

## CRITICISM OF HADITH IN THE LIGHT OF ABSOLUTISM TRADITION IN INTERPRETATION OF AL-FURQAN

MOHAMMAD KAZEM RAHMAN SETAYESH<sup>1</sup>, ZOHREH NARIMANI<sup>2\*</sup>

1. Member of Hadith and Quran Science Department, University of Qom
2. PhD Candidate of Hadith and Quran Science, University of Quran and Hadith, Qom

**Abstract:** One of the important criteria in the area of hadith criticism of Al-Furqan interpretation is the Absolutism tradition. Investigation of this interpretation shows numerous criticisms of narratives with the criterion that the interpreter presenting the detailed narratives on Quran would be followed by conjunction letter. Tradition has a sublime place in this interpretation which calls for argument and recourse. The author has deliberately chosen the term “clean year” for his interpretation to depict its significance. This application is not limited to citation of repetitive and numerous narratives but instead more attention is made to tradition in criticism of narratives and detailed commentaries which is always referred to as the second criterion of hadith criticism.

**Keywords:** Absolutism Hadith, Hadith Criticism, Al-Furqan Interpretation, Research Interpretation, Methodology

### 1. Introduction

Criticism of narratives especially the interpretive ones has always been clung onto by interpreters and hadith-tellers since this narrative series not only enjoys hadith prestige, it also show more sensitivity due to significant influence exerted. Research on criticism criteria is of great importance before anything else in terms of criticism of these narrations. In the meantime, Quran criteria and Absolutism tradition are considered among the most important criteria unanimously accepted by most interpreters. But there is still debate among experts over the quality and manner of application of these principles, a dispute that leads to diverse and even contradictory assessments about these narratives.

According to Al-Furqan the Absolutism tradition is also consistent with the holy book as it is ostentatious in science due to its revealing origin. That is why the main principles of religious jurisprudence are the definitive and innocent evidence as well as holy book and tradition, the kind of tradition base on holy book. In his view both tradition and holy book are consistent and sometime more emphasis is put on consistency of Absolutism tradition with Quran since they do not trust the traditions affiliated to innocents and it does not come from

the possibility of non-Quranic tradition being issued by non-innocents.

Thus narratives are supposed to recourse to tradition. Now a few questions rise:

1. What's the exact meaning of tradition from Al-Furqan point of view and its difference with narrative and revelation?
2. Does this interpretation provide an elaborate definition of this interpretation? In other words, what kind of narrative is called “Absolutism Tradition”?
3. Does Absolutism tradition only refer to traditions of Prophet or does it include other members of his family?

### 2. Absolutism Tradition and Narrative in Al-Furqan

There is seemingly great difference between Absolutism tradition and narrative in Al-Furqan interpretation. Rationally, this discrepancy must also exist in criticism of hadith because if two hadiths are identical, criticism of one would be cancelled in case of another. Thus, tradition and hadith are dissimilar in essence. Many Shia theorists have also discussed this difference.

Exposition of the innocent and essence of deed are included in definition of tradition. It is noticed that these two definitions are different in terms of exposition of innocent and essence of quotes and deeds. It is obvious that exposition

and statements of prophet and the innocent is true thus there are no incorrect traditions in principle of occurrence but existence of incorrect tradition is not impossible over time and this is due to affiliation of narrators. Moreover, since the innocent are not available, tradition is defined in a different way and what is accessible right now is the hadith which is a narrative of tradition. And hadith is preferred in all religious, jurisprudence, interpretive and ethical aspects.

Some experts have refused to call the tradition definitively as a criterion and have only been content with presentation of narratives. Although Sheikh Tousi felt it was insufficient to only rely on tradition and thus has added frequency to it.

But there are numerous times in al Furqan interpretation with emphasis on Absolutism tradition and its criterion with tradition and narrative demarcated. They distinguish between tradition and narrative in terms of validity while it considers tradition as the statement of an innocent which is a true revelation similar to Koranic verses as they could be representative of Quran and they are never incompatible to Quranic verses never contrasting each other.

Qur'an and Muhammad and the Imams (AS) have a spiritual unity, the Quran and the Prophet Amamanast same spirit as the spirit of the Qur'an to the Prophet and Imams therefore never hidden the fact there is no conflict or inconsistency.

But the hadith which is a narrative of tradition is the subject of many pests, such as the weak documentation, quotes and is in itself not proof, but it should be credibility and authority could be obtained through agreement and disagreement with Quarn. That is how it could be proved as a tradition.

Now, how is it possible to explore whether a tradition is Absolutism or non-Absolutism? In other words, what is the difference in quality of a single quote from that of a frequent quote? Is there a certain method?

Mr. Sadeghi has employed the following criteria in his criticism of narratives:

A: unity, frequency, profusion

B: definite hadith, hadith and tradition.

### 3. Definition of frequent in al-Furqan

#### **A: frequent hadith according to experts**

Refers to a kind of hadith that a quote from a community becomes so proliferated that its falsehood is impossible and this quote may be reference for knowledge.

Frequent hadith falls into two categories of verbal and spiritual. Verbal frequency is quoted in the same form throughout the entire document and such a hadith is deemed very sublime and respectful but yet very rare to find and everybody would find it difficult to bring an example for verbal frequency.

In spiritual frequent, consistency with quotes is not a requirement and it is only sufficient to be in harmony in terms of concept and meaning even if their narratives are in different words and formats and it is only required that they should not be deceitful at all.

It seems that frequency in hadith refers to the spiritual one. But are the hadiths considered frequent in this interpretation really the frequent ones according to experts? Does their view of documents an indifferent one with regards to verbal or spiritual frequency?

It seems that since Al Furqan considers consistency of narrative with Quran as the most important criterion, thus a narrative with such important criteria numerous quoted by others would be deemed as frequent.

The argument that a narrative calls for mandatory presence of the innocent at Friday prayer is weak and this weakness is due to contradiction with frequency of tradition and holy book. The narratives are more than two hundred. But it's hard to declare whether his intent of frequent hadith or Absolutism tradition is the existence of two hundred narratives but it could be elicited that abundance of quotes in agreement with Quran as well as the opposite ones is regarded as frequent. Another example is the statement about holy Zahra as this narrative is a spiritual frequency and that she's the most sublime woman of all because there exist hundreds of narratives on her superiority in this world and after life.

It is noteworthy that the most narratives being claimed as frequent are those of the Prophet's family. There is this frequent quote that Fatimah was irritated by Abubakr and did not let him into her house and even did not allow

him to pray along with them. Another example is the Maveddat verse and the verse 23 of Shora chapter. Having explained the meaning of the word “Al Ghorba” according to Quran to Quran and semantic interpretation, quotes the Hadith as follows: this narrative is opposed to the frequent quote by Ibn Abbas and is also opposed to unanimous thinking of prophet’s family. The interpreter has quoted more than hundred narratives with evidence from Shia and Sunnah books in order to explain the term “Al Ghorba” which may indicate profusion and frequency. Study of the narratives the frequency of which is discussed in this interpretation shows a major difference between the dominant view and the conventional definition of frequency with respect to that of Al Furqan which is the author of Al Furqan neglects the abundance of quotes and the impossibility of collusion but he considers abundance as numerous quotes in various books. This profusion may have been accomplished at second or third level thus such attention paid to classes and conveyers has never been taken into account by Mr. Sadeghi. This view is somehow consistent with that of some Sunnah proponents who believe that there is no problem for a spiritual frequent hadith to first be a single one and then be quoted in details is they bring so many examples of such quotes.

### **Unity and Profusion in Al Furqan**

Other terms used with regards to this subject are unity and profusion. Profuse hadith refers to the kind of hadith the narrators of which in each class are three persons or less than frequency limit. Of course there is debate over the minimum narrations but the number is usually considered more than three people while unified quote is often used as spiritually frequent.

But Al Furqan uses these terms with a different meaning. The interpreter sometimes uses unified or profuse adverb with regards to criticized narrations. But these narrations do not mention three narrators or more and have only relied on application of these terms. His indifference to classes and blue collar people is evident in terms of hadith terms. Different application of these three terms (frequency, unity and profusion) also indicates that the author has discerned them from spiritual

frequency. This difference is neither explained in Al Furqan nor in any other hadith and Quranic compilations. For example holy Ali is quoted as saying that repent and martyrdom of any guilty person who’s been subject to punishment is sustained except for thrower martyrdom. Repentance is between the person and his god. The noteworthy thing about this example is the separation of profuse tradition and holy book from the other two narrative which means that the discussed narrative is contradictory to other three principles: Quran, profuse tradition and two other unified narratives identical in meaning. Thus, it may be inferred that profuse tradition refers to hadiths other than those identical in meaning and refers to repetitive and numerous quote of innocent deeds.

### **B: Definite hadith, hadith and tradition**

As opposed to author’s presentation of hadith and Absolutism tradition, and his emphasis on frequency and definite essence of hadith, in practice he has criticized narratives with single correct hadith and definite hadith and non-profuse tradition. It can be said that author is entangled in finding frequent and profuse hadith and has applied non-frequent hadith for criticism. Thus non-frequent narratives are regarded as evidence and applied as criterion of criticism. This shall not be regarded as transgression from principles by interpreter otherwise it may considered as contradiction of deed and basics. Certainty and validity of tradition or its contrast is not mentioned in addition to abovementioned information. For example, the fire extinguished after three days is quoted from Imam Reza as Ibrahim was sworn so that fire would become cooled off. The interpreter has criticized this hadith with a unified hadith and has rejected it. Also, the interpreter has applied history as he refers to lack of frequency of such hadith in history. It could be deduced that the interpreter has applied this principle along others and does not find it sufficient for criticism. Another sample is about sanctity of step-daughter and the conditional intercourse with her mother as the interpreter suggest even a glance and not intercourse would cause taboo. He then brings forward other contrasting hadiths and opposes other hadiths in

addition to Quran as it approves his lack of trust in non-frequent hadiths.

#### **Absolutism tradition or Prophet's family**

Does Absolutism tradition refer to that of prophet or does it include other family members? it should be responded as such that other Shia scholars in numerous fields of interpretation, hadith, jurisprudence have not considered prophet's family separated from him and has considered them similar as any frequent quote from the family members of prophet are considered definite and correct. He believes that Quran, Mohammad and innocent imams are spiritually unified as the truth of Quran is reflected in spirit of prophet and imams such that prophet and imam's spirit is a concealed fact of Quran's truth. Thus they are not incompatible or contentious.

#### **4. Criticism and Comment**

##### **1. Quote and Approval of counterfeit narratives:**

When referring to the Al Furqan interpretation and conducting case study of its narratives, we find out that it extremely requires correct and profound study but the interpreter not only has skipped the criticism of some these narratives but has unfortunately approved them through silence and has also avoided mentioning some of them which are cited in other articles and books. This may impair other principles brought up in terms of tradition and Quran as it may be considered negligence in the area of Shia defense. Among these are narratives that are completely incompatible to dignity of prophet but the interpreter has mentioned them. For example 2 hadiths are cited about judgment and verdict and the probable mistakes due to failure to affiliate the verdict to revelation. Other cases that require criticism and rejection from author of Al Furqan are either approved by the interpreter or disregarded such as polygamy and multiple temporary marriage or other exaggerated about prophet's family or Adam's rush for his own creation and his recommendation to god on his appearance, training of religious conduct, and that prophet has vilified all the pagans and that this mission was delegated to Omar and that Omar was not

among the pagans, all of which calls for blatant criticism and rejection of Quran, Absolutism tradition, prophet's dignity, and others.

##### **2. Lack of exact citation of the subject of criticism:**

Another criticism is related to explicit citation of critic basis. It means sometimes hadith opposes the Absolutism tradition while it has not explained the Absolutism tradition only having mentioned it as a whole. When an interpreter discards a narrative then he must provide justified reasons since rejection of correct hadith is nothing less detrimental than its forgery and this is of great significance. In case of any negligence and laxity in citation of narratives, we would impair hadiths over time. For example verse 60 of Tobeh chapter considers alms-giving an inclusive obligation for all properties and other narratives should be disregarded as they oppose god' book and tradition. But Absolutism tradition is not elaborated here although other narratives are cited regarding alms-giving but all of them are unified quote and identical.

##### **3- Failure to mentions the principle of criticism:**

Tolerance in criticism of hadith has another approach as sometimes the interpreter rejects a hadith without bringing up a certain basis. In scholarly precision, seeking evidence and causality are among the most important elements of research which are unfortunately observed only in a few cases. For example this is observed in case of a hadith on alteration of Qibla since this change was to test the people of Medina who wanted to pray in direction of Jerusalem but god asked for the opposite to reveal the enemies of prophet. And the interpreter has rejected this due to similarities with those of philosophers, and it does not mean that hadith is null and void.

#### **5. Conclusion**

Al Furqan interpretation applied Absolutism tradition as one of the significant criteria to criticize the interpretive narratives. Terms such as detailed and unified quote are used in this case. The definition provided by author is not consistent with those of hadith tellers as it has acquired a different meaning. In case

Absolutism tradition is not available for a certain criticism, then a single quote is being used. Of course it is wrong to only rely on this criterion for criticism of a single narrative as it is continuously used along with other criteria such as Quran, rationality and history.

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