

Examining Ibn Arabi's *Kashf* Method on the Authenticity of Hadith

Menguji Metode Kashf Ibnu Arabi terhadap Otentisitas Hadits

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Abstract

The method of criticism of Hadith (Naqd Hadith) was developed by Hadith experts to prove whether a Hadith can be categorized as coming from the Prophet or not. Hadith scholars tend to use the method of sanad criticism (Naqd al-Sanad) in determining the authenticity of Hadith. Over time the Hadith scholars began to come up with new methods in an effort to determine the authenticity of hadith in accordance with its scientific tendencies, one of these methods was the Kashf method. This method is widely known among Sufis, but has not been widely used in the context of hadith criticism. One of the Sufi figures who had a focus on the Kashf method was Ibn Arabi. This study is a literature review by analyzing documents derived from Ibn Arabi and experts related to the Kashf method. Data is analyzed by applying descriptive analytical methods and using philosophy of science to determine the validity of the Kashf Method as a method of criticism of Hadith. This study shows that the Kashf method is a mu'tabar (authoritative) method for Sufi scholars and is also recognized by some Hadith experts. According to Zabid al-Jabiri in the treasures of Islamic philosophy, there are three models of methodology of thought, namely bayani, burhani, and irfani. Kashf method includes the irfani model. irfani can be interpreted as the disclosure of knowledge obtained through irradiation of essence by God to His servant (Kashf) after doing spiritual practice (riyâdlah) done on the basis of love. Therefore, the Kashf method is one of the valid methods for determining the validity of hadith.

Keyword: Ibnu Arabi; Kashf Method; Sufi; Authenticity of Hadith

Abstrak

Metode kritik Hadits (Naqd Hadits) dikembangkan oleh para ahli Hadits untuk membuktikan apakah sebuah Hadits dapat dikategorisasikan berasal dari Nabi atau tidak. Para ahli Hadits cenderung menggunakan metode kritik sanad (Naqd al-Sanad) dalam menentukan otentisitas Hadits. Seiring berjalannya waktu para pengkaji Hadits mulai memunculkan metode baru dalam upaya menentukan otentisitas Hadits yang sesuai dengan kecenderungan keilmuannya, salah satu diantara metode tersebut adalah metode Kashf. Metode ini sudah dikenal luas dikalangan para sufi, akan tetapi belum banyak digunakan dalam kontek kritik Hadits. Salah satu tokoh Sufi yang memiliki fokus pemikiran terhadap metode Kashf adalah Ibnu Arabi. Studi ini merupakan kajian literatur dengan melakukan analisis terhadap dokumen-dokumen yang berasal dari Ibnu Arabi dan para pakar terkait dengan metode Kashf. Data dianalisis dengan menerapkan metode analisis deskriptif dan menggunakan filsafat ilmu untuk menentukan validitas Metode Kashf sebagai metode kritik Hadits. Studi ini menunjukkan bahwa metode Kashf adalah metode yang mu'tabar (otoritatif) bagi para ahli Sufi dan juga diakui oleh beberapa ahli Hadits. Menurut Zabid al-Jabiri dalam khazanah filsafat Islam, ada tiga model metodologi pemikiran, yaitu bayani, burhani, dan irfani. Metode Kashf termasuk model



irfani. irfani dapat diartikan sebagai pengungkapan pengetahuan yang diperoleh melalui iradiasi esensi oleh Tuhan kepada hamba-Nya (*Kashf*) setelah melakukan latihan spiritual (*riyâdlah*) yang dilakukan atas dasar cinta. Oleh sebab itu, metode kasf merupakan salah satu metode yang valid untuk menentukan validitas Hadits.

Kata Kunci: Ibnu Arabi; Metode *Kashf*; Sufi; Otentisitas Hadits

Introduction

In terms of narration, the hadith is different from the Koran. Every verse contained in the Koran is transmitted *mutawatir*, while the majority of hadiths that have been spread among Muslims are transmitted individually (*ahād*). Viewed from this perspective, the validity of the entire Qur'an is certain and cannot be doubted (*got'iyul wurūd*) while the validity of the majority of hadith is still conjectural and uncertain (*dzaniyul wurūd*).¹ Against this background, a hadith critique method was developed by the critics and collectors of hadith to prove whether a hadith can be justified as coming from the Prophet or not. The method of criticism includes criticism of the history of hadith (*sanad*) and criticism of its content (*matn*). It is very important to do considering the hadith is the second pillar that supports the building of Islamic law.² However, although the hadith experts have a method of criticism that tends to be the same, in practice it is not uncommon for them to have different views in determining the quality of hadith.

Several other methods emerged - besides the method used by hadith scholars - to determine the validity of hadith. And among the new methods used to determine the validity of a hadith is the *Kashf* method, where the method is a recognized method (*mutabar*) among Sufi experts. *Kashf* is linguistically the loss of hijab (barrier). While in terms it seems that supernatural meanings and things of an essential nature are behind the curtain. In the context of hadith assessment, the *Kashf* method means the method used by Sufi figures where they no longer need the rules of hadith assessment that have been established by hadith experts. The Sufi figure who is known as the first person to put forward this method is *Ibn Arabi*.

This research is certainly not the first research. Many studies have addressed similar themes. However, all of these previous studies explain the *Kashf* method in general through many Sufi figures, not focusing on just one character. Also in responding to the *Kashf* method, previous research only included the opinions of hadith scholars who were against it, without being balanced with other opinions that agreed. Kudhori (2018) is among those who disagree with this method. According to him, the *Kashf* method will underestimate the role and importance of the sanad,

1 Abd al-Wahab Kholaf, *Ilmu Ushul al-Fiqh*, (Kairo: Maktabah Dakwah, 2009), 42.

2 Muhammad Abu Zahwu, *al-Hadis wa al-Muhaddisun*, (Kairo: Dar al-Fikr al-Arabi, 1959), 38.

because the sanad in this method goes directly to the Messenger of Allah. He added that *Kashf* also undermined the role of the Jarh wa Ta'dil rule that had been developed by hadith experts.³ In this way, the research seems only to judge the methods used by Sufi experts. In this study, the author will present different data so that later it will lead to different conclusions from previous studies. This study is very important to do considering that many traditions are contested by hadith scholars for their validity, but according to the *Kashf* method, these traditions are valid and can be used as evidence.

To get the expected conclusion, the author will examine Ibn Arabi's *Kashf* method from the available literature. Among them are the monumental works of Ibn Arabi, *Futūḥat al-Makīyah*, *Fushūsh al-Hikām*, and other books. Meanwhile, to explain the response of hadith experts to the method adopted by Ibn Arabi, the author will refer to the books of hadith scholars such as *al-Burhān al-Jalīy* and *Tanwīr al-Ḥalāk* by Imam Suyuthi. In this study, data analysis will be carried out in three stages. First, the author collects data relating to the *Kashf* method of Ibn Arabi and the responses of hadith scholars on it. Second, the author provides an overview of Ibn Arabi's *Kashf* method and the conditions that must be met in that method. Third, the author assesses the validity of the *Kashf* method in determining the validity of a hadith by reviewing the conditions that must be met.

This study wants to reveal that the *Kashf* method is a *mu'tabar* method among Sufi experts and is also recognized by some hadith experts. So, it can be said that the *Kashf* method is one of the valid methods to determine the validity of hadith. Of course with some conditions that must be met. From some of the conditions that we will mention below, it can be underlined that the *Kashf* method does not stand alone and ignores the methods used by hadith scholars. However, the *Kashf* method is a second option or a reinforcing method for the method that has been used by hadith scholars, where when a hadith is found that is still contested or has doubts about its quality among hadith experts, the *Kashf* method can also provide a separate consideration to determine the quality of the hadith.

To prove the above statement, the writer will divide this research into three parts. First, proving that Ibn Arabi was one of the Sufi figures who used the *Kashf* method. Second, the confirmation that the *Kashf* method is a *mu'tabar* method among Sufi experts and is recognized by some hadith scholars. Third, confirming the validity of the *Kashf* method with several conditions and affirming that the *Kashf* method does not destroy the criticism method that has been used by hadith experts, but only

3 Muhammad Kudhori, *Metode Kashf dalam Penilaian Hadis: Studi Tashih Hadis di Kalangan Kaum Sufi*, Jurnal Afkaruna, Vol. 14 No. 1 Juni 2018, 27.

becomes a second option and reinforcement when the hadith criticism method is deadlocked.

Biography of Ibn Arabi

Muhammad ibn Ali ibn Muhammad ibn al-Arabi at-Ta'i al-Ḥatimi or better known as Ibn Arabi was born on the 17th of Ramadan 560 H or July 28, 1165 AD in Murcia, Spain. He was dubbed Shaykh al-Akbar (Mahaguru) and Muhyi ad-dīn (The Life of Religion). His family background is more likely to be a government official family compared to a Sufi family. His father, Ali ibn Muhammad was one of the employees of Muhammad ibn Sa'id ibn Mardanish, a leader in Murcia.⁴ Meanwhile, from the mother's path, Ibn Arabi also had an uncle who became a ruler in Tlemcen named Yahya ibn Yughan as-Shanhaji.⁵

In his childhood, the situation in Spain was not conducive. There were frequent rebellions by a group of Christian soldiers who called themselves Reconquista (Conquerors) against the ruling Muslim dynasty in the region. It was in that state that Ibn Arabi grew up. However, thanks to fairly well-known family background, he did not feel the impact of these unfavorable conditions.⁶

Ibn Arabi's lifetime can at least be periodized into three phases, namely the pre-Sufi phase, the repentance phase, and the teaching phase. In the first phase, Ibn Arabi lived like people in general. His social status from a well-known family made him accustomed to living insufficiency. He often spends his days going to night parties in downtown Sevilla with his friends. Until one day Ibn Arabi had a very extraordinary mystical experience. He listened to a voice from heaven that ordered him to immediately abandon those things that displeased Allah and immediately prepare to devote himself to Him. The voice said, "O Muhammad, you were not created to do this kind of thing". Thanks to that incident, Ibn Arabi began to leave all social attributes and luxury and began to plunge and explore the world of Sufism. This point is the first step of the second phase of his life.⁷

After entering the world of Sufism, Ibn Arabi more and more often experienced mystical events. At the end of 597 H / 1200 AD, Ibn Arabi experienced two *Kashf* tragedies. The first is the highest spiritual experience ever experienced by a saint, namely "maqām al-qurb" (closeness to Allah). While the second is an order to travel

4 Ibnu al-Maqarri, *nafh at-Tib min ghisn al-Andalus at-Thayyib* (Beirut: Dar Sadir, 1997), v 2, 161.

5 Mustafa al-Fayadl, *Teologi Negatif Ibn Arabi: Kritik Metafisika Ketuhanan*, (Yogyakarta: LkiS, 2012), 25.

6 Ibid, 24.

7 Ibid, 25.

to the East. From this incident, Ibn Arabi immediately began his journey.

Intrigued by the mystical events he experienced, Ibn Arabi began to travel to big cities that were the center of Islamic civilization at that time, such as Tunisia, Fez, Cairo, Jerusalem, and Mecca. In this journey, in every city he visited, Ibn Arabi met many great scholars at that time. Among them, he had met with Sufis, such as Abdul Aziz al-Mahdawi, Abu Abdillah Al-Daqqaq, Muhammad ibn Qasim at-Tamimi, Abu Abbas al-Uryabi, and other scholars. It is also said that he met twice with Ibn Rushd, a great philosopher at that time. It was from these meetings that the personality and thoughts of Ibn Arabi were formed.

From all his travels, Ibn Arabi found an event that was quite impressive for him, namely when he visited the city of Mecca in 598 H or 1202 AD. While in Mecca, he first dreamed of being crowned as the heir to the Prophet Muhammad, who inherited the wisdom of the teachings of the Prophet. Muhammad and his guardianship. He got what is called "ḥaqīqah muhammadiyah (the essence of Muhammad) which is the source of guardianship from the past until now.⁸ From that dream too, Ibn Arabi received orders to spread the teachings of the Prophet who gave him. In this city of Mecca too, Ibn Arabi got an inspiration to write his greatest work entitled *al-Futūḥat al-Makīyyah* (the Meccan enlightenment).

After making many trips and entering his old age, Ibn Arabi precisely in 620 H / 1223 AD, decided to end his wanderings and settled in Damascus until the end of his life. In this city, he spent his days writing and teaching. In this city, he also wrote his second monumental work, *Fushūsh al-Hikām*. This is the last phase of his life. And in the end in the year 638 H / 1240 AD at the age of 78 years, Ibn Arabi died and was buried in Damascus.

During his lifetime, Ibn Arabi was known as a very productive scholar. It is not known with certainty the number of works that have been spawned. Some scientists tried to investigate the number of works of Ibn Arabi. C. Brockelmann, for example, said that the works that had been published by Ibn Arabi were no less than 239 works, Osman Yahia mentioned 846, while Ibn Arabi himself had mentioned 269 titles.⁹

***Kashf*, Ibn Arabi's Method for Knowing the Authenticity of Hadith**

Kashf according to language means the opening of a barrier from something that is covered. While *Kashf* according to the term is the disclosure of something

⁸ Ibid, 32.

⁹ Hajam, Paham Tasawuf Ibn „Arabi dalam Naskah Cirebon: Telaah Kitab *Hill Al-Rumuz wa Mafatih al-Kunuz*, 50.

covered by the hijab (barrier) in the form of supernatural things and matters of nature, either directly or intuitively.¹⁰ People who experience *Kashf* will see, hear and know things that are not known by others, in the form of supernatural events, whether they have happened, are happening, or are about to happen. Not everyone can experience *Kashf*. Only clean-hearted people can experience this spiritual experience.

Kashf is one of the many reliable sources of knowledge for Sufis. In addition to *Kashf*, the Sufis also have several other sources of knowledge, including; *ilhām*, *firāsāt*, *hātif*, and *isra'āt wa al-ma'ārij*. All of these sources of knowledge are reliable sources for the Sufis, although many scholars still doubt their validity.¹¹

The discussion of *Kashf* has been mentioned by many Sufi figures besides Ibn Arabi. And Imam Ghazali (450-505H) is the most aggressive figure in voicing this *Kashf*. In his book *Ihyā' Ulumiddin*, Imam Ghazali states that *Kashf* is the pinnacle of all knowledge and is only given to people who are truly devoted to Allah and close to Him. *Kashf* has several levels, and the highest level is musyahadah, that is, knowing Allah, His attributes, deeds, and the secrets of His kingdom.¹² Imam Ghazali also classifies *Kashf* into two, namely, *Kashf* shahīh and *Kashf* bātil. *Kashf* shahīh is *Kashf* that is not against the Shari'a, while *Kashf* is against the Shari'a called *Kashf* bātil.¹³

A Sufi leader, Imam Syahrawardi (539-632H) also mentioned *Kashf*. In his book *Aḥwārifu al-Ma'ārif*, he says that people who always remember Allah will be able to experience *Kashf*. According to him, *Kashf* is not always present through intuitive forms, but *Kashf* can also be experienced through naked eyesight and direct hearing. Sometimes *Kashf* even comes in the form of whispers from within the soul or in the form of invisible voices heard from the sky.¹⁴ Imam Sya'rani (898-973H) in his book, *al-Anwār al-Qudsiah* said that *Kashf* is a sign of one's scientific capability. Whoever's knowledge only comes from books and delivery from the teacher, his knowledge still cannot be accounted for.¹⁵ However, although many Sufi figures have mentioned *Kashf*, none of them have stated that *Kashf* can be used as a method to determine the quality of hadith. These Sufi figures only explain that *Kashf* is the highest source of knowledge among them, without explicitly explaining that *Kashf* can be used to judge the validity of hadith.

10 Muhamrmd al-Juwair, *Juhudul ulama fi qorni as-sadis fi ar-Radd ala as-Sufiyah* (Riyad: Maktabah ar-Rusyd, 2003), 188.

11 Shadiq salim, *al-Masadir al-Ammah li Talaqqi inda as-Sufiyah ardhan wa naqdan* (Riyad: Maktabah ar-Rusyd, 1993), 29.

12 Imam al-Ghazali, *Ihya ulumiddin* (Beirut: Dar al-Fikri al-Islami, 2003), 3, 16.

13 Ibid, 1, 104.

14 Syahrawardi, *Awarifu al-Ma'arif* (Kairo: Dar al-Ma'arif, 2007), 5, 128.

15 Sya'rani, *al-Anwar al-Qudsiah*, (Libanon: Maktabah al-Maarif, 2005), 1, 82.

The person who was first detected stating that *Kashf* could be used to determine the quality of hadith was Ibn Arabi (486-543H). an-Nabhani, in his book *Sa'adat ad-Daraini*, narrates that Ibn Arabi once said:

“Indeed I have asked about the quality of some hadiths directly to the Prophet SAW which was quoted by the hadith experts. So I am more inclined to the words of the Prophet SAW in assessing the hadith and have absolutely no doubts about what was said by the Prophet SAW. For me, what he said was part of his true Shari'a. I will practice it, even though the scholars of hadith do not follow me, because it is more inclined to their rules.”¹⁶

In his book *Al-Futūhat al-Makīyyah*, Ibn Arabi said:

“There are so many hadiths that are considered valid by hadith experts (with their criticism rules), but after being confronted with people who have reached the level of Kashf and asked directly to the Prophet Muhammad through the Kashf way, it turns out that the Prophet SAW stated: 'I never said it and never make it a law'. After hearing the statement of the Prophet, the person knew that the hadith was weak and he no longer practiced it. And he could know that thanks to an explanation from his Lord. He will hold fast that the hadith is weak even though according to hadith experts, it is a valid hadith because it fulfills the rules of hadith validity according to them.”¹⁷

Furthermore, in the same book, Ibn Arabi also stated that to know the quality of hadith with *Kashf* not only can ask through the Prophet SAW but also can ask through angels.

“An angel sometimes descends to a guardian to report the traditions of the Prophet SAW that he does not know. Sometimes the angel also informs him about the quality of a hadith, whether the hadith is authentic or weak.”¹⁸

Ibn Arabi classified *Kashf* into five types. First, *Kashf al-aqlī* that is *Kashf* revealing the hidden meaning of rational matters. Second, *Kashf as-sirri* by which every secret of God's creation will be revealed. Third, *Kashf al-qalbi* reveals the light using musyahadah. Fourth, *Kashf ar-rubi* by which, a person who experiences *Kashf* can know the description of heaven and hell. And the sixth, *Kashf as-shāfi al-haqqāni*, namely *Kashf* that can reveal the secrets of divinity and God's attributes.¹⁹

From Ibn Arabi's classification, in terms of practice and sources, *Kashf* can also be classified into two. First, *Kashf* occurs through direct inspiration from Allah, the

16 Muhammad Yusuf an-Nabhani, *Sa'adat ad-Darain*, (Beirut: Dar al-Fikr, t.th.), 440.

17 Ibnu Arabi, *Al-Futūhat al-Makīyyah* (Cairo: Maktabah al-Amiriah, 2014), 2, 28.

18 Ibid, 3, 133.

19 Thalaat Ganam, *Adwa' 'ala al-Tasawwuf* (Beirut: Dar al-Fikr, 1979), 156.

Prophet Muhammad, or an angel to verify an event (in this case a hadith), whether asleep or awake. Second, *Kashf* occurs through personal experience or intuition, just as a Sufi expert wants to test the validity of a hadith by practicing it. If it turns out that what is contained in the hadith is proven true, then the hadith is considered valid, and vice versa.

In some of his works, there are at least 35 hadiths that were recited by Ibn Arabi using the *Kashf* method. Here, the author will describe some examples of the application of Ibn Arabi to the *Kashf* method to determine the quality of hadith.

1. Ibn Arabi said,

قال صلى الله عليه وسلم في الحديث الذي صححه الكشف ان الله إذا تجلى لشيء
خضع له

“The Prophet SAW said in an authentic hadith with the Kashf method, ‘Verily Allah when He appears to something, then that thing will submit to Him’.²⁰

This hadith was narrated by Imam Ahmad in his Musnad and Imam Nasa’i and Imam Ibn Majah in his Sunnah.

2. In *al-Futūḥat al-Makīyyah*, Ibn Arabi said,

في الخبر المروي الذي صحَّحه الكشف عن رسول الله، بين كل أذانين صلاة
“In the hadith narrated from the Messenger of Allah and validated by the Kashf method, ‘Between two calls to prayer there is one prayer’.²¹

This hadith was narrated by Imam Bukhari in his Sahih book hadith number 627 and also Imam Muslim hadith number 838.

3. Ibn Arabi said,

وقد أجمع أصحابنا أهل الكشف على صحة خبر عن النبي، أنه قال في آية القرآن:
«إنه ما من آية إلا ولها ظاهر وباطن وحد ومطلع

“Our group, the Kashf experts have agreed on the validity of a hadith from the Prophet in which he explained the verse of the Qur’an, ‘There is not a single verse of the Qur’an that does not have an inner zahir and known limitations’.²²

This hadith is listed in the book of Musnad Ahmad no. 4338, Mustadrak

20 Ibnu Arabi, op.cit. hlm. 304, vol. 2.

21 Ibnu Arabi, op.cit. hlm. 492, vol. 1.

22 Ibnu Arabi, op.cit. hlm. 187, vol. 1.

Hakim no. 2038, and Sahih Ibn Hibban no. 75.

4. Ibn Arabi said,

أخرج الدارقطني من حديث جابر أن النبي قال: ماء زمزم لما شرب له وعقب عليه بقوله: وهذا الحديث صحَّ عندنا بالذوق، فإني شربته لأمر فحصل لي.

“Imam ad-Daruqudni issued a hadith narrated from Jabir that the Prophet SAW said, ‘Zamzam water can be drunk (used) for everything’. (Ibn Arabi said) this hadith is valid according to us intuitively (dzauq), when I drink it for a purpose, then immediately what I want is achieved “²³

This hadith was narrated by Ibn Majah hadith number 3062, Imam Baihaqi hadith number 9762, and Imam Ahmad hadith number 3133. Ibn Arabi said that the hadith is valid because it can be proven the truth of its content. And this method is also included in the *Kashf* method as the author explained above.

After seeing Ibn Arabi's view of the *Kashf* method and its application in determining the quality of hadith, the author concludes that Ibn Arabi has provisions or conditions that must be met in the *Kashf* method. Where if these conditions are met then *Kashf* will be accepted and its validity recognized. But if not, then *Kashf* will not be accepted and will only be considered as a hoax. The following are the conditions that must be met in the *Kashf* method according to Ibn Arabi,

1. *Kashf* can only be done by certain people, namely people who are clean in heart and have a high degree in the sight of Allah after a long journey. In other words, if a wicked person or immoral person claims that he has experienced *Kashf*, then his confession cannot be accepted and is only considered a hoax. Adnan Zuhar, a thinker and dean at the faculty of humanities at Syuaib ad-Dakkali University, Morocco, agrees.²⁴
2. Hadiths that can be assessed using the *Kashf* method are only those that have been codified in the books of hadith and have a chain of sanad to the Prophet Muhammad. The use of the *Kashf* method does not mean bringing up a hadith that has never been narrated at all, but rather trying to assess the traditions that have been traced using a different method from the method of hadith experts. If someone claims that he has received a hadith directly from Rasulullah SAW without going through a chain of chains, then his confession is unacceptable.

²³ Muhammad bin Idris al-Qadiri, *Izalah ad-Dahsyi wa al-walah* (Riyad: Maktab al-Islam, 1993), hal 124

²⁴ Abdul Qadir al-Kattani, *Muqaddimah lisanu al-Hujjah al-Burhaniah* (Beirut: Dar al-Kutub al-Islamiah, 2007), hal 31

3. Ibn Arabi only applies the *Kashf* method to traditions related to good deeds (*fadhā'ilul a'mal*), he never mentions traditions related to law and creed. This is because only traditions related to good deeds can be tested for truth by practicing them directly.
4. In knowing the quality of hadith, the *Kashf* method does not replace the critical method among hadith experts but becomes a second option when there is a deadlock or a reinforcement for the conclusions of the hadith expert method.

The Response of Hadith Scholars to the *Kashf* method

The author has alluded to above, that *Kashf* is a source that is *mu'tabar* and its validity is recognized among Sufi experts. They also crowned *Kashf* as the highest source of knowledge. This opinion is opposed by the majority of hadith experts. They think that *Kashf* is just a personal experience that is still doubtful. Therefore, *Kashf* cannot be used as a barometer to determine the quality of hadith. Among the hadith scholars who think so is Alis al-Maliki. In his book *Fathu al-Āli al-Mālik*, he says:

“Hadith cannot be validated except by considering the sanad..... The issue of guardianship and karamah cannot be included in this matter. (In the case of hadith) we can only refer to the opinions of hadith experts who understand the matter.”

This opinion is shared by al-Qasimi and Ibn Taimiah and many other hadith scholars. However, it turns out that there are also hadith scholars who acknowledge the validity of *Kashf* as a method to determine the quality of hadith and even apply it. Among these scholars is Imam Suyuthi. Imam an-Nabhani in his book *Sa'adat ad-Dārāini* says:

“I once saw a letter written by Imam Suyuthi to one of his friends who asked him for help in dealing with a king. Imam Suyuti said, ‘O my brother, know that so far I have met the Messenger of Allah (SAW) seventy-five times, either sleeping or awake. If only I was not afraid that the Messenger of Allah would not see me again, because I begged the king, I would have been willing to help you. I am one of the many followers of the Sunnah of the Messenger of Allah, and I always ask him if I find a hadith that is complicated for me to research.’”²⁵

Furthermore, Imam Suyuthi also stated a lot of his justification for the problem of *Kashf* in his book *Tanẓīr al-Ḥalāk fī Imkāni Ru'yah an-Nabī wa al-Malak*. Imam Suyuthi's justification is also shared by Imam al-Ajluni in his book, *Kasfu al-Khafā'* and Imam al-Ghumari in his book, *al-Burhān al-Jalīy*.

²⁵ An-Nabhani, op.cit, hlm. 3.

Examining the *Kashf* Method and its Position in the Critical Theory of Hadith.

It has been known for a long time that Sufi scholars and Hadith experts have always disagreed on various matters concerning religious matters. This is because, at the epistemological level, hadith experts are more inclined to things that are theoretical and rational, in contrast to Sufi experts who tend to non-rational things.

The tendency of the Sufis in this non-rational problem can be seen from what Ibn Arabi has done. Many authors have alluded to at the beginning that in determining the quality of a hadith, Ibn Arabi has his method, namely *Kashf*. However, Ibn Arabi's *Kashf* method is inseparable from strict conditions that must be met. Where all of these conditions indicate that the *Kashf* method cannot stand alone by setting aside the critical theory of hadith experts, but as a reinforcement or a second option when a hadith is found which is quite difficult to study with the theory of hadith criticism.

One of the hadith scholars who apply the *Kashf* method as a second option is Imam Suyuthi. In addition to researching hadith with the critical theory that has been formulated by hadith experts, sometimes he also uses the *Kashf* method in certain traditions. This indicates that the *Kashf* method can also be used as a consideration to determine the validity of a hadith, provided that it fulfills the conditions described and does not contradict the conclusions obtained from the critical theory of hadith experts. So in the future, it is hoped that new diction will appear in the comments on the hadith, such as, "*Hadzal hadis shahīḥun isnādan wa kasfan*", this hadith is valid in terms of sanad and *Kashf* considerations.

In the author's opinion, the *Kashf* method is inseparable from its advantages and disadvantages. It is precisely this that will later become material for further discussion of the validity of this method in determining the validity of the hadith. On an epistemological basis, *Kashf* does not have a strong foundation. The rules in the *Kashf* method tend to be subjective and cannot be scientifically proven. However, even so, the *Kashf* method can be a consideration or a second option in determining the validity of the hadith, if there are traditions that are difficult to determine the quality of using the instruments of hadith scholars.

Conclusion

There are at least three conclusions that can be drawn from the above discussion. First, *Kashf* is a source of knowledge that is *mu'tabar* and is recognized among Sufi experts. Not only that, even according to them *Kashf* is the highest source of knowledge. Second, although in the early period many Sufi experts discussed

Kashf, explicitly the statement stating that *Kashf* could be used to assess the quality of hadith has yet to be found. It was only in the fifth century that a Sufi expert emerged who stated explicitly that *Kashf* could be used as a method to determine the quality of hadith, and that Sufi expert was Ibn Arabi. Third, *Kashf* can be used as a consideration to determine the quality of hadith, provided that it does not rule out the hadith criticism theory that has been formulated by hadith experts and must refer to the opinion of Sufi experts who have credibility in the matter.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analysed from library research can be found in the whole data references)

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Authors' contributions

All listed authors contributed to this article. A.A. wrote the original draft, reviewed and edited it, wrote the formal analysis, compiled the resources, conceptualised the study, and managed the project administration. F.J. was responsible for the methodology and validation and supervised the project

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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