



Sühreverdî'nin Hadisçiliğine Dair Bir Değerlendirme -Avârifü'l-Meârif Adlı Eseri Bağlamında- *An Evaluation of Suhrawardî's Hadithism in the Context of His Work Awarifu'l-Maarif*

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Abstract

Shahab al-Din Suhrawardi (d. 632/1234) was a versatile scholar who was born in Suhraward, a province of Zanjan in Iran, during the period close to the collapse of the Abbasid state. He had his first education there and continued his education in Baghdad for eighty years as a scholar. He was one of the most prominent scholars of his time and demonstrated this with more than thirty books and treatises that he wrote in almost all areas of Islamic science. Although Suhrawardi was known as a tariqat sheikh, he was also a good muhaddith, mufassir and faqih. During this period when the tariqats were just beginning to form, Suhrawardi wanted to present the truths of Sunni Sufism in his Awarif work and it was effective. It is like a summary of Ghazali's (d. 505/1111) İhya. We have identified 586 marfu narratives in Awarif. Both the richness of the hadiths and the manner in which the subjects were dealt with hadith almost gave this work the identity of a hadith book. In this study, his life and his hadithism will be discussed and evaluated in the context of his work Awarif.

Keywords: Suhrawardi, hadith, tasawwuf, sufi, awarif.

Öz

Şihâbuddin Sühreverdî (ö. 632/1234) Abbasi devletinin yıkılışına yakın bir dönemde İran'nın Zencan eyaletine bağlı Sühreverd'de doğmuş, orada ilk ilim tahsilini yapmış ve Bağdat'ta seksen küsur yılını ilim ve irfan ehli olarak devam ettirmiş çok yönlü bir âlimdir. Döneminin en önde gelen âlimlerinden olup bunu İslâmî ilimlerin hemen her alanında yazdığı otuz aşkın kitap ve risalelerle ortaya koymuştur. Sühreverdî her ne kadar bir tarikat şeyhi olarak ün salmış olsa da aynı zamanda iyi bir muhaddis, müfessir ve fakihtir. Tarikatlar henüz teşekkül etmeye başladığı bu dönemde Sühreverdî, Avârif eserinde Sünni tasavvufun hakikatlerini ortaya koymak istemiş ve etkili de olmuştur. Gazzâlî'nin (ö. 505/1111) İhya'sının bir muhtasarı gibidir. Avârif'te 586 merfû rivayet tespit ettik. Gerek hadislerin zenginliği gerekse konuların hadislerle ele alınma biçimi adeta bu esere hadis kitabı hüviyeti kazandırmıştır. Bu çalışmada onun hayatı ile birlikte Avârif eseri bağlamında hadisçiliği ele alınıp değerlendirilmeye çalışılacaktır.

Anahtar Kelimeler: Sühreverdî, hadis, tasavvuf, sûfi, avârif.



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Introduction

Suhrawardi (d. 632/1234) was born in Suhraward and grew up in Baghdad. Thus he grew up in two prominent scientific cities. In a difficult period when the Abbasid state was destroyed and the Seljuk state was established, Suhrawardi began to devote himself to science at a young age and memorized and wrote many works. He studied science in almost all fields of Islamic sciences as his contemporaries did. He took lessons from the leading scholars of the time, both in the cities where he lived and by doing rihle, and educated students. In the books you see that the author, Abu Hafs Shahab al-Din al-Suhrawardi, is often confused with Suhrawardi al-Maktul. The reason for this is that their names and nisba are the same.

He belongs to a well-known family of scientists. Abu Najib (d. 563/1168), a sufi, faqih and muhaddith, who was well known to the scholars, is Suhrawardi's uncle. He is the most important person who guides Suhrawardi in terms of knowledge and wisdom. He attributes most of the hadith documents in Awarifu'l-Maarif to this uncle.

Today's studies in Türkiye, where Suhrawardi is the subject, his aspect of Sufism is generally discussed (Düzenli, 1994; Çatak, 2007; Yıldırım, 2012; Özden, 2018; Yıldız, 2019; Can, 2020). Undoubtedly, the fact that Suhrawardi, who formed his identity and was known by the nicknames "Sheikh al-shuyukh, Sheikhu'l-Arifin", was effective in appealing to his sufi side. One of the reasons why the author's work is accepted as a masterpiece in Tasawwuf and which is accepted by ahli-Sunnah and read with great admiration till today, is that he is a competent person in the fields of basic Islamic sciences such as hadith, tafsir and fiqh, he utilizes these accumulations to the maximum. Moreover, he has won the favor of the readers with his unique style and his constructive and scientific approach which is far from destructive and destructive language. For this reason, Suhrawardi is best known as a tariqa founder and sufi, but his identity as a muhaddith unfortunately remained in the background. In this study, we will first of all try to give brief information about the author's life. Then, to draw attention to Suhrawardi's hadithism we will try to present the factors that make it up, based on the 586 original narratives we have identified in the Awarif.

1. Suhrawardi's Name, Tag, Nickname and Origin

The full name of the sufi, mufassir, faqih and muhaddith Shahab al-din Suhrawardi, who was one of the most important scholars of his time and was mentioned with praise is as follows; Abu Hafs Shahab al-Din Umar b. Muhammad b. Abdullah b. Ammuye al-Qurashi al-Bakri al-Shafii al-Sufi al-Suhrawardi. Is known by the tags Abu Hafs and Abu Abdullah. His famous nicknames are "sheikh al-Shuyukh", "sheikh al-Islam" and "sheikh al-Arifin". He is known with the nisba "al-Bakri", "at-Taymi" and al-Qurashi because he is a descendant of Abu Bakr (r.a) (Ibn Khallikan, 1994, III/p. 446; Hocasade, 1901, p. 25).

1.1. Birth and Family

According to the reports of Suhrawardi's birth from his students are as follows; 539/1145 the end of Rajab or the first days of Shaban. It is stated that his hometown was Suhraward, then Baghdad (Dhahabi, 1985, XXII/p. 374). Hence he was attributed to Suhraward and then to Baghdad.

His uncle, Abu Najib (d. 563/1168), sufi, muhaddith and faqih, is a well-known scholar. We can say that his uncle is the most influential teacher in the writer's life.

His father, Abu Ja'far, studied at the Nizamiah madrasah and received fiqh license from Asad al-Miheni. His great grandfather is Sa'd b Ammuye. Suhrawardi states that his father died when he was only six months old. According to what Dhahabi (d. 748/1348) reported, his father, Abu Ja'far Muhammad, took lessons in the Nizamiah madrasah in Baghdad. After working as a professor there for a while and serving as a preacher in the Kasr Mosque, he was appointed a judge in Suhraward. His father, Abu Ja'far Muhammad, was executed for slander when he was a judge in Suhraward (Dhahabi, 1985, XXII/p. 376; 2003, XIV/p. 78).

1.2. Education

From whom Suhrawardi was educated in his hometown, Suhraward, where he lived from his birth to the age of sixteen, is not precisely recorded. What is certain is that Suhrawardi was only six months old when his father was executed. Therefore, it was not considered appropriate for him to be educated by his father. For this reason, it is highly probable that he received his first religious education from his father's friends.

When Suhrawardi stepped into his second hometown, his first teacher there was Hibetullah al-Shibli (d. 563/1167). After receiving scientific educating such as hadith, fiqh and usul from him, he immersed himself in Islamic sciences from his uncle and various scholars under his uncle's patronage. Suhrawardi is known to have attended the talks of the saints during the Basra days. These people were called "Abdal". He is also rumored to have met Khidr (Jami, 2003, II/p. 534). After his education, Suhrawardi retired into seclusion and began preaching in his uncle's madrasah and lodge after being busy with deeds and dhikr for a long time. Owing to his effective oratory, he won in a short time the favor of a large audience.

It is known that Suhrawardi made many diplomatic journeys, frequently went on pilgrimages until he was ninety years old (Dhahabi, 1985, XXII/p. 373-378), and passed away as a scholar of knowledge and wisdom in Baghdad, where he spent eighty years (Dhahabi, 1985, XXII/p. 375).

1.3. Teachers

The following are Suhrawardi's teachers mentioned in the sources who shaped his life:

- a. Abu Najib (d. 563/1167) (Ibn Khallikan, 1994, III/p. 204-205; Ibn al-Mulaqqin, 1997, p. 134; Dhahabi, 2003, XII/p. 300)
- b. Shibli (d. 557/1161) (Ibn Khallikan, 1994, III/p. 446; Khatib al-Baghdadi, 2001, XV/p. 363)
- c. Muhammad b. Abd al-Baqi b. Ahmad (d. 564/1168) (Dhahabi, 1985, XV/p. 204)
- d. Tahir b. Muhammad b. Tahir b. Ali (d. 566/1170) (Dhahabi, 1985, XX/p. 503)
- e. Yahya b. Vasiq b. Ali b. Fadl b. Hibatullah (d. 595/1199) (Dhahabi, 1985, XXI/p. 257)
- f. Ma'mar b. Abdullah b. Raca b. Abd al-Wahhab b. Muhammad (d. 564/1169) (Dhahabi, 1985, XXI/p. 428-429)
- g. Muhammad b. Abu Ja'far Muhammad b. Ali b. Muhammad (d. 555/1160) (Dhahabi, 1985, XX/p. 360-362)
- h. Abdul Qadir b. Abu Salih Abdullah b. Jengi Dost (Abdul Qadir Gilani) (d. 561/1165) (Dhahabi, 1985, XX/p. 439-451)
- i. Abdullah b. Sa'd b. Husain b. al-Hatr (d. 560/1164) (Dhahabi, 1985, XX/p. 438-439)
- j. Yahya b. Sabit b. Bundar b. Ibrahim (d. 566/1170) (Dhahabi, 1985, XX/p. 505-506)
- k. Ahmad b. Mukarrab b. Husain b. Hasan (d. 563/1167) (Dhahabi, 1985, XX/p. 473)
- l. Abu Muhammad b. Abdullah al-Basri (d. 572/1176) (Dhahabi, 1985, XXII/p. 374)

1.4. Students

His prominent students mentioned in our sources are as follows:

- a. Muhammad b. Mahmud b. Hasan b. Hibetullah (d. 643/1245) (Dhahabi, 1985, XXIII/p. 131-134)
- b. Abu Bakr Muhammad b. Abd al-Ghani (d. 629/1231) (Dhahabi, 1985, XXII/p. 347-349)
- c. Muhammad b. Abu al-Maali (d. 637/1239) (Dhahabi, 1985, XXII/p. 68)
- d. Muhammad b. Abd al-Wahid (d. 643/1245) (Dhahabi, 1985, XXIII/p. 126-130)
- e. Ismail b. Hamid b. Abd al-Rahman (d. 653/1255) (Dhahabi, 1985, XXIII/p. 288-289)
- f. Ahmad b. Muhammad b. Nablusi (d. 694/1295) (Subqi, 1993, VIII/p. 15)
- g. Mahmud b. Abdullah b. Ahmad al-Zanjani (d. 674/1275) (Dhahabi, 1985, XXIII/p. 345-346)
- h. Asad b. Musallam b. Mekki b. Allan (d. 636/1238) (Dhahabi, 1985, XXIII/p. 61-62; 2003, XIV/p. 206)

- i. Muhammad b. Yusuf b. Muhammad (d. 636/1238) (Dhahabi, 1985, XXIII/p. 55-57)
- j. Muhammad b. Ali b. Husain b. Hamza (d. 675/1276) (Dhahabi, 2003, XV/p. 15)
- k. Ahmad b. Ishak b. Muhammad (d. 701/1301) (Dhahabi, 1985, XXII/p. 374)

In addition to these individuals, his students who transmitted hadiths from Suhrawardi are as follows:

- Muhammad b. Abd al-Mu'min b. Abu al-Fath (d. 690/1291)
- Muhammad b. Ibrahim b. Abd al-Wahid b. Ali (d. 676/1277)
- Muhammad b. Sivar b. Ismail (d. 677/1278)
- Abd al-Rahman b. Umar b. Ahmad (d. 677/1278)
- Fahr b. Asakir (d. 620/1223)
- Shams b. al-Shiradhi (d. 635/1237)
- Qadi al-Hanbali (d. 624/1227)
- Abu al-Faraj ibn al-Zain
- Abu Ishaq b. Vasiti, Rashid b. Abu al-Qasim
- Dhahir ar-Rayhani, Hasan b. Jalal
- Ahmad b. Attar
- Dheki ad-Din Abdullah el-Mundhiri... (Dhahabi, 1985, XXII/p. 374-375)

1.5. Notable Persons During the Period

The following names can be mentioned among some of the scholars who influenced society during Suhrawardi's lifetime:

- Abdul Qadir Gilani (d. 561/1235)
- Ahmad al-Rifa'i (d. 578/1182)
- Madyan al-Maghribi (d. 590/) 1193)
- Fakhruddin Razi (d. 606/1209)
- Abu Naem al-Din Kubra (d. 618/1221)
- Baha ad-Din Walad (d. 628/1231)
- Fariduddin Attar (d. 632/1235)
- Muhyiddin ibn al-Arabi (d. 638/1240)
- Sa'di Shirazi (d. 691/1292)...

2. The Purpose of Writing Awarifu'l-Maarif

Suhrawardi includes the following statements in the introduction of the book when he explains the reason for writing Awarifu'l-Maarif. "With this, I wanted to write a work that shows that the path of the saints and sufis is the Qur'an and the Sunnah, that they rely on evidence in all their acts, and that they keep the religion of Allah alive day and night." From this it is understood that Suhrawardi did not write a hadith book, but tried to prove the way of sufis with hadiths. For this reason, the existence of hadiths is sufficient for him rather than being authentic. It may be seen as more explanatory to evaluate this in the context of the narration of hadiths with meaning. Because in his work he emphasizes his sufi identity, not his muhaddith identity.

2.1. Importance of Isnad

It is seen that the author included isnad in the narratives he transmitted in Awarif. This shows that he is dominant in isnad and gives importance to the science of hadith. To be a sufi work, it should

be considered important that the narrative is given with isnad. You can see, however, that the narrative is sometimes given without isnad and that in order to preserve the flow of the book.

In sufi works, the chain of transmission is usually erased. However, the most important characteristic that distinguishes Suhrawardi from other sufis is that he has his own chain of transmission. Therefore, Suhrawardi differs sharply from sufis who do not respect isnad.

He often uses narrative with isnad at the beginning of the topic in Awarif. In the isnad, he provides information about his sheikhs or narrators, as well as when and how he transmitted it. In isnad, narrator with books is specifically indicated. We see that he often gives such (favaid) information.

2.2. Sources Used

Suhrawardi chose most of the sources he used from reliable hadith books. It is seen that he used some tafsir and tasawwuf sources due to the fact that he was mufassir and sufi. In the transmission of hadith, the general impression is that he gives the original source of the hadiths, and if he cannot find it in the hadith books, he cites sources from tafsir and tasawwuf respectively.

2.3. Sufi or Muhhadith?

When Suhrawardi wrote his work, he tried to prove the principles of Sunni Sufism. For this reason, he tried to prove the problems with the Qur'an and hadiths. With the examples we will give which we have summarized from Awarif it will be seen that sometimes his sufi identity and sometimes his muhaddith identity comes to the fore.

The examples that put the author's muhaddith characteristics first in Awarif are as follows:

- The fact that he used 586 hadiths as evidence in a tasawwuf book gave his work the identity of a hadith book.
- It is seen that he criticizes the authenticity of some of the narratives he uses. For example: "We were with the Messenger of Allah (pbuh). At that moment Gabriel came and: O Messenger of Allah! (pbuh) The poor of your ummah will enter the Paradise a half a day before the rich. "This half day is 500 years," he said. When he heard this the Messenger of Allah was very happy, is there no one among you who can recite a poem for us? he asked. A Bedouin from the congregation said: Yes, O Messenger of Allah, I can read a poem. The Messenger of Allah (pbuh) commanded, so come and read! A'rabi recited the following poem:

The serpent of lust bit my liver,
It has neither doctors nor who understands it.
But that Habib whose love I plunged into,
He is the doctor, the owner of all medicines.

When the Messenger of Allah (pbuh) heard this, he went into wajd. Even the companions who were there came to wajd. So much that the Messenger of Allah's (pbuh) mantle fell off his shoulders. When he came out of his wajd they each returned to their places. Muawiya b. Abu Sufyan (r.a) said, what a fine move, O Messenger of Allah! Allah's Messenger (pbuh) said, do not say that, O Muawiya! "A person who does not tremble when he hears the dhikr of his beloved is not a holy man." Then he distributed the mantle that fell from his shoulder to the 400 people who were there." (Suhrawardi, 2016, p. 122-123).

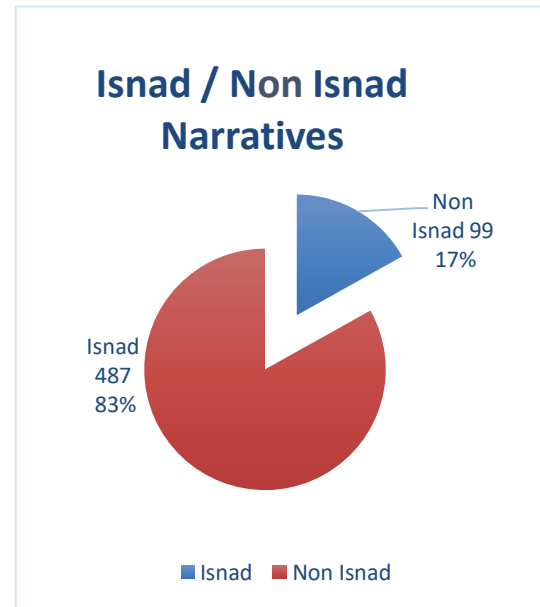
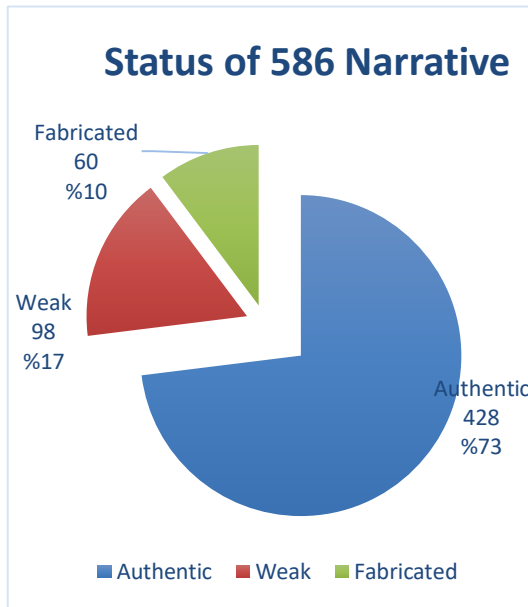
After mentioning this narration, Suhrawardi said: "We have transmitted the above hadith as musnad with the attribution we heard. Scholars of hadith debated the authenticity of this hadith and said that it was not authentic. I could not find any other hadith transmitted from Allah's Messenger (pbuh) which suits the gatherings of people in wajd and sama of our time. If this hadith was authentic, it would be a good proof for sufis and people of our time to divide the sama and rida. Allah knows best (Suhrawardi, 2016, p. 122-123). It seems to me that this hadith is not authentic in this way. I do not find in this narration the mood and flavor befitting his personal life, which I find in other narrations of his being with the companions of the Messenger of Allah (saw). Moreover, the companions did not act according to that situation which reached us in the hadith. That is why my heart refuses to accept it without hesitation. Allah knows best.

- The fact that he has his own unique isnad shows that he followed in the footsteps of the muhaddithin. This attitude is the most fundamental point that distinguishes him from other sufis. His teachers in isnad are: Abu Najib, Abu Zur'a, Abu'l-Fath and Diauddin. But in two narratives we came to know that by saying "Sheikhuna" he hid his teacher's name and made taddis.
- Giving place to a hadith containing narrative with different words can be evaluated as a desire to point out the importance of the subject or to show a weak narrative as a witness.
- In order to know which sources he often refers to and which works he trusts, Suhrawardi indicates which author's isnad he uses in the narratives and that is important.
- Interpretation of the Qur'an with hadiths. When appropriate, the author gives the reason for the revelation of the surah and interprets them with hadiths. Along with the hadiths, he also includes comments from companions and tabiin. He made tafsir by considering the characteristics of "tradition tafsir".
- Uses fiqh hadiths. From time to time he gave rulings on matters of law in accordance with the views of the Shafi'i madhhab, but the general impression is that he included the views accepted by the ahli-Sunnah ulama.
- The style the author uses against his opponents. When he addressed them, he avoided baseless, hurtful and harsh language and endeavored to persuade by presenting the evidence he defended in with hadiths with a constructive and an intelligible language.
- Prioritizes authentic narratives. He transmits 428 authentic narrations and it is noteworthy that 187 of them are from Sahihain.

The examples that put the author's sufi characteristics first in Awarif are as follows:

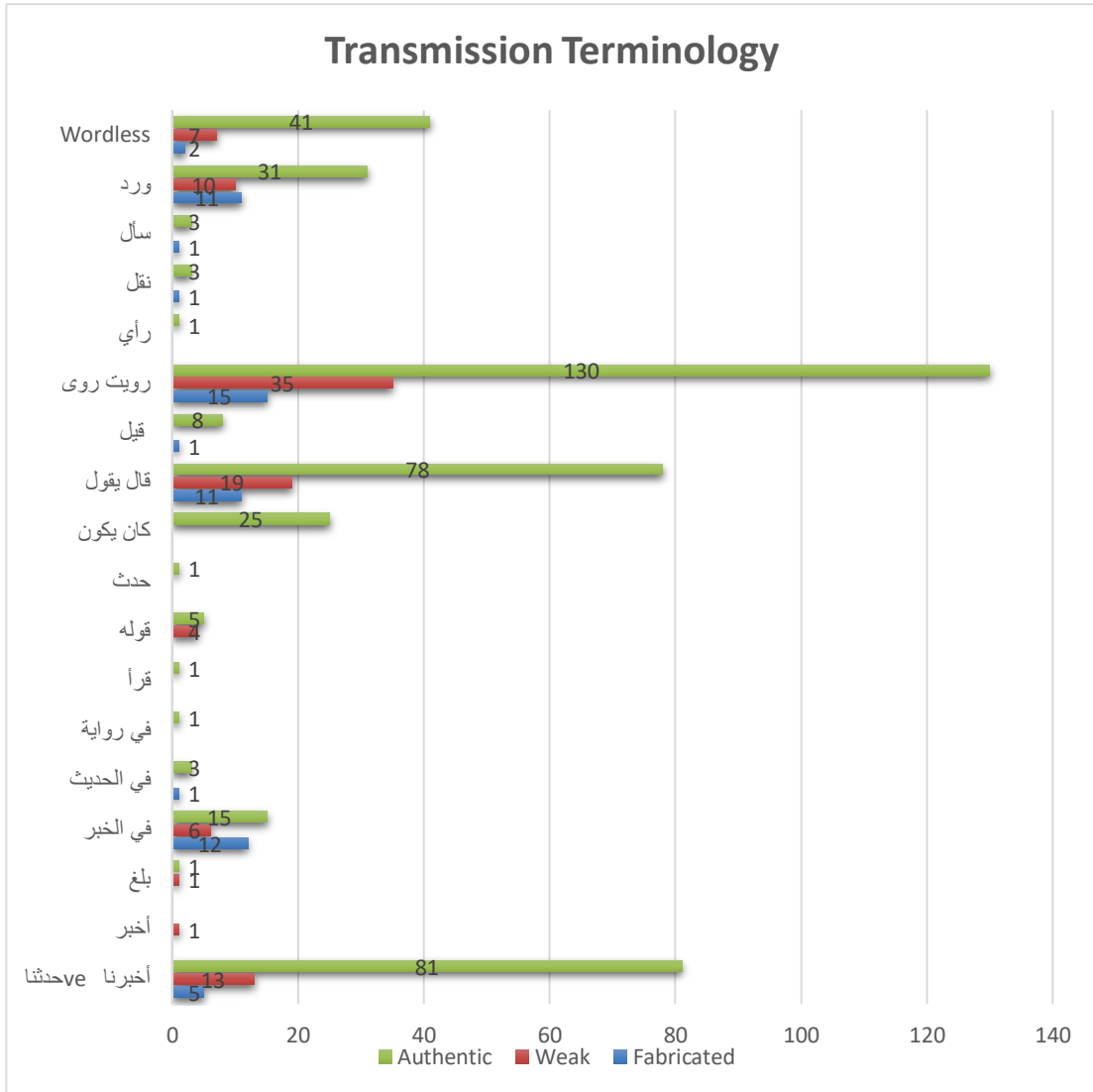
- Not every hadith has an isnad. Generally speaking, he is content to give the name of the first narrator.
- If the meaning of a very weak or fabricated hadith is "correct", he includes it in his book. For example: "He who knows himself knows his Lord" (Suhrawardi, 2016, p. 34).
- Transmits narratives from tafsir and classic tasawwuf books written before him that are not found in hadith books.
- Gives place to phrases that are common among sufis. For example: "A temptation from the temptations of God is called the deeds of men and jinn." (Suhrawardi, 2016, p. 77). He uses this phrase which is common among sufis because he cannot find it in the hadith corpus.
- 158 narratives are not authentic. According to our findings, he transmitted 98 weak and 60 fabricated narratives. This means that about one in four hadiths are not authentic.
- Combines and transmits the narratives. It can be seen that the narratives were combined and transmitted in five places. The combination here is a combination of two independent narratives in the same text. He gives the impression that he is transmitting a hadith of a single source and narrator. For example: "Prayer is the pillar of religion. Whoever abandons prayer becomes a disbeliever." (Suhrawardi, 2016, p. 180). Another example is: "Patience is half of faith, fasting is half of patience." (Suhrawardi, 2016, p. 193). There is no such method among the hadith scholars.
- Makes room for narrative through dreams. It is noteworthy, however, that Suhrawardi only transmits a narrative through dream. Furthermore, the narrative in question is another person's experience and is not something that he has experienced. That Suhrawardi included such a narrative can be interpreted as meaning that he did not completely deny this method. There is only one example related to this in Awarif. If we consider the period in which he lived, it can be concluded that he acted responsively to hadith narratives through dreams and inspirations. The aforementioned narrative is as follows:
 "One of the righteous men saw the Messenger of Allah (pbuh) in a dream and told him O Messenger of Allah! They quote your statement, "Surah Hud and its similar made me old." When asked if this was true, the Messenger of Allah said, "Yes". "What is in this surah that has made you old?" Is it the stories of the previous prophets or the destruction of the ummahs?" The Prophet (pbuh) said, "No, it was Allah's command, "Be truthful as you have been commanded" (Hud, 11/112) made me old." (Suhrawardi, 2016, p. 25).

- Receives narration from narrators that hadith critics have unanimously criticized. The fact that he takes narrations from narrators like Sayf b. Muhammad and Davud b. Muhibir, who were criticized, shows that he did not act sensitively in this matter. Especially when we look at the narratives about "the superiority of the mind", Davud b. Muhibir is a lying narrator. Suhrawardi takes three narrations from this narrator's book Kitab al-akl. All three of these are fabricated. However, it was expected from Suhrawardi, as a muhaddith, that he would not take the hadiths from a narrator who had been severely criticized. One of Suhrawardi's narrations from the aforementioned narrator is as follows: "O Messenger of Allah (pbuh)! By what do people become superior? he asked. The Prophet (pbuh) said, "They gain superiority in this world and the Hereafter with their minds." (Suhrawardi, 2016, p. 266).
- Failure to comply with the transmission method. In most of the 21 different transmission methods he used in his book, he includes fabricated narratives. He did not systematically use the transmission method.
- Receives narratives from sufis whom he trusted. For example, "Islam; is surrounded by honorable morals and good conduct." (Suhrawardi, 2016, p. 141). Suhrawardi took the narrative from Ghazali's Ihya. There is no hadith with these words in the hadith books. We found that eight similar narratives were received in the same way. The author says: "A temptation from the temptations of God is called the deeds of men and jinn." (Suhrawardi, 2016, p. 77) he refers to a common phrase among sufis. This narration has no isnad. Some hadith scholars declared that this narration was fabricated. Undoubtedly, this approach is unacceptable in the science of hadith. In this regard, Suhrawardi does not use narration, considering the isnad as a priority. It is not a muhaddith approach to rely on the narratives by looking at the identity of the individuals.



2.4. Template

The analysis shows that only 158 out of 586 narratives, that is 27%, are not authentic. 73% of the narratives in the book are authentic, but it is best to research and read the narratives you come across while reading. Again, as can be seen, 487 narratives, i.e., 83%, are without isnad. There are only 99 narrations with isnad. This corresponds to 17% of the total. Undoubtedly, the author did not intend to write a hadith book. He stated this in the introductory part of Awarif. He wants to prove the basic principles of Sufism with Qur'an and hadiths. The fact that he gave some of the narratives with isnad shows that he knew the isnad system. The reason for the low number of isnad in the narratives is the aim of preserving the flow of the work.



2.5. The Transmission Terminology He Used

Suhrawardi used a total of 21 different transmission terms when transmitting hadiths in Awarif. He used the terms *أخبرنا* and *حدثنا* in a total of 99 narratives. We understand from these records that Suhrawardi includes fabricated narratives in most of his transmission terms. Therefore, it cannot be said that he uses certain terms to transmit weak or fabricated narratives. He does not abide the hadith scholars who used the transmission terminology carefully, and does not attach importance to the tradition of narrative in science of hadith. For this reason, it is not possible to say that Suhrawardi used the transmission terminology systematically.

Conclusion

It is not possible to say with certainty whether Suhrawardi was a muhaddith or a sufi based on the results. He usually handles issues sensitively like a muhaddith. But you also see that there are approaches that do not suit a muhaddith. Therefore, he is both a muhaddith and a sufi. The purpose of writing Awarif is to prove that the basis of sufis' actions is the Qur'an and Sunnah. This approach has no doubt led him to resort to unsubstantiated narratives. His knowledge of the hadith culture and the fact that he has an exclusive isnad are among the strong factors that show his muhaddith identity. It is also admirable that he interprets the Qur'an and the hadiths to prove the basis of Sufism. The method followed by Suhrawardi was generally that of his predecessors, namely the sunni-sufi-muhaddith method. Transmitting narrations from sufis only because he trusted them and giving way to unsubstantiated narrations common among sufis, as well as transmitting a story through a dream even

though there is only one example of this, shows that Suhrawardi approached the hadiths with his sufi identity. Again, the fact that he does not follow the transmission terminology and that there are fabricated narratives in every transmission terminology shows that he is not careful about this subject. Suhrawardi did not compile a hadith book. He has written a basic tasawwuf book with evidence from Qur'an and Sunnah and in our opinion, he has been successful by doing so. The greatest proof of this is undoubtedly that his work, which he wrote some 750 years ago, is still recognized as a masterpiece work in tasawwuf. Awarif, which is read with great admiration, continues to enlighten readers even today.

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The author declares that all ethical principles and rules were followed in data collection, analysis and reporting processes.

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Conflict of Interest

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