Al-Nasā'ī's Method of Hadith Criticism in His *Sunan* (*al-Mujtabā*): A General Overview

Abdul Fatah
UIN Sultan Maulana Hasanuddin Banten, Indonesia
fattahdul1@gmail.com

Fahmi Andaluzi
UIN Sultan Maulana Hasanuddin Banten, Indonesia
andaluzif@gmail.com

Abstract

The study of the classical hadith criticism method is important to understand the standard of authenticity of history in the Islamic scientific tradition. Imam al-Nasā'ī is one of the important figures in the development of hadith which is known for its distinctive characteristics in jarḥ wa taʿdīl. This research aims to examine al-Nasā'ī's approach in compiling the book al-Mujtabā and its contribution to the method of hadith criticism. This paper is a qualitative research with the method of literature study, analyzing the content of the book al-Mujtabā and comparing it with the works of other hadith scholars such as al-Bukhāriy and Muslim. The results of the study show that al-Nasā'ī not only played the role of a narrator, but also as a critic who actively assessed the quality of the sanad and the narrator carefully. In general, the criteria of the book are divided into three categories: the hadith found in al-Ṣaḥīḥain, the sahih hadith according to the conditions of both, and the hadith that explains the 'illat. Al-Nasā'ī also critically evaluates narrators who are considered weak despite being narrated by other great muḥaddiṡ. Thus, al-Nasā'ī's work has made a great contribution, not only in narration but also in the development of the methodology of hadith criticism.

Keywords: Hadith Criticism, Imam al-Nasā'ī, al-Mujtabā.

Abstrak

Kajian terhadap metode kritik hadis klasik penting dilakukan untuk memahami standar keotentikan riwayat dalam tradisi keilmuan Islam. Imam al-Nasā'ī merupakan salah satu tokoh penting dalam perkembangan hadis yang dikenal dengan ciri khas tersendiri dalam jarḥ wa taʿdīl. Penelitian ini bertujuan menelaah pendekatan al-Nasā'ī dalam menyusun kitab al-Mujtabā dan kontribusinya terhadap metode kritik hadis. Tulisan ini merupakan penelitian kualitatif dengan metode studi kepustakaan,

menganalisis isi kitab al-Mujtabā serta mengkomparasikannya dengan karya ulama hadis lainnya seperti al-Bukhāriy dan Muslim. Hasil kajian menunjukkan bahwa al-Nasā'ī tidak hanya berperan sebagai perawi, tetapi juga sebagai kritikus yang aktif menilai kualitas sanad dan perawi secara teliti. Secara umum, kriteria kitabnya terbagi ke dalam tiga kategori: hadis yang terdapat dalam al-Ṣaḥīḥain, hadis sahih menurut syarat keduanya, dan hadis yang dijelaskan 'illatnya. Al-Nasā'ī juga secara kritis mengevaluasi perawi yang dianggap lemah meskipun diriwayatkan oleh muḥaddiš besar lainnya. Dengan demikian, karya al-Nasā'ī memiliki kontribusi yang besar, tidak hanya dalam periwayatan tetapi juga dalam pengembangan metodologi kritik hadis.

Kata kunci: Kritik Hadis, Imam al-Nasā'ī, al-Mujtabā.

Introduction

Hadiths, which are living and practical in nature, were also verbalized as an effort to disseminate Islamic teachings. In fact, the Companions also made efforts to document them in physical form. In the history of the spread of hadith, friends as the first generation generally do it verbally. However, it does not mean that the narration of hadith in the form of records is not done. If we reflect on the genealogical history of the spread of hadith, actually the role of friends as the early generation in the development of hadith is quite clear both verbally and in writing. Although the transmission of hadith carried out by the Companions is more dominant, it does not mean that the reportage of hadith in the form of notes is not carried out, some of the narrations are also contained in the form of writings which are later known as ṣuḥuf or ṣaḥīfah al-ṣaḥābah, such as *Ṣaḥīfah Saʿd ibn ʿUbādah al-Anṣāriy, Ṣaḥīfah ʿAbd Allāh ibn Ubay Aufī, Ṣaḥīfah ʿAbdillāh ibn ʿAmr al-ʿĀṣ (Ṣaḥīfah al-Ṣādiqah)* and other (Al-ʿUmariy, n.d, p. 228. Even efforts to critically interpret religious texts, both the Qur'an and hadith, which became known as the ijtihad of companions, both ijtihad carried out individually and collectively. (Kausar, 2017).

The initial phase of the transmission of the hadith reported through the Ṣaḥīfahs written by the Companions in terms of the style and characteristics of the content therein was considered to be limited to individual needs in maintaining memorization, not comprehensively and only recorded in one or part of a relatively few sheets. (Al-Ṣāḥib, 2020). Similarly, in the later generation of the tabi'in, the writing of traditions was not much different from before where the traditions that were reported in a record contained only the traditions of a companion or a tabi'in. Although they numbered in the hundreds, they did not include compilations of traditions from a number of companions or tabi'in nor were they specific to certain configurations and characteristics and methodologies in hadith science as they are known today (Saʿīd, 1408, p. 66).

In the second century Hijri, the initiative of the scholars began to show that after previously being limited to the collection of hadith, they now went beyond this and classified them into specific chapters according to the content of the hadith text. However, according to ʿAjjāj al-Khaṭīb this period was not the beginning of tadwīn

(or official codification) but rather the beginning of works organized according to chapters (Al-Khaṭīb, 1980, p. 342) Ibn Hajar mentions the first to document hadith by this method as al-Rabī' ibn Ṣabīḥ, Sa'īd ibn Abī Arūbah, and others (Al-'Asqalāniy, 1380, p. 6). While the official codification was done during the reign of Umar ibn Abdul Aziz (d. 101) through his orders to hadith scholars in various cities such as to Abu Bakr ibn Hazm in Medina to codify the traditions (Al-Syamāliy, 2006, p. 21).

It was this spirit that in later generations gave birth to various works of scholars in writing hadith with different styles, characteristics, approaches and methodologies. The general method or manhaj that became the way of muḥaddisīn in compiling their works included al-Masānīd, al-Ṣiḥāḥ, al-Jawāmi', al-Sunan, al-Ma'ājim, and so on. While the specific manhaj is like al-Bukhāriy in al-Ṣaḥīḥ. Although his book is still covered by the general method, there are special characteristics in it, such as his tendency and attention to the discussion of fiqh (fiqh al-hadis) in each chapter. Similarly, Imām Muslim in his al-Ṣaḥīḥ often corroborates the narration with other sanad paths in one hadith discussion ('Alā' al-Dīn, 2021, p. 117). It was during this period that this critical and analytical aspect began to emerge against the backdrop of the spread of false information claiming to be hadith. Consequently, the scholars began to systematically and methodologically verify the information claimed to be from the Prophet as a preventive measure to prevent falsity, including not accepting a narration unless the condition of the narrator and the information he carried were known, and compiling general rules to assess its validity (Andaluzi et al., 2024).

In addition to al-Bukhāriy and Muslim, many other scholars or muḥadīth attempted to preserve the existence of the Prophet's sunnah by dividing the compilation of hadith books into several categories. The sunan, for example, contains specialized books composed by scholars that discuss chapters of fiqh that facilitate and serve as a reference for fuqahā to derive rulings (shari'ah) (Al-Ṭaḥḥān, 2004). The famous books of hadith with such characteristics are the kutubussittah (six books of hadith). Of these books, each has a specific method, one of which is al-Nasā'ī with his book al-Mujtabā. His al-Mujtabā does contain ṣaḥīḥ, ḥasan, andḍa'īf traditions, but it contains very fewḍa'īf traditions compared to other books of sunan. Hence, al-Mujtabā is considered a reliable reference point among hadith scholars and scholars. At times, al-Nasā'ī's method of assessing narrators was not lenient or tolerant and he even avoided narrating traditions from narrators whose traditions were narrated by al-Bukhāri and Muslim (even though they were disputed by scholars), thus, in general, al-Nasā'ī's book is the least loaded with weak traditions and questionable narrators after Shahīḥ al-Bukhāri and Shahīḥ Muslim (Al-'Umariy, n.d.). Therefore, the author is interested in reviewing in general the method and characteristics of the book of al-Mujtabā.

In this paper, the author focuses on Imam al-Nasā'ī's Kitab al-Sunan al-Ṣuġrā known as al-Mujtabā which includes traditions on fiqh. This qualitative research uses a library research method with a discourse analysis approach by referring to

primary sources (al-Mujtabā) and secondary sources both from relevant related books and scientific articles.

Results and Discussion

A. Biography of al-Nasā'ī

His full name is al-Ḥāfiẓ al-Imām Shaykh al-Islām Abū 'Abd alRaḥmān Aḥmad Ibn Shu'aib Ibn 'Alī Ibn Sinān Ibn Baḥr al-Khurasānī al-Qāḍī, born in 215 AH. (Al-Żahabiy, 1998). He was one of the leading Imams and a great 'Alim (Al-Mizziy, 1992), al-Nasā'ī was the Imam of his time in the field of hadith, his birthplace and early life was in Nasā, an area in Khurasan and it was in this area that he studied and began his activities in the world of Education by memorizing the Quran and various other disciplines taught by his teachers (Vicky R et al., n.d.). When al-Nasā'ī became a teenager, precisely when he reached the age of 15, he decided to pursue knowledge (especially hadith) in various countries, including Hijāz (present-day Arabia), Iraq, Sham, Egypt, the Jazirah, until he became an expert in the field of hadith science (Abū Shahbah, n.d.).

After becoming an expert scholar of hadith he chose to settle in Egypt and teach various disciplines (especially) in the field of hadith to the people there, he stayed in Egypt for a year before his death, and at that time he decided to emigrate to the city of Damascus, al-Nasā'ī died on Monday, 13 Ṣafar in 303 HIjriyyah or 915 AD. (Vicky R et al., n.d.). Regarding the death of al-Nasā'ī, scholars differ on the place of his burial, al-Daruquṭni said he was buried in Makkah between Ṣafa and Marwah, as well as the opinion of Abū 'Abdillāh Ibn Mandah (narration) from Hamzah al-'Uqbī al-Miṣrī and others, while Imam al-Żahabī says that al-Nasā'ī died in Ramlah (an area in Palestine), this opinion is agreed upon by Ibn Yunus in his book Tarikh, as well as Abū Ja'far al-Ṭaḥāwī and Abū Bakr Ibn Nuqṭah who say that al-Nasā'ī died in Ramlah and was placed in Bait al-Muqaddas (Abū Syahbah, n.d.).

1. Riwayah al-Hadith

He narrated traditions from many teachers including; Qutaibah Ibn Said when he was 15 years old and studied with him for 1 year and 2 months, then Isḥāq Ibn Rahawaih, al-Ḥārith Ibn Maskīn, 'Alī Ibn Khasyram, Abū Dāūd (author of Sunan Abī Dāūd), Imam al-Tirmiżī (author of al-Jāmi'). Those who narrated from him include Abū Qāsim al-Ṭabarānī, Abū Ja'far alṬaḥāwī, al-Ḥasan Ibn Khiḍr al-Suyūṭī, Muḥammad Ibn Muawiyah Ibn al-Aḥmar al-Andalusī, Abū Bakr Aḥmad Ibn Isḥāq al-Sanī (Abū Syahbah, n.d.).

2. Works and His Books

Among the books by al-Nasā'ī mentioned by the editors of his book are the following:

Aḥādīṯ al-Sha'bī, Aḥsan al-Asānīd allatī turwā 'an Rasūl Allāh saw, al-Asmā' wa al-Kunā, al-Aghrāb, Imlā'ātuhu al-Ḥadīthiyyah, Tasmiyat al-Ḍu'afā' wa al-Mutawrakīn wa al-Thiqāt mimman ḥamala 'anhum al-ḥadīth min aṣḥāb Abī Ḥanīfah,

Tasmiyat Fuqahā' al-Amṣār min Aṣḥāb Rasūl Allāh wa man baʿdahum min Ahl al-Madīnah, Tasmiyat Mashāyikh Abī ʿAbd al-Raḥmān Aḥmad bin Shuʿayb bin ʿAlī al-Nasā'ī allażī samiʿa minhum, Tasmiyat man lam yurwā ʿanhu illā rajul wāḥid, al-Tamyīz, al-Jarḥ wa al-Taʿdīl, Dhikr al-Mudallisīn, Dhikr man ḥaddatha ʿanhu Ibn Abī ʿUrūbah wa lam yasmaʿ minhu, Dhikr man yuʿraf min al-Quḍāt bi al-Ḥadīth, al-Ruwāt ʿan al-Zuhrī, al-Sunan al-Ṣughrā (al-Mujtabā), al-Sunan al-Kubrā, Shuyūkh al-Zuhrī, al-Ḍuʿafā' wa al-Mutawrakīn, al-Ṭabaqāt, al-Kadhdhābūn al-Maʿrūfūn bi Waḍʿ al-Ḥadīth ʿalā Rasūl Allāh saw. Musnad Ḥadīth Ibn Jurayj, Musnad Ḥadīth al-Zuhrī bi ʿIlalih wa al-Kalām ʿalayh, Musnad Ḥadīth Sufyān ibn Saʿīd al-Thawrī, Musnad Ḥadīth Shuʿbah ibn al-Ḥajjāj, Musnad Ḥadīth Faḍīl ibn ʿIyāḍ wa Dāwūd al-Ṭā'ī wa Muḍaffar ibn Muhallal al-Saʿdī, Musnad Ḥadīth Mālik ibn Anas, Musnad Ḥadīth Yaḥyā ibn Saʿīd al-Qaṭṭān, Musnad ʿAlī ibn Abī Ṭālib, Man Kunyatuhu Abū Muḥammad min al-Ṣaḥābah, al-Muntaqā min Musnad Isḥāq ibn Ibrāhīm ibn Yūnus al-Manjanīqī, Manāsik al-Ḥajj, Musnad Ḥadīth Manṣūr ibn Zādān al-Wāsiṭī (al-Nasā'ī, nd.).

3. Scholars' Assessment of al-Nasā'ī

Many scholars gave more than one positive comment to al-Nasā'ī. Physically, al-Nasā'ī was known to have a beautiful face, ruddy white skin, a person who was earnest in worship day and night, fond of fasting, practicing fasting sunnah daud (fasting one day and breaking one day, etc.) (Vicky R et al., n.d.). In the academic world, al-Nasā'ī received many comments from scholars, including Abī Sa'id Ibn Yūnus who said that al-Nasā'ī was an imam in hadith, an ṡiqah, and a ḥāfiẓ, Ibn Mandah said; The pinnacle of knowledge of all the people in Egypt whom we have mentioned is this group, the masters of ma'rifah and ṣaḥiḥ, they are Muḥammad Ibn Ismāil al-Bukhārī Abū 'Abdillāh, al-Ḥasan Ibn 'Alī al-Ḥalwanī, Muhammad Ibn Yaḥyā al-żuhlī, 'Abdullāh Ibn Abdurraḥmān al-Samarqandī, Abū Zur'ah, Abū Ḥātim al-Raziyān, Abū al-Ḥusayn Muslim Ibn alḤajjāj al-Qusyairī, Abū Dāūd Ibn Sulaimān Ibn al-Ash'ath al-Sijistanī, Abū Abdurraḥmān Aḥmad Ibn Shu'aib al-Nasā'ī. This generation is one that is accepted by consensus, and because their knowledge can be used as proof for others (Ibn Mandah, 1416). In addition, al-Ḥākim said: I heard 'Alī Ibn 'Umar al-Ḥāfiẓ say: Abū 'Abdurraḥmān (al-Nasā'ī) took precedence in this field over other scholars who were around him, and al-Ḥākim also said; I heard 'Alī Ibn 'Umar say: 'Alī Ibn 'Umar said: "I heard 'Alī Ibn 'Umar say: 'al-Nasā'ī was the one who was more knowledgeable in the field of fiqh in Egypt at that time, more knowledgeable about the criteria of hadith in terms of their quality, more knowledgeable about the science of rijal (narrators of hadith), and when he reached that level many people hated him so much that he decided to move from Egypt to Ramlah (in Palestine) (Ibn Ḥajar Al-ʿAsqalāniy, 1996).

There are several scholarly opinions regarding the mażhab of al-Nasā'ī, Ibn al-Aṡīr (d. 606 AH) for example in his book Jāmi' al-Uṣūl (Al-Jazarī, n.d.Al-Sakhāwī says that al-Nasā'ī's school of thought is Shāfi'ī. He also wrote the book Manāsik, which indicates an agreement with the Shāfi'ī school of thought. In addition, al-Sakhāwī says that al-Jamāl al-Asnawī, al-Taj Ibn al-Subkī, al-Taqī Ibn Qāḍī Shahbah and others have agreed with al-Nasā'ī that he is of the Shāfi'ī school of thought (Al-

Sakhāwī, n.d.).d.) and in addition al-Dahlawī (d. 1178 AH) said: Ṣāhib al-Ḥadith is sometimes attributed to one of the schools of thought because of his many allegiances to that school, such as al-Nasā'ī and alBaihaqī who are attributed to the school of Shāfi'ī (Al-Dahlawī, n.d.).

4. *Al-mujtabā* and the method of al-Nasā'ī

Kitab al-Sunan al-Ṣuġrā, also known as Kitab al-Mujtabā, is a compiled book that belongs to the category of sunan books, which are books of traditions that are made by classifying chapters of fiqh as a reference for jurists to infer laws (shari'ah) that are not found in it something related to aqidah, It is different from other types of books, such as alṢaḥīḥ, al-Jawāmi', al-Masānid, al-Ma'ājim, al-Mustadrakāt, al-Mustakhrajāt, alAjzā, and al-Mustadrakāt.

The reason that al-Nasā'ī himself composed this book is as explained by Abū Shahbah (d. 1983 CE) in his book Fī Riḥāb al-Sunnah al-Kutub al-Ṣiḥāḥ al-Sittah that when al-Nasā'ī had finished composing his book al-Sunan al-Qubrā he gave it to a king in al-Ramlah, then the king asked about the hadith in the book by saying that the hadiths in the book were not in the book. اكل ما فيها صحيح؟ "*Is everything in it ṣaḥīḥ?", to which al-Nasā'ī replied: "It contains the ṣaḥīḥ and the ḥasan, and those that are close to them." So the king told al-Nasā'ī: "Choose for me the ṣaḥīḥ." So al-Nasā'ī composed al-Sunan al-Ṣuġrā and named it al-Mujtabā, a book organized by fiqh chapters like the other sunan*. In compiling his book al-Sunan al-Ṣuġrā, al-Nasā'ī was very careful, It is not surprising that scholars say that his book ranks after the Ṣaḥīḥain (Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim) with the argument that his book (al-Mujtabā) contains very few ḍa'if ḥadīths after the Ṣaḥīḥain. (Abū Syahbah, n.d.)

The method of al-Nasā'ī in compiling his book can be seen from its name, al-Sunan, which as explained above, in ḥadīth terms means a book containing ḥadīths that explain matters related to fiqh (such as ḥadīths that explain purification, prayer, etc.) (Al-Ṭaḥḥān, 2004). This sunan is a reference book that is relied upon (mu'tamad) by critics and ḥadīth scholars (Abū Shahbah, n.d.). Imam al-Nasā'ī, on many occasions, does not simply mention the hadith, but also explains the differences between the various narrations, weighs and compares them, mentions the 'illat (hidden defect in the sanad or matan), which one is authentic, which one is more authentic, which one is weak, and which one is weaker.

Imam al-Nasā'ī's method guides the hadith scholar from the beginning of the hadith study process to its end. Al-Nasā'ī does not simply record the final result as Imam al-Bukhārī and Muslim did-both of them only mention the final result in the form of sahih traditions without revealing the dialog surrounding the assessment of sahih or dla'if. It is as if the two Imams presented the hadith in its final form, like a goldsmith displaying the final result of his gold in a showcase. Imam al-Nasā'ī, on the other hand, is like a craftsman who takes us inside a gold processing plant where we see the initial form of gold, the process of processing it, and finally it becomes pure gold in its perfect form (Sa'īd, 1408).

5. Narrators and Sanad in *al-Mujtabā*

Imam al-Nasā'ī was an excellent hadith critic and an authority on jarḥ wa taʿdīl (criticism of narrators) and 'ilal (analysis of hadith defects). This excellence is evident in his Sunan, whose sanads are very clean and well preserved. He also explains the state of the narrators-especially in the subtle differences between them.

The author of Sharṭ al-A'immah al-Sittah (Terms of the Six Imams) divides the traditions of al-Mujtabā (Sunan al-Ṣughrā) into three parts:

a. The first part: the traditions narrated in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, and this is the largest part of his book.

b. The second part: traditions that are authentic according to the requirements of both (Bukhārī and Muslim).

c. The third part: traditions in which al-Nasā'ī explains the 'illat', which can only be understood by experts in this field.

Imam al-Nasā'ī avoided narrating from the narrators that al-Bukhārī, Muslim, and Abū Dāwūd used as proof if they had defects or weaknesses, even though they were included in their Ṣaḥīḥ. Imam al-Dāraquthnī even compiled the names of narrators that al-Nasā'ī had disbelieved but were still narrated by al-Bukhārī and Muslim in their Ṣaḥīḥ. The custom of al-Nasā'ī in his Sunan is to explain the situation of the weak narrator. The narrations of such narrators are usually included not to be used as a basis for ruling, but for analysis of 'illat and comparison with other stronger narrations. This is a feature that is not found in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, but rather is characteristic of Sunan Abī Dāwūd and Sunan al-Tirmiżī (Saʿīd, 1408).

Finally, among the scholars who synthesized this book were mostly from among the muta'akhirin (later) scholars as follows:

a. al-Imʿān Fi Syarḥ Muṣannaf al-Nasāī Abī ʿAbdirraḥmān, by Ibn al-Nuʿmān (d. 567 AH)

b. al-Mujtabā Min al-Mujtabā, by Muḥammad Ibn Aḥmad al-Abyurdī (d. 507 AH)

c. Zuhar al-Rubā 'Alā al-Mujtabā by al-Suyūṭī (d. 911 AH) (al-Nasā'ī, n.d).

Al-Suyūṭī himself says in his muqaddimah that his book is a commentary on Sunan Abī Abdurrahmān al-Nasāī in the same style or method as he commented on the books of Ṣaḥīḥain (Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim), Sunan Abī Dāūd and al-Jāmi' Imam al-Ṣaḥīḥ Muslim.

Tirmiżī, in his ta'liq, al-Suyūṭī tries to explain the names of the narrators, explain the phrases, explain the ġarīb (difficult to understand) and explain some of the rulings and manners contained therein.

a. *Ḥāshiyah al-Sindī, by Abū al-Ḥasan Muḥammad Ibn 'Abd al-Hādī al-Hanafī (al-Sindī) (d. 1138 AH), is also a light-hearted commentary on al-Nasāī's book that attempts to explain its linguistic rules to make it easier for students and readers* (Abū Syahbah, n.d.).

b. *Taisīr al-Yusrā bi Sharh al-Mujtabā min al-Sunan al-Kubrā,* by ʿAbdurraḥmān Ibn Aḥmad al-Bahkalī al-Yamānī (d. 1248 H)

c. *'Arf Zuhar al-Rubā 'Alā al-Mujtabā* (mukhtaṣar sharh al-Suyūṭī) by 'Alī Ibn Sulaimān al-Damnatānī (d. 1306 H)

d. *Al-Faiḍ al-Samāī 'Alā Sunan al-Nasāī,* by al-Kankūhī (d. 1323 H)

e. *Rauḍ al-Rubā 'An Tarjamah al-Mujtabā* karangan Maulāy Waḥīd al-Zamān

f. *Sharḥ Majmū' Min Syarḥ al-Suyūṭī Wa Ḥāshiyah al-Sindī Wa Gairihimā,* by Abū 'Abdurraḥmān Muḥammad Banjābī dan Muḥammad 'Abd al-Laṭīf

g. *Al-Taqrīrāt al-Rā'i'ah 'Alā Sunan al-Nasāī,* by Muḥammad Ḥamdillāh al-Tahānawī

h. *Syurūq Anwār al-Minan al-Kubrā al-Ilāhiyyah bi Kasyf Arār al-Sunan al-Ṣuġrā al-Nasāiyyah,* by Muḥammad al-Mukhtār Ibn Muḥammad Ibn Aḥmad Mazīd al-Juknī al-Syanqīṭī (d. 1405 H)

i. *Al-Ta'līqāt al-Salafiyyah 'Alā Sunan al-Nasāī,* by Muḥammad 'Aṭāillāh al-Faujiyānī (d. 1409 H)

j. *Żukhairah al-'Uqbā Fī Syarḥ al-Mujtabā,* by Muḥammad Ibn 'Alī Ibn Ādam Ibn Mūsā al-Ityūnī al-Wallawī. and,

k. *Bażl al-Iḥsān bi Taqrīb Sunan al-Nasāī Abī 'Abdirraḥmān,* by Abī Isḥāq al-Ḥuwainī.

Conclusion

Imam al-Nasā'ī was a hadith scholar of the 3rd-4th century A.H. who was famous as Ṣāḥib al-Sunan. His monumental work, al-Mujtabā, is a book of fiqh-themed traditions that contains mostly sahih traditions, with very fewḍa'īf traditions. As such, it occupies a high position after Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim. Al-Nasā'ī is known as an accomplished hadith critic in the fields of jarḥ wa ta'dīl and 'ilal, with his method of in-depth analysis of the sanad and narrators. He divided al-Mujtabā's traditions into three categories: traditions that are also in al-Ṣaḥīḥayn, sahih traditions according to the conditions of both, and traditions in which the 'illat is explained for the experts. Its specialty lies in its openness in mentioning the weaknesses of narrators, even if they are narrated in the Ṣaḥīḥayn, making Sunan al-Nasā'ī not only a book of narration but also a work of in-depth hadith criticism and analysis.

Reference

Abū Syahbah, M. (n.d.). *Fī Riḥāb al-Sunnah al-Kutub al-Ṣiḥḥāḥ al-Sittah*. Silsilah al-Buḥūṡ al-Islāmyyah.

Al-Dahlawī, A. I. 'Abdurraḥmān. (n.d.). *Hujjatullāh al-Bāliġah*. Dār al-Jail.

Al-'Asqalāniy, A. ibn 'Alī ibn Ḥajar. (1380). *Hady al-Sārī Muqaddimah Fatḥ al-Bārī*. Al-Maktabah al-Salafiyah.

Al-'Umariy, A. ibn Ḍiyā'. (n.d.). *Buḥūṡ fī Tārīkh al-Sunnah al-Musyrifah*. Bassāṭ.

Al-Jazarī, M. I. al-A. (n.d.). *Jāmiʿ al-Uṣūl Fī Aḥādīṡ al-Rasūl*. Maktabah al-Ḥalwānī, Maṭbaʿah al-Milāḥ, Maktabah Dār al-Bayān.

Al-Khaṭīb, M. ʿAjjāj. (1980). *al-Sunnah Qab al-Tadwīn* (3rd ed.). Dar al-Fikr.

Al-Mizziy, J. A. al-Ḥajjāj Y. (1992). *Tahżīb al-Kamāl Fi Asmā' al-Rijāl*. Muassasah al-Risālah.

Al-Ṣāḥib, M. ʿĪd. (2020). Kitābah al-Ḥadīṡ fī ʿAṣr al-Ṣaḥābah wa Dalālatuhā al-Khāṣah bi al-Riwāyah. *IUG Journal of Islamic Studies*, *28*(1).

Al-Sakhāwī, M. I. ʿAbdurraḥmān. (n.d.). *Buġiyah al-Rāġib al-Mutamannā Fī Khatm al-Nasāī*.

Al-Syamāliy, Y. (2006). *al-Wāḍīḥ fī Manāhij al-Muḥaddiṡīn*. Dār al-Ḥāmid.

Al-Ṭaḥḥān, M. (2004). *Taisīr Muṣṭalaḥ al-Ḥadīṡ* (10th ed.). Maktabah al-Maʿārif.

Al-Żahabiy, M. ibn A. (1998). *Tażkirah al-Ḥuffāẓ*. Dār al-Kutub al-ʿIlmiyyah.

Andaluzi, F., Millah, M., & Alif, M. (2024). Keḥujjahan Hadis Āḥād dan Implikasiya Terhadap Nāsikh Mansūkh. *TAJDID: Jurnal Ilmu Ushuluddin*, *23*(2), 442–473.

ʿAlā' al-Dīn, T. ʿUmar. (2021). Manhaj al-Muḥaddiṡīn fī Tauṡīq al-Sunnah wa Aṡaruh ʿalā al-Baḥṡ al-ʿIlmiy fī ʿAṣrinā al-Ḥāliy. *Majallah Kulliyyah Al-Dirāsāt Al-Islāmiyyah Wa Al-ʿArabiyyah Banāt Al-Qarīn*, *2*(2).

Ibn Ḥajar Al-ʿAsqalāniy, A. ibn ʿAliy. (1996). *Tahżīb al-Tahżīb*. Dār al-Maʿrifah.

Ibn Mandah, A. ʿAbdillāh M. (1416). *Syurūṭ al-A'immah*. Dār al-Muslim.

Kausar, S. (2017). Collective Ijtihad: History and Current Perspective. *International Journal of Humanities & Social Science Studies*, *3*(5), 151–163.

Saʿīd, H. ʿAbd al-R. (1408). *al-Fikr al-Manhajiy ʿind al-Muḥaddiṡīn*. Kitāb al-Ummah.

Vicky R, M. A., Al-Fatih, M. Y., & Niswah, N. shofia. (n.d.). *Studi Kitab Hadis: Dari Muwaththa Imam Malik Hingga Mustadrak Al Hakim*.

ILTIFAT
Journal of Qur'an and Hadith Studies