



IMAM NASAI'S LIFE AND SCIENTIFIC ACTIVITY

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Abstract

In this article, there will be a specific data about Imam Nasai, who was one of the most famous of six narrators in the Islamic world. Furthermore there will be some information about the Narrator's life path, teachers, apprentices, also his scientific researches and his portion in terms of developing scientific hadith.

Keywords: Golden age, "Sihah al-Sitta" Naso, Balkh, "Zuqaqul-qanodil" "Sunan", "Siyar a'lam an-Nubala", hadiths, muhaddis, isnad, Muhammad ibn Ismail, "iqan ilmi", "Rijal", "Sahih", "haddasana", "akhbarana" heritage.

Introduction

The 9th century was a golden age for the development of the science of hadith, in which the greatest hadith scholars, the authors of the so-called "Sahih" reliable collections of hadiths, lived and worked. They were Imam Bukhari (810-870), Imam Muslim (817-875), Imam Nasa'i (830-915), Imam Abu Dawud (817-889), Imam Tirmidhi (824-892), Imam Ibn Majah (824-887), who made a great contribution to the development of the science of hadith. The blessed hadiths of Muhammad, the second source of Islam, are the main decisive source for correctly understanding the meaning and essence of the verses of the first main source - the Holy Qur'an, and for correctly understanding the teachings of Islam. In the science of hadith, this "Sihah as-Sitta" or six authentic collections is famous and of great importance among scholars. This article discusses the life and work of Imam Nasa'i, one of the authors of the six Sahih collections mentioned above. Scholars recognize Imam Nasa'i as the third hadith scholar among the authors of the six Sahih collections.



Imam Nasa'i was born in 215/830 in the city of Nasa. His full name is Abu Abdurrahman Ahmad ibn Shu'ayb ibn Ali ibn Sinan ibn Bahr Nasa'i. This scholar held the titles of "Imam of his age", "Qazi" and "Hafiz" in the field of hadith.

There is various information in the sources about the history of the city of "Nasa". This city is located near the city of Ashgabat in the present-day Republic of Turkmenistan. Now there is a place called "Nisa" that has been preserved as a historical monument. Yakut Hamawi, in his work "Mu'jam al-buldan", gave several reasons why this city was called "Nasa" at that time. When the Muslims set out to march on Khorasan, the population of this city consisted only of women. Seeing this, the Muslims said: "Since these are only women, we will not enter into a debate with them until their men return. We will forget about them for now, this place is "Madinat an-Nisa" (meaning "the forgotten city")." The second assumption is also valid, and since the population of the city consisted only of women, it was called "Madinat an-Nisa" (meaning "the city of women").

This city was located in the territory of Khorasan, and the distance from it to Sarakhs was two days, from Merv five days, and from Nishapur seven days. Many famous scholars were born from the city of Nasa. Among them was Imam Nasa'i, the author of the book "Sunan".

Imam Nasa'i was a majestic, ruddy-faced, open-hearted man. For a long time he lived in the neighborhood known as "Zukaqul-Qanadil", where the market for books and notebooks in Egypt was located. He was good-natured, kind to both young and old. He traveled to many cities in order to study science.

Imam Zahabi listed more than 70 famous teachers of Imam Nasa'i in his work "Siyar 'Alam an-Nubala". The hadith scholar received his initial education from the scholars of his country. According to sources, Nasa'i was a 15-year-old boy when he studied under Qutaybah ibn Sa'id Baghlani in Balkh in 230/845.

His trip to Nishapur was also successful for him, as he met scholars such as Ishaq ibn Ibrahim al-Hanzali, known as "Ibn Rahawayh", Abu Husayn ibn Mansur, and Muhammad ibn Rafi', from whom he learned the science of hadith and wrote down many new hadiths.

In Baghdad, he heard many hadiths from the scholar Abu Muhammad Abdullah ibn Abdulmajid ibn Muslim ibn Qutaybah al-Dinuri (213/828-276/889), who was a writer, jurist, hadith scholar, and historian. Imam Nasa'i enriched his knowledge of hadith under Ibn Qutaybah in 235/850. Then he went to Merv, where he heard and



wrote down hadiths from Ali ibn Hajar and other hadith scholars. After the Marw trip, Imam Nasa'i went to Iraq. In Iraq, he met one of the most famous hadith scholars of his time, known as "Abu Qurayb", whose full name was Muhammad ibn Ala ibn Qurayb or Qarib al-Hamadani al-Kufi (161/778-248/862). Abu Qurayb was born and died in Kufa, was a reliable hafiz (memorized more than 100,000 hadiths) in the science of hadith, and is considered one of the mashayikhs of the nine sahih hadith books. In turn, after Imam Nasa'i, his students and some hadith scholars also benefited from the hadiths narrated by Imam Nasa'i in their hadith collections.

There are several opinions about the fact that Nasa'i also met Imam Bukhari. Scholars have put forward various opinions on this issue, some of which claim that Imam Nasa'i met Imam Bukhari and heard hadiths from him, and cited the hadiths narrated in several places in the work "Sunan" as evidence. Other researchers, however, insist that the chain of transmission of "Muhammad ibn Ismail" in these narrated hadiths is not meant for Imam Bukhari, but for other hadith scholars who appear in the chains of transmission with this name, such as Muhammad ibn Ismail Abu Bakr Tabarani. However, during the research, it was found that five hadiths were narrated in the work "Sunan" with the chain of transmission of "Muhammad ibn Ismail". The fact that the name "Muhammad ibn Ismail" is mentioned in four of them (hadiths 627, 2203, 5029 and 5671) does not mean that all of these names do not belong to Imam Bukhari. However, the fifth one is clearly mentioned with the name "Muhammad ibn Ismail al-Bukhari" and the nisba. This hadith is included on page 295 under number 3098, and based on this evidence, it can be concluded that Imam Nasa'i met Imam Bukhari. In particular, it is known that Imam Nasa'i heard many hadiths from the "sultan of hadith scholars" and participated in his scientific discussions on the science of hadith. This idea is also confirmed by the fact that later Nasa'i used Imam Bukhari's method in dividing his work "Sunan" into chapters.

Imam Nasai also traveled to Syria and Egypt. There Hisham ibn Ammar, Isa ibn Zughbah, Muhammad ibn Nasr Marwazi, Ishaq ibn Musa Ansari, Ibrahim ibn Sa'd al-Jawhari, Ibrahim ibn Yaqub al-Jawzajani, Ahmad ibn Bakkor, Hasan ibn Muhammad ibn Zafarani, Amr ibn Zurarah, Abu Yazid Jurmi, Yunus ibn Abdullah, Hamid ibn Masada, Ali ibn Hishram, Muhammad ibn Abdullah, Misr He was educated by scholars such as Kharis ibn Miskin, Hannod ibn Sufi, Muhammad ibn



Bashshar, Muhammad ibn Ghikhan, Abu Dawud Sulaiman ibn Ash'as Sijistani. In addition to these scholars, he also heard hadiths from the hadith reciters of Khorasan, Hijaz, Iraq, and the Arabian Peninsula, and collected them, and as a result, he reached the level of a famous hadith scholar in such sciences as "iqan science" (the science of selecting the reliability of hadiths), "ul-uwul isnad" (the connection of the isnads of hadith narrators, and determining the soundness of the isnads). According to Abdullah ibn Ahmad ibn Hanbal, who narrated hadiths from Imam Nasa'i, and Ibn Hallakan, his father was a famous jurist, and according to the hadith scholar Ahmad ibn Hanbal and the hadith scholar Ibn Hajar Asqalani, the great hadith scholar Imam Bukhari was also one of his teachers.

Ibn Adi said: "I heard the jurist Mansur and Ahmad ibn Muhammad ibn Sallama Tahawi describe Abu Abdurrahman Imam Nasa'i as one of the famous imams of the Muslims."

Abu Ali Naysaburi said: "Imam Nasa'i's hadith There is no doubt that he is an imam in his knowledge." Another narration from him states: "I witnessed four great imams of hadith in my country and abroad, two of whom were in Nishapur: Muhammad ibn Ishaq and Ibrahim ibn Abu Talib, and in Egypt, Imam Nasa'i, and in Ahvaz (an ancient city in the southwestern part of Iran), a hadith scholar named Abdan".

Imam Hakim says: "I heard Hafiz Ali ibn Umar Daraqutni say not once but several times: "Abu Abdurrahman is the most famous of the prominent imams of his century in the science of hadith, he is the most knowledgeable of the Egyptian sheikhs, the most knowledgeable in distinguishing between sahih and da'eef hadiths, and he is also knowledgeable in the sciences of "Jarh wa ta'dil" and "Rijal", that is, the science of the reliability or unreliability of hadith narrators." After he reached this level, there were also those who envied him.

Ma'mun Misri: We went together to "Tarsus" (an ancient city located in the south of present-day Turkey), where the famous hafiz Abdullah ibn Ahmad ibn Hanbal, Murabba'a, Abu al-Awzan and others had gathered. They were discussing the issue of who to choose as their sheikh in the science of hadith. They all unanimously chose Imam Nasa'i as their sheikh," he says.

Hafiz Abu Husayn Muhammad ibn Muzaffar said: "I heard our sheikhs in Egypt recognize Imam Nasa'i as a pioneer in the science of hadith, a trusted one, and describe him as diligent in prayers day and night, and persistent in hajj and ijtihaad."



Tajuddin Subki described him as follows: “Imam Nasa'i is one of the world's imams in the science of hadith, and his name is famous in this field of knowledge.”

Ibn Kathir said: “Imam an-Nas'i is the imam of his age, one of the pioneers and virtues of the scholars of hadith of his time”.

Ibn Athir said: “Imam Nasa'i is a hafiz, a sheikh of Islam, and one of the famous imams”.

Among such recognitions of scholars about Imam Nasa'i, the following statement by Tajuddin Subki deserves special recognition: “I am our sheikh Hafiz Abu Abdullah I asked Dhahabi: "Is Imam Muslim, the author of the collection "As-Sahih", more knowledgeable or Imam Nasa'i?" He said: "Imam Nasa'i." Then I asked Sheikh Imam Walid about this opinion, and he also confirmed the opinion of our Sheikh.”

In turn, Imam Nasai trained many students. Among them: his son Abdukarim, born in Egypt in 277/890, Imam Tahawi, author of "Aqida al-Tahawiya" and "Sharhi Ma'aniya al-Asor", author of "Al-Ma'ajim" (Al-Mo'jam al-Kabiyar al-Awsat as-Sagiyar) Tabarani Ahmad ibn Sulaiman Abulqasim, author of "Al-Asmaa wal-Kunaa" Abu Bishr Dulabi, Ibni Hibban, the author of the "Sahih" collection, Abu Ali Naysoburi, and Muhammad ibn Sunni, the author of the work "Amal al-yawm wal-laila" can be mentioned.

Imam Nasai bequeathed many works. Among them, one can cite more than five hundred works related to various fields of science, including tafsir, hadith, qira'at, ilmi jadal (the science of debate), mustalah al-hadith (terms of the science of hadith), jurisprudence, grammar, usul, explanation, history, literature, medicine, and science. His work "Sunan" in particular has made a great contribution to the development of the science of hadith. Scholars emphasize that Nasa'i's Sunan combines two important unique ways of the great hadith scholars Imam Bukhari and Imam Muslim. Imam Bukhari's method of dividing the topics into chapters and arranging them is used in the work, in particular in the continuity of hadiths, and in the expressions of narration, "haddasana" (as they told us), "haddasani" (as they told me), "akhbarana" (as they informed us), "akhbarani" (as they informed me), "quri'a alahi wa ana asma' (as it was recited to him) and "I heard" (as I heard). A unique feature of Nasa'i's "Sunan" is that if the hadiths narrated in it have weaknesses (illā) in their chain of transmission or narrators, he identifies them. The



legacy of the hadith scholar is undoubtedly of great importance in the teachings of Islamic enlightenment.

The hadith scholar faced many trials in his life, and there are different sources about where he died. According to popular information, he died in Mecca in 303/915 at the age of 88 and was buried in a cemetery near Safa and Marwa. In conclusion, it can be said that Imam Nasa'i, as a person who lived and created during the heyday of the science of hadith, is one of the hadith scholars who contributed to the development of this science. It was considered a very difficult and honorable task to separate the authentic hadiths from the many fabricated hadiths that existed at that time and compile them. In order to collect hadiths, Imam Nasa'i traveled to many countries throughout his life to listen to hadiths and managed to write one of the six authentic collections. He educated dozens of famous students in the Islamic world. His works have not lost their relevance even today. Scientific study of the lives of great scholars like Imam Nasa'i and the invaluable legacies they left behind is of great importance in positively resolving religious disputes and controversies, which are becoming increasingly problematic every day. For example, various sects that have become extinct in religion have arisen precisely as a result of misinterpretation of religious sources.

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