

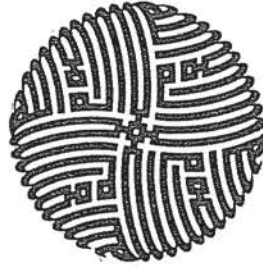
ISSN: 2149-3979



# The Journal of Theological Academia

year: 2018 issue: 7-8 a bi-annual international journal of academic research

## SUNNAH



# ilahiyat akademi

yl: 2018

sayı: 7-8

altı aylık uluslararası akademik araştırma dergisi

## Suyuti's Hadith Criticism\*

Recep ASLAN\*\*

### Abstract

Suyuti (d. 911/1505) is an important figure in the history of Islamic culture in 10th century: He is especially a major contributor to Hadith, Tafsir, Arabic Language and Literature sciences. In this article, by revealing the hadith criticism of Suyuti, who is interested in every branch of Islamic sciences, it is aimed to evaluate Suyuti's hadith criticism.

Suyûtî had a lot of interactions with hadith and Sunnah. Suyuti has made isnâd-centered evaluations in determining the well-being of the narratives. He, as seen in his small volume works such as Risale, has reported made up hadiths, he was not selective in the criticism of the hadiths and he acted loose in assessing the sanad of the hadiths.

**Keywords:** Hadith, Sunnah, Suyuti, Hadith, Criticism, Sanad.

## Suyuti'nin Hadis Tenkitçiliği

### Özet

Suyûtî (ö. 911/1505), İslâm kültür tarihinde hicri 9. asra damgasını vurmuş önemli bir şahsiyettir. Özellikle Hadis, Tefsir, Arap Dili ve Edebiyatı ilimlerinde büyük katkıları olan etkili bir âlimdir. Bu makalede, İslâmî ilimlerin her dalıyla ilgilenmiş olan Suyûtî'nin hadis tenkitçiliğini ortaya koyarak değerlendirilmeye çalışılmıştır.

Suyûtî hadis ve sünnetle uzun süre iştiğal etmiştir. Suyûtî, rivâyetlerin sıhhatini belirlemede isnâd merkezli değerlendirmeler yapmıştır. Özellikle risâle türü olan küçük hacimli eserlerde uydurma ve mesnedsiz birçok nakil yapmış, hadislerin kritiğinde seçici davranmamış, bu değerlendirmelerde genellikle mütesâhil davranmıştır.

**Anahtar Kelimeler:** Hadis, Sünnet, Suyûtî, Hadis Tenkitçiliği, Sened.

\* This article was written based on the second section, called, "Suyuti's Hadith Concept", of my doctoral thesis entitled, "Suyuti's Place in Hadith Discipline" (Ankara University Institute of Social Sciences, Ankara, 2007).

\*\* Assoc. Dr., Academic Member of the Department of Hadith, Basic Islamic Studies, Faculty of Divinity, Gaziantep University, recep\_aslan72@hotmail.com.

## Introduction

### a. Hadith Discipline in Suyuti's Era

The period when Suyuti lived was an era of improvement and development for Islamic sciences, and many works were written in this period. Many scholars were trained in this period with the assistance of Mamluks of Islamic works. In parallel to these developments, many hadith studies were conducted in this era. The number of those who were interested in the hadiths increased, and hadith orthography councils were established. Sahawi (d. 902/1497), one of the scholars of the era, described the process as follows: "Hadith councils were developed. Those who participated in these councils were interested in the hadiths."<sup>1</sup>

There were two dimensions regarding the hadiths in this era:

The first was related to hadith narratives. Scholars from Egypt and Damascus combined the large musnads, which are the rich sources of hadith narratives. Shah Waliyullah Dahlawi (d. 1176/1762) explained the case as follows:

"The number of hadith chains was limited in this era. However, Egyptians paid particular attention to the issue. Zaynuddin Zakariyyah al-Ansari (d. 926/1520), Shamsuddin Sahawi and Jalaluddin Suyuti were among the last scholars who placed importance on the hadith chains in Egypt..."<sup>2</sup>

The second dimension is related to the *dirayat al-hadith*. The number of studies in this field is not at the desired level. However, works related to all disciplines of known hadith sciences were compiled. The following works are examples written within different fields:

#### 1. Works of Hadith Compilations:

Ibn Kasir's (d. 744/1373) *Jami al-Masanid wa's-Sunan*: Ibn Kasir gathered the *Musnads* of Kutub al-Sittah, Ahmad ibn Hanbal (d. 241/856), Bazzar (d. 292/905) and Abu Ya'la (d. 307/920); and Tabarani's (d. 360/971) *Mu'jam al-Kabir*.<sup>3</sup>

Ibn Hajar al-Askalani's (d. 852/1449) *Atraf al-Kutubi al-Ashara (Ithaf al-Maharra bi-Atraf al-Ashara)*: Ibn Hajar covered the following ten books in his work: *Muwatta'*, *Musnad-ush-Shafi*, *Musnad as-Ahmad*, *Musnad ud-Darimi*, *Sahih al-Ibn Huzaymah*, *Muntaka Ibn al-Jarud*, *Sahih as-Ibn Hibban*, *Mustadrak al-Hakim*, *Mustahraj us-Abi Avanaah ala Muslim*, *Sherhu Me'an al-Asar*, *Sunen ad-*

<sup>1</sup> Sahawi, Shamsuddin Muhammad ibn Abdirrahman, *ad-Daw'ul-Lami li Ahl al-Karni at-Tasi*, Dar al-Maktabat al-Hayat, Beirut, n.d., VIII, p. 13.

<sup>2</sup> ad-Dahlawi, Shah Waliyullah, narrated from *Ittihaf an-Nabi fi ma Yahtaju ileyh al-Muhaddisun wa'l-Fakih*, Lehham, Badi' as-Sayyid, *al-Imam a-Hafiz Jalaluddin Suyuti and Juhuduhu fi'l-Hadith and Ulumih*, Daru Kutaybah, Damascus, 1994, p. 200.

<sup>3</sup> Kattani, Muhammad ibn Jafar, *Hadis Literatürü*, translated by Yusuf Ozbek, İz Pub., Istanbul, 1994, p. 378.

*Darekutni*. The number of books referred to is 11. The additional one is Ibn Huzaymah's (d. 311/924) *Sahih*, only one quarter of which we still have.<sup>4</sup>

## 2. Commentaries:

Ibn Hajar's *Fath al-Bari* and al-Ayni's (d. 855/1451) *Umdat as-Kari* are the most well-known commentaries written in this era. These works still hold their value in the present time.

3. Comprehensive works were written within the discipline of rijal. Works such as Ibn Hajar's *al-Isaba* and *Tahzib at-Tahzib* are among the works of this era.

In addition, *al-Makasidu'-Hasanah* by Sahawi, who collected the hadiths that are well-known by the public, and Sharrani's (d.973/1565), one of Suyuti's students, *al-Badru al-Munir* are among the most popular works of the era. These popular works also include Ibn Hajar's *al-Matalib al-Aliyyah*, one of Zawaid books, and al-Haysami's (d. 807/1405) *Majma az-Zawaid* are among the works of this era.<sup>5</sup> Books on hadith fatwa were also written in this period. These books include Ibn Hajar's *Fatawa* and Sahawi's *al-Ajwibat ul-Mardiyyah amma Suiltu anhu min al-Ahadis an-Nabawiyyah*.<sup>6</sup>

Suyuti benefited from this rich hadith literature partly mentioned above. Suyuti made the following explanation in Ibn Hajar's bibliography: "Although I was not able to witness Ibn Hajar's divan and receive Islamic lessons from him through whirling practices, I could still benefit from his works."<sup>7</sup>

The hadith scholars who were known for their abilities to memorize, and narratives in Suyuti's era, include the following: Abdillah ibn Kutlubogha al-Hanafi (d. 879/1474), Shamsuddin as-Sahawi, al-Hafiz ad-Dimi (d. 908/1502), al-Kastallani (d. 923/1517), Zaynuddin Zakariyyah ibn Muhammad al-Ansari as-Sunayki (d. 926/1519). These scholars became well-known in the hadith discipline in Egypt between the late ninth Hijri century and early tenth century.<sup>8</sup>

## b. Suyuti's Interest in the Hadith Discipline

Suyuti stated that he was an expert in seven disciplines which are tafsir, the hadiths, fiqh, syntax, rhetoric studies, statement and innovation, and he mentioned that none of his masters could have achieved what he did in these disciplines,

<sup>4</sup> Kattani, *ibid.*, p. 371.

<sup>5</sup> See: Çakan, İsmail L., *Hadis Literatürü*, M.U. İFAV Pub., İstanbul, 1989, p. 118-120.

<sup>6</sup> Kattani, *ibid.*, p. 397.

<sup>7</sup> Suyuti, *Zaylu Tazkirat al-Huffaz li Zahabi*, Daru Ihyai't-Turasi al-Arabi, Beirut, 1955, p. 381-382.

<sup>8</sup> For the bibliographies of these scholars, see Halife, Rashad, *Madrasat al-Hadith fi Misr*, Cairo, 1983, p. 58-64.

excluding fiqh.<sup>9</sup> Accordingly, Suyuti is an expert in the hadiths, and he wrote works in this field.

However, the first disciplines Suyuti was interested in were Arabic and fiqh. He made the following statement: "I became an expert in the discipline of syntax, read many relevant books, and made many commentaries on these books. Most of the modern scholars and their salafs could not become as knowledgeable as I did regarding these books... Then, I displayed the same interest in fiqh. These two disciplines are the most significant for me. These are followed by rhetoric and the istilah al-hadith..."<sup>10</sup>

Hadith education was different from other disciplines as its practices were not only performed in madrasahs. Although Suyuti read many hadith compilations, he did not find these efforts sufficient, and attempted to collect hadiths. The collection-based efforts required him to memorize hadiths or go beyond what was discovered. The procedure he practiced the most in that era was the sama procedure in which students memorize what their masters convey. Reading hadiths only from a hadith compilation was not enough; the only sufficient and reliable method was to obtain the hadiths directly from the conveying sheikh. The narratives in the hadith discipline indicate the verbal conveyance of the hadiths, while dirayah reflects examining the authenticity of the hadiths and the justice of hadith scholars who narrated the hadiths.<sup>11</sup> Suyuti reflects his attitude toward the comparison between narrative and dirayah as follows:

"Due to many reasons, I did not aim to collect hadiths using the sama method because I was working on the dirayat al-hadith discipline. I received education from the most well-known scholars within the discipline, lectured people and compiled works in this discipline. To me, my achievements were more significant than hadith narratives. Another reason is that I consider the sheiks who convey narratives through sama as ordinary unqualified females and old men, and I did not need to collect hadiths from them as a scholar... However, I did not completely abandon the sama procedure."<sup>12</sup>

Suyuti mentioned some of the hadiths compiled through sama in his bibliography.<sup>13</sup>

<sup>9</sup> Suyuti, *Husnu al-Muhadara fi Ahbari Misr wa'l-Kahirah*, Dar al-Kutubi'l-Ilmiyyah, Beirut, 1997, I, 290; Sahawi, *ibid.*, IV, 67; Shawkani, Muhammad ibn Ali, *al-Bedru at-Tali' bi Mahasini min Ba'di al-Karni as-Sabi'*, Daru al-Marifah, Beirut, n.d., I, 330; Suyuti, *Bughyat al-Vu'at fi Tabakat al-Lugaviyyin wa'n-Nuhat*, inv. Muhammad Abu al-Fazl Ibrahim, al-Maktabat ul-Asriyyah, Beirut, 1964, I, Mukaddimah, p. 12.

<sup>10</sup> Suyuti, *at-Tahaddus bi Nimetillah*, inv. Elisabeth Sartain, University of Cambridge, Cambridge, 1975, p. 138; Sartain, Elisabeth, *Jalaluddin Suyuti's Life and Works*, n.d. Hasan Nureddin, Gelenek Pub., Istanbul, 2002, p. 20.

<sup>11</sup> Sartain, Elisabeth, *Jalaluddin Suyuti*, Cambridge, University of Cambridge, 1975, p. 18.

<sup>12</sup> Suyuti, *at-Tahaddus*, p. 247-248.

<sup>13</sup> Suyuti, *ibid.*, p. 71-78.

Suyuti quit working in the discipline of logic and stated that working in the hadith discipline was a gift from Allah for him:

“I read a work of logic in the early period of my education. Then Allah made me reluctant to pursue this discipline. I once heard Ibn as-Salah’s (d. 643/1245) fatwa that this discipline is unlawful. Thus, I lost my interest in logic. Allah (j.j.) granted me the opportunity to be an expert in the hadith discipline, the most esteemed scientific discipline.”<sup>14</sup>

Suyuti was able to memorize all hadith narratives as he had a strong memory. He stated that he memorized 200,000 hadiths. He mentioned that he could memorize more if there were more.<sup>15</sup>

### c. Suyuti’s Commentaries on the Hadith Discipline

Suyuti indicated the number of sheiks from whom he collected hadiths through sama and permissions he was granted to be 195 in *al-Munjam fi al Mu’jam*, and presented their bibliographies. Suyuti divided these sheiks into four categories. He added an abbreviation next to sheiks’ bibliographies to indicate their categories. He did not need to add an abbreviation next to the fourth category as he collected fewer hadiths from the sheiks in this category.<sup>16</sup>

He classified these categories as follows:

**The First Category:** The narratives from sheiks such as, Fahr Ibn al-Bukhari (d. 690/1291), Abdulmu’min ibn Halaf ad-Dimyati (d. 705/1306), and Takıyyuddin Suleiman ibn Hamza (d. 715/1315).

**The Second Category:** The narratives from sheiks such as, Sirajuddin Omar ibn Raslan Bulkini (d. 805/1403), and Hafiz Abu al-Fadl Zaynuddin al-Iraqi (d. 806/1404). This category is weaker than the first category in uluwwu as-Sanad.

**The Third Category:** The narratives from masters such as, Ibn al-Kuwaik and Jamal al-Hanbali. This category is weaker than the second category in uluwwu as-Sanad.

**The Fourth Category:** The narratives from individuals such as, Abu Zur’a ibn Iraqı (d. 826/1422) and Ibn Jazari (d. 833/1429). Suyuti did not convey any narratives from these individuals, and he did not undertake any assumption- or orthography-based studies.<sup>17</sup>

<sup>14</sup> Suyuti, *Husn al-Muhadara*, I, 290. See: Suyuti, *at-Tahaddus*, p. 241-242.

<sup>15</sup> Ibn al-Imad, Abu al-Falah Abdulhay, *Shezarat az-Zahab fi Ahbari Man Zahab*, edited by Abdulkadir Arnawud, Mahmud Arnawud, Daru Ibn Kasir, Damascus, 1993, X, 76.

<sup>16</sup> Suyuti, *al-Munjam fi al Mu’jam: Mu’jamu Shuyuti’s-Suyuti*, edited by Ibrahim Bajis Abdülmajid, Daru Ibn Hazm, Beirut, 1415/1995, p. 45; Suyuti, *at-Tahaddus*, p. 43.

<sup>17</sup> Suyuti, *at-Tahaddus*, p. 43; See: Suyuti, *al-Munjam*, p. 45.

Suyuti, mentioned about 130 sheiks from whom he conveyed narratives on different categories in his work entitled, "*at-Tahaddus bi nimetillah*". The narratives from these sheiks have "Ali" imputations<sup>18,19</sup>

In addition, there are ushari hadiths in relation to Suyuti's practices. There are three of these rare hadiths. In other words, he found these around Damietta on his journeys.<sup>20</sup>

#### d. The Works Compiled by Suyuti on the Hadith Disciplines

Suyuti provided works from almost every branch of the hadith discipline. Ad-Dawudi (d. 945/1539), one of Suyuti's most well-known students, mentioned 229 hadith works by Suyuti.<sup>21</sup> Badi' as-Sayyid Lahham mentioned 304 works by Suyuti in his relevant work.<sup>22</sup> Some of these works are separate studies. However, some have tiny volumes. We will provide the titles of some of these works.

Some of Suyuti's hadith works include the following:

1. Works of Hadith Compilations: *Jam'ul-Jawami*, *al-Jami as-Saghir*.

2. Hadith commentaries: *at-Tawshih ala al-Jamii as-Sahih li al-Bukhari*, *ad-Dibac ala Sahih Muslim ibn Hajjaj*, *Kutu al-Mughtezi ala Jamii at-Tirmidhi*, *Zahru ar-Ruba ale al-Mujtaba li an-Nasai*, *Mirkat as-Suud ila Sunani Abi Dawud*, *Misbahu az-Zujajah ala Sunan-i Ibn Maje*, *Tanwir al-Hawalik Sherhu Muwatta al-Malik*, *Ukudu az-Zabarjad ala Musnad al Imam Ahmad*.

3. A certain hadith study or commentary of that hadith: *Azab al-Manahil fi man Kale Ena Alimun fe Huve Jahilun*, *at-Tasbih li Salati at-Tasbih*, *Juz' fi Turuki man Hafiza ala Ummati Arba'ine Hadisan*, *Muntaha al-Amal fi Sherhi Hadisi Innama al-A'mal*.

4. Hadith books prepared thorough selection and abstraction: *Mujarrad al-Muwata*, *al-Muntaka mine al-Mustadrak ala as-Sahihain li al-Hakim*, *al-*

<sup>18</sup> The lower the number of conveyors, whose names were mentioned since the Prophet's era, the closer the narrators are to the Prophet. This imputation is called, "Ali Imputation". The well-known hadith authorities preferred to collect hadiths from those with Ali imputations. See: Iraqi, *at-Takyid wa'l-Izah li-ma Utilika and Ughlika min Mukaddimati Ibn as-Salah*, *Muesseset al-Kutubi's-Sakafiyah*, Beirut, 1991, p. 240-241.

<sup>19</sup> Suyuti, *at-Tahaddus*, p. 70.

<sup>20</sup> Kattani, *ibid.*, p. 192. For these hadiths, see Suyuti, *at-Tahaddus*, p. 71-74; Suyuti, *Tadrib ar-Ravi fi Sharhi Takribi an-Navavi*, edited by A. Omar Hashim, Dar al-Kitab al-Arabi, Beirut, 1999, 147 etc.

<sup>21</sup> For the list of these works' titles, see Bukai, Muhammad Hayri, "Mahtutatu Tarjumat al-Allame as-Suyuti li Abi Abdillah Shamsuddin Muhammad ad-Dawudi", *al-Arabiyyah*, January, 2001, no: 13, p. 380-394.

<sup>22</sup> See: Lahham, *ibid.*, p. 239-264.

*Muntaka min Musnadi ibni Abi Shaybah, al-Muntaka min Musnad Abi Ya'la, al-Muntaka min Mu'jam at-Tabarani, al-Muntaka min Sunani Said ibn Mansur.*<sup>23</sup>

5. Classification of certain books: *Is'afu at-Tullab bi tartibi ash-Shihab.*

6. Zawaid books: *Bughyet ar-Ra'id fi'z-Zayl ala Majmua'iz-Zawa'id, Zawa'id Shu'abi al-Iman li'l-Bayhaki, Zawa'idu Nawadir al-Usul li al-Hakimi at-Tirmidhi.*

7. Hadith fascicles: They contain hadiths on certain issues. *Ahadis ush-Shita, al-Haber ad-Dall ala Vujudi al-Kutb wa'l-Awtad wa'n-Nujaba wa'l-Abdal, Juz' fi Asmai'l-Mudellisin* etc.

8. Takhrij books: These books examined the takhrij from the first hadith sources mentioned in doctrine, tafsir, the hadiths, usul al-fiqh, Sufism and dictionary works by certain scholars<sup>24</sup>. *Manahilu as-Safa fi Tahriji Ahadisi ash-Shifa, Nashru al-Abir fi Tahriji Ahadisi ash-Sherhi al-Kabir, Tahriju Ahadisi al-Kifayah, Tahriju Ahadisi Sherhi al-Mawaakif, Tahriju Ahadisi Sherhi Akaidi at-Taftazani* etc.<sup>25</sup>

9. Works on hadith procedure: *Tadrib ar-Rawi fi Sherhi Takribi an-Nawawi, Alfiyet al-Hadith (Nazmu ad-Durar fi Ilmi al-Asar), al-Bahr al-lazi Zahar fi Sherhi Alfiyat al-Aser.*

10. The books on well-known hadiths: *ad-Durar al-Muntasirah fi'l-Ahadisi al-Mushtahirah.*

11. Books collecting the mutawatir hadiths: *al-Fawaid al-Mutakasirah fi'l-Ahbari al-Mutawatirah.* Suyuti shortened his work under the following title, *al-Azhar al-Mutanasirah fi'l-Ahbar al-Mutawatirah*<sup>26</sup>. He also has another work under the following title, *Katf al-Azhari al-Mutanasirah fi'l-Ahbar al-Mutawatirah.*

12. Mawzu'at books: *al-Laal al-Masnu'a fi'l-Ahadis al-Mawdu'a, an-Nukhat al-Badi'at ala al-Mawzu'at.* Imam later shortened his work under the following title, *at-Taakkubat ala al-Mawu'at.*<sup>27</sup>

13. Categorization, refutation and amendment books: *Tabakat al-Huffaz, al-Munjam fi'l Mu'jam: Mu'jamu Shuyuhi as-Suyuti, Is'af al-Mubatta bi Rijal al-Muwattah, Juz' fi Eshma al-Mudellisin, Tazkirat ul-Mu'tasi bi men Haddese wa Nesiye.*

<sup>23</sup> Tabba', Iyad Halid, *Jalaluddin Suyuti: Ma'lamat al-Ulum al-Islamiyyah*, Dar al-Kalam, Damascus, 1996, p. 149-150.

<sup>24</sup> Kattani, *ibid.*, p. 388; Çakan, *ibid.*, p. 224.

<sup>25</sup> Kattani, *ibid.*, p. 388-394.

<sup>26</sup> Kattani, *ibid.*, p. 399.

<sup>27</sup> Kattani, *ibid.*, p. 325-326.

14. Works on Asbab wurud al-hadith: *al-Lum'a fi Asbab al-Hadis*. The work was translated into Turkish. It was published by Ihtar Yayıncılık in Erzurum in 1996.

15. The work on Garib al-hadith: *at-Tazyil wa't-Taznib ala Nihayat al-Garib*. Suyuti epitomized Ibn al-Asir's (d. 606/1210) *an-Nihayah fi Garib al-Hadis*.<sup>28</sup>

16. The work on fabrication: *al-Mudrij il al-Mudraj*.

17. Consecutive hadith books: *al-Musalsalat al-Kubra, Jiyad ul-Musalsalat*.<sup>29</sup>

18. Works on Ushariyyah: *Ushariyat al-Bukhari, al-Faid al-Jari fi Turuk al-Hadis al-Ushari, Juz as-Salam min Sayyid al-Anam, an-Nadiriyyah min al-Ushariyyah*.

## I. SUYUTI'S HADITH CRITICISM

The criticism of the hadiths entails examining the hadiths' imputation, the conveyors and texts in order to differentiate the true hadiths from weak or false hadiths. Accordingly, the priorities include determining the authenticity of the conveyors of imputations, and criticizing hadith texts in a way so as not to leave any doubts about the authenticity. As hadiths consist of two sections, chain and texts, a criticism-based study conducted on the narratives includes both these sections, too.<sup>30</sup>

Two factors should always be considered when determining the hadiths' authenticity. These are chains and texts, the integral elements of the hadiths. As chains help us reach the hadith text, the examination in this phase can be regarded as formal criticism. In cases where imputable criticism is insufficient in determining a hadith's authenticity, the text section is reviewed and authenticity is determined using certain perspectives.

These perspectives include the Qur'an, the nabawi sunnah, history, logic, scientific data, and contradictions and inconsistencies seen in the texts.<sup>31</sup>

This study will review Suyuti's contributions to hadith chains and texts.

<sup>28</sup> Kattani, *ibid.*, p. 333.

<sup>29</sup> Kattani, *ibid.*, p. 124.

<sup>30</sup> Sibai, Mustafa, *as-Sunnatu wa Makanatuha fi't-Tashri al-Islami*, Fourth Edition, al-Maktab al-Islami, Beirut, 1985, p. 269-271; Karacabey, Salih, *Hadith Criticism*, Sir Pub., Istanbul, 2001, p. 16.

<sup>31</sup> Sibai, *ibid.*, p. 271-272. See: al-Gumari, Muhammad ibn as-Siddiq, *al-Mughir 'ala al-Ahadis al-Mawdu'ati fi'l-Jami as-Saghir*, Beirut, 1982, p. 136-138; Karacabey, *ibid.*, p. 233-254.

### a. Suyuti's Objections to Ibn al-Jawzi

This study will use Suyuti's work, *al-Laali al-Masnu'a fi'l-Ahadis al-Mawdu'a*, while presenting his method of criticizing narratives from a chain-based perspective.

While explaining the reason for compiling *Laali*, Suyuti stated that not all of the issues in *Mawzu'at* by Ibn al-Jawzi (d.597/1201) took place, and these issues include weak narratives, and even true and benevolent narratives.<sup>32</sup>

We find the following when we review this work from the author: After conveying the khabar in "*Kitab al-Mawzu'at*" by Ibn al-Jawzi using the chains, Suyuti briefly reflects on Ibn al-Jawzi's ideas of the hadiths, criticizes his own ideas using the word, "قلت" (qultu), and completes his statement with the phrase, "علم الله" (vallahu a'lam).

In addition to the details in "*Kitab al-Mawzu'at*", the information presented by Suyuti on criticism consists of the narratives and passages based on the conveyance of different ideas on the hadiths and the conveyors, which were used by him to support his thoughts.<sup>33</sup>

This study will evaluate Suyuti's criticisms based on the hadiths, the conveyors and their ideas, and the information he propounded.

Suyuti states that not all narratives mentioned by Ibn al-Jawzi in "*Kitab al-Mawzu'at*" are false. To prove his own claim, he presented the evidence that the hadiths were presented in other sources, the narratives were collected from other passages, and there were witnesses and authorized scholars.

The relevant examples include the following:

1. "Allah grants 1500 good deeds to whoever reads al-Ikhlâs 200 times, excluding the debts of that person." The issue was recognized and accepted making the statement, "La yuhtejju bih", to Hatim ibn Maymun in the hadith chain.<sup>34</sup> However, Suyuti stated, "قلت" (qultu) and Tirmidhi (d. 279/893) presented this narrative in his work<sup>35</sup>. He also attempted to prove that this narrative was not false by mentioning other passages.<sup>36</sup>

<sup>32</sup> Suyuti, *al-Leali al-Masnu'a fi'l-Ahadis al-Mawdu'a*, Dar al-Kutub al-Ilmiyyah, Beirut, 1996, I, 9.

<sup>33</sup> Karayilan, Mevlüt, *Suyuti'nin Leali'deki Kaynakları Ve Tenkid Metodu*, Unpublished Master's Thesis, A.U.I.S.S., Ankara, 1994, p. 91.

<sup>34</sup> Ibn al-Jawzi, Abu al-Faraj Abdurrahman ibn Ali, *Kitab al-Mawzu'at*, edited by Nuraddin ibn Shukri ibn Ali Boyacilar, Maktabatuh Advau as-Salaf, s.l., 1997, III, 18-19.

<sup>35</sup> Tirmidhi, Abu Isa Muhammad ibn Isa, *as-Sunan*, edited by Ahmad Muhammad Shakir, Matbaatu Mustafa al-Babi al-Halabi, Cairo, 1356/1937, Fadail al-Qur'an, 11.

<sup>36</sup> Suyuti, *ibid.*, I, 217-218.

2. "The holders of the Qur'an are the esteemed members of Jannah."<sup>37</sup> Ibn al-Jawzi called this narrative, "obsolete".<sup>38</sup> Suyuti stated that this narrative was conveyed by the hadith authorities such as, Abu Dawud (d. 275/889), Tirmidhi and Nasai, and Zahabi (d. 748/1348) conveyed the same hadith in *Mizan al-I'tidal*. In addition, hadith authorities such as, Yahya ibn Main (d. 233/848) and Abu Hatim ar-Razi (d. 277/890) considered this narrative to be true.<sup>39</sup> Thus, Suyuti stated that this hadith text is correct.<sup>40</sup>

As this example demonstrates, Suyuti used other sources to prove that this narrative, which was claimed to be obsolete by Ibn al-Jawzi, is true. The remarkable point here is that he did not provide the chain and hadith text, although he mentioned the source that included this narrative.

3. "All ummahs have their Majusis. The Majusis of this ummah are those who deny destiny..." Suyuti states that the aforementioned narrative has other passages, while presenting his criticisms. He also mentioned the passages presented by Abu Dawud<sup>41</sup> and Ibn Majah (d. 273/887).<sup>42 43</sup>

4. Suyuti stated that Asbagh ibn Zaid, the conveyor of the hadith, "Whoever becomes the sole holder of a good and stores it for forty nights moves away from Allah", was mutaba' to Yazid ibn Harun in Ahmad ibn Hanbal's *Musnad*<sup>44</sup>, and that Asbagh ibn Zaid conveyed the hadith with its chains.<sup>45</sup> However, Ibn al-Jawzi stated that this narratives and similar ones are not true.<sup>46</sup>

Suyuti criticized Ibn al-Jawzi regarding this and similar examples and ensured that the narratives are authentic by presenting the mutaba' of the narratives. However, Suyuti mentioned a similar narrative in *al-Jami as-Saghir*, and stated that this narrative is weak.<sup>47</sup> This is a contradiction and an inconsistency this is seen between two works by Suyuti.

<sup>37</sup> Darimi, Abu Muhammad Abdullah ibn Abdirrahman, *as-Sunan*, Daru Ihya as-Sunnat an-Nabawiyah, Damascus, 1349, Fadail al-Qur'an, 33 (II, 470).

<sup>38</sup> Ibn al-Jawzi, *ibid.*, I, 413-414.

<sup>39</sup> Zahabi, Abu Abdillah Muhammad ibn Ahmad ibn Osman, *Mizan al-I'tidal fi Nakdi'r-Rijal*, edited by Ali Muhammad al-Bajawi, Daru Ihya al-Kutub al-Arabiyyah, Cairo, 1963, III, 340.

<sup>40</sup> Suyuti, *ibid.*, I, 223.

<sup>41</sup> Abu Dawud, Suleiman ibn Ash'as, *as-Sunan*, M. M. Abdulhamid, n.d., Kitab as-Sunnah, 17, no: 4691, (II, 222).

<sup>42</sup> Ibn Majah, Abu Abdillah Muhammed ibn Yazid al-Kazvini, *as-Sunan*, n.d. Muhammad Fuad Abdalbaki, Daru Ihya al-Kutub al-Arabiyyah, 1952, Mukaddimah, 10, no: 92, (I, 35).

<sup>43</sup> Suyuti, *ibid.*, I, 236-237. Ali al-Kari mentioned relevant narratives and stated that the narrative is authentic, contrary to Suyuti. See: Ali el-Kari, *al-Asrar al-Marfa fi'l-Ahbar al-Mawdua*, edited by Muhammad Sabbagh, Dar al-Amanah, Beirut, 1971, p. 213.

<sup>44</sup> Ahmad ibn Hanbal, *Musnad*, s.l., 1314, II, 33.

<sup>45</sup> Suyuti, *ibid.*, II, 124.

<sup>46</sup> Ibn al-Jawzi, *ibid.*, III, 14-18. See: Ali al-Kari, *Mezûât-i Aliyyu'l-Kârî Tercemesi*, translated by Ahmed Serdaroğlu, Ankara, 1966, p. 111; s. author, *al-Asrar al-Marfu*, p. 330.

<sup>47</sup> Suyuti, *al-Jami as-Saghir fi Ahadis al-Bashiri an-Nazir*, Dar al-Kutub al-Ilmiyyah, Beirut, 1990, p. 508.

5. Suyuti stated that Ibn Majah and Bukhari (d. 256/870) conveyed hadiths from Yusuf ibn Yusuf, who was cited to have considered Ibn Al-Jawzi's narratives as, "munkar" and "matruk"<sup>48</sup>.<sup>49</sup> Suyuti stated that Abu Dawud, Nasai and Tirmidhi conveyed hadiths from Suleiman ibn Arkam<sup>50</sup> who was disapproved of through the terms, "matruk" and "laysa bi-shay".<sup>51</sup>

Accordingly, Suyuti attempted to remove the imputation of certain conveyors accused by Ibn al-Jawzi, by stating that these conveyors are related to the hadith authorities of kutub al-sittah. He also attempted to prove that the narrative was authentic.

6. "Looking at the following things will boost the capability to see: Green plants, flowing water and beautiful faces." Ibn al-Jawzi states that this narrative is not true, and that Vahb ibn Vahb is a liar.<sup>52</sup> Ibn Qayyim al-Jawziyyah (d. 751/1350) supported Ibn al-Jawzi's claim and stated that this narrative and similar narratives were fictionalized by atheists, and any so-called hadiths with compliments of beautiful faces just aim to blemish the Prophet's name.<sup>53</sup> Ali al-Kari (d. 1014/1605) adopts a more flexible attitude and states that these hadiths are weak rather than being false.<sup>54</sup>

Suyuti defended this narrative, stating that there were other passages. He also referred the hadith critics' evaluations of certain conveyors while mentioning other passages. Suyuti did not confine himself to the passages and stated that, "These witnesses reflect that the hadith is true", after mentioning the hadiths that described how the Prophet enjoyed looking at green plants.

Suyuti made the additional remarks: "Ukayli (d. 323/935), Ibn Hibban (d. 354/965), Hakim (d. 405/1015) and other hadith authorities considered this narrative to be a myth due to being conveyed by a conveyor who was accused of acting falsely in the chain of this narrative. However, the same text was well-known with another passage. As Ibn al-Jawzi was unaware of the case, he considered the hadith text to be authentic and included it in his book *Kitab al-Mawza'at*, which is not correct. Hadith authorities criticized Ibn al-Jawzi for his attitude. The last person who criticized Ibn al-Jawzi was Ibn Hajar. Hadith scholars frequently state that this/that hadith is a myth because of this/that chain. We have also witnessed that they say these hadiths are not myth by using another imputation."<sup>55</sup>

<sup>48</sup> Ibn al-Jawzi, *ibid.*, II, 509.

<sup>49</sup> Suyuti, *al-Asrar al-Marfu'a*, I, 425.

<sup>50</sup> Ibn al-Jawzi, *ibid.*, II, 503; III, 220, 292, 393.

<sup>51</sup> Suyuti, *ibid.*, I, 18.

<sup>52</sup> Ibn al-Jawzi, *ibid.*, I, 253-254.

<sup>53</sup> Ibn Qayyim al-Jawziyyah, Shamsuddin Abu Abdillah Muhammad ibn Abi Bakr, *al-Manar al-Munif fi's-Sahih wa'd-Daif*, trs. Muzaffer Can, Cantaş Pub., Istanbul, 1992, p. 63-64.

<sup>54</sup> Ali al-Kari, *al-Esrar al-Marfu'a*, p. 435-436. See al-Hut, Muhammad Darvish, *Asna al-Matalib fi Ahadisi Muhtalifat al-Maratib*, Dar al-Kitab al-Arabi, Beirut, 1983, p. 119.

<sup>55</sup> Suyuti, *ibid.*, I, 105-108.

If scholars other than Ibn al-Jawzi consider a hadith to be false due to the conveyor, their aim is to argue that the relevant imputation is not true. The same text might have been honestly conveyed by using another imputation. Calling a hadith false means calling the relevant imputation false, in the same way that calling a hadith true means calling the relevant imputation true. This is the point Suyuti aimed to imply and practice. This reason reflects Ibn al-Jawzi.

7. "When those with black flags come to Khorasan, we will be subject to them. Remember that Mahdi, the caliph of Allah, will be among them." Ibn al-Jawzi called this hadith "La asla lah". He meant that the hadith has no known chains. He noted that conveyors of the ravayah series did not convey any hadiths from each other.<sup>56</sup>

Suyuti leaves the evaluation to Ibn Hajar's consideration and conveys texts from *al-Kawli al-Musaddad*. Ibn Hajar stated that Ibn al-Jawzi made a mistake, and this narrative was presented by Ahmad ibn Hanbal *Musnad*<sup>57,58</sup> Suyuti mentioned that Hakim presented this narrative in *Mustadrak*, and he conveyed this hadith from *Mustadrak*.<sup>59</sup> He implied in this series of chains that Amr ibn Qys is a reliable conveyor of Muslim (d. 261/875) and the four *Sunans*. He completes his evaluations by addressing two equal narratives Abu Sheikh (d. 369/979) presented in *Fitan* and Ibn Asakir's (d. 571/1176) supportive narratives.<sup>60</sup>

This narrative indicates that Suyuti does not offer any opinions about him, but conveys the details about the conveyor who became the target of narrative-based criticisms. However, this is a hadith that was made up for political purposes.<sup>61</sup> If cautiously examined, Suyuti conveyed the information about the hadiths and the conveyors, but he did not clearly mention anything about the narratives.

M. Ali Durmuş evaluated this narrative and similar narratives in his thesis entitled "*Examination of Mahdi Hadiths*" as follows: "Suyuti's complimentary narratives on "those with black flags" and "Khorasan" were clearly made up for Abbasids, particularly for Abu Muslim's propaganda. For example, one of these hadiths mentions as-Saffah, al-Mansur and al-Mahdi, the Abbasid caliphs, addressing Abbas, the Prophet's uncle. How could it be possible for the Prophet to know the sultans who came after him, to separately mention their names, and praise them together with Gabriel?"<sup>62</sup>

<sup>56</sup> Ibn al-Jawzi, *ibid.*, II, 287-288. See: Ibn Qayyim al-Jawziyya, *ibid.* p. 138-139.

<sup>57</sup> Ahmad ibn Hanbel, *ibid.*, V, 277.

<sup>58</sup> Ibn Hajar, Ebu'l-Fadl Ahmad ibn Ali ibn Muhammad al-Kinani al-Askalani, *al-Kawli al-Musaddad fi'z-Zabbi 'ani al-Musnad*, Haydarabad, 1319, p. 45-46.

<sup>59</sup> Hakim, Abu Abdullah an-Naysaburi, *al-Mustadrak ala as-Sahahain*, Beirut, n.d., IV, 464.

<sup>60</sup> Suyuti, *ibid.*, I, 399-400.

<sup>61</sup> Kandemir, M. Yaşar, *False Hadiths*, D.I.B. Pub., Ankara, 1991, p. 41.

<sup>62</sup> Durmuş, M. Ali, *Mehdi Hadislerinin Tedkiki*, Unpublished Master's thesis, A.U.I.S.S., Ankara, 2000, p. 145.

### b. Suyuti's Evaluations of the Text

This study will use Suyuti's work, *al-Laal al-Masnu'a fi'l-Ahadis al-Mawdu'a*, while presenting his contributions to textual aspects of certain narratives. Suyuti carried out evaluations on imputation, rather than performing textual criticism, in *Laali*. Although it is rare, there are positive or negative evaluations of hadith texts.

The examples include the following:

1. "It is without a doubt that Allah's revelations mean direct orientation without a revelation process." Suyuti presented the following short evaluation of this narrative in Zahabi's *Mizan al-I'tidal*:<sup>63</sup> The imputation was narrated with an unclear chain from the conveyors, many of whom are unknown; the text is, on the other hand, made up.<sup>64</sup> Ibn al-Jawzi regarded this narrative as made up by making the following statements: "false", "la asla lah".<sup>65</sup>

2. "My ummah will be divided into 73 sects. They will all go to Jannah, except the non-believers." Suyuti stated that both the chains and text of this narrative required too much effort. He implied that there are contradicting narratives in relation to the chains and texts, and it is not possible to prioritize one over another<sup>66</sup>. Afterwards, Suyuti conveyed the mahfouz<sup>67</sup> text. He added that this mahfouz, or a more authentic narrative, is maklub al-metn (a presentation in hadith texts).<sup>68</sup> Ibn al-Jawzi stated that these narratives and hadiths are false.<sup>69</sup>

3. "...Nobody named Ahmad or Muhammad will go to jahannam..." Ibn al-Jawzi stated that this narrative is false and is not presented with the evidence of the conveyor, Sadaka ibn Musa, because the locations in the narratives would be different.<sup>70</sup>

After stating that Zahabi called Ahmad ibn Abdullah, the conveyor of the hadith, a liar<sup>71</sup>, and that Ibn Hajar said Sadaka ibn Musa is unknown and Ahmad ibn Abdillah conveyed munkar narratives from Sadaka<sup>72</sup>, Suyuti stated that the

<sup>63</sup> Zahabi, *ibid.*, I, 298.

<sup>64</sup> Suyuti, *ibid.*, I, 31. For a similar evaluation, see Suyuti, *ibid.*, I, 258.

<sup>65</sup> Ibn al-Jawzi, *ibid.*, I, 178. See: Ibn Arrak, Abu al-Hasan Ali ibn Muhammad, *Tanzih ush-Sheriat al-Marfu'a an al-Ahbar ash-Sheni'at al-Mawdu'a*, edited by Abdulvahhab Abdullatif, Muhammad Siddik, Maktabatah, Cairo Egypt, n.d., I, 173-174.

<sup>66</sup> Suyuti, *ibid.*, I, 227-228.

<sup>67</sup> Mahfouz, the hadith preferred as the counterpart of a Shaz hadith. Koçyiğit, Talat, *Hadis Terimleri Sözlüğü*, Rehber Pub., Ankara, 1992, p. 251; Aydın, Abdullah, *Hadis Istihlaları Sözlüğü*, Timaş Pub., İstanbul, 1987, p. 91.

<sup>68</sup> Suyuti, *ibid.*, I, 228.

<sup>69</sup> Ibn al-Jawzi, *ibid.*, I, 438-440. See: Ibn Arrak, *ibid.*, I, 310; Ali al-Kari, *ibid.*, p. 161-162; s. author, *Mawzuat*, p. 55.

<sup>70</sup> Ibn al-Jawzi, *ibid.*, I, 241. See: Ibn Qayyim al-Jawziyya, *ibid.* p. 62.

<sup>71</sup> Zahabi, *ibid.*, II, 313.

<sup>72</sup> Ibn Hajar, *Lisan al-Mizan*, Haydarabad, 1330, III, 187.

hadith was presented in Abu al-Mahasin Abdurrazzak ibn Muhammad at-Tabasi's (d. 443/1052) "*Arba'un*", and this narrative was mu'dal.<sup>73</sup>

It is obvious that Suyuti suggests the hadith was false by conveying and presenting the views about the texts and conveyors.<sup>74</sup>

It is impossible for Suyuti to be unaware of the fact that reaching Jannah would be achieved through correct practices, instead of names and titles<sup>75</sup>, and a person who does not fulfill Allah's orders would not be privileged before Allah, even if he has been bestowed with one of the most beautiful names of the Prophet.

Consequently, Suyuti would be expected to approve of Ibn al-Jawzi, stating that the hadith is false instead of confining himself to this khabar which is definitely false, and conveying the ideas.<sup>76</sup>

Abdulfattah Abu Guddah (d. 1417/1997) explained the principles and signs of determining a false hadith, and he presented examples that false hadiths contradict the provisions of the true sunnah.<sup>77</sup>

Suyuti stated in his work *Tadrib ar-Ravi* that narratives contradicting the mutawatir sunnah are false<sup>78</sup>. Suyuti acted as an opponent to Ibn al-support Ibn al-Jawzi against this khabar, which is a contradiction between two of Suyuti's works. He presented the methods for determining false hadiths in *Tadrib ar-Ravi* and he mentioned the criteria for classic hadith usul books in this work<sup>79</sup>, but he did not follow the criteria in *Laali*, as seen in this example.

### c. A General Evaluation

While assessing the narratives in *Laali*, Suyuti carried out imputation-based evaluations but he did not present any remarkable textual criticisms. He did not follow the textual criticism criteria, which was generally accepted by hadith scholars, such as the Qur'an, the Prophet's sunnah, logic, historical data, and contradictions and inconsistencies seen in the texts.

His evaluations are limited in criticisms of chains. He presented the information that survived until his time to us. Thus, he was not selective. He also did not act properly while assessing the conveyors in the chain series.

<sup>73</sup> Suyuti, *ibid.*, I, 97.

<sup>74</sup> Karaylan, *ibid.*, p. 112-113.

<sup>75</sup> Abu Guddah, Abdulfattah, *Mezû Hadisler*, translated by Enbiya Yıldırım, İnsan Pub., Istanbul, 1997, p. 141-142.

<sup>76</sup> Karaylan, *ibid.*, p. 113.

<sup>77</sup> Abu Guddah, *ibid.*, p. 141-142.

<sup>78</sup> Suyuti, *Tadrib ar-Ravi*, I, 233.

<sup>79</sup> See: Suyuti, *ibid.*, I, 233-236.

Abdulfattah Abu Guddah, a contemporary scholar, stated that Suyuti was not cautious in his evaluation of the conveyors. He evaluated the case using the following example: "Contemplating for a period is more benevolent than performing ibadah for sixty years." Suyuti conveyed this statement. Al-Munavi (d. 1030/1621) implied the false aspect in *Faizu al-Qadir*. This hadith is false as stated by Imam Ibn al-Jawzi in *al-Mawzu'at*.<sup>80</sup>

Suyuti stated in *al-Laal al-Masnu'a* that there is another narrative that supported this narrative. He either deliberately acted in an incautious manner or he was really unaware of the case, because there are two liars in the chain of the hadith that have the same meaning. The first is Said ibn Maysarah al-Bakri al-Basri. Yahya al-Kattan (...) stated that he was a liar, while al-Bukhari mentioned that his hadiths were rejected. Thus, conveying narratives from him is unlawful. Ibn Hibban stated that he conveyed false hadiths. The second is Ali ibn Ibrahim al-Kazwini. As Hafiz Ibn Hajar stated in the translated version of *Lisan al-Mizan*, al-Kazwini provided false hadiths. Similarly, there are certain unknown individuals in the chains.

These incidents are present in the hadith mentioned to support this hadith by Suyuti. Can this hadith be accepted as supportive? May Allah forgive Hafiz Suyuti, who acted incautiously by supporting a false hadith with another false hadith."<sup>81</sup>

As this evidence indicates that Suyuti acted improperly in evaluating the hadith chains. Abu Guddah made the following the statement about Suyuti: "He is the most incautious imam, among the great imams we have mentioned up to the present day, as he presented weak, false and other similar narratives in his books and booklets."<sup>82</sup>

Although Suyuti claimed that he did not include any false hadiths in *al-Jami'a Saghir*,<sup>83</sup> he was thought to include many weak hadiths.<sup>84</sup> Allamah Ahmad ibn Muhammad ibn as-Siddik al-Gumari (d. 1380/1960) identified 456 false hadiths in *al-Mughir 'ala al-Ahadis al-Mawdu'ati fi'l-Jami's Saghir* and *al-Jami'u Saghir*.<sup>85</sup> Abu Guddah also stated that Suyuti could not comprehend the fact that many hadiths he included were false, due to reasons including his incautious attitude, failure to call a hadith "false" without facing the obligation to do so, and using false hadiths to support other false hadiths in works.<sup>86</sup>

<sup>80</sup> Ibn al-Jawzi, *ibid.*, III, 386.

<sup>81</sup> Abu Guddah, *ibid.*, p. 53-54.

<sup>82</sup> Laknawi, Muhammad Abdulhay, *al-Ejvibat al-Fadila li As'ilet al-Ashrat al-Kamilah*, edited by Abdulfattah Abu Guddah, Fourth Edition, Dar as-Salam, Cairo, 1997, p. 126; Kirbaşođlu, M. Hayri, *Alternatif Hadis Metodolođisi*, Kitabiyat, Ankara, 2002, p. 121.

<sup>83</sup> Suyuti, *al-Jami as-Saghir*, I, 5; Dayfullah, Muhammad Hasan, *Fayzu al-Qadir Sherhu al-Jamii as-Saghir*, al-Maktabat al-Halabi, Cairo, 1964, I, 3.

<sup>84</sup> Laknawi, *ibid.*, p. 126; Kirbaşođlu, *ibid.*, p. 121.

<sup>85</sup> Laknawi, *ibid.*, p. 130; Kirbaşođlu, *ibid.*, p. 121. See al-Gumari, *al-Mughir 'ala al-Ahadis al-Mawdu'ati fi'l-Jami as-Saghir*.

<sup>86</sup> Laknawi, *ibid.*, p. 126-127; Kirbaşođlu, *ibid.*, p. 121.

Al-Gumari carried out evaluations in the introduction of his book before mentioning the false hadiths in *al-Jami'u'Saghir*. Suyuti stated that he mentioned the initial parts, or any unobtrusive parts, of many false hadiths and removed the remaining parts of these in *al-Jami'u'Saghir*. Thus, he aimed to hide the fact that these hadiths were false, and nobody would have understood it if he were to mention the hadiths in their entirety. He presented the following example: "O! Jabir! What Allah created first was the divine light of the Prophet".<sup>87</sup>

Consequently, Suyuti emphasized imputation rather than the text. Even though he formed certain criteria in *Tadrib*, he conveyed many weak and false narratives in his other booklets, particularly in *al-Jami'u'Saghir*. The fact that he did not place importance on textual criticism is one of the reasons that false and weak narratives are seen in Suyuti's works.

#### d. Comparisons of some of his Booklets in terms of Narrative-Based Criticism

This study will review certain booklets in Suyuti's *al-Hawi li al-Fatawa*. These booklets are tiny volumes. This work in two volumes includes approximately 78 booklets and reviews many subjects such as fiqh, in particular, and tafsir, the hadiths, doctrines, Sufism and syntax. Certain narratives in this work were evaluated based on the chains and texts. This study will also examine whether his evaluations display similarities to those in *al-Laal al-Masnu'a*.

##### 1. His Booklet Entitled al-Kawlu al-Asbah fi Hadith, "Men Arafah Nafsah Fakad Arafah Rabbah"

Suyuti stated in this booklet that the abovementioned narrative was a well-known statement, not a true hadith, and it was the statement of the prominent scholars of the era.

Suyuti reviewed this statement from two perspectives:

a. **Authenticity-based perspective:** Suyuti stated that this statement is not true, Nawawah (d. 676/1277) called this statement "Laysah bi sabitin", and Ibn Taymiyyah (d. 728/1328) regarded it as false. According to Ibn Samani (d. 489/1096), Zarkashi (d. 794/1392) stated in "*al-Ahadis al-Mushtahirah*" that this statement was made by Yahya ibn Muaz ar-Razi d. 258/872).<sup>88</sup>

<sup>87</sup> al-Gumari, *ibid.*, p. 6-7. Kirbaşoğlu, *ibid.*, p. 122-123. See: Kirbaşoğlu, *İslâm Düşüncesinde Hadis Metodolojisi*, Ankara Okulu Pub., Ankara, 1999, p. 132.

<sup>88</sup> Zarkashi, Badruddin Muhammad ibn Abdillah, *at-Tazkirah fi'l-Ahadis al-Mushtahirah*, edited by Mustafa Abdulkadir Ata, Dar al-Kutub al-Ilmiyyah, Beirut, 1986, p. 129. See: Ajluni, Ismail ibn Muhammad, *Kashf al-Hafa wa Muzil al-Ilbas amma Ishtahara min al-Ahadisi ala Alsinat an-Nas*, Dar al-Kutub al-Ilmiyyah, Beirut, 1988, II, 262; Ali al-Kari, *al-Asrar al-Marfa'a*, p. 351-352; al-Hut, *ibid.*, p. 299.

**b. Regarding the meaning:** Suyuti examined the statement in terms of the body-soul relationship and found it to be meaningful. He conveyed the ma'na assigned by Nawawi in particular, Tajuddin ibn Ataullah al-Iskandari (d. 709/1309), and Abu Talib al-Makki (d. 386/996).<sup>89</sup> Nawawi assigned the following ma'na to this kalam: It means that an individual is aware of his own impotence and poverty, serves as a servant to Allah, and considers Allah's divine titles, absolute authority and rububiyah. Other scholars examined this kalam considering the body-soul relationship and Sufist perspectives.<sup>90</sup>

## 2. The Booklet Entitled 'Azab al-Manahal fi Hadisi "Man Khale Ana Alimun Fahawah Jahilun"

Suyuti stated that this statement by Yahya ibn Abu Kasir (d. 129/747), one of the tabi'un members, was known within the category of a maktu hadith. However, he considered this narrative to be weak because of Yahya ibn Abu Kasir, a member of tabi-as Saghir. According to him, Abu Kasir only met Anas ibn Malik, but he did not meet any of the sahabah members. His narrative is not known with a contiguous imputation. Thus, he should be considered to be from atbaat-tabi'un. Although certain conveyors assign this narrative to this person as a marfu hadith with sighat al-jazm, the hadith ulama agreed on the assumption that Lays ibn Abu Salim, who was in the chain series, is not a qualified conveyor. For example, Ahmad ibn Hanbal called this narrative muztarab al-hadith. Hadith critics such as Yahya ibn Main, Ali ibn Madini (d. 234/849), and Nasai (d. 303/916) stated that Lays ibn Abu Salim is not a qualified conveyor.<sup>91</sup>

After presenting the evaluation regarding Lays ibn Salim, one of the conveyors in the aforementioned narrative associated with Yahya ibn Abu Kasir, Suyuti made the following evaluation, which is significant in terms of chain criticism:

"This narrative is not qualified as he experienced memory loss. Thus, his narratives were not considered to be accurate proper as he confused them with one another. This narrative is rejected because it is not known whether the conveyor experienced memory loss before or after conveying this hadith".<sup>92</sup>

After making this statement, the following question was directed to Suyuti: "Why was Lays ibn Abu Salim's narrative not recognized, although he was not accused of being a liar?" Suyuti answered the question by presenting examples of

<sup>89</sup> Suyuti, *al-Hawi li al-Fatawa*, Dar al-Kutub al-Ilmiyyah, Beirut, 1988, II, 238-239.

<sup>90</sup> For more information, see Suyuti, *ibid.*, II, 239-241. See: Suyuti, *ad-Durar al-Muntasirah fi'l-Ahadis al-Mushtahirah*, inv. Muhammad Abdulkadir Ata, Dar al-Kutub a-Ilmiyyah, Beirut, 1988, p. 228.

<sup>91</sup> For more information, see Suyuti, *al-Hawi*, II, 7-8.

<sup>92</sup> Suyuti, *ibid.*, II, 8.

the types of false hadiths and reasons for making up false hadiths, which are significant for hadith *usul*.

He mentioned that there are two types of false hadiths; one of which is false and conveyed by liars, the second is related to those who made accidental errors within hadith narratives without any ulterior motives. Muztarab al-hadith reflects those who are not qualified and *su'al-hifz*. Those who made up hadiths conveyed the statements of the *tabi'un*, judges, doctors and *Israiliyyah* culture as hadiths, and they occasionally added additional wording to the texts of these so-called hadiths.<sup>93</sup>

After presenting these details which are significant for the hadith procedure, Suyuti stated that Abu Salim's narrative was not accepted due to negligence and complications, although he did not have any ulterior motives.

Suyuti criticized a narrative, which was known to be a hadith, in this booklet in accordance with the classic hadith procedure criteria presented in *Tadrib ar-Ravi*. He also criticized the imputation of the so-called hadith, and he provided certain information regarding the hadith procedure. However, he did not carry out any evaluations of the text of the hadith.

### 3. His Booklet Entitled *Ad-Durret at-Tajiyah ala'l-Asilata an-Najiyah*:

Suyuti carried out evaluations in this booklet using different methods than those in the aforementioned booklets. He only examined the narratives and thoroughly reviewed the conveyors in the chain in the previous booklet. However, many narratives were collectively assessed in this booklet.

He mentioned his purpose in the introductory section as follows: "He was provided with a couple of hadiths from Damascus, and a study of the authenticity of these hadiths should be formed."<sup>94</sup> Suyuti discovered that some of these hadiths are authentic but some are the statements of other people. Therefore, he separately examined every hadiths provided to him.<sup>95</sup>

The booklet includes forty hadiths. Suyuti did not make a statement on each hadith. His assessment was not long. He evaluated the hadith chain as seen in other booklets. He mentioned the source of the hadith in the hadith regarding the curse on Jewish people, and he stated that both passages including the narrative were weak.<sup>96</sup> He presented those supported the hadith that those who die in foreign lands will be regarded as martyrs, and added that Amr ibn Hasis, in the chain of

<sup>93</sup> Suyuti, *ibid.*, II, 9. For false hadith, see Suyuti, *Tadrib ar-Ravi*, I, 233-246.

<sup>94</sup> For these narratives, see Suyuti's booklet entitled "*al-'Ajjat az-Zarnabiyyat afi as-Sulalati Zaynabiyyah*". Suyuti, *al-Hawi*, II, 31-46. This booklet includes topics such as the title and virtue of *sayyid/sharif*, wearing green clothes as a sign of *seyyid*, the negative aspects of the mortal world, benefiting from women's service, virtue of certain foods and red roses, and the narratives on the four caliphs.

<sup>95</sup> Suyuti, *al-Hawi*, II, 46-47.

<sup>96</sup> Suyuti, *ibid.*, II, 47.

this hadith, was not up to date.<sup>97</sup> He only mentioned the chains in the third hadith that Islam would be adopted as a foreign religion,<sup>98</sup> and the fourth hadith on neighborhood relationships because there were no issues in the narrative series.<sup>99</sup> He stated that Suleiman ibn Amr is a liar in the narrative on offering date palm to pregnant women, and that this narrative was conveyed by Ibn al-Jawzi in *al-Mawzu'at*.<sup>100</sup> Ibn al-Jawzi regarded Davud ibn Saghir as unqualified and conveyed this through the statement, munkar al-hadith, regarding the chain of the seventeenth hadith on Munkar and Nakir's questions.<sup>101</sup>

In addition, he mentioned the twenty-fourth hadith which states that the cedar in the harem region should not be cut down.<sup>102</sup> Suyuti presented his clear ideas on the twenty-sixth hadith on appreciating the name of a newborn, Muhammad, and added the following: "To me, the chain of this hadith consists of the conditions for the hasan hadith".<sup>103</sup>

Suyuti stated that all conveyors in the chain series of the thirty-first hadith on two angels that prayed for forgiveness, are reliable. However, he stated that Valid ibn Muslim, one of these conveyors, performed *tadlis at-taswiyyah*<sup>104</sup>.<sup>105</sup> He stated that Anas, one of the conveyors, was unqualified.<sup>106</sup>

Suyuti stated that the thirty-first hadith, "I am the city of science, and Ali is the gate of that city", was accepted to be true by Tirmidhi, Tabarani and Hakim Naysaburi, and he also added that hadith authorities such as Ibn Hajar and Abu Said Alai (d. 761/1359) considered this hadith to be authentic.<sup>107</sup>

Ali al-Kari made the following evaluation of this hadith in *Mawzu'at*: "Tirmidhi conveyed the hadith, 'I am the city of science, and Ali is the gate of that city.' and considered it to be munkar; and scholars such as Yahya ibn Main, Abu Hatim and Yahya ibn Said al-Kattan (d. 198/813) considered this hadith to be a lie. Ibn al-Jawzi mentioned this hadith in *Mawzu'at*, and hadith critics such as Zahabi

<sup>97</sup> Suyuti, *ibid.*, II, 47. See: Ibn al-Jawzi, *ibid.*, III, 202; Zahabi, *ibid.*, III, 252-253; Ibn Arrak, *ibid.*, I, 93.

<sup>98</sup> See: Suyuti, *ad-Durar al-Muntasirah*, p. 97-98.

<sup>99</sup> Suyuti, *al-Hawi*, II, 47.

<sup>100</sup> Suyuti, *ibid.*, II, 49. Ibn al-Jawzi, *ibid.*, III, 176-177. See: Ali al-Kari, *ibid.* p. 439-440; Zahabi, *ibid.*, II, 216-218; Ibn Arrak, *ibid.*, I, 65.

<sup>101</sup> Ibn al-Jawzi, *ibid.*, III, 232; Suyuti, *ibid.*, II, 50. See: Zahabi, *ibid.*, II, 9.

<sup>102</sup> Suyuti, *ibid.*, II, 51. This booklet, which consists of the hadiths on protecting the cedar tree in the harem region, is a tiny volume. For more information, see Suyuti, *ibid.*, II, 54-57. See: Ibn Qayyim al-Jawziyya, *ibid.* p. 116-117; al-Hut, *ibid.*, p. 222.

<sup>103</sup> Suyuti, *ibid.*, II, 51.

<sup>104</sup> *Tadlis at-taswiyyah* indicates the separation of the weak conveyors from the reliable conveyors and mentions the false statement that the chain totally consisted of reliable conveyors. Aydınlı, *ibid.*, p. 152. See: Suyuti, *Tadrib ar-Ravi*, I, 187.

<sup>105</sup> Ibn al-Jawzi, *ibid.*, I, 302.

<sup>106</sup> Suyuti, *al-Hawi*, II, 52.

<sup>107</sup> Suyuti, *ibid.*, II, 53. For the evaluation of this narrative, see Suyuti, *Laali*, I, 302-308; Suyuti, *ad-Durar al-Muntasirah*, p. 44-45.

and Ibn Dakik al-Id (d. 702/1303) stated that this narrative is false." Suyuti's above-mentioned idea was included in the subsequent section.<sup>108</sup>

These examples indicate that Suyuti completed short evaluations about the hadiths he was asked about. He generally carried out chain criticisms as in other works by him, and he did not include a textual criticism. His evaluations are in accordance with the evaluations and style in *al-La'al al-Masnu'a*. He referred to *al-Mawzuat* by Ibn al-Jawzi, similar to *Al-La'al al-Masnu'a*. However, the evaluations in this booklet were short and brief.

#### 4. His Booklet Entitled *al-Masabih fi Salat at-Tarawih* and Certain Narrative Evaluations by him

Suyuti was asked about the narratives on tarawih prayer in this booklet. He stated that some of these narratives are true, but some are weak.

Suyuti was asked about this hadith, which was associated with Ibn Abbas: "The Prophet (p.b.u.h.) performed twenty-rakat tarawih and witr prayers during Ramadan." Suyuti evaluated the narrative using a rich array of literature. He began by stating that this hadith was weak and thus, cannot serve as evidence. After stating his viewpoint, he mentioned the criticisms of the hadith critics before him. For example, he stated in Zahabi's *Mizan al-I'tidal* that among the conveyors in the chain of this hadith, Hakam ibn Uyayyah is a liar, and Yahya ibn Main stated "Laysa bi sika", Ahmad ibn Hanbal stated "za'ifun", Bukhari stated "Sakatu anh", and Nesai stated "matrak ul-hadith", which are the expressions conveying refutation.<sup>109</sup> Other passages of this hadith were considered to be weak by many scholars such as Ahmad ibn Hanbal, Yahya ibn Main, Bukhari, Nasai, Abu Hatim ar-Razi, Abu Dawud and Tirmidhi.<sup>110</sup>

Suyuti presented the following evaluation after conveying his criticisms of the hadith chain.

"These scholars agreed that this narrative is weak. It is not lawful to use this hadith as evidence..."<sup>111</sup>

<sup>108</sup> Ali al-Kari, *Mawzuat*, p. 43-44. For different considerations regarding the book, see Ibn al-Jawzi, *ibid.*, II, 110-118; Ibn Arrak, *ibid.*, I, 377-378; Ajluni, *ibid.*, I, 203-204; Ibn Hibban, Muhammad ibn Ahmed al-Busti, *Kitaba'l-Majruhin mina'l-Muhaddisin wa'd-Duafa wa'l-Matrukin*, edited by Hamdi Abdulmecid as-Salafi, Dar as-Samii, Riyadh, 2000, I, 139; Zarkashi, *ibid.*, p. 163-166; al-Hut, *ibid.*, p. 93.

<sup>109</sup> Suyuti, *al-Hawi*, I, 347; Zahabi, *ibid.*, I, 577.

<sup>110</sup> For the evaluations of the narratives, see Suyuti, *ibid.*, I, 347-348; Ibn Hibban, Muhammad ibn Ahmad al-Busti, *Kitab al-Jarh wa't-Ta'dil*, Dar al-Kutub al-Ilmiyyah, Beirut, 1952, III, 125; Ibn Hajar, *Talziib at-Tahzib*, Daru Sadir, Beirut, 1325, II, 434-435.

<sup>111</sup> Suyuti, *ibid.*, I, 348.

Another narrative included the statement from Aisha (r.a.) about the question of Prophet's prayers at night, which was also included in *Sahih al-Bukhari*:

"The Prophet (p.b.u.h.) did not perform supererogatory prayers no more than eleven rakats on any night, including those during the Ramadan.<sup>112</sup> Another narrative included in *Sahih al-Bukhari* indicates that 'Umar said, "This is such a significant innovation" after ensuring that the tarawih prayers are to be performed with the congregation.<sup>113</sup> Suyuti mentioned the types of innovations here. He stated that some innovations indicate aberration as they contradict the Qur'an, sunnah, Islamic works and idea-based agreements between Islamic scholars. He also noted that some innovations were for a benevolent purpose, and 'Umar's (r.a.) practices were within the category of benevolent purposes.<sup>114</sup>

Suyuti was asked about the source and authenticity of certain narratives in the following parts of this booklet and other sections in *al-Hawi*, and he carried out a couple of short evaluations. This study will provide a few examples, as mentioning the criticisms of all of these narratives would exceed the objectives of the study.

a. There is a narrative which is publically known as, "*white days*". How could it be possible for the Prophet to know the sultans who would come after him, when he descended from the Jannah? Allah ordered him to fast. During the first day, a third of his body turned white when he fasted. Another third also turned white during the second day, and he became totally white on the third day." Suyuti was asked about the authenticity of this hadith, and he adopted the following method as an answer to this question.

Suyuti mentioned the sources which referred to the narrative. This narrative was mentioned in Hatib Baghdadi's (d. 463/1071) *Emali* and Ibn Asakir's *Tarihu Dimashk*. Ibn al-Jawzi stated in *al-Mawzu'at* that this hadith is false and there is an unknown congregation in the chain series.<sup>115</sup>

b. The following hadith was conveyed by Anas ibn Malik: The Prophet (p.b.u.h.) ordered the following: "There is a river called Rajab in Jannah, the water of which is sweeter than honey and whiter than milk. Allah grants the water of this river to those who fast for one day during the month of Rajab." Similarly, the Prophet (p.b.u.h.) ordered the following in the hadith ordered the following: "Whoever fasts on Thursdays, Fridays and Saturdays during the month of

<sup>112</sup> Bukhari, Abu Abdillah Muhammad ibn Ismail, *al-Jami as-Sahih*, al-Matbaat as-Salafiyah, Cairo, 1400, Salat at-Tarawih, 1 (II, 61).

<sup>113</sup> Bukhari, Salat at-Tarawih, 1 (II, 60).

<sup>114</sup> For more information, see Suyuti, *ibid.*, I, 348-350.

<sup>115</sup> The reason for calling it "*white days*" is that the night became totally white. See: Ibn al-Jawzi, *ibid.*, II, 344.

<sup>116</sup> Suyuti, *ibid.*, I, 350-351; Ibn al-Jawzi, *ibid.*, II, 344; Ibn Arrak, *ibid.*, II, 54-55.

Muharram will be granted good deeds for 700 years." The Prophet (p.b.u.h.) ordered the following in the hadith conveyed by Ibn Abbas: "Whoever fasts for one day during the month of Rajab will be considered to have fasted for one month..." Suyuti was asked about the authenticity of these narratives and he presented his evaluations.<sup>116</sup>

Suyuti did not accept these narratives as false hadiths instead, he considered them to be weak hadiths. With regard to the virtue of practices, he saw it as permissible to practice based on weak hadiths. Ibn al-Jawzi stated that narratives on fasting during the month Rajab were not true.<sup>117</sup> After presenting his general opinion on weak hadiths, Suyuti assessed the hadiths he was asked about. Suyuti pointed out the sources in which the first narrative was included, and Ibn Hajar implied that Mansur ibn Zaidah al-Asadi, who was in the chain of this narrative, was not scrupulous. Zahabi stated in *Mizan al-I'tidal* that he considered this hadith to be weak. He provided the sources where the second narrative was included, and Ibn Hajar noted that this was a weak hadith that was close to a hasan hadith. Although the sources for the third narrative were not reliable, Suyuti stated that the hadith was not a weak hadith to the extent of becoming false.<sup>118</sup>

Following these evaluations, he pointed out the difference between a weak and gharib hadith.<sup>119</sup>

c. Suyuti was asked about whether the narrative that eating aubergine is beneficial for all disorders is truer than the hadiths on the virtue of drinking zamzam, and he criticized two narratives in order to answer this question.

Suyuti stated that such an evaluation would be wrong, and that the hadith on eating aubergine was considered to be a myth by Ibn al-Jawzi, Zahabi and other critics. Zarkashi stated in *at-Tazkirah fi'l-Ahadis al-Mushtahirah* that there are no true chains for this narrative.<sup>120</sup> He mentioned that there are different ideas on the zamzam-related hadith, and that some of these are true while some are weak. However, he implied that there are no weak hadiths to the degree of being false. He referred to the sources which included this narrative and the evaluations of hadith scholars on this narrative.<sup>121</sup>

d. Suyuti was asked about the conveyor and the authenticity of the hadith, "Allah created kalam first", and he gave the following answer.

<sup>116</sup> Suyuti, *ibid.*, I, 352.

<sup>117</sup> Ibn al-Jawzi, *ibid.*, II, 576-581. See al-Hut, *ibid.*, p. 87.

<sup>118</sup> Suyuti, *ibid.*, I, 352. See Ibn Arrak, *ibid.*, II, 158-159.

<sup>119</sup> See: Suyuti, *ibid.*, I, 352.

<sup>120</sup> Zarkashi, *ibid.*, p. 150-151. See Ibn al-Jawzi, *ibid.*, III, 125-126; Ali al-Kari, *al-Asrar al-Marfu'a*, p. 144-145; s. author, *Mawzuat*, p. 50; Ibn Arrak, *ibid.*, II, 237-238; Ajluni, *ibid.*, I, 278-279; al-Hut, *ibid.*, p. 107. For a similar evaluation, see Suyuti, *ad-Durar al-Muntasirah*, p. 96.

<sup>121</sup> Suyuti, *al-Hawi*, I, 353. See: Suyuti, *ad-Durar al-Muntasirah*, p. 215-216.

Suyuti stated that this is a true hadith and that this hadith was conveyed by a community from the sahabah. Ahmad ibn Hanbal<sup>122</sup>, Abu Dawud<sup>123</sup>, and Tirmidhi<sup>124</sup> conveyed this hadith from Ubadah ibn Samit. Tirmidhi called this hadith "hasan and true". Tabarani conveyed the same hadith from Ibn Abbas in *Mu'jam al-Qabir* and stated that he conveyed this hadith from reliable conveyors, but he did not consider Muamil ibn Ismail, who was in the narrative series, to be reliable. However, Yahya ibn Main and other hadith authorities accepted this conveyor as reliable. Bukhhari and other hadith scholars did not consider this conveyor to be weak.<sup>125</sup>

Although Suyuti stated that Tirmidhi called this hadith "hasan and true", the truth is different. Tirmidhi also used the term "hasenun garibun" to describe this hadith.<sup>126</sup>

Suyuti provided different passages of this hadith while evaluating this narrative in *Laali*. He stated that he describe some of these narratives as weak by using the following terms: "hadisun batilun" and "hadisun gayru mahfouz". In addition, he only mentioned the chains and sources of certain narratives. He did not carry out any evaluations.<sup>127</sup>

There are narratives about which Suyuti provided brief details while assessing hadiths on different subjects and stated that he was not competent in the relevant subject. Regarding the narrative, "Protect and love your daughters...", the author made the following statement: "I do not know about such a hadith, and I did not learn anything about such a hadith from hadith books".<sup>128</sup> Suyuti stated that Abu Ya'la conveyed the hadith, "O! Allah! Grant the Quraysh the hidayah. For the wisdom of a Qurayshi scholar will encompass the Earth" in *Musnad*, and the chain for this narrative is authentic.<sup>129</sup> He only stated, "I do not know" in relation to the following narrative: "I am the grandfather of whoever fears Allah".<sup>130</sup> Suyuti briefly addressed the origin of the narrative, "Whoever sits above the scholar also sits on the divine works", as "la asla lah", and mentioned that the narrative has no chains.<sup>131</sup>

<sup>122</sup> Ahmad ibn Hanbel, *ibid.*, V, 317.

<sup>123</sup> Abu Dawud, *Kitab as-sunnah*, 17, (IV, 311).

<sup>124</sup> Tirmidhi, *Kadar*, 17; *Tafsir*, 67.

<sup>125</sup> For the evaluation on other narratives, see Suyuti, *al-Hawi*, I, 358.

<sup>126</sup> Tirmidhi, *Kadar*, 17.

<sup>127</sup> See: Suyuti, *Laali*, I, 120-122.

<sup>128</sup> Suyuti, *al-Hawi*, I, 358.

<sup>129</sup> Suyuti, *ibid.*, I, 359.

<sup>130</sup> Suyuti, *ibid.*, I, 359.

<sup>131</sup> Suyuti, *ibid.*, I, 359.

### 5. The Booklet Entitled *al-Avc fi Khabari Uj*

Suyuti was asked about Uj ibn Unuk in this booklet, and he conveyed the relevant evaluations using a rich array of hadith literature. Many questions were directed to him about the Prophetic era Uj ibn Unuk lived in, his height, and the date on which he passed away. Statements in many tafsir sources, such as those by Kurtubi (d. 671/1273) and Baghavi (d. 516/1122), are provided in relation to this person. This study will briefly review the details regarding the critiques of the narratives without thoroughly examining these statements.

Suyuti started his words with the evaluations in "*al-Manar al-Munif fi as-Sahih wa'd-Da'if*" by Ibn Qayyim al-Jawziyyah. Ibn Qayyim stated that these statements are false despite the supportive narratives by Uj ibn Unuk. He stated the following after explaining that Uj did not live after Noah, and presented Uj's and Adam's heights and the comparison between their height. "Atheists made up these examples from ahl al-kitab to ridicule the prophets and their followers."<sup>132</sup>

Ibn Kasir stated certain ideas, which are about Uj ibn Unuk, similar to those of Ibn Qayyim al-Jawziyyah in *al-Bidayah wa'n-Nihayah*. Ibn Kasir stated that narratives related to Uj ibn Unuk were false, and these narratives came from ahl al-kitab by the atheists.<sup>133</sup>

This study indicated that the information in Ibn Kasir's *al-Bidayah wa'n-Nihayah* was reflective of the information conveyed by Ibn Kasir by Suyuti. Ibn Kasir, who stated that these narratives are weak and irrational, noted that the aforementioned khabar was conveyed by Ahl al-kitab to us and added the following:

"I believe the khabar about Uj ibn Unuk was made up by the atheists and immoral individuals who are the Prophet's enemies."<sup>134</sup>

Suyuti conveyed a long narrative about Uj ibn Unuk in the following sections,<sup>135</sup> and he evaluated this khabar as follows: "This khabar is a myth and lie. The reason why it is a lie is related to Abdulmun'am ibn Idris..."<sup>136</sup> Ibn al-Jawzi presented the following evaluation about Abdulmun'am ibn Idris: Ahmad ibn Hanbal stated, "He lies about Vahb ibn Munabbah."; Yahya ibn Main stated, "He is a sinful liar."; Ali ibn Madini and Abu Dawud, "Laysah bi sika"; Ibn Hibban, "Ihtijaj is not possible with him"; Darakutni (d. 385/995), "matruk al-hadith".<sup>137</sup>

<sup>132</sup> Suyuti, *ibid.*, II, 342. See: Ibn Qayyim al-Jawziyya, *ibid.* p. 76-77.

<sup>133</sup> Suyuti, *ibid.*, II, 342.

<sup>134</sup> Ibn Kasir, Ab a-Fida Ismail ibn 'Umar, *el-Bidâye ve'n-nihâye (Büyük İslâm Tarihi)*, translated by Mehmet Keskin, Çağrı Pub., Istanbul, 1994, I, 157-158.

<sup>135</sup> See: Suyuti, *ibid.*, II, 342-343.

Suyuti, *ibid.*, II, 343.

<sup>137</sup> Ibn al-Jawzi *ibid.*, II, 36; I, 168; Ibn Hibban, *Kitab al-Majruhin*, II, 143; Zahabi, *ibid.*, II, 668.

Following these evaluations, Suyuti presented hadith authorities' assessments on the khabar, and used a wide range of literature. Zahabi mentioned in *Mizan al-I'tidal* that these statements are not reliable. Ahmad ibn Hanbal also stated that these are made up by Vahb ibn Munabbah. Bukhari made the following challenging statement regarding this khabar: "their hadiths are weak".<sup>138</sup> Ibn Hibban stated that he made up this khabar with what he had heard from Abdulmun'am ibn Idris's father and others. Yahya ibn Main stated this narrative is false, and Ali ibn Madini and Nasai made the following statement, "Laysa bi sika".<sup>139</sup>

Suyuti presented chain-based evaluations in this booklet as he did in other booklets, and conveyed the ideas of hadith authorities who had lived during his era or before. He adopted the traditional hadith procedure and presented his own ideas.

#### 6. His Booklet Entitled *Raf'us-Sawt bi Zabih al-Mawt*

Suyuti was asked about the following narrative: "When the people of Jannah are sent to Jannah and people of Jahannam are sent to Jahannam, death shows itself as a beautiful ram. That ram is stopped between Jannah and Jahannam and both sides are asked the following question: "Do you know this?". Both sides (the people of Jannah and Jahannam) say: 'Yes, it is death.' Then the ram is sacrificed."<sup>140</sup> Suyuti evaluated this narrative and other narratives in this booklet.

Suyuti stated that this hadith is inconvenient and conveyed Qadi Abu Bakr ibn Arabi's (d. 543/1148) assessment on the hadith. Abu Bakr ibn Arabi stated the following: "This hadith is a problematic narrative as it contradicts the authenticity approach. Remember that death is abstract. It cannot take the form of an object. Thus, how could death be sacrificed?"<sup>141</sup> The authenticity of this narrative was rejected.

Those who believed that this narrative was true assigned a different meaning to this hadith and stated that the sacrifice of the soul was figurative rather than being literal. Therefore, they supported this hadith.<sup>142</sup>

Narratives on different topics were evaluated in this booklet. This study did not review the other narratives in order not to repeat them. Suyuti rarely criticized texts in this booklet. He conveyed Abu Bakr ibn Arabi's idea and considered the

<sup>138</sup> Ibn al-Jawzi, *ibid.*, I, 224.

<sup>139</sup> For other considerations about the book, see Suyuti, *ibid.*, II, 343.

<sup>140</sup> For similar narratives, see Suyuti, *Sharh as-Sudur bi Sharhi Hal al-Mawta wa'l-Kubur*, Dar al-Kitab al-Arabi, Beirut, 1994, p. 44-45.

<sup>141</sup> Suyuti, *al-Hawi*, II, 95-96.

<sup>142</sup> Scholars such as al-Mazari (d. 536/1142), Nawawi, and Qurtubi assigned a different meaning to this hadith and stated that it was true. For their evaluations, see Suyuti, *ibid.*, II, 96.

narrative to be irrational. He conveyed and evaluated the nature and comments related to death, which is a topic within the field of kalam.

Suyuti rejected the narrative which states that the person named Muammar would live for 400 years because of the Prophet's prayer, as this narrative contradicted another hadith. He stated that this narrative contradicted with The Prophet's hadith that nobody would be on Earth 100 years after that period. He mentioned that the last living member of the sahabah was Abu-t-Tufayl Amir ibn Vasilah ibn Abdilah al-Laysi (d. 100/718)<sup>143</sup>. He noted that hadith scholars agreed on this assumption. He also implied that the narrative regarding the person called Muammar was a lie, and that person was a liar. He warned that telling lies about the Prophet would be a great sin causing that person to go to Jahannam. He rejected the first hadith as it contradicted the second one.<sup>144</sup>

### 7. His Booklet Entitled *al-Urfu al-Vardi fi Ahbar al-Mahdi*

Suyuti epitomized the statements related to Mahdi from Nu'aym ibn Hammad's (d. 228/843)<sup>145</sup> *Kitab al-Fitan*. Ibn Hammad was one of Bukhari's sheiks. He conveyed many topics such as Mahdi's national origins, the need to follow Mahdi, revelations of the prophet Jesus, Mahdi acting as an Imam for the Prophet Jesus, signs regarding the emergence of Mahdi, the arrival date and age of Mahdi and the emergence of Sufian without presenting a chain or textual criticism.<sup>146</sup>

Suyuti presented some examples including the arrival date of Mahdi, but he provided contradicting numbers and details on many subjects. For example, he stated that people agreed with the assumption that Mahdi would arrive in the Hijri year of 204.<sup>147</sup> Another khabar suggested that Mahdi would arrive in the Hijri year of 200.<sup>148</sup> A khabar stated that Mahdi would be 40 years old when he emerged, but his age was also cited to be 20.<sup>149</sup> A narrative indicated that Mahdi is only one person, but another one suggested that the name, Mahdi, refers to three individuals.<sup>150</sup> Many narratives indicated that Mahdi would be from Fatima's family, but a narrative suggested that he would be a member of Abbas's family.<sup>151</sup> A khabar conveyed the narrative that Mahdi would emerge from a place called

<sup>143</sup> Suyuti, *Tadrib ar-Ravi*, II, 201. See: Subhi, Sâlih, *Hadîs İlimleri ve Hadîs İstihlaları*, translated by M. Yaşar Kandemir, D.İ.B. Pub., Ankara, 1988, p. 304; Erul, Bunyamin, *Sahabenin Sünnet Anlayışı*, T.D.V. Pub., Ankara, 2000, p. 280.

<sup>144</sup> Suyuti, *al-Hawi*, II, 97-98.

<sup>145</sup> Sezgin, Fuad, *Buhârî'nin Kaynakları Hakkında Araştırmalar*, İbrahim Horoz Basımevi, İstanbul, 1956, p. 283.

<sup>146</sup> Suyuti, *ibid.*, II, 57-86.

<sup>147</sup> Suyuti, *ibid.*, II, 68.

<sup>148</sup> Suyuti, *ibid.*, II, 71.

<sup>149</sup> Suyuti, *ibid.*, II, 73.

<sup>150</sup> Suyuti, *ibid.*, II, 78.

<sup>151</sup> For similar narratives, see Suyuti, *ibid.*, II, 58, 59, 66, 74, 78.

Kur'ah.<sup>152</sup> Another narrative indicated that Mahdi would emerge from Medina.<sup>153</sup> Mahdi's authority was suggested to last for 40, 30, and 14 years in various narratives.<sup>154</sup> There are more narratives with the similar context.

Suyuti presented a different approach in this booklet which was different to the booklet previously evaluated. Suyuti conveyed many statements that are weak in relation to hadith criticism, and that contradict one another. He did not even assess the khabar on the arrival date of Mahdi. He did not evaluate these narratives from a procedural perspective based on chains and texts. However, Suyuti criticized the chains although he did not assess the texts in *Laali* and other booklets reviewed in this study. He confined himself to conveying the narratives without determining whether they are weak or false.

Suyuti evaluated a few narratives at the end of his work. For example, he stated the chains of the narratives that cited Abu Bakr and 'Umar (r.a.) as being the most benevolent people after the prophets.<sup>155</sup>

In addition, he evaluated certain narratives under the title "Tanbihah" at the end of the booklet. Suyuti stated in his first suggestion, that Abu Dawud believed Mahdi would be one of the twelve caliphs under the title of "Kitab al-Mahdi"<sup>156</sup>, but this assumption had yet not occurred. In his second suggestion, Suyuti referred to Darakutni, who mentioned the narrative that Mahdi would be an Abbasid and stated that this narrative was gharib because Muhammad ibn Walid was the only one in the chain series. Suyuti stated in his third suggestion that Qurtubi's hadith chain regarding the narrative that Mahdi would be the Prophet Jesus,<sup>157</sup> is weak. In addition, Suyuti stated that the hadith that Mahdi would be from Fatima's family is the most authentic narrative among these hadiths.<sup>158</sup> Suyuti stated in his fourth suggestion that the long anecdote that Mahdi would emerge from the West, which was conveyed by Qurtubi, was false.<sup>159</sup>

### Conclusion

The first significant conclusion of this study is that Suyuti was quite interested in the hadiths and the sunnah. Suyuti provided works from almost every branch of the hadith discipline.

<sup>152</sup> Suyuti, *ibid.*, II, 66.

<sup>153</sup> Suyuti, *ibid.*, II, 76.

<sup>154</sup> Suyuti, *ibid.*, II, 79.

<sup>155</sup> Suyuti, *ibid.*, II, 77.

<sup>156</sup> For the narratives on Mahdi, see Abu Dawud, *Mahdi*, 1, no: 4279, 4280, (IV, 150).

<sup>157</sup> Ahmad ibn Hanbel, *ibid.*, II, 411.

<sup>158</sup> Tirmidhi, *Fitan*, 52; Ibn Majah, *Fitan*, 34, (II, 1366); Ahmad ibn Hanbel, *ibid.*, I, 84.

<sup>159</sup> Suyuti, *ibid.*, II, 85-86. For another booklet on similar topics, life of the Earth, the emergence of Dajjal, the descent of the Prophet Jesus, and the arrival date of Mahdi, see Suyuti, *ibid.*, II, 86-92. See: Ibn Qayyim al-Jawziyya, *ibid.* p. 131-145; Durmuş, M. Ali, *Mehdi Hadislerinin Tedkiki*.

Accordingly, Suyuti is an expert in the hadiths, and he wrote many works in this field. Suyuti was able to memorize all the hadith narratives as he had a strong memory. He was believed to have memorized 200,000 hadiths. He attempted to compile these narratives. Consequently, Suyuti is an encyclopedist.

Suyuti carried out imputation-based evaluations for determining the authenticity of narratives. However, he occasionally criticized texts as he did in *al-Laal al-Masnaa*. Despite this, his works include many narratives which are not compatible with his hadith procedure. He presented many false narratives in his booklets and works including *al-Jami as-Saghir*. He was not selective in criticizing the hadiths. He collected the narratives randomly. He did not evaluate these narratives using his procedural perspective based on the chains and texts he wrote. However, he carried out remarkable evaluations of his own procedure in some of his booklets.

One of the results this study found is that Suyuti was not meticulous in evaluating the hadith chains. Suyuti focused on the chains rather than the texts. The fact that he did not place importance on textual criticism is one of the reasons that false and weak narratives are seen in Suyuti's works. He presented a hadith as false in a particular work, but used it comfortably in another work, which indicates that he was not cautious or meticulous in this discipline. This evidence also indicates Suyuti's work ethic.

Consequently, Suyuti is a great hadith scholar who brought the traditional concept of the hadiths to the present and left a broad range of hadith literature to us. It is fair to say that Suyuti's work is among the primary narrative and intellectual sources for those who are interested in the hadith discipline in modern times.

#### REFERENCES

- Abu Dawud, Suleiman ibn Ash'as, *as-Sunan*, M. M. Abdulhamid, n.d.
- Abu Guddah, Abdulfattah, *Mevzû Hadisler*, translated by: Enbiya Yıldırım, İnsan Pub., Istanbul 1997.
- Ahmad b. Hanbal, *Musnad*, s.l., 1314.
- Ajluni, Ismail ibn Muhammad, *Kashf al-Hafa wa Muzil al-Ilbas amma Ishtahara min al-Ahadisi ala Alsinat an-Nas*, Dar al-Kutub al-Ilmiyyah, Beirut, 1988.
- Ali el-Kari, *al-Asrar al-Marfa fi'l-Ahbar al-Mawdua*, ed. Muhammad Sabbagh, Dar al-Amanah, Beirut, 1971.
- \_\_\_\_\_, *Mevzûât-i Aliyyu'l-Kârî Tercemesi*, translated by Ahmed Serdaroglu, Ankara, 1966.
- Aydınlı, Abdullah, *Hadis Istılahları Sözlüğü*, Timaş Pub., Istanbul, 1987.

- Bukai, Muhammad Hayri, "Mahtutatu Tarjumat al-Allame as- Suyuti li Abi Abdillah Shamsuddin Muhammad ad-Dawudi", *al-Arabiyyah*, HJanuary, 2001, no: 13, p. 380-394.
- Bukhari, Abu Abdillah Muhammad ibn Ismail, *al-Jami as-Sahih*, al-Matbaat as-Salafiyyah, Cairo, 1400
- Çakan, İsmail L., *Hadis Edebiyatı*, M.Ü. İFAV Pub., İstanbul, 1989.
- Darimi, Abu Muhammad Abdullah ibn Abdirrahman, *as-Sunan*, Daru Ihya as-Sunnat an-Nabawiyyah, Damascus, 1349
- Dayfullah, Muhammad Hasan, *Fayzu al-Qadir Sherhu al-Jamii as-Saghir*, al-Maktabat al-Halabi, Cairo, 1964.
- Durmuş, M. Ali, *Mehdî Hadislerinin Tedkiki*, Unpublished Master's Thesis, A.Ü.S.B.E., Ankara, 2000.
- Erul, Bünyamin, *Sahabenin Sünnet Anlayışı*, T.D.V. Pub., Ankara, 2000.
- al-Gumari, Muhammad ibn as-Siddiq, *al-Mughir 'ala al-Ahadis al-Mawdu'ati fi'l-Jami as-Saghir*, Beirut, 1982.
- Hakim, Abu Abdullah an-Naysaburi, *al-Mustadrak ala as-Sahahain*, Beirut, n.d.
- Halife, Rashad, *Madrasat al-Hadith fi Misr*, Cairo, 1983.
- al-Hut, Muhammad Darvish, *Asna al-Matalib fi Ahadisi Muhtalifat al-Maratib*, Dar al-Kitab al-Arabi, Beirut, 1983.
- Iraqi, *at-Takyid wa'l-Izah li-ma Utlika and Ughlika min Mukaddimati Ibn as-Salah*, *Muesseset al-Kutubi's-Sakafiyyah*, Beirut, 1991.
- Ibn Arrak, Abu al-Hasan Ali ibn Muhammad, *Tanzih ush-Sheriat al-Marfu'a an al-Ahbar ash-Sheniati al-Mawdu'a*, ed. Abdulvahhab Abdullatif, Muhammad Siddik, Maktabatah, Cairo Egypt, n.d.
- Ibn Hajar, Ebu'l-Fadl Ahmad ibn Ali ibn Muhammad al-Kinani al-Askalani, *al-Kavlu al-Musadad fi'z-Zabbi 'ani al-Musnad*, Haydarabad, 1319.
- \_\_\_\_\_, *Lisan al-Mizan*, Haydarabad, 1330
- \_\_\_\_\_, *Tahzib at-Tahzib*, Daru Sadir, Beirut, 1325.
- Ibn Hibban, Muhammad ibn Ahmad al-Busti, *Kitab al-Jarh wa't-Ta'dil*, Dar al-Kutub al-Ilmiyyah, Beirut, 1952.
- \_\_\_\_\_, *Kitaba'l-Majruhin mina'l-Muhaddisin wa'd-Duafa wa'l-Matrukin*, edited by Hamdi Abdulmecid as-Salafi, Dar as-Samii, Riyadh, 2000.

- Ibn al-Imad, Abu al-Falah Abdulhay, *Shezarat az-Zahab fi Ahbari Man Zahab*, edited by Abdulkadir Arnawud, Mahmud Arnawud, Daru Ibn Kasir, Damascus, 1993, X, 76.
- Ibn al-Jawzi, Abu al-Faraj Abdurrahman ibn Ali, *Kitab al-Mawzuat*, edited by Nuraddin ibn Shukri ibn Ali Boyacilar, Maktabatuh Advau as-Salaf, s.l., 1997.
- Ibn Kasir, Ab a-Fida Ismail ibn 'Umar, *el-Bidâye ve'n-nihâye (Büyük İslâm Tarihi)*, translated by Mehmet Keskin, Çağrı Pub., Istanbul, 1994.
- Ibn Majah, Abu Abdillah Muhammed ibn Yazid al-Kazvini, *as-Sunan*, n.d. Muhammad Fuad Abdalbaki, Daru Ihya al-Kutub al-Arabiyyah, 1952.
- Ibn Qayyim al-Jawziyyah, Shamsuddin Abu Abdillah Muhammad ibn Abi Bakr, *al-Manar al-Munif fi's-Sahih wa'd-Daif*, trs. Muzaffer Can, Cantaş Pub., Istanbul, 1992.
- Kandemir, M. Yaşar, *Mevzû Hadîsler*, D.İ.B. Pub., Ankara, 1991.
- Karacabey, Salih, *Hadis Tenkidi*, Sır Pub., Istanbul, 2001.
- Karayılan, Mevlüt, *Suyûtî'nin Leâli'deki Kaynakları Ve Tenkid Metodu*, Unpublished Master's Thesis, A.Ü.S.B.E. Ankara, 1994.
- Kattani, Muhammad ibn Jafar, *Hadis Literatürü*, translated by Yusuf Ozbek, İz Pub., Istanbul, 1994, p. 378.
- Kırbaoğlu, M. Hayri, *İslâm Düşüncesinde Hadis Metodolojisi*, Ankara Okulu Yayınları, Ankara, 1999.
- \_\_\_\_\_, *Alternatif Hadis Metodolojisi*, Kitâbiyât, Ankara, 2002.
- Koçyiğit, Talat, *Hadis Terimleri Sözlüğü*, Rehber Pub., Ankara, 1992.
- Laknawi, Muhammad Abdulhay, *al-Ejvibat al-Fadila li As'ilet al-Ashrat al-Kamilah*, edited by Abdulfattah Abu Guddah, Fourth Edition, Dar as-Salam, Cairo.
- Lehham, Badi' as-Sayyid, *al-Imam a-Hafiz Jalaluddin Suyuti and Juhuduhu fi'l-Hadith and Ulumih*, Daru Kutaybah, Damascus, 1994.
- Sartain, Elisabeth, *Celâleddîn Suyûtî*, Cambridge, Cambridge University, 1975.
- \_\_\_\_\_, *Celâleddîn Suyûtî Hayatı ve Eserleri*, translated by Hasan Nureddin, Gelenek Pub., İstanbul, 2002.
- Sahawi, Shamsuddin Muhammad ibn Abdurrahman, *ad-Da'w'ul-Lami li Ahl al-Karn at-Tasi*, Dar al-Maktabat al-Hayat, Beirut, n.d.
- Shawkani, Muhammad ibn Ali, *al-Bedru at-Tali' bi Mahasini min Ba'di al-Karni as-Sabi'*, Daru al-Marifah, Beirut, n.d.

- Sezgin, Fuad, *Buhârî'nin Kaynakları Hakkında Araştırmalar*, İbrahim Horoz Pub., İstanbul, 1956.
- Sibai, Mustafa, *as-Sunnatu wa Makanatuha fi't-Tashri al-İslami*, al-Maktab al-Islami, Beirut, 1985, 4th edition.
- Subhi, Sâlih, *Hadîs İlimleri ve Hadîs İstılahları*, translated by M. Yaşar Kandemir, D.İ.B. Pub., Ankara, 1988.
- Suyuti, *al-Jami as-Saghir fi Ahadis al-Bashiri an-Nazir*, Dar al-Kutub al-İlmiyyah, Beirut, 1990.
- \_\_\_\_\_, *ad-Durar al-Muntasirah fi'l-Ahadis al-Mushtahirah*, ed. Muhammad Abdulkadir Ata, Dar al-Kutub al-İlmiyyah, Beirut, 1988.
- \_\_\_\_\_, *al-Hawi li al-Fatawa*, Dar al-Kutub al-İlmiyyah, Beirut, 1988.
- \_\_\_\_\_, *Bughyat al-Vu'at fi Tabakat al-Lugaviyyin wa'n-Nuhat*, ed. Muhammad Abu al-Fazl Ibrahim, al-Maktabat ul-Asriyyah, Beirut
- \_\_\_\_\_, *Husnu al-Muhadara fi Ahbari Misr wa'l-Kahirah*, Dar al-Kutubi'l-İlmiyyah, Beirut, 1997.
- \_\_\_\_\_, *al-Leal al-Masnu'a fi'l-Ahadis al-Mawda*, Dar al-Kutub al-İlmiyyah, Beirut, 1996.
- \_\_\_\_\_, *al-Munjam fi al Mu'jam: Mu'jamu Shuyuhi's-Suyuti*, ed. Ibrahim Bajis Abdülmajid, Daru Ibn Hazm, Beirut, 1415/1995.
- \_\_\_\_\_, *Sharh as-Sudur bi Sharhi Hal al-Mawta wa'l-Kubur*, Dar al-Kitab al-Arabi, Beirut, 1994.
- \_\_\_\_\_, *at-Tahaddus bi Nimetillah*, ed. Elisabeth Sartain, University of Cambridge, Cambridge, 1975.
- \_\_\_\_\_, *Tadrib ar-Ravi fi Sharhi Takribi an-Navavi*, ed. Abdulvahhab Abdullatif, al-Mektebet al-İlmiyye, Madinah, 1959.
- \_\_\_\_\_, *Tadrib ar-Ravi fi Sharhi Takribi an-Navavi*, ed. A. Omar Hashim, Dar al-Kitab al-Arabi, Beirut, 1999.
- \_\_\_\_\_, *Zaylu Tazkirat al-Huffaz li Zahabi*, Daru Ihyai't-Turasi al-Arabi, Beirut, 1955.
- Tabba', Iyad Halid, *Jalaluddin Suyuti: Ma'lamat al-Ulum al-Islamiyyah*, Dar al-Kalam, Damascus, 1996.
- Tirmidhi, Abu Isa Muhammed ibn Isa, *as-Sunan*, edited by Ahmad Muhammad Shakir, Matbaatu Mustafa al-Babi al-Halabi, Cairo, 1356/1937.

- 
- Zahabi, Abu Abdillah Muhammad ibn Ahmad ibn Osman, *Mizan al-I'tidal fi Nakdi'r-Rijal*, ed. Ali Muhammad al-Bajawi, Daru Ihya al-Kutub al-Arabiyyah, Cairo, 1963.
  - Zarkashi, Badruddin Muhammad ibn Abdillah, *at-Tazkirah fi'l-Ahadis al-Mushtahirah*, edited by Mustafa Abdulkadir Ata, Dar al-Kutub al-Ilmiyyah, Beirut, 1986.