Pakistan Journal of Life and Social Sciences
www.pjlss.edu.pk

RESEARCH ARTICLE

The Historical Circumstance: Its Origins and Consequences (Islamic Historical Narratives as an Example)

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ARTICLE INFO	ABSTRACT
	The situation in the narrations of Islamic history and its effect on the facts of historical events, incidents, and news is a significant topic in the study of Islamic history, its sources, and its narrators. It focuses on how history is written, how closely it relates to the narrators, and how this affected historians when they were writing history. It clarifies the motivations and circumstances—whether deliberate or inadvertent, subjective or non-subjective—that led narrators to make up stories. The study examines the impact that the circumstance had on the historical narratives that certain narrators practiced. And how this led to the accompanying rhyme, intellectual, and social issues, as well as the distortion of historical facts and deception of readers. The research focuses on addressing the causes of the situation and their types, including political or material motives that may exploit history to achieve certain goals, hostility between individuals or groups, and the weakness of religion that results in a lack of religious awareness. In addition to the role of storytellers, it also addresses the narrators' ignorance of the objectives, since their inability to comprehend the purpose of the events impacts the accuracy of the narrations. The study also draws attention to the unintended consequences, such as the occurrence of passion and mixing, as well as the issues with misprinting and distortion that affect historical texts. This phenomenon's effects are seen in the propagation of harmful ideas and myths as well as the distortion of historical facts, which has a detrimental impact on how historical figures are viewed and widens the gulf between Muslims. This highlights how crucial it is to confirm historical accounts and examine narratives in order to guarantee a precise and impartial understanding of Islamic history. By offering a thorough understanding of historical events and their consequences, the research aims to raise societal awareness of the past.

INTRODUCTION

In addition to the close ties between the sciences, the scientific movement in Arab-Islamic civilization is distinguished by the diversity of its sciences and their comprehensiveness in all fields of knowledge. The close overlap and significant advantages between the sciences of Hadith and history are among the most obvious links and bridges between the sciences of Islamic civilization. It would not be an exaggeration to say that the movement to record Islamic history grew out of the sciences of Hadith and benefited greatly from them, particularly in relation to the narration's chain of transmission, the science of men, and criticism and modification. Although the specificity of history limited the application of the controls that the Hadith scholars followed, historians applied what is known as external analysis and criticism of historical narrations, which greatly benefited from the Hadith scholars' method of critiquing and scrutinizing narrations. Plagiarism and narrative fabrication are perhaps two problems that the two sciences have in common. In order to address the situation in the sources of Islamic history, the research focused on the factors and motivations that

led the narrators to fabricate, whether on purpose or accidentally, in two types: subjective and non-subjective. This helped to highlight the grave consequences of fabrication on news, events, and historical facts, as well as the negative effects it has on the flow of historical writing and documentation.

Research Problem:

The research problem is to determine the causes and motives that lead to the situation in history, whether intentional or not, and how this phenomenon affects historical facts and contributes to distorting historical facts and events, especially in Islamic history.

Research Questions:

1 .What is the definition of the situation and what are its roots in historical narratives?

2 .What are the most prominent subjective motives that lead to intentional situation in historical narratives?

3 .What are the most prominent non-subjective motives that lead to unintentional situation in historical narratives?

4 .How does the situation affect the credibility of historical narratives and society's understanding of historical events?

5. To what extent did the situation have an impact in distorting or falsifying historical facts?

Research objectives:

1. Analyze the concept of situation and identify its roots in historical novels.

2. Discover the causes of intentional and unintentional situation in historical novels.

3. Study the impact of situation on historical facts and society in general.

Division of the research:

The research came in an introduction and three chapters. The introduction was entitled: The concept of placement, then the first chapter was entitled: Reasons for intentional placement and included eight demands, then the second chapter was entitled: Reasons for unintentional placement and included six demands, and finally the third chapter was entitled: The effect of placing historical narratives on historical facts in Islamic history, then the research was concluded with a conclusion and a list of sources and references.

RESEARCH METHODOLOGY:

In order to investigate the causes and consequences of the situation, data was gathered from various sources using the historical method, which is based on induction and analysis. In order to examine historical texts and find instances that illustrate the situation's phenomenon, the descriptive method was also used.

Introduction: The concept of situation

Situation is defined linguistically as the proximity of something and its settlement after it has been lowered from its elevation [1]. Situation is defined in the science of hadith as a fabricated hadith that is deliberately or mistakenly made[2]. In the Holy Qur'an, Allah the Almighty said: "He raised the heaven

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[1] Ibn Manzur, Lisan al-Arab, entry: wd' a.

[2] Falatah, Omar, Al-Wd' in Hadith, (Damascus, Al-Ghazali Library, 1981 AD), Vol. 1, p. 107; Al-Judaie, Abdullah

Yousef, Tahrir Ulum al-Hadith, (Lebanon, Al-Rayyan, 2003 AD), Vol. 2, p. 1039

and enjoined justice" [3] and His saying: "He has spread out the earth for all creatures,"[4]. The Prophet (peace and blessings of Allah be upon him) said: "Indeed, Allah raises some people with this Book and lowers others with it"[5]. It may mean asking for relief from something, release from it, and making it easy, as Allah the Almighty said: "he relieves them of their burden and the shackles that were on them."[6] . Situation was used as a passive participle, as in his saying (peace and blessings of Allah be upon him): "Behold, everything of the affairs of the ignorant is under my feet, and the bloods of the ignorant are placed… and the usury of the ignorant is placed,"[7]. In all of the above, the meaning of lying, fabrication, and artifice was not conveyed; therefore, it is a late word that the Arabs did not know in the past. Perhaps the closest thing to what was mentioned was in the middle of the second century AH, when it was brought as a synonym for the word "fabricated" and "made up"[8]. From here, the term "fabricated" in the narration meant speech attributed to someone other than its speaker, intentionally or by mistake.

Al-Subki, for example, wrote in his book that "the people of history may have placed some people down and elevated others, either out of fanaticism or ignorance, or simply relying on the transmission of someone who is not trustworthy, or other reasons." Ancient historians were aware of this phenomenon and addressed it in their works[9], and al-Kafiji and al-Suyuti, who highlighted the traits of the historian and explored the idea of history and its interpretation in their book[10].

Ibn Khaldun and Al-Masudi [11]also came to light, warning of the situation's peril and its impact on the distortion of historical facts. They conducted measurement operations and employed a few auxiliary sciences, such as geography and math, to disprove some news reports and demonstrate their inaccuracy and the circumstances surrounding them. In his introduction, Ibn Khaldun outlined a rigorous process for evaluating and critiquing news reports and narratives. He used to question historical narratives. The laws of possibility and impossibility, the law of evolution, and the science of urbanism and politics, which explain events and connect them to their causes, were the most important tenets of his methodology. He listed a few justifications for lying and deceit, but he restricted them to the following:

1 .Partisanship of views and beliefs, since a soul that is in a state of moderation when it comes to absorbing news will examine it thoroughly until it can be separated from false information. If an opinion or sect's partisanship overcomes it, it will accept any news that initially supports it. This

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[3] The Holy Quran, Surah Ar-Rahman, Verse: 7.

[4] The Holy Qur'an, Surah Ar-Rahman, Verse: 10.

[5] Muslim, Abu Al-Hussein bin Al-Hajjaj bin Muslim Al-Qushayri Al-Nishaburi, Al-Jami' Al-Sahih: Sahih Muslim, edited by: Ahmed Rifaat, (Turkey, Dar Al-Taba'a, 1334 AH), Vol. 2, p. 201.

[6] The Holy Qur'an, Surah Al-A'raf, Verse: 157.

[7] Al-Bayhaqi, Abu Bakr Ahmad bin Al-Hussein, Al-Sunan Al-Kubra, edited by: Muhammad Abdul-Qader Atta, (Beirut, Dar Al-Kutub Al-Ilmiyyah, 2003 AD), Vol. 5, p. 450.

[8] See: Al-Shafi'i, Muhammad bin Idris, Al-Umm, (Beirut, Dar Al-Fikr, 1983 AD).

[9] See: Al-Subki, Taj Al-Din Abdul-Wahhab bin Taqi Al-Din, The Great Classes of Shafi'is, (Hijr, 1413 AH), Vol. 2, p. 22.

[10] See: Al-Sakhawi, Shams Al-Din Muhammad bin Abdul-Rahman, Announcement of Reprimand for Those Who Condemn History, edited by: Salem Al-Dhafiri, (Dar Al-Sumai'i, 2017 AD); Al-Kafiji, Muhammad bin Suleiman, Al-Mukhtasar fi Ilm Al-Athar, edited by: Ali Zuwain, (Riyadh, Al-Rashd, 1407 AH).

[11]Al-Masoudi, Abu Al-Hassan Ali bin Al-Hussein bin Ali, Meadows of Gold and Mines of Gems, edited by: Asaad Dagher, (Dar Al-Hijrah, 1409 AH).

tendency and partisanship will shield its insight from criticism and scrutiny, which will lead it to accept and spread false information.

2 .Having faith in the narrators and transmitters and closely examining their work is related to alteration and defamation.

3. Forgetting the intentions: Many newscasters transmit the news based on their own assumptions and guesses, which leads them to lie, because they are unaware of the purpose of what they have seen or heard.

4. Imagining truthfulness is a common practice that primarily stems from having faith in the transmitters.

5. The inability to apply conditions to events due to the confusion and artificiality that permeate them; as a result, the informant relays events as he witnessed them, which are false in and of themselves.

6. People typically use flattery, praise, and bettering circumstances to approach people of status and esteem.

7. A lack of knowledge about the nature of conditions in civilization has existed since every incident, whether it be an action or an entity, must have a unique nature that is unique to it and the circumstances it is subjected to.

8. Disseminating news without citing its source.

9. Using analogy to compare the past to the present.

Subsequently, Ibn Khaldun continues, stating: "The most eminent Islamic historians have understood the news of the times, gathered it, and documented it in notebook pages and stored it, and the intruders combined it with deceptive intrigues, dreamed about it, and created it, and embellished it with feeble narratives that they produced and put there, and many of those who followed those traces and followed them, and communicated them to us as they heard them"[12]. As a result, we can distinguish between two categories of fabrication: dependable and unreliable.

First: Reasons for deliberate fabrication

Both the accused and the egregiously incorrect narrators, as well as the lying and abandoned ones, are responsible for this. The people who dared to lie in the narration for various reasons that vary based on their whims are known as liars. Both of them are wrong and prohibited; some of them lost their way while they believed they were doing good, and some of them did it on purpose with malicious intent. Alternatively, they attempted to misrepresent Islamic history and civilization by ascribe false narratives, events, and incidents because they harboured a deep-seated animosity toward Islam and its adherents. They include the weak-hearted who increased seditions by using lying as a means of retaliation against their adversaries. The other group consists of the accused and those who are blatantly misinformed. The first group consists of people whose honesty in speech and narration is clouded by suspicion because of odd information about them, which grew until it became a stain on their justice, leading to their desertion.[13] They were taken out of the circle of proof until they entered the circle of purposeful fabrication because they took on the narration before they were qualified to do so and it was necessary to leave it to the trustworthy and capable. The other type, on the other hand, are those who do not control or monitor their narrations until the errors in them

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[12] Ibn Khaldun, Abd al-Rahman, Al-Ibar and the Diwan of the Beginning and the End in the History of the Arabs and Berbers and Their Contemporaries of Greater Importance, edited by: Suhail Zakar, (Beirut, Dar al-Fikr, 1981 AD), Vol. 1, pp. 6, 46, 47.

[13] Al-Shal, Ahmed Khalil, The Impact of the Situation on the Narration and Interpretation of History - Models from the Era of the Rightly-Guided Caliphate, (Port Said, Center for Islamic Studies, 2016), pp. 103-104.

became numerous and obscene.[14] The following is a summary of the main justifications for intentional fabrication:

1-   Fanaticism:

It is something forbidden because the Prophet (peace and blessings of Allah be upon him) said: "He is not one of us who calls for fanaticism, and he is not one of us who fights for fanaticism, and he is not one of us who dies for fanaticism" [15].The Qur'an has forbidden it, including the Almighty's saying: "and do not follow their desires, and say, "I believe in every Scripture that Allah has sent down"[16] and His saying: "O you who believe, stand up for justice as witnesses for Allah[93], even against yourselves or parents and relatives"[17] .It is one of the most severe things that Islam has forbidden because of its danger, and it means fanaticism for a people, sect, country, or the like [18].

It can also be for a person, a race, or something similar, and he cautioned against it because it causes its owner to become blinded and pushes him away from impartiality, scientific integrity, and objectivity. He then starts to intentionally lie, slander, and spread falsehoods, which contributes to the distortion and misleading of historical facts. Ibn Khaldun mentioned it and referred to it as beliefs and doctrines, and in this regard he writes: "If the soul is in a state of moderation in accepting the news, it gives it its due right of roasting and consideration until it adopts its truth from its falsehood, and if it is overcome by a partisanship for an opinion or a sect, it accepts what agrees with it from the news at first glance, and that inclination and partisanship is a cover over the eye of its insight from criticism and roasting, so it falls into accepting and transmitting lies."[19]. The narrator and historian's psychological makeup, historical background, and intellectual tendencies all contribute to their unconscious bias towards a story or news item. This keeps them from analyzing and verifying, which leads them to exaggerate or put a story or incident forward, either praising or criticizing it. This is one of the reasons for the situation, which can be either complete or partial, and all of this helps to distort and falsify the historical truth. Ibn Taymiyyah stated that " but they either deliberately lied, or made a mistake and weak memory, so the rest accepted it due to their lack of knowledge and their whims, for whims blind and deafen, and whoever follows whims accepts what agrees with his whims without an argument that requires its truthfulness, and rejects what contradicts his whims without an argument that requires its rejection." [20]This is just one example of the deviant sects' fanatics who have adopted lying as a means of their beliefs, either explicitly or under the cover of deceptive methods they have invented. Ibn al-Jawzi said: "And perhaps fanaticism for sects is mixed up among them, so you see the commoner cursing and fighting over a matter whose truth he does not know."[21] Among the narrators and historians are those who fabricate some narrations and transmit some

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[14] Al-Shal, The Situation, p. 104.

[15] Abu Dawood, Sulayman ibn al-Ash'ath ibn Ishaq, Sunan Abi Dawood, edited by: Muhammad Muhyi al-Din Abd al-Hamid, (Beirut, Modern Library, n.d.), Vol. 4, p. 332.

[16] The Holy Qur'an, Surat Ash-Shura, Verse: 15.

[17] The Holy Qur'an, Surat An-Nisa, Verse: 135.

[18]The Mind, Nasser Abdul Karim Al-Ali, Lessons of Sheikh Nasser Al-Aql, (Comprehensive Library, n.d.), Vol. 11, p. 30.

[19] History, Vol. 1, p. 46.

[20] Ibn Taymiyyah, Taqi al-Din Abu al-Abbas Ahmad ibn Abd al-Halim ibn Abd al-Salam, The Method of the Prophetic Sunnah in Refuting the Words of the Qadari Shiites, edited by: Muhammad Rashad Salim, (Imam Muhammad ibn Saud University, 1986), vol. 6, p. 302.

[21] Ibn al-Jawzi, Jamal al-Din Abu al-Faraj Abd al-Rahman ibn Ali ibn Muhammad, The Deception of Satan, (Beirut, Dar al-Fikr, 2001), p. 343.

news and events in favor of their sect and doctrine, and perhaps they neglect or fall short in transmitting historical news because it contradicts their inclinations[22].

Examples of tribal fanaticism in the Umayyad era (41-132 AH / 581-750 AD) between the Qaisis and the Yemenis, which reached the point of fighting in the Battle of Marj Rahit [23]and spread to Andalusia, where it suffered from the consequences of the conflict between the Qaisis and the Yemenis and other groups [24], forgery and fabrication emerged in Islamic history as a result of the appearance of fanatic historians who were motivated by their own fanaticism to fabricate historical narratives, exaggerate news and facts, or conceal and ignore certain events. Fanaticism can be directed towards a race, such as the Berbers and Arabs, the Turks and Arabs in Central Asia, or the Persians and Arabs in Iraq and Persia.

The Shu'ubiyyah also had a prominent impact in this field, as they often fabricated hadiths and historical narratives in denunciation of the Arabs and Arabic and in praise of Persia and the Persian language, such as their saying: "When God is angry, He sends down revelation in Arabic, and when He is pleased, He sends down revelation in Persian."[25] The fabricators frequently sought to undermine civilization and corrupt religion; the most well-known of these were the Shu'ubiyyah and heretics[26]. Ibn Khaldun's history provides one example of this from the Abbasid era: "Among the false narratives of historians is what they all convey regarding the cause of Rashid's catastrophe for the Barmakids, from the tale of his sister Abbasa, with Ja'far bin Yahya bin Khalid, his freedman, and that he assigned him to replace them from his drinking alcohol, and he allowed them to conclude the marriage contract without seclusion, eager on their meeting in his council, and that Al-Abbas tricked him into seeking privacy with him because of her intense love for him, until he had sexual intercourse with her (they said she was drunk) and she became pregnant. This was reported to Al-Rashid, who became angry." Ibn Khaldun refutes the story and shows its invalidity by saying: "This is implausible considering Al-Abbasa's position in his religion, his parents, and his majesty... The misfortune of the Barmakids was their tyranny over the state and their withholding of tax revenues, until Rashid asked for some money but did not receive it. They dominated him in his affairs and shared their authority, and he had no control over the affairs of his kingdom with them. Their influence was great, their fame spread, and they lived long. The ranks of the state and its plans are established through the leaders, their offspring, their offices, and what they acquired from others, such as the ministry and writing, leadership and chamberlains, the sword and the pen." [27]

Al-Jahshiyari attempted to elucidate the Shu'ubis' intentions when crafting the narrative. According to Abdullah bin Yahya bin Khaqan, "I asked Masrur al-Kabeer, who had lived and died there during the time of al-Mutawakkil, why al-Rashid killed Ja'far and brought down the Barmakids." It appears that you are interested in the opinions of the general public regarding my assertions regarding women, he said. "I didn't want anything else," I told him. "No, by God," he said, "all of this is based on the religions of our loyalists and their jealousy."[28] This story does not hold up to truth and reality, as there are other known reasons, such as the tyranny of some of the Barmakids and their control over

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[22] Al-Dhahabi, Shams al-Din Abu Abdullah Muhammad ibn Ahmad ibn Uthman ibn Qaymaz, Mizan al-I'tidal fi Naqd al-Rijal, edited by: Ali Muhammad al-Bajawi, (Beirut, Dar al-Ma'rifah, 1963 AD), vol. 1, p. 245.

[23] Al-Qalansi, Hamza ibn Asad ibn Ali, Tarikh Dimashq, edited by: Suhayl Zakar, (Damascus, 1983 AD), p. 8.

[24] See: Ibn Khaldun, Tarikh, vol. 4, p. 154.

[25] Abu Shabah, Muhammad ibn Muhammad ibn Suwailem, Al-Wasit fi Ulum wa Mustalah al-Hadith, (Dar al-Fikr al-Arabi. n.d.), p. 329.

[26] Al-Dhahabi, Al-Mizan, vol. 4, p. 386.

[27] Ibn Khaldun, History, Vol. 1, pp. 20-21.

[28] See, Ibn Al-Omrani, Muhammad bin Ali, Al-Inbaa fi Tarikh Al-Khulafa, edited by: Qasim Al-Samarra'i, (Dar Al-Afaq Al-Arabiya, 2001), p. 268.

the state and their bringing in many elements from the Persians and others and other matters that are accepted by reality and logic.

Also, among the narrations in which fanaticism, interests and inclinations are evident is the text of al-Tabari about the will of Ibrahim al-Imam towards Abu Muslim al-Khurasani when he appointed him head of the Abbasid call in Khorasan. It contains fallacies and is most likely the work of those who hate the Abbasids. Its text is: "O Abd al-Rahman, you are a man from the people of the house, so keep my will and see..." To this Tribe of Yemen, honor them and dwell among them, for God will not finish this matter except through them. Look at this tribe of Rabi'ah and suspect them in their matter. Look at this tribe of Mudar; for they are the enemy who is near; so kill whomever you have doubts about his matter, and whomever there is suspicion about his matter. And whoever has something in mind about him, if you can avoid leaving an Arabic tongue in Khorasan, then do so. So any boy "Whoever has reached five spans of those you suspect, kill him ".[29] We also find fanaticism for the country which led to the abundance of fabrications in the hadith. We find the virtues of Aleppo, Damascus, Baghdad and others, and Baghdad did not emerge until several centuries after the era of the Prophet, may God bless him and grant him peace, and likewise the virtue of Bukhara and Samarkand. Some historians have mentioned: "Four cities of Paradise in this world: Mecca, Medina, Jerusalem and Damascus. And four cities of Hell in this world: Constantinople, Tuwana, Antioch and Sanaa." [30]

Therefore, it is evident that fanaticism of any kind—whether it be for a tribe, race, or nation—was a major contributing factor to the historical circumstance in which the author tries to uphold and exalt his sect, tribe, race, or nation and inculcate virtues in it. Therefore, before discussing the author's narratives, one should exercise caution and research his circumstances, affiliations, and intellectual and social background.

2- Weak religious deterrent:

Constants such as the prohibition against lying and slander and the requirement that historians, narrators, and scholars be impartial served as the foundation for Islamic civilization and its scientific movement. On the other hand, some narrators lack a strong religious conviction, are weak-willed, and have a diminished sense of piety and righteousness. As a result, these individuals, particularly those who are notorious for their disobedience and hypocrisy, did not think twice about creating stories, news, and lies, disseminating them, and promoting them. They departed from impartiality, objectivity, scientific integrity, truthfulness, and honesty. They helped create false narratives, falsify facts, and fabricate narrations. They knowingly helped to fabricate historical events and facts, as well as news and narratives. Since the Prophet's time, may God bless him and grant him peace, there have been two groups that have engaged in lying and fabrication in narration: the remaining members of the People of the Book who used to narrate from their books. Because of the lies and distortions in their narrations, the Prophet cautioned against listening to them. According to Al-Bukhari, the people of the Book used to read the Torah to the Muslims in Hebrew and explain it to them in Arabic. "Do not believe the People of the Book, nor disbelieve them," the Messenger said. [31]In the hadith of Zaid bin Thabit, he said: "The Messenger of God ordered me to learn for him the book of the Jews. He said: By God, I do not believe the Jews on a book." [32]The other group are the hypocrites who did not hesitate to lie, as God described them in His book by saying: "and Allah bears witness that the hypocrites are

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[29] Al-Tabari, Muhammad Jarir, History of the Messengers and Kings, edited by: Muhammad Abu Al-Fadl, (Dar Al-Maarif, 1967), Vol. 7, p. 344.

[30] Ibn Al-Jawzi, Jamal Al-Din Abdul-Rahman bin Ali bin Muhammad, Al-Mawdoo'at, edited by: Abdul-Rahman Muhammad, (Al-Madinah Al-Nabawiyyah, Al-Salafiyyah Library, 1968), p. 674.

[31] Al-Bukhari, Abu Abdullah Muhammad bin Ismail, Sahih Al-Bukhari, (Egypt, Al-Amiriya, 1422 AH), Vol. 6, p. 20.

[32] Al-Tirmidhi, Abu Isa Muhammad, Sunan Al-Tirmidhi, (Beirut, Dar Al-Gharb, 1996 AD), Vol. 4, p. 439.

truly liars." [33]This includes their fabrication of lies in the Battle of Tabuk, [34]and then it continued until there was hardly an era without it. Among the things that lead to lying without hesitation, which is common, is the historian Al-Isfahani, the author of the Book of Songs, who was mentioned about him: He was the most lying of people. He would enter the booksellers' market when it was full and the shops were full, and he would buy a lot of newspapers and carry them to his house, and all his novels would be made up of them.[35]

3-   Enmity and hatred:

God Almighty said: "O you who believe, stand firm for Allah by bearing true testimony"[36]. History is replete with examples of how animosity can result in injustice, unfairness, and even malice, such as the conflicts between the Shiites and the Khawarij, the Ottomans, and the Umayyads and the Abbasids, and among the Kharijites and the Umayyads, all of that was among the reasons for fabricating hadith, and in this Hammad bin Salamah mentions: "A sheikh of them said to me: If we gather together and approve something, I will make it a hadith, and Masih bin al-Jahm, the follower, said: "A man from among us was in caprices for a period of time, then he became…" To the group, he said: I ask you I advise you by God not to listen to anyone from the people of the caprices, for we were narrating falsehoods to you and we saw fit to lead you astray."[37]

Anyone who follows the history of Islam will notice the presence of enemies of the religion since the time of the Messenger, may God bless him and grant him peace, from among the hypocrites who lived in the Islamic community but concealed their disbelief and hostility. This was during the era of the Rightly-Guided Caliphate, and their numbers increased with the expansion of the conquest movement, especially in Persia, the Levant, and Egypt. Then it developed in the Umayyad and Abbasid eras when... It is known as populism; which is fanaticism against the Arabs in everything from those who devoted their books to mentioning the faults of the Arabs and denouncing them and began publishing their works because of their intense hostility to Islam as a religion and as a state.[38] In addition to others from the Jews, Christians, and magicians, and with the passage of time many historians began to quote from them unconsciously and include them in historical sources until they reached us.

4-   Political motives

Including the tempting fear, i.e. by enticement and temptation, and the oppression, i.e. by hatred and coercion. Ibn Khaldun mentioned it and said: "People mostly approach those of veneration and status through praise and flattery, improving conditions, and spreading the mention of that, so the news about it spreads without truth. Souls are fond of loving praise, and people are looking forward to the world and its causes of prestige or wealth, and they are not mostly desirous of virtues or competing in its people"[39]. One of the researchers called it ideological bias[40]. Among them, for example, is the hatred of Muawiyah and his son among the people of Iraq, for example, which was one of the most

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[33] The Holy Qur'an, Surah Al-Munafiqun, Verse: 1.

[34] See: The Holy Qur'an, Surah At-Tawbah.

[35] Al-Baghdadi, History of Baghdad, Vol. 11, p. 398

[36] The Holy Qur'an, Surah Al-Ma'idah, Verse: 8.

[37] Ibn Shabah, Al-Wasit, p. 329.

[38] See: Al-Ghamdi, Saeed Nasser, The Book of Doctrinal Deviation in the Literature and Thought of Modernity, (Jeddah, Dar Al-Andalus, 2003), Vol. 2, p. 706.

[39] Ibn Khaldun, The Introduction, Vol. 1, p. 47.

[40] Abdul Khaliq, Ghassan Ismail, Why Does Lying Approach the News by Its Nature? An Approach to One of the Joints of the Shocking Historical Methodology in Ibn Khaldun, (University of Jordan, Cultural Magazine, No. 70, 2007), p. 109.

corrupt narrations. Hisham bin Ammar stated this to Al-Baladhuri in what he transmitted, saying: "Hisham bin Ammar said to me: I looked into the hadiths of Muawiyah - meaning his news - among you, and I found most of them fabricated"[41]. This is common in history, so the writer often distorts history for this purpose. One of the main causes of this phenomenon was the desire to appease a ruler, party, or employee; these motivations vary from historian to historian. Particularly during the time of the Umayyad state, which was one of the states whose history was most prone to distortion and falsification, the reader should research the historian's background, particularly his political affiliation, and make a distinction between those who wrote extensively about the state and those who were its supporters or enemies.

This did not spare even the great historians. Al-Kamil's author, Ibn al-Athir, was so skewed in favor of the Zengid state in his book[42] that some people thought he was reliable throughout, with the exception of this section. In order to prove their allegiance to the Sultan, some narrators also made up hadiths that misrepresented the Messenger of God. One such fabricated hadith is the well-known one in which Ghiyath ibn Ibrahim approached al-Mahdi while he was playing with pigeons and told him the famous hadith: "There is no race except in an arrow or a hoof," which he then added to (or a wing) to appease al-Mahdi. After he had left, al-Mahdi gave him ten thousand liras and declared, "I bear witness that your back is the back of a liar against the Messenger of God." He then gave the order to slaughter the pigeons[43].

5-   Narrators' ignorance of the objectives:

Ibn Khaldun clarified this by stating: "Many of the narrators fall into lying because they do not know the purpose of what they saw or heard and transmit the news based on what they think and guess."[44] And from that is what Abd al-Rahman ibn Awf said to the Caliph Umar ibn al-Khattab when he wanted to address the people about a serious matter during the last Hajj he performed and he was far from Medina: Do not do that, O Commander of the Faithful, for the season gathers the rabble and their mob, and those are the ones who overwhelm your gathering when you stand among the people, and they fly away from your speech, And they do not put them in their proper places. Wait until you reach Madinah, for it is the abode of migration, so you will be saved by the scholars and nobles of the people, and you will say what you said with authority, and they will understand your statement, and they will put them in their proper places."[45] Since much of the written or heard reality is released to accomplish a specific goal and is not based on truth, Ibn Khaldun highlights a serious issue here: the difference between truth and function. If the transmitter is hurried and takes what he saw as it is, this is what leads him to lie.[46]

6-   Storytellers:

They made up incidents to defend a virtue or denounce an event because they were eager and scared. Some people used stories as a source of income, and fake and fabricated news was helpful to them in doing so. In order to promote their stories and draw in listeners and readers, they first used the

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[41] Al-Baladhuri, Genealogies of the Nobles, Vol. 5, p. 81.

[42] See: Ibn al-Athir, Abu al-Hasan Ali ibn Abi al-Karm Muhammad ibn Muhammad al-Shaibani al-Jazari, al-Kamil fi al-Tarikh, edited by: Omar Abd al-Salam Tadmuri, (Beirut, Dar al-Kitab al-Arabi, 1997).

[43] Ibn al-Jawzi, al-Mawdoo'at, vol. 3, p. 78.

[44] Ibn Khaldun, al-Muqaddimah, vol. 1, p. 46.

[45] Ibn Hibban, Abu Hatim Muhammad ibn Ahmad al-Tamimi, Sahih Ibn Hibban: The Authentic Chain of Transmission on the Divisions and Types without the Existence of a Break in Its Chain of Transmission or Proof of Disparagement in Its Transmitters, edited by: Muhammad Ali Sonmez, (Beirut, Dar Ibn Hazm, 2012 AD), Vol. 3, p. 256.

[46] Abdul Khaliq, Why Does He Address It?, p. 110.

stories of the prophets and the Israelites. Later, they added historical news and events because it was a rich environment for writing, adding, and creating. Ibn Qutaybah mentions in this regard: Storytellers have been around since ancient times, as they incline the faces of the common people to them and they seek out what they have: with strange, strange, and false hadiths. And it is the habit of the common people to sit with the storyteller, whether his speech is strange, outside the nature of the mind, or if it is delicate, saddening the hearts, and causing the eyes to squint." [47]Among the evidence of this in our Islamic history is the famous sermon of Tariq bin Ziyad upon his arrival in Andalusia, which was mentioned by Ibn Khallikan [48]and was transmitted after him by historians without criticism or scrutiny, and the incident of burning the ships[49], which do not stand up to historical, scientific and objective criticism. Also, among the most important factors that contributed to the situation are literature and writers, as the danger lies in those who quote from them and rely on the stories and narratives they mentioned as historical facts.

7-   Greed and covetousness for material benefits:

Some narrators narrate strange hadiths or mimic other people's hadiths and claim them as their own because they are greedy and eager for material interests and personal gains. According to Abd al-Salam Harun, in this context: "People did not trust the copyists, because they were not scholars or people of..." narration, but rather they were people of industry and profit, and it was known about them that they had been criticized in the past. Tha'lab said in his discussion of the book Al-Ain: "The book was full of a group of scholars, but no hadith was taken from them, except that it was found from the copyists' transmission, so the book was defective for this reason"[50]. Examples of these include: Abd al-Mun'im ibn Idris ibn Wahb ibn Munabbih, who narrated from his father from his grandfather. "Abu Zur'ah said about him: 'His hadith is weak, he was born after his father and narrated from his father' and in a narration from Imam Ahmad: 'Abd al-Mun'im ibn Idris lied about Wahb ibn Munabbih' [51] Greed was also widespread among paper merchants, as their profession and livelihood was seeking money and fame. In this regard, Abd al-Salam says: Harun said: People do not trust them except a little because they were mostly rich and hardworking, and criticism among them is old"[52]. This is confirmed by what Ibn al-Nadim mentions about the fame of gossip and superstition, and that it was desired and sought after, especially during the days of the Abbasids, especially al-Muqtadir who encouraged paper makers to lie"[53]. Among them: also the Jews of Khaybar who forged a document in which they said that they were rich and hardworking" (54). They claimed that the Prophet, may God bless him and grant him peace, exempted them from the jizya, so when Ibn Maslama al-Khatib showed the book, he acknowledged their lie because it contained the testimony of Mu'awiyah, and Mu'awiyah had not yet converted to Islam[54]. After departing Baghdad for Ahwaz, Amr ibn Ziyad al-Bahili told the populace that he was Yahya ibn Ma'in and that he had escaped the

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[47] Ibn Qutaybah, Abu Muhammad Abdullah al-Dinuri, Ta'wil Mukhtalif al-Hadith, (Islamic Office, 1999), p. 404.

[48] Ibn Khallikan, Abu al-Abbas Shams al-Din Ahmad, Wafiyat al-A'yan, edited by: Ihsan Abbas, (Beirut, Dar Sadir, 1994), vol. 5, pp. 321-322.

[49] For details, see: Khattab, Mahmoud Sheet, Leaders of the Conquest of Andalusia, (Sciences of the Qur'an, 2003), vol. 1, p. 282.

[50] Harun, Abdul Salam Muhammad, Verification and Publication of Texts, (Al-Halabi Foundation, 1965), p. 19.

[51] See: Abu Zar'ah Al-Razi, Questions of Al-Bardha'i, Verified by: Abu Omar Muhammad bin Ali Al-Azhari, (Cairo, Al-Farouq, 2009), Vol. 2, pp. 360-361; Ibn Abi Hatim, Abu Muhammad Abdul Rahman Muhammad bin Idris Al-Tamimi, Al-Jarh wa Al-Ta'dil, (India, Ottoman Encyclopedia, 1952), Vol. 6, p. 78.

[52] See: Harun, Verification of Texts, p. 21.

[53] Ibn Al-Nadim, Al-Fihrist, Verified by: Ibrahim Ramadan, (Beirut, 1997), Vol. 2, p. 331.

[54] Ibn Kathir, Imad Al-Din Abu Al-Fida Ismail bin Omar Al-Qurashi, Al-Bidayah wa Al-Nihayah, (Beirut, Dar Al-Fikr, 1358 AH), Vol. 12, p. 108.

suffering of the Meccans. He also told them about the creation of the Qur'an, and they gave him money. Following this, he went to Khorasan and falsely claimed to be the son of Omar ibn al-Khattab[55].

8-   Ignorance of the circumstances of the era in which the historian is writing:

It is the narrator's ignorance of the political, economic, social, cultural, intellectual, literary, and geographic context of the historical period[56]. Ibn Khaldun prioritized it over other causes and referred to it as ignorance of the nature of conditions in civilization. He explains this by saying: "Every incident, whether it is an entity or an action, must have a nature that is specific to it in itself and in the conditions it encounters. If the listener is familiar with the nature of incidents and conditions in existence and their requirements, this will help him in scrutinizing the news to distinguish truth from falsehood. This is more eloquent in scrutiny than any aspect that is presented. Listeners often accept impossible news and transmit it and it is transmitted from him."[57] Likewise, what Al-Mas'udi transmitted in the hadith of the city of copper: "And that it is a city whose construction is entirely copper in the desert of Sijilmasa, which Musa bin Nusayr conquered in his conquest of Morocco, and that its gates are closed, and that the one who ascends to it from its walls, if he overlooks the wall He clapped and threw himself down, and he will not return until the end of time[58]. This shows a lack of understanding of the nature of civilization and is an impossibility that defies logic, nature, and the conditions of the time. To properly comprehend the event, the historian must consider all relevant factors.

Second: Reasons for unintentional placement:

This is the inverse of the term "weak" among the people of hadith, or "denier" or "liar." In this regard, Ibn Hibban says: "It is common for those who memorize and narrate from memory to make mistakes, and it is not fair to abandon the hadith of a sheikh whose integrity has been proven, based on errors in his narration. If we were to follow this approach, we would be required to abandon the hadith of al-Zuhri." Ibn Jurayj, Al-Thawri and Shu`bah, because they were people of memorization and precision, and they used to narrate from memory, and they were not infallible, so they did not make mistakes in narrations. Rather, the caution and the best in such cases is to accept what is narrated by the trustworthy narrators and leave what is authentically proven as an error in him, unless this is so scandalous that he becomes convinced that he is right. If so, he deserves to be abandoned at that time." [59]Muslim says: "There is no transmitter of news and bearer of an impact from the past predecessors until our time, even if he is one of the most learned people and the most careful and accurate in what he memorizes and transmits, except that error and forgetfulness in his memorization and transmission are possible? And what about the one I have described to you, who has a way of negligence and ease in that?"[60]. Some people have fallen into this. Historians and historians have different reasons for it, and perhaps the most prominent of them are the following:

1- The narrator is afflicted with one of these conditions:

A.   Confusion

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[55] Al-Baghdadi, Abu Bakr Ahmad bin Ali bin Thabit Al-Khatib, History of Baghdad, edited by: Bashar Awad, (Beirut, Dar Al-Gharb, 2002 AD), Vol. 14, p. 113.

[56] Al-Shall, Al-Wadi', p. 109.

[57] Ibn Khaldun, Al-Muqaddimah, Vol. 1, p. 47.

[58] Ibn Abi Hatim, Al-Jarh wa Al-Ta'dil, Vol. 6, p. 233.

[59] Ibn Hibban, Muhammad ibn Ahmad ibn Muadh ibn Ma'bad, Al-Thiqat, (Ottoman Encyclopedia, 1973 CE), Vol. 7, pp. 98-99.

[60] Muslim, Abu al-Hasan ibn al-Hajjaj al-Naysaburi, Al-Tamyeez, edited by: Muhammad Mustafa al-A'zami, (Saudi Arabia, Al-Kawthar, 1410 AH), p. 170.

This is the process by which a person's memory is impacted by a condition like advanced age, the loss of a sense like sight, or the burning and destruction of books. At one point he is trustworthy, and at another he loses it. In this case, it is important to differentiate between the nature of his narratives and their separation, i.e., when his harm was taken and when it was rejected. Among this is what Imam Ahmad bin Hanbal mentioned: "Waki' heard from Al-Mas'udi in Kufa in the past and Abu Na'im as well, but Al-Mas'udi only became confused in Baghdad, and whoever heard from him in Basra and Kufa, his hearing is good." [61]

B.   The weakness of the narration in some places and not others:

Because of his distance from his books and sources when updating and   narrating, or because he lost them while travelling, and other factors, the narrator is strong in some countries and weak in others. This tendency was observed in narrators, such as Muammar bin Rashid, who was described as having "good narration in Yemen and much confusion in Basra." Ahmad said in the narration of Al-Athram: "The narration of Abd Al-Razzaq from Muammar is more beloved to me than the narration of these Basrans. He used to check his books and look, meaning in Yemen, and he used to narrate to them with errors in Basra. And Yaqub bin Shaiba said: The hearing of the people of Basra from Muammar, when he came to them, contains confusion, because his books were not with him." [62]

C.   Young or old age:

In other words, the narrator is lenient when it comes to hearing the narration from young boys. This is based on the statement made by Abdullah bin Wahb regarding Ibn Jurayj's authority: "He used to be underestimated - that is, he heard from him when he was young -" [63]or old age. As a result, the narrator narrates after he has reached old age and becomes ill, which affects his memory and accuracy and causes the narration to confuse him.

D.   The predominance of emotion:

When a historian's emotions take over, he may recount anything over delusion, believing it to be true. This is where historians and hadith experts from the innovative community caution against this. In this, Ibn Adi says: "Abd al-Razzaq ibn Hammam has many types and hadiths, and the trustworthy Muslims and their imams traveled to him and wrote from him, and they did not see anything wrong with his hadiths except that they attributed him to Shiism, and he narrated hadiths and news about virtues that no trustworthy person agreed with him on, so this is the greatest thing they accused him of in his narration of these hadiths; and because he narrated about the faults of others what I did not mention in this book of mine except that he previously narrated hadiths about the virtues of the people of the house and the faults of others that are reprehensible." [64]To ensure that truth is not mingled with falsehood and that historical truth appears free from distortion and falsehood, it is the responsibility of the sincere scholar in every time and place to carefully examine the stories, facts, and events described in history books and weigh them against the scale of reason, criticism, analysis, and comparison. They must also avoid emotion and whims.

2-   Similarity:

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[61] Al-Ilal and the Knowledge of Men, Vol. 3, p. 4114.

[62] Ibn Rajab, Zainuddin Abdurrahman ibn Ahmad, Sharh Ilal al-Tirmidhi, edited by: Hammam Abdurrahim Saeed, (Jordan, Al-Manar, 1987 AD), Vol. 2, p. 766.

[63] Ibn Rajab, Ilal, Vol. 2, p. 767.

[64] Abdul Razzaq, Abu Bakr bin Hammam Al-Sanaani, Al-Musannaf, edited by: Center for Research and Information Technology, (Dar Al-Tasil, 2013 AD), Vol. 1, p. 43.

As in narrators in names, titles, titles, lineages, students and sheikhs, and it is more common in names [65]and occurs when another's name is reversed or spelled incorrectly or the narrators mix it up, such as this confusion between Abu Ubaidah (d. 209 AH) and Abu Ubaid (d. 224 AH) [66]Rather, it is considered one of the most serious types of confusion, as Ibn al-Madini says: "The most serious typographical confusion is the confusion of names" [67]or the similarity of texts, whereby the writer is confused and assumes the text of a certain incident for another incident, especially when their events or incidents are similar.

3-   Narrating by meaning for those who are not proficient in it:

Regarding this, Al-Shafi'i states: "The proof is not established by the report of the elite until it combines certain matters, including that the one who narrated it is trustworthy in his religion, known for his truthfulness in his speech, rational in what he narrates, aware of how the meanings of the hadith change based on the wording, and that he is one of those who transmits the hadith verbatim as he heard it, not by narrating it." Regarding the meaning, because if he spoke about the meaning and is not aware of what he means, he does not know that he can turn what is permissible into forbidden. And if he transmits it verbatim, then there is no reason to fear that he can turn the hadith. [68]An example of this is what Dozy understood from a text reported by Ibn Hayyan about the two leaders of the Muwalladin, the rebel (Sa'dun al-Sarnbaqi) and his colleague (Abdul-Rahman ibn Marwan al-Julaiqi), which says: "Then they gathered together and united their forces against polytheism, and they brought about great events in Islam, and they spread attacks against the Muslims, and they became the desert between Islam and polytheism." The apparent meaning of the text suggests that Ibn Marwan and Sa'dun were advocates of a new religion, when in fact what is meant is the lands of Islam and the lands of the Christians, not their religion.[69]

4. The acronym that detracts from the story

This is undesirable since it frequently results in factual confusion and deception. Due to the historian or narrator's failure to follow the solid scientific method and their inability to accurately abbreviate without sacrificing the narrative's or its details' actual meaning, significant historical facts and events have frequently been lost.

5. Addressing certain issues with book trust, such as:

A. Misprints and mispronunciation:

A mispronunciation is a change in the points of a word in the chain of transmission or text due to the similarity of the writing. If it occurs in a letter that is mixed with the images of the writing, it is called distortion. Hamza bin Al-Hassan Al-Isfahani narrates in his famous book "Al-Tanbih 'ala Haddath Al-Tashif" an incident in which a man's beard fell victim, due to a printing error. The gist of the incident was that "a man A man from the mawali wearing a khazlajiya, which is a piece of clothing, sat "for women in the streets", that is, he harassed and stalked them. What bothered them was that there was

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[65] Al-Askari, Abu Ahmad al-Hasan ibn Abdullah ibn Saeed, Misprints of the Hadith Scholars, edited by: Mahmoud Ahmad Mira, (Cairo, Modern Arab Press, 1402 AH), p. 12.

[66] Al-Dhahabi, Muhammad ibn Ahmad ibn Uthman, Biographies of the Nobles, edited by: Hussein Asad, (Al-Risalah, 1985 AD), vol. 10, p. 490; Ibn Taghri Bardi Yasoof, The Shining Stars in the Kings of Egypt and Cairo, (Egypt, Dar al-Kutub, n.d.), vol. 2, p. 241.

[67] Al-Askari, Misprints of the Hadith Scholars, p. 12.

[68] Al-Shafi'i, Muhammad ibn Idris, Al-Risalah, edited by: Ahmad Muhammad Shaker, (Egypt, 1938 AD), pp. 370-371.

[69] See; Al-Bakr, Khaled Abdul Karim, Skills in Reading Historical Texts: Applications on Models from Islamic History, (Kingdom of Saudi Arabia, King Abdulaziz Foundation, 2018 AD), pp. 16-17.

a letter He sent to the governor of Isfahan: "Bring me so-and-so and his khazaljiyyah," meaning him and his clothes that he displayed in front of the women. And "Khazaljitih" was corrupted to "Jazza harithiya" so they cut it off! [70]Examples of this include corrupting (Jamrah) to (Hamza), (al-Hurr) to (al-Khaz), (Ubaidullah) to (Abdullah), and (Waki' ibn Hadas) to (Waki' bin Abbas) and many other examples.[71]

b. Diacritics and punctuation marks:

Ibn al-Salah said: "So the writers of hadith and their seekers should devote their efforts to controlling what they write, or obtaining it from the writing of others of their narrations in the manner in which they narrated it, in form and punctuation, thereby avoiding confusion. Often, the one who relies on his mind and is alert is careless in this regard, and that has dire consequences, because man is exposed [72]Al-Askari explains that the mispronunciation was the work of the writer of the book that the Caliph addressed to his agent due to the lack of punctuation. The official wording of the book that the author of "Akhbar al-Mushafhayn" mentioned says: Sulayman ibn Abd al-Malik wrote to Ibn Hazm: "Count the effeminate ones before you." His scribe made a mistake and read: "Count the effeminate ones before you." He said: "Then he called them and castrated them." them!" [73]The difference is one point. The ancients were fond of putting dots on the writing, and what confirms this is when Imam Ahmad bin Hanbal was asked about Abu al-Walid, whether he was trustworthy, and he replied in the negative, explaining: "His book was neither dotted nor vocalized." [74]

T. Accuracy of handwriting:

It refers to the thin handwriting that is hard for the old or the inexperienced to read, which causes an inadvertent mistake in the narration when reading it.

6. The impact of the historian's associates and pupils

As if the narrator were afflicted by someone who fabricates hadith against him without realizing it[75], or someone who listens to a weak person and corrupts his hadith without realizing it. In this regard, Ibn Hibban mentions about Habib bin Abi Habib: "He used to visit the sheikhs in Medina and narrate fabricated hadith from reliable people. He used to enter into them. "What is not from his hadith, then whoever has heard his presentation, his hearing is nothing, because when he read, he could not hear." He would take the certainty in his hand, and would not give them the copies, then he would read some and leave others, and he would say: I have read it all, then he would give it to them to copy." [76]Or bad dictation that changes words and intentions, or indoctrination, which is affected by factors such as: old age, weak eyesight and hearing, etc.

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[70] Al-Isfahani, Hamza bin Al-Hassan, Warning about the occurrence of the misprint, edited by: Hamad Asaad Talas, (Beirut, Dar Sadir, 1992), p. 10.

[71] See: Astiri, Jamal, Misprint and its effect on Hadith and jurisprudence and the efforts of the hadith scholars to combat it, (Dar Taybah, 2008).

[72] Ibn Al-Salah, Othman bin Abdulrahman, Knowledge of the types of Hadith sciences known as the introduction of Ibn Al-Salah, edited by: Nour Al-Din Atar, (Syria, Dar Al-Fikr, 1986), p. 183.

[73] Al-Askari, Misprints of the hadith scholars, vol. 1, p. 71.

[74]Ahmad bin Hanbal, Abu Abdullah bin Hilal bin Ashd Al-Shaibani, Causes and Knowledge of Men, edited by: Wasi Allah bin Muhammad, (Riyadh, Dar Al-Khani, 2010), vol. 2, p. 369.

[75] See: Ibn Hibban, Al-Majruhin Min Al-Muhaddithin, edited by: Hamdi Abdul Majeed Al-Salfi, (Dar Al-Sumaie, 2000), Vol. 2, pp. 299-300; Al-Suyuti, Abdul Rahman bin Abi Bakr, Training the Narrator in Explaining Taqrib Al-Nawawi, edited by: Abu Qutaybah Nazar Muhammad, (Dar Taybah, n.d.), Vol. 1, p. 440.

[76] Ibn Hibban, Al-Majruhin, Vol. 1, p. 323.

Third: The effect of the situation:

1-   Distorting historical facts and spreading lies

Al-Tabari is the most well-known example of how many of the original texts have evolved to contain myths, contradictions, lies, and narrations.[77], as he included many lies, which were transmitted after him by the narrators, so the mixture of his narrations and the comparison of the narrations with the narrations of trustworthy people made it difficult to distinguish them. I found 12 narrations from Muhammad al-Kalbi and 55 from Hisham bin Muhammad al-Kalbi and more than 440 narrations from Al-Waqidi, more than 700 narrations from Saif bin Omar Al-Tamimi, and more than 612 narrations from Abu Mikhnaf Lut bin Yahya and others who were accused of lying. Therefore, the total of what they narrated is more than 1999 narrations through 7 of the great journalists[78], although Al-Tabari indicated in his Introduction: About its transmission to all, regardless of their sects and whims, without criticism, and that he left the task of examination to the reader[79], but the problem lies when a non-specialist reads it or when the narrations are transmitted without their chains of transmission and become accepted facts with the passage of time.

2. Promoting bogus cults and disseminating harmful beliefs

Regarding this, Abu Shabah said: "Political and sectarian sects grew up under his shadow, and without this support from the hadiths, they would not have been able to stand on their own two feet." The philosophy of the Shiites, the Murji'ah, the Qadariyyah, the Khawarij, and others would not have expanded and survived if they had not built what they have. Their beliefs would not have been accepted by the populace, particularly the common people who are ignorant of the hadiths and their critique, if it had not been established in their favour. [80]

3. Disseminating stories and myths

Hadiths and stories of myths, legends, and lies that contradict the principles of Islam, the foundations of religion, the values of civilisation, and the truth of historical events—particularly Islamic history— are among the things that sound minds and sound instincts are repulsed by. This allowed fanatics and orientalists to infiltrate Islamic history and attack and misrepresent its facts. In this situation, the historian must refrain from being careless and ignorant of the skills and information needed to critically examine the stories, confirm their veracity, and look into historical facts.

4-   Spreading heresy and scientific doubts

Falsifying some stories about facts that people believe in and sanctify, such as the assertion that Al-Hussein bin Ali's grave is in Cairo and the resulting doctrinal deviations and societal issues, as well as promoting and disseminating false hadiths and historical narratives.[81]

5. The detrimental effect on how people, times, and events are viewed

This occurs when people's lives are misrepresented, when they receive praise and recognition that they don't deserve, or when interests and advantages are acquired for people, tribes, or groups that don't deserve them, and vice versa.

6- Conflict and division among Muslims

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[77] See: Al-Tabari, Muhammad Jarir, History of the Messengers and Kings, edited by: Muhammad Abu al-Fadl, (Dar al-Maarif, 1967).

[78] Allal, Khalid Kabir, The School of Liars in Narrating and Documenting Islamic History, (Algeria, Dar al-Balagh, 2003), pp. 116-118.

[79] See: Al-Tabari, History, Vol. 1, p. 8.

[80] Abu Shaba, Al-Wasit, p. 340.

[81] See: Allal, School of Liars.

By distorting history and distorting people's view of it and pushing them into strife and confrontation, the enemies of religion often exploit this to attack it, support deviant sects and cast doubt on the facts of Islamic history and its transmitted reports, in addition to their role in inciting fanaticism among sects, doctrines and groups[82].

CONCLUSION:

- Although the phrase "situation" is new, it is interchangeable with words like "fabricated" and "fabricated," which refer to speech that is credited to someone other than the speaker.
- There were several causes for the circumstance, some of which were intentional and others of which weren't.
- Deliberate fabrication is done by lying narrators, those who are abandoned, those who are accused, and those who are grossly mistaken.
- The most important reasons for this deliberate situation are: fanaticism, weak religion, enmity, hatred, flattery, retaliation, the pursuit of worldly gain, and ignorance of the circumstances of the time.
- The reasons for the wrong situation are highlighted by the fact that the narrator is affected by conditions such as confusion, youth or old age, or the predominance of passion, as well as by the similarity of the narrators and the similarity of the texts, the narration of the meaning. by someone who does not master it, the abbreviation that harms the narration, and the reliability in the face of some problems such as typos, distortions, diacritics, dots and the accuracy of the handwriting.
- The issue of status is one of the most serious problems that have negatively affected the historical novel.
- In addition to harming faith, the circumstance promoted incorrect doctrines, created terrible narratives, and distorted and poisoned history with lies.
- The circumstance led to disputes, a lack of justice, and division among Muslims.

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[82] Allal, School of Liars, pp. 130-131.

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