

## Beyond al-Jarḥ wa at-Ta'dīl: A Critical Study of the Narrators Accused of Lying in Sunan Ibn Mājah

*Melampaui al-Jarḥ wa at-Ta'dīl: Kajian Kritis terhadap Para Perawi yang  
Dituduh Berdusta dalam Sunan Ibn Mājah*

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### Abstract

The legacy of Ibn Mājah's Sunan continues to spark scholarly debate, especially regarding his inclusion of narrators accused of fabrication. This article offers a critical inquiry into Ibn Mājah's transmission choices by examining the underlying logic behind his acceptance of such controversial figures. At the heart of the discussion is the concept of al-Jarḥ wa at-Ta'dīl—the classical science of narrator evaluation—which, while foundational in hadith criticism, reveals certain limitations when applied rigidly. Drawing on qualitative analysis of biographical dictionaries (kutub al-rijāl), forged hadith collections, and classical commentaries, the study highlights how Ibn Mājah appears to have prioritized personal familiarity, regional scholarly networks, and experiential trust over strict adherence to inherited judgment. Case studies involving transmitters such as 'Abdul Wāḥḥāb bin ad-Ḍaḥāk and Jābir bin Yazīd al-Ju'fī reveal a more nuanced, context-sensitive approach to hadith authentication. Rather than disregarding traditional standards, Ibn Mājah's methodology suggests an epistemological balance between isnād scrutiny and the social realities of transmission. This study contributes to contemporary hadith discourse by proposing a more integrated framework that harmonizes historical awareness, legal utility, and classical criteria in evaluating narrators.

**Keywords:** *Al-Jarḥ Wa at-Ta'dīl, Hadith Criticism, Sunan Ibn Mājah, Liar Narrator, Social-Historical Context*

### Abstrak

Warisan keilmuan Sunan karya Ibn Mājah terus memicu perdebatan di kalangan sarjana, khususnya terkait penerimaannya terhadap perawi yang pernah dituduh memalsukan hadis. Artikel ini menawarkan telaah kritis atas pilihan metodologis Ibn Mājah dalam mentransmisikan hadis, dengan menelusuri logika di balik penerimaannya terhadap sejumlah perawi bermasalah. Fokus kajian ini adalah konsep al-Jarḥ wa at-Ta'dīl—ilmu klasik tentang kritik perawi—yang meski fundamental dalam studi hadis, menunjukkan keterbatasan ketika diterapkan secara kaku. Dengan pendekatan kualitatif dan analisis sumber klasik seperti kitab biografi perawi (kutub al-rijāl), koleksi hadis palsu, dan kitab syarḥ hadis, penelitian ini menunjukkan bahwa Ibn Mājah tampaknya lebih mengedepankan keterlibatan personal, jaringan ulama lokal, dan kredibilitas empiris dibanding sekadar mengikuti vonis



kritik tradisional. Studi kasus atas perawi seperti ‘Abdul Wahhāb bin ad-Dahāk dan Jābir bin Yazīd al-Ju‘fī memperlihatkan pendekatan Ibn Mājah yang lebih kontekstual dan praktis dalam menilai keabsahan hadis. Alih-alih menolak standar tradisional, metodologinya justru mencerminkan upaya menyeimbangkan antara analisis sanad dan realitas sosial transmisi hadis. Kajian ini berkontribusi pada diskursus kritik hadis kontemporer dengan mengusulkan kerangka evaluatif yang lebih terintegrasi, menggabungkan kesadaran historis, pertimbangan hukum, dan kaidah klasik dalam menilai keabsahan riwayat.

Kata kunci: Al-Jarḥ wa at-Ta’dil; Kritik Hadis; Sunan Ibn Mājah; Perawi Dusta; Konteks Sosial-Historis

## Introduction

Qazwin, the birthplace of Ibn Mājah, was known as a center of hadith transmission but had been problematic from the outset due to its association with fabricated hadiths praising its virtues.<sup>1</sup> Such hadiths are even found in *Sunan Ibn Mājah*, which, despite being part of the *Kutub as-Sittah*, has been frequently criticized by scholars for containing numerous weak and even very weak narrations. However, the book remains authoritative because it adds hadiths that are not found in other canonical works, demonstrating that the canonization of hadith was not based solely on authenticity but also on factors such as acceptance and utility within the Sunni tradition.<sup>2</sup> This phenomenon raises further questions about how Ibn Mājah approached narrators with questionable credibility in his *Sunan*, as well as the criteria or justifications he may have employed in including these narrations—questions that form the central focus of this study.

Muḥammad bin Yazīd bin Mājah ar-Rab‘ī al-Qazwīnī (d. 273/886), better known as Ibn Mājah, was a renowned Islamic scholar from Qazvin, Iran.<sup>3</sup> He was born during the Abbasid Caliphate under the rule of Al-Ma’mūn (who reigned from 201-220/813-833), a period marked by rapid advancements in various fields of knowledge.<sup>4</sup> From a young age, Ibn Mājah displayed a deep interest in learning, particularly in the fields of Qur’anic studies, tafsir (exegesis), fiqh (Islamic jurisprudence), and hadith (prophetic traditions).<sup>5</sup> However, Ibn Mājah chose to specialize in the study of hadith, dedicating himself to long journeys in search of scholars from whom he could acquire hadith knowledge.

1 Abd al-Karim bin Muḥammad Al-Rafi‘i, *Al-Tadwin Fi Akhbār Qazwin*, ed. Aziz Allāh Al-Utaridi, 4th ed. (Beirut: Dar al-Kutub al-Ilmiyyah, 1987).

2 Jonathan A C Brown, “The Canonization of Ibn Mājah: Authenticity vs. Utility in the Formation of the Sunni Ḥadīth Canon,” *Revue Des Mondes Musulmans et de La Méditerranée*, no. 129 (2011): 169–81.

3 Muhammad bin Ahmad bin Utsman Al-Dzahabi, *Tadhkirat Al-Huffāz* (Hyderabad: Da‘irat al-Ma‘arif al-Uthmaniyyah, 1957), vol. 2, p. 636.

4 M Rekaya, “Al-Ma’mūn,” in *The Encyclopaedia of Islam*, 2nd ed., vol. VI: Mahk–M (Leiden, 1991), 131–39.

5 Matthew Long, “Ibn Majah (824–887),” in *Islam: A Worldwide Encyclopedia: Volumes 1–4*, vol. 2 (Bloomsbury Publishing Plc., 2017), 655–58.

Ibn Mājah studied hadith extensively in his hometown with prominent scholars but was driven by a strong passion for seeking knowledge beyond Qazwin. He traveled to major centers of Islamic learning, including Ray, Nishapur, Iraq, Sham, Egypt, Mecca, and Madinah, where he studied under renowned hadith masters of his time.<sup>6</sup> It is reported that Ibn Mājah's teachers numbered around three hundred, with some narrating only one, two, or three hadiths.<sup>7</sup>

Ibn Mājah stands out as a unique figure, even described by Jonathan Brown as somewhat eccentric.<sup>8</sup> Unlike other authors of the *Kutub as-Sittah*, he was not well-integrated into the Sunni hadith network. He never cited or studied with major hadith critics like Abū Zur'a al-Rāzī or al-Jūzajānī and did not reference al-Bukhārī, Muslim, al-Tirmidhī, or Abū Dāwūd. His *Sunan* includes 1,939 narrators not found in *Ṣaḥīḥ al-Bukhārī* or *Ṣaḥīḥ Muslim*, highlighting his distinct approach to hadith compilation.<sup>9</sup>

Due to his extensive intellectual journey, Ibn Mājah became a scholar with remarkable knowledge. Ibn al-ʿAtsir (630/1232) described him as a wise man, an imam, and a scholar with vast knowledge. Al-Ḥāfidz adz-Dzahabī (748/1348), a renowned hadith and history scholar, referred to Ibn Mājah as a great *ḥāfidz*, a skilled debater, and a well-known exegete of his time. He regarded him as a critical and honest hadith scholar with extensive knowledge.<sup>10</sup> In his work "Ṭabaqāt Ulama al-Hadīth," ʿAbdul Ḥādī ad-Dimashqī as-Ṣāliḥī (744/1312) quoted al-Ḥāfidz Abū Yaʿlā al-Khalīl (446/1054) on Ibn Mājah, stating: "He was highly trustworthy, unanimously agreed upon (*Muttafaq ʿAlaihi*), regarded as a strong proof (*Hujjah*), and possessed deep knowledge of hadith and memorization. He traveled to Iraq, Mecca, Syam, and Egypt."<sup>11</sup>

*Sunan Ibn Mājah* is a significant hadith collection that includes many narrations not found in earlier works like those of al-Bukhārī and Muslim, making it one of the six major hadith books in Sunni Islam. It remains a key reference in

6 See introduction Muḥammad bin Yazīd Ibn Mājah, *Sunan Ibn Mājah*, ed. Syu'aib Al-Arnauth, 1st ed. (Dar ar-Risalah al-Alimiyyah, 2009).

7 Muhammad Muhammad Abu Zahw, *Al-Hadith Wa Al-Muhaddithun*, 1st ed. (Kairo: Dar al-Fikr al-Arabi, 1958), 362.

8 Brown, "The Canonization of Ibn Mājah: Authenticity vs. Utility in the Formation of the Sunni Ḥadīth Canon."

9 Muhammad bin Ahmad bin Utsman Al-Dzahabi, *Al-Mujarrad Fi Asmā' Rijāl Sunan Ibn Mājah*, ed. Bāsim Fayṣal Al-Jawābara, Dar al-Ray (Riyadh, 1988).

10 Ibn Mājah, *Sunan Ibn Mājah*, pp. 21–22.

11 ʿAbdul Ḥādī Al-Dimashqī, *Ṭabaqāt ʿUlamā Al-Hadīth*, ed. by Akram Al-Bushi and Ibrahim Al-Zaibiq, 2nd edn (Muassasah al-Risalah, 1996), vol. 2, p. 342.

hadith and Islamic law, while his other works in tafsir and history have not survived.<sup>12</sup>

Ibn Mājah's travels to various countries and his interactions with numerous scholars greatly influenced the compilation of his hadith collection. He aimed not only to reiterate well-known narrations but also to include rare or previously undocumented hadiths. This made Sunan Ibn Mājah unique, with about half of its content consisting of new additions not found in earlier hadith compilations.

This study critically examines Ibn Mājah's inclusion of narrators accused of lying and his application of *al-Jarḥ wa at-Ta'dīl*. His approach, though intellectually bold, raised concerns about the authenticity of some hadiths. By analyzing hadith evaluation methods, this study offers insights into Ibn Mājah's methodology and its impact on hadith criticism.

A number of scholarly works have examined the application of *al-Jarḥ wa at-Ta'dīl* in evaluating narrators within *Sunan Ibn Mājah*, particularly in relation to those accused of fabrication. Al-'Asrawī, for instance, investigates a set of fabricated hadiths identified by contemporary editors Syu'aib al-Arnaūṭ and Basysyār 'Awwād Ma'rūf, concluding that the presence of unreliable transmitters within the isnād constitutes a major reason for their rejection.<sup>13</sup> Jonathan A.C. Brown provides a broader historiographical perspective by analyzing the canonization of *Sunan Ibn Mājah* within the *al-Kutub al-Sittah*, noting that the work's inclusion stemmed less from rigorous authenticity than from perceived utility within the Sunni legal tradition.<sup>14</sup> Meanwhile, Fatkhi (2020) critiques the reception of *Sunan Ibn Mājah* in contrast to *Ṣaḥīḥ Ibn Hibbān*, arguing that juristic priorities significantly shaped its acceptance—although he leaves unaddressed the critical issue of narrator reliability.<sup>15</sup>

Additional studies by Raisian and Absalan (2018) offer biographical insights and comparative evaluations of Ibn Mājah's hadiths, yet they do not engage with the problematic status of certain narrators or the frequency of their occurrence.<sup>16</sup> At a methodological level, works by Ḥamzah al-Malībārī and Ḥātim al-'Aunī emphasize

12 Abu Bakr Muḥammad b. 'Abd al-Ghanī Ibnu Nuqta, *Al-Taḡyīd Li-Ma'rīfat Ruwāt Al-Sunan Wa Al-Masānīd*, ed. Kamal Yusuf Al-Hut, 1st ed. (Beirut: Dar al-Kutub al-Ilmiyyah, 1988), 121.

13 See Abdul 'Aziz Busyū'aib Al-'Asrawī, "Aḥādīṣ Mawḍū'ah Fī Sunan Ibn Mājah Min Khilāl 'Amali Al-Muhaqqiqīn Syuaib Wa Basyār: Jam'an Wa Dirāsatan," *Journal Ushuluddin* 3 (2017): 194–234.

14 Brown, "The Canonization of Ibn Mājah: Authenticity vs. Utility in the Formation of the Sunni Ḥadīth Canon."

15 Rifqi Muhammad Fatkhi, "Hadith Dalam Hegemoni Fiqh: Membandingkan Sahih Ibn Hibban Dengan Sunan Ibn Majah," *Journal of Qur'an and Hadith Studies* 1, no. 1 (2012): 145–79, <https://doi.org/10.15408/quhas.v1i1.1338>.

16 Gholamreza Raisian and Mahdi Absalan, "An Overview of Ibn Majah Traditions," *Journal of Social Issues & Humanities* 4 (2013).

the epistemic divergence between early (*mutaqaddimīn*) and later (*muta'akkbirīn*) hadith critics, particularly concerning the balance between isnād form and content analysis (*'ilal*).<sup>17</sup> Contributions by scholars such as 'Iṣām 'Īdū,<sup>18</sup> Aḥmad Snober, and Kamaruddin Amin<sup>19</sup> further enrich this discourse by highlighting the evolution of hadith criticism and the need to harmonize classical frameworks with contemporary scholarly standards. However, despite these valuable insights, the specific issue of narrators deemed fabricators in *Sunan Ibn Mājah* remains underexplored—indicating a clear gap this study aims to address.

By incorporating these foundational studies, this paper situates its analysis within the broader discourse on the standards, criteria, and characteristics of *al-Jarḥ wa at-Ta'dīl*, highlighting the diverse methodologies across various periods and schools of thought. This comprehensive review provides a robust framework for analyzing the narrators accused of lying in *Sunan Ibn Mājah* and contributes to a deeper understanding of Ibn Mājah's unique approach to compiling hadiths.

This study examines the narrators accused of fabricating or falsifying hadiths in *Sunan Ibn Mājah*, employing the principles of *al-Jarḥ wa at-Ta'dīl* to assess their credibility. The research aims to provide a comprehensive analysis of these narrators, who are believed to have falsely attributed statements to the Prophet Muhammad (peace be upon him) based on evidence presented by hadith scholars. Drawing from a wide array of sources, including books of *Rijāl al-Ḥadīth*, works on fabricated traditions, and hadith commentaries, the study delves into the scholarly evaluations of these narrators and the implications for the authenticity of the hadiths in *Sunan Ibn Mājah*.

The paper begins by outlining the role of *al-Jarḥ wa at-Ta'dīl* in assessing narrators and its application to the narrators in Ibn Mājah's collection. It then identifies and discusses the narrators accused of dishonesty, presenting case studies of key figures. Through this analysis, the study evaluates the methodology used by Ibn Mājah in selecting narrators and addresses broader questions about the reliability and validity of the hadiths in his collection. By combining historical and methodological perspectives, this research contributes to the ongoing discourse on hadith criticism

17 Hamzah Abdullah Al-Malibari, *Al-Muwāzanah Baina Al-Mutaqaddimīn Wa Al-Muta'akkbirīn Fī Taḥqīq Al-Aḥādīṣ Wa Ta'līhā and Naẓarāt Jadīdah Fī 'Ulūm Al-Ḥadīṣ* (Beirut: Dar Ibn Hazm, 2001).

18 al-Sharif Hatim bin Arif Al-'Auni, *Al-Manhaj Al-Muqtarah Li Fahm Al-Muṣṭalah: Dirasah Ta'rikhiyyah Ta'ṣiliyyah Li Muṣṭalah Al-Ḥadīth*, 1st ed. (Riyadh: Dar al-Hijrah li al-Nashr wa al-Tauzi', 1996).

19 Ahmad Snober, "Hadith Criticism in the Levant in the Twentieth Century: From Zāhir Al-Isnād to 'ilal Al-Ḥadīth," *Modern Hadith Studies* (Edinburgh University Press, 2022), <https://doi.org/10.1515/9781474441810-012>.



and provides a nuanced understanding of Ibn Mājah's approach to hadith compilation.

### **Ibn Mājah and the *Jarḥ wa Ta'dīl* in His *Sunan***

Ibn Mājah did not explicitly outline his methodology in *al-Jarḥ wa at-Ta'dīl*, nor did he provide specific criteria for evaluating narrators in his *Sunan* or other works. Scholars have also confirmed that Ibn Mājah did not establish unique conditions for accepting hadiths. Ibn al-Mulaqqin (d. 804 H) stated, "*As for the Sunan of Abū 'Abdillāh Ibn Mājah al-Qazwīnī, I am not aware of any specific criteria he followed. It is the weakest among the four Sunan and contains fabricated hadiths, including what he mentioned about the virtues of Qazwīn.*"<sup>20</sup> Similarly, Abū Zur'ah al-Rāzī (d. 264/878), after examining *Sunan* Ibn Mājah, remarked, "*I reviewed the book of Abū 'Abdillāh Ibn Mājah and found only a small portion of hadiths with issues.*"<sup>21</sup> These statements indicate that Ibn Mājah did not adhere to a defined methodology in hadith criticism, leaving modern scholars with a significant challenge in analyzing his approach.

His *Sunan* was not designed as a work of hadith criticism but rather as a *takbrij* collection that gathered widely circulated jurisprudential hadiths from his region, supplemented by those he collected from various other regions.<sup>22</sup> This is why his work was not named *al-Jāmi' al-Ṣaḥīḥ*, as it neither guarantees authenticity nor engages in systematic hadith criticism, even though it also contains non-jurisprudential hadiths, most of which are authentic.

This approach differs significantly from that of other hadith compilers, who actively engaged in evaluating the authenticity of hadiths within their compilations. For instance, Abū Dāwūd, despite not extensively commenting on hadith authenticity, established a principle that whatever he remained silent on was considered *ṣāliḥ* (valid),<sup>23</sup> thereby offering an implicit guarantee. Similarly, al-Bukhārī and Muslim not only formulated clear methodological criteria but also authored separate works dedicated to critiquing problematic narrators. Al-Tirmidhī was even more engaged in hadith evaluation within his *Sunan*, and al-Nasā'ī frequently identified weak narrators due to their contradictions (*mukhālafah*) within his compilation.

20 Siraj al-Din Abu Hafs Umar bin Ali bin Ahmad al-Shafi'i Ibn al-Mulaqqin, *Al-Badr Al-Munir Fi Takbrij Al-Abadith Wa Al-Athar Al-Waqi'ah Fi Al-Sharh Al-Kabir*, ed. Abu al-Ghayt Mustafa and Abdullah Ibn Sulaiman, 1st ed. (Riyadh: Dar al-Hijrah li al-Nashr wa al-Tauzi', 2004).

21 Abu al-Fadhl Muhammad bin Tahir al-Maqdisi, *Shurut Al-A'imma Al-Sittah: Al-Bukhari, Wa Muslim, Wa Abu Dawud, Wa Al-Tirmidhi, Wa Al-Nasa'i, Wa Ibn Majah*, 1st ed. (Beirut: Dar al-Kutub al-Ilmiyyah, 1984), 24.

22 Abdullah bin Abd al-Rahim bin Abdillah Al-Amiri, "Al-Dibajah 'Ala Sunan Ibn Majah Li Al-Damiri: Tahqiq Wa Dirasah" (Umm al-Qura University Makkah, 2008), 81.

23 Sulaiman bin al-Asy'ats al-Azdi al-Sijistani Abu Dawud, *Risalah Abi Dawud Ila Ahl Makkah Wa Ghairihim Fi Washf Sunanib*, ed. Muhammad al-Shabbagh (Beirut: Dar al-'Arabiyyah, 1431), 27.

Ibn Mājah, however, did not engage in such explicit evaluations. He neither commented on narrators in his *Sunan* nor in any of his other known works. Unlike al-Bukhārī, who actively engaged in *jarḥ wa ta'dīl* through his *Tārīkh Kabīr*, *Tārīkh Aṭṣaṭ* and *Tārīkh Ṣaghīr*, or Muslim, who critiqued unreliable narrators in *al-Tamyīz*, Ibn Mājah left no known remarks on narrator reliability. Similarly, al-Tirmidhī's *al-ʿIlal al-Kabīr* and the critical works of al-Nasā'ī and Abū Dāwūd have been widely referenced in the field of hadith criticism, yet Ibn Mājah's contributions in this regard are virtually absent.

Thus, it is evident that Ibn Mājah did not engage in independent *jarḥ wa ta'dīl*. His lack of commentary on narrators indicates that he prioritized the conservation of jurisprudential hadiths that were widely accepted and circulated in his region, rather than critically evaluating their authenticity. For this reason, his *Sunan* has been subjected to extensive scrutiny by hadith critics.

However, this does not mean that Ibn Mājah's approach should be deemed erroneous. His objective was distinct: rather than engaging in hadith criticism, he aimed to compile and document *sunan*—the prevailing traditions that he traced from his hometown to major centers of hadith transmission.<sup>24</sup> Moreover, the need for canonical hadith collections in regions distant from the political centers of the Islamic world was quite significant. This explains why most canonical hadith compilations emerged in areas far from the early Islamic heartlands, such as Iran and *Mā Warā' al-Nahr*, with the exception of Mālik's *Muwatta'*, which was compiled in Ḥijāz.

From this perspective, the *jarḥ wa ta'dīl* conducted by scholars after Ibn Mājah is understandable, as hadith criticism has always been rooted in this evaluative tradition.<sup>25</sup> Additionally, once Ibn Mājah published his hadith compilation, it became an open text, subject to scholarly critique. However, judging *Sunan Ibn Mājah* solely through the lens of *jarḥ wa ta'dīl* is arguably unfair, as its purpose was not to serve as a critical work but to preserve and document existing prophetic traditions (*al-sunan*) in his region.

24 Jonathan A C Brown, "The Canonization of Ibn Mājah: Authenticity vs. Utility in the Formation of the Sunni {Hcombining Dot Below}adīth Canon," *Revue Des Mondes Musulmans et de La Mediterranee* 129 (2011): 169–81, <https://doi.org/10.4000/remmm.7154>.

25 M A M Ali et al., "Al-Jarh Wa Al-Ta'dil (Criticism and Praise): It's Significant in the Science of Hadith," *Mediterranean Journal of Social Sciences* 6, no. 2S1 (2015): 284–92, <https://doi.org/10.5901/mjss.2015.v6n2s1p284>; Khoirul Asfiyak, "Jarh Wa Ta'Dil: Sebuah Pemodelan Teori Kritik Perwayatan Hadis Nabawi," *Jurnal Ilmiah Abwal Syakhshiyah (JAS)* 1, no. 1 (2019): 9, <https://doi.org/10.33474/jas.v1i1.2701>; 'Abdurrahmān bin Muḥammad Ibn Abī Ḥātim, *Al-Jarḥ Wa Al-Ta'dil* (Beirut: Dar Ihya al-Turats, 1952); Ahmad Irsyad Al Faruq, Lukman Zain, and Ahmad Faqih Hasyim, "Metode Jarh Wa Al-Ta'dil Kelompok Mutashaddid Dan Mutasahil (Telaah Pemikiran Yahya Ibn Ma'in Dan Al-Turmudhi Perspektif Sosiologi Pengetahuan)," *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 6, no. 01 (June 30, 2018): 151, <https://doi.org/10.24235/diyaafkar.v6i01.2805>.

Consequently, labeling Ibn Mājah as excessively lenient (*mutasāhil*)<sup>26</sup>—as some have argued—simply due to the presence of weak narrators in his compilation is inaccurate. The designation of *mutasāhil* or *mutashaddid* is typically applied to scholars who actively engaged in narrator criticism, whereas Ibn Mājah did not. Even suggesting that he was lenient in writing or transmitting hadiths is misleading, as his primary role was to document jurisprudential narrations that had not yet been formally recorded.

According to al-Malibārī's classification, Ibn Mājah belonged to the *mutaqaddimīn* generation and *manhaj*—scholars who lived during the hadith transmission era, where the primary focus was preserving hadiths from extinction by tracing their chains of transmission (*isnād*) and compiling them into written collections (*marhalah al-riwayah*).<sup>27</sup> Whether or not he engaged in hadith criticism is a separate matter.

Unlike later *muta'akkbhirīn* scholars, who specialized in *zāhir isnād* analysis,<sup>28</sup> Ibn Mājah's compilation contains only 23 hadiths (0.53 %) from 4,341 hadiths with explicit critical remarks on their authenticity. We obtained this number through a digital search in *al-Maktabah al-Shāmilah* using the keyword "*Qāla Abu Abdillāh*", as Ibn Mājah typically presented his critical remarks with this phrase after mentioning a hadith. Even these remarks focus primarily on identifying *'ilal* (hidden defects) rather than engaging in *jarḥ wa ta'dīl*, which became the hallmark of *zāhir isnād* studies in subsequent generations.

Given the absence of a clear definition of *al-Jarḥ wa at-Ta'dīl* from Ibn Mājah himself, addressing the request for a study on his classification of *kaẓẓāb* (liar) narrators requires an indirect approach. First, it is necessary to establish the general meaning of *kaẓẓāb* and how other scholars define it. Then, by analyzing how Ibn Mājah included or avoided narrators accused of lying in his *Sunan*, a comparative study can be conducted between his implicit practice and the explicit methodologies of other hadith scholars. This approach allows for an exploration of whether his acceptance of narrations from weak narrators was due to methodological considerations or simply a lack of rigid adherence to narrator evaluation criteria.

Thus, while Ibn Mājah's hadith compilation does not provide a direct

26 منهج التصحيح على الباب عند ابن ماجه في سننه : دراسة تطبيقية على كتاب الحدود and محمد عودة احمد الحوري محمد زهير عيد الله المحمد = Correction Method on Albab of Bin Majah in His Sunan : An Applied Study on Alhodod's Book," *Journal of Islamic Sciences* 10, no. 4 (July 2017): 3, <https://doi.org/10.12816/0048873>.

27 Al-Malibari, *Al-Muwāzanah Baina Al-Mutaqaddimīn Wa Al-Muta'akkbhirīn Fī Taṣḥīḥ Al-Aḥādīṣ Wa Ta'īlībā and Naẓarāt Jadidah Fī 'Ulūm Al-Ḥadīṣ*.

28 Snobar, "Hadith Criticism in the Levant in the Twentieth Century: From Zāhir Al-Isnād to 'ilal Al-Ḥadīth."



methodological framework for *al-Jarḥ wa at-Ta'dīl*, a systematic study of his hadiths, particularly those involving narrators classified as *kaẓẓāb*, can yield insights into his approach. Recent scholars, such as Ḥātim al-‘Aunī, suggest that Ibn Mājah’s inclusion of weak hadiths was, at times, intentional—to highlight their presence rather than endorse their authenticity. Therefore, any study on his methodology must consider the broader historical and scholarly context in which his *Sunan* was compiled.

### Narrators Accused of Lying in *Sunan Ibn Mājah*

This research identifies thirty-one narrators who are considered to have lied in the name of the Prophet Muhammad, based on what has been mentioned by al-Dhahabi regarding the statement of Abu Zur’ah. These narrators come from various regions, such as Syam, Medina, Basra, Syria, Kufa, Bukhara, Ray, Yamamah, and Nihawand. According to scholars, most of these narrators do not have documented records of their birth and death years. However, they can be identified through the categorization of *Ṭabaqāt*, ranging from the fifth *ṭabaqāt* (*sugrā al-tābi’in*) to the eleventh *ṭabaqāt* (*wuṣṭā tubba’ al-atba’*). In contrast, there are no narrators classified as forgers of hadith within the *ṭabaqāt* of the companions, as scholars agree that all companions of the Prophet are just, and their narrations are accepted.<sup>29</sup>

**Table 1.** List of names of narrators accused of lying:

| Number | Hadith Number | Name of the Narrators                                   | Scholars who criticize  |
|--------|---------------|---|---|
| 1.     | 49            | Muḥammad bin Miḥṣan al-‘Akāsyī                          | Ibn Ḥajar al-‘Asqalānī said that the scholars rejected it. <sup>30</sup>  |
| 2.     | 55            | Muḥammad bin Sa’īd bin Ḥassān (died between 140-150 H.) | Imam Aḥmad said Abū Ja’far had killed Muḥammad bin Sa’īd for committing heresy, and his traditions are false. <sup>31</sup> |

29 Al-Khatib Al-Baghdadi, *Al-Kifayah Fi Ilm Al-Riwayah*, ed. Abu Abdullah Al-Suriqi, 1st ed. (India: Jamiah Dairah al-Maarif al-Utsmaniyyah, 1936), p. 46.

30 Ibn Hajar Al-Asqalānī, *Taqrib Al-Tabdhib*, ed. Muhammad Awwamah (Suriah: Dar al-Rasyid, 1986).

31 ‘Abdul Ghanī Al-Maqdisī, *Al-Kamāl Fi Asmā Al-Rijāl*, ed. by Syadi bin Muhammad Ali Nu’mān (Al-Hay’ah Al-‘Amah, 2016), vol. 2, p. 230.

|    |   |   |   |
|----|---|---|---|
| 3. | 65                                      | 'Abdus Salām bin<br>Ṣāliḥ al-Harawī (d. 236 H.)               | Al-'Uqailī said that he was a vile Rāfiḍah  |
|    |   |   | Syi'i. Muḥammad bin Ṭāhir al-Maqdisī<br>revealed that 'Abdus Salām was a liar. <sup>32</sup>  |
| 4. | 141, 1165,<br>1317, 2014,<br>2247, 3340 | 'Abdul Wahhāb bin al-<br>Ḍaḥḥāk (d. 245 H.)                   | Ṣāliḥ bin Muḥammad<br>al-Ḥāfidz said: 'Abdul Wahhāb<br>is a narcissist, and his traditions<br>are generally false. 'Abdur<br>Raḥmān bin Abī Hātim said:<br>"My father heard from him in<br>Salamiyah, and my father left<br>a tradition and narrated from<br>him. My father said: He is a<br>liar." <sup>33</sup> |
| 5. | 248                                     | Al-Mua'llā bin Hilāl<br>(died between 160-170<br>H.)          | Al-'Ijlī says that al-Mu'allā is<br>a liar. <sup>34</sup>   |
| 6. | 256                                     | Abī Muādz al-Baṣrī  | Imam Muslim said, Abī Muādz<br>is a bearer of traditions. Ibn<br>Hibbān said: Abī Muādz lived<br>in Yamamah and was born in<br>Basrah. He was one of those<br>who distorted the news and<br>narrated false traditions from<br>Tsiqah people. <sup>35</sup>  |
| 7. | 260, 968                                | Abdullāh bin Saīd al-<br>Maqburī (died between<br>140-150 H.) | Abū Ṭālib narrated from Imam<br>Ahmad, who said that Abdullāh<br>bin Saīd was a Munkar and<br>Matruk narrator. Abū Qudāmah<br>said that when Yahya bin Saīd<br>sat in his audience, he knew<br>that he was a liar. <sup>36</sup>  |

32 'Alauddin Mughlatay, *Ikmal Tahdzib Al-Kamal Fi Asma Al-Rijal*, ed. by Muhammad Utsman (Lebanon: Dar al-Kutub al-Ilmiyyah, 2011), vol. 5, p. 39.

33 Yūsuf Al-Mizzī, *Tahdhīb Al-Kamāl Fi Asmā Al-Rijāl*, ed. by Basyar 'Awwad Ma'ruf (Muassasah al-Risalah, 1992), vol. 18, p. 496.

34 Ahmad bin Abdullah Al-'Ijlī, *Al-Tsiqat Al-'Ijlī*, ed. by Abdul 'Alim Abdul 'Azhim Al-Busti, 1st edn (Madinah: Maktabah Al-Dar, 1985), vol. 2, p. 289.

35 Mughlatay, *Ikmal Tahdzib Al-Kamal*, vol. 6, pp. 37–38.

36 Ibnu Hajar Al-Asqalani, *Tahzib Al-Tahzib* (India: Matba'ah Dairoh al-Maarif al-Nazhomiyyah, 1905), vol. 5, p. 237.

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|-----|---|--|--|
| 8.  | 424   | Muḥammad bin al-Faḍl (d. 180 H.)                     | Yahya bin Ma'īn and 'Amr bin 'Alī claimed that Ibn Faḍl was a liar. <sup>37</sup>  |
| 9.  | 712, 3568   | Marwān bin Sālim al-Gifārī (died between 181-190 H.) | Abū 'Arūbah considered Marwān to have fabricated the hadith. <sup>38</sup>   |
| 10. | 896   | Al-'Alā bin Zaid (died between 170-180 H.)           | 'Alī bin al-Madīnī said that al-'Alā had fabricated a hadith. <sup>39</sup>  |
| 11. | 356, 727, 850, 1193, 1194, 1208, 1224, 1303, 1802, 1911, 2241, 2248, 2341, 2667, 3146, 3905 | Jābir bin Yazīd (died between 127-132 H.)            | 'Abbas al-Dūrī said from Yahyā bin Ma'īn that: Jābir did not leave any narrator whom he saw except Zā'idah. In this context, "did not leave" means that Jābir narrated traditions from many people he saw, except from Zā'idah. Moreover, Yahyā bin Ma'īn stated that Jābir was a liar (kadzāb). Abbās also heard Ibn Ma'īn saying that Jābir was not worthy of having his traditions recorded; there was no honor in him. <sup>40</sup> |
| 12. | 1242, 1777, 3318, 4313  | 'Anbasah bin 'Abdur Raḥmān (died between 180-190 H.) | Abū Hātim said that 'Anbasah Matrūk al-Ḥadīṣ, and HE had fabricated tradition. <sup>41</sup> Ibn Hibbān also said that 'Anbasah was a fabricator of false traditions. <sup>42</sup>  |

37 Al-Maqdisi, *Al-Kamal Fi Asma Al-Rijal*, vol. 2, p. 369.

38 Yusuf Al-Mizzī, *Tahdhīb Al-Kamāl...*, vol. 27, p. 394.

39 *Ibid*, vol. 22, p. 507.

40 *Ibid*, vol. 4, p. 468.

41 Ibnu Abi Hatim, *Al-Jarḥ Wa Al-Ta'dīl* (Beirut: Dar Ihya al-Turats, 1952), vol. 6, p. 403.

42 Muahmmad bin Hibban, *Al-Majrūbin Li Ibn Hibban*, ed. by Mahmud Ibrahim Zayid (Suriah: Dar al-Wa'iy, 1974), vol. 2, p. 178.

|     |                        |   |   |
|-----|------------------------|---|---|
| 13. | 1316                   | Yūsuf bin Khālīd (d. 190 H.)                      | Ibn Ma'īn said: Yūsuf was a vile liar, an enemy of Allah, a wicked person. I saw him in Basrah, countless hadiths he forged. There is nothing narrated from him except badness. <sup>43</sup> |
| 14. | 1373, 3326             | Ya'qūb bin al-Walīd al-Madanī                     | Imam Aḥmad said, Ya'qūb was a big liar who narrated from the narrator of the Tsiqah. It is not appropriate to write down the <del>hadith except with astonishment</del> . <sup>44</sup>       |
| 15. | 1388                   | Abī Bakr bin Abī Sabrah (died between 140-162 H.) | Abū Bakr bin Abī Sabrah, according to Imam Aḥmad, was a forger of hadith and a liar. An-Nasā'ī and al-'Uqaylī stated that his hadith was Matrū. <sup>45</sup>                                 |
| 16. | 351, 1437, 2444        | Maslamah bin 'Alī (d. 190 H.)                     | Al-Bukhārī said, Maslamah bin 'Alī Munkarul Hadith. Even al-Ḥākim stated that Maslamah narrated from al-Auzāī and az-Zubaidī hadiths that were Munkar and false. <sup>46</sup>                |
| 17. | 1129, 1461             | Mubasysyir bin 'Ubaid                             | 'Abdullah bin Aḥmad bin Ḥanbal said: I heard my father say on one occasion: Mubasysyir has forged hadith. <sup>47</sup>   |
| 18. | 1485, 2418, 4140, 4318 | Nufai' bin al-Ḥārith (died between 100-110 H.)    | Al-Dāruquṭnī said that Nufai' is a narrator of Matrūk. As-Sājī said: He is a narrator of Munkar, and a liar. <sup>48</sup>  |

43 Al-Maqdisi, *Al-Kamal Fi Asma Al-Rijal*, vol. 9, pp. 464–65.

44 Abdurrahman bin Ali Ibnul Jauzi, *Al-Maudhu'at* (Madinah: al-Maktabah as-Salafiyyah, 1966), vol. 1, p. 242.

45 Ibnul Jauzi, *al-Maudhu'at*, vol. 1, p. 142.

46 Al-Asqalani, *Tahzib Al-Tahzib*, vol. 10, p. 147.

47 Al-Mizzi, *Tahdhib Al-Kamal...*, vol. 27, p. 195.

48 Mughlatay, *Ikmal Tahdhib Al-Kamal Fi Asma Al-Rijal*, vol. 6, p. 440.

|     |                  |  |   |
|-----|------------------|--|---|
| 19. | 1615             | Ibrāhīm bin Muḥammad bin Abī ‘Aṭhā (died between 184-191 H.) | Ya’qūb bin Sufyān said: Ibrāhīm bin Muḥammad was a follower of the Jahmiyah, Qadariyah, Mu’tazilah, Rafidhah beliefs, and he was considered a liar. Al-Ḥāfidz Abū Aḥmad al-Ḥākim said in his book <i>al-Kuna</i> : The hadiths are very weak. Ibn al-Mubārak and others abandoned their hadith, and Imam Malik forbade taking narrations from them. <sup>49</sup> |
| 20. | 1749             | Muḥammad bin ‘Abdur Raḥmān al-Qusyairī                       | Adz-Dzahabī said that Muhammad bin ‘Abdur Raḥmān narrated the Matrūk. Ibn al-Jauzī even considered him a liar. <sup>50</sup>  |
| 21. | 2307, 2823, 3358 | ‘Alī bin ‘Urwah  | Adz-Dzahabī said that he was Matrūk. Even Ṣāliḥ bin Muḥammad Jazarah stated that all his hadiths were fabricated. <sup>51</sup>   |
| 22. | 2373             | Muḥammad bin al-Furāt (died between 170-180 H.)              | Ibn Ḥajar said that the scholars denied it. <sup>52</sup>   |
| 23. | 2514             | ‘Alī bin Ḍḥabyān (d. 192 H.)                                 | Ibn Ma’īn and Abū Dāwud said: “Alī bin Ḍḥabyān is not trustworthy,” and in another narration from Ibn Ma’īn, “Alī bin Ḍḥabyān is a very vile liar, not to be trusted.” <sup>53</sup>  |
| 24. | 2613             | Yaḥyā bin al-‘Alā al-Bajalī (d. 160 H.)                      | Ibn Ḥajar said that Yaḥyā bin al-‘Alā had falsified the hadith. <sup>54</sup>   |

49 Mughlatay, *Ikmal Tahdzib Al-Kamal*, vol. 1, p. 268.

50 Muhammad bin Ahmad Al-Dzahabi, *Tarikh Al-Islam*, ed. by Umar Abdussalam Al-Tadmiri (Beirut: Dar al-Kitab al-Arabi, 1993), vol. 11, p. 350.

51 *Ibid*, *Tarikh Al-Islam*, vol. 9, p. 227.

52 Al-Asqalānī, *Taqrib Al-Tahdhīb*.

53 Al-Asqalānī, *Tahzib Al-Tahzib*, vol. 7, p. 342.

54 Al-Asqalānī, *Taqrib Al-Tahdhīb*.



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|-----|------------------|---|--|
| 25. | 2768             | ‘Umar bin Ṣubḥ (died between 170-180 H.)        | Ibn Ḥibban said: ‘Umar bin Ṣubḥ forged hadith from people who were in Tsiqah, it is not permissible to write his hadith except in a surprising way. Al-Azdī also said that ‘Umar was a liar. <sup>55</sup>   |
| 26. | 2770             | Sa’īd bin Khālīd bin Abī Ṭawīl                  | Al-Hakīm said, Sa’īd bin Khālīd narrated false hadith from Anas bin Mālīk. Abu Sa’īd al-Naqāsy also mentioned the same thing. <sup>56</sup>  |
| 27. | 2780             | Dāwud bin al-Muḥabbar (died between 190-206 H.) | Al-Ḥākīm ‘Abdullah said: Dāwud narrated in Baghdad from a group of people who were Tsiqah, false hadiths. Ibn Ḥibbān said: Dāwud falsified hadith from the Tsiqah people. <sup>57</sup> As-Suyūṭī also stated that Dāwud was a forger of hadith. <sup>58</sup> |
| 28. | 419, 2703, 3117  | ‘Abdur Raḥīm bin Zaid al-‘Ammiy (d. 184 H.)     | When Abū Ja’far al-‘Uqailī mentioned him among the ḍa’īf people, he said: “Yaḥyā bin Ma’īn said about him: He is a very abominable liar.” <sup>59</sup>  |
| 29. | 1120, 2537, 4054 | Sa’īd bin Sinan (died between 163-168 H.)       | Abū ‘Abdur Raḥmān as-Sulamī said: I asked ad-Dārquṭnī about Sa’īd bin Sinān, Ad-Dārquṭnī answered: He has falsified hadith. <sup>60</sup>  |

55 Al-Mizzi, *Tahdhīb Al-Kamāl...*, vol. 21, p. 398.

56 Mughlatay, *Ikmal Tahdzib Al-Kamal*, vol. 3, p. 286.

57 *Ibid*, *Ikmal Tahdzib Al-Kamal*, vol. 2, p. 516.

58 Jalaluddin Al-Suyuthi, *Al-La’ali Al-Mashnu’ah Fi Al-Ahadith Al-Maudhu’ah*, ed. by Shalah bin Muhammad Uwaidhah, 1st edn (Beirut: Dar al-Kutub al-Ilmiyyah, 1996), vol.1, p. 423.

59 Mughlatay, *Ikmal Tahdzib Al-Kamal*, vol. 5, p. 29.

60 *Ibid* vol. 3, p. 311.

|     |  |   |  |
|-----|--|---|--|
| 30. | 165, 209,<br>210, 336,<br>1279, 1506,<br>2353, 2484,<br>2674, 4094 | Katsīr bin 'Abdullāh<br>bin 'Amr bin 'Auf<br>(died between 160-170<br>H.) | Abū 'Ubaid al-Ajurī said: Abu<br>Dawud was asked about Katsīr<br>bin 'Abdullāh, he said: 'He is<br>one of the liars.' Imam as-<br>Syafi'ī also stated that Katsīr<br>bin 'Abdullāh is one of the liars<br>or one of the pillars of lies. <sup>61</sup> |
| 31. | 4297   | Ismā'il bin Yaḥyā as-<br>Syaibānī   | Ibn Ḥaja states that Ismā'il was<br>accused of lying. <sup>62</sup>  |

The narrators have been assessed by scholars as liars or fabricators of hadiths. In fact, Ya'qub bin al-Walīd al-Madanī, Yūsuf bin Khalid, 'Alī bin Ḥabyān, and 'Abdur Raḥīm bin Zaid al-'Ammiy were identified as skilled fabricators. This statement was made by Yahya bin Ma'in (233/847), a hadith critic known for his strict evaluation of hadiths.<sup>63</sup> As a prominent hadith scholar, Yahya bin Ma'in directed substantial criticism toward Ibn Majah, who was noted for his leniency in assessing the authenticity of hadiths.

A total of eighteen narrators are only reported in Ibn Mājah, such as Muḥammad bin Miḥṣhan al-'Akāsyī, 'Abdus Salām bin Ṣhālīḥ al-Harawī, al-Mua'llā bin Hilāl, al-'Alā bin Zaid, Muḥammad bin 'Abdur Raḥmān al-Qusyairī, Muḥammad bin al-Furāt, 'Alī bin Ḥabyān, 'Umar bin Ṣubḥ, Sa'id bin Khālīd bin Abī Ṭhawil, Dāwud bin al-Muḥabbar, and Ismā'il bin Yaḥyā asy-Syaibānī, each narrating a single hadith. Marwān bin Sālīm al-Gifārī and Mubasysyir bin 'Ubaid each narrate two hadiths. Maslamah bin 'Alī, 'Alī bin 'Urwah, Sa'id bin Sinan, and 'Abdur Raḥīm bin Zaid al-'Ammiy each narrate three hadiths. Additionally, 'Abdul Wahhāb bin ad-Ḍaḥḥāk narrates six hadiths. Meanwhile, thirteen other narrators also appear in the hadith canon among *al-Kutūb al-Tis'ah*, excluding *Ṣaḥīḥain* and Muwattā Mālik.

**Table 2.** Narrators and the number of their reports in other hadith books:

| Name of the<br>Narrators         | Abū<br>Dāwud | Al-<br>Tirmidzī | Al-Nasā'ī | Aḥmad | Al-<br>Dārimī |
|----------------------------------|--------------|-----------------|-----------|-------|---------------|
| Muḥammad bin<br>Sa'id bin Ḥassān | 1            | 1               | -         | 1     | 1             |

61 Al-Mizzī, *Tahdhīb Al-Kamāl...*, vol. 24, p. 138.

62 Al-Asqalānī, *Taqrīb Al-Tahdhīb*.

63 Siti Mujibatun, "Paradigma Ulama Dalam Menentukan Kualitas Hadis Dan Implikasinya Dalam Kehidupan Umat Islam," *Analisis: Jurnal Studi Keislaman* 14, no. 1 (2017): 201–38.

|  |   |   |   |    |   |
|--|---|---|---|----|---|
| Abī Muādz al-Baṣhrī                    | 1 | 3 | 2 | -  | - |
| Muḥammad bin al-Faḍl                   | - | 1 | - | -  | - |
| Abdullāh bin Saīd al-Maqburī           | - | 1 | - | 3  | - |
| Jābir bin Yazīd al-Ju'fi               | 2 | 6 | - | 97 | 3 |
| ‘Anbasah bin ‘Abdur Raḥmān             | - | 3 | - | -  | - |
| Yūsuf bin Khālīd                       | - | - | - | 1  | - |
| Ya’qūb bin al-Walīd al-Madanī          | - | 2 | - | -  | - |
| Ibn Abī Sabrah                         | - | - | - | 2  | - |
| Nufai’ bin al-Ḥārith                   | - | 1 | - | 9  | 1 |
| Ibrāhīm bin Muḥammad bin Abī ‘Aṭha     | 1 | - | - | -  | - |
| Yaḥyā bin al-‘Alā al-Bajalī            | 1 | - | - | 1  | - |
| Katsīr bin ‘Abdullāh bin ‘Amr bin ‘Auf | 2 | 5 | - | 1  | 2 |

### The application of *al-Jarh Wa at-Ta’dīl* in *Sunan Ibn Mājah*

This section outlines the differences in the criteria of *jarḥ wa ta’dīl* applied by Ibn Mājah, as part of the *mutaqaddimīn*, compared to the critics of narrators (*rawī*) from the *muta’akhhirīn* circle, such as Ibn Abī Ḥātim, Ibn Ḥibbān, and Ibn Ma’in. Although some narrators in *Sunan Ibn Mājah* were labeled as fabricators by these critics, Ibn Mājah’s methodology reveals unique considerations that require deeper analysis of the context and standards he employed. This approach highlights that

Ibn Mājah had distinct principles in assessing the reliability of narrators, which cannot be entirely equated with the methods adopted by *jarḥ wa ta'dīl* critics from the *muta'akhhirīn*.

### ***Abdul Wahhāb bin ad-Ḍaḥāk***

One of the intriguing aspects of this case is the narrator named 'Abdul Wahhāb bin ad-Ḍaḥāk (245/859), who was a direct teacher of Ibn Mājah. This narrator, who died during the caliphate of al-Mutawakkil 'Alaillāh, narrated six hadiths in Ibn Mājah. All six hadiths use the phrase "Qāla ḥaddatsanā" (our teacher told us), which, when viewed textually, indicates a strong and reliable transmission. However, if this narrator is evaluated using the method of *al-Jarḥ wa at-Ta'dīl*, a deeper assessment of his credibility and reliability as a narrator can be seen.

As a teacher, 'Abdul Wahhāb's reputation in the field of hadith is very poor. Scholars have classified ad-Ḍaḥāk as a liar, meaning he is not trustworthy in narrating hadiths. In the book *al-Jarḥ wa Ta'dīl* by Ibn Abī Ḥātim (327/938), it is mentioned that 'Abdul Wahhāb narrated hadiths from several narrators, including Ismā'īl bin 'Ayāsy, and Baqiyyah bin al-Walīd. It is reported that Abī Ḥātim ar-Rāzī (277/890), a prominent hadith critic, once asked Abū al-Yamān about 'Abdul Wahhāb bin ad-Ḍaḥāk, and Abū al-Yamān advised against narrating hadiths from him. Abī Ḥātim also reported that Muḥammad bin 'Awf observed that 'Abdul Wahhāb used benefits from Abū al-Yamān but then spread many fabricated hadiths from Ismā'īl bin 'Ayāsy.<sup>64</sup> Based on our observations, five out of the six hadiths accepted by Ibn Mājah from 'Abdul Wahhāb originate from Ismā'īl bin 'Ayāsh, while the remaining one is narrated from Baqiyyah bin al-Walīd.

Ibn Mājah is the only one who narrated hadiths from 'Abdul Wahhab bin ad-Ḍaḥāk, as his narrations are not found in other canonical sources within the *Kutub al-Tis'ah*.

**Table 3.** Hadiths narrated by 'Abdul Wahhab bin ad-Ḍaḥāk in Ibn Ibn Mājah along with the location of the books and chapters:

| Hadith Number<br>(HN) | Book and Chapter | The Isnad | Notes |
|-----------------------|------------------|-----------|-------|
|-----------------------|------------------|-----------|-------|

64 Ibn Abī Ḥātim, *Al-Jarḥ Wa Al-Ta'dīl*, vol. 6, p. 74.

|      |   |   |  |
|------|---|---|--|
| 141  | In the book of <i>al-Muqaddimah</i> under the chapter on the virtues of the companions of the Messenger of Allah, specifically the virtue of al-‘Abbās bin ‘Abdul Muṭalib | Ibn Majah → Ismā‘īl bin ‘Ayāsy → Safwan bin ‘Amr → Abdurrahman bin Jubair bin Nufair → Kathir bin Murrah → Abdullah bin ‘Amr → The Prophet          | The final hadith of the two hadiths in this chapter. |
| 1165 | In the book of <i>Iqāmah al-Ṣalāh wa as-Sunnah fihā</i> under the chapter regarding the two units of prayer after Maghrib   | Ibn Majah → Ismā‘īl bin ‘Ayāsy → Safwan bin ‘Amr → ‘Amr bin Ishaq → ‘Asim bin ‘Umar bin Qatadah → Mahmud bin Labid → Rafi’ bin Khadij → The Prophet | The final hadith of the two hadiths in this chapter. |
| 1317 | In the book of <i>Iqāmah al-Ṣalāh wa as-Sunnah fihā</i> under the chapter on the timing of the Eid prayers  | Ibn Majah → Ismā‘īl bin ‘Ayāsy → Safwan bin ‘Amr → Yazid bin Khumair → ‘Abdullah bin Busr ( <i>Maqtu’ Hadith</i> )                                  | The only hadith in this chapter.                     |
| 2014 | In the book of <i>al-Nikāḥ</i> under the chapter regarding a woman who harms her husband  | Ibn Majah → Ismā‘īl bin ‘Ayāsy → Buhair bin Sa’d → Khalid bin Ma’dan → Kathir bin Murrah → Mu’adh bin Jabal → The Prophet                           | The only hadith in this chapter.                     |
| 2247 | In the book of <i>al-Tijārah</i> under the chapter on disclosing defects when selling goods   | Ibn Majah → Ismā‘īl bin ‘Ayāsy → Baqiyyah bin Walid → Mu’awiyah bin Yahya → Makhul + Sulaiman bin Musa → Wathilah bin al-Asqa’ → The Prophet        | The final hadith of the two hadiths in this chapter. |



|      |   |  |                                  |
|------|---|--|----------------------------------|
| 3340 | In the book of <i>al-‘Aṭ‘imah</i> under the chapter on <i>al-Fālūdzaḡ</i> | Ibn Majah → Ismā‘īl bin ‘Ayyāsy Muhammad bin Talhah → ‘Uthman bin Yahya → Ibn ‘Abbas → The Prophet | The only hadith in this chapter. |
|------|---|--|----------------------------------|

HN 141, 1165, 1317, 2014, and 3340 were narrated through Ismā‘īl bin ‘Ayyāsy bin Sulaim al-‘Anasī. Ismā‘īl bin ‘Ayyāsy, known as Abū ‘Utbaḥ al-Ḥimṣī, was a narrator known to be truthful (*ṣḥādūq*) when narrating from the people of his own region (i.e., Syam), but he was less consistent when narrating from others. He belonged to the eighth generation of narrators and died in the year 181 or 182 AH at about the age of 71.<sup>65</sup> While HN 2247 was narrated through Baqiyyah bin al-Walīd bin Ṣā‘id bin Ka‘ab al-Kalā‘ī. Baqiyyah was also known as a *ṣḥādūq* narrator, but he frequently engaged in *tadlīs* (concealing the weaknesses of narrators) from weak narrators. He was part of the eighth generation of narrators and died in the year 197 AH at the age of 87.<sup>66</sup> When asked about Baqiyyah and Ismā‘īl bin ‘Ayyāsy, Imām Aḥmad bin Ḥanbal responded, “I prefer Baqiyyah, but if he narrates from unknown people, then do not accept it.” Abū Ḥātim also stated, “I prefer Baqiyyah’s narrations over those of Ismā‘īl bin ‘Ayyāsy. The hadiths of Baqiyyah can be recorded but should not be used as evidence.”<sup>67</sup>

Of the six hadiths of ‘Abdul Wahhāb narrated through Ismā‘īl bin ‘Ayyāsy and Baqiyyah bin al-Walīd, some are considered weak, even fabricated, primarily due to ‘Abdul Wahhāb’s reputation. However, some are accepted because they have supporting chains in other collections. HN 141 is only narrated by Ibn Mājah, with no other sources supporting this hadith. A relevant excerpt of the hadith is narrated by Ibn Ḥibbān in his “as-Ṣaḥīḥ” (*Innāllāḥa Ittakḥadzanī Khalīlan Kamā Ittakḥadza Ibrāhīma Khalīlan*). However, its *isnād* is entirely different, and its *matn* is slightly different, with only that excerpt being similar. Adz-Dzahabī considers this hadith fabricated due to the presence of ‘Abdul Wahhāb, who is known as a liar.<sup>68</sup> As-Suyūṭī concurs, stating in *al-La‘ālī al-Maṣnū‘ah fī al-Aḥādīth al-Mawḍū‘ah* that he cited from al-‘Uqailī, who said that ‘Abdul Wahhāb was a narrator whose hadiths were abandoned, and that this hadith has no basis from reliable narrators; those who transmitted it are of the same or lower level than him.<sup>69</sup>

65 Al-Asqalānī, *Taqrīb Al-Taḥdhīb*.

66 Al-Asqalānī.

67 Al-Maqdisī, *Al-Kamāl Fī Asmā Al-Rijāl*, vol. 3, p. 421.

68 Al-Dzahabī, *Siyar A‘lam Al-Nubala*, vol. 2, p. 93.

69 Al-Suyuthi, *Al-La‘ālī Al-Maṣnū‘ah Fī Al-Aḥādīth Al-Mawḍū‘ah*, p. 393.

HN 1165 is considered weak by as-Sindī (1138/1726) in his work “*Hāṣiyyah as-Sindī ‘alā Sunan Ibn Mājah*,” where he states that the narrations of Ismā‘īl bin ‘Ayyāsy from non-Syam narrators are weak and that ‘Abdul Wahhāb was a liar. In this hadith, Ismā‘īl bin ‘Ayyāsy narrated from Muḥammad bin Ishāq, a narrator from Madinah, leading as-Sindī to classify the hadith as weak.<sup>70</sup> This hadith is also narrated by Ibn Abī Syaibah in “al-Muṣhannaf,” Aḥmad bin Ḥanbal in “al-Musnad,” and Ibn Khuzaimah in “al-Ṣaḥīḥ,” but none of them narrated it through the chain of ‘Abdul Wahhāb bin ad-Ḍaḥāk from Ismā‘īl bin ‘Ayyāsy. Imam Aḥmad bin Ḥanbal narrated it from Ibn ‘Adī, and in another narration, he directly narrated from Muḥammad bin Ishāq. Ibn Abī Syaibah narrated it through ‘Abdul A‘lā from Muḥammad bin Ishāq, and Ibn Khuzaimah narrated it through al-Faḍl bin Ya‘qūb al-Jazarī from Muḥammad bin Ishāq. In all these works, Muḥammad bin Ishāq narrates from ‘Āṣim bin ‘Umar bin Qatādah from Maḥmūd bin Labīd. However, Ibn Mājah adds one more narrator above Maḥmūd bin Labīd, where Maḥmūd bin Labīd narrates from Rāfi‘ bin Khadij. Therefore, ad-Ḍiyā ar-Rahmān al-A‘ẓhamī (2020/1442), in his work “al-Jāmi’ al-Kāmil fī al-Hadīth as-Ṣaḥīḥ as-Syāmil al-Murattib ‘Alā Abwāb al-Fiqh,” considers the hadiths narrated by Aḥmad bin Ḥanbal and Ibn Khuzaimah as *ḥasan* (good), while the hadith from Ibn Mājah is considered weak.<sup>71</sup>

HN 1317 is considered accepted hadith by Muḥammad al-Amīn bin ‘Abdullāh al-Harawī. He explains in “*Syarḥ Sunan Ibn Mājah*” that this hadith falls under the category of *khumāsiyyāt*—chains containing five narrators—and is considered weak due to the presence of ‘Abdul Wahhāb bin ad-Ḍaḥāk, who was abandoned and regarded as a liar by Abū Ḥātim. However, al-Harawī states at the end of his explanation of this hadith that its status is authentic (*ṣaḥīḥ*) because of supporting reports (*syawāhid*) despite its weak *isnād*. The purpose is to provide evidence for the chapter heading, so even though the *isnād* is weak, the *matn* is considered authentic due to the support of other narrations.<sup>72</sup> This hadith is also narrated by Abū Dāwud with a slightly different *matn* but overall similar content. Abū Dāwud narrated it from Aḥmad bin Ḥanbal, from Abū al-Mughīrah, from Ṣafwān bin ‘Amr, from Yazīd bin Khumayr, from ‘Abdullāh bin Busr. Al-Ḥākim also narrated it in “al-Mustadrak” through the chain of Aḥmad bin Ja‘far al-Qāṭi’i from ‘Abdullāh bin Aḥmad bin

70 Muḥammad bin ‘Abdul Hadī Al-Sindī, *Hāshiyah Al-Sindī ‘alā Sunan Ibn Mājah* (Beirut: Dar al-Jil, n.d.), vol. 1, p. 355, <https://shamela.ws/book/9810/402>.

71 Muhammad ‘Abdullah Al-A‘ẓamī, *Al-Jāmi’ Al-Kāmil Fī Al-Hadīth Al-Ṣaḥīḥ Al-Syāmil Al-Murattib ‘Alā Abwāb Al-Fiqh*, 1st ed. (Riyadh: Dar al-Salam Linnasyr Wa al-Tawzi’, 2016), vol. 3, p. 95, <https://shamela.ws/book/47>.

72 Muhammad bin Al-Amin bin Abdullah Al-Harawi, *Sharah Sunan Ibn Majah*, 1st ed. (Jedah: Dar al-Manhaj al-Mamlakah al-Arabiyyah al-Sa‘udiyyah, 2018), vol. 8, p. 159, <https://shamela.ws/book/148095>.

Ḥanbal, from Abū al-Mughīrah, from Ṣafwān bin 'Amr, from Yazīd bin Khumayr ar-Raḥabī, from "Abdullāh bin Busr. Meanwhile, Ibn Mājah narrated it through 'Abdul Wahhāb bin ad-Ḍaḥḥāk from Ismā'īl bin 'Ayyāsy, from Ṣafwān bin 'Amr, from Yazīd bin Khumayr, from "Abdullāh bin Busr. Therefore, as al-Harawī pointed out, Ibn Mājah's narration is accepted because there are supporting reports that strengthen it.

HN 2014 is considered *ḥasan* (good) by ad-Ḍiyā ar-Rahmān al-A'ẓhamī. This hadith is also narrated by al-Tirmidzī (HN 1174) and Aḥmad bin Hanbal (HN 22101), all through the chain of Ismā'īl bin 'Ayyāsy, who narrated from Baḥīr bin Sa'ad, from Khalid bin Ma'dān, from Katsīr bin Murrah, from Mu'adz bin Jabal. Although there are differing evaluations of it, the narration of Ismā'īl bin 'Ayyāsy from the people of Syam is considered good. According to al-Tirmidzī, this hadith is only known from this chain and is classified as *ḥasan gharīb*<sup>73</sup> Meanwhile, al-Harawī categorizes this *isnād* as weak due to the presence of 'Abdul Wahhāb bin ad-Ḍaḥḥāk, who is regarded as an abandoned narrator by consensus.<sup>74</sup> However, both al-A'ẓhamī and al-Harawī do not consider this hadith to be a fabricated one from the Prophet. This is because, as noted by al-A'ẓhamī, the hadith from Ibn Mājah has two supporting narrations from Aḥmad bin Ḥanbal and al-Tirmidzī.

Al-Harawī considers HN 2247 as a valid argument (*hujjah*). This hadith is uniquely narrated by Ibn Mājah, and it is deemed strong based on the preceding hadith, HN 2246 (*al-Muslimu Akhū al-Muslim, Lā Yaḥillu Limuslim Bā'a min Akhīhi Bay'an fīhi Ayban Illā Bayyanahu lahu*). Given the importance of this hadith is in line with HN 2246, as Allah's wrath and anger result from transgressions, as understood from HN 2246. Therefore, while the *isnād* of this hadith is weak, its *matn* is authentic and can be used as evidence.<sup>75</sup> However, al-Albānī (1420/1999) considers this hadith to be very weak (*Ḍa'īf Jiddan*).<sup>76</sup> Ibn Abī Ḥātim in "al-'Ilal" quotes his father (Abū Ḥātim ar-Rāzī) who also stated that this hadith is highly *Munkar* (rejected).<sup>77</sup>

HN 3340 has been declared fabricated by scholars. Ibn Mājah is the only one who narrated this hadith, and no other book contains it. As-Sindī quotes ad-Damīrī, who states that according to Ibn al-Jawzī, this hadith is *mawḍū'* (fabricated)

73 Al-A'ẓamī, *Al-Jāmi' Al-Kāmil Fī Al-Hadīth Al-Shahīh Al-Syāmīl Al-Maratīb 'Alā Abwāb Al-Fiqh*, vol. 6, p. 141.

74 Al-Harawī, *Sharah Sunan Ibn Majah*, vol. 1, p. 499.

75 Al-Harawī, *Sharah Sunan Ibn Majah*, vol. 13, p. 153.

76 Muhammad Nashiruddin Al-Albani, *Ḍa'īf Al-Targhib Wa Al-Tarhib*, 1st ed. (Riyadh: Maktabah Al-Ma'arif, 2000), vol. 1, p. 540.

77 Ibnu Abi Hatim, *Al-'Ilal Li Ibni Abi Hatim*, ed. Abdullah bin Sa'ad Al-Humaydi and Khalid bin Abdurrahman Al-Jarisi, 1st ed. (Riyadh: Muassasah al-Jarisi, 2006), vol. 3, p. 663, <https://chatgpt.com/c/66dd3e9b-03b8-8007-93f2-df39cec84d92>.

and has no basis. Moreover, the *isnād* of this hadith includes ‘Uthmān bin Yaḥyā, whose flaws are unknown (*majhūl*), Muḥammad bin Ṭalḥah, who is also considered *majhūl*, and ‘Abdul Wahhāb bin ad-Ḍaḥḥāk, who, according to Abū Dāwūd, was a narrator known for fabricating hadiths. Additionally, al-Ḥākim mentions that ‘Abdul Wahhāb narrated fabricated hadiths.<sup>78</sup> As-Suyūṭī also considers this hadith irrational and false for several reasons. Firstly, Muḥammad bin Ṭalḥah, one of the narrators in the *isnād* of this hadith, is regarded as weak by prominent scholars such as Ibn Ma’in and Abū Kāmil. Secondly, Ismā’il bin ‘Ayyāsy’s memory deteriorated with age, which brought doubts about the credibility of his narrations.<sup>79</sup> Thirdly, there is the reputation of ‘Abdul Wahhāb bin ad-Ḍaḥḥāk, who is considered a liar by scholars.

### *Jābir bin Yazīd al-Ju’fī*

The narrator with the highest number of narrations is Jābir bin Yazīd al-Ju’fī (128/750), a figure in the Syi’a sect who is reported to believe in the concept of *ar-Raj’ah*, which is the belief in the return of the twelfth imam in Syi’a, namely Muḥammad al-Mahdī (Muḥammad bin Ḥasan), as the Mahdī in the end times. As an early figure in the Syi’a sect, who is also known as a companion of Muḥammad al-Bāqir (114/743) and Ja’far as-Ṣādiq (148/765), Jābir is highly respected among Syi’a groups for his role in expanding the teachings and his contributions to the field of hadith in Syi’a,<sup>80</sup> often becoming the subject of research and debate. For example, research by Molaeniya & Badri, published in the *Journal of Contemporary Islamic Studies* (JCIS), attempts to refute criticisms directed at Jābir bin Yazīd al-Ju’fī by Sunni scholars regarding his belief in *ar-Raj’ah*. This concept often serves as a source of dispute between Syi’a and Sunni, with Sunnis generally rejecting it. Molaeniya seeks to support the reports of hadith and teachings of Jābir with arguments and evidence from Syi’a literature. Molaeniya states that within the Syi’a community, Jābir bin Yazīd al-Ju’fī is said to have narrated over seventy thousand hadiths.<sup>81</sup> This number far exceeds the narrations by Abū Hurairah, who narrated only over five thousand hadiths.

Ibn Mājah recorded sixteen narrations from Jābir, and in all these narrations,

78 Al-Sindī, *Ḥāshiyah Al-Sindī ‘alā Sunan Ibn Mājah*, vol. 2, p. 319.

79 Al-Suyuthi, *Al-La’ālī Al-Maṣnū’ah Fī Al-Aḥādith Al-Mawḍū’ah*, vol. 2, p. 203.

80 A Ahmadvand, S H A Yasin, and S T Masroor, “The Scholarly Contributions of Jābir Ibn Yazīd Al-Ju’fī,” *Journal of Shi’a Islamic Studies* 16, no. 3–4 (2023): 163–84, <https://doi.org/10.1353/isl.2023.a942953>.

81 See Ezzatollah Molaeniya and Ali Badri, “Examining and Criticizing the Accusing Reasons of Fabrication and Lying against Jābir Bin Yazīd Ju’fī (d. 128 AH),” *Journal of Contemporary Islamic Studies* 6, no. 2 (2024): 233–42.

Jābir used the term *‘an* (also known as *mu‘an‘an* hadith) when receiving hadith from his teachers. A *mu‘an‘an* hadith is one that is narrated by stating that the hadith was received through someone without specifying how the hadith was received, and without regard to whether the narration used definite terms, such as *haddathana* (he narrated to us), *akhbarana* (he informed us), or *sami‘tu* (I heard). Consequently, if a narrator does not meet the reliability criteria (*Tsiqah*), scholars tend to reject narrations that use the term *‘an*.<sup>82</sup> Additionally, referring to information from the application “Encyclopedia of Hadith of the 9 Imams” by Lidwa Pusaka, it is stated that Jābir narrated a total of ninety-seven hadiths in Aḥmad bin Ḥanbal, six hadiths in al-Tirmidzī, two hadiths in Abū Dāwud, and three hadiths in ad-Dārimī. Of the sixteen hadith narrated by Jābir, he received narrations from twelve teachers.

**Table 4.** Jābir’s teachers and their qualities:

| Jābir teacher                         | Narrator quality   |
|---------------------------------------|--|
| Zaid al-Ḥawārī al-‘Ammiy              | <i>ḍa‘īf</i> . <sup>83</sup>                                 |
| ‘Ikrimah <i>mawla</i> Ibn ‘Abbās      | Known as a highly reliable narrator. <sup>84</sup>           |
| Abū al-Zubair al-Makkī                | Who is considered <i>Tsiqah</i> (trustworthy). <sup>85</sup> |
| Sālim bin Abdillāh bin ‘Amr al-‘Adawī | Recognized as a prominent jurist of his time. <sup>86</sup>  |
| Al-Mughīrah bin Syubail               | Who is rated as <i>Tsiqah</i> . <sup>87</sup>                |
| Abī Ḥarīz                             | Who is considered <i>majhūl</i> . <sup>88</sup>              |
| ‘Āmir asy-Sya’bī                      | regarded as <i>Tsiqah</i> and famous. <sup>89</sup>          |
| Abū al-Ḍuḥā al-Ḥamdānī                | Who is judged as <i>Tsiqah</i> . <sup>90</sup>               |
| Al-Qāsim bin ‘Abdur Raḥmān al-Mas’ūdī | Considered a reliable worshipper. <sup>91</sup>              |

82 See Hızır Yağcı, “Mu ‘an ‘an Hadisin İttisâli ve ‘an Sığasının Senedde Kullanım Şekli,” *Hadis Tetkikleri Dergisi* 18, no. 2 (2020): 97–112.

83 Abdurrahman bin Ali Ibnul Jauzi, *Al-Ḍu‘afā Wa Al-Matrūkin*, ed. Abdullah Al-Qadhi (Beirut: Dar al-Kutub al-Ilmiyyah, 1984).

84 Al-Maqdisī, *Al-Kamāl Fī Asmā Al-Rijāl*, vol. 7, p. 340.

85 Al-Mizzī, *Tahdhīb Al-Kamāl Fī Asmā Al-Rijāl*, vol. 26, p. 408.

86 Al-Mizzī, *Tahdhīb Al-Kamāl Fī Asmā Al-Rijāl*, vol. 10, p. 150–151.

87 Al-‘Ijli, *Al-Thiqāt Al-‘Ijli*, vol. 2, p. 292.

88 Al-Asqalānī, *Taqrib Al-Tahdhīb*.

89 Al-Asqalānī.

90 Ibn Abī Ḥatim, *Al-Jarḥ Wa Al-Ta’dīl*, vol. 8, p. 186.

91 Al-‘Ijli, *Al-Thiqāt Al-‘Ijli*, vol. 2, p. 211.



|                                 |   |
|---------------------------------|---|
| Abū ‘Āzib Muslim al-Kūfī        | Regarded as a <i>mastūr</i> (obscure) narrator. <sup>92</sup> |
| Muḥammad bin Qaradhah al-Anṣārī | Who is considered <i>majhūl</i> . <sup>93</sup>               |
| ‘Ammār bin Mu’āwiyah            | Rated as <i>ṣadūq</i> (truthful). <sup>94</sup>               |

From this information, Jābir narrated his hadiths through teachers who generally possess credible or reliable qualities, with only four teachers assessed as having weak quality. In contrast to the hadiths of ‘Abdul Wahhāb bin ad-Ḍaḥāk, which are only recorded in Ibn Mājah, these hadiths of Jābir are also found in the books of other imams.

**Table 5.** Sources supporting Jābir’s hadith in Ibn Mājah:

| Hadit Number | Supporting hadiths         | The teacher who narrated it to Jābir |
|--------------|----------------------------|--------------------------------------|
| 356          | Musnad Aḥmad (HN 25762)    | Zaid al-Ḥawārī al-‘Ammiy             |
| 727          | Sunan al-Tirmidzī (HN 206) | Mujāhid bin Jabr                     |
| 850          | Musnad Aḥmad (HN 14643)    | Abī az-Zubair                        |
| 1193 & 1194  | Musnad Aḥmad (HN 2156)     | ‘Āmir as-Sya’bī                      |
| 1208         | Sunan Abū Dāwud (1036)     | Al-Mughīrah bin Syubail al-Aḥmasī    |
| 1303         | Musnad Aḥmad (HN 15479)    | ‘Āmir as-Sya’bī                      |
| 2241         | Musnad Aḥmad (HN 4125)     | Abī ad-Ḍuḥā                          |
| 2248         | Musnad Aḥmad (HN 3690)     | Al-Qāsim bin ‘Abdur Raḥmān           |
| 2341         | Musnad Aḥmad (HN 2865)     | ‘Ikrimah <i>mawla</i> Ibn ‘Abbās     |
| 3905         | Musnad Aḥmad (HN 2525)     | ‘Ammār bin Mu’āwiyah al-Duhnī        |

As a narrator with many hadiths, the responses of scholars towards him also vary because Jābir has numerous narrations. If Jābir said: Ḥaddatsanā and Akhbaranā, then that is true, according to Sufyān al-Tsawrī and Syu’bah bin al-Ḥajjāj. Zuhair bin Mu’āwiyah also stated: If Jābir used the terms *Sami’tu* (I heard) or *Sa’altu* (I asked) when narrating a hadith, then he is among the most honest of people. Waki’ similarly said: “Whatever you doubt, never doubt that Jābir is a trustworthy person.” Abdur Raḥmān bin Mahdī narrated from Sufyān: “Jābir is a very *Wara’* (cautious)

<sup>92</sup> Al-Asqalānī, *Taqrib Al-Tahdhīb*.

<sup>93</sup> Al-Asqalānī.

<sup>94</sup> Al-Asqalānī.

individual in hadith. I have never seen anyone more cautious in hadith than him.”<sup>95</sup>

Although some scholars praise him, the majority criticize him. For example, Yaḥyā bin Ma'īn stated that almost everyone who had met Jābir refused to narrate hadith from him, except for Zā'idah, and labeled Jābir as a liar. Yaḥyā bin Sa'īd said, “We abandoned the hadith of Jābir before Sufyān al-Thawrī came to us.” Yaḥyā bin Sa'īd also mentioned that according to Ismā'il bin Abī Khlād, asy-Sya'bī once said, “O Jābir, do not die before you lie in the name of the Messenger of Allah, peace be upon him.” Ismā'il then added, “Not long after that, Jābir was accused of lying.” An-Nasā'ī stated that Jābir's hadith is considered abandoned (*matrūk*), and elsewhere he affirmed that Jābir is not trustworthy, and his hadith are not worth recording. Abū Aḥmad bin 'Adī argued that although Jābir has some good hadith and al-Tsawrī narrated many hadith from him—around fifty hadith, with Syu'bah narrating fewer—the majority of scholars rejected Jābir because he believed in *ar-Raj'ah*. There is no difference in narration from him, but nevertheless, Jābir is closer to being weak than honest. Abū Ḥanīfah also said, “I have never found anyone who lies more than Jābir bin Yazīd al-Ju'fī. I approached him with an opinion, and he responded with a narration, claiming that he has thirty thousand hadith from the Messenger of Allah, peace be upon him, which he has never received.”<sup>96</sup>

The assessments of hadith critics regarding Jābir bin Yazīd show a significant difference. Scholars in the field of hadith sciences use various criteria, such as praise (*at-ta'dīl*) and criticism (*al-jarḥ*), to evaluate the credibility of narrators. Kamaruddin Amin states that if a narrator receives differing criticisms, such as one praise and one criticism, the criticism should take precedence—according to Ibn Ḥajar's earlier statement—as long as it is supported by clear and valid explanations. This is because, in the study of hadith, clear criticism is considered more influential than praise in determining the quality of a narrator. However, if the criticism lacks adequate explanation, then the praise may be considered. Therefore, each hadith must be investigated thoroughly.<sup>97</sup>

Syu'aib al-Arnaūṭh (1438/2016), a contemporary hadith researcher, in his critique of *Sunan Ibn Mājah* published by *Dār ar-Risālah al-Ālimiyyah* in 2009, states that out of the sixteen hadiths narrated by Jābir, seven have weak *isnād* (HN 356, 727, 850, 1224, 1911, 2241, 3146). Meanwhile, six other hadiths are considered *ṣaḥīḥ liḡhairih* (authentic with the support of other narrations), although their *isnād*

95 Al-Maqdisī, *Al-Kamāl Fī Asmā Al-Rijāl*, vol. 3, p. 485–486.

96 Al-Maqdisī, *Al-Kamāl Fī Asmā Al-Rijāl*, vol. 3, p. 487–488.

97 Kamaruddin Amin, “Nāṣiruddīn Al-Albānī on Muslim's Ṣaḥīḥ: A Critical Study of His Method,” *Islamic Law and Society*, 2004, 149–76.

is also weak (HN 1193, 1194, 1208, 1802, 2341, 3905). HN 1303 has two chains of narration, but the narration from Jābir is still regarded as weak. HN 2248 is rated ḥasan lighairih, even though its *isnād* is also weak, while HN 2667 is deemed to have a very weak *isnād* (*da'if jiddan*). Al-Arnaūṭ argues that the weakness of all the hadith is attributed to Jābir's reputation, as previously mentioned. In fact, some of the hadiths considered weak have narrators who are all weak, starting from the *tābi'in*, who received the hadith from the companions to the teachers of Ibn Mājah.<sup>98</sup>

Based on al-Arnaūṭ's critique and the views of some scholars who accepted narrations from Jābir (such as Sufyān al-Tsawrī and Syu'bah bin al-Ḥajjāj), it can be concluded that although Jābir is accused of lying, not all his narrations are rejected. A similar opinion is also expressed by Muḥammad Nāṣhiruddīn al-Albānī (1420/1999) in several of his works, and Muḥammad Fu'ad 'Abdul Bāqī (1388/1968) in his critique of *Sunan Ibn Mājah*, who also assesses that not all Jābir's hadiths are weak, and some of them are *ṣaḥīḥ*. Therefore, as explained by Kamaruddin Amin, each hadith narration requires thorough and objective research, a process that can be time-consuming.

### **Ibn Mājah's Inclusion of Liar Narrations: Context, Methodology, and the Balance Between *Zāhir Isnāds* and Legal Necessities**

Ibn Mājah, in the introduction to his *Sunan*, emphasizes the importance of precision in transmitting hadiths, especially in relation to two central chapters: *Bab al-Taghlīz fī Ta'ammud al-Kadhib 'alā Rasūl Allāh ṣallā Allāh 'alayh wa sallam* (a stern warning against those who deliberately lie about the Prophet)<sup>99</sup> and *Bab man ḥaddathā 'an Rasūl Allāh ṣallā Allāh 'alayh wa sallam ḥadīthan wa huwa yarā anahu kadhib* (a stern warning against those who narrate a hadith that they know to be a lie).<sup>100</sup> This underscores Ibn Mājah's commitment to the authenticity of hadith, particularly those attributed to the Prophet Muhammad. However, some narrations in his *Sunan*, which are considered to include narrators deemed dishonest, do not immediately signal inconsistency in Ibn Mājah's methodology. On the contrary, this may reflect different judgments or even a broader consideration of the narrators involved.

Ibn Mājah did not solely rely on *zāhir isnād* (the outward evaluation of the chain of narrators) but also took into account the *'ilal* and *matan* (content) of the

98 Ibn Mājah, *Sunan Ibn Mājah*. *Sunan Ibn Mājah*...

99 Ibn Mājah, vol. 1, p. 12 this chapter contains 8 ahadiths.

100 Ibn Mājah, vol. 1, p. 14 this chapter contains 4 ahadiths.

hadith. In certain instances, when there were no authentic hadiths to fill a legal gap, he included weak (*ḍaʿīf*) hadiths as supplements or clarifications to stronger ones.<sup>101</sup> This approach does not reflect ignorance or negligence, but rather an effort to compile a more comprehensive work, particularly in legal and instructional contexts. One reason Ibn Mājah included weak hadiths in his *Sunan* is to fill legal gaps when no authentic narrations were relevant or to clarify obscure passages in authentic hadiths.<sup>102</sup> In many cases, weak hadiths provide additional insight that is easier to understand, helping to elucidate the intent or context of a particular issue.

Moreover, Ibn Mājah lived in a region dominated by Shi'ism, particularly in Qazwin,<sup>103</sup> where he was raised. While not himself a Shi'a, his interactions with Shi'ite scholarly culture likely influenced his approach to evaluating narrators. In hadith criticism, narrators from Kufa or those associated with Shi'ite thought were often viewed negatively and labeled as liars (*kaddhāb*).<sup>104</sup> However, Ibn Mājah, who had direct interactions with these narrators, may have had a different perspective, informed by a deeper understanding of their social and cultural backgrounds.

The phenomenon of weak hadiths in *Sunan* Ibn Mājah, often questioned, should be understood within the context in which they are used—not as primary legal foundations, but rather as supplementary narrations. This aligns with the view of Imam Ahmad ibn Hanbal, who preferred weak hadiths over personal opinions unsupported by clear sources from the Prophet. In this sense, weak hadiths serve not as the main basis for legal rulings but as reinforcing or explanatory additions to existing laws or teachings.

Criticism of Ibn Mājah's inclusion of weak hadiths often stems from particular ideological stances, especially in relation to differing *madhāhib*. For instance, narrators from Kufa or those thought to be linked to Shi'ite beliefs were frequently judged harshly based on ideological biases rather than scholarly assessment.<sup>105</sup> Ibn Mājah, however, placed greater emphasis on the scholarly competence and personal integrity of narrators, seeking a more balanced judgment free from external ideological influences. He strived to provide a fairer evaluation, focusing on their scholarly

101 Sa'di bin Mahdi Al-Hashimi, "Dirasah Haula Qauli Abi Zur'ah Fi Sunan Ibn Majah," *Majallah Al-Jami'ah Al-Islamiyyah Bi Al-Madinah Al-Munawwarah* 47–48, no. 1 (1431): 28.

102 Al-Amiri, "Al-Dibajah 'Ala Sunan Ibn Majah Li Al-Damiri: Tahqiq Wa Dirasah," 91.

103 Matthew Long, "Ibn Majah (824–887)," in *Islam: A Worldwide Encyclopedia: Volumes 1–4*, vol. 2 (Bloomsbury Publishing Plc., 2017), 655–58.

104 Novizal Wendry, "Labelisasi Dan Kredibilitas Periwiyat Kufah (Kajian Al-Jarḥ Wa at-Ta'dīl Dengan Pendekatan Sosiohistoris)," *Disertasi*, 2016.

105 Novizal Wendry, "Epistemologi Studi Hadis Kawasan: Konsep, Awal Kemunculan, Dan Dinamika," *AL QUDDS : Jurnal Studi Alquran Dan Hadis* 6, no. 3 (2022), <https://doi.org/10.29240/alqudds.v6i3.5681>.

abilities and relevance to the hadiths they narrated.

It is important to note that criticism of narrators, particularly those from Shi'ite backgrounds or with political affiliations, is often driven by ideological factors that may not be entirely objective. Much of the criticism of these narrators is rooted in their political or sectarian affiliations rather than their scholarly merits.<sup>106</sup> In contrast, Ibn Mājah, who grew up in an environment where multiple ideological viewpoints coexisted, may have had a more nuanced and objective view of these narrators, explaining why some narrators who were criticized by other Sunni hadith critics were not regarded negatively by him.

Among them is Jabir bin Yazid al-Ju'fi, who is mentioned as adhering to the ideology of *rajj'ah*, which indicates he was a follower of Shi'ism.<sup>107</sup> In the books of *rijal al-hadith* of the Shi'a, the name Jabir bin Yazid al-Ju'fi also receives high praise.<sup>108</sup> This confirms that Jabir al-Ju'fi was indeed aligned with Shi'a ideology. Interestingly, however, the hadiths narrated by Ibn Majah were actually transmitted to him by someone opposed to Shi'ism, namely 'Ikrimah Maula Ibn Abbas, who is known as a figure of the Khawarij.<sup>109</sup> This is intriguing because the Khawarij and the Shi'a were bitter enemies, to the extent of waging war against one another.

The stance of Ibn Mājah in accepting the narrations of Jābir al-Ju'fī can be compared to that of Shu'bah ibn al-Ḥajjāj (d. 160 AH), a hadith critic and the father of *jarḥ wa ta'dīl* in the 2nd century AH. Shu'bah was a highly influential figure in *jarḥ wa ta'dīl* for subsequent generations; on one hand, he considered Jābir a weak narrator, yet on the other hand, he still transmitted his narrations. Jābir al-Ju'fī began to be rejected as a credible hadith transmitter from the mid-2nd century AH onward, facing severe criticism from scholars such as Shu'bah, Ibn Ma'īn, Abū Ḥanīfah, and Ibn Ḥibbān. Although Shu'bah recognized Jābir's weakness, he continued to transmit hadith from him, even though he did not regard him as a reliable narrator. Shu'bah's critique of Jābir became a reference for later scholars, yet his approach of still narrating from Jābir was not followed by the majority of hadith experts. This suggests that Shu'bah had his own reasons, most likely to study or compare Jābir's

106 Alwi Husein, "Periwayat Syiah Dalam Ṣaḥīḥ Al-Bukhārī," *Mutawatir : Jurnal Keilmuan Tafsir Hadith* 11, no. 1 (2021), <https://doi.org/10.15642/mutawatir.2021.11.1.99-126>.

107 Al-Mizzī, *Tahdhīb Al-Kamāl Fī Asmā Al-Rijāl*, vol. 4, p. 466.

108 Abdul Husain Al-Shabastari, *Al-Faiḡ Fī Ruwwat Ashab Al-Imam Al-Shadiq* (Qum: Mu'assasah al-Nashr al-Islami, 1418), vol. 1, p. 280; Ali Al-Turabi, *Al-Mausu'ah Al-Rijaliyyah Al-Muyassarah (Mu'jam Rijal Al-Wasa'il)*, 2nd ed. (Qum: Mu'assasah al-Imam al-Sadiq, 1424), 110; Muhammad Taqi Al-Tustari, *Qamus Al-Rijal* (Qum: Mu'assasah al-Nashr al-Islami, n.d.), vol. 2, p. 550; Muhsin Al-Amin, *A'yan Al-Shi'ah* (Beirut: Dar al-Ta'aruf li al-Matbu'at, 1983), vol. 4, p. 54.

109 Muhammad bin Ahmad bin Sha'ilan Al Bariki, "Marāsīl of 'Ikrimah in Sunan Abī Dawūd: A Collective Study," *Journal of Islamic and Religious Studies* 6, no. 2 (2021): 1–28, <https://doi.org/10.36476/JIRS.6:2.12.2021.01>.



reports with other chains of transmission. As one of the most influential hadith critics in *jarḥ wa ta'dīl*, Shu'bah's opinions were highly respected, but strict selection in accepting hadith remained a key principle for later generations.<sup>110</sup>

According to the theory of *contact of ideology*, which posits that differences in evaluating narrators are shaped by the prevailing ideological atmosphere,<sup>111</sup> Ibn Mājah's view of narrators from Kufa or those associated with Shi'ite beliefs may differ from the evaluations made by Sunni hadith critics. His judgments regarding the quality of narrators and the authenticity of their hadiths were likely based on a more profound understanding of their cultural and social backgrounds, rather than ideological bias.

Ibn Mājah, therefore, demonstrated a more flexible approach in his hadith criticism, making an effort to accommodate factors that traditional hadith criticism methodologies might overlook. In using weak hadiths, he did not merely view them as unreliable, but also considered their role as supplementary or explanatory elements that could provide clearer understanding in legal and educational contexts. This can be seen in Hadith No. 3340 in Sunan Ibn Majah, in the Book of *al-Aṭ'imah* under the chapter on *al-Fālūdzej*. It includes the only hadith in this chapter, which provides an explanation of what *Fālūdzej* is while also addressing the absence of legal sources regarding *Fālūdzej* itself. Through this approach, Ibn Mājah contributed significantly to a more holistic understanding of hadith, where not only the *isnād* (chain of narrators) was considered, but also the relevance and social context surrounding the narrations.

Ibn Mājah did not clearly explain the reasons for including narrations from these narrators, even though some of the narrations were rejected. This aligns with the statement of Ibn al-Mulaqqin (804/1401), who admitted that he was unaware of any specific criteria underlying the inclusion of hadiths in *Sunan* Ibn Mājah. Furthermore, Ibn al-Mulaqqin observed that *Sunan* Ibn Mājah contains the highest number of weak and even fabricated hadiths compared to other Sunan collections.<sup>112</sup>

However, this study indicates that Ibn Mājah narrated the hadiths in his *Sunan* by including their complete chains of transmission (*sanad*), thereby fulfilling

110 H I Turhan, "Referential Value of Hadith Transmitter Ritiism in the 2nd/8th Entury: The Ase of Shu Bah Ibn Al-Hajjāj," *Ilabiyat Studies* 8, no. 1 (2017): 106–8, <https://doi.org/10.12730/13091719.2017.81.160>.

111 Ahmad Ubaydi Hasbillah, "Periwayat Khawarij Dalam Literatur Hadis Sunni" (UIN Syarif Hidayatullah Jakarta, 2013), [https://repository.uinjkt.ac.id/dspace/bitstream/123456789/49551/1/Ahmad %27Ubaydi Hasbillah - SPS.pdf](https://repository.uinjkt.ac.id/dspace/bitstream/123456789/49551/1/Ahmad%27Ubaydi%20Hasbillah%20-%20SPS.pdf); Amrulloh, *Imam Al-Bukhari Dan Kontak Lintas Aliran Dalam Periwayatan Hadis* (Pekalongan: NEM, 2024).

112 Ibn al-Mulaqqin, *Al-Badr Al-Munir Fi Takhrij Al-Ahadith Wa Al-Athar Al-Waqi'ah Fi Al-Sharh Al-Kabir*, vol. 1, p. 307.

his scholarly responsibility (*kharaja min al-‘uhdah*). In the tradition of hadith scholars, there is a well-known principle: “*man asnada laka faqad ahālaka*,” which means that whoever narrates a hadith with its sanad has directed you to investigate the authenticity of that chain.<sup>113</sup> Ibn ‘Abd al-Barr further explained that providing a sanad means the narrator refers the researcher to examine the conditions of the transmitters within the chain. However, if an imam of hadith who is recognized for his knowledge, piety, and integrity narrates a hadith without mentioning the complete chain (*mursal*), this implies that he has guaranteed the authenticity of the hadith, making further verification unnecessary.<sup>114</sup> Thus, through this approach, Ibn Mājah entrusted the process of further verification to the readers or scholars studying his hadiths.

Upon analyzing his work, it can be concluded that these hadiths generally fall into the category of supporting narrations (*mutaba‘āt*) for the primary hadiths (*uṣhūl*) in certain chapters. For example, the hadiths narrated by Jābir bin Yazīd al-Ju‘fī, such as hadith number 356, serve as corroboration in the chapter concerning the use of water for the Prophet Muhammad’s *Istinja* (cleaning oneself after relieving oneself).<sup>115</sup> Hadith number 850 supports the preceding hadith in the chapter addressing the obligation for followers (*ma‘mum*) to remain silent when the imam recites verses of the Qur’an.<sup>116</sup> Similarly, hadith number 1208 acts as reinforcement in the chapter about the procedure for performing *sujud sahwī* if one forgets to perform the first *tahiyat* during the second unit of prayer (*rak‘ah*).<sup>117</sup> In general, these hadiths serve as supporting evidence rather than primary sources in each chapter. Although not all these hadiths function as *mutaba‘āt*, some are also used as *uṣhūl* hadith in a chapter by Ibn Mājah. These hadiths, considered inauthentic, are utilized to add context or provide additional explanations regarding the topic or chapter being discussed.

All the hadiths we found, as mentioned in the biographies of the two figures, indicate that these hadiths are not positioned as *hadith ushul al-bab* (the primary hadiths of the chapter). Instead, they are placed at the end of each chapter that contains more than one hadith. Furthermore, when a chapter consists of only a single hadith, the hadith serves the purpose of filling the gap in legal sources or explaining the meaning of a particular term related to a legal object.

113 Yusuf bin Abdullah Ibn Abdil Barr, *Al-Tamhid Li Ma Fi Al-Muwatta Min Al-Ma‘ani Wa Al-Asanid* (Maktabah Ibn Taimiyah, 1967), vol. 1, p. 4.

114 Bariki, “Marāsīl of ‘Ikrimah in Sunan Abī Daw‘ūd: A Collective Study.”

115 Ibn Mājah, *Sunan Ibn Mājah*, vol. 1, p. 127.

116 Ibn Mājah, vol. 1, p. 277.

117 Ibn Mājah, vol. 1, p. 381.

According to Al-Awni, Ibn Mājah placed significant emphasis on hadiths related to Islamic law and jurisprudential evidences, including detailed discussions on its branches.<sup>118</sup> However, Ibn Mājah's approach was not strictly limited to hadiths classified as *ṣaḥīḥ* or *ḥasan*; rather, he included narrations of varying degrees of reliability, including *ḍa'īf* and even *mauḍū'* reports.<sup>119</sup> This inclusion aligns with what Al-Amiri argues about Ibn Mājah's primary motivation—namely, to document and systematize hadiths that were widely circulated among jurists in regions such as Rayy, Qazwīn, Kūhestān, Māzandarān, and Ṭabaristān.<sup>120</sup> Many of these hadiths were not found in earlier canonical Sunni collections, which underscores the significance of Ibn Mājah's *zaʿwā'id* as an effort to codify the legal discourse prevalent in his regional scholarly circles. Consequently, while Ibn Mājah's collection provides valuable insight into the hadith-based jurisprudential debates of his time, it also requires careful scholarly scrutiny to assess the authenticity and legal applicability of its content.

This dominance of *fiqh*<sup>121</sup> is what led Ibn Mājah to adopt different considerations in including problematic hadiths. For this reason, his book is categorized as a *Sunan*, which is primarily intended for *fiqh* purposes rather than for hadith criticism. Here, it becomes evident that Ibn Mājah went beyond the principles of *jarḥ wa ta'dīl* and isnad criticism in his hadith compilation, prioritizing the preservation of legal hadiths that were popular in his region—a place that had long been recognized as a center for hadith transmission.<sup>122</sup> For this reason, Ibn Mājah appeared to seek a review of the quality of his hadiths from Abū Zur'ah rather than conducting independent criticism himself, except in a very limited number of hadiths.

## Conclusion

The inclusion of narrators with disputed credibility in *Sunan Ibn Mājah* should not be viewed as a methodological lapse, but rather as part of a broader strategy shaped by legal priorities, regional scholarly practices, and practical constraints of his time. Ibn Mājah did not consistently apply the strict standards of hadith authentication seen in works like *Ṣaḥīḥ al-Bukhārī* or *Ṣaḥīḥ Muslim*. Instead, his compilation reflects a nuanced methodology that acknowledged the utility of weak or

118 Muhammad Abdur Rahman, "Hal Akhta'a Al-Imām Ibn Mājah 'Indamā Dhakara Al-Aḥādīth Al-Ḍa'īfah Fī Sunanih? Kutub Tujīb," al-Yaum al-Sab'i, 2020.

119 Al-'Asrawi, "Aḥādīs Mawḍū'ah Fī Sunan Ibn Mājah Min Khilāl 'Amali Al-Muhaqqiqin Syuaib Wa Basyār: Jam'an Wa Dirāsatan," 230.

120 Al-Amiri, "Al-Dibajah 'Ala Sunan Ibn Majah Li Al-Damiri: Tahqiq Wa Dirasah," 81–82.

121 Rifqi Muhammad Fatki, "Dominasi Paradigma Fikih Dalam Periwatan Dan Kodifikasi Hadis," *AHKAM : Jurnal Ilmu Syariah* 12, no. 2 (2012), <https://doi.org/10.15408/ajis.v12i2.970>.

122 Al-Rafi'i, *Al-Tadwīn Fī Akhbār Qazwīn*.

supporting narrations (*mutaba'āt*)—particularly in chapters where authentic reports were scarce or absent.

This approach challenges rigid classifications of hadith authenticity and invites a contextualized understanding of transmission and compilation. By analyzing key cases such as 'Abdul Wahhāb bin ad-Ḍaḥāk and Jābir bin Yazīd al-Ju'fī, this study illustrates how Ibn Mājah's decisions were influenced by proximity, trust, and perceived jurisprudential relevance. His compilation thus contributes to a richer, more inclusive understanding of hadith tradition that accommodates the complexity of historical transmission dynamics.

While this study offers a critical re-evaluation of Ibn Mājah's methodology, it is limited in scope to narrators explicitly accused of fabrication. Future research could expand this inquiry to include comparative analyses with other compilers in the *al-Kutub al-Sittah*, or explore how later scholars reclassified these narrators in different legal and theological contexts. Integrating digital tools and isnād databases may also allow for a more quantitative mapping of transmission reliability across canonical hadith collections.

## Authors' contributions

## Data availability statement

All data underlying the results are available as part of the article and no additional source data are required.

## Conflicts of Interest

The authors affirm that there are no conflicts of interest that could potentially influence the research outcomes or compromise its integrity.

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