The "Famous Ḥadīth" and "Forgery" Compilations
and Mullā ʿAlī al-Qārī's Use of Them

by GF Haddad – Dhūl-Qiʿda 1425

Ḥadīth literature often treats the "forgery" genre as a subset of the "famous ḥadith" genre because forgeries are often famous sayings and vice-versa. The following is a mostly chronological, mostly descriptive list of extant works in each of these two genres followed by remarks on the critical ranking of Ibn al-Jawzī's *Mawḍūʿāt* and a brief study of al-Qārī's *al-Asrār al-Marfūʿa* – two of the most important works in the forgery genre.

Chronology of extant works in the "famous ḥadīth" genre:

- Abū al-Faraj Ibn al-Jawzī's (d. 597) *al-ʿIlal al-Mutanāhiya fīl-Aḥādīth al-Wāhiya* ("The Excessive Defects in the Flimsy Reports") which he described as a compilation of "very weak ḥadīths which some might deem not so weak and include among the fair narrations and some might deem too weak and include among the forgeries." He himself did include many of these narrations in his *Mawḍūʿāt* and vice-versa. Al-Dhahabī summarized it.

- Ibn al-Jawzī's descendent Shams al-Dīn Ibn Qayyim al-Jawziyya's (d. 751) *al-Manār al-Munīf fīl-Ṣaḥīḥ wal-Ḍaʿīf* ("The Radiant Beacon on the Sound and Weak Ḥadīth"), in which he followed many of the exaggerations of his teacher Aḥmad ibn Taymiyya (d. 728) in claiming as forged many ḥadīths that are merely weak or even established as authentic,[1] as did Marʿī ibn Yūsuf al-Karmī in his slim *al-Fawāʾid al-Mawḍūʿa fīl-Aḥādīth al-Mawḍūʿa*. Al-Qārī epitomized the *Manār* at the end of the *Asrār*.

- Ibn Ḥajar's "Master, leader, teacher, benefactor, and *almus pater (mukharrijunā)*" Imam Zayn al-Dīn ʿAbd al-Raḥīm ibn al-Ḥusayn al-Kurdī al-ʿIrāqī al-Irbilī *thumma* al-Miṣrī al-Shāfiʿī al-Atharī (725-806) in *al-Bāʿith ʿalā al-Khalāṣ min Ḥawādith al-Quṣṣāṣ* excoriates the misuse of ḥadīth by semi-educated shaykhs and imāms and critiques the same-themed *al-Quṣṣāṣ wal-Mudhakkirīn* by Ibn al-Jawzī and *Aḥādīth al-Quṣṣāṣ* by Aḥmad ibn Taymiyya. Al-Suyūṭī recapitulates those works in *Taḥdhīr al-Khawāṣṣ min Akādhīb al-Quṣṣāṣ*.

- Al-Zarkashī's (745-794) *al-Tadhkira fīl-Aḥādīth al-Mushtahara* ("Memorial of the Famous Ḥadīths"), critiqued and expanded by

- al-Suyūṭī (d. 911) in *al-Durar al-Manthūra fīl-Aḥādīth al-Mashhūra* ("The Scattered Pearls Concerning the Famous Ḥadīths"), also known as *al-Durar al-Muntathira fīl-Aḥādīth al-Mushtahara*; he was outdone by his great contemporary and rival

- al-Sakhāwī (d. 902) with his most influential, meticulous, and comprehensive *al-Maqāṣid al-Ḥasana fīl-Aḥādīth al-Mushtahara* ("The Excellent Intentions Concerning the Famous Ḥadīths"), al-Qārī's principal source although he also cites the previous two frequently. Al-Sakhāwī may have built on

- *al-Laʾāliʾ al-Manthūra fīl-Aḥādīth al-Mashhūra mimmā Alifahu al-Ṭabʿ wa-Laysa lahu Aṣlun fīl-Sharʿ* by his teacher the peerless arch-Master Ibn Ḥajar al-ʿAsqalānī (d. 852).

- The *Maqāṣid* was abridged by [1] al-Suyūṭī's student the erudite Mālikī Shādhilī *Faqīh* of Egypt Abū al-Ḥasan ʿAlī ibn Muḥammad al-Minnawfī (857-939) in *al-Wasāʾil al-Sunniyya min al-Maqāṣid al-Sakhāwiyya wal-Jāmiʿ wal-Zawāʾid al-Asyūṭiyya*, apparently also known as *al-Durrat al-Lāmiʿa fī Bayān Kathīr min al-Aḥādīth al-Shāʾiʿa*.[2] Al-Qārī often refers to his work under the cryptic title of *al-Mukhtaṣar*.

- [2] al-Sakhāwī's student Ibn al-Daybaʿ (866-944) in *Tamyīz al-Ṭayyib min al-Khabīth fīmā Yadūru ʿalā Alsinat al-Nās min al-Ḥadīth* ("Distinguishing the Good from the Wicked among the Ḥadīths that are Circulating among the People");

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[1] Such as his disputing in *Minhāj al-Sunna* the authenticity of a mass-transmitted report from twenty-five Companions, *"Anyone whose patron (mawlā) I am, ʿAlī is his patron"!* He goes on to declare "categorically false" the addition: "O Allāh! Be the patron of whoever takes him as a patron, and the enemy of whoever takes him as an enemy." However, it is also *ṣaḥīḥ*: narrated from ʿAlī and Zayd ibn Arqam by al-Ṭaḥāwī in *Mushkil al-Āthār* (5:18 §1765 *ṣaḥīḥ* per Shaykh Shuʿayb al-Arnaʾūṭ), al-Nasāʾī in his *Khaṣāʾiṣ ʿAlī* (§79) and *Faḍāʾil al-Ṣaḥāba* (§45), al-Ḥākim (3:109) who declared it sound, and al-Ṭabarānī (§4969); Zayd or Abū Sarīḥa by al-Tirmidhī *(ḥasan gharīb)*; and Abū al-Ṭufayl by Aḥmad in his *Musnad* (al-Arnaʾūṭ ed. 2:262-263 §950-952 *ṣaḥīḥ lighayrih)*, al-Bazzār (§2541), al-Nasāʾī in *al-Sunan al-Kubrā* (5:132-134), *Khaṣāʾiṣ ʿAlī* (p. 107-108), and *Musnad ʿAlī* as well as al-Ḥākim (3:371). On Ibn Taymiyya's exaggerations see Ibn Ḥajar, *Lisān al-Mīzān* (6:319) and *Durar* (2:71), al-Lacknawī, *Rafʿ* (p. 330), *al-Ajwiba al-ʿAshara* (p. 174-176), *Tuḥfat al-Kamala* in the *Rafʿ* (p. 198-199 n.), and al-Kawtharī's still-manuscript *al-Taʿaqqub al-Ḥathīth limā Yanfīhi Ibnu Taymiyyata min al-Ḥadīth.*
[2] This is not by Aḥmad ibn Muḥammad al-Minnawfī as erroneously thought by Muḥammad Bashīr Ẓāfir in *Tahdhīr al-Muslimīn min al-Aḥādīth al-Mawḍūʿa*.

- [3] al-Shaʿrānī (d. 973) in *al-Badr al-Munīr fī Gharīb Aḥādīth al-Bashīr al-Nadhīr* ﷺ in which he added selections from al-Suyūṭī's *Jāmiʿ al-Kabīr*, his *Jāmiʿ al-Ṣaghīr*, and its *Zawāʾid* totalling 2,300 ḥadīths;

- [4] al-Zarqānī (1055-1122) – named by Abū Ghudda "the Seal of the Scholars of ḥadīth[3] – in his *Mukhtaṣar al-Maqāṣid* ("Abridgment of the 'Excellent Intentions'").

- The Shāfiʿī Sharīf *Musnid* of Damascus Najm al-Dīn Muḥammad ibn Muḥammad al-Ghazzī al-ʿĀmirī (d. 984) in *Itqān Mā Yaḥsun min Bayān al-Akhbār al-Dāʾirati ʿalāl-Alsun* gathered together al-Zarkashī's *Tadhkira*, al-Suyūṭī's *Durar*, and the *Maqāṣid* with some additions.

- ʿIzz al-Dīn Muḥammad ibn Aḥmad al-Khalīlī (d. 1057) authored *Kashf al-Iltibās fīmā Khafia ʿalā Kathīr min al-Nās*. This title may have inspired

- the Sufi Damascene Seal of the Imāms of Ḥadīth Abū al-Fidāʾ Ismāʿīl ibn Muḥammad al-Jarrāḥī al-ʿAjlūnī (1087-1162) with *Kashf al-Khafā wa-Muzīl al-Albās ʿammā Ishtahara min al-Aḥādīth ʿalā Alsinat al-Nās* ("The Removal of Secrecy and Doubts Regarding the Famous Ḥadīths People Often Say"), a work second to fame only to the *Maqāṣid* in which he abridged the latter and added notes from various other works.

- The Yemenī qāḍī al-Ṣaʿdī (d. 1181) in *al-Nawāfiḥ al-ʿAṭira fīl-Aḥādīth al-Mushtahara* gathered together al-Suyūṭī's *Durar*, Ibn al-Daybaʿ and al-Zarqānī's abridgments, and his own many additions.

- *Asnā al-Maṭālib fī Aḥādīth Mukhtalifat al-Marātib* by Muḥammad ibn Darwīsh al-Ḥūt al-Bayrūtī.

Chronology of extant works devoted to forgery classification:

- *Tadhkirat al-Ḥuffāẓ*, also known as *Tadhkirat al-Mawḍūʿāt*, by the Malāmatī ascetic and pious examplar of the traveling scholars, the Ḥāfiẓ Abū al-Faḍl Muḥammad ibn Ṭāhir ibn ʿAlī al-Maqdisī al-Qaysarānī al-Atharī al-Ẓāhirī al-Ṣūfī known as Ibn Ṭāhir (448–507). Apparently the earliest systematic digest of forgeries, it is unreliably severe due to its uncritical imitation of Ibn Ḥibbān's rulings in his *Duʿafāʾ* and other overly stringent sources.[4]

- *Al-Abāṭīl wal-Manākīr wal-Ṣiḥāḥ wal-Mashāhīr* by al-Ḥusayn ibn Ibrāhīm al-Jawzaqānī or Jawraqānī (d. 543). Al-Dhahabī says he "benefited from it although it contains mistakes" while Ibn Ḥajar in his *Nukat ʿalā Ibn al-Ṣalāḥ* said the author filled it with wrong rulings because of his inability to reconcile with what is incontrovertibly authentic the narrations that appeared, to him, to contradict the Sunna in the same manner as Ibn Ḥibbān.[5] Al-Dhahabī summarized it.

- Ibn al-Jawzī's *al-Mawḍūʿāt al-Kubrā*, one of the largest, most influential, and least reliable encyclopedias of forgeries compiled from the four great early books of weak-narrator criticism – Ibn ʿAdī's *Kāmil* and Ibn Ḥibbān, al-ʿUqaylī, and al-Azdī's *Duʿafāʾ* – in addition to Ibn Mardūyah's *Tafsīr*, al-Ṭabarānī's three *Muʿjams*, al-Dāraquṭnī's *Afrād*, al-Ḥākim's *Tārīkh*, al-Jawzaqānī's *Abāṭīl*, and the luxuriant, collected works of al-Khaṭīb, Ibn Shāhīn, and Abū Nuʿaym. Al-Dhahabī and Ibn Dirbās summarized it among others. Like the *Abāṭīl*, Ibn al-Jawzī's *Mawḍūʿāt* was faulted by the Ulema for its abundant flaws, especially Ibn Ḥajar and his student al-Suyūṭī who followed up with no less than four critiques (see below, paragraph on al-Suyūṭī and section on "The Status of Ibn al-Jawzī's *Mawḍūʿāt*").

- Ḍyāʾ al-Dīn Abū Ḥafṣ ʿUmar ibn Badr ibn Saʿīd al-Mawṣilī al-Ḥanafī's (557-622) thoroughly unreliable *al-Mughnī ʿan al-Ḥifẓi wal-Kitābi bi-Qawlihim Lam Yaṣiḥḥa Shayʾun fī Hādhā al-Bāb* in which he tried to compile all that the early Imāms had graded unsound into an accurate forgery reference-book but failed according to al-Lacknawī, Abū Ghudda, and others before them such as Sirāj al-Dīn Ibn al-Mulaqqin who rewrote a critical summary of his book; al-Suyūṭī as per his dismissal of the book in *Tadrīb al-Rāwī*; Ḥusām al-Dīn al-Maqdisī in *Intiqād al-Mughnī ʿan al-Ḥifẓi wal-Kitāb* which is in reality an epitome culled from *al-Tankīt wal-Ifāda* by Ibn Himmāt (see below); and Abū Isḥāq Ḥijāzī ibn Muḥammad ibn Sharīf al-Juwaynī al-Atharī who wrote *Faṣl al-Khiṭāb bi-Naqdi Kitāb al-Mughnī ʿan al-Ḥifẓi wal-Kitāb* – in print – in which he said that his own teacher Ḥāmid ibn Ibrāhīm ibn Aḥmad also wrote a refutation of the *Mughnī ʿan al-Ḥifẓ*.

- The Ḥanafī Lahore-born philologist of Baghdād Raḍī al-Dīn Ḥasan ibn Muḥammad al-ʿUmarī al-Ṣaghānī or al-Ṣāghānī's (d. 650) unreliably strict *Mawḍūʿāt Shihāb al-Akhbār lil-Quḍāʿī* – critiqued by Imām Zayn al-Dīn al-ʿIrāqī with his *Radd ʿalā al-Ṣaghānī fīl-Aḥādīth al-Mawḍūʿati fī Shihāb al-Akhbār* and, more recently, by Shaykh ʿAbd al-ʿAzīz al-Ghumārī in *al-Tahānī fīl-Taʿqīb ʿalā Mawḍūʿāt al-Ṣaghānī*, it may be an abridgment of his earlier *al-Durr al-Multaqaṭ fī Tabyīn al-Ghalaṭ wa-Nafī al-Laghaṭ*. Al-Qārī cites him often.

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[3]In Abū Ghudda's marginalia on al-Qārī's *Maṣnūʿ* (p. 87).
[4]As pointed out by al-Lacknawī in *al-Rafʿ wal-Takmīl*, Aḥmad al-Ghumārī in *Darʾ al-Ḍaʿf*, and others.
[5]Cf. Abū Ghudda, marginalia on al-Lacknawī's *Rafʿ* (p. 321), al-Ghumārī, *Darʾ* (p. 41-43).

- Ibn al-Qayyim's *Naqd al-Manqūl wal-Miḥakk al-Mumayyiz bayn al-Mardūd wal-Maqbūl* in which he lists over two hundred ḥadīths that he considers forgeries from the perspective of content to begin, before even considering the chains of transmission.

- The epilogue to the lexicographer Majd al-Dīn al-Fayrūzābādī's (d. 817) *Sifr al-Saʿāda* is also unreliably strict in its careless inclusion of non-forgeries and his imitation of Ibn Badr al-Mawṣilī as per al-Kattānī in the *Risāla Mustaṭrafa*, as shown by its critique *al-Tankīt wal-Ifāda fī Takhrīj Aḥādīth Khātimat Sifr al-Saʿāda* by Ibn Himmāt Shams al-Dīn Muḥammad ibn Ḥasan al-Dimashqī (1091-1175), ʿAbd al-Ḥaqq al-Dihlawī's *Sharḥ Sifr al-Saʿāda*, and al-Lacknawī's *Tuḥfat al-Kamala ʿalā Ḥawāshī Tuḥfat al-Ṭalaba*. Al-Qārī infrequently cites the *Sifr*.

- *Al-Ghummāz ʿalā al-Lummāz fil-Mawḍūʿāt al-Mashhūrāt* by the Cairene Shāfiʿī Ḥasanī historian of Madīna Abū al-Ḥasan Nūr al-Dīn ʿAlī ibn ʿAbd Allāh ibn Aḥmad al-Samhūdī (844-911) which contains 340 entries with all-too-sparse rulings of one word or one line such as "weak," "weak-chained," etc.

- Al-Suyūṭī's four correctives on Ibn al-Jawzī: *al-Nukat al-Badīʿiyyāt ʿalā al-Mawḍūʿāt*; its abridgment *al-Taqṣībāt ʿalā al-Mawḍūʿāt*, known as the *Taʿaqqubāt*; *al-Laʾāliʾ al-Maṣnūʿa fil-Aḥādīth al-Mawḍūʿa* in which he reviews all Ibn al-Jawzī's entries; and its appendix *Dhayl al-Mawḍūʿāt*, the latter two frequently cited by al-Qārī who shares with al-Suyūṭī and Ibn ʿArrāq a lenient approach toward authenticating suspected reports. The *Laʾāliʾ* was summarized by al-Zarqānī's student the centenarian Mālikī Sufi *Musnid* Abū al-Ḥasan al-Ḥurayshī (d. 1143).

- The great Damascene Ḥāfiẓ of Ṣāliḥiyya and author of the largest extant *Sira*, Shams al-Dīn Muḥammad ibn Yūsuf ibn ʿAlī al-Shāmī's (d. 942) *al-Fawāʾid al-Majmūʿa fil-Aḥādīth al-Mawḍūʿa*.

- *Tanzīh al-Sharīʿat al-Marfūʿa ʿan al-Aḥādīth al-Shanīʿat al-Mawḍūʿa*, the best work in the genre according to our teacher Nūr al-Dīn ʿItr, by Imām Abū al-Ḥasan Saʿd al-Dīn ʿAlī ibn Muḥammad ibn ʿAlī ibn ʿAbd al-Raḥmān al-Kinānī, known as Ibn ʿArrāq (907-963), the Beiruti, Damascene, then Madīnan Shāfiʿī *faqīh*, expert in the canonical readings and inheritance laws, litterateur, and Akbarī Sufi who made coffee-drinking the fashion in Damascus although his erudite *faqīh* and *muqriʾ* father vehemently disapproved of it. He incorporated all al-Suyūṭī's corrections with Ibn al-Jawzī's entries in the *Mawḍūʿāt* and *ʿIlal*, adding his own critical supercommentary on both authors and including rulings from Ibn Dirbās, al-Dhahabī (his *Mīzān* and summaries of Ibn al-Jawzī and al-Jawzaqānī), al-ʿIrāqī (his *Amālī* and documentation of al-Ghazzālī's *Iḥyāʾ*), and Ibn Ḥajar (*Takhrīj al-Kashshāf*, *al-Talkhīṣ al-Ḥabīr*, *Tasdīd al-Qaws*, *Zahr al-Firdaws*, *al-Maṭālib al-ʿĀliya*, and *Lisān al-Mīzān*). He begins his book by listing the names of over two thousand established or suspected forgers, well over double Burhān al-Dīn al-Ḥalabī's (d. 841) 880 entries in *al-Kashf al-Ḥathīth ʿamman Rumiya bi-Waḍʿ al-Ḥadīth*. Al-Qārī shows no knowledge of this book.

- *Tadhkirat al-Mawḍūʿāt* by the Indian Jamāl al-Dīn Muḥammad Ṭāhir al-Ṣiddīqī al-Hindī al-Fattānī's (d. 986) who also authored *Qānūn al-Mawḍūʿāt fī Dhikr al-Ḍuʿafāʾ wal-Waḍḍāʿīn*, both apparently unknown to al-Qārī.

- Al-Qārī's (d. 1014) major book of forgeries *al-Asrār al-Marfūʿa fil-Akhbār al-Mawḍūʿa*, known as *al-Mawḍūʿāt al-Kubrā*, and his minor book of forgeries titled *al-Maṣnūʿ fī Maʿrifat al-Ḥadīth al-Mawḍūʿ* – an earlier work known as the *Mawḍūʿāt al-Ṣughrā*.

- Al-Karmī's (d. 1033) unremarkable *al-Fawāʾid al-Mawḍūʿa* which we mentioned in the previous section.

- Al-Saffārīnī's (d. 1188) large *al-Durar al-Maṣnūʿāt fil-Aḥādīth al-Mawḍūʿāt*, an abridgment of Ibn al-Jawzī's *Mawḍūʿāt*.

- Al-Shawkānī's (d. 1250) *al-Fawāʾid al-Majmūʿa fil-Aḥādīth al-Mawḍūʿa* which ranks with Ibn Ṭāhir, al-Jawzaqānī, Ibn al-Jawzī, al-Ṣaghānī, and al-Fayrūzābādī's works in its careless and uncritically imitative inclusion of non-forged and even *ṣaḥīḥ* and *ḥasan* reports among the forgeries according to al-Lacknawī in *Ẓafr al-Amānī*.

- *Al-Luʾluʾ al-Marṣūʿ fīmā lā Aṣla lahu aw bi-aṣlihi Mawḍūʿ* by the Seal of Ḥadīth Scholars, our great-great GrandShaykh, the octogenarian Sufi *Musnid* of Shām and erudite expert in the Science of *isnād* Abū al-Maḥāsin Muḥammad ibn Khalīl al-Mashīshī al-Ḥasanī al-Qāwuqjī al-Ṭarābulsī (1224-1305) with 742 all-too-brief one-line entries.[6]

- Other recent works such as Imām ʿAbd al-Ḥayy Muḥammad ʿAbd al-Ḥalīm al-Lacknawī's (d. 1304) *al-Āthār al-Marfūʿa fī al-Akhbār al-Mawḍūʿa*; the two-volume *al-Kashf al-Ilāhī ʿan Shadīd al-Ḍaʿf wal-Mawḍūʿ wal-Wāhī* by Muḥammad ibn Muḥammad al-Ḥusaynī al-Ṭarābulsī al-Sandarūsī; *Taḥdhīr al-Muslimīn min al-Aḥādīth al-Mawḍūʿa ʿalā Sayyid al-Mursalīn ﷺ* by Muḥammad al-Bashīr Ẓāfir al-Mālikī al-Azharī (d. 1325); the 2,000-folio *Jamʿ al-Aḥādīth al-Mawḍūʿa al-Muttafaq ʿalayhā wal-Mukhtalaf fīhā ʿalā Tartīb Muʿjam al-Ḥurūf* by ʿAdnān ʿAbd al-Raḥmān Barlādī; *al-Nukhbat al-Bahiyya fīl Aḥādīth al-Makdhūba ʿalā Khayr al-Bariyya ﷺ* by the Egyptian Mālikī *Musnid* Abū ʿAbd Allāh Muḥammad ibn Muḥammad known as al-Amīr al-Kabīr; and *al-Jidd al-Ḥathīth fī Bayān Mā Laysa bi-Ḥadīth* by Aḥmad ibn ʿAbd al-Karīm al-ʿĀmirī al-Ghazzī. Allāh reward their efforts well!

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[6]Per its nice 1415/1994 edition at Dār al-Bashāʾir al-Islāmiyya by Fawwāz Aḥmad Zamarlī.

The Status of Ibn al-Jawzī's *Mawḍūʿāt*

Ibn al-Ṣalāḥ said of Ibn al-Jawzī: "A contemporary that gathered together the forgeries in about two volumes went too far and included in them much that can never be proven to be a forgery and that should rather have been cited among the merely weak ḥadīths."[7]

The arch-Master of Ḥadīth *(Amīr al-Muʾminīn fīl-Ḥadīth)*, known as the absolute Shaykh al-Islām in the books of its Science, Imām Aḥmad Ibn Ḥajar al-ʿAsqalānī, said in his *Qawl al-Musaddad* of al-Ḥākim's *Mustadrak* and Ibn al-Jawzī's *Mawḍūʿāt* that they each contained enough mistakes to make their general usefulness nil for other than specialists, hence, **neither al-Ḥākim's ruling of** *ṣaḥīḥ* [in the *Mustadrak*] **nor Ibn al-Jawzī's ruling of** *mawḍūʿ* [in the *Mawḍūʿāt*] **should be relied upon without double-checking with someone else.**

The *Mustadrak* contains about one hundred forgeries per al-Suyūṭī's *Taʿaqqubāt* as quoted by al-Kattānī in the *Risāla Mustaṭrafa* while the *Mawḍūʿāt* contains no less than three hundred erroneous entries as stated by al-Suyūṭī at the end of his *Taʿaqqubāt*!

Ibn Ḥajar said:

> He [Ibn al-Jawzī] has [wrongly] included in his book of forgeries the *munkar* and weak ḥadīths that are acceptable in morals *(al-targhīb wal-tarhīb)* and a few fair ḥadīths as well, like the ḥadīth of *Ṣalāt al-Tasābīḥ* and that of reciting Āyat al-Kursī after the prayer, which is *ṣaḥīḥ*…. As for weak ḥadīths in absolute terms, there are many in his book…. Ibn al-Jawzī has another book titled *al-ʿIlal al-Mutanāhiya fīl Aḥādīth al-Wāhiya* in which he cited many forgeries, just as he cited many merely flimsy reports in his book of forgeries. Yet, he incorrectly left out [from each book] ḥadīths of both kinds to the amount or more than what he did include![8]

Al-Dhahabī, al-Suyūṭī, Aḥmad al-Ghumārī, and Abū Ghudda said that Ibn al-Jawzī was fooled by the rejection of certain chains for certain ḥadīths in the books of narrator-criticism and took this to mean the ḥadīth itself was forged because of his ignorance of the *matn* and his failure to research it.[9]

In addition, Ibn al-Jawzī ignored his own rulings by including a large proportion of forgeries in his exhortative works. Shaykh ʿAbd al-Fattāḥ Abū Ghudda said:

> Our reliance is on Allāh! Ibn al-Jawzī composed a great big book on ḥadīth forgeries so that jurists, preachers, and others may avoid them, then you will see him cite in his exhortative works forged ḥadīths and rejected stories without head nor tail, without shame or second thought. In the end one feels that Ibn al-Jawzī is two people and not one!… For this reason Ibn al-Athīr blamed him in his history entitled *al-Kāmil* with the words: "Ibn al-Jawzī blamed him [al-Ghazzālī] for many things, among them his narration of unsound ḥadīths in his exhortations. O wonder that Ibn al-Jawzī should criticize him for that! For his own books and exhortative works are crammed full with them!"[10] And the ḥadīth Master al-Sakhāwī said in *Sharḥ al-Alfiyya*: "Ibn al-Jawzī cited forgeries and their likes in high abundance in his exhortative works."[11]

Among those that wrote book-length critiques of Ibn al-Jawzī's failings in the *Mawḍūʿāt* is Shaykh Muḥammad Ṣibghat Allāh al-Madrāsī.

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[7]Ibn al-Ṣalāḥ, *ʿUlūm al-Ḥadīth*, chapter on the *Mawḍūʿ*.
[8]In *al-Nukat ʿalā Ibn al-Ṣalāḥ* (2:848–850).
[9]Al-Dhahabī as cited in al-Suyūṭī's *Tadrīb* (1:329, chapter on the *mawḍūʿ*); al-Suyūṭī, *Laʾālī* (1:106=1:117); Aḥmad al-Ghumārī, *al-Muthnawnī wal-Battār* (1:172) and *Darʾ al-Ḍaʿf* (p. 91-95); and Abū Ghudda, marginalia on al-Lacknawī's *Rafʿ* (p. 325-327).
[10]Ibn al-Athīr, *al-Kāmil fīl-Tārīkh* (Dār Ṣādir ed. 10:228=ʿIlmiyya ed. 9:240).
[11]ʿAbd al-Fattāḥ Abū Ghudda, notes to al-Lacknawī's *Rafʿ* (p. 420-421).

Al-Qārī's Major Dictionary of Forgeries

Al-Qārī's *al-Asrār al-Marfūʿa fīl Akhbār al-Mawḍūʿa* is the second and, with 625 entries, largest of two compilations he devoted to forgeries, the second being the earlier *al-Maṣnūʿ fī Maʿrifat al-Ḥadīth al-Mawḍūʿ* with 417 much sparser entries. The *Asrār* expands on the *Maṣnūʿ* both in the number of entries and in the treatment al-Qārī devotes to many of them. The all-too-small number of these entries is explained by the fact that the last part of the *Asrār* refers to many more forgeries obliquely, without devoting separate entries to them, by way of summarizing and commenting on Ibn al-Qayyim's *al-Manār al-Munīf.*

Al-Qārī devoted himself to *fiqh*, particularly Ḥanafī jurisprudence, and did not attain the rank of *Ḥāfiẓ* like his two principal sources, al-Sakhāwī and Ibn al-Qayyim. He shows no knowledge of some of the important early works on forgeries such as Ibn Ṭāhir al-Maqdisī's *Tadhkirat al-Mawḍūʿāt*, al-Jawzaqānī's *Abāṭīl*, Ibn ʿArrāq's *Tanzīh al-Sharīʿa*, and al-Fattanī's *Tadhkirat al-Mawḍūʿāt.*

Like his sources, al-Qārī often refers a ḥadīth to the *Iḥyāʾ*, one of the most acclaimed books in Islām which nevertheless contains a sizeable proportion of very weak or forged narrations.[12]

Al-Qārī is lenient in his gradings and follows the criterion of many of the *Salaf* who retained chains missing a *Tābiʿī* link in narrations of merits *(faḍāʾil, manāqib)* as in the ḥadīth Ibn Saʿd and Imām Aḥmad narrated from ʿĀʾisha ﷠:

> *"Three things of the world pleased the Messenger of Allāh* ﷺ*: women, perfume, and food. He got two but missed one – he got women and perfume but missed food."*

Al-Qārī said, "al-Suyūṭī said of this ḥadīth, 'Its chain is sound except that one transmitter was not named.' So then, its chain becomes fair."

He tends to authenticate the ḥadīths more than disauthenticate them and, in both cases, does not always hit the mark. The reason for this is that he takes certain assumptions as axioms and follows then consistently in his book when they are inaccurate to begin with. Among the examples for these methodological flaws are the following:

1- Al-Qārī's assumption that if a ḥadīth is cited by Imām al-Suyūṭī in *al-Jāmiʿ al-Ṣaghīr* it must necessarily not be forged because the latter made it his pre-condition for including it in the *Jāmiʿ*. This overlooks the possibility that al-Suyūṭī is not infallible in this and it is a fact that he fell short of his pre-condition about 450 times and so did include forgeries by the hundreds according to Aḥmad al-Ghumārī in *al-Mughīr ʿalā al-Aḥādīth al-Mawḍūʿati fīl-Jāmiʿ al-Ṣaghīr* ("The Raider on the Forgeries Contained in the *Jāmiʿ al-Ṣaghīr*").[13] (Al-Suyūṭī himself in the *Laʾālīʾ* makes the same false axiomatic assumption about any and all ḥadīths narrated by al-Bayhaqī in any of his books on the basis of al-Bayhaqī's identical purported criterion, as illustrated in al-Qārī's entry *"The believer's heart is sweet, he loves sweetness."*)

2- His incorrect axiom that the *mursal* is a proof for the *Jumhūr*. See on this Shaykh Shuʿayb al-Arnaʾūṭ's detailed survey of the views of the *Salaf* on this issue in his introduction to Abū Dāwūd's *Marāsīl.*

3- His idiosyncratic use of the term *thābit* to mean a ḥadīth that merely has a chain of transmission *(aṣl)* when in fact *thābit* is used by the scholars of ḥadīth as a synonym for *ṣaḥīḥ* as are *qawī* and *jayyid*.[14]

4- Similarly, al-Qārī understands *lā yathbut* to mean *lā aṣla lahu* when it means *lā yaṣiḥḥ*. In a *fiqhī* discussion *lā yathbut* and *lā yaṣiḥḥ* mean that the ḥadīth falls short of the rank of *ṣaḥīḥ* but in a ḥadīthic discussion of forgeries such terms mean the ḥadīth is forged.

5- His unheard-of assumption that it suffices for a ḥadīth to have a chain of transmission to preclude that it be forged.

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[12]Ibn al-Subkī and al-ʿIrāqī provided thorough documentations of those narrations and stressed that al-Ghazzālī did not excel in the field of ḥadīth cf. *Ṭabaqāt al-Shāfiʿiyya al-Kubrā* (6:287-389). For various reasons certain Mālikīs such as al-Ṭurṭūshī and al-Māzarī and Ḥanbalīs such as Ibn al-Jawzī and Ibn Taymiyya exaggerated the proportion of forgeries in the *Iḥyāʾ*. Two Ḥanafī ḥadīth Masters wrote superb documentations of its ḥadīths – Ibn Quṭlūbaghā and Murtaḍā al-Zabīdī – while Muḥammad Amīn al-Suwaydī (d. 1246) compiled *al-Mawḍūʿāt fīl-Iḥyāʾ*, also known as *al-Iʿtibār fī Ḥaml al-Asfār.*
[13]See also *al-Aḥādīth al-Mawḍūʿa min al-Jāmiʿ al-Kabīr wal-Jāmiʿ al-Azhar lil-Suyūṭī wal-Munāwī* by ʿAbbās Aḥmad Ṣaqr and Aḥmad ʿAbd al-Jawād.
[14]Cf. the end of the chapter on the *ṣaḥīḥ* in Dr. ʿItr's *Manhaj al-Naqd.*

6- His assumption that it suffices for a ḥadīth to be cited by one of the Daylamīs – father and son – (in the *Firdaws* or its documentation the *Musnad al-Firdaws*) to have an *aṣl* even if it is actually cited chainless.

7- He follows al-Zarkashī, Ibn ʿArrāq, and others in their misunderstanding of the term "inauthentic" *(lā yaṣiḥḥ)* to allow that a ḥadīth is not necessarily forged whereas in discussions of forgeries and strictly ḥadīthic, non-*fiqh* literature that term is strictly synonymous with "forged," "baseless," and other such descriptions used by the Masters in the books specifically devoted to forgeries as demonstrated by Abū Ghudda in his introduction to the *Maṣnūʿ* and elsewhere.

These flaws are illustrated in the following entries among many others:

- The entry for the saying, *"Whoever plays chess is cursed"* contains three major inaccuracies: the claim that the *mursal* is a proof for the *Jumhūr*, the deduction that a ḥadīth is not a forgery merely on the basis that al-Suyūṭī cites it in *al-Jāmiʿ al-Ṣaghīr*, and the claim that there are firmly-established ḥadīths blaming chess.

- The entry for the saying *"To look at a beautiful face is worship"* contains the claim that since al-Suyūṭī cites the saying, *"Looking at a beautiful woman and at greenery strengthens eyesight"* in *al-Jāmiʿ al-Ṣaghīr*, it follows that it is not forged.

- The entry for the saying, *"The traveller and his money are at risk."* Al-Qārī states that "al-Daylamī narrates it from Abū Hurayra ☙, from the Prophet ﷺ chainless," only to conclude, "So then, it is established and not forged"!

- The entry: *"Whoever receives a present while he has company, the latter are his partners in it"* where he says: "Ibn al-Jawzī wrongly included it in the *Mawḍūʿāt* since ʿAbd ibn Ḥumayd narrates it from Ibn ʿAbbās [C] and others from ʿĀʾisha [☙]"!

- In the entry, *"Whoever circumambulates this House seven times, prays two rakʿas behind the Station of Ibrāhīm, and drinks Zamzam water, all his sins shall be forgiven as many as they may be"* al-Qārī cites al-Sakhāwī's ruling of *lā yaṣiḥḥ*, i.e. forged, but al-Qārī goes on,

> Al-Sakhāwī's statement that the ḥadīth is inauthentic does not preclude its being weak or fair unless he meant to convey that it is unestablished *(lā yathbutu)*. It seems al-Minnawfī understood the latter since he says, in his *Mukhtaṣar* [of al-Sakhāwī's *Maqāṣid*], "It is a falsehood *(bāṭil)* without basis *(lā aṣla lahu)*."

In reality both al-Sakhāwī and al-Minnawfī are asserting the same thing, namely, that the ḥadīth is forged; but al-Qārī follows two of his idiosyncrasies: first, he misunderstands al-Sakhāwī's statement to mean other than "forged"; second, he uses the terms "unestablished" and "without basis" indifferently.

- The entry, *"The white rooster is my friend and the friend of my friend and the enemy of my enemy"* where al-Qārī positively affirms that it is not forged without forwarding any proof.

Al-Qārī often discusses what he might call "sound meaning regardless of Prophetic authenticity"; this lengthens his text but improves its didactic benefits at the expense of ḥadīthic sharpness. For even if the Prophetic Ḥadīth is Divinely-revealed and incomparable to the rest of human discourse, it is not a precondition that a saying must be spoken by the Prophet ﷺ to be beneficial to humankind or Sharīʿa-worthy of discussion, explanation, and even recommendation.[15] Benefits are found in the sayings of the Companions and Successors, the Imāms of *fiqh*, the Sufis, the Israelite reports, the ancient philsophers and physicians, etc. As related from our liege-lord ʿAlī ibn Abī Ṭālib ☙, *"Wisdom is the lost property of the believer, wherever he finds it he has the right to take it."* Similarly, Imām Aḥmad said, "I seldom look into a book except I benefit." Hence al-Qārī's very frequent remark that a ḥadīth may be "baseless" *(lā aṣla lahu)* or "untrue *(ghayr ṣaḥīḥ)* in its phrasing *(mabnā)* or wording *(lafẓ)* but true *(ṣaḥīḥ)* in its meaning *(maʿnā)*." He takes this interesting stance notably when he discusses famous Sufi ḥadīths such as *"I was a Treasure unknown..."* and *"Whoever knows himself knows his Lord"* but also in many other entries such as *"Among you women are those that spend half their lives not praying!"*; *"The Arabs are the leaders of the non-Arabs"*; *"The believer speaks truth and believes what he is told"*; *"The believer's back is a qibla"*; *"The best worship is the hardest one"*; the wording, *"when there was no Ādam nor water nor clay"* in the entry, *"I was a Prophet when Ādam was still between water and clay"*; etc. – Allāh have mercy on him!

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[15]Although our Sufi Masters tell us that not one single good teaching reaches us except it was revealed to and transmitted by our Prophet ﷺ first, whether in, before, or after his time as Imām al-Būṣīrī said: "And each without exception takes from the Messenger of Allāh ﷺ" while Shaykh Yūsuf al-Nabhānī said: "And every single favor in creation comes from Allāh to him ﷺ, and from him to everything else."