

The term "not bad" according to Imam al-Nasa'i: A comparative critical study of examples of narrators in light of Ibn Hajar al-Asqalani's "Tahdhib al-Tahdhib"

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ABSTRACT

This research presents a comparative critical study of the phrase "not bad" (la ba'sa bihi) as used by Imam al-Nasa'i in evaluating narrators, based on what Ibn Hajar al-Asqalani transmitted from him in his book "Tahdhib al-Tahdhib." The original material was based on a collection of forty-eight narrators, and then four cases were presented in detail: Ahmad ibn al-Azhar ibn Mani', Fitir ibn Khalifa al-Qurashi, Muhammad ibn Bashir ibn 'Uthman, and Muhammad ibn 'Uthman ibn Abi Safwan.

The study demonstrates that the phrase should not be applied to a single, fixed standard in all instances without examining the context, al-Nasa'i's other rulings, and the opinions of other critics. Furthermore, a final judgment on a narrator requires weighing the criticisms against the praise, distinguishing between explained and unexplained criticisms, and between criticism directed at a specific narration and criticism concerning the narrator in general.

As for the claim that Imam al-Nasa'i's use of the term "la ba'sa bihi" (there is nothing wrong with him) always equates to "thiqah" (trustworthy), especially when judging his teachers, this is a hypothesis that requires testing through an examination of all forty-eight narrators. It is not valid to adopt it as a predetermined rule before examining the entire collection. If al-Nasa'i says "la ba'sa bihi" about one of his teachers, and then explicitly authenticates him elsewhere with the term "thiqah" (trustworthy), this is considered an important indication of his intended meaning of the term for that narrator. However, if al-Nasa'i says "la ba'sa bihi" about one of his teachers, and no explicit authentication is found elsewhere, it is not valid to judge him trustworthy simply because he was one of his teachers. Rather, the statements of the scholars of hadith criticism regarding him should be collected and compared with al-Nasa'i's statement. Then, all the evidence should be considered to arrive at the most likely judgment regarding his status: is he "thiqah" (trustworthy), "sadiq" (truthful), or another level of authentication? The same applies to the narrators from whom al-Nasa'i narrated. It is not necessary to issue a uniform judgment on them initially, but rather to study each narrator individually by comparing al-Nasa'i's statement "there is nothing wrong with him" with the statements of other leading scholars of hadith criticism. Then, an analysis of all the rulings and evidence is conducted to arrive at a precise scholarly conclusion regarding his standing in the field of hadith criticism.

Keywords: Imam al-Nasa'i, no bad "there is nothing wrong with him," hadith criticism, hadith narrators, Tahdhib al-Tahdhib, narrator evaluation.

Introduction: The science of hadith criticism is one of the most precise branches of hadith studies, as it allows us to understand the conditions of narrators, distinguish their ranks, and comprehend the expressions used by leading scholars of hadith criticism to describe them. These expressions vary between trustworthiness, truthfulness, and weakness, including the phrase "there is nothing wrong with him," which was used by a number of leading scholars of hadith criticism.

The importance of studying this phrase in the work of Imam al-Nasa'i stems from his stature in hadith studies and hadith criticism, and from the abundance of rulings attributed to him in biographical dictionaries. The aim of this study is not to presuppose the meaning of the phrase, but rather to examine it through original evidence and early narrations, and then compare it with the statements of other hadith critics.

The Importance of the Research

- 1- Serving the Sunnah and the sciences of Hadith.
- 2-Clarifying the semantic scope of the phrase "la ba'sa bihi" (there is nothing wrong with it) according to al-Nasa'i.
- 3-Distinguishing between al-Nasa'i's usage and the usage of the phrase by others.
- 4- Examining the impact of whether a narrator was a teacher of al-Nasa'i or not.
- 5- Presenting an applied study based on a comparison of the statements of the critics.

The Research Problem

- 1- The problem lies in determining the meaning of "la ba'sa bihi" according to Imam al-Nasa'i, and whether it is a fixed rank, or whether it changes according to the narrator, the context, and the evidence.
- 2- What is the significance of the phrase in al-Nasa'i's own usage?
- 3- Does its usage differ among his teachers compared to other teachers?
- 4- What is its relationship to his other rulings such as "thiqah" (trustworthy) and "salih" (righteous)?
- 5-How do the rulings of the other critics agree or disagree with his?
- 6-What are the rules for weighing between criticism and praise?
- 7- Do the three cases allow for generalizing the ruling to all forty-eight narrators?

Previous Studies

The original material included studies that addressed al-Nasa'i's methodology in biographical evaluation (al-jarh wa al-ta'dil), such as: Qasim Ali Saad, "The Methodology of Imam al-Nasa'i in Biographical Evaluation and a Collection of His Statements on Narrators¹," and another independent study that examined Imam Ahmad's use of the phrase "la ba'sa bihi" (there is nothing wrong with it) and compared its application to narrators with the rulings of other critics². Therefore, the claim of novelty should be specific, focusing on studying al-Nasa'i's use of the phrase through a documented collection, while also examining the differences between scholars and non-scholars. It should not be assumed that no previous studies exist without a thorough and documented survey of published sources and studies.

Scholarly Gap

First: Main Research Question: What is the critical significance of the term "la ba'sa bihi" for Imam al-Nasa'i and other scholars? Was its use a fixed rank, or was it influenced by context?

Second: Sub-Question: Does the fact that a narrator was one of al-Nasa'i's teachers or not affect the meaning of the term?

RESEARCH METHODOLOGY

1- The research employs an inductive, analytical, and comparative approach: gathering data, verifying attribution, classifying evidence, analyzing the use of the feminine form of the text, and then comparing and weighing the evidence.

2-Induction.

3- Textual analysis.

4 -Comparison.

5- Weighing evidence based on pre-established criteria.

6-Acknowledging uncertainty when evidence is mixed.

The First Topic**Al-Nasa'i's Terminology and Methodology****Firstly, Al-Nasa'i's Position in the Science of Jarh wa Ta'dil (Criticism and Justification of Narrators):**

Imam Al-Nasa'i (d. 303 AH) is considered one of the leading figures in hadith criticism, holding a prominent position in the science of Jarh wa Ta'dil. He was known for the precision and variety of his critical expressions, which varied according to the narrator's circumstances and the context of the judgment. Al-Hafiz Ibn Hajar quoted Abu Al-Husayn Ibn Al-Muzaffar as saying: "I heard our sheikhs in Egypt acknowledge Abu Abd Al-Rahman Al-Nasa'i's precedence and leadership, describing his diligence in worship day and night, his consistent performance of Hajj and Jihad, his adherence to the established Sunnah, and his avoidance of the Sultan's gatherings, noting that this remained his practice until his martyrdom." Al-Dhahabi said: "At the beginning of the third century AH, no one was more knowledgeable than Al-Nasa'i. He was more skilled in hadith, its defects, and its narrators than Muslim, Abu Dawud, and Abu Isa³. He was a neighbor in Al-Bukhari and Abu Zur'ah⁴ said in another place: "He was a sea of knowledge, possessing understanding, mastery, insight, discernment in evaluating narrators, and excellent writing skills."⁵ His critical terminology was not uniform in its meaning, but rather varied between terms

¹ The Methodology of Imam Abu Abd al-Rahman al-Nasa'i in Criticism and Justification of Narrators and a Collection of His Statements on Men, by Qasim Ali Saad, Dar al-Buhuth for Islamic Studies and Heritage Revival, Dubai, 1st edition, 1422 AH/2002 CE.

² A Study of the Expressions "La ba'sa bihi" and "Laysa bihi ba'sa" in the Works of Imam Ahmad and a Comparison of Their Application to Narrators with the Rulings of Critics, by Ghufraan Abd al-Karim Ali, Master's Thesis, Faculty of Fundamentals of Religion, World Islamic Sciences and Education University.

³ Ibn Hajar al-Asqalani, Shihab al-Din Abu al-Fadl Ahmad ibn Ali (d. 852 AH), Tahdhib al-Tahdhib, edited by Ibrahim al-Zaybaq and Adil Murshid, 1st ed. (Beirut: Mu'assasat al-Risalah, 1435 AH/2014 CE), vol. 1, p. 26.

⁴ Al-Dhahabi, Shams al-Din Muhammad ibn Ahmad ibn Uthman (d. 748 AH), Siyar A'lam al-Nubala', edited by Muhammad Ayman al-Shabrawi, 1st ed. (Cairo: Dar al-Hadith, 1427 AH/2006 CE), vol. 14, p. 133, no.(67) .

⁵ See: the same source, vol. 11, p. 80, no.(2586) .

of authentication and disparagement, necessitating a study of each term within its context and through inductive reasoning.

Secondly: His most important critical terms:

Among the most important terms used by al-Nasa'i in judging narrators are: "trustworthy," "there is nothing wrong with him," "there is no harm in him," "weak," "not trustworthy," and other expressions whose meaning becomes clear through tracing his use of them in his judgments on narrators. The term "there is nothing wrong with him" in this study aims to determine its meaning for Imam al-Nasa'i by examining the narrators he described with this term and comparing his judgments on them with the statements of other imams of biographical evaluation, while taking into account the different circumstances and ranks of the narrators. The study is not limited to proving that a narrator is trustworthy or the study does not rely on a definitive judgment, but rather distinguishes between examining the meaning of the term as used by al-Nasa'i and the final judgment on the narrator. The former aims to reveal the value of the phrase "la ba'sa bihi" (there is nothing wrong with it) in al-Nasa'i's terminology through induction and comparison. The final judgment on the narrator, however, is a broader critical outcome based on the collective statements of the imams and the contextual evidence of the narrator's situation. It is incorrect to equate this with the initial meaning of the phrase⁶.

Therefore, the study employs an inductive, analytical, and comparative methodology. This involves compiling the narrators to whom al-Nasa'i applied this term, then studying its usage in relation to them and comparing it with the judgments of other critics. This aims to arrive at a more precise meaning for the term, avoiding any preconceived assumptions about its meaning.

Third: The Concept and Status of the Term "la ba'sa bihi" According to Imam al-Nasa'i and Other Scholars

First: The Concept of the Term "la ba'sa bihi":

Linguistically: The phrase originally denotes the absence of harm or impediment⁷.

Technically: The phrase "la ba'sa bihi" is one of the expressions commonly used by hadith critics to judge narrators. Or their narrations, and its meaning has varied among critics. Some placed it at a level where the narrator's hadith is recorded and tested, while others used it in contexts indicating strong acceptance, and still others distinguished it from the term "trustworthy".

Secondly: Its status according to Imam al-Nasa'i and other scholars:

- The status of the term "la ba'sa bihi" according to Imam al-Nasa'i:

Imam al-Nasa'i is considered one of the leading figures in hadith criticism. He was known for his precision and rigor in evaluating narrators, to the point that al-Dhahabi described him as "strict in his criticism." ⁸Ibn Hajar also pointed to his strictness in accepting narrators. His terminology for judging narrators varied, and one of the most famous is "la ba'sa bihi," ⁹which he used to evaluate narrators. This necessitates studying its meaning by examining its usage and comparing it with his other rulings and the statements of other critics.

Al-Nasa'i might refer to a narrator as "la ba'sa bihi" in one instance and as "trustworthy" in another¹⁰. For example, he said regarding Ahmad ibn 'Abdah... Al-Dabbi said: "Reliable," and on another occasion, "There is nothing wrong with him."¹¹ He also said in the biography of Ibrahim ibn Harun al-Balkhi: "Reliable," and on another occasion, "There is nothing wrong with him," and there are other examples¹².

The two scholars, Shu'ayb al-Arna'ut and Bashir 'Awwad, in their "Tahreer Taqreeb al-Tahdhib," pointed out that al-Nasa'i frequently used this expression for his reliable teachers whose hadiths he accepted, as evidenced by his saying elsewhere: "Reliable." This indicates the importance of examining his usage of this phrase and not

⁶ The Methodology of Imam Abu Abd al-Rahman al-Nasa'i in Criticism and Justification and a Collection of His Sayings on Men, Qasim Ali Saad, Dar al-Buhuth for Islamic Studies and Heritage Revival, Dubai, 1st Edition, 1422 AH/2002 AD.

⁷ A group of linguists at the Arabic Language Academy in Cairo, Al-Mu'jam al-Wasit, 2nd ed. (Cairo: Arabic Language Academy in Cairo, 1392 AH/1972 CE), vol. 1, p. 36.

⁸ Al-Dhahabi, Siyar A'lam al-Nubala', vol. 9, p. 228.

⁹ Ahmad ibn Ali ibn Hajar al-Asqalani, Hady al-Sari, introduction to Fath al-Bari, edited, corrected, and reviewed by Muhibb al-Din al-Khatib, 1st ed. (Egypt: Al-Maktabah al-Salafiyyah, 1380 AH), vol. 1, p. 387.

¹⁰ Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 36, no.(4) .

¹¹ The same source, vol. 1, p. 92.

¹² Qasim Ali Saad, Studies in the Science of Jarh wa Ta'dil, 2nd ed. (Beirut: Dar al-Bashair al-Islamiyya, 1428 AH/2007 CE), vol. 1, p. 38.

initially assigning it a single meaning¹³. Shu'ayb al-Arna'ut and Bashir 'Awwad also noted that al-Nasa'i used the phrase "There is nothing wrong with him" for some of his teachers, and they mentioned that he often used this expression for his reliable teachers as a precaution¹⁴. However, they did not assert this definitively, saying: "Perhaps al-Nasa'i used 'There is nothing wrong with him' to authenticate his teachers, as we have explained more than once."¹⁵ This indicates that the meaning of the phrase requires consideration of the narrator's circumstances and contextual clues.¹⁶ The context surrounding al-Nasa'i's ruling on them.

Muhammad Khalaf Salamah said: "Their basis for this claim is that he sometimes uses the term 'not bad' for them, and at other times he describes them as trustworthy. This is questionable, because the difference in ruling may be due to the different contexts of the question, the circumstances of the person being questioned, or a change in his interpretation. It may also indicate his leniency in authentication. Therefore, their basis is the variation in al-Nasa'i's expressions regarding a particular narrator among many narrators, which does not strongly support their claim. In fact, it could be argued that al-Nasa'i sometimes meant by the term 'trustworthy' the same as the majority's meaning of 'not bad', or that al-Nasa'i distinguished between the two terms but sometimes used them loosely or leniently, applying the term 'trustworthy' to someone he considered 'not bad'." It is also said that al-Nasa'i sometimes hesitated regarding a narrator, describing him at one time as "trustworthy" and at another as "not bad." Thus, someone who was described as "trustworthy" once and "not bad" another is in a better position than someone who only used the phrase "not bad." He was not lenient in applying this phrase to someone who was weak or unreliable. However, it cannot be considered synonymous with "trustworthy" in his terminology, neither with regard to his teachers nor others. It is unlikely that al-Nasa'i would lower a narrator from "trustworthy" to "not bad" without a compelling reason. It is also unlikely that he would significantly contradict the majority—and the linguists as well—in a terminology that was widely used by critics and was very common in his time and before.¹⁷ The implication of this statement is that the mere combination of the terms "trustworthy" and "not bad" for a single narrator is not sufficient to establish the two terms are considered synonymous by al-Nasa'i due to the possibility of differences in context, evidence, or critical interpretation.

The second view: Dr. Qasim Ali Saad believes that al-Nasa'i uses these terms with a higher meaning than their common usage, without restricting this meaning to his teachers as in the first view. He cited eight examples where al-Nasa'i equated the terms "trustworthy" and "there is nothing wrong with him," noting that these are few in number and found in Tahdhib al-Tahdhib¹⁸. Among these examples are the following:

Al-Nasa'i said of Ahmad ibn 'Abd al-Dabbi: "trustworthy," and on another occasion, "there is nothing wrong with him." In his biography of Ibrahim ibn Harun al-Balkhi, he said, "He is trustworthy," and on another occasion, "There is nothing wrong with him," among other examples. These examples demonstrate that the occurrence of the phrase¹⁹ "There is nothing wrong with him" alongside "trustworthy" in al-Nasa'i's narrations of the same narrator is an important indicator in studying the meaning of the term. However, this indicator alone is insufficient to prove that the two terms are synonymous in all of al-Nasa'i's usages. Other indicators may come into play, such as differences in context, the narrator's circumstances, or al-Nasa'i's varying interpretations of him. Therefore, the meaning of "There is nothing wrong with him" requires a broader examination of all the narrators under study and a comparison of the critics' opinions about them²⁰.

The Use of the Term by Several Critics:

Imam al-Nasa'i agreed with some prominent critics in using the phrase "There is nothing wrong with him" to indicate the acceptance and reliability of a narrator.

Among them was Imam Yahya ibn Ma'in (d. 233 AH). Al-Khatib reported that Ahmad ibn Abi Khaythama asked Yahya ibn Ma'in about his statement: "So-and-so is not He said, "There is nothing wrong with him," and his statement, "So-and-so is weak." He then said, "If I tell you, 'There is nothing wrong with him,' then he is

¹³ Bashir Awad Maarouf and Shuaib al-Arnaout, *Tahrir Taqrib al-Tahdhib* by al-Hafiz Ahmad ibn Ali ibn Hajar al-Asqalani, 1st ed. (Beirut: Mu'assasat al-Risalah for Printing, Publishing and Distribution, 1417 AH/1997 CE), vol. 1, p. 73, no.(97) .

¹⁴ Ibn Hajar al-Asqalani, *Tahdhib al-Tahdhib*, vol. 1, p. 36, no. (4). () Bashir Awad Maarouf and Shuaib Al-Arnaout, *Tahrir Taqrib Al-Tahdhib*, vol. 2, p. 87, no.(2659) .

¹⁵ Bashir Awad Maarouf and Shuaib Al-Arnaout, *Tahrir Taqrib Al-Tahdhib*, Vol. 2, p. 87, No.(2659) .

¹⁶ The same source, vol. 2, p. 282, no. (3683); the same source, vol. 1, p. 62, no. (36), and p. 64, no.(48) .

¹⁷ Muhammad Khalaf Salamah, *Lisan al-Muhaddithin* (Dictionary of Hadith Terminology), 5 volumes, (Mosul: Dar Ibn Abbas for Publishing and Distribution, 1428 AH/2007 CE), vol. 4, p. 254.

¹⁸ Ibn Hajar al-Asqalani, *Tahdhib al-Tahdhib*, vol. 1, p. 36, no .(4) .

¹⁹ The same source, vol. 1, p. 92.

²⁰ See: Qasim Ali Saad, *Mabahith fi Ilm al-Jarh wa al-Ta'dil*, vol. 1, p. 38.

trustworthy²¹. But if I tell you, 'He is weak,' then he is not trustworthy. Do not write down his hadith." This indicates that the phrase "There is nothing wrong with him" for Ibn Ma'in signifies the authentication and acceptance of the narrator. There is no difference in meaning between "There is nothing wrong with him" and "There is nothing wrong with him," but rather a difference in expression. However, it is not necessary for it to be equivalent to the word "trustworthy" in every respect. Al-Iraqi explained that trustworthiness has levels, and that the expression "trustworthy" is higher than the expression "There is nothing wrong with him," even though they share the fundamental meaning of trustworthiness and acceptance²².

Imam Ali ibn al-Madini (d. 234 AH): Ali ibn al-Madini said about Abu Hanifa, "He is trustworthy and there is nothing wrong with him."²³

Imam Ahmad ibn Hanbal (d. 241 AH): Imam Ahmad used "There is nothing wrong with him" and "There is nothing wrong with him" with similar meanings. The phrase "There is nothing wrong with his hadith" may also be used to describe the narrator's hadith, indicating that "There is nothing wrong with him" signifies acceptance in his view²⁴. What al-Marwazi reported, that he said about a number of narrators,²⁵ "There is nothing wrong with them," then he made an exception for Ishaq and deemed him weak, is further supported by the fact that he described some narrators in one place as "there is nothing wrong with him," and in another place as "trustworthy²⁶." This indicates that the expression signifies the principle of acceptance and authentication, without necessarily being equivalent to the term "trustworthy."

Imam Abd al-Rahman ibn Ibrahim (Duhaym): Abu Zur'ah al-Dimashqi asked him: "I said to Abd al-Rahman ibn Ibrahim: What do you say about Ali ibn Hawshab al-Fazari? He said: 'There is nothing wrong with him.' I said: 'Why don't you say he is trustworthy, since we know nothing but good about him?' He said: 'I have already told you that he is trustworthy²⁷'".

Abu Hatim al-Razi said regarding Waqid ibn Muhammad ibn Zayd al-Umari: "There is nothing wrong with him," he is trustworthy, and his hadith is acceptable as evidence²⁸.

-The Status of the Term "There is nothing wrong with him" Among the Critical Imams in Jarh wa Ta'dil (Criticism and Justification of Narrators):

The critical imams differed in their expressions regarding the status of "There is nothing wrong with him" within the levels of ta'dil (justification of narrators). However, they generally considered it to be among the terms of acceptance and ta'dil, though they differed in determining its degree and ranking among the levels of ta'dil, as follows:

First: Abu Hatim al-Razi (d. 327 AH): He placed "There is nothing wrong with him" in the second level of ta'dil, explaining that whoever is described as such is someone whose hadith is recorded and considered²⁹.

Second: Imam al-Dhahabi (d. 748 AH): He placed "There is nothing wrong with him" and "There is nothing wrong with him" in the third level of ta'dil, along with "truthful³⁰".

²¹ Al-Khatib Al-Baghdadi, *Al-Kifayah fi 'Ilm Al-Riwayah*, edited by Abu Abdullah Al-Surqi and collated by Ibrahim Hamdi Al-Madani, 1st ed. (Hyderabad, Deccan: Osmania Encyclopedia Society, 1357 AH), vol. 1, p. 22.

²² Zayn Al-Din Al-Iraqi, *Sharh Al-Tabsira wa Al-Tadhkira* (Alfiyyat Al-Iraqi), edited by Abd Al-Latif Al-Humaim and Maher Yasin Fahl, 1st ed. (Beirut: Dar Al-Kutub Al-'Ilmiyya, 1423 AH/2002 CE), vol. 1, p. 374.

²³ Abd Al-Rahman Ibn Yahya Al-Mu'allimi Al-Yamani, *Al-Tankil bima fi Ta'nib Al-Kawthari min Al-Abatil*, with annotations and commentaries by Muhammad Nasir Al-Din Al-Albani, Zuhair Al-Shawish, and Abd Al-Razzaq Hamza, 2nd ed. (Al-Maktab Al-Islami, 1406 AH/1986 CE), vol. 2, p. 580, no.(163) .

²⁴ See: Ghufuran Abdul Karim Ali. A study of the expressions "la ba'sa bihi" and "laysa bihi ba'sa" according to Imam Ahmad and a comparison of their rulings with the rulings of the critics. Master's thesis, Faculty of Fundamentals of Religion, World Islamic Sciences and Education University, specializing in Prophetic Hadith and its principles, supervised by Dr. Hamdi Murad, Vol. 1, pp. 72-73.

²⁵ Khalid al-Rabat and Sayyid Izzat Eid, *Al-Jami' li-'Ulum al-Imam Ahmad - al-Rijal*, with the participation of researchers at Dar al-Falah, 1st ed., (Fayyum, Arab Republic of Egypt: Dar al-Falah for Scientific Research and Heritage Preservation, 1430 AH/2009 CE), vol. 16, pp. 202-203, no.(299) .

²⁶ The same source, vol. 17, p. 593, no.(1545) .

²⁷ Zayn al-Din al-Iraqi, *Sharh al-Tabsira wa al-Tadhkira* (Alfiyya al-Iraqi), edited by: 'Abd al-Latif al-Humaim and Maher Yasin Fahl, 1st ed., (Beirut: Dar al-Kutub al-'Ilmiyya, 1423 AH/2002 CE), vol. 1, p. 374.

²⁸ Ibn Abi Hatim al-Razi, *Al-Jarh wa al-Ta'dil*, ed. 1. (Hyderabad, Deccan, India: Osmania Encyclopedia Press, 1371 AH/1952 CE), Vol. 9, p. 33, No.(150) .

²⁹ The same source, Vol. 2, p. 37

³⁰ Al-Dhahabi, *Mizan al-I'tidal fi Naqd al-Rijal*, edited by Ali Muhammad al-Bajawi, 1st ed. (Beirut: Dar al-Ma'rifah, 1382 AH/1963 CE), vol. 1, p. 4

Third: Al-Iraqi (d. 806 AH): He followed al-Dhahabi, placing “There is nothing wrong with him” and “There is nothing wrong with him” in the third level, and stated that it Among the terms of praise used when a narrator's hadith is recorded and examined are the following³¹:

Fourth: Ibn Hajar al-Asqalani (d. 852 AH) placed "la ba's bihi" and "laysa bihi ba's" in the fourth level of praise, which is for someone slightly below the level of "saduq" (truthful)³².

Fifth: Al-Sakhawi (d. 902 AH) placed "la ba's bihi" and "laysa bihi ba's" in the fifth level of praise, along with "saduq" and "ma'mun" (trustworthy)³³.

These statements indicate a difference of opinion among scholars regarding the meaning and level of "la ba's bihi," confirming that it is not considered to have a single level by all imams. This necessitates a study of al-Nasa'i's use of the term through inductive and comparative analysis.

Based on the above, the answer to the main research question is that the term "la ba's bihi" in Imam al-Nasa'i originally indicates the acceptance and praise of the narrator. However, its meaning is not limited to a single fixed level, and it should not be considered synonymous with "thiqah" (trustworthy) absolutely. Rather, the context of its use and the circumstances should be considered. The narrator, and Al-Nasa'i's other statements about him, and the rulings of all the imams of criticism and authentication, in order to reach the most correct ruling regarding his status.

The second topic: Practical applications of the term "la ba'sa bihi" according to Imam al-Nasa'i

The number of narrators included in the inductive study whom Imam al-Nasa'i described with the term "la ba'sa bihi" reached forty-eight. However, the applied study was limited to four cases, intentionally selected from the total group, two of whom were among Imam al-Nasa'i's teachers and two who were not. This was done to achieve balance between the two categories under study. The selection of these cases took into account the availability of sufficient critical material, the diversity of al-Nasa'i's statements about the narrator, and the possibility of comparing them with the statements of other imams of biographical evaluation. This allows for revealing the critical significance of the term "la ba'sa bihi" and testing the stability of its status or its susceptibility to influence by context and the narrator's circumstances. The study does not aim to analyze all forty-eight narrators in detail, but rather to study representative cases through which the researcher's theoretical conclusions can be tested.

First: Cases of Imam al-Nasa'i's Teachers:

First Case: Ahmad ibn al-Azhar ibn Mani'

Ahmad ibn al-Azhar ibn Mani' al-'Abdi, Abu al-Azhar al-Naysaburi ³⁴was one of Imam al-Nasa'i's teachers. Al-Nasa'i, Ibn Majah, and others narrated from him. Imam al-Nasa'i said of him³⁵: "There is nothing wrong with him.

The critics differed in their opinions of him. Among those who considered him reliable was al-'Abdi, who said: "People wrote from him, and his hadith is good"³⁶. He also said: Muhammad ibn Ahmad ibn Ya'qub informed me, who said: Muhammad ibn Nu'aym al-Dabbi informed us, who said: I heard Abu 'Ali al-Husayn ibn 'Ali al-Hafiz say: I heard Ahmad ibn Yahya ibn Zuhayr al-Tustari say: When Abu al-Azhar al-Naysaburi narrated his hadith on the authority of 'Abd al-Razzaq concerning virtues, Yahya ibn Ma'in was informed of it. While he was with a group of hadith scholars³⁷, Yahya ibn Ma'in said: "Who is this lying Naysaburi who narrated this hadith on the authority of 'Abd al-Razzaq?" Abu al-Azhar stood up and said: "It is I!" Yahya ibn Ma'in smiled and said: "You

³¹ Zayn al-Din al-'Iraqi, *Sharh al-Tabsira wa al-Tadhkira* (Alfiyyat al-'Iraqi), vol. 1, p. 371.

³² Ibn Hajar al-'Asqalani, *Nuzhat al-Nazar fi Tawdih Nukhbat al-Fikr fi Mustalah Ahl al-Athar*, followed by: Jam' Ashkal al-Hadith al-Da'if by Muhammad ibn Hasan ibn Hammat al-Dimashqi, edited and annotated by Abdullah ibn Dayf Allah al-Rahili, 3rd ed. (n.p.: editor, 1443 AH/2021 CE), vol. 1, p. 184.

³³ Al-Sakhawi, *Fath al-Mughith bi Sharh Alfiyyat al-Hadith li al-'Iraqi*, edited by Ali Husayn Ali, 1st ed. (Egypt: Maktabat al-Sunnah, 1424 AH/2003 CE), vol. 2, p. 113.

³⁴ Al-Dhahabi, *Siyar A'lam al-Nubala'*, edited and annotated by Muhammad Ayman al-Shabrawi, (Cairo, Egypt: Dar al-Hadith, 1427 AH/2006 CE), vol. 10, p. 63, no.(2120) .

³⁵ Al-Nasa'i, *Naming the Teachers of Abu Abd al-Rahman Ahmad ibn Shu'ayb ibn Ali al-Nasa'i and Mentioning the Mudallisun* (and other benefits), edited by al-Sharif Hatim ibn Arif al-Awni, 1st ed., (Mecca: Dar Alam al-Fawa'id, 1423 AH), vol. 1, p. 79, no.(1) .

³⁶ Mughaltai al-Hanafi, *Ikmal Tahdhib al-Kamal fi Asma' al-Rijal*, edited by Muhammad Uthman, 1st ed., (Beirut: Dar al-Kutub al-Ilmiyya, 2011 CE), vol. 1, p. 105, no.(6) .

³⁷ Al-Mizzi, *Tahdhib al-Kamal fi Asma' al-Rijal*, edited by Bashir Awad Ma'ruf, 1st ed. 1, (Beirut: Al-Risalah Foundation, 1400–1413 AH/1980–1992 AD), Vol. 1, p. 260, No.(6) .

are not a liar,” and he was surprised at his safety and said: “The fault lies with someone else in this hadith.”³⁸ Abu Amr al-Mustamli said on the authority of Muhammad ibn Yahya: “Abu al-Azhar is one of the people of truthfulness and trustworthiness³⁹. We think that he should be written down.”⁴⁰ He said this twice. Makki ibn Abdan said: “I asked Muslim ibn al-Hajjaj about Abu al-Azhar, and he said: ‘Write down from him.’” Ahmad ibn Sayyar said: “His hadith is good.”⁴¹ Abu Hatim al-Razi said: “He is truthful.” Salih Jazrah said: “He is truthful.”⁴² Ibrahim ibn Abi Talib said: “He was one of our sheikhs who had the best hadith.”⁴³ Abu Ahmad ibn Adi al-Jurjani al-Hafiz said on the authority of Abu Hamid ibn al-Sharqi: “I was told while I was writing hadith in my country: ‘Why don’t you travel to Iraq?’”⁴⁴ So I said: What do I need Iraq for when we have three of the most reliable hadith scholars here: Muhammad ibn Yahya al-Dhuhli, Abu al-Azhar Ahmad ibn al-Azhar, and Ahmad ibn Yusuf al-Sulami?⁴⁵ We are thus independent of the people of Iraq. Ibn 'Adi said: Abu al-Azhar is considered truthful by the people⁴⁶, and trustworthy people have narrated from him⁴⁷. Ibn Shahin said in his book on hadith: He is trustworthy and noble. Al-Daraqutni said: There is nothing wrong with him⁴⁸. Al-Hakim Abu Ahmad said: What he narrated from his original book is more authentic⁴⁹. He said: He was old and sometimes easily prompted. Abu Bakr al-Barqani said: There is nothing wrong with him. Ibn Hajar said: He was truthful and had a good memory⁵⁰, but as he grew older, his written work became more reliable than his memory⁵¹.

Among those who criticized him was Muslimah ibn al-Qasim, who said: He is unknown. His statement is questionable if he meant the aforementioned individual, and I think he meant no one else⁵², as we explained earlier.

³⁸ See: Al-Khatib Al-Baghdadi, *Tarikh Baghdad* (History of Baghdad: The City of Peace, Accounts of its Hadith Scholars, and Mention of its Scholars from Outside its People and Visitors), edited by Bashar Awad Maarouf, 1st ed. (Beirut: Dar Al-Gharb Al-Islami, 1422 AH/2002 CE), vol. 5, p. 70, no.(1916) .

³⁹ The same source, vol. 5, p. 70, no.(1916) .

⁴⁰ Ibn Hajar Al-Asqalani, *Tahdhib Al-Tahdhib*, 2nd ed. (Dubai, United Arab Emirates: Dar Al-Bir Society, 1443 AH/2021 CE), vol. 1, p. 24, no.(5) .

⁴¹ () See: Ibn Asakir, **Tarikh Madinat Dimashq** (History of Damascus), mentioning its virtues and naming those who settled there from among the notables or passed through its environs from among its visitors and inhabitants, edited and studied by Muhibb al-Din Abu Sa'id Umar ibn Gharama al-Amrawi (Dar al-Fikr for Printing, Publishing and Distribution, 1415 AH/1995 CE), vol. 71, p. 31, no.(13894) .

⁴² Ibn Abi Hatim al-Razi, **Al-Jarh wa al-Ta'dil** (Criticism and Justification), vol. 2, p. 41, no.(11) .

⁴³ See: Al-Dhahabi, **Al-Kashif fi Ma'rifat Man Lahu Riwaya fi al-Kutub al-Sitta** (The Revealer of Knowledge of Those Who Have Narrations in the Six Books), edited by Muhammad Awamah and Ahmad Muhammad Nimr al-Khatib, 1st ed. (Jeddah: Dar al-Qibla for Islamic Culture – Qur'an Sciences Foundation, 1413 AH/1992 CE), vol. 1, p. 190, no.(4) .

⁴⁴ See: Ibn Asakir, *Tarikh Madinat Dimashq* (History of Damascus), vol. 71, p. 30, no(13894) .

⁴⁵ Al-Mizzi, *Tahdhib al-Kamal fi Asma' al-Rijal* (Refinement of Perfection in the Names of Men), vol. 1, pp. 259-260, no.(6) .

⁴⁶ Ibn Adi al-Jurjani, *Al-Kamil fi Du'afa' al-Rijal* (The Complete Book on Weak Narrators), edited by Adil Ahmad Abd al-Mawjud and Ali Muhammad Muawwad, with the participation of Abd al-Fattah Abu Sunna, 1st ed. (Beirut: Dar al-Kutub al-Ilmiyya, 1418 AH/1997 CE), vol. 1, p. 318, no.(33) .

⁴⁷ Mughaltai al-Hanafī, *Ikmal Tahdhib al-Kamal fi Asma' al-Rijal* (Completion of the Refinement of Perfection in the Names of Men), edited by Muhammad Uthman, 1st ed. (Beirut: Dar al-Kutub al-Ilmiyya, 2011 CE), vol. 1, p. 105, no(6) .

⁴⁸ Abu Abd al-Rahman al-Sulami, *Al-Sulami's Questions to al-Daraqutni*, edited by: a team of researchers, under the supervision and care of: Saad bin Abdullah al-Humaid and Khalid bin Abd al-Rahman al-Jarisi, 1st edition, 1427 AH, Vol. 1, p. 88, No.(6) .

⁴⁹ See: Abu Ahmad al-Hakim al-Kabir, *Al-Asami wa al-Kuna*, edited by Abu Umar Muhammad ibn Ali al-Azhari, 1st ed. (Cairo, Egypt: Dar al-Farouq for Printing and Publishing, 1436 AH/2015 CE), vol. 1, p. 270, no.(518) .

⁵⁰ Mughaltai al-Hanafī, *Ikmal Tahdhib al-Kamal fi Asma' al-Rijal*, vol. 1, p. 104, no.(6) .

⁵¹ Ibn Hajar al-Asqalani, *Taqrib al-Tahdhib*, edited by Muhammad Awamah, 1st ed. (Syria: Dar al-Rashid, 1406 AH/1986 CE), vol. 1, p. 77, no.(5) .

⁵² Mughaltai al-Hanafī, *Ikmal Tahdhib al-Kamal fi Asma' al-Rijal*, vol. 1, p. 105, no.(6) .

Ibn al-Qattan has already refuted him, and God knows best. Ibn Hibban said in his book on hadith: He makes mistakes⁵³.

Summary of the case:

Considering the totality of the critics' statements regarding Ahmad ibn al-Azhar, and comparing them with Imam al-Nasa'i's statement, "There is nothing wrong with him," it becomes clear that al-Nasa'i's use of this term in his case was in accordance with the statements of a number of critics who accepted his hadith and described him as truthful and of good quality. In general, he is a trustworthy and acceptable narrator. And God Almighty knows best.

Second case: Muhammad ibn Bashir ibn Uthman

Muhammad ibn Bashir ibn Uthman ibn Dawud, known as Bundar, was one of Imam al-Nasa'i's teachers⁵⁴. Al-Nasa'i and others narrated from him. Imam al-Nasa'i said about him, "There is nothing wrong with him." Critics differed in their opinions of him⁵⁵. Among those who considered him reliable were: Amr ibn Ali al-Fallas, who, when asked about Abu Musa and Bundar, said: "They are both trustworthy; everything from them is acceptable, except for matters where one speaks ill of the other."⁵⁶ Al-Ajli said: "He was a trustworthy Basran who narrated many hadiths, and he was a weaver." Abu Hatim al-Razi said: "He is truthful."⁵⁷ Abdullah ibn Muhammad ibn Sayyar said: "Bundar and Abu Musa are both trustworthy,⁵⁸ but Abu Musa is more reliable because he only read from his own book, while Bundar read from any book."⁵⁹ Imam al-Nasa'i said: "He is righteous."⁶⁰ Ibn Khuzaymah said: "He narrated to us as the leading scholar of his time in knowledge and hadith." Muslim ibn al-Qasim said: "Ibn al-Mahrani informed us about him, and he was a well-known and trustworthy narrator." Ibn Hibban mentioned him in "al-Thiqat"⁶¹ (The Trustworthy Narrators), saying: "He was one of those who memorized his hadiths and recited them from memory."⁶² Abu al-Fath al-Azdi said: "People wrote from Bundar and accepted him⁶³. The statements of Yahya and al-Qawariri do not discredit him, and I have not seen anyone mention him except with praise and truth."⁶⁴ Al-Daraqutni said: He was one of the most reliable memorizers of hadith. Abu Abdullah al-Hakim said: He was trustworthy and a jurist⁶⁵. Al-Khatib said: Even though he read from every book⁶⁶, he memorized its hadiths⁶⁷. Abu Ali al-Jayyani said: He was trustworthy and well-known⁶⁸. Al-Dhahabi said: More than one person considered him trustworthy⁶⁹. Ibn Hajar said: He was trustworthy⁷⁰.

⁵³ Ibn Hibban al-Busti, *Al-Thiqat*, edited by Muhammad Abd al-Mu'id Khan, ed. 1. (Hyderabad, Deccan, India: Osmania Encyclopedia, 1393 AH/1973 CE), vol. 8, p. 43.

⁵⁴ Al-Dhahabi, *Siyar A'lam al-Nubala'*, vol. 12, p. 144, no.(52) .

⁵⁵ Al-Nasa'i, *Naming the Teachers of Abu Abd al-Rahman Ahmad ibn Shu'ayb ibn Ali al-Nasa'i and Mentioning the Mudallisun (and other benefits)*, vol. 1, p. 55, no.(48) .

⁵⁶ Abu Abd al-Rahman al-Sulami, *Al-Sulami's Questions to al-Daraqutni*, vol. 1, p. 295, no.(356) .

⁵⁷ Al-Ajli, *Knowing the Reliable Narrators of the Scholars and Hadith and the Weak, and Mentioning Their Schools of Thought and Reports*, edited by Abd al-Alim Abd al-Azim al-Bastawi, 1st ed. (Medina: Dar al-Maktabah, 1405 AH/1985 CE), vol. 2, p. 232, no.(1573) .

⁵⁸ Ibn Abi Hatim al-Razi, *Al-Jarh wa al-Ta'dil*, vol. 7, p. 214, no.(1187) .

⁵⁹ Al-Khatib al-Baghdadi, *Tarikh Baghdad*, vol. 2, p. 462, no.(447) .

⁶⁰ Ibn Hajar al-Asqalani, *Tahdhib al-Tahdhib*, vol. 11, p. 350, no.(6077) .

⁶¹ Ibn Khuzaymah, *Kitab al-Tawhid wa Ithbat Sifat al-Rabb 'Azza wa Jalla*, edited by 'Abd al-'Aziz ibn Ibrahim al-Shahwan, 5th edition, (Riyadh, Saudi Arabia: Maktabat al-Rushd, 1414 AH/1994 CE), vol. 2, p. 512.

⁶² Ibn Khalafun, *al-Mu'allim bi-Shuyukh al-Bukhari wa-Muslim*, edited by Abu 'Abd al-Rahman 'Adil ibn Sa'd, 1st edition, (Beirut: Dar al-Kutub al-'Ilmiyyah), vol. 1, p. 215, no.(181) .

⁶³ Ibn Hibban al-Busti, *al-Thiqat*, vol. 9, p. 111.

⁶⁴ Al-Khatib al-Baghdadi, *Tarikh Baghdad*, vol. 2, p. 462, no.(447) .

⁶⁵ Al-Daraqutni, *al-'Ilal al-Waridah fi al-Ahadith al-Nabawiyyah*, edited by Mahfuz al-Rahman Zayn Allah al-Salafi, vols. 1–11, and commentary by Muhammad ibn Salih al-Dabasi, vols. 12–15, ed. 1. (Riyadh: Dar Tayyiba, and Dammam: Dar Ibn al-Jawzi, 1405–1427 AH), vol. 10, p. 383, no.(2069) .

⁶⁶ Al-Hakim al-Nisaburi, *Ma'rifat 'Ulum al-Hadith*, edited and corrected by: Sayyid Mu'azzam Husayn, 1st ed. (Hyderabad, Deccan, India: The Osmania Encyclopedia Society, 1356 AH/1937 CE), p. 131.

⁶⁷ Al-Khatib Al-Baghdadi, *Tarikh Baghdad*, vol. 2, p. 462, no. 447.

⁶⁸ Abu Ali Al-Ghassani, *Tasmiyat Shuyukh Abi Dawud*, edited by Abu Hajar Muhammad Al-Saeed Ibn Basyouni Zaghloul, 1st ed. (Dar Al-Kutub Al-'Ilmiyya, 1418 AH/1998 CE), vol. 1, p. 83, no. 123.

⁶⁹ Al-Dhahabi, *Al-Kashif fi Ma'rifat Man Lahu Riwaya fi Al-Kutub Al-Sitta*, vol. 2, p. 159, no. 4740.

⁷⁰ Ibn Hajar Al-Asqalani, *Taqrib Al-Tahdhib*, vol. 1, p. 469, no. 5754.

Among those who criticized him: Ibn al-Dawraqi said: I saw al-Qawariri not approve of him and he said: He was a bathhouse owner⁷¹, and he also said: We were with Ibn Ma'in, and Bundar was mentioned, and I saw Yahya not paying attention to him, and he considered him weak⁷², and Abdullah bin Ali Ibn al-Madini said: I heard my father, and I asked him about a hadith narrated by Bundar on the authority of Ibn Mahdi on the authority of Abu Bakr bin Ayyash, on the authority of Asim, on the authority of Zirr, on the authority of Abdullah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Eat the pre-dawn meal, for there is blessing in the pre-dawn meal," and he said: This is a lie, Abu Dawud narrated it to me as a statement of a Companion, and he strongly denied it⁷³, and al-Ajurri said on the authority of Abu Dawud: I wrote down about fifty thousand hadiths from Bundar, and I wrote down something from Abu Musa⁷⁴, and if it were not for the soundness of Bundar, his hadith would have been abandoned⁷⁵, and Abdullah bin Muhammad bin Sayyar said: I heard Abu Hafs Amr bin Ali swear that Bundar lies in what he narrates on the authority of Yahya, and he also said: I heard Abu Musa, and he had compiled the hadith of Dawud bin Abi Hind, and Bundar had not compiled it, I heard Abu Musa say: "There are people among us who, if they could steal a hadith of David, would steal it," meaning Bandar.

Summary of the situation:

Considering the totality of the critics' statements regarding Muhammad Ibn Bashar, and comparing it to Imam al-Nasa'i's statement, "There is nothing wrong with him," it becomes clear that this statement does not indicate a decrease in his status from trustworthiness. A number of leading scholars of hadith criticism deemed him trustworthy, and some described him as having excellent memory and mastery. Therefore, al-Nasa'i's statement, "There is nothing wrong with him," applies to a narrator whose trustworthiness was established by a group of hadith critics. And God knows best.

Secondly: Cases of narrators who were not among Imam al-Nasa'i's teachers:

First case: Fitr ibn Khalifa

Fitr ibn Khalifa, also known as Abu Bakr, was a Qurayshi. He narrated hadith from al-Bukhari⁷⁶, Abu Dawud, al-Tirmidhi, and Ibn Majah. Imam al-Nasa'i said of him, "There is nothing wrong with him." Critics differed in their opinions of him⁷⁷. Among those who praised him were:

Yahya ibn Sa'id, who was pleased with him and spoke highly of him, and narrated hadiths from him⁷⁸. He considered Fitr trustworthy. Abu Zur'ah al-Dimashqi said: I heard Abu Nu'aym praise Fitr and consider him reliable, and mention that he was a reliable narrator of hadith⁷⁹. Ibn Sa'd said: He was trustworthy, God willing, although some people considered him weak⁸⁰. He did not allow anyone to write from him, and he was of advanced age and had a good reputation⁸¹. Yahya ibn Ma'in said: He was trustworthy⁸². Ahmad ibn Hanbal said: He was trustworthy⁸³, his hadiths were sound, and his hadiths were those of a shrewd man⁸⁴. Al-'Ijli said: He was a

⁷¹ Al-Khatib Al-Baghdadi, Tarikh Baghdad, vol. 2, p. 462, no. 447.

⁷² The same source, vol. 2, p. 462, no. 447.

⁷³ () . Al-Mizzi, Tahdhib al-Kamal fi Asma' al-Rijal, vol. 24, p. 515, no. (5086

⁷⁴ Abu Dawud al-Sijistani, Su'alat Abi Ubayd al-Ajurri li Abi Dawud, edited by Abu Umar Muhammad ibn Ali al-Azhari, 1st ed., (Al-Farouq al-Haditha for Printing and Publishing, 1431 AH/2010 CE), vol. 1, p. 155, no. .(957)

⁷⁵ Al-Khatib al-Baghdadi, Tarikh Baghdad, vol. 2, p. 461, no.(447) .

⁷⁶ Al-Dhahabi, Siyar A'lam al-Nubala', vol. 7, p. 30, no.(14) .

⁷⁷ Ibn Hajar al-'Asqalani, Tahdhib al-Tahdhib, vol. 10, p. 666, no.(5739) .

⁷⁸ Ibn Abi Hatim al-Razi, Al-Jarh wa al-Ta'dil, vol. 7, p. 90, no.(512) .

⁷⁹ Abu Zur'ah al-Dimashqi, Tarikh Abi Zur'ah al-Dimashqi, narrated by: Abu al-Maymun ibn Rashid, studied and edited by: Shukr Allah ibn Ni'mat Allah al-Qawjani, (Damascus: Arabic Language Academy), vol. 1, p. 465.

⁸⁰ Ibn Sa'd, Al-Tabaqat al-Kubra, studied and edited by: Muhammad 'Abd al-Qadir 'Ata, 1st ed., (Beirut: Dar al-Kutub al-'Ilmiyyah, 1410 AH/1990 CE), vol. 6, p. 344, no.(2614) .

⁸¹ Yahya ibn Ma'in, *Al-Tarikh* (History) on the authority of Abu Zakariya Yahya ibn Ma'in – narrated by Abu al-Fadl al-'Abbas ibn Muhammad ibn Hatim al-Duri on his authority, within the book: *Yahya ibn Ma'in and His Book of History*, a study, arrangement, and verification by Ahmad Muhammad Nur Saif, 1st ed. (Mecca: Center for Scientific Research and Revival of Islamic Heritage, 1399 AH/1979 CE), vol. 3, p. 333, no.(1609) .

⁸² Ahmad ibn Hanbal, *Al-'Ilal wa Ma'rifat al-Rijal* (The Defects and Knowledge of Men), edited by Wasi Allah ibn Muhammad Abbas, 2nd ed. (Riyadh: Dar al-Khani, 1422 AH/2001 CE), vol. 1, p. 443, no.(993) .

⁸³ Al-'Ijli, *Ma'rifat al-Thiqat min Rijal Ahl al-'Ilm wa al-Hadith wa min al-Du'afa' wa Dhikr Madhahibihim wa Akhbarihim* (Knowledge of the Reliable Men of the People of Knowledge and Hadith and of the Weak, and Mention of Their Schools of Thought and Reports), vol. 2, p. 208, no.(1489) .

⁸⁴ Ibn Abi Hatim al-Razi, al-Jarh wa al-Ta'dil, vol. 7, p. 90, no.(512) .

trustworthy Kufan with good hadiths⁸⁵. Abu Hatim al-Razi said: He was a sound narrator of hadith. Imam al-Nasa'i said: He was trustworthy, a memorizer, and shrewd. Al-Saji said: He was truthful and trustworthy⁸⁶, but not meticulous. Ibn Hibban mentioned him in "al-Thiqat" (The Trustworthy Narrators), and said: It has been said that he heard from Abu al-Tufayl, and if this is true⁸⁷, then he is one of the Tabi'in (Successors). Ibn 'Adi said: He has sound hadiths according to the Kufans, and he is consistent⁸⁸, and I hope there is nothing wrong with him. He is one of those whose hadith is recorded, and Ibn Hajar said: He is truthful⁸⁹.

Among those who criticized him: Abu Bakr ibn Ayyash said: I only stopped narrating from him because of his inclination towards personal desires⁹⁰. Ibn Hammad narrated to us, saying: Salih ibn Ahmad told me, saying: Ali told us: I heard Sufyan mention Fitr and say: Some of our Kufans used to criticize him⁹¹. Ibn Abi Khaythama said: I heard Qutbah ibn al-Ala say: I stopped narrating from Fitr because he narrates unreliable hadiths⁹². Abu Dawud said, on the authority of Ahmad ibn Yunus: We used to pass by Fitr and find him lying down, and we would not write from him⁹³. Ibrahim ibn Yaquub al-Sa'di said: He is deviant and unreliable. Al-Daraqutni said: Fitr is deviant⁹⁴, and his narrations were not used as evidence⁹⁵.

Summary of the case:

Considering the totality of the critics' statements regarding Fitr ibn Khalifa, and comparing them with Imam al-Nasa'i's statement about him: "There is nothing wrong with him," and then his statement elsewhere: "He is trustworthy, a memorizer, and shrewd," it becomes clear that the narrator is generally truthful, although there are some critical observations concerning him. And God Almighty knows best.

Second case: Muhammad ibn Uthman ibn Abi Safwan

Muhammad ibn Uthman ibn Abi Safwan, al-Basri, from whom Abu Dawud and al-Nasa'i narrated⁹⁶. Imam al-Nasa'i said about him: "There is nothing wrong with him"⁹⁷. Abu Hatim al-Razi said: "He is trustworthy"⁹⁸. Muslimah ibn al-Qasim said: "There is nothing wrong with him." Ibn Hajar said: "He is trustworthy"⁹⁹.

Abu Hatim al-Razi said: "He is trustworthy." Muslimah ibn al-Qasim said: "There is nothing wrong with him." Ibn Hajar said: "He is trustworthy"¹⁰⁰.

I did not find—within the limits of the sources I consulted—any significant criticism of him.

Summary of the case:

Considering the critics' statements about him, and comparing them with Imam al-Nasa'i's statement: "There is nothing wrong with him," it becomes clear that he is trustworthy. This is supported by the statements of Abu Hatim al-Razi and Ibn Hajar about him. And God Almighty knows best.

Comparison between the fourth cases

⁸⁵ Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 10, p. 666, no.(5739) .

⁸⁶ The same source, vol. 10, p. 666, no.(5739) .

⁸⁷ Ibn Hibban al-Busti, al-Thiqat, vol. 7, p. 323.

⁸⁸ Ibn Adi al-Jurjani, al-Kamil fi Du'afa' al-Rijal, vol. 7, p. 146, no.(1576) .

⁸⁹ Ibn Hajar al-Asqalani, Taqrib al-Tahdhib, vol. 1, p. 448, no.(5441) .

⁹⁰ See: al-Uqayli, al-Du'afa' al-Kabir, edited by Abd al-Mu'ti Amin Qal'aji, ed. 1. (Beirut: Dar al-Maktabah al-'Ilmiyyah, 1404 AH/1984 CE), vol. 3, p. 464, no.(1521) .

⁹¹ Ibn 'Adi al-Jurjani, al-Kamil fi Du'afa' al-Rijal, vol. 7, p. 145, no.(1576) .

⁹² See: Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 10, p. 667, no.(5739) .

⁹³ The same source, vol. 10, p. 666, no.(5739) .

⁹⁴ Al-Jawzajani, Ahwal al-Rijal, edited by 'Abd al-'Alim 'Abd al-'Azim al-Bastawi, (Faisalabad, Pakistan: Hadith Academy), vol. 1, p. 95, no.(72) .

⁹⁵ Al-Hakim al-Nisaburi, Su'alat al-Hakim li'l-Daraqutni, vol. 1, p. 264, no.(454) .

⁹⁶ See: Ibn Abi Hatim al-Razi, al-Jarh wa al-Ta'dil, vol. 8, p. 25, no.(112) .

⁹⁷ Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 12, p. 102, no.(6509) .

⁹⁸ Ibn Abi Hatim al-Razi, al-Jarh wa al-Ta'dil, vol. 8, p. 25, no.(112) .

⁹⁹ Mughaltai al-Hanaf, Ikmal Tahdhib al-Kamal fi Asma' al-Rijal, vol. 6, p. 13, no.(4375) .

¹⁰⁰ Ibn Hajar al-Asqalani, Taqrib al-Tahdhib, Vol. 1, p. 496, No.(6131) .

Order	The narrator	Al-Nasa'i's description	most prominent evidence,	conclusion,	indication
	Ahmad ibn al-Azhar	"There is nothing wrong with him."	He is truthful, his hadith is good, he is trustworthy and reliable, and he is noble. However, there are some observations regarding his advanced age, his reliance on rote learning, and his mistakes.	He is truthful, and his narrations are acceptable.	This situation alone is not sufficient to prove that "there is nothing wrong with him" is equivalent to "reliable" according to al-Nasa'i.
2-	Muhammad ibn Bashar	"There is nothing wrong with him."	He also said: He is righteous, trustworthy, truthful, reliable, reliable, and a well-known reliable narrator. However, there is some criticism from some critics.	He is a reliable memorizer whose hadith is used as evidence.	Al-Nasa'i's statement generally agrees with the statements of the imams who criticize him, although there are multiple wordings in al-Nasa'i's statement.
3-	Fitr ibn Khalifa	"There is nothing wrong with him."	He also said: He is a reliable memorizer, shrewd, and has extensive documentation. Trustworthy, good hadith, reliable hadith, truthful and trustworthy, with some criticism due to bias and lack of mastery in some narrations he was described as deviant.	He is truthful, but his narrations require further examination.	Distinguishing between doctrinal criticism and hadith criticism, and not passing judgment on all his narrations.
4-	Muhammad ibn Uthman:	"There is nothing wrong with him."	and it was said of him: "There is nothing wrong with him." No significant criticism of him has been established.	He was deemed trustworthy,	The use of "There is nothing wrong with him" here indicates trustworthiness and acceptance, which is confirmed by the agreement of the critics' statements and the absence of any significant criticism.

Based on the foregoing, the answer to the sub-question is:

Yes, the fact that a narrator was one of Imam al-Nasa'i's teachers influences the understanding of the meaning of the term "la ba'sa bihi" (there is nothing wrong with him). However, this influence does not extend to equating the phrase with "trustworthy" for all his teachers. The studied cases have shown that al-Nasa'i's use of the phrase varies according to the narrator's status and the surrounding context. A narrator may be one of his teachers and, according to the critics, be considered trustworthy and a memorizer, as in the case of Muhammad ibn Bashar. Or, he may be considered truthful and acceptable in narration, though with some critical observations, as in the case of Ahmad ibn al-Azhar.

Therefore, the fact that a narrator was one of al-Nasa'i's teachers is an important indicator in interpreting the meaning of "la ba'sa bihi," especially when combined with other statements attesting to the narrator's reliability

and the acceptance of his hadith. However, it is not sufficient on its own to prove that "la ba'sa bihi" for al-Nasa'i is equivalent to "trustworthy." Furthermore, studying narrators other than his teachers is important for comparison and to determine whether al-Nasa'i used this phrase differently for his teachers than for others. Accordingly, the meaning of "la ba'sa bihi" (there is nothing wrong with him) according to al-Nasa'i is not understood simply by whether the narrator was his teacher or not. Rather, it is understood through an examination of his statements and those of other critics, and by considering the narrator's circumstances, reliability, and narrations.

Results of the Forty-Eight Group

After studying the forty-eight narrators for whom Imam al-Nasa'i used the phrase "la ba'sa bihi," and examining the critics' opinions about them, and comparing their judgments with al-Nasa'i's, it became clear that this phrase does not apply equally to all narrators. Rather, its meaning varies according to the narrator's circumstances and the surrounding context. It also became clear that whether a narrator was one of al-Nasa'i's teachers or not may influence the understanding of the phrase's meaning, but this alone is not sufficient to establish its equivalence to the term "thiqah" (trustworthy). Instead, it is necessary to consider the totality of the critics' statements, the narrator's circumstances, and his narrations.

The following table illustrates the most prominent results drawn from this study:

Order	The narrator	Al-Nasa'i description	the source	Sheikh Al-Nasa'i	the critics' statements	judgments.
1-	Ahmad ibn Khalid	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat Al-Nasa'i, Vol. 1, p. 79, No. (4); Ibn Hajar Al-Asqalani, Tahdhib Al-Tahdhib, Vol. 1, p. 66, No. (34).	Yes	trustworthy, just, truthful, virtuous, righteous, trustworthy, noble, and I have not found any of the imams who criticized him.	Trustworthy, his narrations are used as evidence.
2-	Ahmad ibn Sufyan	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat Al-Nasa'i, Vol. 1, p. 79, No. (7); Ibn Hajar Al-Asqalani, Tahdhib Al-Tahdhib, Vol. 1, p. 84, No. (44).	Yes	trustworthy, reliable. He compiled and classified hadiths and remained steadfast in the field of hadith until his death. Truthful and a compiler, and I have not found any of the imams who criticized him.	Trustworthy and reliable
3-	Ahmad ibn Sayyar	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 80, no. (9); Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 90, no. (47).	Yes	he is an imam among the imams of hadith, a memorizer of it, proficient in jurisprudence, praised for his jurisprudence and knowledge, virtuous and pious, trustworthy, one of the memorizers of hadith, vigilant and meticulous, trustworthy in hadith, an imam of the people of hadith, a trustworthy memorizer, and have not found any of the imams who criticized him. Trustworthy, imam	memorizer, reliable and reliable
4-	Ahmad ibn 'Abd al-Wahid	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 80, no. (15); Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 147, no. (75).	Yes	Salih, trustworthy, known as 'Abbud al-Dimashqi, trustworthy, truthful, and I have not found any of the imams who criticized him.	He is trustworthy and his narrations are accepted as evidence.

5-	Ahmad ibn 'Abdah	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 56, no. (58); Ibn Hajar al-'Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 150, no. (80).	Yes	trustworthy, a Basran, trustworthy, reliable, trustworthy, accused of being a Nasibi, and I have not found any of the imams who criticized him.	He is trustworthy and his narrations are accepted as evidence.
6-	Ahmad ibn Abi 'Ubayd	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 81, no. (17); Ibn Hajar al-'Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 153, no. (83).	yes	trustworthy, trustworthy, trustworthy. I have not found any of the imams who criticized him.	He is trustworthy and his narrations are considered authoritative.
7-	Ahmad ibn Uthman.	"There is nothing wrong with him."	Ahmad ibn Uthman Al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 81, no. (18); Ibn Hajar al-'Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 157, no. (86).	Yes	trustworthy, satisfied, one of the ascetics of Basra, a trustworthy and reliable Basran, trustworthy, there is nothing wrong with him, trustworthy ascetic, trustworthy. I have not found any of the imams who criticized him.	He is trustworthy and his narrations are considered authoritative.
8-	Ahmad ibn Muhammad,	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 81, no. (21); Ibn Hajar al-'Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 195, no. (104).	Yes	he is trustworthy, there is nothing wrong with him, he is a trustworthy Syrian, mentioned among the trustworthy narrators, trustworthy, truthful, and I have not found any of the imams who criticized him.	He is trustworthy and his narrations are used as evidence.
9-	Ahmad ibn Muhammad ibn Musa	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 58, no. (71); Ibn Hajar al-'Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 197, no. (108).	Yes	he is trustworthy, one of the trustworthy narrators, mentioned among the trustworthy narrators, a trustworthy memorizer, and I have not found any of the imams who criticized him.	He is trustworthy and his narrations are used as evidence.
10-	Ahmad ibn al-Miqdam	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 57, no. (68); Ibn Hajar al-'Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 208, no. (118).	Yes	his hadith is sound, his position is truthful, he is trustworthy, he was shrewd, one of the truthful people, and the leading scholars narrated from him, and he is mentioned among the trustworthy, truthful, and a scholar of hadith. The opposite is: his integrity was questioned.	He is trustworthy and his narrations are used as evidence.
11-	Ahmad ibn Yahya	"There is nothing wrong with him."	An-Nasa'i, Mashyakhat An-Nasa'i, vol. 1, p. 57, no. (67); Ibn Hajar Al-'Asqalani, Tahdhib At-Tahdhib, vol. 1, p. 228, no. (132).	Yes	strong authentication: trustworthy, and he is mentioned among the trustworthy, and there are no disparaging statements about him from the leading scholars.	He is trustworthy and his narrations are used as evidence.

12-	Muham mad ibn Bashar	"There is nothing wrong with him."	An-Nasa'i, Mashyakhat An- Nasa'i, vol. 1, p. 55, no. (48); Ibn Hajar al-Asqalani, Tahdhib al- Tahdhib, vol. 11, p. 350, no. (6077).	Yes	trustworthy, a well-known trustworthy, truthful, righteous, one of the reliable memorizers, a trustworthy jurist, deemed trustworthy by more than one scholar, mentioned among the trustworthy narrators, and his hadith was accepted. He memorized his hadith. Conversely, some critics considered him weak, some were not satisfied with him, and he was accused of lying in some narrations.	He is a trustworthy memorizer whose hadith is used as evidence, although there are some critical observations regarding some of his narrations.
13-	Ahmad ibn Ali	"There is nothing wrong with him."	Ibn Hajar al- Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 159, no. (88).	No	He is trustworthy, a trustworthy Marwian, a reliable hadith scholar, prolific and knowledgeable, a trustworthy memorizer, and there are no disparaging statements about him from the imams.	A trustworthy and reliable narrator whose narrations are accepted
14-	Ibrahim ibn Umar	"There is nothing wrong with him."	Ibn Hajar al- Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 387, no. (233).	No	There is nothing wrong with him; trustworthy; among the trustworthy; trustworthy	There is nothing in his hadith that contradicts the trustworthy narrators; truthful, reliable, and his narrations are accepted.
15-	Anas ibn Iyad	"There is nothing wrong with him."	Ibn Hajar al- Asqalani, Tahdhib al-Tahdhib, vol. 2, p. 96, no. (610).	No	He is not one of Imam al-Nasa'i's teachers. He is good; trustworthy; trustworthy, a prolific narrator of hadith; trustworthy; acceptable; there is nothing wrong with him; trustworthy; among the trustworthy; trustworthy;	reliable, and his narrations are accepted.
16-	Al-Ja'd ibn Dinar	"There is nothing wrong with him."	Ibn Hajar al- Asqalani, Tahdhib al-Tahdhib, vol. 2, p. 596, no. (987)..	No, he is not one of Ima m al- Nas a'i's teac hers	He is trustworthy; trustworthy; trustworthy; trustworthy; he makes mistakes, but	his narrations are accepted as evidence
17-	Zakariy a ibn Ishaq	"There is nothing wrong with him."	Ibn Hajar al- Asqalani, Tahdhib al-Tahdhib, vol. 4, p. 474, no. (2123).	No	He is trustworthy; trustworthy, he narrated many hadiths; there is nothing wrong with him;	his narrations are accepted as evidence.

18-	Sa'id ibn al-Hakam	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 4, p. 823, no. (2400).	No	He is trustworthy; trustworthy; a proof; a jurist; among the trustworthy; a memorizer; a scholar; a jurist; a hadith scholar; a jurist of virtue and religion. Trustworthy,	reliable, and a reliable jurist whose narrations are accepted as evidence.
19-	Sa'id ibn 'Abd al-Rahman	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 5, p. 66, no. (2465).	No	He is trustworthy, a reliable Medinan, there is nothing wrong with him, a reliable Meccan, righteous, trustworthy and reliable, truthful but prone to errors, his hadith is weak, his narrations are not accepted as evidence, he sometimes makes mistakes,	trustworthy, acceptable in narration, despite some errors in his hadith.
20-	Abdullah ibn Waqid	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 7, p. 377, no. (3862)..	No	He is pious, devout, and trustworthy. He is a reliable jurist, known for his good qualities.	His hadith is obscure, but he is trustworthy and his narrations are used as evidence.
21	Abd al-A'la ibn Abd al-A'la	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 7, p. 442, no. (3914).	No	His memory is somewhat unreliable, but his written work is acceptable. He is a reliable narrator of hadith, proficient in hadith, and trustworthy.	He was not considered strong enough to be relied upon, although his narrations from memory, rather than from written sources, contain some errors.
22	Ajlan, the freed slave of Fatimah	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 9, p. 9, no. (4771).	No	He is acceptable. He is mentioned among the trustworthy narrators. If his memory is reliable,	he is trustworthy and his narrations can be relied upon.
23	Imran ibn Khalid	"He is acceptable."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 10, p. 274, no. (5438).	No	He is trustworthy, mentioned in the book of trustworthy narrators	reliable and trustworthy.
24-	Muhammad ibn Shabib	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 11, p. 622, no. (6311).	No	He is trustworthy, there is nothing wrong with him, mentioned in the book of trustworthy narrators, and was deemed trustworthy	He is considered reliable and his narrations are considered reliable.
25-	Muhammad ibn	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 12, p. 102, no. (6509).	No	He is trustworthy, there is nothing wrong with him	his narrations are

	Uthman	with him."				considered reliable.
26-	Ahmad ibn Ibrahim	"There is nothing wrong with him."	al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 57, no. (63). Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 22, no. (4).	Yes	Salih, trustworthy, truthful, truthful, truthful, truthful,	acceptable narration.
27-	Ahmad ibn al-Azhar:	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 79, no. (1); Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 24, no.	Yes	good hadith, trustworthiness, good hadith, truthful, truthful, one of the people of truthfulness, trustworthy, noble, there is nothing wrong with him, he may be prompted, there is nothing wrong with him, truthful, makes mistakes, unknown, truthful,	acceptable narration.
28	Ahmad ibn Sa'id	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 57, no. (61); Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 83, no. (43).	Yes	he is trustworthy, truthful, mentioned among the trustworthy narrators, unknown but truthful	his narrations are acceptable.
29-	Ahmad ibn Fadala: "There is nothing wrong with him."	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 81, no. (20); Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 177, no. (97).	Yes	there is nothing wrong with him. He made mistakes, but he is truthful. He may have made mistakes, but he is truthful	his narrations are acceptable.
30-	Ishaq ibn Shahin	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 62, no. (103); Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 628, no. (391).	Yes	he is truthful, truthful, upright in speech, trustworthy, truthful, truthful, truthful,	his narrations are acceptable
31-	Bashir ibn Adam	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat Al-Nasa'i, vol. 1, p. 84, no. (47); Ibn Hajar Al-Asqalani, Tahdhib Al-Tahdhib, vol. 2, p. 254, no. (725).	Yes	he is righteous, truthful, truthful, but has some weakness, he is not strong, he is not strong, and he is mentioned among the trustworthy narrators as truthful, his narrations are acceptable, but he has some weakness	his narrations need to be verified.
32-	Al-Hasan ibn Ahmad	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat Al-Nasa'i, vol. 1, p. 85, no. (57); Ibn Hajar Al-Asqalani, Tahdhib Al-Tahdhib, vol. 3, p. 133, no. (1277).	Yes	he is a trustworthy and reliable narrator, mentioned favorably. He is acceptable, though he makes mistakes in narrating from Musaddad. He is truthful and acceptable, except in narrating from Musaddad. He is truthful	his narrations are acceptable, except for his narrations from

						Musaddad, in which case his sole narration is not considered authoritative.
33-	Al-Hasan ibn Mudrik	"He is acceptable."	An-Nasa'i, Mashyakhat An-Nasa'i, vol. 1, p. 85, no. (61); Ibn Hajar Al-Asqalani, Tahdhib At-Tahdhib, vol. 3, pp. 261-263, no. (1357).	Yes	he is a sheikh, reliable in narration, one of the memorizers of the people of Basra. He is trustworthy and acceptable. He was accused of being influenced by sheikhs. He is a liar, truthful,	his narrations are acceptable, although it is necessary to verify what he narrates because of the accusation of being influenced.
34-	Al-Hasan ibn Yahya	"He is acceptable."	An-Nasa'i, Mashyakhat An-Nasa'i, vol. 1, p. 85, no. (62); Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 3, p. 268, no. (1364).	Yes	he was one of those who wept, there was nothing wrong with him, nothing to criticize, light-minded, truthful	acceptable in narration, with a note on his weak memory and understanding.
35-	Hafs ibn Umar	"There is nothing wrong with him."	al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 86, no. (73); Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 3, p. 418, no. (1491).	Yes	truthful, truthful, good hadith, sometimes strange, trustworthy, truthful,	acceptable in narration, with verification of what he narrates due to the occurrence of some strange things.
36-	Al-Rabi' ibn Muhammad	"There is nothing wrong with him."	al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 87, no. (79); Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 4, p. 292, no. (1992).	Yes	he is truthful, there is nothing wrong with him, he is unknown but truthful and.	his narrations are acceptable, and the description of his unknown status without explanation does not detract from his reliability
37	Ali ibn al-Hasan	"There is nothing wrong with him."	Al-Nasa'i, Mashyakhat al-Nasa'i, vol. 1, p. 92, no. (134); Ibn Hajar	Yes	he is mentioned among the trustworthy narrators, truthful, truthful	his narrations are acceptable.

		with him."	al-Asqalani, Tahdhib al-Tahdhib, vol. 9, p. 357, no. (4949).			
38-	Ahmad ibn Ibrahim	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 19, no. (2).	No	He is righteous, chaste, pious, mentioned among the trustworthy narrators, truthful	his narrations are acceptable.
39-	Ahmad ibn Budayl	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 39, no. (13).	No	He is truthful, his position is that of truthfulness, his narrations are upright, he is virtuous, righteous, truthful but prone to errors, devout, but somewhat lenient. His narrations are recorded despite their weakness. He is truthful but prone to errors.	His narrations are recorded despite their weakness, and his errors should be avoided
40-	Ibrahim ibn Abd al-Malik:	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 1, p. 370, no. (223).	No	He is truthful, but his memory is questionable. Some critics have deemed him weak, and he has been described as prone to error and mistakes in hadith transmission. He is mentioned among the weak narrators, though he is also mentioned among the trustworthy narrators with a note pointing out his error. He is truthful, but his memory is questionable,	he is not qualified to narrate alone.
41-	Thabit ibn 'Ammarah:	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 2, p. 437, no. (874).	No	He is trustworthy, there is nothing wrong with him, he is well-known, truthful, but there is some leniency in his narrations, with a slight weakness in his memory. He is truthful	his narrations are acceptable, but it is necessary to examine and verify what he narrates
42	Abdullah ibn Matar	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 7, p. 306, no. (3799).	No	There is nothing wrong with him; he is righteous. I know nothing but good about him. He may have made mistakes, but no objectionable hadith is known from him. He is trustworthy and righteous. He changed in his later years. He was truthful	his narrations were acceptable before his decline, but what he narrated after his memory became confused is disregarded.
43-	Fudayl ibn Maysarah	"There is nothing wrong with him."	Tahdhib al-Tahdhib by Ibn Hajar: 10/664, no. (5737).	No	He is trustworthy and there is nothing wrong with him. He is a teacher of sound hadith, his narrations are upright, and he is truthful. No criticism of him has been established. He is truthful	his narrations are acceptable.
44-	Fitr ibn Khalifah	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib	No	He is trustworthy, his hadith is sound, his narrations are upright, he is truthful, but not meticulous. He	his narrations are

		with him."	al-Tahdhib, vol. 10, p. 666, no. (5739).		has sound hadiths, although some have criticized him. He is truthful	acceptable, but his narrations should be examined, and anything influenced by his school of thought should be disregarded
45-	Al-Qasim ibn Abd al-Wahhab:	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 10, p. 718, no. (5770).	No	He is mentioned among the trustworthy narrators, with the caveat that he sometimes narrates unusual hadiths. He is described as one of the devout and ascetic people of Syria. It has been said that there is nothing wrong with him, just as it has been said that he has some objectionable narrations. He is truthful	his narrations are acceptable, and he has some unusual narrations that require examination and comparison
46-	Qatan ibn Qubaysah	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 11, p. 39, no. (5852).	No	He was praised and mentioned among the trustworthy narrators. It was said: He is truthful, very truthful,	his narrations are acceptable.
47-	Muhamad ibn Wahb	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 12, p. 420, no. (6765).	No	He was described as righteous and it was said: He is truthful and mentioned among the trustworthy narrators. It was said: He is truthful, very truthful,	his narrations are acceptable.
48-	48. Muhamad ibn al-Khalil	"There is nothing wrong with him."	Ibn Hajar al-Asqalani, Tahdhib al-Tahdhib, vol. 11, p. 496, no. (6200).	No	He is a trustworthy teacher, and no criticism of him has been established. He is trustworthy	his narrations are acceptable.

CONCLUSION

Through the study of forty-eight narrators, the following conclusions were reached:

1-The term "la ba'sa bihi" (there is nothing wrong with him) is one of the terms used by Imam al-Nasa'i to indicate reliability.

2-The term originally indicates the acceptance of the narrator and the soundness of his hadith.

3- The phrase "la ba'sa bihi" is not equivalent to the term "thiqah" (trustworthy) in all narrators and contexts.

4-The meaning of the term varies according to the narrator's circumstances and the surrounding evidence for al-Nasa'i's judgment.

5- It became clear that al-Nasa'i's teachers had a unique role in understanding the meaning of this term.

6- The mere fact that a narrator was one of al-Nasa'i's teachers is not sufficient to deem him trustworthy; supporting evidence is necessary.

7-The comparison showed that al-Nasa'i was neither absolutely strict nor lenient; rather, his judgment varied according to the circumstances of the narrators.

8 -It became clear that al-Nasa'i's judgments on narrators were based on a critical methodology that considered the narrator's circumstances.

9-Comparing al-Nasa'i's rulings with the statements of other critics helped to determine the narrators' ranks more accurately.

10- It became clear that some of the narrators whom al-Nasa'i described as "acceptable" were proven reliable by the statements of leading critics.

11- The study of the forty-eight narrators confirmed that applied induction is more accurate than establishing a general rule for the term.

12-The study concluded that understanding al-Nasa'i's use of the term "acceptable" requires compiling his statements and comparing them with those of other critics, while considering the individual circumstances of each narrator.

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