

# ***SUNAN IBN MAJAH: AN OVERVIEW***

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## ***Abstract***

This article discusses the book of Sunan Ibn Majah as a classic literature which has an important role in tracing the hadiss of the Prophet Muhammad. This article will focus on two main discussions, namely, the biography of Ibn Majah as the author and an overview of the book Sunan Ibn Majah. Therefore, it is necessary to explain this matter so as to get a general picture related to Sunan Ibn Majah by conducting historical studies based on literature studies. So it can be concluded that Sunan Ibn Majah written by Ibn Majah al-Qazwaini was a scholar who was diligent in studying knowledge by making visits to various regions. His momental work is Sunan Ibn Majah which is a book that collects the hadiss of the Prophet Muhammad. Differences in perception occur among scholars on the aspect of the quality of hadis and the quantity of hadis contained in Sunan Ibn Majah.

**Keywords:** *Sunan Ibn Majah; Kutub al-Sittah; Rating*

## ***Abstrak***

Artikel ini membahas tentang kitab *Sunan Ibn Majah* sebagai sebuah literatur klasil yang memiliki peran penting dalam pelacakan terhadap hadis-hadis Nabi Muhammad saw. Artikel ini akan berfokus pada dua bahasan utama yaitu, Biografi Ibn Majah selaku penulis dan gambaran umum kitab *Sunan Ibn Majah*. Oleh karena itu, perlu kiranya memaparkan hal tersebut agar mendapatkan gambaran umum terkait dengan *Sunan Ibn Majah* dengan melakukan telaah historis berdasarkan kajian kepustakaan. Maka dapat disimpulkan bahwa *Sunan Ibn Majah* yang ditulis oleh Ibn Majah al-Qazwaini adalah seorang ulama yang tekun dalam menuntut ilmu dengan melakukan lawatan ke berbagai wilayah. Karya momentalnya adalah *Sunan Ibn Majah* yang merupakan kitab yang menghimpun hadis-hadis Nabi Muhammad saw., Perbedaan persepsi terjadi di kalangan ulama pada aspek kualitas hadis dan kuantitas hadis yang termuat dalam *Sunan Ibn Majah*.

**Keywords:** *Sunan Ibn Majah; Kutub al-Sittah; Penilaian*



### **Biography of Sunan Ibn Mājah's Author**

His full name is al-Ḥāfiẓ al-Kabīr al-Ḥujjah al-Mufasssir Abū 'Abdullāh Muḥammad ibn Yazīd Ibn Mājah al-Raba'ī al-Qazwainī who wrote al-Sunan, al-Tārikh and al-Tafsīr.<sup>1</sup> Mājah is the laqab of Yazīd as 'Abd al-Karīm al-Rāfi'ī stated in his book "Akhbār Qazwain", as did Abī al-Ḥasan al-Qaṭṭān, as did Abū Ya'lā al-Khalīlī.<sup>2</sup> Abū Ya'lā al-Khalīlī is of the opinion that al-Raba'ī is attributed to the Rabi'ah tribe.<sup>3</sup> Qazwain is the name of a region in Persia near the city of Tehran, Iran.<sup>4</sup> Abū 'Abdullāh Ibn Mājah was born in 209 AH,<sup>5</sup> as stated by Abū al-Faḍl Muḥammad ibn Ṭāhir al-Maqdisī quoted in Ja'far ibn Idrīs al-Qazwainī, a companion of Ibn Mājah.<sup>6</sup>

Abū 'Abdullāh Ibn Mājah was not the only one from the family of Yazīd known as Mājah who went out to pursue knowledge. In fact, some of Yazīd's sons were considered knowledgeable and faqih, some of whom were mentioned by Ja'far ibn Idrīs al-Qazwainī, a companion of Ibn Mājah. Ibn Mājah's brothers were Abū Bakr and Abū 'Abdullāh.<sup>7</sup> al-Khatīb al-Bagdādī also mentioned that he had a brother named Abū Muḥammad al-Ḥasan b. Yazīd,<sup>8</sup> al-Rafi'ī opined about him that he was *min siqāt al-syuyukh*,<sup>9</sup> and the latter had a son named Abū al-Ḥasan Aḥmad, as mentioned by Ḥamzah b. Yūsuf al-Suhamī and al-Rāfi'ī.<sup>10</sup> Yazīd also had grandsons named Muḥammad b. Ḥamzah b. al-Ḥasan and 'Alī b. Aḥmad b. al-Ḥasan, as mentioned by al-Rāfi'ī.<sup>11</sup> But among those who were famous for their scholarship was Abū 'Abdullāh Muḥammad b. Yazīd. Ja'far ibn Idrīs who was a companion of Ibn Mājah said that

<sup>1</sup> Syams al-Dīn Abū 'Abdullāh Muḥammad bin Ahmad bin 'Usmān bin Qāimāz al-Ḥababī, *Siyar A'lām al-Nubalā'*, Juz 13 (2nd print; t.t.: Muassasah al-Risālah, 1405 H/1985 M), p. 277.

<sup>2</sup> 'Abd al-Karīm bin Muḥammad bin 'Abd al-Karīm Abū al-Qāsim al-Rāfi'ī al-Qazwainī, *al-Tadwīn fī Akhbār Qazwain*, Juz 2 (t.t.: Dār al-Kutub al-'Ilmiyyah, 1408 H/1987 M), p. 49.

<sup>3</sup> Abū al-'Abbās Syams al-Dīn Aḥmad bin Muḥammad bin Ibrāhīm bin Abī Bakr Ibn Khalkān al-Barmakkī al-Irbilī, *Wafayāt al-A'yān wa Anba'a Abna' al-Zamān*, Juz 4 (1st printing; Beirut: Dār Sādr, 1971), p. 275. Syams al-Dīn Abū 'Abdullāh Muḥammad bin Ahmad bin 'Usmān bin Qāimāz al-Ḥababī, *Siyar A'lām al-Nubalā'*, Juz 13, p. 278.

<sup>4</sup> Syu'aib al-Arnaūt, et.al, *Muqaddimah Sunan Ibn Mājah* (1st printing; t.t.: Dār al-Risālah al-'A-lamiyyah, 1430 H/2009 M), p. 7-8.

<sup>5</sup> 'Abd al-Karīm bin Muḥammad bin 'Abd al-Karīm Abū al-Qāsim al-Rāfi'ī al-Qazwainī, *al-Tadwīn fī Akhbār Qazwain*, Juz 2, p. 50. Syams al-Dīn Abū 'Abdullāh Muḥammad bin Ahmad bin 'Usmān bin Qāimāz al-Ḥababī, *Siyar A'lām al-Nubalā'*, Juz 13, p. 277. Abū al-'Abbās Syams al-Dīn Aḥmad bin Muḥammad bin Ibrāhīm bin Abī Bakr Ibn Khalkān al-Barmakkī al-Irbilī, *Wafayāt al-A'yān wa Anba'a Abna' al-Zamān*, Juz 4, p. 279.

<sup>6</sup> Yūsuf bin 'Abd al-Raḥman bin Yūsuf Abū al-Ḥajjāj Jamāl al-Dīn Ibn al-Zakkī Abī Muḥammad al-Qadā'ī al-Kalbī al-Mizzī, *Tahẓīb al-Kamāl fī Asmā' al-Rijāl*, Juz 27 (1st printing; Beirut: Muassasah al-Risālah, 1400 H/1980 M), p. 41.

<sup>7</sup> Syu'aib al-Arnaūt, et.al, *Muqaddimah Sunan Ibn Mājah*, p. 7-9.

<sup>8</sup> Abū Bakr Ahmad bin 'Alī bin Sajābit bin Aḥmad bin Maḥdī al-Khatīb al-Bagdādī, *Tārikh Bagdād*, Juz 7 (1st printing; Beirut: Dār al-Kutub al-'Ilmiyyah, 1417 H), p. 453.

<sup>9</sup> 'Abd al-Karīm bin Muḥammad bin 'Abd al-Karīm Abū al-Qāsim al-Rāfi'ī al-Qazwainī, *al-Tadwīn fī Akhbār Qazwain*, Juz 2, p. 439.

<sup>10</sup> Abū al-Qāsim Ḥamzah bin Yūsuf bin Ibrāhīm al-Suhamī al-Qurasyī al-Jurjānī, *Tārikh Jurjān* (1st printing; Beirut: 'Alim al-Kitab, 1407 H/1987 M), p. 108. 'Abd al-Karīm bin Muḥammad bin 'Abd al-Karīm Abū al-Qāsim al-Rāfi'ī al-Qazwainī, *al-Tadwīn fī Akhbār Qazwain*, Juz 2, p. 157.

<sup>11</sup> 'Abd al-Karīm bin Muḥammad bin 'Abd al-Karīm Abū al-Qāsim al-Rāfi'ī al-Qazwainī, *al-Tadwīn fī Akhbār Qazwain*, Juz 2, p. 274.

Ibn Mājah's son named 'Abdullāh that his father was constantly thinking about his death. .<sup>12</sup>

Ibn Mājah was a multiliterate scholar; he was a hadith scholar and critic, ḥāfiẓ, as al-Ḍahabī put it.<sup>13</sup> He had extensive knowledge in the fields of tafsir and history. He has many works in science so that it benefits many knowledge seekers. This is a natural thing because the fruit of his diligence and patience in studying and the strength of his memorization, he overcame all obstacles in studying. .<sup>14</sup> He studied with scholars in Qazwain such as 'Alī bin Muḥammad al-Ṭanāfiṣī al-Kūfī al-Qazwainī, 'Amr bin Rāfi' al-Bajalī al-Rāzī al-Qazwainī and Ismā'il bin Taubah al-Saqafī al-Qazwainī. However, he decided to leave Qazwain and traveled to distant countries and cities in order to seek knowledge from scholars. He went to Ray and studied with al-Ḥāfiẓ Muḥammad b. Ḥumaid al-Rāzī, then to Naisābūr and studied with al-Ḥāfiẓ Muḥammad b. Yaḥyā al-Zuhrī, then to Iraq and studied with Abī Bakr b. Abī Shibah and 'Uthman b. Abī Shibah, Aḥmad Ibn 'Abdah and Zuhair b. Harb, then to Sham and studied with Hishām b. 'Ammār, Muḥammad ibn Muṣaffā and Duḥaim, then traveled to Egypt and met Abū Ṭāhir ibn al-Sarḥ, Muḥammad ibn Rumḥ and Yūnus ibn 'Abd al-A'lā, then traveled to the Hijaz and studied with Ibn Abī 'Umar and Abī Marwān al-'Uthmānī in Mecca and Ibrāhīm ibn al-Munẓir al-Ḥizāmi and Abī Muṣ'ab al-Zuhrī in Medina.<sup>15</sup>

During his studies, he met with scholars of jurisprudence, such as Harmalah ibn Yaḥyā al-Tujāibī, al-Rabī' ibn Sulaimān al-Murādī who was a companion of Imām al-Syāfi'ī and he also met Yūnus ibn 'Abd al-A'lā al-Faqīh al-Mālikī who was also his teacher in Qira'at, He also met Nāfi' ibn 'Abd al-Raḥman and Hamzah ibn Habīb al-Ziyāt, both of whom belonged to qira'ah al-sab'ah. He also met another qira'at scholar, 'Abdullāh ibn Aḥmad ibn Bashīr ibn Zakwān, who was one of the strongest holders of Ibn 'Amir al-Dimashqī's qira'at, which also belongs to the qira'ah al-sab'ah.<sup>16</sup>

His teachers included; <sup>17</sup> a) Al-Imām al-Ḥāfiẓ Rāwiyat al-Islām Abū Bakr Muḥammad bin Basysyār bin 'Uthmān al-Baṣrī Bundār; b) Al-Imām al-Ḥāfiẓ al-Naẓir Abū Bakr 'Abdullāh b. Muḥammad b. Abī Shibah al-'Absī al-Kūfī; c) Al-Ḥāfiẓ Abū Kuraib Muḥammad b. al-A'lā b. Kuraib al-Hamdānī al-Kūfī; d) Al-Ḥāfiẓ al-Ḥujjah Muḥammad b. 'Abdullāh b. Numair Abū 'Abd al-Raḥman al-Ḥamdānī al-Khārifi al-Kūfī; e) Al-Imām al-Ḥāfiẓ al-Bārī' Imām Ahl al-Ḥadīth bi Khurāsān Abū 'Abdullāh Muḥammad bin Yaḥyā bin 'Abdullāh bin Khālid bin Fāris al-Zuhli al-Naisābūrī; f) Al-Imām al-Ḥāfiẓ al-Mutqin Abū al-Ḥasan 'Alī b. Muḥammad al-Ṭanāfiṣī al-Kūfī; g) Al-Imām al-Ḥāfiẓ al-Qāḍī al-Faqīh Abū Sa'īd 'Abd al-Raḥman b. Ibrāhīm

<sup>12</sup> Syu'aib al-Arnaūt, et.al, *Muqaddimah Sunan Ibn Mājah*, p. 10.

<sup>13</sup> Syams al-Dīn Abū 'Abdullāh Muḥammad bin Ahmad bin 'Usmān bin Qāimāz al-Ḍahabī, *Siyar A'lām al-Nubalā'*, Juz 13, p. 277.

<sup>14</sup> Syu'aib al-Arnaūt, et.al, *Muqaddimah Sunan Ibn Mājah*, p. 10.

<sup>15</sup> Abū al-Qāsim 'Alī bin al-Ḥasan bin Hibatillāh Ibn 'Asākir, *Tārīkh Damsyiq*, Juz 56 (t.t.: Dār al-Fikr li al-Tabā'ah al-Nasyr wa al-Tauzī', 1415 H/1995 M), p. 271. Muḥammad bin 'Abd al-Ganī bin Abī Bakr bin Syujā' Abū Bakr Mu'in al-Dīn Ibn Nuḥṭah al-Ḥanbalī al-Bagdādī, *al-Taḥf li Ma'rifah Ruwāh al-Sunan wa al-Masānīd* (1st printing; t.t.: Dār al-Kutub al-'Ilmiyyah, 1408 H/1988 M), p. 119-121. 'Abd al-Karīm bin Muḥammad bin 'Abd al-Karīm Abū al-Qāsim al-Rāfi' al-Qazwainī, *al-Tadwīn fi Akhbār Qazwain*, Juz 2, p. 49-50.

<sup>16</sup> Syu'aib al-Arnaūt, et.al, *Muqaddimah Sunan Ibn Mājah*, p. 11-12.

<sup>17</sup> Syu'aib al-Arnaūt, et.al, *Muqaddimah Sunan Ibn Mājah*, p. 14-17.



b. 'Amr b. Maimūn al-Dimasyqī; h) Al-Imām al-Muḥaddiṣ Muḥammad bin al-Sabbāḥ bin Sufyān Abū Ja'far al-Jarjarā'ī Maulā 'Umar bin 'Abd al-'Azīz; i) Al-Ḥāfiẓ al-Ṣabt Abū 'Abdul lāh Muḥammad bin Rumḥ bin Muhājir bin Maḥrār al-Tujībī al-Miṣrī; j) Al-Imām al-Ḥāfiẓ al-Muqrī Abū al-Walīd Hishyām b. 'Ammār b. Nuṣair Ibn Maisarah al-Sulamī al-Dimasyqī.

His students included; <sup>18a)</sup> Ḥāfiẓ Abū Hasan 'Alī ibn Ibrāhīm ibn Salamah ibn Baḥr al-Qaṭṭān al-Qazwainī, a narrator whose traditions are well known in "al-Sunan", was born in 254 A.H. Abū Ya'lā said about him that he was an expert in tafsir, nahwu, language and fiqh. He died in 345 AH; b) Abū 'Abdullāh Aḥmad ibn Ibrāhīm al-Khalīl al-Khalīlī, who was the grandfather of Abū Ya'lā al-Khalīlī, al-Khalīlī said from his grandfather that in Qazwain I heard from Abū 'Abdullāh Ibn Mājah and mentioned that he had heard traditions in the regions of Nahāwand and Hamazān from a number of narrators; c) Abū Dāwud Sulaimān ibn Yazīd ibn Sulaimān al-Fāmī al-Qazwainī. al-Khalīlī said that he had traveled to Ray, Iraq, Mecca and San'a' and died in 339 AH; d) Abū Ja'far Muḥammad ibn 'Īsā al-Muṭṭwwī'ī al-Abḥarī;<sup>19</sup> e) Abū Bakr Ḥāmid ibn Līsawiyah al-Abḥarī.

Abū Ya'lā al-Khalīlī said that Ibn Mājah was the author of al-Sunan, al-Tafsīr, and al-Tārīkh, and that he was knowledgeable about them.<sup>20</sup> This is also Ibn Kaithīr's opinion about him, as well as al-Ḥāfiẓ al-Zahabī's opinion in his book "al-Mizān". al-Ḥāfiẓ Shams al-Dīn al-Dāwūdī said that Ibn Mājah had knowledge of this.<sup>21</sup> Ibn Mājah's tafseer has not been found to date; it is suspected to have been lost along with other books during the reign of Timur Lenk in 853 AH in Damascus. This is based on the words of al-Ḥāfiẓ al-Zahabī (d. 748 AH) and Ibn Kaṣīr (d. 774 AH) that they had seen the book then never saw it again afterwards and it is also mentioned in Ibn Ḥajar's "Mu'jam" (d. 852 AH) briefly mentioned in its index but after that it is not mentioned again.<sup>22</sup>

Abū Ya'lā al-Khalīlī has mentioned him,<sup>23</sup> and Ibn Thāhir al-Maqdisī said I have seen him in Qazwain writing a book of tārikh narrating the biographies and journeys of the hadith narrators from the time of the Companions to his time.<sup>24</sup> Similarly, Rāfi'ī in his book "Akhbār al-Qazwain" repeatedly quoted from him.<sup>25</sup> Ibn Khalkān considered this book to be an excellent book. Ibn Kaithīr said that the book is complete from the time of the Companions to the time of Ibn Mājah.<sup>26</sup>

<sup>18</sup> Syu'aib al-Arnaūt, et.al, *Muqaddimah Sunan Ibn Mājah*, p. 17-18.

<sup>19</sup> 'Abd al-Karīm bin Muḥammad bin 'Abd al-Karīm Abū al-Qāsim al-Rāfi'ī al-Qazwainī, *al-Tadwīn fī Akhbār Qazwain*, Juz 2, p. 50.

<sup>20</sup> Muḥammad bin 'Abd al-Ganībin AbīBakr bin Syujā' Abū Bakr Mu'īn al-Dīn Ibn Nuqṭah al-Ḥanbalīal-Bagdādī, *al-Taḥfah li Ma'rifah Ruwāh al-Sunan wa al-Masānīd*, p. 119-121.

<sup>21</sup> Syu'aib al-Arnaūt, et.al, *Muqaddimah Sunan Ibn Mājah*, p. 20.

<sup>22</sup> Muḥammad bin 'Alī bin Aḥmad Syams al-Dīn al-Dāwūdī al-Mālikī, *Tabaqāt al-Mufasssīrīn li al-Dāwūdī*, Juz 2 (Beirut: Dār al-Kutub al-'Ilmiyyah, t.tp.), p. 273-274.

<sup>23</sup> Muḥammad bin 'Abd al-Ganībin Abī Bakr bin Syujā' Abū Bakr Mu'īn al-Dīn Ibn Nuqṭah al-Ḥanbalīal-Bagdādī, *al-Taḥfah li Ma'rifah Ruwāh al-Sunan wa al-Masānīd*, p. 119-121.

<sup>24</sup> Syu'aib al-Arnaūt, et.al, *Muqaddimah Sunan Ibn Mājah*, p. 21.

<sup>25</sup> Abū al-'Abbās Syams al-Dīn Aḥmad bin Muḥammad bin Ibrāhīm bin AbīBakr Ibn Khalkān al-Barmakkīal-Irbilī, *Wafayāt al-A'yān wa Anba'a Abna' al-Zamān*, Juz 4, p. 279.

<sup>26</sup> Syu'aib al-Arnaūt, et.al, *Muqaddimah Sunan Ibn Mājah*, p. 21.

Abū Ya'lā al-Khalīlī judged him to be *ṣiqāh kabīrun muttafaqun alaih muḥtajjun bihi, lahu ma'rifatun bi al-ḥadīth wa ḥifẓun*. He traveled to Iraq, Mecca, Shām, Egypt and Ray to narrate traditions.<sup>27</sup> 'Abd al-Karīm ibn Muḥammad al-Rāfi'ī rated him *imām min a'immaḥ al-muslimīn, kabīrun mutqīn, maqbūl bi al-ittifāq*.<sup>28</sup> Ibn Khalkān rated him *al-ḥāfiẓ al-masyhūr, imāman fi al-ḥadīth, 'ārifān bi 'ulumuhu wa jamī' mā yata'allaqu bihi*.<sup>29</sup> Ibn Shirwaih in his book "Tārīkh Hamzān" rated him *a'yān al-a'immaḥ min ahl qazwain*.<sup>30</sup> Ibn al-Athīr rated him *'āqilān imāman 'alimān*.<sup>31</sup> Ibn 'Abd al-Hādī rated him Abū 'Abdullāh al-Qazwainī *al-ḥāfiẓ al-kabīr al-mufasssir*.<sup>32</sup> al-Zahabī rated him *al-ḥāfiẓ al-kabīr al-ḥujjah al-mufasssir, ḥāfiẓ qazwain fi 'aṣruhu*, he also said that Ibn Mājah *ḥāfiẓān nāqidān ṣādiqān, wāsi' al-'ilm*.<sup>33</sup>

There are no sources explaining the school of jurisprudence adopted by Abū 'Abdullāh Ibn Mājah al-Qazwainī, but it is most likely that he was raised in the Shafi'ī school of jurisprudence as was the common school of thought of most people in his region at that time. This is confirmed by the statement of al-Imām al-Rāfi'ī al-Faqīh al-Syāfi'ī in his book "*al-Tadwīn fi Akhbār Qazwain*" who attributed his narration to Ibn Mājah.<sup>34</sup>

Muḥammad ibn Thāhir al-Maqdisī said I saw him in Qazwain - that is, Ibn Mājah - writing about the history and biography of the journey of hadith narrators from the time of the Companions to his time, At the end, Ja'far ibn Idrīs, who was a companion of Ibn Mājah, wrote that Abū 'Abdullāh Muḥammad Ibn Yazīd Ibn Mājah, as it is known, was born on a Monday and buried on a Tuesday at the end of Ramadan in 273 AH, at the age of 64. His brother Abū Bakr prayed for him, as did his two brothers and his son who took care of his burial.<sup>35</sup>

### **An Overview of Sunan Ibn Mājah**

Sunan Ibn Mājah is Ibn Mājah's most famous monumental work, and it is through this book that he became known as a hadith scholar. In general, it can be described that Sunan Ibn Mājah is divided into several sections, and each section is further divided into

<sup>27</sup> Yūsuf bin 'Abd al-Raḥman bin Yūsuf Abū al-Ḥajjāj Jamāl al-Dīn Ibn al-ZakkīAbīMuḥammad al-Qad}ā'īal-Kalbīal-Mizzī, *Tahzīb al-Kamāl fi Asmā' al-Rijāl*, Juz 27, p. 41. Syams al-Dīn Abū 'Abdullāh Muḥammad bin Ahmad bin 'Uṣmān bin Qāimāz al-Ḥababī, *Siyar A'lām al-Nubalā'*, Juz 13, p. 279.

<sup>28</sup> 'Abd al-Karīm bin Muḥammad bin 'Abd al-Karīm Abū al-Qāsim al-Rāfi'īal-Qazwainī, *al-Tadwīn fi Akhbār Qazwain*, Juz 2, p. 49.

<sup>29</sup> Abū al-'Abbās Syams al-Dīn Aḥmad bin Muḥammad bin Ibrāhīm bin Abī Bakr Ibn Khalkān al-Barmakkīal-Irbilī, *Wafayāt al-A'yān wa Anba'a Abna' al-Zamān*, Juz 4, p. 279.

<sup>30</sup> Syihāb al-Dīn Abū 'Abdullāh Yāqūt bin 'Abdullāh al-Rūmīal-Ḥumawī, *Mu'jam al-Buldān*, Juz 4 (1st printing; Beirut: Dār S{adr, 1995), p. 344.

<sup>31</sup> Abū al-Ḥasan 'Alībin Abīal-Karam Muḥammad bin Muḥammad bin 'Abd al-Karīm bin 'Abd al-Wāḥid al-Syaibānīal-Jazarī'IZZ al-Dīn Ibn al-Aṣīr, *al-Kāmil fīal-Tārīkh*, Juz 6 (1st printing; Beirut: Dār al-Kitāb al-'Arabī, 1417 H/1997 M), p. 443.

<sup>32</sup> Syu'aib al-Arnaūt, et.al, *Muqaddimah Sunan Ibn Mājah*, p. 22.

<sup>33</sup> Syams al-Dīn Abū 'Abdullāh Muḥammad bin Ahmad bin 'Uṣmān bin Qāimāz al-Ḥababī, *Siyar A'lām al-Nubalā'*, Juz 13, p. 277-278.

<sup>34</sup> Syu'aib al-Arnaūt, et.al, *Muqaddimah Sunan Ibn Mājah*, p. 23. 'Abd al-Karīm bin Muḥammad bin 'Abd al-Karīm Abū al-Qāsim al-Rāfi'īal-Qazwainī, *al-Tadwīn fi Akhbār Qazwain*, Juz 2, p. 50.

<sup>35</sup> Syu'aib al-Arnaūt, et.al, *Muqaddimah Sunan Ibn Mājah*, p. 24.





chapters. al-Zahabī argues that Sunan Ibn Mājah contains 4000 traditions divided into 32 sections and 1500 chapters. A similar calculation was made by Abū al-Hasan al-Qaṭṭhān.<sup>36</sup> He mentions 4341 traditions in the book, 3002 of which are also found in al-Kutub al-Khamsah, while 1339 are additional. Sunan Ibn Mājah is organized according to the systematic arrangement of fiqh books, consisting of a preamble and 37 books, covering 1545 chapters.<sup>37</sup> Another explanation is that the traditions contained in Sunan Ibn Mājah total 4341 traditions, consisting of muqaddimah, 37 books and 1502 chapters.<sup>38</sup> As for the results of the author's study that the book Sunan Ibn Mājah published by Dār al-Risālah al-'Alamiyyah in the first printing in 1430 AH/2009 AD which is arranged in 5 juz / volume there are 4341 traditions consisting of 39 books 39 and 1388 traditions.<sup>39</sup>

Abū al-'Abbās Shihāb al-Dīn al-Būṣīrī in his book "Miṣbāḥ al-Zujājah fi Zawā'id Ibn Mājah" has explained that the zawaid traditions in Sunan Ibn Mājah are sahih, hasan, daif, and maudu'. This work clearly shows the weakness of al-Mizzī's opinion. The book Misbah al-Zujājah states that the zawaid traditions number 1559.<sup>40</sup> Muhammad Fuad Abdul Baqi in his research on Ibn Majah's zawaid traditions states that the number is 1339 with the details of 428 sahih traditions, 199 hasan traditions, 613 daif traditions, very weak and munkar traditions totaling 99 and those found in al-kutub al-khamsah totaling 3002 traditions.<sup>41</sup>

According to Shaykh Su'aib al-Arnaūṭ there are 1213. 98 traditions are sahih in sanad, 113 traditions are sahih because of the presence of mutaba'ah, 219 traditions are sahih because of the presence of sawahid, 58 traditions are hasan in sanad, 42 traditions are hasan because of the presence of mutaba'ah, 65 traditions are hasan because of the presence of sawahid, 6 traditions may be recognized as hasan (muhtamalah lit tahsin), 7 traditions were reported by Ibn Majah as marfu' but we have ruled them as mauquf traditions; 4 mursal traditions; 384 daif traditions; 184 da'if jiddan (very weak) traditions; 1 shāz tradition; 21 munkar and maudu' traditions; 11 traditions we have not been able to determine the ruling of. Based on these details he concludes that the number of sahih and hasan traditions either li zātih or li ghairih is approximately 600.<sup>42</sup>

Looking at the number of traditions compiled by Ibn Mājah himself, it is obvious that he did not sort out the criteria for the quality of the traditions included in his Sunan. In fact,

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<sup>36</sup> Muhammad Misbah, dkk, *Studi Kitab Hadis: Dari Muwaththa' hingga Mustadrak al-Ḥākim* (1st printing; Malang: Ahlimedia Press, 2020), p. 75.

<sup>37</sup> Achamd Lubabul Chadziq, "Telaah Kitab Sunan Ibn Mājah", *Miyah: Jurnal Studi Islam* 16, no. 1 (Januari, 2020): p. 204. <https://ejournal.inkafa.ac.id/index.php/miyah/article/view/248>

<sup>38</sup> Nurkhalijah Siregar, "Kitab Sunan Ibn Mājah (Biografi, Sistematika dan Penilaian Ulama)", *Hikmah* 16, no. 2 (2019): p. 61. <https://e-jurnal.staisumatera-medan.ac.id/index.php/hikmah/article/view/47>

<sup>39</sup> Abū 'Abdulāh Muḥammad bin Yazīd al-Qazwainī Ibn Mājah, *Sunan Ibn Mājah* (1st printing; t.t.: Dār al-Risālah al-'Alamiyyah, 1430 H/2009 M).

<sup>40</sup> Abū al-'Abbās Syihāb al-Dīn Aḥmad bin AbīBakr bin Ismā'īl bin Sulaim bin Qaimāz bin 'Uṣmān al-Būṣīrī al-Kinānī al-Syāfi'ī, *Misbah al-Zujājah fi Zwā'id Ibn Mājah* (1st printing; Beirut: Dār al-'Arabiyyah, 1403 H).

<sup>41</sup> Achamd Lubabul Chadziq, "Telaah Kitab Sunan Ibn Mājah"; p. 212. Nurkhalijah Siregar, "Kitab Sunan Ibn Mājah (Biografi, Sistematika dan Penilaian Ulama)"; p. 61.

<sup>42</sup> Syu'aib al-Arnaūṭ, et.al, *Muqaddimah Sunan Ibn Mājah*, p. 26-27.

like other books of Sunan, they do not only include traditions of sahih and/or hasan quality but also those of daif quality. However, they gave special notes to the daif traditions to indicate their falsity. This is different from the position taken by Ibn Mājah in his Sunan. He does not provide any special caveats and remarks among the traditions contained.<sup>43</sup>

The existence of zawaid traditions in Ibn Mājah's Sunan has generated pros and cons among scholars, both in terms of their legal status and their number. al-Mizzī says that all the traditions narrated by Ibn Mājah and not narrated by al-Bukhārī, Imam Muslim ibn al-Hajjāj, Abū Dāwud al-Sijistānī, Abū 'Isā Muhammad ibn 'Isā al-Tirmizī, Abū 'Abd al-Rahman al-Nasā'ī (zawaid traditions) are daif.<sup>44</sup>

The above statement of al-Mizzī seems to be an exaggeration since Ibn Hajar states that it is not correct to judge all the zawaid traditions narrated by Ibn Mājah as daif unless one means daif in their sanad because many of these traditions are sahih.<sup>45</sup>

### ***Methods of compiling the book***

The methods used by Ibn Mājah with regard to the traditions he narrated are; a) The organization of his traditions is grouped according to the chapters of the book of jurisprudence, thus facilitating the search for hadith arguments for jurisprudential rulings; b) No mention of the sanad requirements of the traditions. Ibn Mulqin stated that I did not find the conditions of hadith that Ibn Mājah laid down in his book. Compared to the four sunan books, Sunan ibn Mājah has the most weaknesses; c) He does not explain the status or comment on the narrated tradition and does not give notes and illat on it except very rarely. For example, after he narrates a tradition about the time of the evening prayer, he says: I have heard Muhammad b. Yahya say that the traditionists in Baghdad have disagreed about the tradition, then I and Abu Bakr al-A'yun went to al-'Awwam b. 'Abbad al-'Awwam, then he took out his parents' book of traditions, and it turned out that the tradition about the time of the evening prayer was in that book; d) Not repeating the writing of the sanad and hadith. The original rule in narrating traditions is to narrate each tradition with its own sanad, but Ibn Mājah used the method of ikhtishar al-sanad (summarizing the sanad); e) He narrates the superseded traditions first and then mentions or narrates the nasikh traditions; f) The titles of the chapters in his book are sometimes taken from the hadith passages or derived from the rulings and understanding of the content of the hadith or by using istifham (questions).

### ***Scholars' Appraisal of Sunan Ibn Mājah***

The master books of hadith as a reference for narrators in narrating hadith are known as Usul Kutub al-Hadis. Hadith scholars of the al-Mutaakhhirīn have agreed that

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<sup>43</sup> Nurkhalijah Siregar, "Kitab Sunan Ibn Mājah (Biografi, Sistematika dan Penilaian Ulama)": p. 61.

<sup>44</sup> Lihat Muḥammad 'Abd al-'Azīz al-Khaulī, *Miftāh al-Sunnah* (Beirut: Dar al-Kutub al-'Ilmiyah, t.t.), p. 101. dikutip dalam Achamd Lubabul Chadziq, "Telaah Kitab Sunan Ibn Mājah": p. 212.

<sup>45</sup> Lihat Muḥammad 'Abd al-'Azīz al-Khaulī, *Miftāh al-Sunnah*, p. 101. dikutip dalam Achamd Lubabul Chadziq, "Telaah Kitab Sunan Ibn Mājah": p. 212.



there are five main books of traditions called *al-Usul al-Khamsah* or *al-Kutub al-Khamsah*. Then Muhammad ibn Thāhir Maqdisī (d. 507 AH) in his book *Atrāf al-Kutub al-Sittah* and *Syurut al-Aimmah al-Sittah* added Sunan Ibn Majah as the sixth book to *al-Usul al-Khamsah* or *al-Kutub al-Khamsah*. This opinion was followed by al-Ḥafīz 'Abd al-Gānī ibn al-Waḥid al-Qudsī (d. 600 AH) in his book *al-Ikmāl fi Asma' al-Rijāl*.

They added Sunan Ibn Mājah and did not include Imam Mālik's *al-Muwattā'* in *al-Kutub al-Khamsah*, even though *al-Muwattā'* had appeared earlier than Sunan Ibn Mājah, because the text of Sunan Ibn Mājah contains many *zawaid* (additions), whereas the text of the *hadith* in *al-Muwattā'* is found in *al-Kutub al-Khamsah*. With this addition, the term changed to *al-Usul al-Sittah* or *al-Kutub al-Sittah*.

The addition was not necessarily agreed upon by the scholars, as evidenced by other scholars such as Abū al-Ḥasan Aḥmad ibn Razīn al-Saraqistī (d. 535 AH), Abū al-Sa'ad Mujīd al-Dīn ibn al-Aṣīr al-Jazarī al-Syāfi'ī (d. 606 AH) and al-Zabidi al-Syāfi'ī (d. 944 AH) who added *al-Muwattā'*. H) who added Imam Mālik's (d.179 H) *al-Muwattā'* to *al-Usul al-Khamsah* or *al-Kutub al-Khamsah*, because *al-Muwattā'* was considered more authentic than Sunan Ibn Mājah. According to Abū al-Farrāj ibn al-Jauzī, Sunan Ibn Mājah contains 30 *maudu'* traditions.<sup>46</sup>

Al-Suyūṭī and Muḥammad ibn Muḥammad Abū Shuhbah state that many of the traditions in Sunan Ibn Majah that are considered *maudu'* by Abū al-Farrāj ibn al-Jauzī in his book *al-Mauḍu'āt* are actually not *maudu'*. According to both of them this opinion is the correct and superior one.<sup>47</sup>

Scholarly criticism of some of the traditions narrated by Ibn Mājah as well as the existence of narrators suspected of lying in Sunan Ibn Mājah such as Hubaib b. Abī Hubaib, al-'Allā' b. Zaid, Dāwud b. al-Muhbir, 'Abd al-Wahhāb b. al-Dahhāq, Ismail b. Ziyād al-Kūfī, 'Abd al-Salam b. Yaḥyā b. Abī al-Janub, led to the emergence of another opinion, which is to include Sunan al-Darimi in the row of *al-Kutub al-Sittah*, because there are fewer *daif* narrators in Sunan al-Darimi.<sup>48</sup>

### ***The book that synthesizes Sunan Ibn Mājah***

Many scholars have commented and evaluated Sunan Ibn Mājah. They are generally unanimous in their opinion that the book has the advantage of systematization, which makes it easier for anyone who wants to find traditions that are not in the well-known *Kutub Al Khamsah* (Five Books of Hadith). Thus, Sunan Ibn Mājah can complement and add to the literature of the Prophetic traditions. Some scholars consider that not all the traditions in Sunan Ibn Mājah are authentic. According to them, the existence of Sunan Ibn Mājah has also spurred the enthusiasm of *hadith* scholars to study it more deeply. Evidently, Sunan Ibn Mājah has stimulated them to provide extensive and in-depth commentaries. The following books were produced to supplement Sunan Ibn Mājah; a) *Al-I'lam bi Sunanihi 'Alaihi al-*

<sup>46</sup> Achamd Lubabul Chadziq, "Telaah Kitab Sunan Ibn Mājah"; p. 210.

<sup>47</sup> Achamd Lubabul Chadziq, "Telaah Kitab Sunan Ibn Mājah"; p. 210.

<sup>48</sup> Achamd Lubabul Chadziq, "Telaah Kitab Sunan Ibn Mājah"; p. 210-211.



Salam by al-Mughlata'i; b) Sharḥ Sunan Ibn Mājah by Kamāl al-Dīn ibn Mūsā al Dārimī; c) Sharḥ Sunan Ibn Mājah by Ibrāhīm ibn Muḥammad al-Ḥalabī; d) Sharḥ al-Zujājah bi Sharḥ Ibn Mājah by Jalāl al-Dīn al Suyuṭī; e) Sharḥ Sunan Ibn Mājah by Muḥammad ibn 'Abd al Hādī al-Sindī.<sup>49</sup>

### **Conclusion**

Ibn Mājah was a hadith scholar who hailed from Qazwain, a region in Persia. A scholar who traveled extensively to various regions to study, he was an expert in hadith and other Islamic fields. One of Ibn Mājah's seminal works and the only work of Ibn Mājah that can be found is Sunan Ibn Mājah. The hadith contained in Sunan Ibn Mājah is very diverse in terms of the quality of the hadith. The differences in judgment among scholars regarding the quality of the traditions contained in the book are due to differences in perception or perspective in assessing the traditions contained in Sunan Ibn Mājah. On the other hand, differences in perception also occur in the aspect of the quantity of traditions in the book due to the different methodologies used in calculating the quantity of traditions. However, in spite of these differences in perception, Sunan Ibn Mājah with its additional traditions has enriched the scholarly literature in the field of Islamic knowledge, especially in the field of hadith. On the other hand, the book of Sunan Ibn Mājah still requires in-depth study, especially regarding the quality of the traditions contained therein as well as the analysis of Ibn Mājah's methodology in determining the quality of the traditions. This is also because Ibn Mājah never explained his methodology in determining the quality of hadith.

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<sup>49</sup> Muhammad Misbah, dkk, *Studi Kitab Hadis: Dari Muwaththa' hingga Mustadrak al-Ḥākim*, p. 79-80.



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