

STORYTELLERS AND THEIR IMPACT ON ACADEMIC LIFE (247 AH - 447 AH / 841 AD - 1055 AD) A RESEARCH EXTRACTED FROM THE LETTER AND STORYTELLERS AND THEIR IMPACT ON PUBLIC LIFE

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Abstract

The Abbasid era (132-656 AH / 749-1258 AD) is considered an integrated era in all its aspects, whether military, political or scientific, although the Abbasid era was afflicted with weakness and frailty in one of its stages, which is the era of Buwayhid domination (334-447 AH / 945-1055 AD), but this stage was not devoid of cultural and intellectual activity, but rather it is considered one of the most active stages of its eras in scientific production in the sciences, arts and literature, so we notice the multiplicity of jobs and professions, including the profession and job of the storyteller, which became prevalent in the Abbasid era, and since it was the policy of states to use the same means for the party opposing it, it proceeded as was the case with the Umayyad state (41-132 AH / 660-749 AD), which is considered the one that created this job since the era of Caliph Muawiyah (41-60 AH / 660-679 AD), and this profession became a job and gained official status in the Umayyad state and salaries were paid for it, and after that the Abbasid state. This profession was not born of a certain era, but rather it is a profession with its first roots, as the Arabs were known for their love and passion for hearing stories, news, and the exploits and glories of their ancestors, which they used to chat about in their gatherings and nights. The profession of storyteller enjoys an important and prestigious position, as stories were mentioned dozens of times in the Holy Qur'an, and God Almighty commanded His noble Messenger to tell stories because the stories carry preaching, guidance and advice for Muslims. However, it was not known as a profession during the era of the Prophet Muhammad, peace and blessings be upon him, because he, peace and blessings be upon him, was the only storyteller and preacher for Muslims, in application of the Almighty's saying: "And indeed, Allah is the One and Only nor during the era of Abu Bakr al-Siddiq, may God be pleased with him, until it was permitted during the era of Caliph Omar ibn al-Khattab, may God be pleased with him, and the Imam Ali. The research included two sections, the first of which was a historical overview of retaliation and the legitimacy of stories, and the second section was the impact of retaliation on scientific life (247-447 AH/ 861-1055 AD). The study relied on most historical sources, including auxiliary sciences close to the era of the study, and we provided it with modern references with conclusions that fall within the core of the study topic.

Introduction

Storytelling in language and terminology

Linguistically: The word storyteller is derived from the verb (qassā), meaning to trace his traces, followed him in the chapter of stories, and from it the Almighty's saying, meaning they returned from the path they took, tracing the traces.

Technically: Qassas is the singular of Qassasun, it is an exaggerated form of Qassa, meaning he is the one who frequents gatherings of people, and the storyteller had a chair around which the listeners would gather, so the storyteller is the one who narrates stories by narrating, meaning by presenting and narrating the hadith, and he is the one who tells the story as it is as if he is following its meanings and words.

A historical overview of stories

In Mecca and other cities, there were people who used to tell stories to people and preach to them. This industry continued until Islam came. They used to tell stories to stimulate minds about the news of the past and the news of previous nations, applying the Almighty's saying: *From here I found the stories of the days that tell of the wars, and the books of ancient history included their stories that tell of the kings of the Lakhmids, the Ghassanids, the Persians, and others, from the news of their masters, chiefs, priests, and lovers, and what they had of legends. We note that stories were common and widespread among the Arabs before Islam and spread after Islam as well, and they accepted them greatly. It was mentioned in the noble prophetic hadith, his saying (peace be upon him): "When the Children of Israel told stories, they perished, meaning they relied on words and abandoned action, and that was the reason for their perishing". And on the authority of Abdullah bin Omar (may God be pleased with him), he said: "There were no stories in the time of the Messenger of God (peace be upon him), nor in the time of Abu Bakr, nor in the time of Omar", and that is because of the closeness of the era to the message and the unification of the word of the Muslims, and the first of the companions to tell stories was Al-Aswad bin Sari', and the first Among the storytellers among the followers is Ubayd ibn Umair al-Laythi. Abdullah ibn Umar ibn al-Khattab sat with him and listened to him, which led to the people's great interest and desire to listen to stories because of the status of Abdullah Umar ibn al-Khattab in terms of religion and piety. Among the Muslims who took from the books of the Jews and Christians, who were known for their abundant knowledge and resourcefulness in the stories of the first people who converted to Islam during the caliphate of Umar ibn al-Khattab were Ka'b al-Ahbar and Wahb ibn Munabbih who took most of their stories from what related to the news of nations, the conditions of the sons and the first nations. In the hadith of Khabbab "He saw his son with a storyteller, so he took the whip and said: With the Amalekites? This is a horn that has risen What is meant by the Amalekites are the giants who were in the Levant from the people of Ad, and the Amalekites are those who deceive people and delve into speech, so they likened the storytellers to them and are arrogant towards people and deceive people with speech. It was reported that when the Qur'an was revealed to the Muslims and he recited it, peace and blessings be upon him, they were bored and said to the Messenger of God, peace and blessings be upon him: O Messenger of God, you told us something.*

So God Almighty revealed His saying: “And if you told us a story, then God Almighty revealed. The Umayyad era (41-132 AH/660-749 AD) is considered the golden age for the emergence of stories. Stories were created during the time of Caliph Muawiyah (41-60 AH/660-679 AD), when there was strife among the Companions (may Allah be pleased with them). It was said that Imam Ali (may Allah be pleased with him) prayed and cursed some of his enemies. This reached Muawiyah, so he ordered a man to tell stories after the dawn and sunset prayers, praying for him and the people of Ash-Sham (may Allah be pleased with them). The stories were limited to good advice and reminders (may Allah be pleased with them). Caliph Muawiyah was not satisfied with one storyteller, but rather he chose Ubayd ibn Shariya al-Jarhami as his storyteller after Amr ibn al-Aas (may Allah be pleased with him) suggested that he summon Ubayd ibn Shariya al-Jarhami (may Allah be pleased with him). At that time, al-Nakhar asked him: O Commander of the Faithful, do you want a narrator? Then Muawiyah said to him: Yes, I seek relief from you to him and from him to you. Then he summoned Ubayd ibn Shariya from Raqqa, who was aware of the kings of the pre-Islamic era, and knowledgeable about its hadiths and genealogies. He became his companion and one of his household members. Then he ordered the people of his office and his scribes to hold these gatherings, and he would tell him about the events of the Arabs, their poetry and their news, and he would tell him everything in which he found something cheerful and happy.

The second century AH was the era of the great storytellers of the followers, headed by Al-Hasan Al-Basri. Al-Jahiz (d. 255 AH) mentions, praising the storytellers of his era, that they are among the wonders of the world. He is Musa bin Sayyar Al-Aswari, who was known for his eloquence in Persian in the same measure as his eloquence in Arabic. When he sat in his famous council, the Arabs would sit on his right and the Persians on his left. He would read a verse from the Book of God and explain it in Arabic, then turn his face to the Persians and explain it in Persian. It is not known which language he is clearer in, especially when the two languages are mixed together. Among the storytellers who narrated after him was Abu Ali Al-Aswari (). He used to interpret Surat Al-Baqarah, and he did not finish the Qur’an until he died because he had memorized the biographies and interpretations. Perhaps he used to interpret a single verse in several weeks, and he used to memorize a lot of hadiths. When he narrated, he would give the Qur’an a share of that. He also mentioned the storyteller Abu Bishr Salih Al-Mari, describing him as authentic. The speech is delicate in the council, and Al-Dhahabi mentioned that the storyteller during the first era had a great position in knowledge and work

This narration indicates that the storyteller's job was to warn people and oblige them to abide by the laws of Islam and their commitment to the commands of God Almighty and the prohibition of what He Almighty prohibited, and it also indicates that the storyteller was narrating with a chain of transmission knowledgeable in the science of men.

As for the third century AH, the role of the storyteller began to diminish and the reason is due to the maturity of the sciences, as the storyteller went and was succeeded by preachers from the Sufis and ascetics and the name of the storyteller became a common title, while preaching was undertaken by the people of Hadith who were widely knowledgeable in the sciences. In the year

(284 AH / 897 AD) when Caliph Al-Mu'tadid Billah (279-289 AH / 892-901 AD) decided to curse Caliph Mu'awiyah bin Abi Sufyan from the pulpits, he ordered the creation of a book to be read from the pulpits and mentioned in the book Yazid and others from the Umayyads and copies of the book were made and read on both sides of Baghdad, and he prevented storytellers and the public from sitting in the mosques and forbade gathering to debate and argue about religious matters. The storytellers were accused of causing evil and strife when Izz al-Dawla entered and it was said to him, "The people of Baghdad have become very few because of the plague and the strife that occurred among them... and they were struck by fire and drowning, so he said: Evil is only stirred up among the people... by these storytellers and preachers, then he decreed that no one should tell stories or preach in the rest of Baghdad and no one should ask a questioner in the name of any of the Companions, but rather the questioner should read the Qur'an, and whoever gives him takes from him, so this was done in the country". It is clear from the aforementioned narratives that the role of storytellers began to diminish, especially after science and writing in literary books reached their peak. The Abbasids were known for recording the types of stories that they used to pass on among themselves, as they were the most common on their tongues, including their days, wars, and victories, including recording the stories of One Thousand and One Nights and Kalila and Dimna, as Caliph Abu Jaafar al-Mansur (136-158 AH/753-774 AD) ordered the translation of the works into Arabic, including the book Kalila and Dimna by Ibn al-Muqaffa.

The influence of storytellers on scientific life

There is no doubt that storytellers have a role in the scientific aspect of the Arab Islamic state, especially in the transmitted sciences, and their contributions in this aspect are indicated by their writings and classifications that they classified in the field of Hadith, Sunnah, and beliefs. Ghulam Khalil had the book "The Devotion to God Almighty," the book "Supplication," and the book "Sermons." Among his works is also the book "Explanation of the Sunnah".

Al-Junayd al-Baghdadi has works, including the book "The Purpose of God in Sufism", and he also has the book "The Meanings of Intentions in Fatwas" and the book "Proverbs of the Qur'an". In addition to the fact that the preaching of Yahya bin Muadh al-Razi was a resource of the art of the resources of al-Khatib al-Baghdadi (463 AH), as for Ibn al-Abbas Ibn al-Qas, Haji Khalifa (1067 AH) mentioned his works: the book of summary, the book of times, and the book of the key, and Ibn Sam'un has the book of dictations, which is a collection of twenty sessions, perhaps Ibn Sam'un was recording his stories and sermons that took place in his sessions. It can be said that the impact of storytellers on the scientific side is clearly evident through their narrations, stories and tales that included several aspects and scientific sections, the most prominent of which were: 1. Quranic stories (the Holy Quran) 2. The storytellers mentioned the verses of the Holy Quran through their stories, preaching and reminding people in their gatherings by mentioning the verses of the Holy Quran or interpreting them. The storyteller was the best weaver who frequently mentioned the Holy Quran. In one of his preaching gatherings, he would narrate the words of God Almighty, and he meant by this that you are the ones who need Him in every breath. He completes his words with God Almighty, meaning he preached to them and explained to them that God is

independent of your monotheism and your actions, who accepts from you and does not need you and rewards you for what you need.

In one of his gatherings, he used to admonish people about their deeds and that the best inheritance of their deeds is that which is appropriate for your actions, so seek the inheritance of His grace, for it is more perfect. God Almighty said:, and Abu Bakr al-Shibli used to mention and preach with the wise remembrance, and he used to say a famous saying and mention the words of God Almighty, meaning if you looked at them in their sleep that they slept in their cave, you would turn away from them, fleeing from them, and you would fill your soul with fear from your looking at them. And when someone asked him: Where is there in knowledge the corruption of what is beneficial? He answered with the words of God Almighty, so where is His saying:, meaning that the Prophet of God, Solomon, peace be upon him, began to hamstring the horses' legs, and the market is the plural of leg, meaning he would hamstring their legs and strike their necks because they distracted him from remembering his Lord and from the afternoon prayer until he forgot about it, so he began to cut their legs and strike their necks as expiation for what distracted him from remembering his Lord, and he was also asked that the lover does not torment his beloved, so Al-Shabli was silent and said which indicates that Abu Bakr Al-Shabli used the most eloquent and greatest speech in order to answer the questions and debate the recipient. Ibn Sam'un used to take from the Holy Qur'an his material for his stories and sermons, and this is not hidden from us, as was mentioned previously in the first section of the third chapter, when he entered upon 'Izz al-Dawla al-Buwayhi when he ordered him to be brought to account, Ibn Sam'un began his sermon, heading towards the house of 'Izz al-Dawla and saying, "In the name of God, the Most Gracious, the Most Merciful", then he turned towards the king and said, "In the name of God, the Most Gracious, the Most Merciful" , then he began to address the king and preach to him until he cried intensely 1. Their impact on the Prophetic Hadith

The storytellers dealt with the noble Prophetic Hadiths through their stories and tales. Omar bin Mudrik narrated on the authority of Makki bin Ibrahim on the authority of Anas bin Malik that the Prophet Muhammad (peace and blessings of Allah be upon him) said: "There is no provision but that he has two doors in the heavens, one from which his provision comes out, and the other from which his speech and deeds enter. When he dies, they miss him and weep over him." He recited this verse, then he mentioned that "they did not do good deeds on earth for you to weep over them, and no good words or good deeds ascended to the heavens from their words or deeds for you to miss them and weep over them, and Omar bin Mudrik narrated in his stories a hadith from the Prophet Muhammad (peace and blessings of Allah be upon him): "He prayed over the Negus and said the takbir four times, and Abu Bakr al-Shibli used to say: I wrote hadith for twenty years and sat with the jurists for twenty years. He said that he wrote a lot from the sheikhs.

Among the narrations of Omar bin Mudrik in the noble prophetic hadith is what he transmitted in his chain of transmission: The Messenger of God, may God bless him and grant him peace, said: "Meet God poor and do not meet Him rich." He said: "O Messenger of God, how can I do that?" He said: "Whatever you are asked for, do not refuse, and whatever you are provided with, do not hide." He said: "O Messenger of God, how can I do that?" He said: "That is it, otherwise Hellfire."

And Ghulam Khalil has his own narrations and influence in the stories with the hadiths of the Messenger, may God bless him and grant him peace, where he said: “Whoever comes to Friday prayers, let him wash himself.” It was mentioned about him that he was the only one who narrated this hadith. It is worth mentioning here that some storytellers have a negative influence on the recipient of their gathering, especially in the field of the noble prophetic hadith, where he mentions weak and even false hadiths from the Prophet Muhammad, may God bless him and grant him peace, where Ghulam Khalil was the only one who mentioned a hadith from Lady Fatima, peace be upon her, when he was sitting in a group listening to him, saying: “On the authority of Lady Aisha, she said: I said, O Messenger of God, why do I see you when you kiss Fatima, you put your tongue in her mouth as if you want to” To lick honey from it? He said: Yes, Gabriel, the trustworthy spirit, came down with a bunch of grapes picked from Paradise, and she ate and had intercourse with Khadija, and she gave birth to Fatima. When she longs for Paradise, she kisses it, and she is a human houri.” Ibn al-Jawzi (597 AH) explains this by saying: “This is a fabricated hadith, and the beginner in knowledge has no doubt about its fabrication, so how about the one who is well-versed? The one who fabricated it was the most ignorant of the ignorant in transmission and history, for Fatima was born five years before the Prophethood, and a group more ignorant than him picked it up from him, so its chains of transmission multiplied. His mention of the Night Journey was even more disgraceful, for the Night Journey was one year before the Hijrah, after the death of Khadija. When he migrated, he stayed in Medina for ten years. According to the one who fabricated this hadith, Fatima was ten years and a few months old on the day the Prophet died, and Fatima was seventeen years old on the night of the Ascension. Glory be to He who disgraced this ignorant fabricator, by his own hand.” (Al-Bukhari and Muslim) Among the hadiths of Ghulam Khalil in which he narrated from the Messenger (peace and blessings of Allah be upon him): His saying: “Do not consult the weavers and teachers.” Ibn al-Jawzi mentioned that it is fabricated because in the first path there is Ghulam Khalil who said, “We fabricated the hadith to soften the hearts of the common people. And within the narration of Ghulam Khalil on the authority of Anas ibn Malik the Messenger of God said, “If the servant says, ‘I seek forgiveness from God, there is no god but He, the Living, the Eternal, and I repent to Him,’ He will forgive him even if he is turning away in the row.” Among the storytellers and preachers whose gatherings transmitted the Prophetic hadith is Abu Hafs al-Bukhari, who said on the authority of Anas ibn Malik, “Let one of you ask his Lord for all his needs, even if he asks Him for the thong of his sandal if it breaks.” And he had mentioned in his recitation in the chapter on repentance a hadith on the authority of the Messenger who says, “O God, to You is praise that fills the heavens and the earth and fills whatever You will after it. Ibn Al-Qass narrated the hadith of Ibn Abbas in his book, which is his saying, peace and blessings be upon him: “When the ruler sits in his place, two angels descend upon him to guide him, support him, and direct him as long as he does not go astray. But if he goes astray, they ascend and leave him.” Ibn al-Saji al-Qass had the same effect in narrating the Prophetic hadith and had the final say in narrating some fabricated hadiths from the Messenger, may God bless him and grant him peace. Al-Khatib al-Baghdadi (d. 463 AH) mentions that he wrote two hadiths from him. Ibn al-Saji said in a hadith from the Messenger of

God, may God bless him and grant him peace, the following: “Perhaps one of you is reclining on his couch and denies me. Whatever comes to you from me, present it to the Book of God. If it agrees with it, then I said it, and if it does not agree with it, then I did not say it.” Ibn al-Saji commented on this hadith by saying that it is fabricated and this is from the origin of the heretics because it contradicts the Book of God, its speaker and describer, so the past Sunnah is as it came in the words of God Almighty. In this regard, it is reported from Ibrahim ibn Muhammad al-Qass that he said in the hadith of the Messenger of God, may God bless him and grant him peace: “Whoever recites the Throne Verse, no one will take his soul except God Almighty”.

1. The impact of storytellers on literature (poetry)

The storytellers were known for their style and method, so we see some storytellers presenting their stories in the form of chanting. We notice when reviewing the stories that the storytellers dealt with, that their style and method in presenting their material was chanting poetry. A group of poets of asceticism and Sufism appeared, which the preachers of the mosques in Baghdad preached about. Their famous and numerous circles were where people gathered around them to listen to what they talked about about preaching, threats, the torment of Hell, and the bliss of Paradise. They narrated the biographies of the prophets and the nations that had passed.

Yahya bin Muadh, the storyteller, was the first thing he would do when he ascended the chair to deliver his stories and preaching in the councils. He would begin by chanting poetry to prepare the recipient's soul to accept the sermon. One day, he ascended the chair and began chanting and saying:

The sermons of the preacher will not be accepted
Until his heart comprehends them first
O my people, who is more unjust than a preacher
Who contradicts what he has said in public
Who shows his goodness among the people
And who confronts the Most Merciful when he is alone?

Among those who used his approach to telling stories and urging people to jihad was Saeed Al-Qass, who used to urge the army led by Badr Al-Hamami, saying:

Their acquaintances turned to denial
And Thursday was their day of ruin
They crossed paths and turned against each other and estranged themselves
They cursed each other in it like the people of Hell
They came to you between one who had an excuse in his excuse
Shame and one who had a clear admission
Those spears were shaken and they depicted
The corner of Al-Muqattam in a pit of fire
Stars rose in the spears, their constellations
And they fell when the stars of power rose

Among the poems of Al-Junayd Al-Baghdadi in preaching:

I returned to the fool with the virtue of my patience
And my patience was a bridle for him
And he thought me foolish, but I did not find him
Foolish, and I said to him, "Peace be upon him."
So he stood up dragging his feet in humiliation
And he had earned humiliation and blame
And the virtue of patience is more eloquent in a fool
And more likely to obtain revenge through it

It was known about Al-Shabli that his style in delivering his stories and preaching was to recite poetry, so he would recite, saying:

In your distance, no He who is accustomed to closeness is patient
And is not strong enough to turn you away
He who is infatuated with love
If the eye does not leave
The heart has seen you

And he had a way similar to the spirit of wit in delaying his afternoon prayer when the sun had set, so he would recite and say:

Today I forgot my prayer because of my love
So I do not know my dinner from my lunch
So your remembrance, my master, is my food and my drink
And your face, if I see it, is the cure for my illness

The storytellers' wealth in historical documentation and historical narration:

The Arabs knew a kind of oral history, as the tribes used to narrate their days, wars, and victories through poetry or prose, in addition to the fact that each tribe used to preserve its lineage and preserve its sons to remain pure and free from impurities. It can be confirmed that the storytellers paid great attention to human history through the history of the prophets and messengers, peace be upon them, and began by narrating the stories of the beginning of creation and returned history to its beginnings, then their interest focused on the history of the prophets, peace be upon them, from two aspects: the historical aspect and mentioning historical events, and the preaching aspect. This interest in the biographies of the prophets, peace be upon them, is due to the influence of the culture of these storytellers on the heavenly books, as some of them were familiar with them. When Islam came, Muslims needed to interpret the verses of the Qur'an and needed to record the noble prophetic hadith, so it seems that the storytellers contributed to the historical narration, each according to his specialty or within the framework that fell under his job, and each according to the direction in which he wrote, so Abu al-Abbas Ibn Al-Qass mentions the narration of Ibn Al-Rawandi because he specialized in beliefs, so he said about him: "Ibn Al-Rawandi did not settle

on a doctrine or sect, until he wrote for the Jews the book of victory over the Muslims for dirhams that he was given by the Jews. When he took the money, he tried to nullify it, so they gave him two hundred dirhams until he was silent Abu Bakr al-Shabli used to narrate the hadith in his gatherings because he was a writer of hadith, so he said: "I wrote the hadith for twenty years and sat with the jurists for twenty years. He contributed to narrating the hadith of the Prophet through the biography of the Prophet, may God bless him and grant him peace, and the biography is an important part of history, and we see that the storytellers contributed to the historical narration through the biography of the Prophet, so the storyteller Abu al-Hasan al-Masri narrates on the authority of Ibn Umar, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, "used to come to Quba riding and walking. In the same context, regarding the biography of the Prophet, the storyteller Ghulam Marhab mentions a hadith on the authority of the Messenger of God, may God bless him and grant him peace, describing the cure for sciatica, as we mentioned previously in his text on the authority of Anas bin Malik, who said: "The sciatica is taken from the buttocks of an Arabian ram, neither small nor large, and it is melted and he drinks it for three days on an empty stomach for three days". As for al-Junayd al-Baghdadi The preacher contributed to the history books with a lot of preaching and guidance that he preached to people, although he did not memorize the Quran or write the hadith, and so did Abu Ali al-Qadi al-Tanukhi, who supported the literature books with stories and tales, especially those that dealt with the house of the caliphs, because he was a judge and witnessed the events during the caliphate of al-Muti', so he mentions the wall of Antioch, which was a witness to it. He recorded these stories and tales in his book al-Nashwar, which is a collection of historical novels that dealt with the political and social aspects and other aspects, and he has many novels about al-Muhallabi and other novels about statesmen, and we see Badi' al-Zaman who wrote a book of his stories and tales called Maqamat, which dealt with a contemporary social aspect of the events of his time, depicted in a realistic and vivid way with all its real events, the most famous of which are al-Qardiyyah, al-Jahiziyah, al-Dinariyyah, al-Basriyyah, al-Kufiyah, al-Khamriyyah, al-Ahwaziyyah, and others. Likewise, Abu Bakr al-Shabli mentioned to the Caliph al-Muqtadir (295-320 AH/907-912 AD) that he supported him during his illness and sent his doctor to him, and Abu Bakr was able to convert this Christian doctor to Islam, and also what was reported about Ibn Sam'un about the Caliph al-Ta'i' Allah when he influenced him through his sermon until he burst into tears, and also what was reported about the writer Ali bin Hilal when he was the treasurer of the books for Sultan Baha' al-Dawla and how he was able to write the Holy Quran in its thirtieth part and complete it in his handwriting, although it was written in the handwriting of the writer Ali bin Muqlah. It is clear from all of the above that the storytellers had an impact on the historical narrative and preserved it from being lost through their stories and tales that were circulated in their gatherings.

Conclusion

In summary, it is clear that storytellers have had an impact on scientific life in two axes:

The first axis: is the positive impact between the role of storytellers in preserving history through oral narration through tales, legends and stories and their impact on preaching to people and their

wisdom and sermons that remained stuck in people's minds and they were influenced and followed their example, especially the common people, to the point that they considered them jurists and scholars and began to seek blessings from them and ask them for fatwas, especially since it is the nature of the simple common people to resort to everything that makes their religious and worldly affairs easier for them, so storytellers began to be lenient in these matters.

The second axis: is the negative impact, which is that storytellers had a negative impact on narration through their narrations of the Prophetic Hadith, as they fabricated the Hadith, which is an important detail of the historical narration, especially the Prophet's biography, with the admission of one of the storytellers, "We fabricate the Hadith to strengthen hearts with it, so they lied about them and ignored the saying of the Great Messenger (Whoever lies about me, let him take his seat in Hellfire).

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