

## **A study of Ibn Majah's method in his book: History of the Caliphs**

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### **Abstract**

The study of the history of the caliphs is one of the important topics in Islamic history, which stands for the translation of each caliph, the facts of his life, the date of his assumption of the caliphate and how he left it, so we find that many historians dated them. Conclusions: Ibn Majah was the first to date in the history of the Islamic caliphate, and he was the first to address the name of the caliphs. Ibn Majah's attempts in his book were an inventory of the caliphs, including the name, nickname, duration of the caliphate, and the date of death, as well as his keenness to write down the name and mention of the mother of each caliph, whether it was his mother or mother. Free, moreover, Ibn Majah took care of his codification of the caliphs chronological sequence, so his book was divided into three sections, the first included the Rashidun Caliphate, the second Umayyad Caliphate, and the third the Abbasid Caliphate. Ibn Majah considered the issue of the caliphate a supreme religious authority, so he was keen not to enter into any hadith that prejudiced this position, and Ibn Majah did not date any of the capitals taken by the Islamic dispute, whether Medina, Kufa, Damascus, Baghdad or Samarra And we find that Ibn Majah's writings were distinguished in the Abbasid era near the date of his death by lengthening the narration of events, which leaves some of the suspicion that the narrators enter into this addition.

**Keywords:** Ibn Majah, his book, Caliphs, Islamic history,

### **Introduction**

Praise be to Allah, and prayers and peace be upon our master Muhammad, the Messenger of Allah, and upon his family and companions, and those who are loyal to him and yet.

After the historical record, the nation preserves its past, records its achievements, and preserves its leaders. It is a legacy for generations to be proud of and follow his approach. It is useful to find that I am the one who chronicled the symbols of the nation and the caliphate, a man who became famous for writing hadiths until what he wrote in the hadith became one of the books of al-Sihah on which the Islamic nation unanimously agreed that he is Imam Ibn Majah. He wrote a book called The History of the Caliphs, and this book is as close as possible to a set of papers whose number did not exceed 43 pages, after which Mr. Muhammad Muti' Al-Hafiz achieved it, and he published it in the specialized group Al-Muntama'a in Volume 54 of 1979. The researcher documented what Ibn Majah wrote after proving the quasi This book is for him. What concerns us in this study is reading the codification mechanism adopted by Ibn Majah at that time, considering that his writing was in the early stages of historical

codification, in addition to the fact that he was not specialized in the book of Islamic history, as his inclinations were towards codifying and documenting the Prophet's hadith.

Therefore, this study was divided into an introduction to two sections, as the first section dealt with the life of Ibn Majah and his scientific works. The second topic dealt with the study of Ibn Majah's method of documenting the Caliphs through his book *The History of the Caliphs*. A number of sources and references were used in completing this study.

## **Ibn Majah, his life, and scientific works**

### *His name and lineage*

Ibn Majah is considered one of the scholars who were classified in all the legal, rational, and transfer sciences, as well as his work in the science of history (1072-1990. Makula's son, Saad Al-Malik) Al-Rabi'i, their master, Al-Qazwini, The work of "Sunan", "Tarikh" and "Tafsir", and Hafiz Qazvin) Qazvin: opening the first In his time, Qazwini was to a tribe or to a large people of Arabs, which is Rabia, Rabia bin Nizar bin Maad bin Adnan (Al-Qalqashandi, Abu Al-Abbas Ahmed bin Ali 1980: 30).

It is known that the Arabs are divided when many of the lineages into Adnaniyah, and Qahtaniyah. Adnaniyah is divided into branches: the sons of Mudar, the sons of Rabia, the sons of Iyad, and the sons of Anmar. (Qalqashandi, 1980, 30) The tribe of "Rabia" has a large people, and it is attributed to Rabi'a Ibn Majah, but he is a slave to him, i.e. a slave of Rabi'ah.

### *His nickname*

He is Abu Abdullah, his son is named Abdullah. Imam Ibn Majah is attributed to the country in which he was born, grew up, and died, which is Qazvin, and it is said to him: "Al-Qazwini" (Ibn Taghri Bardi, 1963, 770) As for the fame with which this imam was known, it is Ibn Majah. There was a dispute in this fame from two sides: The first side: Is it Majah a nickname for his father, or for his grandfather, or is it the name of his mother? (Al-Fayrouz Abadi, Muhammad bin Yaquob Majd Al-Din 1432 AH, 206) And the correct saying: It is a nickname for his father, Yazid, not for his grandfather (Dahlawi, Abdul Aziz, 1432 AH, 206) He is Muhammad bin Yazid, Yazid was nicknamed "Majah", this saying is what Abu Al-Hasan Al-Qattan transmitted Al-Qattan: He is Ali bin Ibrahim bin Salama, A student of Ibn Majah (Al-Qattan: He is Ali bin Ibrahim bin Salama, 1989, 274) And he is the most familiar of people with his sheik, and he is the one who was also adopted by Qazvin scholars such as Abu Ya'la al-Khalili al-Hafiz, and al-Rawi's in his book "Attadawun fi Akhbar Qazvin" they adopted this saying. And among those who seized this word with ha': Ibn Khallikan in his book "Way at al-A'yan" and Majah: Fath al-Meem and al-Jim and between them a thousand, and at the end of it is a sakina. (Ibn Kalkan, 1949, 275), It is the title of his father Yazid, as was transmitted by Abd al-Karim al-Rafi in the Qazvin News in the handwriting of Abu al-Hasan al-Qattan, the narrator of al-Sunan on the authority of Ibn Majah. (Ibn Kalkan, 1949, 279) Likewise, Abu Ya'la al-Khalili said. (Shams Al-Din Al-Dhahabi, 1996, 279).

And al-Rabi'i: with Fattah al-Ra' and al-Ba' al-Muwahidah, and after that, 'Ayn neglected, which is related to Rabi'a. Judge Abu Ya'la al-Khalili said: His loyalty is to Rabi'ah (Al-Dhahabi, previous source, vol. 13, p. 278.) And Qazwini: opening the safe, sukoon Zai, breaking the waw, and sukoon ya with two parts from under it, and then nun, relative to Qazvin. (Ibn Khallikan, the previous source, vol. 4, p. 279) It was called in Persian: Kashwin, which means: the boundary to be seen, i.e., preserved. This word was Arabised, and it was said: Qazvin, and the people of Persia still had a female fighter from the bracelets attached to it, so

they would pay the Daylam if there was no truce among them if they were not separated by a truce between them. A peace treaty was inaugurated by Al-Bara bin Azib, may God be pleased with him, in the caliphate of Othman bin Affan, and may God be pleased with him, in peace. e). Among them are the modernist jurist, Abd al-Karim bin Muhammad al-Rawi's al-Qazwini, the commentator of the book "Al-Wajiz" by al-Ghazali, and the author of the book "The Recording in Akhbar Qazvin," who died in the year (623 AH .( Al-Baladhuri, Fotouh Al-Buldan ,1995,342).

### ***His birth***

Most of the historical sources gather that Abu Abdullah Ibn Majah was born in the year two hundred and nine ( Ibn Khallikan, The Deaths of Notable Persons, Vol. 4, p. 279 ) ,Some narrations mentioned that he had stated this in what Abu al-Fadl Muhammad ibn Taher al-Maqdisi transmitted from the handwriting of Ja`far ibn Idris al-Qazwini, the owner of Ibn Majah on his authority, that he said: "I was born in the year two hundred and nine" ( Al-Rafi's, Notation in Qazvin News, vol. 1, p. 37. ) 'And he worked in science since his early childhood, memorizing the Noble Qur'an, and frequenting the hadith circles that were filled with the mosques of Qazvin until he became known and became famous. Al-Hafiz Abu Al-Fadl Muhammad bin Taher Al-Maqdisi said (Muhammed bin Taher Al-Maqdisi (Muhammed bin Taher Al-Maqdisi ,2000,139) :I saw him in Qazvin, a history of men and cities, from his era The Companions to his time, and at the end of it in the handwriting of Jafar bin Idris, his companion((Ibn Asaker,1995, 273)

### ***His works***

The matter of knowledge is that if it is not tied down by being forgotten and lost by the death of its holder, and from here the scholars from our righteous predecessors, may Allah Almighty be pleased with them, were keen to write down what they had acquired of science, in a desire that knowledge spread, and the benefit of subsequent generations, and not remain confined to their chests, so it vanishes. Their demise.

In addition to that, the people of knowledge took care of those works of theirs and kept them in order, and they were read by the students and they were permitted to transfer them and read them to those who came after them. Imam Ibn Majah was one of those who took care of collecting and classifying their narrations. He composed1 - The Book of "Exegesis": The science of interpretation is among the useful sciences. It is the science related to the Book of Allah Almighty, and the science of interpretation is the science through which all the meanings mentioned in the Holy Qur'an are known, and Ibn Majah had a long history in this science.

Abu Ya'la al-Khalili said: He has sunna, interpretation, and history, and he was well-versed in this matter (son of a point,1988,137) It was mentioned by Al-Hafiz Ibn Many said: It is a rich interpretation (Ibn Kathir , 1990,56), Al-Hafiz Al-Dhahabi mentioned it in Al-Mizan In the translation of Utbah bin Yaqzan, and he cited a hadith from him, and Al-Hafiz Shams Al-Din Al-Daoudi said: He was knowledgeable in this matter.( Al-Suyuti,1369. AH, 274).

And this book has not reached us from it, and it is most likely that it was lost among the books that were lost in the being of Tamerlane in the year (853 AH) in Damascus. Then, after that, we did not find a mention of him in the "Dictionary" of Al-Hafiz Ibn Hajar, who died in the year (852 AH), nor in later dictionaries and indexes.

"-2Al-Sunan": These are the books in which their authors collect the hadiths of the Prophet related to jurisprudence and legal rulings often, and arrange them on the chapters of jurisprudence. , from the sayings of the scholars in "Al-Sunan", and its author is the fourth of

the Sunan and the complement of the six Sahih books that are the references to the assets of the Prophetic Sunnah.

The aforementioned book al-Sunan was printed in a group of editions, the best and most accurate of which were those that were issued by Sheikh Muhammad Fuad Abd al-Baqi, may Allah have mercy on him.

Scholars have taken great care of these Sunnahs in the old and the hadith, and among the contemporaries who served Sunan Ibn Majah and al-Nasa'i and other books were the scholar al-Muhaddith, Nasir al-Din al-Albani entitled "Sahih Ibn Majah" and weak Ibn Majah. "The well-known one, which is indicative of his work and his knowledge, his research, and knowledge, and his following of the Sunnah in the fundamentals and branches. (- Ibn Katheer, The Beginning, and the End, vol. 11, p. 56.).

He also said in "Ikhtisar Ulum Al-Hadith": Is a useful book with strong tabulation jurisprudence, and Al-Hafiz Ibn Hajar said in translating the workin book from "Tahdheeb Al-Tahdheeb": and her book "Al-Sunan" is a good collector with many chapters and strangeness. We sufficed with this warning(.Shams Al-Din Al-Dhahabi,1926 ,530 – 532).

"-3History": The science of history is one of the sciences in which Ibn Majah classified a group of classifications, most of which have been lost, and the book (History of the Caliphs) and his book mentioned by Abu Ya'la al-Khalili remain.( Ibn Nuqat, Al-Taqid, p.137.), Ibn Taher al-Maqdisi said: I saw of him in Qazvin a history of men and cities from the time of the Companions to his time . Ibn Taher al-Maqdisi said: I saw of him in Qazvin a history of men and cities from the time of the Companions to his time.( pour mon saint , 1357 AH,16) Ibn Khallikan said: He has a good history ( Ibn Khallikan, La mort des notables, tome 4, p. 279., ), Ibn Kathir said: Ibn Majah has a complete history from the time of the Companions to his time.( Ibn Kathir,1990,56)

### ***His death***

Muhammad bin Taher al-Maqdisi said: I saw Qazvin of him - meaning Ibn Majah - a history of men and cities from the time of the Companions to his time, and at the end of it in the handwriting of Jaafar bin Idris, his companion: Abu Abdullah Muhammad bin Yazid bin Majah, who is known, died on Monday and was buried on Tuesday. For the eight days of Ramadan of the year two hundred and seventy-three, he died at the age of sixty-four years, and his brother Abu Bakr prayed for him, and he was buried by Abu Bakr and Abu Abdullah, his two brothers, and his son Abdullah ( Conditions of the Six Imams, pp. 16-17.).

He died in Qazvin on Monday, and was buried on Tuesday, twenty-two of Ramadan, in the year two hundred and seventy-three, so his age at his death would be sixty-four years. His brother Abu Bakr prayed for him, and his two brothers Abu Bakr, Abu Abdullah, and his son Abdullah buried him. Extensive mercy, and Muhammad, may Allah' prayers and peace be upon him, interceded for him, as he was one of the senior imams who served the Sunnah of the Prophet, may Allah' prayers and peace be upon him, and spent their lives for it.

## **Ibn Majah's approach to the documentation of the Caliphs**

This book is considered one of the rare and important books of Ibn Majah because it was the first book to date and deal with those who took over after the death of the Prophet, peace be upon him, a witness that was termed "Caliphate ( Al-Khayat, Abdulaziz,1999,35) . This book was considered one of the foundations in history that scholars received acceptance, *Res Militaris*, vol.13, n°1, Winter-Spring 2023

and scholars and jurists took care of it layer after layer, and it became famous among the people, and the pens of scholars confronted it with explanation, eloquence, and criticism. caliphs), then we will find that Ibn Majah is the first to put this title and make this work the basis for those who came after him and wrote in this part.

After the widespread mention of the title that Ibn Majah named his author, many historians followed his approach (Biography of the Messenger of Allah, 1934, 56). They quoted from his name for their writings, and it is clear that the reason for the repetition of the title is due to the hosting that these historians brought, because Ibn Majah did not mention from the caliphs except the name and the period of his tenure, so what was below it was brief and did not meet the nature of the historical event of that stage. If we follow the methodology used by Ibn Majah, we will find that he began his book with a narration that outlined the life of the Messenger ﷺ after he was revealed to him. He said, "It was revealed to the Messenger of Allah ﷺ when he was 40 years old. He lived in Makkah for 13 years and lived in Medina for ten years. He died ﷺ at 63 years of age". (Muhammad Mutee' Al-Hafiz, 1979, 412).

The researcher goes on that the implications of this narration, which is a documentation of the life of the Messenger and its introduction at the beginning of the book, are to show the existence of a central ruling authority represented by the person of the Messenger ﷺ who founded and built the Islamic state, and after his death, the legitimacy of that authority passed to the first Caliph. So the purpose of this narrative is to prove the existence of a government and the transfer of power. And when Ibn Majah dated the Caliph Abu Bakr, his words were very brief, as he said: Abu Bakr was appointed as successor in the month of Rabi al-Awwal in the year 11 A.D. He died on Monday in Jumada al-Akhir in the 13th year. (Al-Hafiz, the same source, p. 414.).

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And when the hadith reaches the caliphate of Imam Ali □, we find that Ibn Majah took a different methodology, after mentioning his name, his nickname, the extent of his rule, and his killing at the hands of Abd al-Rahman ibn Muljam. (Abdul Rahman bin Muljam, 1981, 45) We see him date after that for two events. Mahon the first said about him: "So between the killing of Uthman and the agreement of al-Hasan bin Ali and Muawiyah, five years, three months and seven nights took place" (Al-Hafiz, the same source, p. 417.). It is clear that Ibn Majah wanted to say through this narration that the total period of the rule of the Caliphs, starting with the first Caliph Abu Bakr □ and ending with the abdication of Al-Hasan (Hassan bin Ali, 1994, 60) is the same period that the Messenger ﷺ told about when he said: (The caliphate in my nation is thirty years, then reigned after that). (Ibn Hanbal, 2008, 27).



As for the other event, we find that our historian Ibn Majah moved us from the year 35 AH to the year 61 AH when he trusted it and without mentioning any introductions, he said: (And he killed Hussein bin Ali v( Hussein the martyr Abu Abdullah, 60 Hijri, 280), The day of Ashura in Muharram in the sixtieth year in Karbala when he was fifty-seven years old( Al-Hafiz, History of the Caliphs, pg. 418) If we consider the reasons for inserting this narration into this topic, we will find that the connotations of the concept of caliphate mean justice and following the method of the Prophet, PBUH, because the Caliph is the one who succeeded the Messenger of Allah, PBUH, in implementing his laws. Therefore, Ibn Majah wanted by citing this narration in the caliphate of our master Imam Ali and not in its actual subject during the reign of Yazid ibn Muawiyah to give the impression that the authority of the caliphate from its inception to his era in its legal concept is an authority of justice for all Muslims. Since the tragedy of the martyrdom of Imam Hussein was a fundamental event in the history of the Islamic caliphate, Ibn Majah worked on writing down that event and mentioned it in the succession of his father without going into details. Thus, Ibn Majah by doing this achieved two goals. The first is that he documented three pivotal events in the history of the Islamic nation, the anniversary of the martyrdom of Imam Ali, the abdication of Hassan from the caliphate, and the martyrdom of Hussein. ( Al-Hafiz, The History of the Caliphs Book, pp. 416-418.).

Thus, he is trusted in conveying historical events. The second goal is that he has preserved the legal concept of the term caliphate from his point of view by not plunging it into the blood of Muslims.

As for his documentation of the Umayyad Caliphate and its successors, we can note the following:

1. It appoints fourteen caliphs, taking into account the chronological order of their term of office.
2. The phrase, may God Almighty have mercy on him, was singled out for two caliphs only, Muawiyah and Omar bin Abdul Aziz.(Al-Hafiz, the same source, pp. 419, 424. ).
3. The caliphate of Marwan ibn al-Hakam was preceded by the caliphate of Abdullah ibn al-.( Al-Hafiz, the same source, pg. 421-422).
4. When he chronicled Abdullah bin Al-Zubayr and wanted to mention the period of his rule, he called that period the term sedition. He said: “The sedition was from the time I became aware of him until he was killed for nine years, two months, and days”.( Al-Hafiz, the same source, 424 ).
5. The term (state) was used when they dealt with the period of the rule of Yazid ibn al-Walid.( Al-Hafiz, the same source, 426.), It is a new approach, as he used the term caliphate or allegiance to all those who dated them .Sixth: When he discussed the biography of Ibrahim bin Al-Walid(Al-Hafiz, The History of the Caliphs, pg. 427.) His name is Ibrahim Al-Khelai( Al-Hafiz, The History of the Caliphs, pg. 427.) This is a word that Ibn Majah used alone, without the rest of the historians who wrote on the history of the caliphs .Seventh: It was not mentioned or mentioned, and it dates back to the last caliphs of Banu Umayyah Al-Hafiz, the previous source, pp. 437-438.

Something about the demise of their caliphate or its transfer to the Abbasids. This confirms that Ibn Majah's view of the caliphate is the inheritors of the values and laws of the Prophet, so it should not be exposed to them.

As for documenting the Abbasid caliphate, we can note the following.

1. He started mentioning them after giving them the title (Wold Al-Abbas ).( Al-Hafiz, the same source, pg. 428.).
2. The term caliph was applied to all the Abbasid caliphs with the exception of al-Mu'tamid ( Abu al-Abbas Ahmad ibn al-Muwaffaq, 286 AH, 276). He called them the term guardian.( Al-Hafiz, The History of the Caliphs, pg. 441,2004,261 ).
3. Gathering in one documentation of three caliphs who are the helpers ( Abu Al-Abbas Ahmed bin Al-Mu'tasim,2004,261) the proud,( And the one who is guided by God.( Celui qui est guidé par Dieu est le Calife, 256 Ah,336,,).
4. His documentation of the period of the approved rule is considered one of the most numerous periods in terms of what was written about it. It has never been recorded for a Caliph, neither in the Rightly-Guided Caliphate nor in the Umayyad Caliphate and even the Abbasid Caliphate, who had this amount of documentation .( Al-Hafiz, L'histoire du livre des califes, pp. 437-441.).
5. In the caliphate of al-Mukatafi, Abu Bakr al-Shafi'i is mentioned. Here I heard from Abu Bakr Al-Sadosi Al-Hafiz, la même source, p. 442. ( .Considering that the history of the caliphs that Ibn Majah wrote has ended at this point. This is not true, as it is known that al-Muktafi assumed power in the year 289 AH (Al-Suyuti, Histoire des Califes, p. 273. ) While the sources met that Ibn Majah died in the year 273 AH. So it is certain that bin Majid stopped writing in the approved caliphate. And not enough.
6. Ibn Majid used a new methodology as he mentioned some cities, and this specifically was the case for the Mu'tamid caliphate, as we find him using the deaconess . (diaconesse , 305AH,361 )and saffron(Zafaraniya, 2005,141), And the estrangement of Umm Jaafar.(Le boycott d'Umm Jaafar,1990, 376).
7. One of the most important additions to Ibn Majah's methodology is that he synchronized it between Islamic history and Arab history. For example, he says: "And it was on Wednesday the fourteenth of Jumada al-Akhirah and the fourteenth of March in the year two hundred and sixty-two .( ." Al-Hafiz, L'histoire des califes, page 438).

## **Conclusion**

The study of the history of the caliphs is one of the important topics in Islamic history, which stands for the translation of each caliph, the reasons for his life, the date of his accession to the caliphate, and how he left it. Therefore, we find that many historians dated them. Ibn Majah was the pioneer in this field, as it was clarified. The study reached several conclusions, which are the following.

- 1 Ibn Majah is the first to chronicle the history of the Islamic caliphate, and he is the first to address the name of the Caliphs.
- 2 Ibn Majah's attempts in his book would not have been an inventory of the caliphs, including the name, nickname, duration of the caliphate, and the date of death, as well as his keenness to write down the name and mention of the mother of each caliph, whether it was his mother or a free woman.
- 3 Ibn Majah took care of his codification of the Caliphs by the chronological sequence, so his book was divided into three sections, the first included the Rashidun Caliphate, the second Umayyad Caliphate, and the third the Abbasid Caliphate
- 4 Ibn Majah did not date the caliphate of al-Hasan ibn Ali, and he considered it complementary to the caliphate of Imam Ali.
- 5 The issue of the caliphate was considered by Ibn Majah as a supreme religious authority, so he was keen not to engage in any talk that would prejudice this position.

- 6 Ibn Majah did not date any of the capitals taken by the Islamic dispute, whether Medina, Kufa, Damascus, Baghdad, or Samarra.
- 7 The writings of Ibn Majah, especially in the Abbasid era near the date of his death, were characterized by lengthening the narration of events, which leaves some suspicions that the narrators enter into this addition.

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