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## **IBN AL-MUWAQ AND HIS SAYINGS IN DOCUMENTING NARRATORS A COMPARATIVE STUDY**

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### **Abstract**

The noble Hadith had a prominent role in preserving the Islamic religion, and God had prepared people to defend this religion by preserving the Book of God and the Sunnah of the Messenger of God (He paid doubts about the Sunnah of his Prophet), And there are a number of imams who knew of his condition and became famous for their affairs, and the scholars mentioned that he only tells one of them with confidence, for it was among the blessings of God Almighty that we were among the students of the Prophetic Sunnah's sciences, and whoever we loved the legacy of our ancestors in their service and conquered them for what they obtained From the reward and honor of that, we wanted to share them in some of their reward, and that our honor in serving the Prophet's Sunnah through what they honored them with, so the reason for our selection of this tagged (Ibn Al-Muwaqq and his sayings in documenting narrators was a comparative study) because some of the people of the hadith did not transmit his sayings in the wound and amendment.

**Key words:** Ibn Al-Muwaqq \_The documentation \_ narrators \_ wound and the amendment

### **Introduction**

Muhammad IbnAbiYahyaAbiBakr bin Khalaf bin Faraj bin SafAl-Ansari, Abu Abdullah Marrakchi, a Qatari origin, he was best known

for Ibn (Al-Muwaqq). Ibn Al-Muwaqq had a large number of elders, as if he had only his father, and Ibn Qattan would have sufficed him .Because they return to them far and far And I mention the most prominent of them :his father Abu Bakr bin KhalafAl-Ansari - may God have mercy on him - Abu Al-Hassan bin Al-QattanAl-Fassi - may God have mercy on him, he needed and knew about it - and Abu Al-Hassan Ali bin Abdullah bin Muhammad bin YousefAl-Ansari (T: 651 AH), Abu Dhar bin AbiRikkab: (- 604 AH), and Ahmed bin Muhammad bin Abi Khalil Al-Botani (637 AH)(**Ibn Manzur,1993**) And Abu Al-Qasim Ahmad bin Baki bin Mukhallad, and Suleiman bin Musa bin Salem Abu Al Rabee (AH 634 AH).(Among his **students** :Abu Al-Hasan Al-Ra'ini, Abu Muhammad bin Al-QasimAl-Harrar , Youssef bin Ali Abu Al-Hajjaj, Abdullah bin Muhammad bin Abdullah, Abu Bakr bin Othman, Muhammad bin Atiq bin Ali, Abu Al-KhattabSahl, and Abu Zakaria bin Abdullah bin Yaqoub (**Alzahaby, 2009**),Abu Abdul Rahman bin Abdullah bin Zaghbush, Abu Jaafar bin Muhammad bin Abdul Hamid, and Abu Al-FadlAl-Gharabili. As for his writings, including: with the aim of critiquing the move, what the book of the statement violated, omitted, completed, or completed it, The sheikhs of Daraqutni and Explanation introduction Sahih Muslim explain Muwatta. Abu Abdullah Muhammad bin Muhammad bin Abdul Malik stated: He has many articles in various modern and juristic purposes and useful alerts(**Alzahaby, 2006**). He also mentioned to him in a commentary on the book "Explaining Illusion and Delusion" a group of scholars. Ibn Rasheed mentioned - he has a book: The lofty ceremonial intrusions on the omissions of omission in explaining the contents of the statement of delusion and delusion included in the breach or omission, and the complement or complement it added to it .There was a disagreement in the year of his death among the scholars, including Imam Haji Khalifa, and Imam Omar Radhi and others, as they reported in their books that Ibn Al-Muwaqq died in the year (897 AH), and according to the Sahih, which most scholars agreed

upon, that he died a year (forty-two and six hundred), And for this day was a great event, with the loss of a Hafiz scholar of Marrakesh (Zirconium,2002)

### Literature review

#### 1. The narrators documented by Ibn Al-Muwaqq (may God have mercy on him)

- Ahmed bin Al-Hassan bin Abdul-Jabbar**, Abu Abdullah Al-Sufi (306 AH) narrated on the authority of: Ali bin Al-Jaad, Yahya bin Mu'in, Zuhair bin Harb and others, and narrated from him: Abu Hafs Ibn Al-Zayat, Abu Bakr Al-Ismaili, and Abu Hatim bin Hibban. Imam Abu Abdullah bin Al-Muwaqq said about him: "One of the trustworthy sheikhs is one of the sheikhs of Baghdad". **The study** :After presenting the sayings of the scholars in the case of Ahmad bin Al-Hassan, it became clear that he is one of the trustworthy and that he invokes his hadith because there is no weakness of the imams, and this indicates his fairness and his control of his hadith, the imams are united on his trust, and God knows best (Ben McCula, 1990).
- Ishaq bin Youssef bin Muhammed**, Abu Muhammad Al-Azraq Al-Wasiti (T: 194 AH and it was said: 195 AH), and the second is more correct as stated by the people of biographies, narrated on the authority of: Suleiman bin Mahran Al-Amash, Sufyan Al-Thawri, Saeed bin Abas Al-Jariri and others, and narrated from him: Ahmad Bin Hanbal, Yahya Bin Moein, Abu Khithimah Zuhair Bin Harb and others. Imam Abu Abdullah bin Al-Muwaq said: Ishaq bin Yusef (one of the trustworthy). **(The study** :Through studying the case of the narrator, Isaac bin Yusuf turned out to be trustworthy, and he had many narrations, but he was mistaken in talking about Sufyan, and the error is contained because he is a human being not infallible, where Imam Al-Tirmidhi brought out a hadith that the Messenger of God - may God bless him and grant him peace - -: ((Licenses are

permitted in the cupping of the fasting person.) Where Imam Al-Tirmidhi said: (Ishaq's narration on the authority of Sufyan is wrong, and the hadith of AbiAl-Mutawakkil at Abu Sa'id is more correct and correct .(Alzahby, 2003) Because delusion and omission fall into him sometimes in his version of the hadith .And Imam Abdullah mentioned that he asked his father about the hadith of Isaac, and the hadith: Aisha - may God be pleased with her said: (I have never seen anyone more hasty to the noon prayer than the Messenger of God - may God bless him and grant him peace) - and he said: (This hadith is for Hakim bin Jabir that Isaac erred in.) (Ibn Al-Muwaqq, 2004)

- *Ja'far bin Muhammed bin Imran Al-Thaalabi* , who lived in Abu Al-Fadl (Tel: 290 AH), narrated on the authority of: Khalaf bin Hisham, Al-Fayed bin Wasiq, Saeed bin Muhammad Al-Jarmi and others, and narrated from him: Al-Tirmidhi, Muhammad bin Idris Al-Razi, Abu Al-Qasim Al-Tabarani and others. Imam Ibn Al-Muwaqq said about him: (The confidence of one of the elders of Al-Aqili). **The study** :From the aforementioned sayings of scholars in the case of Jaafar bin Muhammad, the son of Al-Muwaqq has trusted and followed it by some scholars, except that Abu Hatim Al-Razi and Ibn Hajar have revealed him from the degree of trust, and they said: (Saduq), he is fair in himself, and he who made Ibn Hajar do that has become tired For a hadith narrated by Al-Tirmidhi (Whoever did ablution, then he did good ablution.. The hadith, and God increased them. Make me of the penitents, and make me one of the purified ones , and Ibn Hajar commented on this hadith, and he said: This is the same: The chain of transmission is fixed, as it was dropped between Abu Idris and Umar Jubair bin Nafeer and Aqaba, and he became cut off, but rather a dilemma, and everyone who narrated it on the authority of Muawiyah bin Saleh, then on the authority of Zayd bin Al-Habab, disagreed with him, and therefore, Jaafar was not a disciplinarian when narrating the hadith and is unique in some hadiths So the error and disagreement will arise from the trustworthy

narrators, and this cause for which they have judged him as (righteous) and God knows best (**Alzahaby, 2003**) .

- **Hassan bin Al-Damari**, who is Hassan bin Abdullah Al-Shami, narrated from: Abdullah bin Al-Saadi, and narrated from him: Abu Idris Al-Khawlani .Imam Ibn Al-Muwaqqsaid: Hassan bin Al-Damari(known as trust). **Study** of by looking at the words of the imams in the statement of acceptance of a novel Hassan, the scientists have Thagoh, including the Imam and IbnHajar rotavirus was Egerha only female Imam , where he said: (not Palmshahur This shows the lack of which caused his lack of narrators with him) (**IbnAsaker, 1995**).
- **Al-Hassan bin Issa bin Masarjis**, Abu Ali Al-Nisaburi, and they differed in the year of his death, and they said: (He died in the year: 239 AH, 240 AH and the most likely: 239 AH) As Al-Bukhari and others favored, he was a Christian and then converted to Islam at the hands of Abdullah bin Al-Mubarak and left to seek knowledge. Narrated by Abdullah IbnAl-Mubarak, Sufyan bin Ayainah, Wakee 'bin Al-Jarrah and others, and it was narrated from him: Muhammad bin Ismail Al-Bukhari, Abu ZarahAl-Razi, Abdullah bin Ahmad bin Hanbal and others .Imam Abu Abdullah bin Al-Muwaq said: Al-Hassan bin Isa (one of the trustworthy). **The study** :After looking and searching the scholars 'words about Al-Hassan bin Isa, he was one of the lieutenants of Imam Abdullah bin Al-Mubarak - may God have mercy on him - and he is famous for his justice and his discipline and is inclusive of the goodness of goodness, as Al-Hassan was a Christian and he heard his experience Imam Abdullah bin Al-Mubarak so he called him and said: (Oh God grant him Islam Then God answered his call in it .Imam is also Muslim He brought out more than one hadith, as well as the two imams, Abu Dawood and Al-Nasa'i, and this indicates his sponsorship and control of the hadith .(**Al-Wasabi, 2010**).
- **Khalid bin AbiYazid bin Sammak**, and it was said: Khalid bin Yazid, Abu Abdul Rahim Al-Harrani, Sire of the Bani Umayyah, who is

Khalid bin Muhammad bin Salamah (119 AH) narrated from: Makhoul, and AbdAl-Wahhab bin Bakht and more on the authority of Zaid bin Abi Salamah and others, and it was narrated from him: His nephew, Muhammad bin Salamah, Wakee, Hajjaj Al-Aawar and others .Imam Abu Abdullah bin Al-Muwaq said: Khalid bin Abi Zaid (trust).**The study** :From the aforementioned sayings of the imams in the narrator, Khalid bin Abi Zaid, in his statement of his condition in terms of modification or defamation, it became clear that he is one of the trusts who invokes their hadiths .To purify it from the scholars, and none of his wounds was found among them, they agree on its fairness and discipline, and among the imams who made it to the highest levels of amendment, such as the Imam Al-Daqutni - may God have mercy on him - so none of the scholars contradicted IbnAl-Mawaq in terms of its documentation, and this indicates his majesty and ability in this Great knowledge, and God knows best (**Alzahaby, 1998**).

- ***Salam bin Sulayem or Salam Al-Hanafi***, Abu Al-Ahus (whose name is Auf bin Malik) Al-Kufi (179 AH), and it was said: 180 AH), narrated from: Ibrahim bin Muhajir Al-Bagali, Suleiman Al-Aam, and Samak bin Harb and others, narrated from him: Ismail binAbanAl-Warraaq, Saeed bin Mansour, Abdul Rahman bin Mahdi and others .Imam Ibn Al-Muwaq said about him: (Trust). **The study** :After presenting the words of IbnAl-Muwaqq, and the sayings of scholars in the case of Salam bin Sulayem, it became clear that he was trustworthy, fair, controlling his hadith, and the words of IbnAl-Muwaqq and scholars are evidence of this, which indicates that they agree on his confidence and fairness ;However, with his confidence, he gets in some hadiths inadvertently with other narrators, and most of the illusion when narrated by Samak bin Harb (**Al-Safadi, 2000**).As it is not safe from oversight and error except from God, May God Almighty protects him, and from that, the female Imam narrated some hadiths to him .But in this hadith Abu AbdAl-RahmanAl-Nasa'i said about it: "This is a bad hadith, in which Abu

Al-Ahwas Salam bin Sulaym made mistake. We do not know that any of his followers on it were among the companions of Sammak bin Harb, and Sammak was not strong and he accepted indoctrination. He said: Abu AbdAl-Rahman: Ahmad said IbnHanbal: Abu Al-Ahwas was mistaken in this hadith, a partner in his chain of transmission and pronunciation ,he disagreed with, and Salam was among the many in the narration of the hadith as IbnSaad said, and among the scholars who called him the highest degrees of documentation, namely: IbnMoein, Al-Ajali and IbnHajar, and God knows best .(Al-Qasimi, 2001).

- ***Suleiman bin SalimAl-Kinani***, Al- Qadi, Abu SalamahAl-Homsi, and it is said Damascene, and the first Sahih (T: 147 AH) narrated from: Amr bin Shuaib, Al-Zuhri, and AbdAl-Rahman bin Jabir, and narrated from him: Ismail bin Ayyash, Muhammad bin Harb, and Abu Al-Mughira Abdul Quddus And others .Imam Ibn Al-Muwaqq said about him: Suleiman bin Sulaym (trustworthy of the Homs trust). **The study** :From the sayings of the scholars in the case of Suleiman bin Sulaym, it became clear that he is a trust that invokes his hadith .Being documented by the imams, and the other matter was not injured by any of them, as he trusted it: IbnMoein, Al-Ajli, Abu HatimAl-Razi and others, and IbnHibban's saying (strangers ,(meaning anyone who is surprised or alone with one hadith or more than his peers in the same hadith , and this word is not an offense to him Or weakening of his hadith, as when imams of the wound and modification, then he is one of the narrators who are taken with their hadith, and God knows best (Al-Baji, 2018).
- ***Abdullah bin Abdul RahmanAl-Qurashi***,Al - Makki (130 AH) narrated from: Abu TufailAmer bin Wathila, Nafi bin Jabir, Ata bin AbiRabah and others, and narrated from him: Abdul-Malik bin Jareeh, Shu`bah bin Al-Hajjaj, Malik bin Anas and others .Imam Ibn Al-Muwaq said about him: One of the trustworthy .**The study** :From what was said by Ibn Al-Muwaq in the case of Abdullah bin AbdAl-Rahman, it became clear that it is trustworthy, because no scholar has

hurt him, and the evidence for that is that they are unanimous in his confidence and taking his hadith, and some imams who call him the level of stability because it is one of the highest ranks In the amendment, and what is meant by Abu Hatim Al-Razi with the phrase (Saleh): He is good in his religion, as it is one of the ranks of his amendment .(Al-Gamali, 2011)

- ***AbdAl-RahmanibnMaysaraibn Na'imah***, attributed by the author of the history of the Homsians, and others said: It is AbdAl-RahmanibnMaysaraibnAzhar Abu SalamahAl-Homsi, narrated on the authority of: Jabir bin NafirAl-Hadrami, Al-ArbadibnSariya, Abu AzbahAl-Hadrami and others, and narrated from him: Thor bin Yazid and Huriz Bin Othman, Safwan bin Amr and others .Imam Abu Abdullah bin Al-Muwaq said: Abdul Rahman bin Maysara (known as trust). **The study** :Through researching the sayings of scholars, we find that those who documented it are more numerous, including Abu Dawood and Al-Ajali and others who weakened him. Al-Ajali, IbnHibban, Al-Dhahabi and others who weakened him, IbnAl-Medini, called it the term ignorance of the presence of strangeness in Sind . He said (not so, but he narrated from him: Thor bin Yazid and Safwan bin Amr), so his ignorance was neglected (Mayara, 2008).
- ***Arfja bin Abdullah Al-Thaqafi***, and it is said: Al-Salami Al-Kufi, narrated from: Abdullah bin Masoud, Ali bin AbiTalib, and Aisha bin AbiBakr (may God be pleased with them all) and others, and narrated from him: Jaber bin YazidAl-Jaafi, Ata bin AbiRabah, and Ata bin Al-Saiband others, and was narrated by the female Imam .Imam Ibn Al-Muwaqq said: Arfja bin Abdullah Al-Thaqafi (Trust).**Study** :From through the words of Ibn ' attitudes, and the sayings of the imams in the case of the narrator Arfajah turned out to be a trustworthy, which is considered one of the followers who narrated to talk about the companions - may Allah be pleased with them - may claim rotavirus, was mentioned by IbnHaban in confidences, either Ibn Hajar the launch of the word Maqbool wants



it with little talk, and he did not prove in it what he left his hadith for him, so his hadith is acceptable upon follow-up and an unacceptable reward at the sole level (Ali, 2000).

- **Amr bin Salamah Al-Hamdani**, Al-Kindi Al-Kufi (d. 85 AH), said: Ali ibn Abi Talib, Abu Musa Al-Ash'ari, and Salman ibn Rabi'ah Al-Bahli and others, and narrated from him: his son Yahya ibn Amr ibn Salamah, Yazid ibn Abi Ziyad, Amer Al-Sha'bi and others. Imam Abu Abdullah bin Al-Muwaq said: Amr bin Salamah (follow trust) **The study**: From what was said by Ibn Al-Muwaq, and the sayings of scholars in the case of Amr bin Salamah, it is trust; Because he combined justice and discipline, and none of the imams hurt him, except that he was a little narrator of the hadith as mentioned by Ibn Saad, as he is considered one of the great followers - may God have mercy on them – (Alzahaby, 2006).
- **Muhammad bin Yahya bin Abdullah Al-Dhahli**, Abu Abdullah Al-Nisaburi (Tel: 255 AH, and it was said: 258 AH) narrated from: Ishaq bin Rahwayh, Saeed bin Mansour, Abu Asim Al-Nabeel and others, and narrated from him: Al-Bukhari, Muhammad bin Ishaq bin Khuzaymah, Abu Hatim Al-Razi and others. Imam Abu Abdullah bin Al-Muwaq said: Muhammad bin Yahya Al-Dhahli (proven confidence) **The study**: Most of the aforementioned amendment of Ibn Al-Muwaqq and scholars to Muhammad ibn Yahya, as his confidence and fairness were revealed by the sayings of the imams of the amendment, and none of them injured him, as Muhammad bin Sahl, Ahmad ibn Hanbal, Abu Zaraq and others trusted him, as he combined two attributes: documentation and validation in his narration. For the hadith, which are among the highest levels of amendment that are not attained by any narrator, so there is no omission or error in it except rarely, because the perfection is for God - the Exalted, the Majestic, and God knows best (Akry, 1986).
- **Muhammad bin Rafeh Al-Qushairi**, Abu Abdullah Al-Nisaburi (245 AH), narrated from him: Sufyan bin Ayinah, Abu Muawiyah Al-Dirir, Abd Al-Razzaq bin Hammam and others, and narrated from

him: Abu Hatim Al-Razi, Muhammad bin Khuzaymah, Muhammad bin Yahya Al-Dahli and others. Imam Ibn Al-Muwaqq said about him: Muhammad bin Rafeh (proven confidence). **The study :** From the above mentioned by Ibn Al-Muwaq in Muhammad ibn Yahya, and the sayings of scholars show that he is one of the trusted people whose hadiths are taken ;Because none of the scholars hurt him, which indicates that they are unanimous in its documentation, including Muslim bin Al-Hajjaj, Al-Nasa'i, Abu Ali, Ibn Hajar and others. Scarcely (Al-Sabki, 2017).

- **Muhammad bin Yazid Al-Wasiti**, Abu Saeed, and it is said: Abu Yazid (188AH), it was said: 189H, and it was said: 190H, and most likely: 188H) Narrated by: Ismail bin Abi Khalid, Al-Hajjaj bin Dinar, Asim bin Raja bin Haywa and others, and he narrated. It was reported by Ahmad bin Hanbal, Ishaq bin Rahwiya, Othman bin Abi Shaybah and others. Imam Ibn Al-Muwaqq said about him: Muhammad ibn Yazid (a trustworthy). **The study :** From the above mentioned by Ibn Al-Muwaq and the sayings of the imams in the case of Muhammad bin Yazid, it was revealed that Thiqa invokes his hadith ;Being documented by scholars, it was documented by Ibn Saad, Ibn Mu'in, Ibn Hanbal, and others, and there is no one who wounded him, and the imam was proven in the narration of hadith as mentioned by Ibn Hanbal and Ibn Hajar (Damascene, 1999).
- **Muhammad bin Ibrahim bin Muslim**, who is a father of illiteracy, resided in Tarsus, and he is Baghdadi (Tel: 273 AH). It was narrated from: Omar bin Yunis Al-Yamami, Yaqoub bin Ishaq Al-Hadrami, Al-Fadl bin Dakin and others, and narrated from him: Abu Hatim Al-Razi, Muhammad bin Khalaf, and Yahya. Bin Muhammad bin Saed and others. Imam Abu Abdullah bin Al-Muwaq said on the authority of: Muhammad bin Ibrahim (one of the preserved trusts). **The study :** Through the sayings of the scholars in the narrator, Muhammad ibn Ibrahim, it appears that trust is taken with his hadith, except that the illusion falls from him sometimes, and he was not the predominant of his hadith, and if he speaks from those who

memorized it, he is mistaken, and if he happens from his book, it is a control of his hadith as stated by some scholars He is the one who invokes his speech, and God knows best (**Aaron, 1977**).

- ***Meri bin (Qatari) Al-Kufi***, narrated on the authority of: Uday bin Hatim, and narrated from him: Sammak bin Harb. Books of biographies did not mention the year of his death. Imam Ibn Al-Muwaqq said: Mari bin Qatari: (Trust). **The study** :From the aforementioned sayings of scholars in the case of Mary bin Qatari and the saying of Ibn Al-Muwaqq in it, he trusted it, and some scholars followed them: Ibn Mu'in in that which indicates his firmness in this great knowledge, because Mary did not narrate about him except Samak bin Harb, and therefore he launched Al-Dhahabi did not know it, and Ibn Hazm made it unknown, except that they did not pay attention to the documentation of the imam Al-Hajjah Ibn Mu'in, except that he narrated to him the owners of the four Sunnahs, and yet there are not many narrations in the books of the hadith, and Imam Ibn Hajar spoke of him on some hadiths and he commented On his hadith, he said: (Mari bin Qatari on this path is weak. (Therefore, Imam Shuaib Al-Arna'oot followed his hadiths, criticizing him in what was said and said about him: (This is a weak chain of transmission for the ignorance of Mary ibn Qatari), because ignorance is attached to it. Because he was not known and famous among the narrators, and his narrations are very few, and God knows best (**Alzahaby, 1992**).
- ***Muhammad ibn Salih Al-Baghdadi***, Abu Bakr, and it is said: (His name is Ahmad Ibn Salih) (271 AH), and it was said: 272 AH, and it is more correct: The First). Narrated by: Thabit Ibn Muhammad Al-Zahid, Afan ibn Muslim, Muslim ibn Ibrahim Al-Azdi and others, and he narrated. About him: Ahmed bin Muhammad bin Saeed, Ismail bin Muhammad Al-Saffar, Ubayd Allah bin Abd Al-Rahman Al-Sukkari and others. Imam Ibn Al-Muwaqq said about him: (One of the trustworthy custodians). **The study** :By going into the sayings of the imams in the case of the narrator, Muhammad bin Saleh, he

appears to be trustworthy; this is to document it from Ibn Al-Muwaqq, and it was followed by that of the scholars. They are grouped as an imam and a disciple of his hadith, and if he is not in the highest levels of discipline and mastery, it is trust that is taken from his hadith and invoked by him .(Bin Hajar, 1999 )

### Conclusions

- Translation son a few attitudes and reported in a few sources m from the books of Sir and biographies and ills.
- This narrator was taken from senior scholars from whom he relied on in hadith science such as Ibn Al-Qattan and others.
- He was a student of many students who took knowledge from him .
- It was not transferred to blame Iv this world , his knowledge and the reason for the lack of knowledge of reputation for
- It turns out that Ibn Al-Muwaqq is the most vocal term for narrators in terms of modification.
- I found that the number of narrators who were convicted reached (18) as narrators, and that the number of narrators whose rulers of Abu BakrAl-Haddad differed with other scholars are only two narrators.

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