TASHIH AND TADH’IF METHOD
(A STUDY ON SUNAN AL-MUJTABA AN-NASA’I)

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Abstract
This article tries to elaborate and analyze the method of tashih and tadh’if for hadits used by an-Nasa’i, a muhaddits in third century of Hijra (codification era), in his book Sunan al-Mujtaba. It aims to map an-Nasa’i in the middle of others muhadditsun. There are three questions to answer in this article; first, what method is used by an-Nasa’i in selecting and verifying hadits? Second, to what extend consistency of an-Nasa’i in applying his method, so we could identify why did ulama consider him as a mutasyaddid? Third, what is excess and special quality on method of tashih and thad’if of an-Nasa’i?. This research concluded some points; Firstly an-Nasa’i formulized a set of characters and principles of authentic hadits. Afterward he used those principles to conduct tashihwatadh’if and to verify the authenticity of hadits one by one. The characters of authentic hadits are; all transmitters are tsiqqah, chain of transmitters must continue (ittishol), hadits should be free of syadz and illat. Secondly, consistency of an-Nasa’i could be seen from three points; 1) his critic to transmitters, 2) the usage of word of transmission, 3) annotations of an-Nasa’i in al-Mujtaba. Thirdly, the strictness, tasyaddud, of an-Nasa’i makes him different from others. This shows us his intention to keep hadits away from mistakes and deviation, and it is a positive sense. A same effort,
minimizing deviation, was conducted al-Bukhori by requiring līqā’ for ḥadīts ash-shabīb.

Keywords: An-Nasā’i, Tashīb and Tadh’īf, Sunan al-Mujtaba

A. INTRODUCTION

Muslim believe that Quran and Hadits are fundamental source of Islam. However, in their historical journey, two prophetic inheritances (Quran and hadīts) had different fate. Hadīts codification, tadwīn al-hadīts (officially and institutionally) performed after Quran. In the early of Islam, Muslim paid much more attention to Quran than hadīts so that is why the codification of prophet tradition came later. In addition, Prophet Muhammad had prohibited companions to write everything from him unless Quran, as Hadīts narrated by Ahmad bin Hanbal:

حدثنا عفان، حدثنا همام، أخبرنا زيد بن أسلم، عن عطاء بن يسار، عن أبي سعيد الخدري، عن النبي صلى الله عليه وسلم قال: "لا تكتبوا عني شيئا غير القرآن، فمن كتب عني شيئا غير القرآن، فليس له" 2

According to scholars’ opinion hadīts codification occurs officially by the order of Caliph Umar bin Abd al-Aziz (99-101 H). In this long a time gap, around 90 (ninety) years after Muhammad death, fabrication and falsification of hadīts was luster. It was done by a number of Islamic trends with a variety of interest and motivation. 3 This fact encouraged mubaddītsun, hadīts scholars, to investigate and verify authenticity of scatter hadīts which are genuine form prophet.

For the sake of investigation, and codification of hadīts, scholars not only conducted riblah, a long journey to seek hadīts and check

3. There are a number of motivation of hadīts falsification, namely; political motivation, religious motivation, sectarian motivation, etc. hadīts falsification happened in massive after the arbitration case between Ali bin Abi Thalib and Muawiya, muslim separated into a number of groups; Syi’ah, Khawarij, and Sunni. Subhi as-Sholeh, Ulum al-Hadits wa Mushtholahahu (Beirut: Dar al-Ilmi li al-Malayin, 1991), 266-280
from the source but also established a set of principles, rules and criteria, called as *Ulumal-Hadits* (*riwayat* and *dirayat*). Through that equipment (*UlumulHadits*), scholars labeled to *ahaditsan-nabawiyah*: *shabih, hasan, dha’if* and *maudhu’*.

In general, *Ulum al-Hadits* arranged by *ulama* has same principle and terminology or well-nigh coincide, but on its socialization i.e. detail and concept of application we find differences among *ulama*. The distinct application will drug different assessment toward *hadits*. We can see, a *hadits* claimed by *ulama* as *shabih*, but in other occasion it is claimed also as *dha’if* by other *ulama*.  

In dealing with *hadits* each *ulama* has his style. Some of them are ease in accepting *riwayat*, and some are very tight and strict in judging *hadits*. So that is why term of “*tasabul*” and “*tasyaddud*” rose in *hadits* discourse. This reflects multifarious nuance of every single *ulama* in dealing with *hadits*

From illustration above, we can conclude that *ulama* attempt to assess and claim a *hadits* as *shabih* (*tashih*) or *dha’if* (*tadh’if*), final verification, is an “*ijtibadi*” problem. Due to it is an *ijtibadi* matter, there is no agreement in determining the most appropriate, valid, reliable method of *tashih* and *tadh’if*-*hadits*, and there is no uniformity in understanding and dealing with *sunna*. Therefore, investigating and mapping upon method of *tashih* and *tadh’if* becomes very important and significant, in order to avoid confusion and ambiguity in analyzing *hadits* and assessing *hadits* scholars.

In this research the writer tries to analyze and to study method of *tashih* and *tadh’if* for *hadits* used by an-Nasa’i, a *muhaddits* in third century of Hijra (codification era), in his book *Sunan al-Mujtaba*. It aims to map an-Nasa’i in the middle of others *muhadditsun*.

AbuAbdar-Rahman bin Syua’ib, known as an-Nasa’i, lived on golden age of codification era. In this era, prophetic tradition was sorted and codified bases on its quality (*shabih* and *dha’if*), no longer based on first source (talker); prophet, companions, and successors, it

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means that method of hadits criticism was well-established. On his period, codification of hadits was done in massive and in every region of Islamic territory. This situation gives a big opportunity of an information exchange related to hadits and its knowledge, among mubaddistun.

His capacity of hadits and its science is undoubted; he was a great master of hadits at his moment. There are several comments about Nasa’I’s competence, expertise, and leadership in hadits discourse either from his disciples or ulama who comes later. It was proved by following statements: Abu Ali an-Naisaburi al-Hafidz's (a student of Nasa’i) a while it says:”Al-Imam an-Nasa’i is a scholar who is unquestionable pertaining to his expertise about the hadits science”.

Dar al-Qutni said that Syaikh an-Nasa’i is a scholar that advanced by a step in hadits science when the people talked about. This statement affirmed by Hamzah as-Sahmi who was asking to Dar al-Qutni who is more excellent when Nasa’i and Ibnu Huzaimah are narrating a hadits. Dar al-Qutni replied: no one is equal or more advanced than Abu Abdar-Rahman an-Nasa’i in Ulumal-Hadits.

Nasa’i is well-known as a mutasyaddid also. He is so careful and strict in accepting a riwayat, narration of hadits especially rawi critique. Al-Hafidz Abu Ali stated that an-Nasa’i has tighter condition than Muslim does, in assessing rawi. Despitefully, he ignores some rawi of Abu Dawud and at-Turmudzi, even Bukhori and Muslim rawi. An-Nasa’i said that when he intended to compile hadits, he asked a guidance of Allah (istikbara) in relation tonarration of syaikh, and when he get hesitancy or uncertainty then he leave their riwayat.

He has a great work named SunanShugra (al-Mujtaba). SunanShugra is a summary of his previous book, SunanKubro that he

5. In the previous era, 2nd (second) century of Hijra, scholars had codified ahadits without selection. They compiled materials not only prophet saying but also saying or fatawa of companions and successors. Al-Muwatho’ Malik is one of works appeared in this era. Hasbi ash-Shiddieqy, Sejarah Dan Pengantar Ilmu Hadits (Jakarta: Bulan Bintang, 1993), 82
7. Ibid., 70

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gave a commentary to both of them: hadits written in SunanKubro are shahiband some of them are ma’lul but the illatı̈s unexplained, while all hadits written in Al-Mujtabaare Shabib. Because of his carefulness and tightness in criticizing hadits, al-Mujtabaıs said as a hadits book which has a most strict condition after Shabibain (Bukhori and Muslim).

Based on elucidation above this paper aim to answer following questions; first, what method is used by an-Nasa’i in selecting and verifying hadits? Second, to what extend consistency of an-Nasa’i in applying his method, so we could identify why did ulama consider him as a mutasyaddid? Third, what is excess and special quality on method of tashihwathad’if of an-Nasa’i?

B. DISCUSSION

1. Method of TashihwaTadh’if of Hadits

Tashihwatadh’if (research of hadits) is an activity conducted by ulama to verify an authenticity and historicity of hadits through a certain principles and systemic steps. This aims to dissociate the authentic hadits (shabib) from non-authentic one (dha’if). Indeed it was an implication of historical journey of hadits itself which forgery spread out, leaning statements and actions on Prophet Muhammad in fact that was not. Eventually, this struggle, in the third century of hijra, produced hadits literatures that consist of shabibhadits only, and ulama who conducted it the first time was Imam Bukhori. No wonder if his age was famous named by ashr at-tajridwa at-tashih as elaborated above.

By definition above, tashihwatah‘ifs identical with criticism of hadits or naqd al-hadits which is frequently used nowadays. In Arabic literature the word ‘naqd’ (نقد) is used for criticism. This word was used by some early scholars of hadits in the second century.

8. Ibid., 82
In Arabic literature these words occur: ﻣﻨﻘﺪ and ﺑﻤﻨﻘﺪاﻟﺸﻌﺮاﻟﻜﻠﺎم that mean ‘he picked out the faults of language and the poetry. According to muhadditsun criticism of hadits is:

“تﻤﻴﻴﺰاﻷﺣﺎدﻳﺜﺎﻟﺼﺤﻴﺢةمﻨﺎﻟﻀﻌﻴﻔﺔ،واﻟﺤﻜﻤﻌﻠﻴﺎﻟﺮواﺗوتوثيقاو(441,596),(965,636)”

It means an effort to distinguish between sabib from dba‘if and to justify the reliability of rawi.10

We may infer that ‘tashihwatadif’ and criticism of hadits had same substation that is to know the quality or authenticity of hadits. There are two main object of criticism of hadits; criticism of chain of transmitter (تﻗﺪاﻟﺴﻨﺪ) and criticism of content (المتنقد).

Islamic scholars were encouraged to do tashihwatadb‘if because of some reasons. First, hadits is a main principle of Islam after Quran. Second, there had been the emergence of hadits forgery. Third, interval of the hadits codification and the death of prophet is too long. Third, all of hadits were not write down yet in the prophet lifetime. Fifth, the existing of riwayah bi al-ma‘na was in large number11

Historically, tashihwatadb‘if, research of hadits, was performed in Muhammad lifetime even though it was in very simple model. Taking an example is a narration of Dhomam bin Tsa‘labah who visited Prophet Muhammad to clarify an envoy of Muhammad. The envoy told that Muhammad is God Messenger, we should pay zakat and do fasting Ramadhan, and Prophet Muhammad justified him.12 It shows that Ibn Tsa’labh tried to investigate the statement of envoy, weather is it true from prophet or not.13

11. M. Syuhudi Ismail, KaedahKeshahihan Sanad Hadis; Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah (Jakarta: Bulan Bintang, 1995), 85-110
13. For further explanation relates with the emerge and history of criticism of hadits see M. M. Azami, Manhaj an-Naqd ‘Inda al-Muhaddithin, op. cit., 10-17
By the running of time with the spread of Islam and the spread of badits in different provinces in the Islamic world, the possibility of mistake arose. Consequently the necessity for criticism became apparent. For the sake of criticism of badits (tashihwatadθ’if), mubadditsun formulated principles and science of badits and also made a classification of badits quality.

To recognize the principles of tashihwatadθ’if which had been formulized by mubadditsun we should know what badits as-shabib(authentic) is and what baditsadθ-db’a’ifs. Haditssahibhis defined as “A shabibhadits is the one which has a continuity of sanad, made up of reporters of trustworthy memory from similar authorities, and which is found to be free from any irregularities (syadz) or defects (illat).” This definition was agreed by the majority of mubadditsun.

Though basic principle of authentic hadits were laid down by ulama but in application they are different. Effort to investigate authenticity of hadits through those principles results different outcome. That is why Dr. Abd al-Ghani bin Ahmad, who quote as-Shon’ani in his book ‘UshbulTashib and Tadh’if’, and at-Tahanawi considered tashihwatadθ’if is ijtihadi matter.

2. Biographical Sketch of an-Nasa’i

An-Nasai’s complete name is Abu Abd ar-Rahman Ahmad bin Ali bin Syu’aib bin Ali bin Sinan bin Bahr an-Nasa’i al-Hafidz. He was born on 215 H/830 AD in Nasa’, a region in Khurasan and now it is under Turkmenistan territory.

15. Ahmad Utsman at-Tahanawi, Qowaid fi Ulum al-Hadits (Beirut: MaktabaMathbu’ah al-Islamiya, 1972), 49
17. According to other source, an-Nasa’i was born in 214 H, reported by Abu Said bin Yunus (an-Nasa’i’s student), but majority said that he was born in 215 H. Syaikh Ahmad Farid, 60 BiografiUlama, Trans. Masturilrham, Lc &Asμ’iAman, Lc (Jakarta: Pustaka al-Kautsar, 2008), 578
It was told that why his birth place named Nasa. It related to the story of Muslim troops who expanded the Islamic territory in caliph of Utsman bin Affan age. This troop had succeeded to conquer Khurasan and when they were going to next place the male inhabitant were running for cover and the remained inhabitant were women only.

When the troop arrived in the region, they did not meet any man unless women. They said, “Those are women, do not kill them and let them back to their husband and family” and eventually the troop left the place peacefully. Then the region called “Nasa” that means “women village”.

In his hometown, an-Nasa’i grew as a smart boy and his education experience was begun here. He spent his time for memorizing al-Quran and for studying any disciplines of Islamic knowledge from his masters. When he was 15 (fifteen) year old he began a *rihlah*, a journey or quest to get *hadits*, in 230 H. The first place is Qutaibah bin Said’s21 hut (cottage) and he had been studying there for one year and two months. Afterward he continued his holy journey to Iraq, al-Jazirah (Harran, Mosul), Syam, Tsuchur (a border between Islam and Roman Empire), Hijaz and Egypt.22 Those are the places he listened and learned about *hadits* from great *hadits* scholar.23

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18. Khurasan was a town where amino of studying and disseminating of *hadits* was so zealous. Abu Baridah al-Aslami, Baridah bin Hushaib al-Aslami, Qastam bin Abbas, Abdullah bin Hazim, al-Hukm bin Amr al-Ghifari are companions of prophet who settled down in Khurasan and they had spread the *hadits*. There were a number of towns recognized as center of studying and disseminating *hadits*, such Medina, Mecca, Kufa, Basra, Syam, Egypt, Maghribi, Andalusia, Yemen, and Khurasan. M. Ajjaj al-Khotib, *al-Sunnah Qobla Tadwin* (Beirut: Dar al-Fikr, 1981), 163-174


20. Syaikh Ahmad Farid, *op. cit.*, 577

21. He is Qutaibah bin Said bin Jamil bin Tharif bin Abdullah ats-Tsaqofi, Abu Roja’ al-Bakhli, (150-240 H). He was a great master of *hadits* and his students were great scholars, such as Al-Bukhari, Muslim, Abu Dawud, and an-Nasa’i.


23. He studied hadits from some of his masters are Qutaibah bin Sa’ad, Yahya bin Musa (230 H), Ishaq bin Rohawah (238 H), Ali bin Hajar al-Hafid al-Kabir (244 H), Amr bin al-Falas al-*Imam* al-Hafidz (249 H), Muhamad bin Abdillah bin Amar al-Musholli al-Hafidz al-*Imam* (242 H), Ahmad bin Muni’ al-Hafidz al-Hujjah Shohib al-Musnad (244 H), Utsman bin Syaibah al-Hafidz Shohib al-Musnad and al-Tafsir (239 H), Mahmoud bin Ghilan al-Marwazi al-Hafidz (239 H), Sa’ad bin Ya’qub ath-Tholaqoni al-Hafidz —
This extensive journey made his intellectual capacity increase and more mature. After being ulama who was expert and had a deep knowledge of hadits and its science, He settled down in Egypt and had a house in Zaqoq al-Qonadil. Here an-Nasa’i taught and spread hadits to people. He had stayed in Egypt until a year before he died. Before his death, he moved to Damascus. He died on Monday 13th of Shafar 303 H/ 915 A.C, when he was 88 years old.

An-Nasa’i had many works, we can find them today but some of them are missed. They are Sunan al-Kubro, Sunan ash-Shughbro al-Musamma bi al-Mujtaba, Musnad Ali, Khashaish Ali, Amal al-Yaumwa al-Lailah, Adh-Dhu’afawa al-Matrukiin, TasmiyahFugaba al-Amsbar, Tasmiyah Man Lam YarwiAnhuGhairuRasjulin Wabid, Dziker Man Haddasa Anhu Ibnu Abi Barubah, Fadhaul ash-Shababah, Fadhaful al-Quran, Kitab al-Thabaqat.

3. His Strictness in Critics of Rawi

Investigating a quality of rawi; his identity, veracity, and reliability, is a must, dealing with hadits authentication. Abu Abdar-Rahman an-Nasa’i affirmatively, assertively assessed and judged narrators. He did not narrate hadits unless from ‘adland dhabit(tsiquah) narrators even though according others critic they are not. In this case, he was regarded as mutsyadid.
In this field, he had written a work which consists of *dha’if* and *matrukrawi*. He named it ‘*Kitab Adh-Dhuafawa al-Matrukin*’. There are around 765 *ruwat* whom assessed as *dha’if* and *matruk* by an-Nasa’i.²⁹ He gave them an attribute *dha’if* or *matruk* very clearly but unfortunately, he did not explain what kind of weaknesses they have.


In his point, we could give annotations concerning *kitabadh-Dhuafawa al-Matrukin*; an-Nasa’i did not elaborate the biography of narrators and reasons of weaknesses of narrators. In addition, there is no explanation of *maratib alfdad al-jarh* and whether his assessment based on assessment of other critic or his original analysis.

One thing that is interesting from an-Nasa’i is he asked a guidance of Allah in his criticism of narrator when he composed his *Sunan*. And when his heart was doubting reliability of narrators then he left their transmission. He said;

"لماعزمتعلميجمعالسناستخيرتاللهفيروآيةعننشيوخكانفيالقليمنهمبعضالشيء
فوقعتالخيرهعلىكهمفتكجمعلمناهيمناالمهماعماليهم."

His knowledge of narrators and his expertise in criticism of narrator was admitted by *hadits* scholars. Abdal-Wahab bin Muhammad bin Ishaq: “Abu Abd Allah bin Mandah Said told me that there were four *ulama* who had narrated *hadits* from *rawisbahabih*, they could distinguish between valid and invalid, *shahiband dha’if*. They are: Bukhori, Muslim, Abu Dawud, and Abu Abdar-Rahman an-Nasa’i”.

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²⁹. Muhammad Uwaidhoh, *op. cit.*, 84
³⁰. Muhammad Uwaidhoh, *op. cit.*, 70
Abu Abdar-Rahman Muhammad bin al-Husain as-Sulami ash-Shufi said: “I have heard from Abu Thalib al-Hafidz”, he said: “No one could be as patient as Abu Abdar-Rahman an-Nasa’i, indeed he belongs abadits from IbnuLahi’ah but he did not narrate them. In his view it is forbidden to narrate IbnuLahi’ah’s hadits”. No wonder if he was included strict critics of narrator such Abu Hatim, IbnuMa’in, Ibnu al-Qhatthan and IbnuHibban.31

4. Sunan Al-Mujtaba

It has been mentioned the works of Abu Abdar-Rahman An-Nasa’i. The majority of his work concerned on prophetic tradition and Sunan ash-Shugra was recognized as his magnum opus.

Sunan ash-Shugra’s revision edition of Sunanal-Kubra. When he accomplished Sunan al-Kubra he presented it to Governor of Ramalla. The governor asked about the hadits in his kitab, are all of hadits valid? He replied some of hadits are valid and some of them are not. Then Governor ordered him to write the valid hadits only for the governor. By this command he tried to verify hadits carefully for the second time. He only took valid abadits and compiled them in one book named Sunan ash-Shugra and well known as Sunan al-Mujtaba that means the selected or chosen hadits. To this book, an-Nasa’i stated:

"كتاب السنن كتاب صحيح و بعضه معلوم إلا أنه لم يبين علته والمنتخب منه المسمى بالمحتوى صحيح كله" 33

There are several differences between Sunan al-Kubra and al-Mujtaba which is recognized as its revision. They are:34

1. The amount of hadits written in Sunan al-Kubra is around 12,000 while al-Mujtaba consists of 5761 hadits.

31. Ibid., 84
32. It refers to Sunan al-Kubra
33. This word refers to Sunan as-Shugra.
2. In *al-Mujtaba*, an-Nasa’i eliminates 21 chapters which mentioned in *Sunan al-Kubra*.  

3. Eventhough *al-Mujtaba’s* *al-Kubra* revision but not all *hadits* in *al-Mujtaba* could be found in *al-Kubra* because an-Nasa’i added a new *hadits* that unwritten in *Sunan al-Kubra*.

4. An-Nasa’i mentioned *UshulFiqh* (Principles of Islamic Jurisprudence) matter in *Sunan al-Kubra* such as *nasakh* and not in *al-Mujtaba*.

5. Sometimes an-Nasa’i divided a chapter in *Sunan al-Kubra* into a couple of sub chapters in *al-Mujtaba*.  

Abu Abdar-Rahman an-Nasa’i mustered his all energy to compose *al-Mujtaba*; verifying validity of *hadits*, assessing credibility of narrators, and investigating continuity of chain of transmitter. Finally, his hard effort bears an incredible work with high quality. Some scholars said that the grade of *al-Mujtaba’s* third place after *Shahihain* and it is acknowledged as the *kitab* with smallest number of *hadits* *dha’if*.

His work attracted other ulama to respond and give commentaries toward the quality of contained *ahadits* in his book, *al-Mujtaba*. Al-Husain al-Mu’afiri remarked: if we observed codified *hadits* in existing books nowadays, then *ahadits* narrated by Abu Abdar-Rahman an-Nasa’i in *al-Mujtaba* were closer to authentic than other *kitab*.  

Abu Abdullah bin Rasyid said: “An-Nasa’i’s book is most well-ordered book, the structure was a combination between Bukhori and Muslim model and it is much annotations about *illathadits*”.

An-Nasa’i student, Muhammad bin Muawiyah al-Ahmar, said: “*Ahadits* in *Sunan* (*Kubra*) in global, were *Shabih* and part of them had

35. For example; *al-Mawaidz*, *al-Faraidl*, *al-welimah*, *al-Wafat*, *Fadhail al-Quran*, *at-Ta’bir*, etc. see Abu Abdar-Rahman an-Nasa’i, *Sunan al-Kubra*, op. cit., 5-6  
36. See *babfadhlurauhati fi sabiliillah* in *kitab al-Jihad*, it was divided into three sub chapters; *babal-ghozatuwafdaaliha’tala*, *bab ma takfulu Allah limanyujahid fi sabilihi*, and *babsaribahallahtithuaqiqi*.  
37. Syaikh Ahmad Farid, op. cit., 583-584

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illat without clarification. Meanwhile, his work al-Mujtaba, all of them are valid and authentic hadits”.

Imam Zarkasyi in an-Nukat ala IbnuShalah stated that Sunan an-Nasa‘i (al-Mujtaba) sometimes called Shabib an-Nasa‘i, based on majority of abadits in Sunan are shabib. Nevertheless we could not disown that the book contains hadits hasan and dha‘if. If the chain transmitters of hadits dha‘if are in a large amount, the grade of those hadits become hasan.

In fact, those statements and utterances above describe the portrait of Sunan al-Mujtaba aquality, when we try to observe abadits in al-Mujtaba in all seriousness. Those abadits showed that An-Nasa‘i only narrated the strongest hadits in every chapter relied on the quality of rawi: ‘adl and dhabth.

5. Understanding Tashih wa Tadh‘if Method of an-Nasa‘i in al-Mujtaba

Performing tashihwatadh‘if, hadits research, needs to use scientific principles which had been laid down by muhadditsun, so the result could be a considerable thing. Indeed, to do this activity a person has to have a wide horizon of knowledge about hadits in order to minimize or even to omit mistakes.

In this matter, each hadits scholar has his own perspective, method dealing with hadits; rawi, sanad, and matan. Different employed method to see rawi, sanad, and matan gives a different result. So tashihwatadh‘if is regarded as ijtibadi matter.

Relating to tashihwatadh‘if conducted by Abu Abdar-Rahman an-Nasa‘i, he did not explain clearly and explicitly the method or principles that he used. Nevertheless, by observing and analyzing his works hopefully we are able to reconstruct the method of tashihwatadh‘if used by him. Here, researcher is going to prove by conducting tahqiq to some abadits written in Sunan al-Mujtaba and take some result of tahqiq conducted by Bustamin and Mahmud Thohhan. Statements of an-Nasa‘i, that every hadits in Sunan al-Mujtaba are
authentic or *Sabih*, is taken as a starting point for researcher to do *tabrij*.

First *hadits*;

أَخْبَرَ نَافِيَةُ بِنَ السُّمَيْدِ عَنْمَاكُنَّ أَيْبَالرَّنَاوَ عَنْ أَرْجَعُ عَنْ بِهِرْرَةُ أَيْسُولَ عَنْ النُّصْبِ عَلَى اللَّهِ عَلِيِّهِ وَلَسَمَّقَالَد

(كتاب الطهارة)

وَلَا آتَانَا عَلَى أَثِنَانِي أُرْثُهُمْ بِالسَّوَا كُنِّيَّةُ كَلِصَالِةِ

38. Narrators this *hadits* are:

a. Qutaibah bin Said 39 (d. 240 H), to an-Nasai he is *tsiqqah shodug* (ثقة صدق).

b. Malik bin Anas40 (d. 179 H), to an-Nasai he is *authaq* (أوثق).

c. Abd Allah bin Dzakwan Abi az-Zinad (d. 130 H) to an-Nasai he is *tsiqqab* (ثقة).

d. Abdar-Rahman bin Hurmuz al-A’roj41 (d. 117 H), to Yahya bin Ma’in42 he is *tsiqqab* (ثقة).

e. Abdar-Rahman bin Shokhr Abu Hurairoh (d. 57 H) a companion of prophet.43

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39. Amongst his master are al-Laits bin Sa’ad, Anas bin Malik, Katsir bin Ni’am, Abi Muawiyah Muhammad bin Hazimadh-Dharir, etc. amongst his disciples are al-Bukhari, Muslim, an-Nasai, etc. IbnuHajar al-Asqolani, *Tahdzib al-Tahdzib*, op. cit., Vol. I, 30
40. He is Malik bin Anas bin Malik bin Abi Amir bin Amr bin Al-Haris bin Utsman bin Jasil ibn Amr bin Al-Haris. Amongst his masters are Nafi’ Sholeh bin Kaisan, Abi az-Zanad, etc. amongst his students are Zuhri, Yahya bin Said, Qutaibah bin Said, etc.
41. He received *hadits* from Abu Hurairoh, Abi Said, ibnu Abbas, Abdullah bin Malik, etc. amongst his students are Abu ZinadAbdv Allah bin Dzakwan, Zuhri, Yahya bin said., etc.
42. Yahya bin Main bin Aun (157-233 H). He is a great *ulama* on criticism of narrator.
43. He narrated *hadits* from prophet and other companions such Abu Bakr As-Shiddiq, Umar bin Khatthab, A’isyahbint Abi Bakr. And he had a large number of students who transmitted *hadits* from him, some of them are Al’Aswad bin Hilal, Basyr bin Ka’b, al-A’roj, Anas bin Malik and many more.

*Kashih and Tadh’if Method*… (Kasan Bisri, M.A.) 77
Continuity of Sanad

There are three criteria of continuity of sanad. First, narrators must be tsiqqah. Second, every single narrator uses shiyagal-ada’ which is high in quality. Third, there is indication of meeting between them. Indicators are [1] status of teacher and student, [2] year of birth and of death which indicates a meeting possibility, [3] indicators of place where they stay or learn.44

The sample above, an-Nasa’i used word akbharona (أخبار). It means that he received hadits by direct hearing, sama, from Qutaibah bin Said. And an-Nasa’i is a student of Qutaibah. So it could be concluded that they had met each other.

Qutaibah bin Said received hadits from Malik bin Anas by using word ‘عن’. Even though it is regarded as mu’anan (معنون) but chain of transmitter could be categorized muttashil when [1] narrator is tsiqqah that is never committing tadlis, [2] There is Information that those narrators are teacher and student; Qutaibah bin Said is in this category.

Malik bin Anas received this hadits form Abd Allah bin Dzakwanand using word ‘عن’. When we check in kitab rijal hadit, both of them are tsiqqah and Qutaibah was a student of Abd Allah.

Abd Allah bin Dzakwan received hadits from al-A’roj and again he used word ‘عن’. As written in kitab rijal al badits both of them are tsiqqah and Abd Allah was a student of Al-A’roj. And Al-A’roj received it from Abu Hurairoh, a companion who narrated much hadits, though he used word ‘عن’ but they are well known as tsiqqah master and disciple. Based on analysis above sanad of this hadits could be called muttashil.

44. Bustamin M. Isa H. H. Salam, Metodologi Kritik Hadis (Jakarta: PT Raja GrafindoPersada, 2005), 60
Detection of Syadq and Ilal

To know and detect syadq and ilal is more difficult than to know reliability of transmitters and continuity of sanad. It is just because no one can reveal them unless who has a wide treasury of matan and sanad of hadits, so he could compares them and reveal syadq and ilal.

The way to know ilal is by collecting chains of transmitter, comparing them and analyzing the differences of transmitters; 'adl and dhabith. This is a very hard thing to do, moreover, for people who have no wide knowledge of sanad and rawi or expertise on hadits.

Nasa'i is included in ulama whose expertise to reveal ilal and syadq of hadits is admirable. He is like an encyclopedia of hadits. His wide knowledge of hadits, has quite a lot of sanad of hadits and knowing character of ruwat has made him able to detect existing ilal and syadq. So, it is no wonder if he gives an annotation of ilal in his book al-Mujtaba. And it is important to note here that in his book we could a number of sub chapters that mentions a hadits with its diversity of sanad so we could see the differences among them. Thus we can say that ilal and syadq, to Abu Abdar-Rahman an-Nasa'i, alleviate the degree of hadits.

45. See a comment of an-Nasa'i in hadits as follow;

46. See a sub chapter 'babsholat al-qoid fi an-nafilehawadzikritial af ala Abi Ishaq fi dzalik' for example. Here Nasa'i mentions a several sanad of hadits about prayer of Prophet Muhammad pbuh by sitting. When we try to see it, there is a gaffe in a mentioned sanad.
Second hadis;

This hadits is made as a sample by Bustamin on ‘MetodologiKritik Hadis’. The result of tabqiq conducted by Bustamin stated that narrators are tsiqqaband sanad of hadits is muttashit.48

Third hadis;

Mahmud Thohhan had conducted tabrij upon this hadits in his book ‘Ushul at-TabrijwaDirasab al-Asanid. 50 In the end of tabrijhe concluded that first, all narrators of haditsare tsiqqabdespite of ‘Amr bin Syuaib and his father Syuaib are not qualified as the highest of rijal

48. For detail explanation see Bustamin M. Isa H. H. Salam, Metodologi Kritik Hadis, op. cit., 44-58
50. Mahmud Thohhan, Ushul At-tahrijwaDirasab al-Asanid, op. cit., 190-198
ash-shahih but they are the lowest one. Second, chain of transmitter is muttashil, and third syadz and illat are unrevealed for him.

Based on those three hadits above, we are able to take characters which adhere in those hadits. They are;

1. All transmitters are tsiqqah; they have a good deed and personality in religious sense (‘adl) and they have strong capacity to memorize (dhabithl) although the quality are different.
2. Chain of transmitters must continue (ittishol); a companion receives hadits from prophet then he transmits it to tabi’in, and tabi’in transmit it to tabi’at-tabi’in and so on until mukharij.
3. Hadits should be free of syadz and illat which lessen degree of authenticity of hadits.

The characters above are principles of authentic hadits. And in the contrary, any hadits that does not qualify those requirements above considered as dha’if. By this principles an-Nasa’i conduct tashibwatadb’if to differ which hadits is authentic which one is not.

On the other side, when we are observing al-Mujtaba none all of hadits are qualified with those three principles. We find a number of unauthentic hadits transmitted by a weak rawi and in this case an-Nasa’i gives a warning. Warning coming form an-Nasa’i has been given throughout annotations which explain unreliability of transmitter. This kind of hadits is not in primer (primary) but it is in secondary. Thus, idiom of an-Nasa’i which states that all of hadits in al-Mujtaba could be understood that the majority of hadits are authentic.

6. Consistency of an-Nasa’i in Applying His Method

In previous discussion, it has been elaborated about method of tashibwatadb’if of an-Nasa’i. According to him authentic hadits is hadits whose sanad is continued, narrators are reliable and being free of illat and syadz. Here we are going to see his consistency to use his method in his work, al-Mujtaba.

Kashih and Tadh’if Method… (Kasan Bisri, M.A.) 81
a) Criticism of Narrator

Acceptable *hadits* is a *hadits* whose all transmitters are *tsiqqah*, *‘adlan* and *dbabhit*. Abu Abdar-Rahman an-Nasa’i does realize this requirement, so *hadits* in *Sunan al-Mujtaba* had *tsiqqah* narrators. In this case an-Nasa’i considered as *mutasyaddid* who is very strict in criticizing narrators. So no wonder if some scholars said that an-Nasa’i has higher qualification of narrator.

According to adz-Dzahabi, critics of transmitter is divided into three groups, they are:

- **Mutasyaddid.** Yahya bin Ma’in, Abu Hatim, and an-Nasa’i are in this category.
- **Mu’tadil.** Ahmad bin Hanbal, al-Bukhori, and Dar al-Quthni included in this group.
- **Mutasahil.** Turmudzi, al-Hakim, and Abu Bakr al-Baihaqi are in this group.

Strictness of an-Nasa’i drives him to criticize narrators of Bukhori, Muslim, Abu Dawud and others. For example how an-Nasa’i criticized Imron al-Qhathon, Ahmad bin Sholeh, and Sulaiman bin Musa. Those names are transmitters of al-Bukhori,

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52. He is Imron bin Dawar al-uma, Abu al-Awam al-Qhathan al-Bashri (d. 160/170 H). He received *hadits* from Muhammad bin Sirin, Kholid bin Abi Abdillah, hasan al-Bashri, Yahya bin Abi Katsir, etc. Amongst his disciples are Hammad bin Mas’adah, Sahil bin Tamam bin Yazi’, Muhammad bin Bilal, Abu Dawud bin at-Thoyalisi, etc. comments toward him is various, see IbnHajr al-Asqolani, *Tahdzib at-Tahdzib*, op. cit., Vol. VIII, 115-116 and Jamal ad-Din Abi al-Hajjaj Yusuf al-Mizzi, *Tahdzib al-Kamal fi Asmaar-Rijal* (Beirut: Dar al-Fikr, 1994), Vol. XIV, 386-387.
Muslim, Abu Dawud, Turmudzi, and others whom judged by an-Nasa’i as *dha’if*. To see it clearer, let us compare criticism of an-Nasa’i with others.

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Rawi</th>
<th>Mutasyadid (Nasa’i)</th>
<th>Mutawasith (Bukhori)</th>
<th>Mutasahil (al-Hakim)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Imron al-Qhaton</td>
<td>ضعيف</td>
<td>صدوقهم</td>
<td>صدوقهم</td>
</tr>
<tr>
<td>2</td>
<td>Ahmad bin Sholeh</td>
<td>لبيثيقة ولمأمون</td>
<td>ثقة صدوق</td>
<td>ثقة</td>
</tr>
<tr>
<td>3</td>
<td>Sulaiman bin Musa</td>
<td>لبيبالقوقي</td>
<td>ثقة</td>
<td>ثقة</td>
</tr>
</tbody>
</table>

That is so clear by seeing the table above how an-Nasa’i criticized those narrators. We must know that those narrators could be found in *Sahihain, Sunan Abu Dawud* and *Sunan Turmudzi*.\(^{55}\) In other

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\(^{55}\) Sample of *ahadits* transmitted by those transmitters in *Sahihain, Sunan Abu Dawud* and *Sunan Turmudzi*:

1. (Kasen Bisri, M.A.)
hand, an-Nasa’i did not transmit hadits from them. Indeed, whenever he transmits from dha’if transmitter then he will notice. This shows, he reminds the readers about the existing of unreliable narrator.

Differences of criticism of narrator among mutasyaddid, mu’tadil, and mutasabil are proof that this thing is very relative, ijtibadi. It is impossible to unify existing differences. Of course the differences of criticism of narrator are caused by many things.

b) Usage of Words of Transmission

Abu Abdar-Rahman an-Nasa’i does pay a much attention to words of transmission (shiyag al-ada’) to transmit hadits. Shiyaagal-ada’ is connector words which bridge a narrator to nearest narrator in chain transmission. Through this (these) words we can know how a narrator received a hadits; by sama’, giraat, ijaazah, munawalah, kitabah, or i’lam. In addition, we could trace continuity of sanad from shiyaagal-ada’.

His consistency in this matter was proved by narrating all his hadits which were received from his master, al-Harits bin al-Miskin, by using connector word "قراءة على وانا اسمع" in al-Mujtaba. The word denotes that someone was reading a hadits in front of al-Harits while an-Nasa’i hears it. For instance:

• أخبرنا الحارث بن مسكين قالا أن سمعنا أبو حسن بن هارثة قرأنا على أبي حسن بن هارثة - وهو ابن الحارث - صلا الله عليه وسلم. 

• لا يقتبسلا أحد فتيناً إلا التأيوه وجوبيت (باب - النهي عن الغتسال في الماء) 

• أخبرنا الحارث بن مسكين قالا أن سمعنا أبو حسن بن هارثة قرأنا على أبي حسن بن هارثة - وهو ابن الحارث - صلا الله عليه وسلم. 

• لا يقتبسلا أحد فتيناً إلا التأيوه وجوبيت (باب - ذكر الفتن والانتحال) 

57. Ibid., Vol. I, 21
It is told that every time an-Nasa‘i came to halaqoh of al-Harits, he sat behind the door. That was because of al-Harits assumed that Nasa‘i was a spy of ruler who cared for his activity. So an-Nasa‘i worried he would run away from him when al-Harits saw him. Thus an-Nasa‘i employed the word above. This shows his strictness and carefulness in transmitting hadits. In fact, not all ulama paid attention on this matter.

c) Annotations of an-Nasa‘i in al-Mujtaba

Annotations given by Nasa‘i in his work prove an honesty of an academician of hadits to say the truth. He teaches us not to hide badness. He will say that the narrator is dha‘if even in his own book, and he will give a note to transmission which consists of illat. Seesamples that have mentioned on chapter III (three).

7. Excess and Special Quality of an-Nasa‘i Method

What makes an-Nasa‘i different and special? The answer is clear. His strictness, tasyaddud, is definitely what makes him different and special from the others. His carefulness to receive, to transmit hadits, and to criticize rawi is plus point on his self. An-Nasa‘i received a big number of hadits from IbnuLahi‘ahand Ahmad bin Sholeh but he did not transmit from them because of carefulness. His consistency in usage of words of transmission and his meticulous in criticize

58. Ibid., Vol. III, 244
59. Syaikh Ahmad Farid, op. cit., 580-581
transmitters just like researcher mentioned above are certain matters which need a high commitment of scholar.

Being mutasyaddid here has positive senses. It shows a really great attention of an-Nasa’i to hadits with everything that relate it in. It portraits a really great intention of an-Nasa’i to preserve hadits. It proves a great devotion of an-Nasa’i to keep the authenticity of hadits. These things are deep planted in a heart of man who truly has an understanding and consciousness of hadits.

An-Nasa’i was aware that hadits as a second guidance after Qur’an is in high place in Islam and muslim. And all muslim in the world, anywhere and anytime, will refer to hadits as a guide in this life. So no one should underestimate and take it ease. This kind of awareness drives him to be more careful and selective upon transmission of hadits. Moreover, he always set his awareness in anticipation of virus that will break purity of hadits.

C. CONCLUSION

Based on discussion about the method of tashbih watadhab’if of an-Nasa’i in his book Sunan al-Mujtaba, researcher is able to conclude;

Firstly Abu Abdar-Rahman an-Nasa’i formulized a set of characters and principles of authentic hadits. Afterward he used those principles to conduct tashbih watadhab’if and to verify the authenticity of hadits one by one. The characters of authentic hadits are; all transmitters are tsiqqah, chain of transmitters must continue (ittishol), hadits should be free of syadz and illat.

Secondly, consistency of an-Nasa’i could be seen from three points; 1) his critic to transmitters, 2) the usage of word of transmission, 3) annotations of an-Nasa’i in al-Mujtaba. These three points showed his consistency to transmit hadits which authentic or at least saved from weaknesses.

Thirdly, the strictness, tasyaddud, of an-Nasa’i makes him different from others. This shows us his intention to keep hadits away from mistakes and deviation, and it is a positive sense. A same effort,
minimizing deviation, was conducted al-Bukhari by requiring liqa’ for hadits ash-shahib.

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