hadith J. 2.-4.)."

D. Hakim bin Saif

Hakim bin Saif bin Hakim al-Asadi, their Mawla, is also known as Abu Amr al-Raqi.

He narrated from: Dawud b. Abdul Rahman al-Atar, Ubaidullah b. Amr al-Raqi (copy), Isa b. Yunus, Abu Muawiya al-Dzirir, and Abu al-Mulaih al-Raqi.

Narrated from him: Abu Dawud, Ibrahim bin Abdul Rahim al-Qawas, Ahmad bin Abbas bin Muhammad al-Raqi al-Salmasini, Abu al-Hasan Ahmad bin Nasr bin Shakir, Ahmad bin al-Nadhr bin Bahar al-Askari, Ahmad bin Wahb bin Amr al-Mu'aiti al-Raqi, Ismail bin Ishaq bin al-Husain al-Qath'an al-Raqi, ibn Mukhled al-Andalusi, Ja'far bin Muhammad al-Faryabi, Abu Ali Hasan bin Zur'ah al-Khizirani al-Raqi, Hasan bin Sufyan al-Na Sawi, Hussein bin Abdullah al-Qattan al-Raqi, Hussein bin Ali bin Jafar al-Ahmar, Zakariya bin Yahya al-Sajzi (copy), Abu Zur'ah Ubaidullah bin Abdul Karim al-Razi, Ali bin Ismail bin Ibrahim al-Raqi, Ali bin al-Hussein bin al-Junaid al-Razi, Abu al-Ahwas Muhammad bin al-Haytham Qadhi Akbarah, Muhammad bin Wadah al-Andalusi, Mundhir bin Shazan, Musa bin Isa bin Bahar.

Abu Hatim said: "Shaykhun Shaduq, Laa Ba'sa Bihi. Yuktabu Hadithuhu, wa Laa Yuhtaju bih, Laisa bil Matin."

Ibn Hibban mentioned him in his book "Al-Tsiqat" and said: "He died in Raqqa after the year 235 AH." Abu Ali Muhammad ibn Sa'id al-Harrani said: "He died in Raqqa in 238 AH (al-Mizzi)."

E. Ubaidullah bin Amr

Ubaidullah b. Amr b. Abi al-Walid al-Asadi, also known as Abu Wahb al-Raqi, was a mawla from the tribe of Banu Asad.

He narrated Hadith from: Is'haq bin Rashid, Is'haq bin Abdullah bin Abi Furwah, Isma'il bin Abi Khalid, Ayub al-Sakhtiyani, Hammad bin Shu'ayb al-Hamani, Zaid bin Abi Anisah, Sufyan al-Thawri, Sulaiman al-A'mash, Abdullah bin Muhammad bin Aqil,

Abdullah bin Malik al-Jazari, Abdul Malik bin Umair, Laits bin Abi Salim, Ma'mar bin Rashid, Yahya bin Abi Anisah, Yahya bin Sa'id al-Ansari, and Yunus bin Ubaid.

Narrated from him: Ahmad b. Abd al-Malik b. Waqid al-Harrani, Isma'il b. Abdullah al-Raqi, and Bakiyah b. al-Walid, Jandal b. Walq al-Tughlabi, Hasan b. Ali b. Abi Abdullah al-Azdi al-Faqih, Hakim b. Saif al-Raqi, Abu Tuba al-Rabi' b. Nafi' al-Halabi, and Zakariya b. Adi al-Kufi.

Abu Bakr ibn Abi Khaythamah said of him, through the narration of Yahya ibn Ma'in: "Tsiqah", similarly, al-Nasa'i said. Abu Hatim said, from Ali bin Ma'bad al-Raqi, it was said to Ubaidullah bin Amr: "I heard that you have many Hadiths from Ibn Aqil, why don't you narrate them?" He replied: "It is better for me to narrate them than for Allah Almighty to narrate them to me." He said: "And he claimed that he heard part of it from a person whom he did not trust."

Muhammad ibn Sa'd said: "Tsiqah, Shaduq, Katsir al-Hadith, Rubbama Akhtha'. He is the one who memorized the most of what he narrated from Abdul Karim al-Jazari. No one could compete with him in giving fatwas in his time. He died in Raqqa in 180 AH during the reign of Harun" and others say: "He was born in the year 101 AH" (al-Mizzi).

F. Ishaq ibn Abdillah ibn Abi Farwah

Ishaq bin Abdullah bin Abi Furwah al-Madani, a slave from the family of Banu Uthman bin Affan. He narrated from Mujahid, Nafi', Tayifah, and among those who narrated from him were al-Walid bin Muslim and Ibn Sabur. Imam al-Bukhari said: "Tarkuhu." Ahmad bin Hanbal forbade narrating Hadith from him. Al-Juzajani said: "I heard Ahmad bin Hanbal say (Floren dkk., 2019): 'It is not permitted to narrate from Isaac bin Abi Furwah.'" Abu Zur'ah and others said: "Matruk." Ibn Main and others said: Laa Yuktabu Hadithuhu. He died in the year 144 AH (Mizan I'tidal).

G. Nafi'

Nafi' ibn Sarijis (34 AH) or Nafi' Abu Abdullah al-Qurashi, who later became al-'Adawi, was an Imam, Mufti, Tsabit, and Scholar from Medina. He was the Mawla (freed slave) of Ibn 'Umar and also a narrator of Hadith.

He narrated Hadith from: Ibn 'Umar, 'Aisha, Abu Hurairah, Raafi' ibn Khadij, Abu Sa'id al-Khudri, Umm Salamah, Abu Lubabah ibn 'Abd al-Mundzir, Safiyyah bint Abi 'Ubayd (his master's wife), Salim, Abdullah, and Zaid (his master's sons), and Taa'ifah (another group).

Some other scholars and narrators who narrated from him include Al-Zuhri, Ayyub al-Sakhtiyani, Ibn 'Umar, Abdullah (his brother), Zaid bin Waqid, Humaid al-Tawil, Usamah bin Zaid, Ibn Juraij, Uqaili, Bukair bin 'Abdullah bin al-Ashajj, Ibn 'Awn, Yazid bin Abdullah bin al-Had, Yunus bin 'Ubayd, Yunus bin Yazid, Isma'il bin Umayyah, Ibn 'Amr (his cousin), Yunus b. Musa, Raqabah b. Musqalah, Hanzhala b. Abi Sufyan, Hafsh b. 'Ainan al-Yamami, Khalid b. Ziyad al-Tirmidhi, Abdullah b. Sa'id b. Abi Hind, Abdullah b. Sulaiman al-Tawil, Abdul Hamid b. Ja'far, Abdul Rahman b. Yazid b. Jabir, Abdul Aziz b. Abi Rawwad, Umar, and Abu Bakr (a descendant of Nafi').

The most correct opinion is that Nafi' died in 117 AH. There is another opinion that he died in 119 A.H. Ibn 'Uyainah and Ahmad ibn Hanbal say that he died in 119 A.H. While another opinion from Ma'mun ibn Mihran states that Nafi' became old and lost his mind, although this view is considered strange and is considered an incorrect opinion.

In fact, the majority of scholars agree that Nafi' was a Muthlaq Hujjah. Ibn Sa'd called him a "thiqah" and full of Hadith. Likewise, al-'Ijli and al-Nasa'i stated that he was "Madani and thiqah" Ibn Khirash said that he was "thiqah" and "nabil" (al-Mizzi).

H. Ibn Umar

Ibn Umar is Abdullah bin Umar bin al-Khattab, one of the narrators who narrated the most Hadith after Abu Hurairah. His position as a Companion has been agreed upon for his fairness in narration, so there is no need to Jarh and Ta'dil him.

1.3. Natijah Analysis of at-Tahammul wa al-Ada' and Ahwal Rawi

The phrase Akhbarona used by Abu Bakr al-Baihaqi and Abu Saïd al-Malini states that both of them received the Hadith from their teacher by Sima'i. And, the phrase Haddatsana used by Abu Ahmad bin Adi, al-Hasan bin Sufyan and Hakim bin Saïd also states that all three of them received the Hadith directly by Sima'i. As for the phrase 'An used by Ubaidullah bin Amr, Ishaq bin Abdillah and Nafi', it states that the series is Mu'an'an and cannot be confirmed, but after tracing the year of death and year of birth, it is found that both of them lived at the same time (Mu'asaroh) with their teacher. Thus, it can be seen that the chain of Sanad in the above Hadith is Muttashil (connected).

From the biographies of the narrators, it is found that there are narrators who are in a safe condition, but there is one narrator who received a Jarh assessment, namely Ishaq bi Abdillah, so it cannot be confirmed that the Sanad is Dhaif.

Ibn Umar, who used the phrase Qala, stated that he received the Hadith from the Messenger of Allah and attributed it to him, so such a Hadith can be said to be a Marfu' Sanad.

So, overall, it can be said that the Sanad of the above Hadith does not meet the requirements of a dhaif Hadith Sanad.

1.4. Asbab al-Wurud

The search conducted did not find any Sabab al-Wurud (the reason for the Hadith's issuance).

1.5. Mufradat Study

العُقْدَةُ : موضع العُقْدِ، وهو ما عُقِدَ عليه

"Al-'uqdatu' refers to the location of a knot or place where something is tied or fastened."

العَجَبُ : رَوْعَةٌ تَأْخُذُ الْإِنْسَانَ عِنْدَ اسْتِعْظَامِ الشَّيْءِ

"Al-ajabu' refers to the awe or amazement felt by a person when encountering something that is considered extraordinary or marvelous."

1.6. Hadith Position

The above Hadīth talks about the intellect, which is a great blessing in human life that can distinguish between humans and animals. Therefore, this Hadīth has a good standing in meaning but not in transmission.

1.7. Fiqhul Hadith

The intellect is an extraordinary structure that Allah has given to mankind, and with which mankind is distinguished from animals. So, the intellect has a high position for humans, including in order to build a complete human being.

It is said that the intellect is the element that makes a person impressed, so it is said that a person's Islamicness will be impressed as a result of knowing what is contained in his intellect. Surely this is an illustration, that reason can make a person a superior person in his Islamicness (Misbah, 2022).

Another view emphasizes the importance of using reason wisely, warning against falling into absolute thinking that can harm humans. Islamic history records groups of people who combine thought and dhikr to seek the pleasure of Allah SWT (Rukmana, 2017).

When associated with Islamic economics, reason plays an important role in the development of Islamic economics, being a link between positive economics and normative Qur'anic verses and helping to overcome modern economic issues by referring to the Qur'an and Sunnah (Ubbadul Adzkiya, 2022).

The Prophet Muhammad, under the guidance of the Qur'an, provided ample room for the development of human reason. This concept is relevant to education, where the development of reason and intellect through a structured curriculum can help create smart, intelligent and creative humans (Deden Hilmansah, 2022).

Of course, in this case, building humans must also build their minds first, because all human creativity is from the mind, even understanding religion also uses reason, so there is a famous expression that states that a person is considered irreligious without using reason. So in this concept, building the mind is the same as building a complete human being, while paralyzing the mind will make human development paralyzed (Isnaini, 2021).

Another opinion is that reason alone is not enough to form an ideal human being. Because reason has a limited ability to say something, especially regarding the nature of the substance of Allah SWT and the matter of the laws of fikah. Human intellect can imply the existence and oneness of Allah SWT through their observation and study of His natural creation (Muhammad Rashidi Wahab, 2013).

Islam first educates the human mind by limiting the space that the human mind can think about, so the human mind is guarded and limited to knowing something unseen, which there is no way for the human mind to give a law to it, so humans are given a part that can be thought about regarding the unseen, with a measure that is more inclined to not knowing than knowing. However, he represents the affairs of the unseen to the human spirit, so he is able with various supplies that can convey him to certain goals, while the human mind is the way to get to Allah SWT, and to know the truth,

namely a lot of thinking about what is real and can be captured by the five senses and analyzed by the human mind (Isnaini, 2021).

On this basis Islam limits the scope of what is worth thinking about, and does not allow the mind to move freely and sink into a vast field, filled with divine philosophy. It will not reach the essential, and it will not reach the essential if it does not give all its potential and earnestness. If not, the glass of human thought will be closed, and there will be a light that is full of bright light (Ahmat Miftakul Huda, 2020). Then after that we need to find a way that can regulate the potential that the intellect has by taking good arguments and knowing the nature of things, then we take it in two ways, the first way explains the correct manhaj for analyzing the intellect, the second is to think about the laws of nature, and pay attention to them carefully and accurately (Muhammad Quthub).

The Hadith of the Prophet Muhammad (peace and blessings of Allaah be upon him) sheds light on the high status of the human intellect,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا يُعْجِبُنْكُمْ إِسْلَامُ الْمَرْءِ حَتَّى تَعْلَمُوا مَا عَقْدُهُ عَقْلِهِ ". " إِسْحَاقُ بْنُ أَبِي فَرَوَةَ ضَعِيفٌ، وَقَدْ رَوَى عَنْهُ الْأَكْبَرُ وَاللَّهُ أَعْلَمُ

Translation: The Messenger of Allahﷺ said: "A person's Islam will not impress you until you know what his reasoning is. Ishaq ibn 'Abdullāh ibn Abi Farwah is a weak narrator, but this Hadīth has been narrated by someone senior to him, and Allah knows best.

Islam directs the potential of the human intellect in the initial stage, analyzing the wisdom of Allah SWT, and absorbing it, which is something very close to the master of the spirit, namely Allah, the Almighty Creator, the One who rules, created the heavens and the earth correctly, Allah SWT guides the intellect correctly when researching and analyzing things. And the wisdom of Allah SWT is a vast ocean that does not end and does not disappear. what we are researching is not the substance of Allah SWT, but what we are researching is the human heart in order to establish life on earth on the basis of justice, truth that has been realized since the beginning, which is fixed and firm in the rules of nature and life. There are many verses of the Qur'an that emphasize this, including Q.s al- An'am verse 73 which reads:

وَهُوَ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ

Translation: And it is He who created the heavens and the earth righteously.

In another verse, it is explained in Q.S Ibrahim, verse 19, which reads:

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ

Translation: Have you not noticed that Allah created the heavens and the earth with right.

Allah reminds His slaves that He "created the heavens and the earth with right", so that His creatures would worship Him, recognize Him, and command and forbid them. Also so that they take them (the heavens and the earth) and their contents as evidence of

the perfection of His attributes, and so that they know that the One who created the heavens and the earth - even though they are so large and vast - is able to return them to a new creation, to reward them for their good and bad, and (inform them that) Allah's power and His will have no difficulty in doing so.

Therefore, when Allah says: "If He wills, He will destroy you, and replace you with a new creation", the verse implies that if Allah wills, He will destroy you and bring forth a new people other than you, who will be more obedient to Allah than you. It also implies that if Allah wills, He will destroy you and then restore your form by raising you (from the grave) in the form of a new human being. These two meanings are indicated in the discussion of the Last Days mentioned by Allah later (Assa'di, 2014).

CONCLUSION

Imam al-Baihaqi, Ahmad bin al-Husain, is known as a great scholar from Khurasan. Born in 384 AH, he bore the title Abu Bakr al-Baihaqi and hailed from the Khwarazmijarad region. Al-Baihaqi was a respected scholar with expertise in Hadith, fiqh, usul al-fiqh, and Arabic. He studied with prominent scholars in various places, including Baghdad, Kufa, and Makkah. Al-Baihaqi had over a hundred teachers in Hadith, including Imam al-Tirmidhi, al-Nasa'i, and Ibn Majah. His works, including "Shu'ab al-Iman," were highly regarded and influenced many scholars. Al-Baihaqi also received praise from the Shafi'i scholars. He died on Jumada

Based on a search of the book of Shu'ab Al-Iman by Imam Baihaqi, the hadith about human reason is: "..... ' A person's Islam will not impress you until you know what the basis of his reason is. This Hadith emphasizes the need for awareness that a person's view or belief in Islam cannot be fully understood or appreciated only on the surface. In order to appreciate such perspectives, it is necessary to delve into the arguments, reasoning or reasoning on which their beliefs are based. By doing so, we can build a deeper dialogue and avoid unfounded judgments. In other words, to understand and appreciate someone's views on Islam, it is important to understand the underlying reasoning or arguments before making a judgment.10 of 458 Hijri and was buried in Bayhaq.

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