

Criteria of Muslim mystics in accepting and rejecting hadiths

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ABSTRACT

One of the accusations leveled against Muslim mystics is their disregard for the principles of hadith studies in confirming and rejecting hadiths. This accusation is due to the lack of familiarity with the criteria of mystics in accepting and rejecting the hadith. This issue has caused many problems for Islamic scholars. One of these problems is the takfir and rejection of mystical schools. Many misunderstandings will be prevented if the foundations of the mysticism of Muslim mystics are clearly stated for the jurists and narrators. The justification of mystics is that many hadiths have been taught in private circles and to the companions. Therefore, the document of such important narrations may seem weak. He considers the correct method to be paying attention to the content of the hadith. Instead of paying much attention to the hadith document, one should pay attention to the text of the hadith. In addition to the usual methods of accepting or rejecting the hadith, he also adds the criterion of discovery. Even for mystics, the value of correct discovery is higher than other criteria of hadith research.

Keywords: Hadith, Muslim mystics, discovery, content of narration

Introduction

Mystics have always had special method in using hadith. Abu Talib Makki has discussed in regards to methodology of hadith approach of mystics in Qut al-Qulub. He explained the way he uses hadith contrasting common methods of narrators and jurists. Recording words of hadiths in this field was not important for him and as a result he has used meaning quote and he emphasizes that some companions such as Imam Ali, Ebne Abbas and Ensebne Malek have also permitted this work (Makki, 1422 AH, 1: 484). Abu Talib Makki believes that writing hadith and searching its ways and investigating freaks and considering words are strictness that scholars have generalized. This is while the ancestors in this field used to tolerance (Ibid, 1: 457). This fundamentals have been accepted in the works and before Muslim mystics after him such as Seyed Heidar Amoli and Ebne Arabi more or less.

From the 4th century onwards, Muslim mystics have paid more attention for using hadith in order to legitimate their affairs and polls. In addition to personal approach of Muslim mystics to customs and traditions of the holy prophet this attention was due to their needs to all Islamic sources specially Quran and narrations. Especially after claims and declarations of Hallaj which were followed by violate opinions

of jurists, narrators and prolocutors and the government afterward and entailed his murder finally. This condition attracted attentions of mystics specially Baghdad's mystics toward science of traditions and Asceticism and pietism of people of hadith (Zarin Koub, 1978: 158/1).

Muslim mystics such as Abu Talib Makki, Abu Sad Khargushi, Abu Nasr Seraj, Abu Abdorahman Solmi, Ghashiri, Kolabazi and Ghazali started to author comprehensive and main books of Islamic Mysticism with purpose of providing legitimacy in mysticism instructions. In these works they attempted to adjust their traditions, customs, polls and instructions with Quran and tradition of the holy prophet. From the 7th century onwards, mysticism attitude toward hadiths has been increased. Ebne Arabi among traditionalists and Seyed Heidar Amoli of Shias are the first commentators have studied hadith texts with mysticism attitude. This attitude has been started by them and it have had many deep effects on mysticism writings of Muslims in next centuries.

One of the most challenging discussions in regards to mysticism works is using hadiths which are not available in old sources of hadith and narrations which do not exist in old and new narrating books but mystics reminded them as a hadith from innocent. In this case we can say that hadith is one of the most important resource before mystics for religion cognition. But method of mystics is in a way that certainty of mystics governing narration. It means that intrinsic perceptions and intuitive perceptions have priority before them. One of the basic observations is that some of the narrations which were mentioned by mystics, they have not been mentioned neither through any way nor through Emamiyeh (Mousavi, 2006: 104).

Definitions of Terms and Idioms

Hadith Fundamental: the goal of hadith fundamental is the accepted preconceptions in regards to hadith which based on them criticizing will be regarded necessary. For example preconceptions such as hadiths are led by forging and or narrations have been shorten and content of narrations have not been narrowed correctly and or hadiths have been altered or changed and or some narrations has been issued in dissimulation condition. Accordingly, fundamentals of criticizing hadith will be formed. After fundamentals formation of criticizing hadith, any narrators can determine criteria in order to criticize and evaluate narrations by helping them.

Mystics: plural of mystic. Word mystic in common speech of people is specified to wisdom of the God and his heaven and glory and cognition and good deal of the God with human. They say: recognizing him and declared (Ragheb, 1995, 2: 585).

In mysticism term, mystic means a person who knows the God with his innate intuitive rank and names and adjectives and this position has been known for mystics through spiritual contemplation not through science and wisdom. As it was mentioned by Jonid: mystics is a person who is silent and being right is clear from his appearance (Tahanavi, 1996: 997). Abutorab Nakhshsheby Says that: mystic is a person who cannot be offended by any things and it was noted that mystic is a person who has been receded and disappeared of his virtual existence (Sajjadi, 2014: 566) and it was mentioned that mystics is a person who the world is narrowed for him (Tahanavi, 1996: 997).

Main purpose of the Research:

1. Identifying criteria of Muslim mystics in rejecting or accepting hadiths
2. Becoming aware of strong points and some weak points in methods of Muslim mystics in hadith
3. Acquainting with difference reason of mystics' criteria in hadith of narrators

Research Methodology

Our data and foundations will be analyzed through analytical method in this research. We will qualitatively analyze the collected data by using complete and then brief study of important mysticism sources and after collecting data in the field of criteria of mystics' study of hadith.

Research methodology shall be library research by using books, articles, software packages, internet and the following phases: A. sourceology: at first different sources and books will be identified in the intended field. B. collecting and taking notes of data in three main fields including Quran, narrations and mystics and hadith books. In this thesis, information and data were collected after taking note which are mostly quotes and opinions of popular mystics and narrators in the field of criteria of mystics' hadith study in relation with narrations and their opinions will be investigated and consequently criteria of Muslim mystics in rejecting or accepting hadiths will be mentioned.

Review of Literature

Many researches in this field have been done including:

Book: *Asrar Shariye* written by Seyed Heydar Amoli. In this book the writer mentions that: composition is a comprehensive and complete book for expressing theology sciences and religious instructions, settling disputes between religious of mystics and religious of Emamiyeh Shias, analyzing faith fundamentals in school of AHLE BEYT and mystic and expressing conformity between these two in a way that the mentioned conformity is based on religious, rule of life and truth.

An article with title of "hadith attitude of Syed Heydar Amoli in JAMEOLASRAR" written by Ali Naghi Khodayari which was published in journal of Hadith science No. 2. In this article the writer has extracted and sourced narrations of Jameolasrar book and he has categorized them in three groups including books of Shias, traditionalists and special mysticism hadiths. Afterward, he has tracked hadiths of Jameolasrar in "in next texts of Emamiyeh" by mentioning several examples.

An article with title "the relation of self-knowledge and theology in mystic of Ebne Arabi" was written by Saeed Rahimian which was published for the third time in Research Science Journal of Theology Assembly of the Islamic Iran. The writer has surveyed statements of Ebne Arabi from Hadith.

Discussion

1-Accusation of Mystics Violation with Hadith

One of the accusations leveled against mystics is that they are violate with hadith. This accusation is related to some statements of leaders of Sufism including Basherebne Hares that he mentioned "Hadathna" and "Akhbarna" as world works and studying hadith out of luggage of the other world (Makki, 1442 AH: 433/1). Abu Soleiman Darani explained Writing hadith in addition to marriage and demanding livelihood (Ibid: 434/1). These opinions may be considered as a reaction that mysticism have obtained against incorrect attitude of some people of hadith.

2-Reason of Muslim Mysticisms for attempting in hadith

1.2. Requirements of Islamic Mystic Foundation

Muslim Mysticism must completely follow the holy prophet according to requirements of their principles and theology. By extending and globalizing Islam many schools of faith joined to Islam. Moreover, some Sufi Sects amended their principles based on Islam's instructions. In the meantime, it was necessary for Muslim mysticisms who know themselves as real and main inherits of Islam to respect and observe attributes of Islam's holy religion.

Abu Nasr Seraj believes that in fact a person who is agree with Quran and disagree with traditions of the holy prophet is violate of Quran (Seraj, 1914: 94/1). Additionally, as it was mentioned by Jonid all ways will be closed to people unless they follow the holy prophet and his traditions (Selmi, 1960: 145/1). Moreover, he stated that our science is a tempered of the holy prophet's hadith (Seraj, 1914: 103/1). Additionally Sahlebbe Abdollah has mentioned that any ecstasy which is not a sign of the book and tradition of the holy prophet will be null (Ibid: 104/1).

2-2- narrating by some Muslim Mystics

Some leaders of mysticism have been narrator oh hadith themselves and their names have been brought in narrations, including Ebrahim Edham (Selmi, 1960: 13/1), Bayazid Bastami (Ibid: 60/1) and Marouf Karkhi (Ibid: 75/1).

Some Muslim Mystics have had proficiency in hadith study and narrating hadith and they had written works in this field including Abu Abdorrahman Selmi and Abutaher Moghaddas (Ebne Gheysarani).

2-3- Violation of Jurists and Hadith Narrators with Methods of Mystics

Sometimes, Method and fundamentals of Hadith study of mystics have been criticized by jurist and hadith narrators. Implication of mystics of hadith and using narrations for mystical behaviors are examples of these cases. Generally, Muslim mystics are much easygoing than other policies. But this is not a sign of their negligence to fundamentals of hadith study. But it is due to their fundamentals dispute with fundamentals of jurists and hadith narrators.

3- Abu Talib Makki's Opinion in regards to Hadith study of Muslim Mystics

Abu Talib Makki has pointed to some fundamentals of hadith study of people of hadith in *Qut al-Qulub* book.

3-1- Narrating as Hadith

Considering his method of study hadith and contrasting with costumed method by jurists and hadith narrators, Abu Talib Makki believes that recording hadith words in this field is not important for him and as a result and narrating method has focused on meaning which some companions such as Imam Ali and Ebne Abbas and Ensebne Malek have permitted to narrate. In confirming his method he narrated a quote from Sofyan Souri (narrator and Ascetic of the 2nd century) that based on the quote, strictness in quoting words of hadith is a sign of ostentation (Makki, 1442 AH: 484/1).

3-2- Taking Easy in Narrating Hadith

Opinion of Abu Talib in Qut al-Qulub is that writing hadith and searching its way and investigating freaks and considering its words are strictness that scholars have generalized. While ancestors of this field had tolerance in this field in a way that according to their statements they taking easy in syntax and diacritical marks and even their rules of purity and impureness (Ibid: 457/1).

3-3- Accepting hadiths which have weak documents

Considering quotation method to hadith, Abu Talib Makki has expressed a principles which it is either an express of wisdom fundamentals and Muslim mystics in hadith and or in express of weak points of jurists and hadith narrators. Based on his viewpoint, since there are hadiths among weak points which we believe in them to be void including Morsel (failure in mentioning name of narrator) and Maghtu (a hadith which its narrators are not popular), in case that we mistake in accepting them, since reality is cleared before the God, we shall not be guilty, and it cannot be considered null because weak news are not oppose with Quran and tradition of holy prophet. On the other hand, according to instructions of Islam religion, suspicion must be refused and correctness must be believed (Ibid: 485/1).

Additionally, he expresses his opinion in this field as this rule that circulation and popularity of a hadith in two or even in an era and negating it by scholars will prove its issuance and therefore, it will be as a reason. However, it contains any alteration till its content be violate with Quran and tradition of the holy prophet or its falsehood is proved according to certificate of honest people (Ibid: 487/1).

3-4- Accepting the violating hadiths

Abu Talib Makki believes in criticizing method of jurists and hadith narrators of traditionalist in rejecting and accepting hadiths that since sometimes hadiths with correct deeds and weak content have been narrated, correct hadiths also with weak deeds have been narrated, because we have not dominance in all hadiths. Moreover, it may that some hadiths which were weaken by some hadith narrators, reinforce or persons who were damaged, justify by others. In this case, we cannot neglect such hadiths and persons who we are disagree about them (Ibid: 485/1).

Ebne Arabi Opinion in regards to Hadith Study of Musim Mystics

Mohyeddin Ebne Arabi has used of the most extensive set of hadiths in his works especially in Fotuhate Makkiye. He expressed criteria of discovery and intuition for identifying and proving validity of hadiths through expressing method of research study of hadith narrators and even he knows this criteria higher than methods of hadith narrators. From his viewpoint, criteria for discovering whatever available for hadith narrator and jurists more efficient and more reliable. However, the God has this possibility to communicate with soul and the holy prophet through discovering and intuition and identified correctness and validity of hadith (Ebne Arabi, Bita: 150/1).

According to this reason of Ebne Arabi, sometimes, they disregard hadiths which are considers valid and correct due to validity of its deed for having incorrect content. And sometimes, they consider a hadith correct and valid which was disregarded due to existence of a forger person. Therefore, in method of Muslim mystics the ability for comprehending content of hadith will be important and this understanding will be according to his discovery and intuition.

Mystic will communicate with Mohammadiyah fact through investigating Nabavi Era and he will do this by listening to historical quotes and hadiths from the holy prophet and he will be able to evaluate validity and correctness of hadiths (Jondi, 1381 of solar year: 584/1).

That is why the Muslim mystics have marginalized between their method of hadith study with methods of jurists and hadith narrators in some cases (Ebne Arabi, Bita: 434/3). It means that the present hadith is correct from discovery point of view but it is not correct from quoting viewpoint. And the hadith is not correct with discovery but its deed is correct.

Reason of Basic Dispute of Muslim Mystics with others in Hadith Research

According to opinion of mystics, some hadiths by innocents has mysticism long content in a way that these contents are not comprehensible for public. Therefore, these hadiths have taught by innocents to their special companions who had the needed capability, competency and talent.

Imam Sadeqh mentioned that our speech is heavy and great so that any capable wisdom cannot comprehend it and any heart has not capacity for understanding it except the proximate angel to the God and the sent prophet and a person who his/her heart has been examined by the God and or a protected city. Imam Sadeqh has been asked to tell about the protected city and he answered the protected city is assembled heart (Majlesi, 1403 AH: 183:2).

Therefore, there was not the needed competency for hearing and comprehending mysticism hadiths all companions of the holy prophet and innocents. Thus, it is possible that many of these hadiths have a unit deed or its deed be unknown.

One of the characteristics of innocent's science is their beneficiary of special secrets and science. They maintain these sciences before themselves and they mentioned them only for few persons. And these sciences were kept hidden. Imam Sajjad says that I hide jewelry of my science so that refuse to be seen by any silly person to conspire (Feiz Kashani, 1406 AH: 11/1).

The fact that this hadith is not document or it as a unit document is not strong reason for rejecting it. Mysticism hadiths always have a unit deed or they are without deed or have unknown deed or they are unknown deeds or they considered as rare hadiths. But none of the above mentioned reasons are not reason for failure in their assignment and their deed must not be contrasted with juristic hadiths (Pazuki, 2001: 61).

Imam Ali in an honorable hadith has categorized people in three groups: it means that people are three groups: the world of the God, group who are seeking science and instructors who are in salvation and rescue way and small and unable flies who follow any singer and any wind and they have not been lighten by the light of knowledge and have not recourse to any stable foundation (Majlesi, 1403 AH year: 88/1). According to this hadith, people have different ranks in comprehension and capacity. And it may that rare wisdom of unity be suitable for the world of the God but it is not expressible for people who are drowned in temptation. Muslim mystics believe that rank of comprehending and understanding human are different. As a result we cannot consider different comprehension contradict with each other.

Muslim mystics will believe in hadith by attendance and intuitive receiving. According to their opinion they trust in narration and in fact they do not go beyond assumption but heart certainty will be created for owners of discovery, dignity and hadiths. Therefore, this hadith value which its correctness will be obtained by method of mystics are higher than methods which are based on narration.

This type of receiving is in other ways and as a type of inspiring of intrinsic judge in mysticism it called intrinsic Mufti and it has validity among mystics (Seraj, 1914: 16).

Another case which help Muslim mystics in accepting narrations and believing its assignment to innocents is that they match narrations with other mystical documents. In a way that by reading narrations mystics will ask themselves whether the content of narrations are agree with mysticism comprehension or not. This narration will complete comprehension of mystics. In method of jurist and hadith narrators, sometimes in validation of a hadith they will turn to conformity rules with manner of innocents. For example, discussion of accompanying of wisdom and religious law and rule of prohibition of detriment.

Consequently, Muslims scholars have different methods in different spectrums for comprehending hadith. Muslim mystics have rules for this important and vital comprehension which are devoted to them. In this method, certainty of mystic governs other criteria.

Conclusion

Narrations and hadiths are principle and basis of Islamic mystics. Works of Muslim mystics are full of narrations. But criteria for accepting and rejecting hadiths of mystics are different with hadith narrators. Mystics pay attention to discover horizons which are goal of the holy prophet and divine substitute and conformity of hadith with manner of innocents in investigation of hadith. Of course it is not in a way that Muslim mystics refuse from other ways except discovering. Many Muslim mystics were not from

scholars of hadith themselves. It means that context basis has been considered by mystics instead of narrator basis. What is important is validity of narration.

Although popular point of view in validating hadiths is in a way that document validation is more important than everything, and failure in proving reliability of each hadith narrator has been caused weakness of hadith and reduces its validity. But according to historical researches it cannot be considered as viewpoint of ancients.

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