

# DOWNLOAD PDF VERIFYING THE ATTRIBUTION OF TEXTS: THE CHAIN OF NARRATION

## Chapter 1 : chain - Wiktionary

*Stack Exchange network consists of Q&A communities including Stack Overflow, the largest, most trusted online community for developers to learn, share their knowledge, and build their careers.*

Attribution In the previous chapter, we discussed what quotes are, why they are necessary and how to use them properly. In this chapter, we also discuss the correct ways of attributing quotes and other information to people. Attribution is essential in all the media, including radio and television. Journalists do it so that your readers or listeners can know who is speaking or where the information in the story comes from. You can use attribution for both spoken and written information, so that you attribute information gathered from interviews, speeches, reports, books, films or even other newspapers, radio or television stations. In a moment we will discuss when you need to use attribution. First, however, we will look briefly at how attribution works in reported speech. Reported speech In the previous chapter, we mainly looked at attribution as it applied to quotes. However, attribution should be used whenever you want your readers or listeners to know where your information comes from. For example, in reported speech the attribution is still part of the sentence, although it is not as distinct as when you use a direct quote. In both of the following sentences, we attribute the words to Ms Mar. In the first, her words are in quotes; in the second they are put into reported speech. The attribution is in italics: Ms Mar said that students could expect no special treatment if they went on strike. Notice how, in the reported speech, we had to change the verb "can" to "could" and the verb "go" to "went". This is because, although quotes must be word-for-word, reported speech is a report of something which was said in the past, so the tenses have to be changed. The use of the linking word "that" is usually optional in reported speech. It is often left out to reduce the length of the sentence, but should be included whenever it makes the meaning of a sentence clearer. It is often used to separate the verb of attribution from a following verb. Compare the two examples. Notice how including "that" in the second example makes the meaning clearer: The doctor felt many women worried about their health. The doctor felt that many women worried about their health. The good journalist has to strike a balance between the need to make clear attribution of statements and the risk of boring the reader with too many phrases such as "he said". It helps to change the word "said" occasionally, in attributing both quotes and reported speech. Check that it is the correct one for what your speaker said and the way they said it. The phrase "according to" can be used in attributing reported speech, but do not use it more than once with any single speaker. Although it is usually a neutral term, not suggesting either belief or disbelief, if you use it too often it can give the impression that you doubt the information the speaker has given. There are other, more obvious danger words to avoid. Words such as "stated" and "pointed out" both imply that what the speaker said is an undisputed fact. You can, for example, point out that the world is round, but you cannot point out that this cake is delicious, because that is an opinion. Also avoid the word "claimed", which suggests that you do not believe what is being said. Be especially careful when reporting court cases. Lawyers and the police like to use the word "claimed" to throw doubt on opposition statements. You must not do the same. The exact balance of attribution depends on the kind of story you are writing or the material you can use. If the statements are reliably factual throughout, you only need to attribute occasionally. If, however, the story is heavy with opinion or unreliable statements, you should attribute at least once every two sentences. Just because someone tells you that something is a fact does not make it so. There are some things which are universally accepted as true, for example that the world is round, that Tuesday follows Monday, that Fiji is in the Pacific. But there are also things which people want you to believe are true but which are either not provable or are lies. These people may not knowingly tell a lie, but many people are careless with the truth. Also, situations may change, so that the truth at one moment may be wrong the next. Attribution helps you to overcome some of these problems. Attribution is the act of specifying who said what. If you attribute the words to the person who said them, you do not have to prove or disprove the truth of their words; you simply report them. Also, people judge what is said by the person who says it. Statements made by people in

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authority carry more weight than statements made by other people. Look at the following example. The attribution is the phrase said the vice-chancellor Ms Una Mar: Striking students who miss exams will be given fail marks, said the vice-chancellor Ms Una Mar. In this case, you may have very little doubt that this is exactly what will happen. But there is always the chance that Ms Mar will change her mind and give the students a second chance. By attributing the statement to Ms Mar, you protect yourself against this possibility. Thus, if the students do get a second chance, you can say to your critics: Even if it is later found that Ms Mar was mistaken, it is interesting to know that she once believed she would fail the students. As soon as you find out she has changed her mind, you can carry a news story saying so, recalling the previous story attributed to Ms Mar. In the following example, the weather was observable. Who is going to argue? High winds and torrential rain lashed Port Moresby today, bringing down trees and flooding parts of Waigani Drive. Neither do you need to attribute if you have witnessed the event yourself, for example while reporting from a court: The National Court sitting in Kieta has sentenced a man to 12 years imprisonment with hard labour for rape. The court has found the man guilty of rape. You saw the judge sentence him. You can state it as a fact. There is another category of stories which appear to be true because of the reliability of the sources. These are statements made by people in authority who are in a position to know, such as the police chief telling you about an arrest or the farm manager talking about his cooperative. In such cases, you might not attribute the facts in the intro, but your readers and listeners will still want to know how reliable your information is. So you must attribute the facts further down the story: A gang of youths ran riot through Boroko shopping centre yesterday, smashing car windscreens and shop windows. Police said about 30 youths were involved and all are thought to be from Morata. The Pago Farm Cooperative plans to double its rice production to tonnes next year. In both cases, the sources are reliable enough for the intros to stand on their own. Attributing the information has added extra weight to them. Your readers or listeners can judge how reliable the information is. If you do not attribute an opinion to an individual, your audience will assume that it is your own opinion - and there is no excuse for that kind of confusion in a news story. Your problem may come in deciding what is a verifiable fact and what is only opinion. In many cases this is easy: Localisation in the public service has been rapid, but the quality of work is still below expectations, according to Home Affairs Minister Mr Barney Kina. With a concept as vague as "quality of work", this can only be an opinion, even expressed by a senior minister. You will often find that opinions use vague and unspecific language. In cases where fact and opinion are not easily separated, play safe and attribute the story. Attributing a statement to someone is no defence in a claim for defamation. If you wrongly accuse a person of being a thief, it is no excuse to say that you were just quoting someone else. In some cases, they use phrases like "it is widely believed that" or "it is understood that". If your information is wrong, the blame will rest at your door. The greatest danger comes in "off the record" interviews. You must always consult your news editor or chief of staff about what you can and cannot say in such cases. Quotes are an important tool for print journalists, but they should never be used on radio, and only as text on television. Always attribute quotes to the speaker or source of information. You can use alternative words to "said", but beware that they may have distinct meanings and may imply support or disbelief. Attribute all opinions and information which is not a clear and undisputed fact.

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## Chapter 2 : Chain novel - Wikipedia

*Sanad: Chain of Narration Quranic Verse "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. "*

The female equivalent is a muhadditha. The requirements for a muhaddith are the same requirements that apply to the reception and transmission of reports riwayat in the Islamic tradition more generally: Nadwi counts more than based on the biographical dictionaries of the classical and medieval period. One must also note that muhaddithat transmitted the same body of knowledge as their male counterparts - there were and are no restrictions on what could be transmitted by women. Reporting or narrating riwayat must be differentiated from giving testimony shahadah. While women are entirely equal in riwayat, many Islamic jurists place restrictions on women in shahadah - thus in several schools of law the testimony of two women is equal to that of a man. History of hadith After the death of Muhammad, his sayings were preserved in both written and memorized form. He, however, chose to give up the endeavor in order to have the Muslim nation concentrate its efforts more on the Quran. The Umayyad caliph, Umar ibn Abd al-Aziz also started an effort to collect all the hadiths. Teaching and collecting hadiths was part of a plan of his to renew the moral fiber of the Muslim community. He supported teachers of fiqh, sent educators to ignorant Bedouin tribes, ordered weekly hadith lectures in the Hejaz , and sent out scholars of hadith to Egypt and North Africa. He had these hadiths collected in books which were circulated around the Umayyad Empire. Although these books are lost today, commentaries on them by Ibn al-Nadim reveals that they are organized like books of fiqh , such as the Muwatta of Imam Malik , the first large compilation of hadiths. Imam Malik himself probably followed the general plan of the early books of hadith ordered by Umar. Ibn Hajar al-Asqalani provides a summation of this development with the following: However, some things remain in need of correction. Scarce is the discipline from the disciplines of the science of hadeeth that he has not written an individual book regarding, as al-Hafith Abu Bakr ibn Nuqtah said: There are numerous examples of this which have gained popularity and were expanded upon seeking to make plentiful the knowledge relating to these books and others abridged making easy their understanding. He gathered, at the time he had become a teacher of hadith at the Ashrafiyyah school, his well known book , editing the various disciplines mentioned in it. He dictated it piecemeal and, as a result, did not succeed in providing it with an appropriate order. He occupied himself with the various works of al-Khatib, gathering his assorted studies, adding to them from other sources the essence of their benefits. So he combined in his book what had been spread throughout books other than it. It is due to this that people have focused their attention upon it, following its example. Innumerable are those who rendered his book into poetry, abridged it, sought to complete what had been left out of it or left out any extraneous information; as well as those who opposed him in some aspect of his work or supported him. The sanad is the information provided regarding the route by which the matn has been reached. It is so named due to the reliance of the hadith specialists upon it in determining the authenticity or weakness of a hadith. The term sanad is synonymous with the similar term isnad. The matn is the actual wording of the hadith by which its meaning is established, or stated differently, the objective at which the sanad arrives at, consisting of speech. They conveyed it to those after them as they were commanded. Then the generation following them, the Followers , received it and then conveyed it to those after them, and so on. He elaborated that the sanad was used by the Jewish community; but they had a break of more than thirty generations between them and Moses. Likewise, the Christians limited their use of the sanad to the conveyance of the prohibition of divorce. This counterintuitive methodology of hadith classification has meant many hadith which are considered "sahih" or the most authentic, are found to be contrary to the Quran itself. An example includes the ruling on the killing of apostates, where the sahih hadith states: Biographical evaluation An important discipline within hadith studies is Ilm ar-Rijal, or biographical evaluation. It relates to the detailed study of the narrators who make up the sanad. Ilm ar-rijal is based on certain verses of the Quran. Shaykh Muhammad Zakariya al-Kandahlawi

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has mentioned that Imam Bukhari listed the following as criterion for a muhaddith: The four things which one must write are: The ahadith of the Prophet and his rulings The sayings of the Sahaba and the status of each sahabi The sayings of the Tabieen i. The level of each of the Tabieen. Who amongst them was reliable and who was unreliable Knowledge of all the narrators who narrate ahadith and their history The history of the narrators must include four things: Their Isma-ul-Rijjal biographies Their kunniyaat nicknames Their place of settlement Their date of birth and date of death to verify whether this person met the people whom he narrated from Discussion of validity[ edit ] See also: There is a basic distinction between Islam and other religions in this regard: Islam is singularly unique among the world religions in the fact that in order to preserve the sources of their religion, the Muslims invented a scientific methodology based on precise rules for gathering data and verifying them.

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## Chapter 3 : Full text of "Bukhari by Abdul Jabbar"

*One of the most important conditions for the authenticity of each narration depends on the Isnad (chain of transmitters): if the narration was transmitted by reliable narrators, then it would be accepted as valid, but if it was transmitted by unreliable people, then the narration is to be disregarded.*

According to MIL-STD, the contractor has a choice of verifying every label, or instigating a military approved statistical sampling program. The problem here is that verifying UID labels can be time consuming and the equipment needed to do so is somewhat expensive. Combine this with the fact that the Datamatrix code used for UID marking is very robust in the first place has caused a lot of contractors to take a chance and not put into place a verification process. This can lead to problems – I got a call late in the afternoon the other day from one of the large defense companies. They were receiving UID items from one of their sub-contractors and the labels failed to scan when read with their barcode scanner. This was causing the prime contractor a huge problem because it was holding up a large shipment for a contract. The sub-contractor pointed out that the barcode scanned just fine at their facility. You should be able to see the problem here – both parties were using barcode scanners not verifiers to check the UID barcodes. When I got the chance to look at these labels and check them on our Microscan verifier, it was immediately obvious what the problem was. The sub-contractor had left a space within the part number in the barcode. So our friend, the subcontractor, with only a simple scanner to read the barcode was completely unaware that he was in fact printing non-compliant labels and shipping them to his customer. When the products arrived at the prime contractors facility, the labels were scanned and would not return the correct data format. At this location, a more sophisticated type of scanner is used and I believe it is programmed with a script that performs certain tasks when a UID barcode is read. Because the label contained a non-conforming barcode, the script would not execute and incorrect data was returned. For any business, preventing a client from being able to use your products is not a good idea. The DoD put the verification rule into MIL-STD to ensure that items being introduced into the supply chain contain the correct data and meet the quality guidelines to ensure that the UID marks can read at every step along the way. There is however a good chance that something will go wrong at some point and it might be a very expensive mistake. If you are producing UID labels how do you handle the verification? Are you verifying every label? Hoping for the best?

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## Chapter 4 : Hadith studies - Wikipedia

*Definition. It has been described by one hadith specialist, Jalal al-Din al-Suyuti, as the science of the principles by which the conditions of both the sanad, the chain of narration, and the matn, the text of the hadith, are known.*

We cannot say that we know about Islam by what we learn through Google, attending a Islam class, a social media post, etc. If you were to study Imam Nawawi, you would study with a shaykh, who studied with a shaykh, until you reach Imam Nawawi. How do we know that the Kaaba is where the Kaaba is? Through unbroken chains of narration of people who make tawaf around the Kaaba. Today we have people who will look at the Quran, disregard all scholarship, and say that the ayah: This is empty speech. Take this logic and apply it to everything you know about the Deen. It is not credible to decide that Salah is 3x day, not 5x, because of Isnad and Ijma. Akram Nadawi published 55 volumes of the female scholars who relayed hadith, and he said he could have written 60, but his teachers told him to publish it. We want information to be verified and the same is required in order to know our Deen. Just because someone has 10 PhDs, or is on TV, or is on the minbar does not make what they are saying true. We cannot say that simply because you hear a piece of information that it is true. We must verify, even at the interpersonal level when a family member says something about another family member. Are they credible and trustworthy? Do they have chains of transmissions? Do we know where they studied? When you hear something, go to the source and verify it. It is oppression thulm to spread false rumors. If you are someone who acts upon rumors or misinformation then you are oppressive and harmful. Break your back to ascertain the truth because it is a matter of deen. Questions How does the Hadith of Jibreel teach us to verify what we know about our Deen? How is the Sunnah as reported in broadly narrated and transmitted mutawattir Hadith essential to the preservation of the fundamental elements of our Deen? Ramadan Prepartion Are you ready for Ramadan? Must start to prepare from now â€” so every second part of the khutba from now on will focus on Ramadan. Actions Between Now and Ramadan Pray all 5 prayers on time Make istighfaar every single day Begin to fast â€” at least Mondays and Thursdays Pray at least 1 rakah of witr.

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## Chapter 5 : RezsÅ' Seress - Wikipedia

*The two major aspects of a hadith are the text of the report (the matn), which contains the actual narrative, and the chain of narrators (the isnad), which documents the route by which the report has been transmitted.*

The ahadith refers to different hadith collections, and different branches of Islam Sunni, Shia, Ibadi consult different collections of hadith, while the relatively small sect of Quranists reject the authority of any of the hadith collections altogether. Hadithists simply share the feature that, in addition to Quran, they incorporate belief and practice of ahadithâ€” though not necessarily the same hadith collection. The hadith literature is based on spoken reports that were in circulation in society after the death of Muhammad. Hadith are regarded by hadithists as important tools for understanding the Quran and commentaries tafsir written on it. Divergence among Muslims arises, therefore, in how salat is performed. Despite this, salat is nonetheless performed differently by different hadithist Islamic sects, depending on which hadith collection each hadithist sect relies upon. A hadith has two parts in its classic form, the chain of narrators who have transmitted the report the isnad , and the main text of the report the matn. A manuscript copy of al-Bukhari, Mamluk era, 13th century, Egypt. The word sunnah custom is also used in reference to a normative custom of Muhammad or the early Muslim community. Categories of Ahadith Components[edit] The two major aspects of a hadith are the text of the report the matn , which contains the actual narrative, and the chain of narrators the isnad , which documents the route by which the report has been transmitted. The first people to hear hadith were the companions who preserved it and then conveyed it to those after them. Then the generation following them received it, thus conveying it to those after them and so on. So a companion would say, "I heard the Prophet say such and such. In the Sunni branch of Islam, the canonical hadith collections are the six books, of which Sahih al-Bukhari and Sahih Muslim generally have the highest status. However the Malikis, one of the four Sunni "schools of thought" madhhabs , traditionally reject Sunan ibn Majah and assert the canonical status of Muwatta Imam Malik. In the Ibadi branch of Islam, the main canonical collection is the Tartib al-Musnad. This is an expansion of the earlier Jami Sahih collection, which retains canonical status in its own right. The Ismaili shia sects use the Daim al-Islam as hadith collections. Some minor groups, collectively known as Quranists, reject the authority of the hadith collections altogether. The earliest commentary of the Quran known as Tafsir Ibn Abbas is sometimes attributed to the companion Ibn Abbas, but this is rejected by scholars. The hadith were used in forming the basis of Sharia the religious law system forming part of the Islamic tradition , and the hadith are at the root of why there is no single Sharia system, but rather a collection of parallel Sharia systems within Islam. Much of early Islamic history available today is also based on the hadith and is challenged for lack of basis in primary source material, as well as internal contradictions of the secondary material available. History, tradition and usage[edit] History[edit] This assertion re Muslim historians citing Uthman on hadith needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. No sources survive directly from this period so we are dependent on what later writers tell us about this period. While the Quran had been officially compiled and approved, hadiths had not. One result was the number of hadiths began "multiplying in suspiciously direct correlation to their utility" to the quoter of the hadith Traditionists quoted hadith warning against listening to human opinion instead of Sharia; Hanafites quoted a hadith stating that "In my community there will rise a man called Abu Hanifa [the Hanafite founder] who will be its guiding light". In fact one agreed upon hadith warned that, "There will be forgers, liars who will bring you hadiths which neither you nor your forefathers have heard, Beware of them. While Malik ibn Anas had attributed just statements or deeds to the Muhammad, it was no longer unusual to find people who had collected a hundred times that number of hadith. Scholars had to decide which hadith were to be trusted as authentic and which had been invented for political or theological purposes. To do this, they used a number of techniques which Muslims now call the science of hadith. Narrators who took the side of Abu Bakr and Umar rather than Ali, in

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the disputes over leadership that followed the death of Muhammad, are seen as unreliable by the Shia; narrations sourced to Ali and the family of Muhammad, and to their supporters, are preferred. Sunni scholars put trust in narrators, such as Aisha, whom Shia reject. Extent and nature in the Sunni tradition[edit] In the Sunni tradition, the number of such texts is ten thousand plus or minus a few thousand. So Musnad Ahmad, for example, has over 30,000 hadiths—but this count includes texts that are repeated in order to record slight variations within the text or within the chains of narrations. Identifying the narrators of the various texts, comparing their narrations of the same texts to identify both the soundest reporting of a text and the reporters who are most sound in their reporting occupied experts of hadith throughout the 2nd century. This auxiliary literature has contributed to making their study the place of departure for any serious study of hadith. In addition, Bukhari and Muslim in particular, claimed that they were collecting only the soundest of sound hadiths. These later scholars tested their claims and agreed to them, so that today, they are considered the most reliable collections of hadith. They have their own extensive hadith literature. Unlike Sunnis, Shia do not consider any of their hadith collections to be sahih authentic in their entirety. Therefore, every individual hadith in a specific collection must be investigated separately to determine its authenticity. Ibn al-Salah, a hadith specialist, described the relationship between hadith and other aspect of the religion by saying: The science of hadith became the most pervasive due to the need displayed by each of these three sciences. The need hadith has of its science is apparent. As for Quranic exegesis, then the preferred manner of explaining the speech of God is by means of what has been accepted as a statement of Muhammad. The one looking to this is in need of distinguishing the acceptable from the unacceptable. Regarding jurisprudence, then the jurist is in need of citing as an evidence the acceptable to the exception of the later, something only possible utilizing the science of hadith. Hadith studies Hadith studies use a number of methods of evaluation developed by early Muslim scholars in determining the veracity of reports attributed to Muhammad. On the basis of these criteria, various classifications were devised for hadith. Other classifications used also include: Classifications of hadith may also be based upon the scale of transmission. These reports are considered the most authoritative as they pass through so many different routes that collusion between all of the transmitters becomes an impossibility. Reports not meeting this standard are known as aahad, and are of several different types. It is a sub-category of hadith which some Muslims regard as the words of God Arabic: My mercy prevails over My wrath. This includes analyzing their date and place of birth; familial connections; teachers and students; religiosity; moral behaviour; literary output; their travels; as well as their date of death. Also determined is whether the individual was actually able to transmit the report, which is deduced from their contemporaneity and geographical proximity with the other transmitters in the chain. Criticism of Hadith The major points of intra-Muslim criticism of the Hadith literature is based in questions regarding its authenticity. Muslim scholars have a long history of questioning the Hadith literature throughout Islamic history. Western academics also became active in the field later on. See also[edit] Book icon Book: Oxford English Dictionary 3rd ed. Subscription or UK public library membership required. Mabadi Tadabbur-i-Hadith translated as: Retrieved 2 June This last phrase is quoted by al-Qasimi in Qawaid al-Tahdith, p. Retrieved 20 June Fath al-Bari in Arabic. Islam 2nd Revised ed. Retrieved 8 September He probably completed this work a few decades before his death: Origins, Faith and Practices reprint ed. The development of exegesis in early Islam: Journal of Islamic Studies. Retrieved 3 October Encyclopaedia of Islam Online. Anatomy of the Hadith Transmission Network, Understanding Islam through Hadis. Further reading[edit] Qudsi Hadiths: The Canonization of al-Bukhari and Muslim: Encyclopedia of Canonical Hadith. The Arts of Hadith Compilation and Criticism. An Encyclopedia of the Prophet of God 2 vols. External links[edit] Look up hadith in Wiktionary, the free dictionary. Wikiquote has quotations related to: Hadith Wikimedia Commons has media related to Hadith. By using this site, you agree to the Terms of Use and Privacy Policy.

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## Chapter 6 : Chapter 9: Attribution

*This is a classic chain-letter attribution chain: long and weird, winding through the wilds of the self-help internet (the post went viral multiple times, in multiple forms, before going mega-viral as a story about "This Recently Married Man") and ending at some sort of affirmative nirvana, an aggressively pleasant place where the world's.*

A cautionary tale was the February report of the death of billionaire Martin Bouygues, head of a French media conglomerate. The news was instantly echoed across the Web, only to be swiftly retracted: Alas, it was the wrong one. The issue has become even knottier in the era of collaborative journalism, when nonprofessional reporting and images can be included in mainstream coverage. The information can be crucial — but it also can be wrong, and even intentionally faked. Of course, there is a long history of image tampering, and news organizations have been culpable year after year of running — and even producing — manipulated images. The speed of social media and the sheer volume of user-generated content UGC make fact-checking by reporters even more important now. Thankfully, a wide variety of digital tools have been developed to help journalists check facts quickly. This post was adapted from VerificationJunkie, a directory of tools for assessing the validity of social-media and user-generated content. The author is Josh Stearns, director of the journalism sustainability project at the Geraldine R. Released under the Creative Commons license, it provides tools, techniques and step-by-step guidelines for how to deal with user-generated content during emergencies. A follow-up to The Verification Handbook, this guide highlights techniques for leveraging user-generated content and open-source information in investigative reporting. Subjects include how to use databases, domain records and materials to investigate companies; verifying data quality; building expertise through UGC verification; and applying ethical principles to digital investigations. There are also three case studies. The researchers, Adrien Friggeri, Lada A. False rumors thrive on Facebook: A rumor will lie dormant for weeks or months, and then either spontaneously or through an external jolt will become popular again. In this case study, a Storyful team verifies a user-generated YouTube video of lightning hitting a tree using only free Web tools. Starting with the name of the user who uploaded the video, the team verifies the information on Spokeo, cross-references those results with a weather report via Wolfram Alpha, tracks down an exact address in the White Pages, and uses Google Maps satellite images to match the house and yard in the video to the address. The paper provides interesting data about the way fake images spread during Sandy, and explores how one day we may be able to flag tweets as potentially containing false information. In addition, it helps you access who influential people are in a discussion, offering you leads and potential sources. It was like covering in real time a virtual event, a big event that was happening in the Twitter virtual world. A verification tool designed to help curate user-generated content during breaking news and connect journalists to citizen sources on the ground. The site is part of a research project of the Tow Center for Digital Journalism at Columbia University that focuses on how unverified information and rumor are reported in the media. Article from Craig Silverman, a fellow at the Tow Center: From the Sunlight Foundation, Churnalism is based on a U. An inbox extension that recognizes emails full of political myths, urban legends or security threats and debunks them in your mail program. It currently works only in Chrome and Gmail, but may be expanded to other browsers. A Tumblr and Twitter account dedicated to debunking misinformation on Twitter. A service for reporting specific, correctable errors and problems in media coverage. Either way, the discussion will leave a useful public record. A tool that automates the process of notifying anyone who retweeted an inaccurate tweet from your account; the goal is to help slow the spread of misinformation by making it easier to correct tweets. A reverse-image search engine, TinEye allows you to find out where an image came from, how it is being used, if modified versions exist, or to find higher-resolution versions. TinEye is the first image search engine to use image-identification technology rather than keywords, metadata or watermarks. It is free to use for non-commercial searching. It is a quick way to easily track down original source images, or spot modifications and edits to an image. As of April the service had been discontinued, however, and one called Izitru was

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recommended. FourAndSix article on fake photos, many of which were run by media organizations: The app helps with identifying eyewitnesses and user archetypes, and visually cueing location, network and entities. Swift River gets Knight funding to tackle the problem of real-time verification. A database of people and events from A. Builds maps of the daily news cycle by analyzing around , news stories and blog posts per day from 1 million online sources, ranging from mass media to personal blogs. The site tracks the quotes and phrases that appear most frequently over time and thus can be useful for tracing the spread of misinformation. The program can help show how certain stories persist while others fade quickly. Ethan Zuckerman blog post: Still in development, this social-media monitoring tool is intended to help journalists stay up to date with breaking news on Twitter. Developed around linguistic analysis, the tool helps mine information and trends in real time, highlighting relationships between people and information. Still in development, this Web platform allows citizens and mobile journalists to send reports via SMS. Editors are able to easily search YouTube, Twitter, Flickr and Google from within the app and then add these sources as supporting material, alongside their own text or images. All this is displayed on a light webpage which adapts to Web, tablet and mobile browsers. Users can comment on the live-blog using Facebook comments to discuss veracity and providence. A mobile app from the Guardian Project, it allows Android devices to embed images and videos with geotemporal and other metadata that will help others verify their authenticity. Among other elements, the process preserves the chain of custody of the media, making it more likely to be admissible in a court of law. You shoot and upload it to the ifussss network. A platform to crowdsource verification and crisis information, the service is not yet publicly available. MIT Technology Review article: Twitter, Facebook, social media, citizen journalism, training, fact-checking, fake photos, photo manipulation Last updated:

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## Chapter 7 : The Qur'an's unbroken chain of narration (not) - DCCI Ministries

*ATTRIBUTION THEORY Step 1: Perception of the Action The courtroom was on the twenty-first floor of the Federal Building. A well-dressed, handsome man carrying a bag of donuts dashed toward the elevator.*

They take for granted any report or narration that is quoted from a Sunni reference. Therefore, the Rafidah and other innovators have taken an undue advantage of this misconception present among many lay Sunnis, by using unreliable and weak narrations present in the Sunni books, in order to justify their innovated and corrupt beliefs. Therefore, once those ahadeeth are scrutinized, we will find in those collections that; some of the narrations are correct, whereas others are incorrect and unreliable. One of the most important conditions for the authenticity of each narration depends on the Isnad chain of transmitters: The Isnad chain of transmission system was developed uniquely by the Muslim nation. Early Muslims were adamant on ensuring that the true Islamic teachings were correctly transmitted to the coming generations. The system of Isnad was introduced by them to carefully scrutinize who is transmitting the truth and who falsehood. Each and every aspect of the people in the chain were carefully scrutinized to identify the authenticity of that knowledge conveyed. Therefore, the readers must know that it is obligatory upon every Muslim to accept and rely only on those narrations and reports, whose source of transmission is authentic and reliable. They should avoid those narrations which are related from incriminated and criticized narrators or unknown and anonymous narrators and from obstinate people of innovation. Hence, one must be careful only to take his religion from people who are trustworthy and who can trace what they have said back to the Prophet saw and this can only be done through the use of the Isnad. What is the importance of Isnad? Indeed, the Isnad has been essential in separating the authentic from the weak hadeeth and in identifying the fabricated hadeeth. Even today, no one can dare narrate a hadeeth without possibly being asked to provide the source of that hadeeth. The early scholars of hadeeth would not even consider a hadeeth if it had no known Isnad to it. Concerning the importance of the Isnad, Sufyaan al-Thauri d. Without his sword with him with what will he fight? In conclusion, one may state that the Isnad is an essential component of every hadeeth as without it there is no way for anyone to verify the authenticity of the narration. Abdullah ibn al-Mubaarak certainly spoke the truth when he said that without the Isnad anyone is free to say whatever he wishes to say and claim that it is part of the religion of Islam; Because we know of the case of Paul and the origins of many Christian beliefs. Paul, of course, never met Jesus as. Unfortunately, the historical authenticity and tracing of claims back to the original teacher, Jesus, is something that did not truly develop in Christian thought. Hence, their religion became very distorted and distant from the true teachings of Jesus as. Therefore, the importance of the Isnad and its scrutinization is, in fact, very obvious and very few have ever questioned its importance. Views of some esteemed classical Sunni scholars, concerning the importance of the Isnad and its scrutinization. The concept of verifying the Isnad chain of transmission of a report is found in the command of Allah swt in Quran, where we read: You who have iman! You should check whom you are receiving your deen from. If it were not for the Isnad anyone would say whatever he wishes to say. It may bite him anytime. Certainly the chains of transmission are a ladder of the texts by which one reaches the texts. Hammad ibn Zayd said: We visited Anas ibn Sirin in his disease. Al-Imam Ibn Sirin stated: Al-Khatib al-Baghdadi reports in al-Kifaya p. Your deen is your faith. Indeed it is but your flesh and blood it is your life. Therefore, you should be very careful about whom you are receiving it from. Receive it from the pious and the steadfast and do not take it from those who are leaning astray. Allamah Ahmad ibn Taymiyyah states: It is also a great peculiarity of the deen religion of Islam and it is a salient identity of Ahl as-Sunna. The Rafidah did not pay great attention to isnad, because they confirmed only such as accorded to their desires and the sign of a false isnad in their eyes was opposing their desires. Minhaj as-Sunna an-Nabawiyya, vol.

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## Chapter 8 : Sanad: Chain of Narration | ISBCC

*A chain novel or chain story is written collectively by a group of authors. The novel is passed along from author to author, each adding a new chapter or section to the work, with the rule that each subsequent chapter or section should elaborate and follow the plotline of preceding chapters or sections.*

Provenance Authentication is relevant to multiple fields. In art, antiques and anthropology , a common problem is verifying that a given artifact was produced by a certain person or in a certain place or period of history. The first type of authentication is accepting proof of identity given by a credible person who has first-hand evidence that the identity is genuine. With autographed sports memorabilia, this could involve someone attesting that they witnessed the object being signed. A vendor selling branded items implies authenticity, while he or she may not have evidence that every step in the supply chain was authenticated. The second type of authentication is comparing the attributes of the object itself to what is known about objects of that origin. For example, an art expert might look for similarities in the style of painting, check the location and form of a signature, or compare the object to an old photograph. An archaeologist , on the other hand, might use carbon dating to verify the age of an artifact, do a chemical and spectroscopic analysis of the materials used, or compare the style of construction or decoration to other artifacts of similar origin. The physics of sound and light, and comparison with a known physical environment, can be used to examine the authenticity of audio recordings, photographs, or videos. Attribute comparison may be vulnerable to forgery. In general, it relies on the facts that creating a forgery indistinguishable from a genuine artifact requires expert knowledge, that mistakes are easily made, and that the amount of effort required to do so is considerably greater than the amount of profit that can be gained from the forgery. In art and antiques, certificates are of great importance for authenticating an object of interest and value. Certificates can, however, also be forged, and the authentication of these poses a problem. For instance, the son of Han van Meegeren , the well-known art-forgery, forged the work of his father and provided a certificate for its provenance as well; see the article Jacques van Meegeren. Criminal and civil penalties for fraud , forgery , and counterfeiting can reduce the incentive for falsification, depending on the risk of getting caught. Currency and other financial instruments commonly use this second type of authentication method. Bills, coins, and cheques incorporate hard-to-duplicate physical features, such as fine printing or engraving, distinctive feel, watermarks, and holographic imagery, which are easy for trained receivers to verify. The third type of authentication relies on documentation or other external affirmations. In criminal courts, the rules of evidence often require establishing the chain of custody of evidence presented. This can be accomplished through a written evidence log, or by testimony from the police detectives and forensics staff that handled it. Some antiques are accompanied by certificates attesting to their authenticity. Signed sports memorabilia is usually accompanied by a certificate of authenticity. These external records have their own problems of forgery and perjury , and are also vulnerable to being separated from the artifact and lost. In computer science, a user can be given access to secure systems based on user credentials that imply authenticity. A network administrator can give a user a password, or provide the user with a key card or other access device to allow system access. In this case, authenticity is implied but not guaranteed. As mentioned above, having an item for sale in a reputable store implicitly attests to it being genuine, the first type of authentication. The second type of authentication might involve comparing the quality and craftsmanship of an item, such as an expensive handbag, to genuine articles. The third type of authentication could be the presence of a trademark on the item, which is a legally protected marking, or any other identifying feature which aids consumers in the identification of genuine brand-name goods. With software, companies have taken great steps to protect from counterfeiters, including adding holograms, security rings, security threads and color shifting ink. Security research has determined that for a positive authentication, elements from at least two, and preferably all three, factors should be verified. Something the user has e. Something the user is or does e. Types[ edit ] The most frequent types of

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authentication available in use for authenticating online users differ in the level of security provided by combining factors from the one or more of the three categories of factors for authentication: The use of only one factor does not offer much protection from misuse or malicious intrusion. This type of authentication is not recommended for financial or personally relevant transactions that warrant a higher level of security. Two-factor authentication When elements representing two factors are required for authentication, the term two-factor authentication is applied. Business networks may require users to provide a password knowledge factor and a pseudorandom number from a security token ownership factor. Access to a very-high-security system might require a mantrap screening of height, weight, facial, and fingerprint checks several inheritance factor elements plus a PIN and a day code knowledge factor elements , but this is still a two-factor authentication. Multi-factor authentication[ edit ] Instead of using two factors as used in 2FA, multiple authentication factors are used to enhance security of a transaction in comparison to the 2FA authentication process.

### Chapter 9 : Public may have to stockpile drugs in no-deal Brexit - BBC News

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