



**MODELS OF THE NARRATORS WHOM IMAM AL-NASA'I CALLED (NOT TRUSTWORTHY) IN HIS BOOK "AL-DHU' AFA WA AL-MATROUKUN", AND HE CAME OUT TO THEM FROM THE AUTHORS OF KUTUB AL-SITTAH (SIX BOOKS)**

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**Abstract**

After trusting in God, I spoke in the folds of this research about examples of narrators whom Imam Al-Nasa'i called a word that is not trustworthy in his book, The Weak and the Forsaken. I mentioned his sheikhs and Imam Al-Nasa'i has many sheikhs because of his travels, among the most famous of them are Ishaq bin Rahwayh, Qutaiba bin Saeed, Ahmed bin Manea and others, and he narrated from his peers the likes of Abi Dawood Suleiman, Suleiman bin Ayyub and others, and he narrated many manners and that is because Imam Al-Nisa'i asked for knowledge when he was young. His scientific life is more than seventy years, and the memorizers of the students of knowledge from different parts of the earth have passed to him, such as Abu Awana bin Ishaq, Abu Jaafar Ahmed bin Muhammad Al-Tahawi and others. It was admitted to him by everyone who knew him and heard from him, then it was known by the word "not trusted" and its meaning was clarified in language and terminology.

**Keywords:** Al-Nasa'i, Al-Dhu'afa wa Al-Matroukun, not trustworthy.

**Introduction**

Praise be to God, Lord of the worlds, and prayers and peace be upon the one who was sent as a mercy to the worlds, our master Muhammad and his family and his pure companions and those who followed them in charity until the Day of Judgment.

Having said:

The best and most important sciences are not related to the words of God and His Messenger, may God bless him and grant him peace, because they are subject to the rulings of Sharia in all people's affairs and conditions, and for this reason, God Almighty has ensured the preservation of these two sources of legislation in this religion: The Holy Quran and the Sunnah of the Prophet, Almighty God Said: Indeed, it is We who sent down the message [i.e., the Qur'ān], and indeed, We will be its guardian. [Surah Al-Hijr, Verse : 9]. This memorization includes the Qur'an and the Sunnah, as for the Qur'an, God has ensured that it is preserved by Himself, and as for the Sunnah, God has prepared for it, a group of imams who have memorized it in the chests and lines, and these imams were not satisfied with memorizing and codifying it, but rather they enlisted themselves to research the conditions that transmitted it, so they tested their contemporaries from the move. They asked about the predecessors who did not contemplate

them, and they declared their opinion about them without embarrassment. Among those imams who spent their lives serving the Sunnah of the Prophet, may God's prayers and peace be upon him, was Imam An-Nasa'i, may God have mercy on him. His words about men have weight and consideration for the imams of this art.

So, the title of my research (**Models of The Narrators whom Imam Al-Nasa'i Called (not trustworthy) in His Book "Al-Dhu'afa wa Al-Matroukun", and He Came Out to Them From The Authors of Kutub Al-Sittah**)

My research includes three Subjects:

The first Subject is a brief definition of Imam An-Nasa'i, may God have mercy on him.

The Second Subject: the definition of the word is not trustworthy.

The Third Subject: A number of narrators whom Imam al-Nasa'i called an unreliable word in his book Al-Dhu'afa wa Al-Matroukun, and he came out to them from among the authors of the six books.

The First Subjects: Introducing Imam An-Nasa'i, may God have mercy on him:

His name, lineage, nickname and surname: He is the established imam, al-Hafiz Ahmad ibn Shuaib ibn Ali ibn Sinan ibn Bahr ibn Dinar, Abu Abd al-Rahman, al-Khurasani al-Nasa'i.

Birth and death:

First: Birth

Al-Imam Al-Nasa'i was born with a penny in the year two hundred fifteen, and he himself stated about that when he was asked about his birth and said: "It looks like it was in the year two hundred fifteen, because my first trip to Qutayba was in the year two hundred thirty and I stayed with him for a year and two months." (Ibn Hajar)

Second: His death

Almost all sources agree on the date of his death in the year three hundred and three (Ibn Khalkan), He was buried in the place of his burial, and it was said that he died on Monday, the thirteenth of the month of Safar in the year three hundred and three in Mecca, and it was said in Ramla. From the land of Palestine: It was narrated that Abu Abd al-Rahman left Egypt at the end of his life and went to Damascus. He was asked about Muawiyah and Marawi of his virtues. He said: Isn't Muawiyah satisfied to go out head to head, until he prefers? And in another narration: I do not know of him a virtue except that I am not satisfied God is your belly. And he was a Shi'ite, so they kept pushing him in his bosom until they took him out of the mosque, and in another version: they were pushed in his testicles and trampled on him, then he was carried to Ramla and he died with it (Ibn Khalkan). Al-Daraqutni was quoted as saying: A pilgrim went out and tested in Damascus and realized the Shahada. He said: "They carried me to Mecca, so he was conceived and died there, while he was buried between Safa and Marwa, and his death was in Sha'ban in the year three hundred and three. Imam al-Dhahabi suggested that he was buried in Ramle, and this is closer to the truth, and God knows best (Al-Dhahabi). Who narrated from them and who narrated from him

First: Who narrated from them

Imam al-Nasa'i has many sheikhs, and that is because of his many travels, may God have mercy on him, as he narrated from many Hadith scholars, among the most famous of them are: Ishaq bin Rahwayh, Qutaiba bin Saeed, Ahmed bin Manea, Omar bin Ali Al Falas, Muhammad bin Bashar, Muhammad bin Muthanna, and Abbas Al-Duri, as he narrated, may God have mercy on him, on the authority of some of his peers, such as Imam Abi Dawood Suleiman bin Al-

Ash'ath Al-Sijistani, Suleiman bin Ayyub Al-Asadi, Imam Abdullah bin Ahmed bin Hanbal and others(Al-Dhahabi).

Second: Who narrated it

Imam al-Nasa'i, may God have mercy on him, had sought knowledge when he was young, so his scientific life is more than seventy years, so the memorizers of students of knowledge from different parts of the world have left to him. And Abu Jaafar Ahmed bin Muhammad Al-Tahawi, Abu Jaafar Muhammad bin Amr Al-Aqili, and Abu Bakr Ahmed bin Muhammad bin Al-Sunni, as was narrated from him, and he is one of his peers Abu Bishr Muhammad bin Ahmed bin Hammad Al-Dulabi (AlMazi and Al-Dhahabi) and others.

His scientific status, and the scholars' praise for him:

Imam Al-Nasa'i, may God have mercy on him, is considered one of the most prominent Hadith imams, and the greatest critics. He assumed a great position among the imams of Hadith , and everyone who knew him or heard about him acknowledged that. Al-Rahman is the imam of the imams of the Muslims." Muhammad bin Saad al-Baroudi said: "I mentioned al-Nasa'i to Qasim al-Mutriz, and he said: He is an imam or deserves to be an imam." There are four Hadith s in my homeland and my travels: two in Nishapur: Muhammad bin Ishaq and Ibrahim bin Abi Talib, an-Nasa'i in Egypt, and Abdan in Ahwaz(Ibn Hajar). Abu al-Hasan al-Daraqutni said: Abu Abd al-Rahman is ahead of everyone who mentions this knowledge from the people of his time. He was the most knowledgeable of Hadith and men (Al-Dhahabi). Al-Hafiz Ibn Hajar reported on the authority of Abu al-Husayn ibn al-Mudhaffar: "I heard our sheikhs in Egypt acknowledge Abu Abd al-Rahman al-Nasa'i as a leader, and describe his diligence in worship by night and day, his perseverance in Hajj and jihad, his establishment of the traditions, and his guarding against the Sultan's councils, and that this has not ceased He persisted until he was martyred (Ibn Hajar).

Imam al-Hakim said: An-Nasa'i's speech on the jurisprudence of Hadith is many, and whoever looks at his Sunnah is bewildered by the goodness of his speech (Al-Hakim). Ibn al-Atheer said: He was a Shafi'i school of thought, he had rituals, he composed them according to the Shafi'i school of thought, and he was an eminent piety(Ibn Al-Atheer). And Imam al-Dhahabi, may God have mercy on him, said: No one in the top three hundred was more memorized than an-Nasa'i. He was more clever in Hadith and its causes and men than Muslim, Abu Dawood, and Abi Issa, and he is a neighbor in the field of Al-Bukhari, and Abu Zara'a, except that there are few spreads and deviations from the opponents of the Imam. Ali, Muawiyah and Amr (Al-Dhahabi).

And he said in another place: It was from the seas of knowledge, with understanding, mastery, sight, criticism of men, and good writing (Previous Resource).

With these sayings, it becomes clear to us the position that Imam Al-Nasa'i tops among the most prominent modern imams and critics.

### **The Second Subjects: The Concept of A Word That is Not Trustworthy in Language and Idiomatic**

First: The linguistic meaning of the word is not reliable.

Not: a negation tool that enters the nominal sentences and negates them, and it is for the negation of the case when launching (Ibn A'qeel and Al-Samrrai).

It is said in the language: trust: I trusted so-and-so, whom I trust, and I trust him, and he is trustworthy. So and so and so and so, they are trustworthy, and they are unanimously trustworthy for both men and women. And trustworthy: the arbitrator, trustworthy, trustworthy, trustworthy. She says: I trusted him tightly and tightly. Wetqad: The rope, which is assembled on a trust such as a ligature, a tie, a close she-camel, and a close camel. And the document in the matter: its provisions and the adoption of trust, and all are documents. And the covenant: from the trust and the treaty, and from it the trustee, you say: I trusted him in God, I would do such-and-such (Al-Farahidi).

Idiomatically: Where Ibn Hajar said: Not trustworthy in the terminology necessitates severe weakness (Ibn Hajar).

And it is not with confidence from the words al-jarh, its second rank among the ranks of al-Jarh according to the Iraqi hafiz, and from the third rank according to Imam al-Dhahabi and al-Sakhawi And al-Sakhawi, and as for its ruling, the Hadith of the people of these two ranks is not valid for argument, or for consideration (Al-Ghouri)..

The third requirement: Examples of narrators who said that Imam al-Nasa'i is not trustworthy in his book Al-Dhu'afu wa Al-Matroukun, and he came out to them from among the authors of the six books:

Through searching, in the book of the weak and abandoned by Imam al-Nasa'i, I found about eighty narrators whom Imam al-Nasa'i called them "not trustworthy

The six books are:

- 1- Sahih Al-Bukhari
- 2- Sahih Imam Muslim
- 3- Sunan of Imam Abi Dawood
- 4- Imam Al-Tirmidhi Al-Jami'
- 5- Sunan Al-Imam An-Nasa'i
- 6- Sunan of Imam Ibn Majah

Below are examples of narrators with their narrations from those who have come out of the Six Books for them.

Ayoub bin Suwaid Al-Ramli, Abu Masoud Al-Humairi Al-Sibani. He died in the sea. We drowned, it was said in the year two hundred, and it was said in the year two hundred and one, and it was said in the year one hundred and ninety-three.

Imam Abi Dawood narrated to him in his Sunan one Hadith in the Book of Literature

Ahmad bin Amr bin Al Sarh told us, on the authority of Ayyub bin Suwaid, on the authority of Osama bin Zaid that he heard Saeed bin Al Musayyib narrate on the authority of Saraqah bin Malik bin Jasham Al-Madlaji, who said: The Messenger of God, peace and blessings be upon him, addressed us and said: The best of you is the defender of his clan as long as he does not sin. Abu said Dawud: Ayyub bin Suwaid is weak.

Imam al-Tirmidhi narrated to him in his Jami'ah one Hadith, in the chapters of readings from the Messenger of God, may God bless him and grant him peace.

Abu Bakr Muhammad ibn Aban told us, he said: Ayoub ibn Suwaid al-Ramli told us, on the authority of Yunus ibn Yazid, on the authority of al-Zuhri, on the authority of Anas, that the Prophet, peace and blessings of God be upon him, Abu Bakr and Umar, and I saw him said and Uthman, they were reciting, Almighty said [Sovereign of the Day of Recompense] ( Surat Al-Fatihah, Verse 4)

Imam Ibn Majah narrated five Hadith s to him

The first Hadith : On the chapters on establishing prayer and the Sunnah in it

- Obaidullah bin Al-Jahm Al-Anatati told us, Ayyub bin Suwaid told us, on the authority of Abu Zara'ah Al-Shaibani Yahya bin Abi Amr, on the authority of Abdullah bin Al-Dailami, on the authority of Abdullah bin Amr, on the authority of the Prophet, peace be upon him, he said: When Suleiman bin Dawood, peace be upon them both, finished the The building of Bait Al-Maqdis asked God three things: a ruling that coincides with his ruling, and a king who should not be allowed to anyone after him, and that no one comes to this mosque who only wants to pray in it except that he comes out of his sins as the day his mother gave birth to him. The Prophet, peace be upon him, said: As for two, I gave them, and I hope that He would have given the third ( Al-Tirmthi).

The second Hadith : On the chapters on divorce

- Ibrahim bin Muhammad bin Yusuf Al-Firaibi told us, Ayyub bin Suwaid told us, Abu Bakr Al-Hudhali told us, on the authority of Shahr bin Hawshab, on the authority of Abu Dhar Al-Ghafari, he said: The Messenger of God, peace be upon him, said: God has forgiven my nation the error and forgetfulness and what they were forced to do (Ibn Majah).

The third Hadith : On the chapters on alms

Obaidullah bin Al-Jahm Al-Anatati told us, Ayoub bin Suwaid told us, on the authority of Al-Muthanna, on the authority of Amr bin Shuaib, on the authority of his father, on the authority of his grandfather, he said: The Messenger of Allah, peace and blessings be upon him, said: Whoever deposits a deposit, there is no guarantee on him (Ibn Majah).

Fourth Hadith : On the chapters on jihad

- Yunus bin Abdul-Ala told us, Ayyub bin Suwaid told us, on the authority of Yunus bin Yazid, on the authority of Ibn Shihab, on the authority of Saeed bin Al-Musayyib, that Jubayr bin Mut'im told him, that he and Othman bin Affan came to the Messenger of God, may God bless him and grant him peace, talking to him about what he had divided Khaybar to Banu Hashim and Banu al-Muttalib, so they said: I divided for our brothers Banu Hashim and Banu al-Muttalib, and our kinship is one. The Messenger of God, may God's prayers and peace be upon him, said: I see Banu Hashim and Banu al-Muttalib as one thing (Ibn Majah).

The Fifth Hadith : On the gates of asceticism

Katheer bin Ubaid al-Homsi told us, Ayyub bin Suwaid told us, on the authority of Osama bin Zaid, on the authority of Abdullah bin Abi Umamah al-Harithi, on the authority of his father, he said: The Messenger of God, may God bless him and grant him peace, said: Buddhism is part of faith. He said: Al-Baddhah Al-Qashafa, meaning austerity (Ibn Majah). - Yunus bin Abdul-Ala told us, Ayyub bin Suwaid told us, on the authority of Yunus bin Yazid, on the authority of Ibn Shihab, on the authority of Saeed bin Al-Musayyib, that Jubayr bin Mut'im told him, that he and Othman bin Affan came to the Messenger of God, may God bless him and grant him peace, talking to him about what he had divided Khaybar to Banu Hashim and Banu al-Muttalib, so they said: I divided for our brothers Banu Hashim and Banu al-Muttalib, and our kinship is one. The Messenger of God, may God's prayers and peace be upon him, said: I see Banu Hashim and Banu al-Muttalib as one thing (Ibn Majah).

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Hamran bin A'in Al-Kufi, the freed slave of Banu Shayban (Al-Mazi), Aba Hamza, a great reciter (Ibn Al-Jurzi), died around the age of one hundred and thirty (Al-Dhahabi).

Imam Ibn Majah narrated two Hadiths to him in his Sunan:

The first Hadith : On the gates of funerals

Abu Bakr bin Abi Shaybah told us, Muawiyah bin Hisham told us, Sufyan told us, on the authority of Humran bin Ayan, on the authority of Abi Tufail, on the authority of Majma' bin Jariyah al-Ansari that the Messenger of God, peace and blessings be upon him, said: Your brother, the Negus, has died, so get up and pray for him. Vsfna behind him two rows (Ibn Majah).

The second Hadith : On the doors of rituals

Ismail bin Hafs Al-Abli told us, Yahya bin Yaman told us, on the authority of Hamza bin Habib Al-Zayat, on the authority of Hamran bin Ayan, on the authority of Abu Al-Tufail, on the authority of Abi Saeed, he said: The Prophet, peace and blessings be upon him, and his companions made the pilgrimage on foot from Medina to Mecca, and he said: Tie your circles with your belts, and walked mixing trotting (Ibn Majah).

5- Khalid bin Amr bin Muhammad bin Abdullah bin Saeed bin Al-Aas bin Umayyah Al-Qurashi, the Umayyad Saidi, and Abu Saeed Al-Kufi (Al-Mazi and Ibn Hajar), from the ninth year (Ibn Hajar).

Imam Abi Dawood narrated to him in his Sunan one Hadith in the Book of Prayer Al-Hasan bin Ali told us, we were Muawiyah, Khalid bin Amr, and Abu Hudhaifah. They said: We were told by Sufyan with his chain of transmission with this. He said: He raised his hands the first time, and some of them said: once (Abi Daoud).

Imam Ibn Majah narrated to him in his Sunan one Hadith in the chapters of asceticism

We were told by Abu Ubaidah bin Abi al-Saffar, Shihab bin Abbad told us, Khalid bin Amr al-Qurashi told us, on the authority of Sufyan al-Thawri, on the authority of Abu Hazim, on the authority of Sahel bin Saad al-Saadi, he said: The Prophet, may God bless him and grant him peace, came to a man and said: O Messenger of God, guide me to an action. I did it, God loved me, and people loved me. The Messenger of God, may God bless him and grant him peace, said: Relinquish the world, God loves you, and ascetic what is in the hands of people who love you (Ibn Majah).

6- Dawood bin Al-Zabarqan Al-Raqashi, Abu Amr, and it was said: Abu Omar

Al-Basri, he came to Baghdad (Al-Mazi, Al-Bukhari and Al-Dhahabi), from the eighth he died in one hundred and eighty (Ibn Hajar).

Imam Al-Tirmidhi narrated it to him in the two Hadiths

The first Hadith : In the chapters of interpretation of the Qur'an on the authority of the Messenger of God, may God's prayers and peace be upon him

Ali bin Hajar told us, he said: Dawud bin Al-Zabarqan told us, on the authority of Dawood bin Abi Hind, on the authority of Al-Sha'bi, on the authority of Aisha, who said: If the Messenger of God, may God's prayers and peace be upon him, had concealed something of the revelation, he would have concealed this verse: [And [remember, O Muhammad], when you said to the one on whom Allāh bestowed favor and you bestowed favor ] (Surat Al-Ahzab, Verse : 37), By manslaughter, to freed. [Keep your wife and fear Allāh," while you concealed

within yourself that which Allāh is to disclose. And you feared the people, while Allāh has more right that you fear Him] (Surat Al-Ahzab, Verse : 37), to the Almighty saying: [And ever is the command [i.e., decree] of Allāh accomplished] (Surat Al-Ahzab, Verse : 37). And when the Messenger of God - may God's prayers and peace be upon him - when he married her, they said: Hulaila married his son, so God Almighty revealed by saying: [Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allāh and seal [i.e., last] of the prophets] (Surat Al-Ahzab, Verse : 40). {And the Messenger of God, may God's prayers and peace be upon him, adopted him when he was young, and he stayed until he became a man called Zaid bin Muhammad, so Almighty God revealed by saying: [All them by [the names of] their fathers; it is more just in the sight of Allāh. But if you do not know their fathers - then they are [still] your brothers] (Surat Al-Ahzab, Verse : 5). A person who is the master of a certain person, a person who is the brother of a certain person (It is fairer to God) I mean, this is a ( Hadeeth Ghareeb) ( Al-Tirmuthi).

This is (Hadith Ghareeb).

The second Hadith : In the chapters on supplications on the authority of the Messenger of God, may God bless him and grant him peace

Ismail bin Musa told us, he said: Dawud bin Al-Zabarqan told us, on the authority of Matar Al-Warraq, on the authority of Nafi', on the authority of Ibn Omar, he said: The Messenger of God - may God's prayers and peace be upon him - said one day to his companions: Say: Glory be to God and praise be to Him a hundred times. Ten, and whoever says it ten, it will be written for him a hundred, and whoever says it for a hundred, it will be written for him a thousand, and whoever says it is increased by Allah, and whoever asks Allah's forgiveness, he will be forgiven.

This Hadith Hasan Ghareeb ( Al-Tirmuthi). .

And Imam Ibn Majah narrated to him one Hadith in Bab al-Sunnah

Bishr bin Hilal Al-Sawaf told us, Dawood bin Al-Zabarqan told us, on the authority of Bakr bin Khunais, on the authority of Abd al-Rahman bin Ziyad, on the authority of Abdullah bin Yazid, on the authority of Abdullah bin Amr, he said: The Messenger of God, may God bless him and grant him peace, came out one day from some of his room. So he entered the mosque, and he saw two circles, one of them reciting the Qur'an and supplicating to God, and the other learning and teaching. The Prophet, peace and blessings of God be upon him, said: All is well. These recite the Qur'an and supplicate to God. He sat with them ( Ibn Majah ).

Zanfal bin Abdullah, and it is said: Ibn Shaddad Al-Urfi, Abu Abdullah Al-Makki, Arafa ( Al-Mazi and Al-Dhahabi) lodged from the sixth (Ibn Hajar).

Imam al-Tirmidhi narrated to him in his Jami`ah one Hadith in the chapters on supplications on the authority of the Messenger of God, may God's prayers and peace be upon him

Muhammad bin Bashir told us, he said: Ibrahim bin Omar bin Abi Al-Wazir told us, he said: Zanfal bin Abdullah Abu Abdullah told us, on the authority of Ibn Abi Malika, on the authority of Aisha, on the authority of Abu Bakr Al-Siddiq: The Prophet - may God's prayers and peace be upon him - was if He wanted something. He said: O Allah, choose for me and choose for me.

This is a ( Hadith Ghareeb) that we only know from the Hadith of Zanfal, and he is weak according to the people of Hadith , and he is called Zanfal bin Abdullah Al-Arfi, and he used to live in Arafat, and he was unique in this Hadith and does not follow it (Al-Tirmuthi).

Al-Salt bin Dinar Al-Azdi Al-Hinai, Abu Shuaib Al-Basri, known as the insane (Al-Mazi), from the third (Ibn Hajar).

Imam Al-Tirmidhi narrated to him in his Jami'ah one Hadith , in the chapters on the merits of the Messenger of God, may God bless him and grant him peace.

Qutaiba told us, he said: Salih bin Musa told us, on the authority of Salt bin Dinar, on the authority of Abu Nadrah, he said: Jabir bin Abdullah said: I heard the Messenger of God, peace and blessings be upon him, say: He who would like to see a martyr walking on the face of the earth should look at Talha bin Obaid Allah " .

This is a (Hadith Ghareeb) that we do not know except from the Hadith of Salt, and some scholars have spoken about Salt bin Dinar and its weakness, and they have spoken in favor of Salih bin Musa (Al-Tirmidhi).

And Imam Ibn Majah narrated two Hadith s to him in his Sunan.

The first Hadith : In the chapters of the Sunnah.

Ali bin Muhammad and Amr bin Abdullah Al-Awdi told us, they said: Waki' told us, Salt Al-Azdi told us, Abu Nadrah told us, on the authority of Jaber, that Talha passed by the Prophet, may God bless him and grant him peace, and he said: A martyr walking on the face of the earth ( Ibn Majah).

The second Hadith : On the chapters on purity and its Sunnah.

Ali bin Muhammad told us, Waki' told us, Salt bin Dinar told us, on the authority of Uqbah bin Sahban, he said: I heard Othman bin Affan say: I have not sung or wished, nor have I touched my penis since I pledged allegiance to the Messenger of God, may God bless him and grant him peace ( Ibn Majah).

### **Conclusion and the most important results**

Praise be to God, by whose grace and generosity good deeds are accomplished, and prayers and peace be upon our Prophet Muhammad, may God bless him and grant him peace. Conclusion and term, it is the best of the Lord and He is able to do that, O God, Amen.

After the completion of this research, thanks to God and His grace and generosity alone, and every research must have results, which I will mention here briefly, I ask God for success and Godspeed.

#### **The most important of these results are:**

- 1-Imam An-Nasa'i is a trustworthy imam, a scholar and an imam of criticism, Illal, Jarh and Ta'deel.
- 2- He has many sheikhs because of his travels between the cities in order to seek Hadith .
- 3- He was distinguished by narrating from many of his peers from the imams of Hadith .
- 4- He has many students because of his request for knowledge and Hadith, especially since he has sought knowledge since his childhood, so his scientific life has reached more than seventy years.
- 5- He has a distinguished scholarly position with everyone who sits with him and takes from him or hears from him for the abundance of his knowledge, which is evident from the praise of the imams on him.
- 6- The imams of his time were unanimously agreed that he was a scholar and imam from among the imams of the Muslims.



7- The word "not trustworthy" is one of the words al-jarh, which Imam al-Nasaa'i had applied to many narrators.

8- Some of the imams have produced some narrators in the six books whom Imam al-Nasaa'i called the word "unreliable" in his book Al-Da'afa wa Al-Matroukun.

And Praise be to Allah, the Lord of the Worlds

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