Illuminations on the Suspicions of News Reporters About Falsifying Historical Facts: An Analytical Historical Study.

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Abstract: This study discusses the suspicions raised by news reporters regarding the falsification of historical facts in the Islamic era, focusing on the methods and means used by these narrators to distort historical narratives. The aim of the study is to shed light on the historical events affected by the suspicions of the reporters, such as the events at Saqifah and the killing of the companion Hujr bin Adi, where reporters employed lying, fabrication, and false interpretation to reshape events in accordance with their biases. The study relies on a historical analytical methodology, based on reviewing both primary and modern sources, enabling researchers to assess the accuracy of historical narratives. It also highlights the role of reporters in disseminating misleading information and warns against accepting narratives without scrutiny. By analyzing these suspicions, the study emphasizes the importance of adhering to a critical methodology in the study of Islamic history and calls for a thorough review of historical accounts to ensure their validity before acceptance.

Introduction: It is undeniable that addressing a topic titled "Insights into the Claims of the Historians Regarding the Distortion of Historical Facts: An Analytical Historical Study" is of great relevance, even if a long time has passed since then. This is due to the significance of that era and its distinguished individuals. However, we do not claim infallibility for them. Islamic history requires a keen perspective and a fresh narrative, especially since it witnessed developments in narration and historical writing after the death of the Messenger of Allah (peace be upon him). During that historical period, a group of narrators and writers, known as historians, focused on public events in the early days of Islam. Their accounts and writings reveal certain biases driven by various motives and objectives that could distort and misrepresent historical truth. They employed numerous methods to achieve their aims, which are central to our research, such as lying, fabrication, and the concoction of events for the purpose of distortion or misrepresentation. This also included exaggeration and false interpretations of events to support their claims, as well as their tendency to point out mistakes or cast accusations at others, including the Companions and the Followers, for their own objectives. Additionally, the contributions of their poets in crafting poems that support certain historical incidents, along with the efforts of their historians in composing forged books and letters, further complicate the narrative. They exploited name similarities between their Shiite historians and others to create narratives detached from truth and attribute them to others. In the study at hand, we will shed light on the main methods and approaches these historians employed in their narratives of historical accounts, which were subject to such claims during that historical period.

1.1. Significance of the Study

To the best of the researcher's knowledge, no previous scholar has undertaken a study examining the suspicions surrounding the falsification of historical facts by narrators—"an analytical historical study." Existing literature and prior studies have extensively covered the diversity and multiplicity of narrators and writers from that era, such as genealogists, foundational scholars, historical narrators, and hadith scholars, focusing on defining them and comparing their methodologies in transmitting historical accounts. However, they have not addressed the suspicions surrounding the historical narratives they transmitted, recorded, or documented—nor the underlying motives and objectives behind them—in an analytical historical study. Thus, this study emerges as the first independent work to explore examples of these suspicions within that historical period.

1.2. Objectives of the Study

The objective of this study is to shed light on the suspicions surrounding historical narratives during the period following the death of the Prophet (ﷺ) until the end of the Umayyad Caliphate. This will be achieved by examining some of the most significant historical events that were subject to manipulation during that era, as documented in historical works. Additionally, the study aims to identify the methods and approaches employed by these narrators (akhbārīyūn) in transmitting and recording their accounts, as well as the underlying motives behind them.

1.3. Research Questions

1. Who were the narrators and historiographers? Why were they given this designation?
2. What methods and techniques did these narrators and historiographers employ during that historical period?
3. Which historical events were subjected to distortions by these narrators, and why?

1.4. METHODOLOGY

This study, adopts a qualitative historical research methodology, specifically a descriptive-analytical historical approach. It relies on primary sources while also referencing modern secondary works that provide supplementary material not covered in classical sources. The goal is to cross-examine different narratives to arrive at the most accurate historical facts.

2. RESULTS AND DISCUSSION

2.1. Insights into the Akhbārīs and Their Role in Historical Narration

Due to the necessity of verification in transmitting reports, Allah the Almighty revealed in His Noble Quran His saying: "O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done,[1] regretful" (Quran 49:6),

and His saying:

"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin" (Quran 49:12)[1].

These Quranic texts have indicated the methodological principle that must be adhered to, which is returning to what is known and established, and that it is necessary to refer to the original sources to ascertain the truth. Information should not be taken from liars and transgressors, because their transgression drives them to portray matters contrary to reality. Therefore, it is incumbent upon a Muslim to be certain and verify what he transmits or what is transmitted to him.

Islamic history is considered a branch of the sciences of narration, and it resembles ḥadīth narration in its transmission [2] with the difference in the latter's right to legislate. From this, it became obligatory for the narrator of historical accounts to follow the approach of narrating prophetic ḥadīth as a basis for understanding historical accounts, which is what the Noble Quran urged us towards in the preceding verses. If we want to study the ḥadīth of the Messenger of Allah (ﷺ), it was necessary for us to first verify the authenticity of the report: was it truly from the Messenger of Allah (ﷺ) or not? We cannot ascertain this except by examining the text (matn) and tracing the chain of narrators (isnād), which is the methodology followed by the scholars of ḥadīth. They examined his ḥadīth (peace and blessings be upon him)

and distinguished the authentic (ṣaḥīḥ) from the weak (ḍaʿīf), and they also worked to purify them from what had been introduced into them of lies, deception, or the like [3]. This matter necessitated that all narrators after them, especially the historians who were concerned with historical narration, verify the transmission of reports from him and from others. The Messenger of Allah (ﷺ) pointed to the importance of the chain of narration and verification of the report in his saying: "You will hear (things), and others will hear from you, and others will hear from those who heard from you"[4].

We also infer the importance of this from the eagerness of the Rightly-Guided Caliphs (may Allah be pleased with them) and those who came after them to verify historical narrations. Caliph Abu Bakr al-Ṣiddīq (may Allah be pleased with him) was the first to be keen on verification in narration and was cautious in accepting reports. It was said: "A grandmother came to Abu Bakr seeking to inherit, and he said: 'I do not find anything for you in the Book of Allah, and I do not know that the Messenger of Allah (ﷺ) mentioned anything for you.' Then he asked the people, and al-Mughīra stood up and said: 'I witnessed the Messenger of Allah give her one-sixth.' He said to him: 'Is there anyone else with you?' Muḥammad ibn Maslama testified to the same, so he approved it for her" [5].

It is worth mentioning that Islamic historical books—both specialized and secondary—contain historical material and information that requires sifting and verification to distinguish the authentic from the false, such as the books of biographies like *al-Sīrah al-Nabawiyyah* by Ibn Ishaq, *Kitāb al-Maghāzī* by al-Wāqidī, *Futūḥ al-Buldān* by al-Balādhurī, *Futūḥ al-Shām* by Abu Isma'il al-Azdī, *Futūḥ Miṣr* by Ibn ʿAbd al-Ḥakam, *Kitāb Tārīkh Khalīfa ibn Khayyāṭ*, and *al-Akhbār al-Ṭiwāl* by al-Dīnawarī, ... and others.

2.1.1. Defining the Akhbārīs and the Reason for Their Name

Al-Akhbariyyah refers to the news, i.e. the narrations transmitted from the Imams of the Ahl al-Bayt [6], which represents the main source of reception for them, and the basis for differentiation among the Shiites themselves, as the status of a Shiite is determined by how much he knows of the news of the

Imams and their narrations, narrated by Ja'far al-Sadiq who said: "Know the homes of our Shiites by how well they know their narrations from us."

As for the reasons why they were called the Akhbarites, there are several opinions as to why they were called that, and why they attributed the news in particular to them, including that they were called so because of their interest in collecting the news of the Imams of the Ahl al-Bayt and invoking it and the large number of authorship in it, and because the Akhbarite school accepts all hadiths and relics transmitted without scrutiny [7], and because they do not work with the four evidence and are limited to one origin, which is the science of news"[8]. This means that they rely only on the narratives and news from their infallible imams in deriving legal rulings, and most of those who defined the Al-Akhbariyyah school were interested in mentioning the most prominent opinions and principles adopted by them and differentiated them from other Twelver Shiite trends, which are summarized in relying entirely on the news transmitted from or attributed to the infallible imams and prohibiting the use of Ijtihad [9].

It is worth noting that some have inclined towards defining the Akhbārīs by their most prominent characteristic, which is their rejection of *ijtihād*. It was said that the Akhbārī is "the jurist who deduces religious rulings from the Book (Quran) and the Sunnah (Prophet's traditions) only". In addition to the name Akhbārīs, this school was also called: The *Muḥaddithūn* (traditionists) or *Aṣḥāb al-Ḥadīth* (people of ḥadīth), due to their interest in the ḥadīth narrations among the Shi'a and their specialization in writing in this field, so much so that most of those who compiled books of ḥadīth among the Imamiyyah are attributed to this school. Their Usūlī (principles-of-jurisprudence) opponents also called them *Ḥashwiyyah* (literalists) [10].

2.1.2. The Alleged Roots of the Akhbariya Movement

It is mentioned that the Akhbārī movement emerged in the early eleventh century AH at the hands of Mīrzā Muḥammad Amīn al-Astarābādī [11]. Despite the fact that the *muḥaddith* (traditionist) al-Astarābādī was the pioneer of the Akhbārī movement, he tried to trace the

history of this movement back to the era of the Imams and to prove that it had deep roots in history in order to gain a character of legitimacy. He argued that this trend did not falter until the late fourth century AH and after, when a group of Imāmī scholars began to deviate from the Akhbārī path and rely on reason in their deduction, linking jurisprudential research to the science of *uṣūl* (principles of jurisprudence) influenced by the Sunni method of deduction. This deviation then began to expand and spread [12]. Some even claimed that it goes back to the era of the Prophet (ﷺ), considering him the head of the Akhbārīs, but this claim faced absolute rejection because it aimed to gain legitimacy for the movement [13].

2.1.3. The Most Important Akhbārī Historical Works That Require Caution

Akhbārī narrations witnessed a development over time in terms of their collection and the methods of presenting the news of the nation in a comprehensive manner. A group of Akhbārīs emerged who were interested in this, and we mention some of them by way of example and not limitation: The Akhbārī Naṣr ibn Muzāḥim, who died in 212 AH, a Kufan Shi'i Akhbārī whose books dealt with topics of interest to the Shi'a, such as the battles of Jamal and Ṣiffīn, the martyrdom of Imam al-Ḥusayn (peace be upon him), and the martyrdom of Ḥujr ibn ʿAdī. In his book *Waqʿat Ṣiffīn* (The Battle of Ṣiffīn), he covered the events starting from the arrival of Imam ʿAlī (peace be upon him) in Kufa, the preparations for the battle, its events, and the arbitration [14]. He concluded his account by listing the names of those who were killed from the companions of Imam ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) in this battle. Naṣr's style was influenced by the *ayyām* (accounts of historical battles), as he gave a vivid portrayal of the events, including the dialogue that took place between the figures, in addition to his interest in mentioning poems, speeches, and letters. It is worth noting that he took narrations from Abū Mikhnaf [15].

Among the most famous Akhbārī historical works are also the books of ʿAlī ibn Muḥammad al-Madāʾinī, who died in 225 AH [16], and who enjoyed a high status among the Akhbārīs. It was said that he "is considered one of the imams of his time among the Akhbārīs". He

narrated and wrote about the news of Quraysh and the Rightly-Guided Caliphs and was interested in poetry [14].

Similarly, Abū Ḥanīfa Aḥmad ibn Dāwūd al-Dīnawarī, who died in 282 AH, the author of *Al-Akhbār al-Ṭiwāl* (The Long Narrations), whose methodology is based on neglecting the chain of narrators in his reports and focusing on mentioning poems, and he includes a large number of books, correspondences, and speeches [15]. His narrations also covered the birth of the Prophet (ﷺ) until his death, and some events in the era of the Rightly-Guided Caliphate, the Umayyad Caliphate, and the Abbasid Caliphate, and other works that deal with the narrations of the Akhbārīs [17]

2.1.4. The Ikhbariyyah's approach to historical narratives

It is mentioned that the Akhbārīs, since their emergence in the early centuries, were initially interested in tribal traditions and then later addressed general events in the early Islamic period. In their historical material, they relied on the methodology of family and tribal narrations, as well as narrations circulating in that particular region at that time [18]. This led to the appearance of some biases in their writings. Despite their methodology being based on narrations and reports, some of them did not neglect the chain of narrators (isnād), and it seems that this represents the initial stage in the convergence of the Akhbārī and *muḥaddith* (traditionist) approaches in recognizing the importance of documenting historical reports by mentioning their chains of transmission. However, the works of the Akhbārīs dealt with prominent historical events that were presented separately from each other, which deprived them of the concept of a connected history, a point that major historians noted as early as the 3rd century AH [19]. Historians, after examining the accumulated historical material, observed varying levels of accuracy and occasional contradictions, which prompted them, in addition to their interest in the *isnād*, to consider the nature of the historical material and its underlying intentions. Al-Yaʿqūbī expresses this by saying: "He returned to what the early elders among the scholars, narrators, and authors of historical accounts and biographies narrated," and he noted their اختلافهم (their

differing), i.e., "they differed in their ḥadīth and reports". Historians interested in historical narrative have characterized the Ikhbariyyin as narrators who "resisted the role of reason in various fields and called for limiting themselves to the Shari'ah statement." They have also been described as "a dangerous current of thought that emerged in the world of Islam, which resulted in intellectual rigidity that we are still suffering from its consequences as its contagion spread to our circles" [20].

It is worth noting that it is incorrect to consider the narrations of the Akhbārīs and those accused of lying as absolutely rejected. This would be an exaggeration because some of them were knowledgeable in history, historical accounts, genealogies, and the geography of places, but their desires and innovations led them to lie and fabricate [21]. Therefore, their narrations must be treated with extreme caution and thorough scrutiny. Their information should be considered supplementary rather than fundamental; it should not be the basis upon which conclusions are built but can fill historical gaps in reliable narrations. We should reject and condemn their biases, distortions, and attacks, while preserving the truthful aspects of their accounts. The researcher's understanding and comprehension of the historical report determine their skill in deduction, inference, and reaching the correct meaning, understanding, and interpretation of the narrations that have been subjected to the doubts raised by these Akhbārīs [22].

It is also important to point out that many works of Islamic history, such as those we have today, are replete with many narrations of the Akhbārīs that were transmitted and narrated without *isnād*, and some of them contain doubts and falsehoods, such as those mentioned by the historian al-Masʿūdī in his book *Murūj al-Dhahab wa Maʿādin al-Jawhar* (The Meadows of Gold and Mines of Gems), Abū Ḥanīfa al-Dīnawarī in his book *Al-Akhbār al-Ṭiwāl* (The Long Narrations), al-Balādhurī in his work *Ansāb al-Ashrāf* (The Genealogies of the Nobles), Ibn ʿAbd al-Barr in his book *Al-Istīʿāb* (The Comprehensive Compilation), Ibn Kathīr, the author of *Al-Bidāyah waʾl-Nihāyah* (The Beginning and the End), as well as al-Suyūṭī, the author of *Tārīkh al-Khulafāʾ* (History of the Caliphs)...

2.2. Examples of the Akhbārīs' Suspicions in Falsifying Historical Facts

2.2.1. The Method of Lying, Fabrication, and Invention

The deviant informants employ numerous methods to distort historical facts. Among these is their adoption of lying and fabrication as a means when the need arises in recounting historical events. They invent stories in their narratives and deliberately fabricate them. This lying and fabrication were not limited to the Sunnah of the Prophet Muhammad ﷺ, but they also lied about the Companions, the Successors, and those who came after them [23]. The evidence for this is abundant. We will shed light on some examples, including what these individuals claimed: that after the death of the Prophet Muhammad ﷺ and the selection of Abu Bakr Al-Siddiq (may Allah be pleased with him) as the Caliph of the Messenger of Allah, the leader and Imam of the Muslims, Umar ibn Al-Khattab (may Allah be pleased with him) struck Lady Fatima Al-Zahra, broke her rib, caused her to miscarry her child, and threatened to burn her house with everyone inside if they did not pledge allegiance to Abu Bakr Al-Siddiq (may Allah be pleased with him), which ultimately led to her martyrdom... [24]. We find that in this narration, they lie about its events. It is worth noting that the multiplicity and significant differences in their accounts clearly indicate its falsehood [25], as we find no other source for it except in their books, the books of the Shia. Therefore, the narration cannot be accepted rationally, as it is a clear lie.

Here, Ibn Abi al-Hadid al-Shi'i al-Mu'tazili [26], one of their own, denies it, saying: "As for the heinous and reprehensible matters that the Shia mention, such as the sending of Qunfudh – meaning Umar ibn al-Khattab, as the Shia call him – to the house of Fatima (peace be upon her) and that he struck her with a whip... all of this has no basis among our scholars, none of them affirm it, and the scholars of Hadith did not narrate it and do not know it. Rather, it is something that the Shia uniquely transmit" [27]. Similarly, one of the prominent Shia Imams, Muhammad Hussein Al Kashif Al-Ghita' [28], states that "the issue of striking Al-Zahra and slapping her cheek is something that my conscience hardly accepts, nor does my mind accept it, nor do my feelings find it convincing, not because the

people (meaning the Sunnis and the Companions) refrain and are cautious of this great audacity – for in his view, they are criminals – but because Arab customs and Islamic law strongly forbid striking a woman or extending a harmful hand towards her, to the extent that in the pre-Islamic era, if a man struck a woman, it remained a disgrace upon his descendants and lineage..." [29]. Thus, their own co-religionist exonerates the pre-Islamic Arabs from such an act! He believes that their refraining from doing so was due to their Arab environment, not because of their Islam, and the point is that he refutes this narration. Among the examples of such narrations that they fabricated and falsely attributed is the one concerning Abu Ishaq ibn Amru al-Asamm, that when Aisha (may Allah be pleased with her) received the news of the death of Ali ibn Abi Talib (may Allah be pleased with him), she rejoiced and recited poetry about it [30]. This is a fabricated narration, and we prove this by what is stated in *Tabaqat al-Mudallisīn* (The Categories of Mudallis Narrators) by Ahmad ibn Ali ibn Hajar, who said: "Ishaq ibn Amru al-Kufi is known for *tadlīs* (concealing defects in narration)" [31].

It is not out of animosity between Sunnis and Shias that we accuse them of lying and fabrication, as there are also Sunni narrators and historians who did the same. However, through the Sunni methodology of scrutinizing the chain of narrators and studying the narrations, we can uncover the origin of a narration and determine its authenticity. As for the basis of authentication among these Shia informants, it is based on partisanship and bias. They only accept narrations from those who adhere to their sect, regardless of whether they are truthful or lying, knowledgeable or negligent. They have made the infallibility they claim for their Imams sufficient to dispense with subjecting Hadith to criticism and examination. Indeed, the doctrine of *taqiyya* among them is fundamentally based on lying. It is said that Hammad ibn Salama, one of their teachers, used to say: "When we gathered and something appealed to us, we would make it a Hadith".

Similarly, Ja'far al-Sadiq said in one of his narrations: "We, the People of the Household, are truthful, but we are not free from a liar who lies about us, thus causing our truthfulness to be discredited among people because of his lies about us". Unfortunately, many Shia

narrators and historians have infiltrated our historical sources. Therefore, if you come across a narrator or historian and, upon researching his biography, find him to be Shia, then disregard his account. Al-Jahm al-Aslami, a Successor [32], narrates that a man who had been among those with deviant views and then was guided and joined the community used to say to them: "I adjure you by Allah not to listen to anyone among the people of deviant views, for by Allah, we used to narrate falsehood to you and consider it a good deed to mislead you" [33].

It is said that Imam Malik was asked about one of the sects and deviant groups from the Islamic religion called the Rafidah sect [34], or the Rafidah group, and he said about them: "Do not speak to them, and do not narrate from them, for they lie" [35]. Similarly, Imam Al-Shafi'i said about them: "I have not seen anyone who bears false witness more than the Rafidah" [36].

2.2.2. Insertion, Padding, and Completion in Recounting Historical Events with the Intent of Falsification or Distortion

Similarly, among the ways the informants cast doubt to distort historical facts is their use of insertion, padding, and completion of authentic historical narrations that are mentioned in primary sources and contemporary accounts. An example of this, among others, is when the core of a historical event is accurate, such as the meeting at (Saqifah) [37] between Abu Bakr Al-Siddiq and Umar ibn Al-Khattab (may Allah be pleased with them) on one side, and Abu Ubaidah ibn al-Jarrah [38], al-Hubab ibn al-Mundhir[39], Sa'd ibn Ubadah on the other side [40], and other Ansar. However, these informants add to this event, claiming that Sa'd ibn Ubadah said: "By Allah, I will shower you with the arrows in my quiver, dye the tip of my spear [with your blood], strike you with my sword as long as my hand holds it, and fight you with my family and whoever obeys me from my people. By Allah, even if the jinn and mankind gathered against you, I would not pledge allegiance to you until I present [myself] to my Lord and know my reckoning... And Sa'd ibn Ubadah did not pray with their prayer, nor did he congregate with them, nor did he perform Hajj with them, nor did he depart [from Mina] with their departure, and he remained like that until Abu Bakr (may Allah have mercy on him) died" [41]. They also claim that al-Hubab ibn al-Mundhir

responded to Abu Bakr [42], and other false additions that have no basis in truth. This narration appears in many books of *Sirah* (biography) without these lies that these informants narrate [43].

Another example of this is what the books of *Sirah* and *Maghazi* (accounts of battles) mention about the testimony given by the noble Companion Amr ibn al-Aas [44] during the wars against the apostates concerning Qurrah ibn Hubayrah [45] before Caliph Abu Bakr Al-Siddiq (may Allah be pleased with him). This narration, as found in the books of *Sirah* and *Maghazi* by historians, differs from the narration of the informant historians. According to non-informant historians, it is said that when Amr ibn al-Aas returned from the land of Oman [46] after the death of the Prophet ﷺ, he stayed at the house of Qurrah ibn Hubayrah, who honored him. When Amr intended to go to Medina, Qurrah ibn Hubayrah informed him that the Arabs were unwilling to pay the *zakat* (obligatory charity) imposed on them and suggested that he exempt them from it until the Arabs submitted to them in obedience and allegiance. When the wars of apostasy occurred, Qurrah was captured during a war with those who refused to pay *zakat* and was brought to Abu Bakr Al-Siddiq (may Allah be pleased with him). He said to him: "O Caliph of the Messenger of Allah, I was a Muslim, and I have a testimony of that from Amr ibn al-Aas, for I honored him, brought him near, and protected him." So Abu Bakr Al-Siddiq (may Allah be pleased with him) summoned Amr ibn al-Aas to ascertain the truth. When he was brought, Abu Bakr Al-Siddiq said to Amr ibn al-Aas: "What do you know about this man?" Amr recounted the story to him until he reached what Qurrah had said about the *sadaqah* (voluntary charity, often used interchangeably with *zakat* in early texts). Qurrah ibn Hubayrah said to him: "Enough, may Allah have mercy on you!" Amr said: "No, by Allah, until I convey everything I said to him." So he conveyed it, and Abu Bakr (may Allah be pleased with him) pardoned Qurrah and spared his life [47].

In the narration of the informants, we find that Ibn A'tham al-Kufi added to the context, twisted its logic, and defamed its characters. He said: "Amr ibn al-Aas said: 'Yes, O Caliph of the Messenger of Allah, I have a testimony. I passed by him while returning from Oman, and when I stayed with him, I heard him say: By Allah,

if Abu Bakr, the Caliph of the Messenger of Allah ﷺ, does not overlook the *zakat* on our wealth, then he has no obedience from us.' Qurrah ibn Hubayrah said: 'The statement was not as you say, O Amr.' Amr said: 'Yes, by Allah, O Caliph of the Messenger of Allah, I heard him say this, and I knew that he had resolved to rebel and withhold the *zakat*. This, by Allah, O Caliph of the Messenger of Allah, was my statement and his statement. Then I departed from him, and when my horse approached and I mounted it, I heard him say: If you come to us, bite your fingertips...' He said: Amr ibn al-Aas was silent, and Umar ibn al-Khattab spoke, saying: 'Woe to you, O Amr! A man with whom you stayed, who sheltered you, treated you well, fed you, and gave you drink, then he spoke words between you and him, and you responded to his words, then you departed from him. Now, when you see him in this state, a captive with his hands bound to his neck, you stand firmly on your feet, addressing him with your utmost effort!' Amr was ashamed and regretted what he had said. Umar turned to Abu Bakr and said: 'O Caliph of the Messenger of Allah, this is a man from the leaders of the Arabs and the nobles of Bani Amir. You are most deserving of pardoning him now that you have power over him. He did what he did like others, so pardon him as you have pardoned others.' Abu Bakr said: 'I have pardoned him.' Then he released him, clothed him, treated him well, and released those who were with him from his cousins" [48]. From this narration, we discern the insertion and completion in the testimony of Amr ibn al-Aas and the accusation against his integrity and truthfulness. There are many such examples, and recounting them would lengthen this article. What we have mentioned are merely glimpses into what exists in historical works, which a researcher in history must be aware of and cautious about in narrations whose chains of transmission are doubtful.

2.2.3. Exaggeration and Misinterpretation of Historical Events

The informants also adopted the approach of exaggeration and false interpretation in their narration of historical facts. This means that those with desires and beliefs contrary to the Islamic religion would strive to interpret and exaggerate historical events with false interpretations that align with their desires, beliefs, and

the innovations they adhere to. There are many examples of this in primary sources. We will mention some, by way of example and not limitation, such as what happened during the Battle of the Trench (Ghazwat al-Khandaq) in the 5th year of Hijra, when the Arab tribes gathered under the leadership of Quraysh and Ghatafan in solidarity with the tribe of Banu Nadir. The Jewish tribe of Banu Qurayza also joined them, despite having a treaty and covenant with the Messenger of Allah ﷺ. In the midst of that battle, the Messenger of Allah ﷺ did nothing but order the digging of the trench, as suggested by the noble Companion Salman al-Farisi [49], on the northern side of Medina, which was the exposed side facing the enemy and from which they could enter the city and threaten it. The other sides were fortified and impregnable, posing an obstacle to any attack by the enemies, as they were adjacent and high like a strong wall. Allah the Almighty said: {When they came upon you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats, and you assumed about Allah [various] assumptions. There the believers were tested and shaken with a severe shaking} [50].

At this critical juncture, Banu Qurayza, who were entrusted with guarding the southern side of the city, betrayed their pact and joined the enemies. This betrayal exposed Medina to a potential large-scale invasion. Banu Qurayza even sent a man to gather intelligence about the Muslims and nearly discovered the location of women and children. Had Allah not cast terror into the hearts of the confederates and foiled their plans, the outcome would have been catastrophic. [51] Soon after the Battle of the Confederates ended, Allah commanded the Prophet to confront Banu Qurayza. The Prophet besieged them and implemented a ruling: their fighting men were to be executed and their women and children taken captive. The ruling was pronounced by the companion Sa'd ibn Mu'adh, [52] whom the tribe had agreed to judge their case. The Prophet affirmed the ruling by saying, "You have judged with the judgment of Allah." [53]

Upon examining authentic and verified historical reports, we find that the number of those killed from Banu Qurayza ranged from 40 [54] to 400 [55] at most—far fewer than the exaggerated and false accounts spread by some historians. These inflated figures suggest that all men, including non-combatants, women, and children, were killed. For instance, the historian Ibn Ishaq reported that when the Prophet fought Banu Qurayza after the Battle of the Confederates, their number was "between 600 and 700, and those who exaggerated claimed 800 to 900." However, other narrations, such as that of al-Layth from Abu al-Zubayr from Jabir, stated that they were 400; And Allah knows best [56].

These false exaggerations and interpretations distort historical events according to personal desires and agendas. One must ask: What if the outcome of the Battle of the Confederates had followed the plan of Banu Qurayza and their allies? Would it not have led to the complete extermination of the Muslims? Their betrayal was only carried out after they were assured of support from the polytheists, so they did not hesitate to treacherously violate their alliance with the Muslims in such a dreadful manner [57]

It is worth mentioning that when discussing the interpretative approach taken by these Akhbaris, the article may become lengthy. However, we will point out some examples of this, such as their interpretation of the Hadith of Lady Umm Salama, may God be pleased with her, the wife of the Prophet ﷺ, when she said: The Messenger of God ﷺ went out wearing a cloak, and he brought Ali, Fatima, Hassan, and Hussein, may God be pleased with them, under it. Then he said: "O God, these are my family and my close relatives. O God, remove impurity from them and purify them with a thorough purification." Umm Salama said, "O Messenger of God, am I one of them?" He said, "You are in goodness [58]." They worked to interpret and exaggerate the saying of the Messenger of God ﷺ about his family in general and what God Almighty revealed in Surat Al-Ahzab: {Indeed, Allah desires to remove impurity from you, O people of the [Prophet's] household, and to purify you with a thorough purification} [59]. They claim that God Almighty has removed impurity from the family of the Prophet, and therefore they are infallible. This is a false claim [60], as this verse, which is called the Verse of Purification, was only revealed about the wives of the Prophet ﷺ. God Almighty said: {O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not

be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech. And abide in your houses and do not display yourselves as [was the display of] the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you all impurity, O members of the household, and to purify you with a thorough purification} [61]. In this context, you find other opinions and sayings in determining what is meant by "the people of the house" in the verse of purification, all of which contradict the reason for the revelation of the verse as stated in most interpretations and books of Hadith, and contradict the correct Sunnah represented in the words, deeds, and approvals of the Prophet, may God's prayers and peace be upon him and his family.

2.2.4. Fourth: Fault-Finding Accusations

Historians who adopted a biased narrative approach were also keen to find faults and cast accusations upon the Companions and the Followers (Tabi'un) with the aim of defamation and distortion. This tendency is particularly evident in their stance toward the Companions of the Messenger of Allah (peace be upon him). One notable example is their treatment of the incident involving the killing of the noble Companion al-Hujr ibn 'Adi at the hands of the Umayyad Caliph Mu'awiyah ibn Abi Sufyan (may Allah be pleased with him) [62].

Al-Hujr ibn 'Adi was known for his strong opposition to the reconciliation between the noble Companion al-Hasan ibn 'Ali ibn Abi Talib and Caliph Mu'awiyah ibn Abi Sufyan [63]. After the death of al-Hasan in 51 AH, the relationship between al-Hujr and Ziyad ibn Abihi [64], the governor of Basra appointed by Mu'awiyah, worsened significantly. Al-Hujr refused to obey Ziyad's orders, and when matters escalated, Ziyad summoned him. Al-Hujr attempted to flee, but Ziyad managed to capture him and sent him, along with some of his companions, to Mu'awiyah in Iraq [65].

Mu'awiyah then consulted his council regarding their execution. After the noon prayer, he addressed the people and sought the opinion of those present. Some advised him to execute them, while others suggested pardoning them and reminding them of Allah. In the

end, Mu'awiyah decided on their execution, and among those executed was al-Hujr ibn 'Adi [66].

It is worth noting that while this historical account is affirmed in many history books, the reader and researcher will find that it has been heavily distorted—especially regarding the character of Mu'awiyah ibn Abi Sufyan. He is often wrongly portrayed as a tyrant and unjust ruler. This distortion primarily originates from Abu Mikhnaf Lut ibn Yahya [67], a known transmitter of many controversial and weak reports.

In reality, Mu'awiyah would not have ordered the execution of al-Hujr had the latter limited his opposition to verbal criticism only. However, al-Hujr moved beyond mere dissent and actively disobeyed and rebelled against the caliph and his governor in Basra, thereby disrupting unity and governance. Evidence for this can be found in Mu'awiyah's own words to Malik ibn Hubayrah, who said to him:

"O Commander of the Faithful, you have wronged those men by killing them, for they had not committed any act deserving execution."

Mu'awiyah replied: "I was inclined to pardon them, but then a letter arrived from Ziyad informing me that they were the leaders of sedition. If I killed them, I would uproot the source of the fitnah (civil strife) [68]."

Nonetheless, it seems that Mu'awiyah was fully aware of the backlash that would result from the execution. This is evident from an incident involving Lady Aisha (may Allah be pleased with her). It was reported that Mu'awiyah sought permission to visit her, but she initially refused. Her servant intervened until she allowed him in. When he entered, Mu'awiyah said,

"O my mother, for what have you found fault with me, may Allah have mercy on you?"

She replied: "I found fault with you over the matter of al-Hujr and his companions—you killed them."

Mu'awiyah responded: "As for al-Hujr and his companions, I feared a situation that could lead to bloodshed and the violation of sanctities. Are you reproaching me? Leave me, for Allah will do as He wills."

She replied, "I leave you to Allah, I leave you to Allah, I leave you to Allah."

In another narration, when Muʻawiyah visited Aisha, she asked, "Did you kill al-Hujr?"

He replied, "O Mother of the Believers, I saw that killing one man for the good of the people was better than keeping him alive and risking corruption among them [69]."

It should be emphasized that this account is just one of many narratives through which biased historians have cast accusations upon the noble Companions of the Prophet (peace be upon him). For this reason, it is incumbent upon any reader or researcher in the fields of the Prophet's biography, the history of the Rightly Guided Caliphs, and the legacy of the Companions and Followers not to accept everything that is narrated about them blindly. Instead, such reports must be critically examined, compared, and measured against the methodology of the scholars of Hadith, with close scrutiny of the chains of transmission and the content itself.

2.2.5. The Use of Poetry to Support Historical Events

The historians (akhbāriyyūn) resorting to poetry and poets as a tool to promote suspicion and distort historical facts reveals the extent of their manipulation. They left no means unexplored in their efforts to fabricate or twist events. Poetry became for them a weapon—one through which they could defame certain figures or affirm historical events according to their agendas.

A common tactic was to compose verses and attribute them falsely to revered individuals such as the Commander of the Faithful ʻAlī ibn Abī Ṭālib (may Allah be pleased with him), or to Mother of the Believers ʻĀʾishah (may Allah be pleased with her), or even to other noble Companions like al-Zubayr or Ṭalḥah, as a means of attacking or undermining their reputations.

A striking example of this manipulation is found in al-Futūḥ by Ibn Aʻtham al-Kūfī, who filled his accounts of historical events with poetry praising the Ahl al-Bayt or denouncing figures like Muʻāwiyah. These poems were often left unattributed or vaguely ascribed to unnamed

poets. Upon closer analysis, many of these works cannot be reliably traced to the figures they are attributed to and are likely composed by Ibn Aʻtham himself to support his ideological stance [70].

This critical stance is also evident in the works of early scholars like Ibn Hishām, who edited Ibn Isḥāq's Sīrah and openly expressed skepticism toward many of the poems included [71]. He says: "I have omitted some of what Ibn Isḥāq mentioned in this book… and some poems he cited which I found no scholar of poetry familiar with."

Such critical methodology is essential. The more eloquent and literary a narrator becomes, the more carefully he must be scrutinized—especially when narrating historical or religious events [72]. This is particularly true when it comes to poetry, which is often used rhetorically or symbolically rather than for factual narration [73].

Moreover, some akhbāriyyūn did not stop at inventing poems themselves—they also added suspicious lines to the poetry of respected scholars of Ahl al-Sunnah. For example, certain extremist Shīʻī historians falsely attributed altered or interpolated lines to Imām al-Shāfiʻī, aiming to depict him as a supporter of their sectarian views.

Original lines from al-Shāfiʻī:

"Yā rāʾkiban qif bil-muḥaṣṣab min Minā / wah'tif bisākin khayfihā wa-n-nāhiḍ"

("O rider, pause at al-Muḥaṣṣab of Minā

and call to the one dwelling in Khayf and the ascender")[74]

False additions by a Rāfiḍī narrator:

("Tell them I am of the group that

were it not for loyalty to Ahl al-Bayt, I would not be of the faithful") [75]

("And say that Ibn Idrīs never approved

of your preferring anyone over ʻAlī") [76]

2.2.6. Forging Books and Letters

The efforts of the early historians (akhbariyyūn) did not stop at composing poetry or spreading venom through poetic verses attributed to others. Their manipulation extended to the fabrication of books and letters as well. One of the most prominent examples of this occurred in the year 447 AH, when some Jews of Khaybar claimed that they possessed a document from the Prophet Muhammad ﷺ exempting them from paying the jizya (tax). The Abbasid vizier ʿAli ibn al-Hasan, known as Ibn Muslima, handed this document to the historian al-Khatib al-Baghdadi to verify. Upon examining it, al-Baghdadi said: "This is a lie." When asked how he knew, he replied: "Because it contains the signature of Muʿawiyah ibn Abi Sufyan, and Muʿawiyah had not embraced Islam at the time of Khaybar, which took place in 7 AH. He only became Muslim during the Conquest of Mecca in 8 AH. It also includes the signature of Saʿd ibn Muʿadh, who had died before Khaybar, during the Battle of the Trench in 5 AH [77]."

In addition, many books and works were fabricated and falsely attributed to the Prophet's companions, such as Nahj al-Balāghah, attributed to ʿAli ibn Abi Talib (may Allah be pleased with him). Al-Dhahabi said: "Al-Sharif al-Murtada… is the compiler of Nahj al-Balāghah, the words of which are attributed to Imam ʿAli. These attributions are without chains of narration; some parts are authentic, but others are fabricated. There are forgeries in it that ʿAli could never have said. Some even claim his brother, Al-Radi, compiled it [78]." Ibn Khallikan also said: "There is disagreement about Nahj al-Balāghah: did Al-Murtada compile it, or his brother Al-Radi? Some say it is not from ʿAli at all, but rather was authored and falsely attributed to him [79]."

Additionally, Al-Imāmah wa al-Siyāsah, attributed to Ibn Qutaybah. The content of this book clearly leans toward Shiʿite ideology, promoting the notion that the right to caliphate lies solely with Ahl al-Bayt (the Prophet's family) and their descendants—an idea embraced only by the Shiʿa. The book narrates, for example, that ʿAli (may Allah honor his face) was brought to Abu Bakr and said: "I am the servant of Allah and the brother of His Messenger. It was said to him, "Pledge allegiance to Abu Bakr." He said, "I am more worthy of this matter than you. Furthermore, the book insults many of the Prophet's companions [80].

It is well established in Ibn Qutaiba's books that he described the Rafidites as exaggerating the love of Ali ibn Abi Talib and presenting him before the Messenger of Allah, may Allah bless him and his companions, and their claim that he is the Prophet's partner in his prophethood, and all those sayings that combined lies, disbelief, excessive ignorance and stupidity, insulting the choice of the Salaf and hating them and disowning them [81], then how is a book charged with defaming the honorable companions attributed to him after that?

Several scholars have exposed the forgery of this book and presented clear evidence [82], including: Most biographers of Ibn Qutaybah never mention this book among his works. The supposed author of the book claims to have been in Damascus, while Ibn Qutaybah never left Baghdad except to go to Daynawar [83]. The book refers to people and events far removed from Ibn Qutaybah's lifetime, such as the judge Abu Layla who served in Kufa in 148 AH—65 years before Ibn Qutaybah was born. It also recounts the Muslim conquest of Andalusia through a woman who supposedly witnessed it, even though the conquest occurred 120 years before his birth. Moreover, it mentions the conquest of Marrakesh[84] by Musa ibn Nusayr, though the city was founded by Yusuf ibn Tashfin in 455 AH, while Ibn Qutaybah died in 276 AH [85].

Besides, the book is also full of historical errors and nonsensical claims—for instance, treating al-Saffah and Abu al-ʿAbbas as two different people [86], claiming Harun al-Rashid directly succeeded al-Mahdi [87], and asserting that al-Rashid appointed al-Maʾmun [88] as his heir—errors that even novice historians would not make [89]. Even a quick comparison with Ibn Qutaybah's known and verified book Al-Maʿārif reveals accurate and completely different information about figures such as al-Saffah and al-Rashid.

It is worth noting that many newsmen worked to transmit false news and spread it among the general public by referring to many works whose authors practiced lying in his writings, such as Judge Ahmad bin

Abdullah bin Muhammad Abu al-Hasan al-Bakri, of whom Al-Dhahabi said, "The liar, the impostor, the author of stories that never were. How ignorant he is and how little he lives, and he has never narrated a letter from science, with a bond, and it is read for him in the market of the scribes, the book of Dia' al-Anwar .... and the wars of Imam Ali [90]. Similarly, "Abu Mukhannaf Lot ibn Yahya was the owner of compilations and histories [91]." Known by his surname and name, he told the news of the good predecessors. Abu Hudhayfah Ishaq ibn Bishr ibn Muhammad al-Hashimi, "the sheikh, the scholar, the storyteller, the weak and damaged, the author of the Book of the Beginning, which is a famous book in two volumes, from which Ibn Jarir quotes, and in which he told falsehoods and falsehoods [92]." He was said to be ": A liar who used to talk about Ibn Tawus, and then he went to Ibn 'Aynah and they told him his age, so Ibn Tawus died before he was born and many others are too numerous to mention [93].

2.2.7. Confusion Between Historians and Attributing Works to Others

The akhbariyyūn (early narrators) did not hesitate to seize any opportunity that suited their aims, including exploiting the similarity between the names of Sunni historians and their own Shiʿite historians by falsely attributing works to those who did not author them. For example, a notable case is the similarity between the name of the great Sunni historian and exegete Muḥammad ibn Jarīr ibn Yazīd Abū Jaʿfar al-Ṭabarī, a prominent scholar of Ahl al-Sunnah and author of well-known works on history and Qur'anic exegesis, and Muḥammad ibn Jarīr ibn Rustam Abū Jaʿfar al-Ṭabarī, a Shiʿite scholar [94]. The Shiʿites have attributed books written by the Shiʿite Ṭabarī to the Sunni Ṭabarī, such as the book Dalā'il al-Imāmah al-Wāḍiḥah wa Nūr al-Muʿjizāt (The Clear Proofs of Imamate and the Light of Miracles) ([95].

They also exploited similarities in names among historians, such as the resemblance between one of their scholars named ʿAbd Allāh ibn Qutaybah and the well-known Sunni scholar ʿAbd Allāh ibn Muslim ibn Qutaybah, whom we mentioned earlier. This was a deliberate act of deception and falsification, as a Shiʿite akhbārī authored a book titled Al-Maʿārif imitating Ibn

Qutaybah's well-known work Al-Maʿārif [96].

Among their deceptive methods is also the use of kunyas (honorific titles) or nicknames that were famously associated with Sunni scholars, assigning them to their own scholars to confuse people. As a result, the public might attribute the statements of a Shiʿite akhbārī to a well-known Sunni scholar. Another of their tactics is to write certain books and falsely attribute them to Sunni Imams, inserting fabricated material that undermines the credibility of Sunni scholars. One example is the Mukhtaṣar attributed to Imam Mālik, which was in fact authored by a Shiʿite [97].

They employed the same tactic with the historian Aḥmad ibn ʿAlī ibn Ḥajar al-ʿAsqalānī, a leading authority in hadith, and confused him with Aḥmad ibn Ḥajar al-Haytamī, a jurist who lacked expertise in hadith and made several notable errors. The Shiʿites would then take the validation (taṣḥīḥ) of al-Haytamī and attribute it to al-ʿAsqalānī. Therefore, researchers and readers must be extremely cautious and vigilant when reading and writing about the history of the Islamic ummah, especially in the early Islamic period.

3. CONCLUSION

- All praise is due to Allah, the Lord of the worlds, and may peace and blessings be upon the noblest of prophets and messengers, our Prophet Muhammad, and upon his family and all his companions.

- At the end of this research, it is appropriate to highlight the key findings we have reached, which can be summarized as follows:

- This study, entitled "Insights into the Doubts Cast by the Akhbariyyūn in Distorting Historical Facts: A Historical and Analytical Study", addressed the suspicions and distortions that affected historical narratives during the Islamic era. These distortions were propagated by a group of narrators and writers who emerged as a result of divisions and schisms within the Shiʿite sect. These individuals became known as the Akhbariyyūn, or the Akhbari school, which relied entirely on reports transmitted

from the Imams and rejected independent reasoning (ijtihād).

- It became clear through this study that the Akhbari narrators belonged to various sects and scientific disciplines, across different regions. They served their sectarian interests, personal desires, and political agendas, ultimately harming our historical and intellectual heritage. This necessitates exposing their fabrications and resisting their influence to eliminate their lies.
- The study also shed light on some of the most prominent and well-known historical narratives that were targeted by the Akhbariyyūn. However, it is important to acknowledge that there are many historical reports found in the major historical sources that need to be re-examined, critiqued, and verified before accepting them as truth.
- The study demonstrated that this great nation has been blessed by Allah with scholars devoted to preserving its history from falsehood. Allah appointed for this task brilliant critical scholars who established a solid and rigorous methodology for verifying and evaluating reports, thereby distinguishing authentic reports from false ones. The study encourages researchers and readers of Islamic history to adopt the methodology of the scholars of hadith when assessing historical narratives—by verifying the authenticity of chains of transmission and examining the content—without accepting accusations against the Companions of the Prophet ﷺ and his noble wives. It urges the rejection and refutation of all such suspicions attributed to them.
- Finally, the study pointed out the methods, tools, and means adopted by the Akhbariyyūn in their approach to historical narration, as well as the harmful consequences of their reports infiltrating our historical and religious literature. As a result, many of these works now contain numerous falsehoods, contradictions, and myths.

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Muhammad Husayn ibn Ali ibn al-Ridha ibn Musa ibn Ja'far Kashif al-Ghatta: Imamic mujtahid, literary scholar, one of the leaders of the national revolutions in Iraq. A native of Najaf. He was one of the writers and poets who called for reconciliation between Muslims. He wrote many books, went to Iran as a hospital, died there, and was transferred to Najaf. Al-Zarkali: Khair al-Din bin Mahmoud al-Damascene (d. 1396 AH), Al-Alam, Dar al-Alam al-Malayin, D.M., 15th edition, 2002 AD, J6, pp. 106-107

Taqiyya is the practice of concealing the truth, hiding one's belief in it, keeping silent, and refraining from demonstrating in a way that would cause harm in religion and the world. Al-Mufid: Muhammad ibn Muhammad ibn al-Nu'man, Correcting the belief in the correctness of the criticism, Dar al-Kitab al-Islami, Beirut, D.T., 1983, p. 115. Al-Omari, Muhammad Nabil Taher, The concept of taqiyya among the Twelver Imamite Shiites and Ahl al-Sunnah, a comparative doctrinal study, Al-Bayt University, Al-Manzoumah, 2015, vol. 11, vol. 1, p. 421

Hammad ibn Salamah, nicknamed Abu Salamah, was a mullah of Bani Tamim, and he was trustworthy and had a lot of hadith, and it was said that he may have spoken a deniable hadith. Ibn Sa'd, previous source, c9, p282

Al-Asqalani: Ahmad ibn Ali ibn Hajar (852 AH), Sanan al-Mizan, edited by: Abdul Fattah Abu Ghadda and others, Islamic Publications Office, Aleppo, 1st edition, 1423 AH, J1, p. 204

Baqir: Badr Muhammad, al-Rawd al-Nadir in the biography of Imam Abu Ja'far al-Baqir, his interpretation, jurisprudence and narrations, Mubarrah al-Alal wa al-Ahl al-Ahlab, Kuwait, 1st edition, 1428 AH, p. 188

Jahm al-Aslami, said al-Salami, and the correct version is Jahmah, his number is in the people of Madinah. Ibn al-Athir: Izz al-Din Abu al-Hasan Ali ibn Muhammad al-Jazari (d. 630 AH), Asad al-Ghubba in the knowledge of the Companions, edited by: Ali Muawad and others, Dar al-Kutub al-Alamiya, Beirut, T2, 1424 AH, M1, p. 576

A sect of Shiites whose news and situations are difficult to detail. One of their beliefs is that they curse, curse and disbelieve the companions, especially Abu Bakr and Umar, and believe in the infallibility of their twelve imams, and are sometimes called the Twelver sect, and they still exist to this day. Al-Rahili: Ibrahim bin Amer, The Victory of the Companions from the fabrications of the misguided al-Samawi, Dar al-Imam Ahmad, D.M., D.I., D.T., p. 19

One of their beliefs is that they insult, curse and disbelieve the Companions, especially Abu Bakr and Umar, and believe in the infallibility of their twelve Imams, and are sometimes called the Twelver sect, and they still exist to this day. Al-Rahili: Ibrahim bin Amer, The Victory of the Companions from the fabrications of the misguided al-Samawi, Dar al-Imam Ahmad, D.M., D.I., D.T., p. 19

Ibn Taymiyyah: Taqi al-Din Abu al-Abbas Ahmad al-Hanbali al-Dimashqi (d. 728 AH), Minhaj al-Sunnah al-Nabawiya fi Nihl al-Kadiriya, ed: Muhammad Rashad Salem, Imam Muhammad Bin Saud Islamic University, 1st edition, 1406 AH, J1, p. 60

Ibn Hisham: Abd al-Malik ibn Hisham al-Himyari (d. 218 AH), The Biography of the Prophet, edited by Mustafa

al-Saqa and others, Dar Ihya' al-Turath, no date printed, Beirut, 1417 AH - 1997 AD, vol. 4, p. 314.

His name is Amir ibn Abdullah ibn al-Jarrah ibn Hilal ibn Uhayb ibn Dabbah ibn al-Harith ibn Fihr. He had two sons: Yazid and Umair. He migrated to Abyssinia during the second migration and witnessed all the battles with the Messenger of God. Ibn Sa'd, al-Tabaqat, vol. 3, p. 379.

Ibn al-Jamuh ibn Zayd ibn Haram ibn Ka'b, nicknamed Abu Amr, was one of the leaders. He was killed at the Battle of Bir Ma'una. Al-Hubab ibn al-Mundhir died during the caliphate of Umar ibn al-Khattab. Ibn Sa'd, the previous source, vol. 3, pp. 525-526

Ibn Dulaym ibn Haritha ibn Abi Hazima ibn Tha'labah ibn Tarif ibn al-Khazraj ibn Sa'idah, whose kunya was Abu Thabit, used to write in Arabic during the pre-Islamic period, although writing was rare among the Arabs. He was skilled at swimming and archery, which is why he was called "the perfect one." He witnessed all the battles with the Prophet (peace and blessings be upon him). He died in Hawran. Ibn Sa'd, the previous source, vol. 3, pp. 566-567-569

Al-Tabari: Abu Ja'far, Muhammad ibn Jarir (310 AH), History of the Prophets and Kings, edited by Muhammad Abu al-Fadl Ibrahim, Dar al-Ma'arif, Egypt, 2nd ed., 1387 AH, vol. 3, pp. 222-223

Al-Tabari, the previous source, vol. 3, p. 220

See the authentic chain of transmission for this narration in the Musnad of Imam Ahmad ibn Hanbal. It is stronger than the narration of the liar Abu Mikhnaf, which historians, like al-Tabari, have discussed without tracing its chain of transmission. Imam Ahmad ibn Hanbal (d. 241 AH), Musnad of Imam Ahmad ibn Hanbal, edited by Shu'ayb al-Arna'ut and others, Al-Risalah Foundation, n.d., n.d., vol. 1, p. 199. Al-Tabari, History of the Prophets and Kings, vol. 3, p. 222

Ibn Wa'il ibn Hashim ibn Sa'id ibn Sahm, nicknamed Abu Abdullah. Amr ibn al-'As had a son, Abdullah. He died in 43 AH (some say 51 AH or 42 AH) in Egypt while he was its governor. Ibn Sa'd, Al-Tabaqat, vol. 5, pp. 47-82

Qurrah ibn Hubayrah ibn Amir ibn Rabi'ah ibn Amir ibn Sa'sa'ah al-Qushayri. He was a delegate to the Messenger of God (peace and blessings be upon him) and was one of the most prominent delegations. Ibn al-Athir, Usd al-Ghabah, Vol. 4, p. 383

The name of an Arabian region on the coast of the Yemen and Indian Oceans, encompassing many countries with palm trees and crops. However, its heat is proverbial, and most of its inhabitants in our time are Ibadi Kharijites. It was named after Oman ibn Saba' ibn Yafthan because he was the one who built it. Al-Hamawi: Shihab al-Din Abu Abdullah Yaqut ibn Abdullah al-Rumi (d. 626 AH), Mu'jam al-Buldan, Dar Sadir, Beirut, 2nd ed., 1995 AD, Vol. 4, p. 150.

Al-Tabari, op. cit., Vol. 3, p. 260. Al-Baladhuri: Ahmad ibn Yahya ibn Jabir ibn Dawud (d. 279 AH), Futuh al-Buldan, Dar and Maktaba al-Hilal, Beirut, n.d., 1988 AD, p. 10. Al-Busti: Muhammad ibn Hibban ibn Ahmad al-Busti (d. 354 AH), The Book of Trustworthy People, edited by Dr. Muhammad Abd al-Mu'id Khan, The Ottoman Encyclopedia, Hyderabad, India, 1st ed., 1393 AH, vol. 2, pp. 168-169.

Ibn al-A'tham: Muhammad ibn Ahmad al-Kufi, The Book of Conquests, edited by Ali Shiri, Dar al-Adwa', Beirut, 1st ed., 1411 AH, vol. 1, p. 17.

Salman al-Farsi, known as Abu Abdullah, converted to Islam and settled in Kufa. Slavery kept him from participating in the Battles of Badr and Uhud. He died during the caliphate of Uthman ibn Affan (may Allah be pleased with him). Ibn Sa'd, al-Tabaqat, vol. 4, pp. 69-73-87. Ibn Hisham, al-Sirah al-Nabawiyyah, vol. 3, p. 247.

Surat al-Ahzab, verses 10-11

Al-Ahzab: those who formed parties against the Prophet (peace and blessings of Allah be upon him). Al-Shafi'i: Abu al-Muzaffar, Mansur ibn Muhammad al-Sam'ani al-Shafi'i (d. 489 AH), Tafsir al-Quran, edited by: Yasser ibn Ibrahim and Ghanim ibn Abbas, Dar al-Watan, Riyadh, Saudi Arabia, 1st ed., 1418 AH, vol. 3, p. 98

Ibn al-Nu'man ibn Imru' al-Qais ibn Zayd ibn Abd al-Ashhal, known as Abu Amr. He converted to Islam at the hands of Mus'ab ibn Umair. He was killed on the Day of the Trench in the year 5 AH. The Messenger of God said about him upon his death, "The Throne of the Most Merciful shook for him." He was buried in al-Baqi'. Ibn Sa'd, The Previous Source, Vol. 3, pp. 388-400

Ibn Hisham, The Previous Source, Vol. 3, p. 263

Ibn Zanjawayh: Hamid (d. 251 AH), The Book of Funds, King Faisal Center for Research and Policy Studies, Riyadh, 1st ed., 1406 AH, Vol. 1, p. 299

Ibn Hanbal: Ahmad ibn Hanbal (241 AH), Musnad of Imam Ahmad ibn Hanbal, edited by Shu'ayb al-Arna'ut and others, Al-Risalah Foundation, n.d., 1st ed., 1421 AH, Vol. 23, p. 90

Ibn Kathir: Imad al-Din, Abu al-Fida, Ismail ibn 'Umar al-Qurashi al-Dimashqi (d. 774 AH), The Beginning and the End, edited by Dr. Abdullah ibn Abd al-Muhsin al-Turki

Bashmil: Muhammad ibn Ahmad, From the Decisive Battles of Islam, Al-Salafiyah Library, Cairo, 3rd ed., 1408 AH, Vol. 4, p. 224

Ibn Asakir: Abu al-Qasim Ali ibn al-Hasan ibn Hibat Allah ibn Abdullah al-Shafi'i (d. 571 AH), History of the City of Damascus, Mentioning its Merits and Naming the Noble Figures Who Passed Through Its Neighborhoods, Visitors and Residents, Study and Investigation by: Muhibb al-Din Abu Sa'id Umar ibn Gharamah al-Amrawi, Dar al-Fikr for Printing, Publishing and Distribution, n.d., n.d. 1415 AH, Vol. 14, p. 140. Ibn Hanbal, previous source, Vol. 44, p. 217.

Surat al-Ahzab, Verse 33.

Al-Tayyar: Musa'id ibn Sulayman, Explanation of the Introduction to the Principles of Interpretation by Ibn Taymiyyah, Dar Ibn al-Jawzi, n.d., 2nd ed., 1428 AH, p. 189.

Surat al-Ahzab, Verses 32-33.

Ibn 'Adi al-Adbar - but he was stabbed by a mullah, so he was called al-Adbar - the son of Jabla bin 'Adi bin 'Adi bin Rabia bin Rabia bin Muawiyah al-Akramin, a Jahili Muslim, who came to the Prophet, and witnessed Qadisiyah, Jamal, and Safin with 'Ali bin Abi Talib. His sons Ubaydullah and Abd al-Rahman were killed by Mus'ab ibn al-Zubayr in patience, and they were Shi'ah, it is said that he was an honorable person from the Shi'ah of Caliph Ali ibn Abi Talib (may Allah be pleased with him) and one of his commanders in the battle of Siffin Ibn Sa'd, Al-Tabqaqat, G6, p. 239.Al-Dhahabi: Shams al-Din, Muhammad ibn Ahmad ibn Uthman (d. 748 AH), Sir al-Alam al-Nubala', edited by: Hussein Asad and others, Al-Risala Foundation, D.M., 3rd edition, 1405 A.H., J3, p. 463

al-Dinouri: Abu Hanifa Ahmad ibn Dauda al-Dinouri (d. 282 AH), Al-Akhbar al-Tawil, edited by: Abdul Moneim Amer and others, Muthanna Library, Baghdad, d.i., d.t., p. 220

He is Zayd ibn Ubayd al-Thaqafi, and he is Ziyad ibn Sumayya, his mother, and he is Ziyad ibn Abu Sufyan, whom Muawiya claimed to be his brother. Sumayya was a slave of al-Harith ibn Kalada al-Thaqafi, the physician of the Arabs. He was called Abu al-Mughira. He was born in the year of the Hijrah, and he became a Muslim during the time of al-Siddiq, then he was a scribe for Abu Musa al-Ash'ari during his command over Basra. Al-Dhahabi, Al-Alam, c3, p494

Al-Baladhari: Ahmad ibn Yahya ibn Jabir ibn Dawud al-Baladhari (d. 279 AH), Jamal al-Ashraf genealogy, edited and introduced by: Suhail Zakkar and others, Dar al-Fikr, Beirut, T1, 1417 AH, C5, p. 279

Al-Dinouri, Ansab al-Ashraf, C5, p. 274.Al-Dinouri, Ibid, p. 224.

See all the narrations of Abu Makhnef Lot ibn Yahya on the killing of the noble Companion al-Hajar ibn Adi by al-Tabari in the Book of History of Kings and Messengers, the Book of Tabaqaat by Ibn Sa'd, the Book of History of Khalifa ibn Khayyat, the Book of Genealogy by al-Baladhari... and others. Al-Baridi: Abdul Aziz bin Abdullah, The Umayyad Caliphate from the book Al-Akhbar Al-Tawwal attributed to Al-Dinouri

- a critical study - Dar Al-Jama'ah, Saudi Arabia, Volume 1, 1443 AH, pp. 93-100

Al-Dinouri, Al-Akhbar al-Tawwal, p. 224

Ibn Asaker: History of the City of Damascus, C12, 229-230

That is, I rode a mule and then a camel, and if you like, I rode an elephant, i.e.: to fight and stir up strife. Al-Mahjoub: Yasin al-Khalifa al-Tayyib, Jala'a al-Haqiqah in the biography of Aisha al-Siddiqah, Al-Durr al-Sunniyyah Foundation, Dhahran, 1st edition, 1432 AH, p. 142

Abu Sa'ada: Muhammad Jabr, Ibn Atham al-Kufi and his historical methodology, University of Michigan, D.M., D.I., 1408 AH, pp. 56-61

Muhammad ibn Salam al-Jamhi (d. 232 AH) said: "He was one of those who corrupted the poetry, hybridized it, and carried all the garbage from it, Muhammad ibn Ishaq. Layers of Poets, edited by Ahmad Mahmoud Shakir, Dar al-Maarif, Egypt, 1963, pp. 7-8

Ibn Hisham, The Prophetic Biography, c. 1, p. 36

Rustam: Asad, Terminology of History, Al-Maktaba Al-Asiriya, Beirut, T1, 1423 AH, p. 76

Ibn al-Jawzi: Shams al-Din Abu al-Muzaffar Yusuf (654 AH), Mirat al-Zaman fi Tariqat al-Ayyan, ed: Muhammad Barakat and others, Dar al-Risalah al-Ulamiya, Damascus.

Al-Alusi: Mahmoud Shukri, Mukhtasir al-Tahfat al-Athiniyya, originally written in Persian by Shah Abdul Aziz Ghulam Ghulam Hakim al-Dahlawi, translated from Persian into Arabic by Shaykh al-Hafiz Ghulam Muhammad bin Muhyiddin bin Umar al-Aslami, edited and annotated by Muhyiddin al-Khatib: Muhib al-Din al-Khatib, Salafiya Press, Cairo, D.I., 1373 AH, c.1, p.35

Ibn Kathir: Abu al-Fida Isma'il ibn Kathir al-Damascene (d. 774 AH), al-Bidayah wa al-Nahiyah (The Beginning and the End): Ali Sherry, Dar Al-Herath Al-Arabi, Beirut, T1, 1408 AH, c12, p124.

Al-Dhahabi, Sir 'Alam al-Nubala', c17, p589

Ibn Khalikan: Abu al-Abbas Shams al-Din Ahmad (d. 681 AH), Fayyat al-Ayyan and Anba'a al-Zaman, ed: Ihsan Abbas, Dar al-Sadr, Beirut, D.T., 1900, c3, p313

Ibn Qutaiba: Abu Muhammad ibn Abdullah ibn Muslim al-Dinouri (d. 276 AH), Al-Imamah wa al-Siyasah, known as the History of the Caliphs, ed: Ali Shiri, Dar al-Adwaa, Beirut, T1, 1410 AH, C1, p. 28

Ibn Qutaiba: Abu Muhammad ibn Abdullah ibn Muslim al-Dinouri (d. 276 AH), The Difference in Verbalization and the Response to the Jahmiyyah and the Mushahibah, Dar al-Rayya, Riyadh, T1, 1412 AH, p. 54

See: The Doctrine of Imam Ibn Qutaiba, Dr. Ali Nafi'a Al-Aliani, the book (Books Warned by the Scholars) by Mashhur Hassan Salman, the book by Mahbuddin Al-Khatib (Introduction to Ibn Qutaiba's book - Al-Misr and Al-Qadah-), and Tharwat Okasha), Tharwat Okasha in (Introduction to Ibn Qutaiba's book Ma'arif), Sayyid Ahmed Saqr in (Introduction to Ibn Qutaiba's book Tawheel Maqsil al-Quran), Abdul Hamid Owais (Benu Umayyah between external blows and internal collapse), Sayyid Ismail al-Kashif (Sources of Islamic History), Abdul Hamid al-Jundi (Ibn Qutaiba the scholar, critic and adept), Farouq Hamada (Sources of the biography of the Prophet), Abdullah Assilan, (A thesis entitled Imamate and Politics in the balance of scientific investigation). etc.

Dinur is a city of the mountain, between it and Hammadan twenty-nine leagues, to which many people of literature and hadith are attributed. Al-Hamawi, Lexicon of Countries, c2, p545

Marrakesh is the greatest city in Morocco, and it is on the mainland, and was first settled by Yusuf ibn Tashfin in 470 AH. Al-Hamawi, Maajam al-Baladan, c5, p94

Ibn Qutaiba, Imamate and Politics, pp. 8-9

Ibn Qutaybah, Ibn Qutaybah, Ibn Qutaybah, Ibn Qutaybah, p. 170

Ibn Qutaybah, Ibn Qutaybah, Ibn Qutaybah, Ibn Qutaybah, p204-205

Ibn Qutaybah, Ibn Qutaybah, op. cit. p. 232

Al-Tayyar: Ahmad ibn Nasir, Taqrib Fatawa wa Risalat Shaykh al-Islam Ibn Taymiyyah, Dar Ibn al-Jawzi for Publishing and Distribution, Saudi Arabia, 1st edition, 1441 AH, C5, p. 429

Al-Dhahabi: Shams al-Din Abu Abdullah Muhammad bin Qaymaz al-Dhahabi (d. 748 AH), The Balance of Moderation in the Criticism of Men, edited by: Ali Muhammad al-Bajawi, Dar al-Maarifa for Printing and Publishing, Beirut, T1, 1382 AH, J1, p. 112

Al-Dhahabi, Sir al-Alam, c7, p301

Ibn Adi: Abu Ahmad Ibn Adi Al-Jurjani (d. 365 AH), *The Complete Book on the Weaknesses of Men*, edited by Adel Ahmed Abdul Mawgood and others, Scientific Books – Beirut, 1st edition, 1418 AH, vol. 7, p. 241.

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