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THE FABRICATED HADITHS RAISED BY IBN AL-JAWZI: A CRITICAL RHETORICAL STUDY OF THEIR IMPACT THROUGH SOCIAL NETWORKS

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Abstract---This research focused on the book Al-Mawdoot from the Hadiths raised by Ibn al-Jawzi / by Ibn al-Jawzi in 1966 CE from two approaches. The first approach was to criticize the meanings, rulings, and legislations of the hadiths included, and to compare them with the authentic hadith of the Prophet. It became clear through this approach that the rulings contained in the texts were placed in a way that confirmed that they were not attributed to the Prophet - may God bless him and grant him peace. It also indicated the danger of spreading these hadiths on Social Communication Networks that facilitated the transmission of undocumented information to a great extent. The second approach was to critique expressions and styles of fabricated hadiths and comparing them with the methods of authentic hadiths. It was found that they contradicted the methods and expressions of the Prophet, which could be added to the status signs by which the hadith was known, and which had been explained by the people of hadith. Research methodology: The study adopted several methods as the analytical method, the descriptive method, and the historical method, as needed. Main results: The research concluded several results, such as the weakness of the rhetorical methods in the hadiths included in this book, the multiplicity of their sources, their inadequacy for the era of prophethood, and the shallowness of their meanings and rulings. This confirmed the invalidity of their attribution to the Prophet - may God bless him and grant him peace - and the research warned of the danger of their spread on the Internet due to the speed of their transmission, lack of documentation, and scrutiny by users. The research recommended scholars and researchers of rhetoric in the hadith of the Prophet to further studies the structure of the fabricated hadith and reveal more of its characteristics to make it clear to the public as it became clear to the private, and every Muslim could distinguish between the fabricated hadith from the correct one to limit the risk of its spread through social media, as well as the hadith must be documented before publishing as well. The

social media user must verify the authenticity of the source of the conversation before working on it or spreading it among his/her followers.

Introduction

One of the most important books devoted to the fabricated hadiths, the oldest of which was (Kitab al-Mawdoot 'by Ibn al-Jawzi) - the subject of this study- that was based on two approaches:

The first was to critique what these hadiths included in the rulings and what they referred to in terms of legislation and compared them with the authentic hadith. It became clear during this angle the corruption of the provisions contained in the texts and their remoteness from reality and inadequacy to the condition of people, confirming their non-attribution to the Prophet - may God's prayers and peace be upon him.

The second approach was to critique words and methods and comparing them with the authentic hadith and clarifying their contravention of the methods and expressions of the Prophet, which could be added to the status signs with which the hadith was known and which were developed by the people of hadith. It also showed the danger of its spread on social networks via the Internet.

As known that the style was the picture of oneself that was stained with its pigment, and accordingly, the difference in style from hadith to hadith in the structure of words, and the method of constructing the image confirmed the multiplicity of sources of speech, which was evidence of fabrication. Because the prophetic style had distinctive features in the highest level of rhetoric and this was one of two approaches around which the research revolved. The second approach was wise legislation. It was also known that great wisdom didn't depart from the authentic prophetic hadith. Every hadith was part of elaborate legislation that didn't contradict it, nor disagreed. As for the fabricated hadith, it lacked the serious content and the valuable goal, so that the text of the fabricated hadith had no content at all, or had content that was inconsistent with logic and reality, or lacks wisdom and guidance. These two problems the research seek to emphasize as two signs on the status of the hadith through applied study, to be added to what was stated by the people of hadith, in addition to the comparison between the fabricated hadith and the correct one in legislation and provisions, and terms and structures.

The research project seeks to present a new study of its kind to Prince Sattam Bin Abdulaziz University, which had kindly supported the research financially with research project No. (16767/02/2020). A service for the authentic hadith of the Prophet and for the Arabic language with what this study adds in terms of legal, rhetorical, and serious analyzes aimed at the structure and significance of the fabricated hadiths, and then comparing them with the authentic hadiths which reveal the great difference between them and the prophetic style.

The research project aimed to achieve a set of objectives, including:

1- Analyzing the texts of the fabricated hadiths through a rhetorical analysis to reveal the legislation they contained and the rulings they referred to, and to judge them.

2- Analyzing the texts of these hadiths rhetorically and linguistically by studying their words, structures, and images to reveal the difference between them and the correct prophetic style.

3- Comparing the fabricated hadith and the authentic hadith in terms of rulings, legislation, methods, and expressions.

4- Detecting new signs that may contribute to distinguishing the fabricated hadiths to be added to what the scholars have approved earlier.

The importance of this research stemmed from that it searched for the signs of status from within the hadith while scholars of hadith had identified the signs of the situation through the narrators surrounding the hadith, the science of men, the wound and the modification, and certain rules outside the text of the hadith while this research tried to add new signs from within the text of the hadith from two sides: the first: on one hand the legislation and rulings it contained that lacked wisdom in legislation and away from reality, and on the other hand analyzing and criticizing its rhetoric and eloquence in terms of the words, structures, and images it contained. During the study, analysis, criticism, and comparison, the researcher monitored the differences between the fabricated hadiths and the authentic hadiths in terms of connotations, structures, expressions, and the rulings they contain.

The difference between the authentic prophetic hadith and other styles of people in general and the styles of the pious in particular was very large in the content that included rulings and legislations, and in the style that included words, structures, and sounds. The study of the hadiths of the book of (Al-Mawdoot) by Ibn al-Jawzi was a rhetorical and critical study that revealed the features and shortcomings of these hadiths and showed their quantities by comparing them with the authentic hadith and arrived at an inevitable conclusion, which was the multiplicity of the sources of the placed hadiths. As it was not for one person, the style was a characteristic of its owner. The research also provided an applied picture of the methods of the fabricated people in the field of fabrication of hadith, and the imitation of the prophetic method, which revealed their falsification and lying. Also, the research, through comparison with the correct hadith, provided a clear picture of the provisions, legislation, and methods that were included in the authentic hadith.

I. Research Methodology

The nature of research analysis, criticism, and comparison requires the use of several research methods to achieve the goals it seeks. The analysis method was used, which analyzed texts, to arrive at their content from two sides: First: On the one hand the styles and words. Second: In terms of provisions and legislation. It also used the critical method that intended to judge the rulings contained in the texts, the methods contained, and words to distinguish among them. It also used the comparative method that compared the written texts with authentic hadiths to clarify the differences in styles and content. Then the research proceeded in two directions, the first of which was the study, analysis, and deduction. The second trend was a critical study of the styles. It included the compositions, images, and expressions in the texts of fabricated hadiths.

II. Previous studies

Previous research studied the book (Al-Mawdoot) were both ancient and modern studies. Among the old studies was the book (Talkhes Al-Mawdoot) by Imam Shams al-Din al-Dhahabi, in which he summarized the book of (Al-Mawdoot by Ibn al-Jawzi) and refined and shortened his footnotes. In recent studies, such as the book (Al-Mawdoot by Ibn al-Jawzi in Mizan al-Hafiz and Critics of Hadith) by Dr. Usama Al-Sayed Azhari, the book researched the status of the book (Al-Mawdoot) and the literature that emerged around it. All the writing studied Ibn al-Jawzi and his book did not relate to the topic of current study, which dealt with the critical and rhetorical aspect of the hadiths contained in the book and the danger of their spread through the means of communication, the Internet. (See: Shabl (Ahmed Fadl Shabloul) The Electronic Publishing Revolution. P: 25 - and followings).

III. The appearance of status signs during the graphic image

Ibn Al-Jawzi's book Al-Mawdoo included a large number of false hadiths attributed to the Prophet - may God's prayers and peace be upon him - that Ibn al-Jawzi compiled to be known in this capacity and not be confused with the correct hadith. Among the false hadiths that were attributed to the Prophet - may God bless him and grant him peace - and included a graphic representation but away different from the prophetic style in terms of composition, meaning and technical characteristics of the image the Prophet - may God's prayers and peace be upon him - he said: "The marriage of slowness and laziness will give birth to poverty" (Ibn Al-Jawzi 1966 A.D. J: 3. P: 142). The expression "marriage" was a metaphor for combining indolence and laziness. The expression "birth" was another metaphor for the product of the combination of indolence and sluggishness, which was poverty. This method was closer to the methods of the bears than to the original Arabs. In addition to the thinness of the words, you could find impatience in the collection of metaphors that moved away from the natural prophetic method in which the rhetorical color in the stirrups of meaning didn't precede them, nor delay them.

Among the poor graphic images was that stated in his saying: (He who combed while standing, will be ridded in debt) (Ibn al-Jawzi 1966 A.D .:P3 .: 45). He used the term riding for debt and surrounding it with people, which was not known in the era of eloquence in Jahiliyya or early Islam. The content of the text linked an act of permissible customs and the imperative of poverty, which was not proven from a book or the valid Sunnah and contradicts the reality of the situation.

Among the depictions of the metaphor attributed to him and was narrated was that saying: (The poor are the rich tissues with which they wipe their sins) (Ibn Al-Jawzi 1966 A.D.J .: 2.P .: 145) The text included contempt for the poor, as it described them as tissues that were used to remove dirt. This was not appropriate for the position of the owner of noble creation and not worthy of the standing of prophethood.

A distinction was made between simulating zakat with dirt and likening a person to a tissue that removed dirt, so likening zakat to dirt had no disdain for anyone. In addition to that it urged the owner of the money to dispose it by paying it and alienated the one who could take it. It remained only for the compelled, the poor, and the needy, who was pushed by this analogy to seek to attain his power away from it if he found a way to that.

IV. The emergence of nervousness and populism in the content of the hadith

Among the metaphorical images that were dull in their meaning and composition, and exuded crude racism that didn't emanate from the common people, nor emanated from the prophet what was narrated and was attributed to him by saying: "The Negro is a donkey." (Ibn Al-Jawzi 1966 M. J: 2. P: 233). It was an analogy omitting from it the likeness and the metaphor in the way of eloquent metaphor to confirm the meaning that the humility seeks to determine concerning the Prophet - may God bless him and grant him peace - and the expression with the word Negro was not mentioned in the correct Sunnah and couldn't ridicule and diminution of people. As he said earlier ("O people, the Lord is one, and your Father is one, no preference is given to Arabic over Ajami, nor Ajami over Arabic, neither red over black, or black over red, except only by piety). (Ibn Al-Mubarak 1407 H. p. 146) Among these hadiths whose meaning revealed their status was what came from Abu Imamah who said (The Messenger of God, may God's prayers and peace be

upon him): Indeed, God Almighty when he is angry, the revelation is revealed in Arabic, and if he is satisfied, the revelation is revealed in Persian

What confirmed the situation in the previous hadith, in addition to the disbelief and populism in it, was that it was mentioned in another narration, in the opposite of the meaning, where the other version of Farsi triumphed and degraded the status of Arabic.

Abu Amama said: The Messenger of Allah peace be upon him: The words of God about the throne is in Persian. And if God Almighty revealed a thing in it that the universe revealed it in Persian. And if he implies a matter about the severity of his inspiration in Arabic. (Ibn al-Jawzi 1966 Vol :3, P. 142).

The compositions of words that indicated the status of what was attributed to him - peace be upon him - "Is a woman of your wives pregnant? The man said, I think my wife is pregnant, he said: If you go back to your house, please put your hand on her stomach and call it Muhammad, Allah Almighty brings him a man" ((Ibn Al-Jaw0izi 1966 Vol.: 1.P .: 155).

Beside the weakness of the method that the interrogation led to pave the way for the meaning tucked in at the end of the hadith so that the souls entered and personified, the expression came with the word (pregnant) at the time the word (gravid) was commonly used in that era. In addition, the term "house" was not appropriate for its context, and the word "home" was more appropriate for it. It was more specific and was attached to the meaning of its connotation of an overnight stay suitable for a wife. Likewise, the expression "a man" in the phrase "brings him a man" and the most appropriate meaning and context for the word "male" was the meaning of naming, as for masculinity, it was an attribute attached to it after reaching puberty, and sweetening it according to its obligations.

In another context his saying (Whoever says the Qur'an is a creature has disbelieved) (Ibn al-Jawzi 1966 A.D.J .: 1.P .: 107). This issue did not appear at the time of the prophet and none of his companions raised it, but it appeared in the era of temptation centuries after it.

And what was attributed to the Prophet - may God's prayers and peace be upon him - among the sayings that contradicted his well-known explicit action was attributed to him, he said: (Do not eat meat) (Ibn Al-Jawzi 1966 A. The hadith came in the manner of the prohibition (not) that occurred on the act of eating-related, and which stated the general nature of the matter that required the prohibition of eating meat, which contradicted his action since it was proven that eating meat was well known.

And from what was attributed to him as saying: (Seek the mob well ...) (Ibn Al-Jawzi 1966 C.G .: 3.P .: 83). The term (the mob) was not mentioned in his authentic hadith, but the expression came in the general public, as it came from Tamim al-Dari, may God be pleased with him, he said. The Messenger of God, may God's prayers and peace be upon him, said: "Religion is advice. Religion is advice to God, His Book, His Prophet, the imams and common people of Muslims »(Al-Shafi'i: A: 1. p .: 233).

Among these hadiths attributed to the Prophet - may God's prayers and peace be upon him -: "Looking at a good face reveal the gaze, and looking at an ugly face bequeathed fatigue." ((Ibn Al-Jawzi 1966 A.D.J .: 1.P .: 193). The faces that were less good than they were - although their owners may be more faithful - and it was a differentiation that was not mentioned in a book, nor a valid Sunnah, and its disagreement was mentioned in the Sahih: "God does not look at your bodies, nor at your images." pointing his fingers to his chest (Muslim: J: 4, p. 1986), unlike the above, the hadith contained thinness in words and weakness in style, such as the expression actually (bequeathed) as opposed to the verb **(exaggerated)** and the use

of the source **(fatigue)** was not eloquent in this context and was not used in the authentic.

Another example that was against what was reasonable and what was stated to link the happiness of man to a matter related to the creation, in which there was no power for the person, and opposes the reality on which the Prophet - may God's prayers and peace be upon him – did. It was attributed to him from their saying (from the happiness of a person is the lightness of his beard) (Ibn Al-Jawzi 1966 A.D.J: 1. P .: 166). It was contrary to the correct order No. He explicitly provided the beards and what the Prophet - may God bless him and grant him peace - described as having a bushy beard - that was a great beard. He decisively reported the news in the form of news to the mind without assurances, given that he was determining a certain fact that he didn't expect opposition. The methods mentioned in the authentic hadiths were intended to be misrepresented to the public. Such as his saying in the authentic hadith: "From the good of one's Islam, he leaves something that does not mean him" (Ibn Majah. A: 2. P .: 1315).

Among the meanings in contradiction to the legislation was that attributed to him as saying: "The people lead the best of them in the face" (Ibn al-Jawzi 1966 A.D. J .: 2, p. 182). This was what opposes the legislative logic that had leveled the people, so it didn't distinguish them except by piety and had nothing to do with the preference of the imamate with a good face or his ugliness, and the phrase was phrased in an informative style devoid of assurances suggesting that the matter was so clear that it was not denied, and the position required that the words confirm the words so that people know that good and ugliness had nothing to do with the preference of the imam.

Among the meanings contained in these hadiths, which contradict the beliefs, was what was stated in his saying (If the arc is such-and-such from the beginning of the year, then it is a fertile year, and if it is from the end of the year, then it is safe from drowning) (Ibn Al-Jawzi 1966 A.D.J: 2.P .: 268). This was a form of astrology that the Prophet - may God's prayers and peace be upon him - forbaded in many of the authentic hadiths, and it came in the authentic hadith (... As for the one who said: We flush with such and such, then this is a disbeliever with me - Ahmad Bin Hanbal. " 2001 CE: 28. P: 294).

Among these hadiths, some attributed to the Prophet - may God bless him and grant him peace - who said: (Do not teach your women to write, and do not inhabit them in the high rooms) (Ibn al-Jawzi 1966 A.D .: 2.P. 268) The text was topped by a prohibition focused on the present tense verb related to the group. That formula gave the command a color of general to all the interlocutors, and the action of the verb was the women added to the speech and the plural to include all the interlocutors. This is a prohibition that contradicts logic, legislation and the reality of the situation. The legislation is wise and called for knowledge with the first verses of the Qur'an downward. In prohibition of housing them in high rooms, at the time the expression "high" was mentioned in the Sahih al-Sunnah. This indicated that the hadith was for a speaker from another era, and this was confirmed by that call to not educate women, which was not originally proposed in the era of the Prophet - May God's prayers and peace be upon him - or before him, as people were illiterate neither able to write or read.

Among the unacceptable exaggeration was the exaggeration of the reward for doing a small amount of what was stated in his saying (Whoever bathes from impurity, God Almighty will give him - the Almighty - a hundred palaces of a white pearl, and for every drop, he writes for him the reward of a thousand martyrs) (Ibn Al-Jawzi 1966 A.D.J .: 2.P .: 84).

This text had come to the fore from the genitive that included the meaning of the condition to which the answer that included the penalty that came out to exaggeration was linked. The exaggeration rejected at the lowest levels of sound thought, so how could one who had the slightest acumen speak of these meanings. At the time washing from impurity was an act in which there was no provision or hardship, so how If was equal to the reward of the martyr in addition to being the reward of a thousand?! This was an understatement intended by the fabricated people of the matter of jihad, which was the height of Islam's hump and a means of glory and its victory.

And among the forms of manipulation was mixing the meaning of the subject with some of the correct so as not to be surprised, such as adding a phrase to the authentic hadith, as it came in his saying (I am the last of the prophets, there is no prophet after me except God wills) and the exception in their saying (unless God wills) from the position of the fabricators. They attached it in the correct sense, which was the negation of the prophethood after the Messenger - may God bless him and grant him peace - for it was mentioned in al-Sahih: "Every time a prophet perishes, a prophet succeeded him, and there is no prophet after me." (Al-Hafiz Al-Mundhiri, 1987.J: 2. The prophecy was from impostors and liars in every era and corner, especially when it was spread over the Internet.

V.   Superficiality of meanings and their naivety in the fabricated hadith

As fabricator is often a little minded, lacking acumen and intelligence; the meanings were superficial and naive, which depart from the meanings of the era of eloquence, and referred to the times of linguistic weakness such as saying Jabir said: "We were at the Prophet peace be upon him man came from the Ansar said that a son to be a bear from the roof to the gutter, pray to God to bestow his parents. the Prophet peace be upon him: Arise. Jaber said: I looked into something huge. he said the Prophet peace be upon him: put his boy on the surface, they put him a boy, called him then N.p.n, then the boy bear even taken his parents. he said the Messenger of Allah peace be upon him: Do you know what he said to him? they said Allah and His Messenger know. he said: I did not receive yourself Vtguetlha? said: I fear the sins said. perhaps infallibility that Tlhakk. said perhaps FDP to the surface "(Ibn al-1966 M.j: 1 P .: 152).

 Some expressions were mentioned that were not used in the hadith of the Prophet - may God bless him and grant him peace - or in his era. On the authority of Abu Huraira, he said, the Messenger of God - may God bless him and grant him peace - said: "Do not say a masjid, nor a Mushaf. (Ibn Al-Jawzi 1966 M. G .: 1, p. 152). The term miniaturization and these miniature expressions that were forbidden (Masjid - Mushaf) were not mentioned in the authentic prophetic statement and were not known as terms except in the era of the scientific renaissance in the third and fourth centuries Hijri, as well as the terms (Alwan - Hamdoun - Ta'mus), as they didn't belong to the Prophetic era. It indicated that it was fabricated.

The difference in styles from what was known from the pattern of the Prophet's construction in the way the phrase was constructed.

Such as reporting on forbidden things in a manner that was dominated by suspense, since most of the news about the forbidden things were not issued in the manner of suspense, such as their saying about what was attributed to him (Do not I tell you about the reward of three, and it was said: Who are they, O Messenger of God? 2: p .: 166). This method was issued in the correct prophetic statement in the context of the carrot as stated (Shall I tell what Allaah erases sins, and make atonement by sins? ". They said: Yes, O Messenger of Allah. - peace be upon him said:" ablution

on Abominations, frequent mistake To the mosques, and to wait for the prayer after the prayer, then the ribat is so for you) (Al-Haythami 1412 AHA: 1 p .: 276).

VI.   Conclusions

Through the study in this research, some of the characteristics of the topic hadith revealed its truth through the words, structures, and meanings, and the provisions that it contained, and through it, some general and private phenomena appeared. Among the general features of the fabricated hadith regarding meanings: superficiality, vulgarity, incoherence, contradiction, and theft concerning the original colors: stubbornness, unnecessary proliferation, and weakness. Among the characteristics of the image were vulgarity and confusion and in some of the distance from reality and truth. The words and compositions represented multiple eras, and in many of them they moved away from the era of eloquence in Jahiliyyah and the promulgation of Islam, which indicated the falsity of their attribution to the Prophet - may God bless him and grant him peace - and the danger of these hadiths seemed to transmit some of them through social media via the Internet without verifying their source Many users were ignorant of ways to distinguish true hadith from false ones. The hadiths of this book also showed the difference in methods. Each of the hadiths presented by the research differed from the other in its structure, composition, and wording, which indicates that these hadiths were not for one speaker. The research recommended further studies of the characteristics of the topic hadith from all aspects. It also recommended the necessity of transmitting the hadith by documenting it and judging it, and the text on the fabricated hadith to be known to the public as it was known to the private, especially when transmitted on social media platforms via the Internet.

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