

## The method of historical criticism of Muslim historians.

**Dr. Farida chikhi<sup>1</sup>**

<sup>1</sup>University of Dr. Yahya Fares in Medea, Faculty of Humanities, Contemporary Historical Studies Laboratory, Postgraduate School of Professors Bouzraia (Algeria).

**The Email Author:** [chikhi.farida@univ-medea.dz](mailto:chikhi.farida@univ-medea.dz)

**Received:** 05/2023

**Published:** 11/2023

### **Intervention summary:**

It is well known that history is the record of time and civilizations and the perspective on the conditions of countries and men, and for the benefit of transmitting its news and the biographies of role models from the Islamic nation, we had to be accurate in transmitting history, controlling it and scrutinizing it so that it is not used by our enemies to strike our doctrinal and civilizational gains .

It is no secret to any of us that Muslim scholars had a great role in preserving the honorable Sunnah of the Prophet, and that was through what they did in distinguishing the correct and authentic hadith from others, because the hadith of the Prophet is one of the historical news, so the hadith of the Prophet is in fact historical news, and Muslim scholars had writings In it, they practiced historical criticism in a way that impresses admiration and deserves mention, beginning with what they did in distinguishing the authentic hadith from others, and setting rules and foundations for scrutinizing the news in general and the hadith of the Messenger (PBUH) in particular, so many approaches appeared in confirming and denying the news, and Muslim scholars had their method In the narration of the news and the criticism of its evidence preceded Ibn Khaldun at the end of the eighth century AH, who is considered the founder of the theory of historical criticism, so the question worth asking here is: What is the method of Muslims in criticizing historical narratives?, And who are the famous investigators and critics of historical narratives in Islamic history? ? And what are their most important works that testify to this? What is Ibn Khaldun's theory of criticizing historical novels?

And I will try to answer the previous problem based on exposure to the emergence of historical criticism among Muslims? And their approach to it? And famous critics of historians and their writings? With exposure as well to the theory of Ibn Khaldun in historical criticism.

**Keywords:** method, Historical criticism, historical criticism among Muslims

### **Introduction:**

The Holy Quran has originated the method of historical criticism with its support and death before the Muslims began to write down the historical writing, in writing, guiding and verifying when God the Most High said in His Mighty Book « 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, regretful»<sup>11</sup> and I will try in this brief research Studying the method of historical criticism among Muslims, what it is, and its methods, with mentioning applied examples of famous historians who practiced historical criticism, and referring to Ibn Khaldun's theory of historical criticism.

### **1- The historical method (its concept and characteristics) :**

#### **1- Its concept :**

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<sup>1</sup> From Al-Hujurat Verse 6

Curriculum generally means the method and the path leading to knowledge of the facts or the desired purpose<sup>2</sup>.

It is called the means leading to the discovery of facts and scientific knowledge. As for history, if we want to define it, we do not find it more informative and comprehensive than Ibn Khaldun's definition that: "it is the art of history ... does not exceed news about days and countries, and precedents from the first centuries, in which sayings develop and proverbs are set in it ... and in its interior Examine, investigate and justify the beings and their principles are accurate, and knowledge of the modalities of the facts and their causes is deep."<sup>3</sup>

The historical approach, or as it is called the retrospective approach, because it is a process of recovery and retrieval of the past, and it is a scientific approach linked to various other sciences, as it helps the social researcher, especially when studying the changes that occur in social structures and the development of social systems, in identifying the past of the phenomenon.

And analyzing and interpreting it scientifically, in the time and place in which it occurred and the extent of its connection with other phenomena, and the extent of its impact on the current phenomenon under study, and then reaching generalizations and predicting the future.<sup>4</sup>

### **Its characteristics**

The historical method relies on direct observation, as it originally reverts to a direct sensory vision of the original source of the news or the incident before it becomes news, and the degree of truthfulness in it is much higher than the historical methods that can be described as indirect observational methods<sup>5</sup>, as the Islamic historical method is based, in narrating the news on Experimentation is also, and experience according to the custom of the modern scientific method is nothing but (observing the phenomenon after it has been modified, significantly or slightly, by means of some artificial circumstances.)<sup>6</sup>

This is the general meaning of experience, and it may also be used in a special sense, as it is intended to denote the sensory experience that the scholar acquires in order to correct his views and theories. However, Muslim scholars understood experience in its general and specific meaning and used it in narrating the news in the sense of choice. It was accepted, and if it differed from them, it was rejected, and they were opposed to the narrations with written sources on the basis of hearing.<sup>7</sup>

The history approach is also distinguished by the characteristic of description and analysis, as it is concerned with mentioning the many sources of the novel, and everything related to it in terms of describing the events that are the same as the news and the informant when it is narrated, and an accurate, honest and preferred description.<sup>8</sup>

## **2- Historical criticism among Muslims ( is its concept, the beginnings of its emergence and its development ):**

**A- Its concept :** The word "criticism" in the language means clicking, then scratching and cracking. The first meaning is taken from a tangible material origin, which is the bird clicking

<sup>2</sup> Mohamed Bin Samel Al-Sulami, The Approach to Writing Islamic History, Dar Ibn Al-Jawzi, p. 87

<sup>3</sup> Abd el Rahman Ibn Khaldun Al-Muqaddimah, Dar Al-Fikr 2001, p. 13.

<sup>4</sup> Muhammad bin Samil Al-Sulami, previous reference, p. 87

<sup>5</sup> Othman Mowafi, The Islamic Historical Criticism Approach and the European Approach 1, Alexandria, 2004, p. 93

<sup>6</sup> Same, pg. 93...

<sup>7</sup> Othman Muwafi, the previous reference, pg. 94,

<sup>8</sup> Muhammad bin Samil Al-Salami, the previous reference, p.108

the ground, or the trap with its beak.<sup>9</sup> Then this word moved to humans and animals with a meaning close to the previous one.

Al-Zamaghshari says in this regard « The snake bit him it stung him, and the sting is a scratch and a cleft of the skin, so it is also said that he criticized his rabbit with his finger, i.e. scratching it and slashing the skin. From this we find criticism means scratching and cracking.<sup>10</sup>

The word “criticism” at the beginning did not mean harm to the thing, whether it was an inanimate object, a human being, or an animal,<sup>11</sup> then the word took on a psychological connotation other than the previous physical connotation (scratching, cracking, or pecking), so it became meant as a defect. Ibn Dardaa says: “If you criticize people, they criticize you, and if you leave them, they leave you.” And the critics are the ones who carry out this process of discrimination or separation,<sup>12</sup> And when the coin appeared and replaced by livestock in buying and selling, the process of distinguishing good coins from bad ones became called criticism, as Zamakhshari says: “And the critics criticise coins, distinguishes its good from its bad,<sup>13</sup> and the critic is the money-changer who performs this task, and thus this word takes on a mental meaning that requires an insightful mind, knowledge and experience, and criticism in this concept is not intended to search for something in terms of whether it is authentic or false, and it is in this mental sense It is represented by the scientific quality, while the previous meaning is represented by the technical quality.<sup>14</sup>

Historical criticism is this type of scientific criticism, i.e. criticism that searches for the authenticity of the text or news and the fact of his existence and the degree of sincerity in it.<sup>15</sup>

### **B beginnings of its emergence and development :**

This criticism appeared in the sense of researching the authenticity of the news early in the Islamic era with the emergence of the news narration, as we indicated that the companions were taking knowledge from the Prophet, may God’s prayers and peace be upon him, as all or not all of the companions were attending his gatherings, but some of them were absent to spend some of his private affairs. Then the witness used to inform the absent, so the Companions did, the performance then the hearing, so the narration was earlier in appearing than the criticism during the era of the Prophet, peace be upon him.<sup>16</sup>

After his death, especially after the great sedition, the companions such as Othman, Ali, Aicha and others used to confirm and make the narrators swear, and they did not accept news from a narrator unless he brought an evidence, and their efforts were directed to preserving the religious news, as Muhammad bin Sirin says in this regard: “They did not ask about the attribution.” And when the sedition occurred, they said, “name us your men.”<sup>17</sup>

The first considered criticism as testimony, but rather more dangerous than it, because it is testimony to God, not to humans, and as long as testimony requires searching for the

<sup>9</sup> Ibn Mandhoor, Lisan al-Arab, E1 Dar el maarif, Cairo, .Wd, is the letter al-dal.p4517

<sup>10</sup> Abou AL-Qasim jarallah mahmoud bin omar Al-Zamakhshari(died538 hijri), basis of rhetoric, P1,E, Scientific BooksHouse,Beirut,E1, 1998,P297 .

<sup>11</sup> Othman Muwafi, previous reference, p. 104

<sup>12</sup> Same , p.104

<sup>13</sup> Al-Zamakhshari previous source,

<sup>14</sup> Othman Muwafi, previous reference, p. 105-106.

<sup>15</sup> same ,

<sup>16</sup> Same, p. 106

<sup>17</sup> Al-Khatib Al-Baghdadi, Al-Kifaya fi Al-Ilm Al-Riqa’, Hyderabad, Deccan, 1357 AH, p. 122

justice of the witness and the extent of his eligibility and validity to testify, so also the narration of the news requires similar to that, and many of the companions understood this, and here we refer to the narration of Omar Ibn Al-Khattab May God Almighty be pleased with him, and it is a narration that examines the validity and accuracy of people and the news, which is: Al-Khatib Al-Baghdadi mentions to us in Al-Kifaya: that a man testified with Omar bin Al-Khattab, and he said to him, "I do not know you, and it does not harm you if I know you. Bring someone who knows you." A man from the people said, "I know him." He said: How do you know him? He said: No. He said: So with dinars and dirhams, for those who use them as evidence for piety. He said, "No." He said, "So is he your travel companion, who is generous in character?" He said, "No." He said, "You do not know him." Then he said to the man, "Bring me someone who knows you."<sup>18</sup>

The Companions used to stipulate in the witness justice and trustworthiness, and they used to verify that with the utmost proof. This testimony is to human beings, how about testifying to God, so it was more appropriate for them at least to do the Same with the news and its transmitter.<sup>19</sup>

Thus, the criticism of the news appeared among Muslims from an early age, with the emergence of the historical novel, so each novel required the search for the justice of its narrator and the extent of his suitability for the novel, and criticism proceeded with this side by side with the novel, but its scope was narrower than the field of the novel, so the historical criticism among Muslims began with the criticism of the attribution.

### **3- Methods and steps of the historical criticism approach among Muslims:**

#### **A- the criticism of the attribution :**

We had previously seen that the process of criticizing the news among Muslims appeared with the narration of the news, but it was not practiced with the intention of distinguishing the true from the false except after the division of Muslims into sects and sects after the Great Sedition 40 AH, as Ibn al-Salah says in this context that the isnad is a virtuous characteristic of the characteristics of this nation And an adult Sunnah of confirmed Sunnahs, and it was narrated on the authority of Abdullah bin Al-Mubarak, may God be pleased with him: The chain of transmission is part of the religion, had it not been for the chain of transmission, he would have said who He wanted what he wanted.<sup>20</sup>

Criticism among Muslims began to criticize the attribution, because the basis of the validity of the narration among the early Muslims was the trust in the narrators in terms of justice and accuracy, and whoever touched on any defect in its counting or control became unacceptable.<sup>21</sup>

And the Companions, may God be pleased with them, practiced wounding and ta'deel, or criticizing men in a narrow scope for the purpose of verification and investigation, not suspicion and accusation, and the wound was often referred to criticism of justice, since the first century AH, which was the age of the Companions and the senior followers, witnessed only a small number of those who were wounded, and Al-Sakhawi says about this The matter:

<sup>18</sup> Same, p. 84.

<sup>19</sup> Othman Muwafi, the previous reference, p. 107.

<sup>20</sup> Ibn al-Salah Introduction to the Sciences of Hadith, investigation, Aisha Abd al-Rahman, Cairo, 1974 CE, p. 378.

<sup>21</sup> Ayman Fouad al-Sayyid, Methods of Historical Criticism among Muslim Historians, the Egyptian Lebanese House ,E1,2020,p243

“There is hardly a first century that has become extinct in the Companions and the senior followers is weak except for one after one, such as Al-Harith Al-A’war (d.) 56 AH / 684 CE) and Al-Mukhtar the Liar (d. 67 AH / 767 CE). The science of wounding and modification did not appear as a science until the second half of the second century, around 150 AH / AD.<sup>22</sup>

The science of wounding and modification examines the wounding of narrators and their modification with specific words that are known to scholars, which are accurate in wording and specific in significance, which is important in criticizing the attribution of narrations. The first works of wounding and modification did not appear until the first half of the third century AH, and specialized some of the works of trustworthy men, and some of the weak and abandoned, while others combined between the trustworthy and the weak.<sup>23</sup>

Among the first books written in wounding and modification were books: The History of Yahya Ibn Mo’in who died in the year 233 AH / 847 AD, al-Tabaqat al-Kubra by Muhammad Ibn Sa’d, the book al-Waqidi (230) then the book of wounding and modification for Hatem el Razi (327/939) .and the great history for Elboukhari (d. 256 AH / 870 CE), and the book Al-Kamil in Knowledge of weak hadeeths and the reasons for hadeeth by Ibn Uday, who died in 365 AH / 970 AD. As for the most comprehensive of this type of Publications such as the book “The Balance of Moderation in the Criticism of Men” by Hafiz Shams al-Din al-Dhahabi (d. 748 AH / 1434 CE), and Lisan Al-Mizan by Al-Hafiz Ibn Hajar Al-Asqalani (d. 852 AH / 1448 CE).<sup>24</sup>

Ibn Abi Hatim divided in the introduction to his book wounding and modification, “The narrators are among the followers of the followers who have the right.” Narration and performance to four levels :

- The pious and critical proof of the hadith in which there is complete justice and accuracy, so it depends on its wounding and modification And his argument in his speech and his words about men.

Justice in itself is proven in his narration, but he does not have the ability to criticize, so his words are taken and His words men are not taken.

The truthful and pious, but he sometimes makes mistakes in the speech, and his verdict is the same as the verdict of the previous one, and his words are not taken into account.

In criticism or in judging men. - Honest, piety, stupid, most of it is deceived, mistaken, and foolish. His speech is rejected in the permissible and forbidden, and his words is not accepted in criticism or in judging men, but it is permissible to accept his words in the virtues of deeds.<sup>25</sup>

And from the wound and the modification, the science of men arose, which is the science that researches the narrators of the hadith in terms of their narrators, their history, their deaths, their names, titles and nicknames, and this was a prelude to the emergence of the art of writing biographies, and layers, and scholars clarified the rules and principles on which the criticism of the attribution or the criticism of men is based, which can be returned to two aspects :<sup>26</sup>

<sup>22</sup> Otman mowafi The previous reference p110

<sup>23</sup> Hadji khalifa Uncover suspicions p590

<sup>24</sup> Akram Diaa Al-Omari, Researches in the History of the Honorable Sunnah, Al-Irshad, Baghdad 1972 AD, pg. 128-57

<sup>25</sup> Othman Muwafi, previous reference, p. 115

<sup>26</sup> Ayman Fouad El-Sayed, previous reference, p244



- Rules and principles related to justice.
- Rules and principles related to the wound.<sup>27</sup>

It is possible to adjust the attribution criticism or the men's criticism, which is considered the basis for the news criticism among the authors who advanced to its timing in years, months and days, and it is a control that they are unique to their Western counterparts from the Romans and the Greeks.

And Europe in the Middle Ages, until the historian Buckle stated, "The timing, for this reason, was not known in Europe before 1957 AD."<sup>28</sup> This yearly system in history remained the most general system in the literature of Muslim historians.<sup>29</sup>

### **B Criticism of the text:**

The content criticism of historians included stages that we will mention below, and let it also be a response to those who claimed that Muslim hadith scholars and historians neglected historical criticism and cared about criticizing the chains of hadiths at the expense of their texts<sup>30</sup> The text criticism included "stages," which are:

A - Correction of the text linguistically: The meaning of correction is reform, i.e. reforming the text, and this does not come except by excluding the errors in it due to poor eyesight or hearing, and this critical process they call it editing and distortion, and time after them, the authors of European history alerted to this and the highest step of this step. Steps of criticism by criticizing the correction and refer the mistakes as well to two sources, which are hearing and sight...<sup>31</sup>

B- Interpretation: This is what is called in Islamic terminology the statement of the stranger or his knowledge, which corresponds to it in the science of hadith or among the Europeans the literal interpretation. Interpretation helps us understand the real text, but it does not tell us how true it is.<sup>32</sup>

C- Knowing what is true from falsehood, which is the third step in criticizing the text, using general rules, including what affects transmission, taste and sensory experience, as if it is higher than transmission in criticism, if they cannot, they go to reason or taste.<sup>33</sup>

In other words, the Muslims, in their criticism of the text, relied on the law of conformity, which is the conformity of narrated reports to movables, intelligibles, sensible things, observations, consensus, and the nature of urbanization, which is one of the best standards in Historical Criticism.<sup>34</sup>

### **4 famous Muslim historians practiced historical criticism in their writings:**

Glorious Islamic history was not without a group of senior investigators, whose members were distinguished and experienced in criticizing and scrutinizing historical narratives, due to the abundant knowledge and creative scientific capabilities they enjoyed.

<sup>27</sup> Othman Muwafi, previous reference, p. 122-27

<sup>28</sup> Margolett, Studies on Arab Historians, p. 29

<sup>29</sup> Look more about the steps of the criticism of Al-Sanad Ibrahim Amin Al-Jaff, the methods of the modernists in the criticism of historical narratives for the first three centuries of Hijri.Prophet, p. 67 and beyond.

<sup>30</sup> Khaled Allal Historical Narratives, previous reference, p. 36,

<sup>31</sup> Othman Muwafi, previous reference, p. 172

<sup>32</sup> Same, p. 174

<sup>33</sup> same

<sup>34</sup> Khaled Kabir Allal Historical Narratives (ibid., p. 35) and we will quote in the next element of the intervention examples of criticism drawnThe aforementioned aspects)

Among them: Al-Khatib Al-Baghdadi, Ibn Asaker, Ibn Al-Jawzi, Ibn Taymiyyah, Muhammad bin Abdul-Hadi, Al-Dhahabi, and Ibn Qayyim Al-Jawziyyah. And Abu al-Hajjaj al-Mazi and Ibn Katheer, and these have compilations that testify to their skill in criticizing and scrutinizing news, and that was through the methods they used.

Ibn Al-Jawzi: In his book “ Topics in raised conversations. And infinite causes” Ibn al-Jawzi also criticized some historians because they consider the news reprehensible to the wise. And myths and accidents are meaningless and useless.<sup>35</sup>

Al-Dhahabi in his book Mizan al-Itidal fi Naqd al-Rijal, in which he criticized many narrations with their chain of transmission and text.<sup>36</sup>

Ibn Qayyim al-Jawziyyah in his book al-Manar al-Munif in al-Sahih and al-Da'if, also known under another title It is the criticism of the transmitted and the distinguishing test between rejected and accepted, and it is a very important book Its author to criticize hadiths and scrutinize them through the text only in response to a question that was received by him saying: Is it possible to know the fabricated hadeeth, i.e. the false one, without examining its chain of transmission?

He replied Ibn al-Qayyim this a great question ,, then proceeded to answer it, and set the controls and rules for that book.<sup>37</sup>

- Malik bin Anas (d. 179 AH): who said on the the scholar Abd al-Malik bin Juraij al-Umawi (d. 149 AH) He collected the good and the bad. Although it is trustworthy.<sup>38</sup>

Ibn Hazm Al-Andalusi (d. 456 AH): He criticized the Jews in their narration of myths and falsehoods in their Distorted books.<sup>39</sup>

- Al-Khatib Al-Baghdadi (d. 463 AH): He criticized a group of the hadith scholars of his time, saying that they are ignorant and have no knowledge or understanding, and claim that they are the method of the verified hadith scholars, and they have contradicted their path in criticizing hadiths and verifying them at the level of attribution and texts, and contented themselves with collecting compilations, enduring hardships, and riding horrors in travels And take from everyone.<sup>40</sup>

the Judge Abi Bakr bin Al-Arabi Al-Maliki criticized a group of historians strongly in his book Awassim from Al-Qasim, and accused them of narrating falsehoods from the news,<sup>41</sup> and said that they are among the foolish historians and called for leaving their absurdities in what they narrate from the news.

- Ibn Taymiyyah (d. 728 AH): criticized Some historians and said They deliberately mention weak hadiths In their works such as Abi Naeem Al-Asfahani, Al-Khatib Al-Baghdadi, Ibn Asaker and Ibn Al-Jawzi).<sup>42</sup>

the historian Shams Al-Din Al-Dhahabi (d. 748 AH): Al-Dhahabi is considered one of the most memorized historians who is extensive in criticizing and scrutinizing hadiths and historical narratives.He applied the method of modern criticism in his book "Siyar A'lam al-Nubala" on many personalities. and he expanded in criticism greatly to the extent that he

<sup>35</sup> Ibn al-Jawzi al-Muntaziz, 1, Beirut, Dar Sader 1358 AH p116.

<sup>36</sup> Al-Dhahabi Mizan al-Itidal fi Naqd al-Rijal P439

<sup>37</sup> Ibn Qayyim al-Jawziyyah elmanar el mounif p35

<sup>38</sup> Khaled Kabir Allal Historical Narratives Ibid., p. 23.

<sup>39</sup> himself, p. 23,

<sup>40</sup> al-Khatib al-Baghdadi, sufficiency in the science of narration, the previous source, p. 4 and beyond.

<sup>41</sup> Judge Abu al-Bakr al-Arabi al-Maliki al-Awasim min al-Qawasim, p. 102,247, 266.

<sup>42</sup> Ibn Taymiyyah, the response to al-Bakri, under Muhammad Ajal, Medina, 1417 AH, part 1, p. 87.

criticized and examined hundreds of narrations with a chain of transmission and text<sup>43</sup>, and he also criticized the narrators and jurists in their narrations of topics in their works and their silence about them, such as Abu Naim al-Asbahani, al-Khatib al-Baghdadi, and Abd al-Rahman ibn Mandah (d. 470 AH).<sup>44</sup>

Ibn Katheer (d. 774 AH): Ibn Katheer was also distinguished by a high critical spirit. One of that was his criticism of the people of desires, and he said that these people narrated different hadiths and fabricated news, which they transmitted among themselves, and when they called for the clear truth, they turned away from it, and told us our news to us and to you your news, then he said: And we say to them, Peace be upon you, we do not seek from the ignorant,<sup>45</sup> and he also criticized some of the great hadith scholars and interpreters in their narration of falsehoods and their silence about them, and he criticized them Abu al-Qasim bin Asaker (541h). In his accounts of weak conversations. And he marvels at how, with his memorization and knowledge, he narrates it and remains silent about it, and does not point out its denial and the weakness of its narrators.<sup>46</sup>

### **5- Various models of historical criticism among Muslim historians:**

The early Muslims had many models through which they investigated various hadith and historical narratives.<sup>47</sup> We will mention examples of them that are considered practical evidence<sup>48</sup> for the Muslims' practice of historical criticism with its support and text and their awareness of its multiplicity of methods, either by using the law of conformity in the criticism of texts, or the criticism of news by resorting to the laws of society and nature. Or by resorting to reason and transmission, or by using statistics, genealogy, and geographical features, or by relying on conditions and evidence included in and accompanying incidents, or by resorting to sense and observation, or by rejecting a narration by rejecting its correct chain of narrators if its body is criticized, or by rejecting authentic narrations by criticizing its chains of transmission or by criticizing its chain of transmission. Novels by tasting their meanings and identifying the quality of their linguistic style, or responding to novels by enslaving oddities, wonders and risks. The following are examples of historical criticism of the two sheikhs Ibn al-Jawzi and Ibn Tamimah, for example.

#### **A According to the historian Ibn al-Jawzi (d. 597 AH / 1200 CE):**

The historian Ibn al-Jawzi urged the jurists to know history, because they need it in their jurisprudential studies, and their ignorance of it makes them fall into heinous mistakes. And he gave three examples of his criticism and showed that they are invalid, in the first

It was mentioned that some of the jurists said that al-Shibli and Sharik al-Qadi met, and this is strange from him, how does he know after the time difference between the two men,<sup>49</sup> and their meeting is impossible because Judge Sharik bin Abdullah al-Kufi died in the year 49 50 177 AH / 793 AD, and the mystic Abu Bakr al-Shibli was born in the year 227 AH

<sup>43</sup> Khaled Allal Historical Narratives, previous reference, p. 26

<sup>44</sup> Al-Dhahabi, Sir A'lam al-Nubala, Part 1, pg. 124, Part 11, p. 255, Part 17, pg. 461, Part 18, p. 358

<sup>45</sup> Ibn Katheer, The Beginning and the End, Part 7, Pg247

<sup>46</sup> himself, p. 120,

<sup>47</sup> Hadith (See Muhammad Ajaj Al-Khatib, The Sunnah of the Prophet before writing down, 1st edition, Cairo, Wahb Library, 1963, p. 22-21

<sup>48</sup> For these models in detail, see Khaled Allal Historical Narrations, the previous reference, p. 42-51-62-66-71-72-76-85-82-80

<sup>49</sup> Ibn al-Jawzi Sayd al-Khater T. Muhammad al-Ghazali, Algeria Rehab 1988- p. 438



/ 861 A.D. So between them is seventy years, so how can they meet,<sup>50</sup> so it is clear from the previous example that Ibn al-Jawzi relied in his criticism of the novel on the text, not on the attribution.<sup>51</sup>

Ibn al-Jawzi also narrated a report that Ali bin Abi Talib, may God be pleased with him, said: "I worshiped God with the Messenger of God, may God's prayers and peace be upon him, five or seven years before a man from this nation worshiped him. And this narration is false according to Ibn al-Jawzi, because the conversion to Islam of Khadija, Abu Bakr al-Siddiq, and Zayd Ibn Haritha, may God be pleased with them, was from the early days of the Islamic call."<sup>52</sup>

It can be concluded from the foregoing that Ibn al-Jawzi used to reject the narrations by criticizing their chain of transmission or body if the narration contradicted what was established from history, the wise Sharia, or the clear mind, which proves that he was the owner of a scientific approach to criticism news.<sup>53</sup>

### **B - according to Sheikh Taqi al-Din Ibn Taymiyyah :**

It is known in history that Sheikh Al-Islam Ibn Taymiyyah has a wide knowledge of history and biographies, and he wrote writings in which he dealt with historical topics of great importance and contained deep analyzes, correct insights, and successful pioneering investigations. We find some of them in his books, such as the Caliphate and the King, and the Minhaj al-Sunnah, etc

An example of that is what he mentioned about the compilers of history, when they wrote down everything that came to them of true and false news, and while they narrated a lot of lies, and it was rare for them to be handed over a transfer of additions and omissions.<sup>54</sup> Therefore, those with insight do not

depend on them for what they say, but rather they depend on what was written by specialists in movables whose authenticity is agreed upon Sunan and texts.<sup>55</sup>

Among them is the founder of the Shiite sect. His intent was not religion, but rather his purpose was to corrupt it, and the origin of their ideology, that is, the Shiites, is based on lying to the Prophet, may God bless him and grant him peace, and denying his authentic hadiths. Therefore, they are the most lying sect of the nation, and it is difficult to trust the narration of one of their sheikhs because of the abundance of lies about them, which made the people of the correct ones turn away from them, so they are not trusted. Al-Bukhari and Muslim do not narrate hadiths on the authority of Ali bin Abi Talib, may God be pleased with him, except on the authority of his household, such as Al-Hassan and Al-Hussein, or on the authority of Ahab Abdullah bin Masoud, may God be pleased with him, for these are truthful in what they narrate publicly about Ali, so they bring out The owners of the correct hadith.<sup>56</sup>

Including his view of explaining some of the incidents of Islamic history, such as the reasons for the fall of the Umayyad state, represented by the emergence of innovations that

<sup>50</sup> Khaled Kabir Allal, Historical and Intellectual Issues from Our Islamic History Treasures, Dar al-Hikma 2011, p. 106.

<sup>51</sup> same reference

<sup>52</sup> Ibn al-Jawzi al-Mawdoo'at, vol. 1, p. 342.

<sup>53</sup> See other examples of Ibn al-Jawzi's criticism of historical narrations with chains of transmission and growth.

<sup>54</sup> Ibn taymiya Scientific Books House, DT, Part 3, 196, Part 4, p. 11-12

<sup>55</sup> itself, vol. 4, p. 243.

<sup>56</sup> Ibn Taymiyyah, The Criterion between Truth and Falsehood, verified by Hussein Yousef Al-Ghazal, Algeria, Al-Nahda Library, p. 54-55 59 Same, p. 113.

oppose religion, such as the denial of Al-Jaad bin Dirham (1245/838) divine attributes - And he claimed that God did not take Abraham as a friend. And Moses did not speak directly, so this reason, along with other reasons, necessitated the extinction of the Fatimid state.<sup>57</sup> and he mentioned that when hypocrisy, rejection and heresy appeared in Egypt and the Levant at the hands of the internal atheist Fatimids - as he said - that was one of the factors that helped the Crusaders to occupy the coast of the Levant and Jerusalem, but when Noureddine Mahmoud Zenki ( D. 569 AH / 1173 CE), and Salah al-Din al-Ayyubi (d. 589 AH / 1193 CE) carried the banner of Islam and jihad purified the country from the Christians and God gave them victory over them, so faith and jihad in religion were a reason for the good of this world and the hereafter.<sup>58</sup> just as it was one of the reasons for the entry of the Mongols into Muslim countries and their corruption therein the emergence of atheism, hypocrisy and heresy among Muslims in the Islamic East.<sup>59</sup>

With regard to Ibn Taymiyyah's approach to the criticism of news , he believes that the main reference is the science of the terminology of hadith. Just as we refer in grammar, language, and medicine to grammarians, linguists, and physicians, it also refers to scholars of hadith who are specialized in criticizing quotations, and they are among the greatest people in honesty, honesty, and experience in what they mention from.

Al-Jarh and Al-Ta'deel, although some of them are more knowledgeable and more just than others, and Ibn Taymiyyah's knowledge of isnad and narration is a path to knowledge. God singled out the Sunnis to the exclusion of other heretical infidels, who have no support in their narrations .<sup>60</sup> And Ibn Taymiyyah believes that if the interrupted transmitted narrations are exposed With the book, the Sunnah, and the frequent reports are rejected and not accepted, because certainty is not removed by doubt, and the movables must have evidence in order to investigate whether they are true, weak, or fabricated. The evidence is that it is proven, otherwise any person can say whatever he wants,<sup>61</sup> and it must be proven and known from whom it was transmitted to us. If there is no previous book and it does not have a known chain of transmission, then it is a lie. We learned that it is definitely a lie,<sup>62</sup> just as speaking about people and criticizing them must be done with knowledge and justice, not ignorance and injustice,<sup>63</sup> and this means the need to adhere to objectivity and distance from subjectivity in historical criticism in which the researcher must be scientifically competent, and impartial.<sup>64</sup>

There is a wonderful example of the multi-method and integrated historical criticism practiced by Sheikh Taqi al-Din Ibn Taymiyyah in criticizing the news that water increased in the city of Kufa, so its people feared drowning, and they panicked about Ali bin Abi Talib, so he rode a mule to the Messenger, may God's prayers and peace be upon him, and the people went out with him, so he descended on the Euphrates shore, then He supplicated and hit the

<sup>57</sup> Khaled Kabir Allal Historical Issues, previous reference, p. 112

<sup>58</sup> Same pp. 112-113

<sup>59</sup> same p113

<sup>60</sup> Ibn Taymiyyah, Minhaj Al-Sunnah, Part 4, pg. 220

<sup>61</sup> Same, vol. 4 p. 220

<sup>62</sup> Himself, vol. 4, p. 24.

<sup>63</sup> Same, vol. 2 p. 190.

<sup>64</sup> Khaled Kabir Allal, Historical Issues, previous reference, p. 115.

surface of the water with a rod he had in his hand, so the water sank and many whales greeted him, and some of them did not speak. He was asked about that, and he said, "May God release what He purified from fish, and silence those who impure them and drive them away."<sup>65</sup>

Ibn Taymiyyah explained that this news is one of the false stories that the wise know that it is one of the lies, then he criticized and rejected it from several aspects, the first of which is that it is a story that has no chain of transmission that can be referred to in order to know its validity and stability, otherwise, mentioning stories without chain of transmission is an act that every person is capable of and no one is unable to do.<sup>66</sup> And the second is that the mule of the Prophet, may God's prayers and peace be upon him, was not with Ali, and the third is that this story has no mention in the well-known reliable books, and such as this

story, if it actually happened, would have been one of the available motivations and reasons for its transmission, and the fourth of it is that all fish in Islamic law is permissible by the text and consensus, including Ali and the jurists after them, so how does that story claim that God Almighty made it impure?? And the last of them is that the utterance of the fish is contrary to the custom and is not possible for it.<sup>67</sup>

It is clear from this criticism that Ibn Taymiyyah criticized that narration with a strong and solid chain of transmission and appealed to it to the established from history and to transmission and reason and some of the norms of nature and society. In other words, he applied the law of conformity to it in its broad sense. Comprehensive methods of historical criticism and its practice

#### **-6- Ibn Khaldun's theory of historical criticism :**

Ibn Khaldun's theory is based on doubt in ancient historical knowledge and in the approach of Muslim historians based on narration and transmission only without criticism, interpretation and reasoning. The two processes of historical criticism, which is the composition, and it tries to link the task of the critic and the historian,<sup>68</sup> and he believes that scrutinizing the news and narrations to distinguish the correct ones from the ill ones is done in two ways: the first is thinking about the degree of possibility of the narrated facts, and the second is looking at the amount of truthfulness of the narrators. As for the second, it is achieved using the methodology of the wound and the modification,<sup>69</sup> and he says: The scrutiny of the news is only by knowing the natures of urbanization, and it is the best and most reliable approach in scrutinizing the news and distinguishing its truth from its lies, and it precedes scrutiny by modifying the narrators and does not return to the modification of the narrators until it knows that that news in itself is possible or impossible Or If it is impossible, then there is no point in considering the wound and the amendment.<sup>70</sup>

Ibn Khaldun differentiated between the legitimate news and the human news, and made the criticism of the isnad specific to the first, and the criticism of the text specific to the second, i.e. the human news, and in that he says: "It was only the wound and the modification that was considered in the validity of the legal news because most of them are construction costs, i.e. orders and intentions that the legislator obligated to act upon until Assuming its

<sup>65</sup> Ibn Taymiyyah Minhaj al-Sunnah, Vol. 4, pp. 195-196

<sup>66</sup> same Page 195.

<sup>67</sup> Khaled Kabir Allal, Historical Narratives, previous reference, p. 83.

<sup>68</sup> Othman Muwafi, previous reference, p. 7,

<sup>69</sup> Ayman Fouad Sayed, previous reference, p.283,.

<sup>70</sup> Ibn Khaldun Al-Muqaddimah, p. 60.

sincerity And the way to the validity of conjecture is to trust the narrators with justice and accuracy... As for the news about the incidents - i.e. the news of human beings - it must be truthful or correct from the consideration of conformity, and for that it is necessary to consider the possibility of its occurrence, and it became more important than the modification and preceded it, since the benefit of the creation is quoted from it only, and the benefit of the news From it and output by matching.<sup>71</sup>

He also criticized the historians harshly, and said that the philanthropists among them did not reject the hypocrisy of the hadiths, nor did they push them, and the investigation they have is few, and the party of revision is mostly like Kilil.<sup>72</sup> and he indicated that many Muslim historians, interpreters, and hadith scholars made a mistake in their narration of the news because they relied on mere transmission without verifying it, and he mentioned that Some historians mentioned the impossible in their works, such as Al-Masoudi,<sup>73</sup> and he mentioned that he found a class of historians who chronicled their countries, countries, and states, and collected the narrations together without searching for reasons in their mention of the news.<sup>74</sup>

He stated that one of the reasons for the historians' mistake in writing down history is their ignorance of the changing conditions, conditions, and circumstances in the life of nations and generations, the change of hurricanes and the passage of days, so they do not realize these transformations and changes, so they fall into mistakes,<sup>75</sup> and among these mistakes is the self-indulgence of oddities and the ease of transgression on the tongue, and the negligence of the tracker and the critic so that one of them does not hold himself accountable for the mistake, and this is the one who caused them to make a mistake in counting the numbers of money and soldiers and exaggerating it,<sup>76</sup> and among them are also the rumors of opinions and doctrines, trust in transmitters, closeness to those with authority and prestige, and ignorance of the natures of conditions and human civilization. In scrutinizing news in terms of truth and falsehood, and this is more informative in scrutiny from every aspect.<sup>77</sup>

However, Ibn Khaldun did not follow the approach that he drew in his book *Lessons for Historians* in his introduction, and he did not use the method that he advised them to use to distinguish the true news from its falsity. but, he transmitted weak narratives that are not proven in front of critics and do not have any reliable support.<sup>78</sup>

In the end, I pointed out that the rules of historical criticism used by Ibn al-Jawzi and Ibn Taymiyyah are almost the same as the rules of Ibn Khaldun, and we do not know if Ibn Khaldun had read what they wrote and was influenced by them In it, he is the one who gave them extensive knowledge of novels and gave them the ability to criticize and scrutinize history and other sciences.<sup>79</sup>

## Conclusion:

<sup>71</sup> itself, p. 29.

<sup>72</sup> Same as p3

<sup>73</sup> Same p. 298

<sup>74</sup> same p. 4

<sup>75</sup> same pp. 22-24

<sup>76</sup> Khaled Kabir Allal, the historian Ibn Khaldun's mistakes in his book *Al-Muqaddimah*, Dar Treasures of Wisdom, 2011, pg. 10

<sup>77</sup> same p. 10

<sup>78</sup> Ayman Fouad Syed, the previous reference, p.283

<sup>79</sup> Khaled Kabir Allal, *Historical Issues*, previous reference, p. 128

In conclusion to this brief study in the method of historical criticism of Muslim historians, it appears to us that the scholars of the Islamic nation, including modernists, historians, and interpreters, had a great advantage in using the method of historical criticism, which is precise and fair, in order to reveal events as true and false. This is a characteristic that God Almighty bestowed upon the nation of Muhammad, peace and blessings be upon him.

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