



Hadith: “There is Hesitation in everything except in the Actions of the next world”

A critical analytical study

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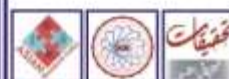
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Abstract:

This study aims to assess the Hadith: “There is hesitation in everything except in the actions of the next world.” After picking the said Hadith from its original source, its isnaad and graded along with its transmission. The fundamental contemporary challenge is the eagerness for matters of this life and disregard of matters of the Afterlife. This hadith teaches us that happiness and success are contrary to such an approach. Rather, happiness can only occur with hesitation towards matters of this life and ambition and hastiness towards matters of the Afterlife.

Keywords:

Hadith, Hesitation in everything, except in the actions, next world , Analytical Exposition

Section I

The Prophet (ﷺ) said: There is hesitation in everything except in the actions of the next world. ¹

It is narrated as a Prophetic tradition (*marfo'a*) and as a statement of Omar b. Al-Khatib (*maoqof*) who relayed it as a Prophetic tradition (*marfo'a*)? Al-Darwaqi² narrates through Mousa b. Ismail³, Abu Ya'la⁴ narrated through Ibrahim b. Al-Hajaj Al-sami⁵, Al-Hakim Al-Nisaburi⁶ and Al-Bayhaqi⁷ narrates through Affan b. Muslim, Al-Bayhaqi⁸, Al-Khateeb Al-baghdadi⁹ narrates through Talut b. Abbad¹⁰; four of them (Musa, Ibrahim, Affan and Talut) narrate on the authority of Abdul Wahid b. Ziyad, on the authority of Al-Amash *vernally* and add¹¹ “*khair*” after his saying “there is hesitation in everything”. Next It was relayed by Wakee' b. Al-Jarrah¹², Ibn Abi Shayba¹³, Ahmed b. Hanbal¹⁴ and (and Ahmed b. Hanbal AbdulRahman b. Mahdi¹⁵ alongside Wakee'); both of them (Wakee', B. Mahdi) relayed it from Sufyan Al-Thawri¹⁶. Musaddad b. Musarhad¹⁷ relayed it on the authority of Yahya b. Sufyan.¹⁸ Both, Yahya and Sufyan, relayed it on the authority of Al-A'mash and Malik b. Al-Harith, and said, “He mentions the exact words of this hadith with the addition of “*Khair*” in Wakee's narration, and the addition of “*Hassan*” in Musadad's narration.

It's also transmitted by Ibn Abi Al-Dunya¹⁹ - and Al-Bayhaqi through him²⁰ - on the authority of Abu Ali Al-Ta'i Abd Al-Rahman b. Ziyad b. Al-Hakam²¹, on the authority of Al-Muharibi AbdulRahman b. Mohamed b. Ziyad²², on the authority of Isma'il b. Muslim Al-'Abdi²³, from Abu Mush'er Ziad b. Kulaib²⁴, on the authority of Ibrahim b. Yazid b. Qais b. Al Aswad Al Nakha'i²⁵ who says that

Omar b. Al-Khattab is reported to have said: and he mentioned the hadith in its wording with the addition of the word, “Khair”.

This Hadith has many independent attestations:

Ibn 'Abbas (May Allah be pleased with them) reported: Messenger of Allah (ﷺ) said to Ashaj Abdul-Qais (May Allah be pleased with him), "You possess two qualities that Allah loves. These are clemency and tolerance."²⁶ Abdullah b. Sarjis Al-Muzam narrated that the Messenger of Allah said: "Taking the good route is a part of the twenty-fourth part of Prophethood."²⁷

Regarding Isnad the

1. Criticism of Al-Marfo' (traceable tradition) Isnad.

- Al-Hassan B. Muhammad b. Al-Sabah Al-Zafrani, Abu Ali Al-Baghdadi, the companion of Al-Shafi'i. They share the same *Tabqa* of sheiks, and he is reliable (*Thiqa*), he died in the year 60 or a year before.²⁸
- Afan b. Muslim b. Abd Allah al-Bahili, Abu Othman, al-Saffar al-Basri, a firm reliable transmitter. Ibn Al-Madini said “If he doubted a single letter in the hadith he would've left it entirely. He sometimes used to err. Ibn Ma'in also said “we criticized him in Safar of year 19, and he died after it in a few years. He is from the tenth *tabqa* seniors”. He was corroborated in this hadith by three transmitters: two of them are reliable and they are (Musa b. Isma'il and Ibrahim b. Al-hajaj), and the third is sadouq (Talut b. Abbad) as shown in the documentation (Takhreej).²⁹
- Abd al-Wahid b. Ziyad al-Abdi, *mawlahum* al-Basri, a reliable transmitter. He is weak in his hadith of Al-A'mash. He is from the eighth *tabqah*. He died in the year 76, and it is said that he died after it.³⁰

He exclusively transmitted the report as a prophetic tradition from Al-A'mash, from Malik b. Al-Harith. Yahya b. Sufyan and Sufyan Al-Thawri relayed it differently and transmitted it from Al-A'mash, on the authority of Malik b. Al-Harith as a statement of Omar b. Al-Khattab. Perhaps it would have been more adequate for Imam Mohamed b. Tahir and Al-Monthri and those who followed them in criticizing this hadith with this I'lla instead of criticizing it with Inqta' (disconnection), as that is inaccurate as we shall demonstrate in Al-A'mash's tarjama. Allah knows the best.

- Suleiman bin Mahran, Al-Asadi Al-Kahili, Abu Muhammad, Al-Kufi Al-Amash, Thiqa Hafez, knowledgeable in the qira'at, devout, *mudallis*, from the fifth *tabqa*, he died in the year forty-seven or forty-eight. He was born in the beginning of year 61 Hijri.³¹ Ibn Hajar mentioned him among the second rank of *mudalliseen*.³² For that reason, the absence of an explicit statement of audition between him and Malik b. al-Harith should not be an issue of concern. The transmission of transmitters from this category is generally accepted despite the absence of an explicit statement of audition unless a notable disconnection occurred between him and his Sheikh. Al-A'mash's statement, “I've heard them mentioning from Mus'ab b. Sa'd,” proves that he heard this hadith from a different source that transmitted it with this particular isnad, and perhaps Malik b. al-Harith is one of them. Al-Azeem Abadi said that “Malik b. al-Harith and his peers transmitted this hadith”.³³ Al-Hakem

and others narrated it on the authority of Al-A'mash from Malik b. al-Harith, from Mus'ab" without an explicit statement of audition. Perhaps Al-A'mash stated the name of Malik among the sources from whom he heard this hadith. What we've mentioned is a response to Al-Hafiz Mohamed b. Tahir as weakening of Isnad/transmission of this hadith by saying: "There is a separation (*inqita'*)".³⁴ It is a response to Imam Al-Monthri's weakening of this report by stating that "Al-A'mash did not mention the source from whom he narrated."³⁵ Furthermore, Al-Albani specifically responded to this claim as we did and he said: "This hadith was weakened by Al-Monthri with an unacceptable defect ... Regarding the absence of an explicit statement of audition, it's a shallow defect based on the assumption that Al-A'mash was *mudallis* who didn't mention the exact statement of audition. Scholars, however, accepted Al-A'mash's transmission despite his *tadlis* unless a separation (*inqita'*) is apparent. Al-Dhahabī thus stated, "Whenever he said, 'from,' *tadlis* may occur. This generally is the case except with sheikhs from whom he prolifically transmitted hadiths, such as Ibrahim, Abu Wa'el and Abu Saleh Al-Samman. His transmission from them is accepted".³⁶ The point is that the weakening of Al-A'mash's reports because of the absence of explicit statement of audition is not always valid. This is what all scholars have implement, such as Ibn Hajar and others, including Al-Mundhiri. It's proven several times that Al-Mundhiri authenticated Al-A'mash's reports. However, Abu Dawud's additional clause dispels this *I'lal* (defect) because Al-A'mash explicitly stated that she heard them reporting this hadith from Mus'ab. This report was transmitted by several transmitters, and it's possible that Malil b. Al-Harith was one of them.³⁷

- Malik bin Al-Harith As-Salami, Al-Raqi, and it is said: Al-Kufi, Thiqa (reliable), from the fourth, died the year hundred, in the year ninety-four.³⁸
- Musab ibn Sa'd ibn Abi Waqas, Al-Zuhri, Abu Zararat al-Madani, Thiqa, from the third, yoursil from Ikrimah b. Abi Jahl, he died in the year hundred and three.³⁹
- His father is Sa'd b. Abi Waqas, and the name of Abu Waqas is Malik b. Ahyab b. abdumanaf, b. Zuhra, b. Kelab Alzohri; he's the first whoever fought for the sake of Allah, his commendable characteristics are uncountable. He died in Al-A'qiq in year fifty fifty and said otherwise, he's the last one died among the famous ten companion.⁴⁰

Al-A'mash said: "I don't know this report except that it is relayed from Prophet Muhammad." Al-Azim Abadi said in this regard: "it means that this report is only narrated as a Prophetic tradition (Marfo'a)".⁴¹ It's obvious that Al-A'mash is absolutely aware that this hadith is a traceable to Prophet Muhammed (pbuh), and this is enough to confirm that this hadith is *marfo'*. Al-Hafiz Muhammed b. Taher's weakening of this report is not valid.⁴²

Al-Mundhiri weakened it by saying "He didn't assert authoritatively that this hadith is a Prophetic tradition"⁴³ This is not sufficient to weaken the report. Sheikh Al-Albani addressed this point with a response that was identical to ours. He said: "Al-Mundhiri weakened it in Al-Targheeb with an ineffective defect. As

for not asserting authoritatively that it's traceable (Marfo'), it is sufficient for him to say that he said: "I don't know this report but from Prophet Muhammad".⁴⁴

This hadith is weak in transmission as a Prophetic tradition (*Marfo'a*), and the tradition as a statement of a companion (Al-Maoqof) is the mostly accepted because all its narrators are trustworthy, and there is no defect except the disconnection between Malik b. Al-Harith and Omar b. Al-Khattab. Thus, as for the Prophetic tradition (Marfo'), its transmitters are reliable except Abdul Wahid b. Ziad Al-Abdi. He is trustworthy, but his transmission from Al-A'mash alone is specifically weak. He is the narrator of this hadith who exclusively transmitted this hadith from Al-A'mash, from Malik b. Al-Harith Marfo'. On the other hand, Sufyan Al-Thawri and Yahya b. Sufyan narrated this hadith from Al-A'mash, from Malik b. Al-Harith as a statement of a companion. Abdul Wahid is not in the position to oppose Al-Thawri alone, so how would it be if Sufyan was further corroborated by another transmitter?

This hadith has many attestations which corroborate its meaning, and we've mentioned some of these attestations in the previous unit. This hadith is from the category of *Targheeb*, and it is well known that the majority of muhaddithin are lenient with reports from this category. These reports are implementable in real life according to the conditions well-known among the muhaddithin. For this reason, most scholars strengthen it. Ibn Muflih stated that all its transmitters are reliable,⁴⁵ and Al-Busiri stated that it's transmitted from Omar b. Al-Khattab as a statement of his (*Maoqof*) by Musaddad; and it has attestations.⁴⁶

Furthermore, it was authenticated by Al-Suyuti⁴⁷, Al-Albani⁴⁸ and Al-Abbad said: "This hadith is authentic, and the absence of an explicit statement of audition from Al-A'mash does not have any bearings on its authenticity. Thus, Al-A'mash's statement that he heard them relaying it from Mus'ab b. Sa'd means that Malik b. Al-Harith and others relayed it from Mus'ab. Al-A'mash did not identify those transmitters, so the connection between Malik and Mus'ab isn't mentioned except in what was transmitted by Al-Hakem. In Al-Hakem's report, Malik relayed it from Mus'ab; and in it, we can find others mentioned alongside Malik."⁴⁹

The researchers believe that the problem does not lie in the connection between Malik and Mus'ab, but it rather is in between Al-A'mash and Malik, as shown in the critical analysis of the Isnad (chain). Additionally, Abdul Qader Arnaout said: "Al-Mundhiri said that Al-A'mash did not mention the source that relayed it to him, and he did not assert that it's a Prophetic tradition. Mohamed b. Tahir also narrated this hadith with the same chain and said: there is a disconnection; but there are many attestations which strengthen it."⁵⁰

Section II

Abu Dawud reported this hadith in the book of *Al-Adab*, and he categorized it under the chapter heading, "Regarding gentleness."⁵¹ The chapter heading is related to the word "hesitation," and he named this chapter, "gentleness", and used this hadith as an explanation for what he meant, what happened and what will happen.

Deliberateness, ascertainment, quiescence, gentleness and lack of impetuosity in actions of all life matters is very favorable and extolled because the consequences

of worldly affairs are unknown. Similarly, it is unknown whether their consequences are praiseworthy such that one must hasten in them or bad such that one must refrain from them. However, the actions of the Afterlife are pure good, and one must never hesitate to carry them out because Allah said in the holy Quran "So race to [all that is] good"⁵², "And hasten to forgiveness from your Lord".⁵³ For this reason, the exception was made in the hadith, "except in the actions of the Afterlife." It's neither desirable nor praiseworthy to hesitate in them, as one must never hesitate in anything that brings him good.

One may wonder; why is it necessary to hesitate in worldly actions and not those of the Afterlife?

Al-Mulla Ali Al-Qari⁵⁴ and Al-Azim Abadi⁵⁵ addressed that question by saying: "delaying good deeds has its negative consequences." They were both preceded by Al-Tibi who said: "the consequences of worldly affairs are vague is it praiseworthy to never hesitate in it or odious to hesitate in it? Despite the next world actions which are pure good and never hesitate to act towered it because it is unknown whether their consequences are praiseworthy such that one must hasten in them or bad such that one must refrain from them, unlike matters of the Afterlife; due to Allah's statement "So race to [all that is] good"⁵⁶, "And hasten to forgiveness from your Lord".⁵⁷

Ibn Muflih said: "He walked patiently, and *tawa'ad* (slacken) in his walking, Ifta'l (deliberately) and Tafa'l from hesitation, the origin of the Ta' in "It'd" is Waw (or), and it's said hesitate in your matters"⁵⁸. Al- Mundhiri thus stated that "Hesitation": *Bifatih Al-Muthna* above, and after it *Hamza maddmoma*, then *Dal Muhmala Maftuha* and *Ta' ta'nith* which it hesitation⁵⁹, ascertainment and never hastiness⁶⁰, quiescence⁶¹ and gentleness⁶².

Al-Mulla Ali Qari and Al-Azim Abadi said: "Any actions", and Al-Azim Abadi added: "Any good deeds". In addition, Al-San'ani said: "he means any actions in the world"⁶³. It means in every action in the world.

2. "Good deed". It means it is good and good as stated in Musaddad's report⁶⁴.

Al-San'ani said: "it is good and praised due to the Prophet's statement, except in the acts of the Afterlife,' for it is disapproved in that context. That is because Allah said: "So race to [all that is] good"⁶⁵⁶⁶. In addition, Al-Mulla Ali Qari said: "it means: it's desirable"⁶⁷.

4. "Except the action of the next world".

It's narrated that most of people of the fire would scream because of delaying their actions.⁶⁸ Al-Azim Abadi also added that the meaning of "Actions of the next world" by saying: it's a name which spans every obedience that brings one closer to Allah and benevolence to humanity.⁶⁹

Al-Baydawi⁷⁰, Al-Minawi⁷¹ and Al-Tayibi⁷² stated that this phrase means: "hesitation in everything advisable except in the actions of the Afterlife". Al-Abbad thus said: "hesitation is a requirement in everything except the actions of the next world. One must seek them, adhere to them and not be neglectful of them; and he must cease every chance he has to do good deeds. Furthermore, hesitation in worldly actions is advisable except the actions of the Afterlife, which we should pursue and never hesitate in. One must compete for them and cease every opportunity to carry them out, unlike worldly actions which a man should

hesitate in it. That may have a lot of benefits, unlike impetuosity which is followed by a great damage”⁷³.

Sheik Abu Hamid interpreted Allah’s word: “Satan threatens you with poverty and orders you to immorality”⁷⁴ as follows: “All believers should expend for the sake of Allah at the moment he heard the verse, because Satan threatens them with poverty and hinders them from doing good charity”. One time, Abu Al-Hassan Al-Farshakhi called one of his students while he was in latrine and ordered him to take off his shirt and give to somebody. The student said: wait until you finish and get out. He said: it occurred to me and I was afraid that I change my mind.”⁷⁵

The hadith guides us to great issues, the most important of which are the following:

1. Deliberateness, ascertainment, quiescence, gentleness and lack of impetuosity in actions of all life matters is very favorable and extolled, because the consequences of life issues are unknown. It is not known whether the outcome would be praiseworthy such that one would never hesitate in it or whether it would be bad such that one would hesitate in it; unlike actions of the Afterlife, which are pure good. One must never hesitate to act towards them because Allah said in the holy Quran “So race to [all that is] good”,⁷⁶ “And hasten to forgiveness from your Lord.”⁷⁷

2. Hesitation in worldly issues results in a greater good, unlike rushing towards them, which leads to a definite damage. It is without a doubt that hesitation in worldly matters carries an absolute affluence for people⁷⁸. It was hence once written on a sword: hesitation in what you’re not afraid to miss is better than rushing to perception hope.”⁷⁹

3. Delaying good deeds has many disadvantages⁸⁰, but pursuing them holds many blessings. It is further evidence for the presence of deep belief in one’s heart. Furthermore, the more faith one possesses, the more he would hurry to further worship Allah.

4. All believers should expend for the sake of Allah at the moment any of them is moved to spend in Allah’s cause. That is because Satan threatens them with poverty and hinders them from giving charity. Almighty Allah said: “Satan threatens you with poverty and orders you to immorality”⁸¹.

5. This topic leads us to one of the most important issues in the world, and it invites us to abandon it and pursue a different matter. This issue is one of the many causes for misery and loss in life. It may also have the same effect for us in the Akhirah, even though we believe that most of us inshallah will succeed in this test. In addition, this hadith illustrated that happiness and redemption lies in doing the opposite of rushing to life and its matters, and that hesitation must be in every action except the actions of the Afterlife.

Conclusion:

1. Imam Abu Dawoud exclusively transmitted this hadith in his out of all authors of the six book, so it is from his additions.
2. This report was narrated as a prophetic wording (*marfo*), and as a statement of a companion (*maoqof*), Omar b. Al-Khattab. The grading of this hadith thus was that the *Marfo*’ form is weak and the *Maoqof* form is more appropriate.

The report has many attestations that strengthen the meaning of the hadith which we’ve mentioned in the paper, especially considering the fact that that this hadith is in *al-Targheeb*, which is why many scholars authenticated it.

3. Hesitation in every matter in the world is preferable and praised, unlike the Afterlife. Delaying matters of the Afterlife could result in many losses.
4. This topic leads us to one of the most important issues in the world, and it invites us to abandon it and pursue a different matter. This issue is one of the many causes for misery and loss in life. It may also have the same effect for us in the Akhirah, even though we believe that most of us inshallah will succeed in this test. In addition, this hadith illustrated that happiness and redemption lies in doing the opposite of rushing to life and its matters, and that hesitation must be in every action except the actions of the Afterlife.
5. The present study demonstrates how one hadith of the Prophet addressed and handled one of our contemporary issues. It thus encourages people to utilize it to address their contemporary challenges. That is because they’ll never anything better than the Holy Quran as a solution, and Allah knows best.



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6. Al-Mustadrak (1/132, Hadith 213)
7. Sunan Al-Bayhaqi (10/327, Hadith 20803), Shu’ab Al-eman (11/6, Hadith 8054), Al-Zuhd (p.278, Hadith 714).
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9. Al-Khateeb Al-baghdadi, Al-Jame’ L-Akhlaq Al-Rawi and Adab Al-Sami’ (1/115/No. 97).
10. It is: Talut b. Abbad Al-Sarafi, Al-Daba’i, Abu Othman, father of Othman b. Talut al-Jahdari, and Abu Hatim al-Razi said: “Saduq.” B. Abi Hatim, Al-Jarh and Al-ta’deel (4/495 / No. 2178).
11. Except Al-Bayhaqi in the Shu’an Al-Eman (6/11 / No. 8054), Al-Zouhd Al-Kabir (p.: 278 / No. 714), did not bring this increase.
12. Wakee’ b. Al-Jarrah, Al-Zuhd (p. 523 / No. 261)
13. B. Abi Shaybah, Musanaf B. Abi Shaybah (7/234 / No. 35619).
14. Ahmad b. Hanbal, Al-Zuhd (p. 98 / No. 625).
15. Abdul-Rahman b. Mahdi b. Hassan, Al-Anbari, their leader, Abu Saeed Al-Basri, a trust proven Hafiz Aref with men and hadiths, B. Al-Madini said: I’ve never seen a scholar better than him, from the ninth, he died in the year ninety-eight and one hundred, and he was seventy-three years (p). B. Hajar, Taqrib Al-Tahtib (pp. 351 / No. 4018).x

16. Sufyan b. Saeed b. Masrooq al-Thawri, Abu Abdullah Al-Kufi, Thiqah Hafiz Fakih Abid Imam Hajjah, from the heads of the seventh class, he might dellys, he died in the year of sixty-one, and he has sixty-four (p). B. Hajar, Taqrib Al-Tahthib (pp. 244 / No. 2445).
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21. We didn't found an accurate Tarjama for him, he could be unknown. Allah knows.
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23. Ismail b. Muslim al-Abdi, Abu Muhammad al-Basri al-Qadi, Thiqa, from the sixth (MCC). B. Hajar, Taqrib Al-Tahthib (pp. 110 / No. 483).
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 56. Al- Baqara (2:148).
 57. Al-'Imran (3:133)
 58. Ibn Muflih, Al-Adab Al-Shar'ia (2/340).
 59. This is said by all scholars who explained the meaning of "hesitation". Tuhfat al-Arrār, Explanation of Masbeeh al-Sunnah (3/269), al-Munawi, revealing al-Manāhā and al-Naqh in Takhjir al-Masbah (4/334), al-Mazahiri, al-Mafatih fi Sharih al-Misbah (5) / 246 / No.3934), Al-Busiri, Itithhaf Al-Kheerah Al-Mahra with the addition of the ten Al-Musnad (7 / XMR / No. 3373), Mulla Ali Al-Qari, Muraqat Al-Mufateh Sharh Mishkat Al-Masabah (8/3164 / No. 5057), Al-Azim Abadi, Awn Al-Ma'bud Sharh Sunan Abi Dawood (9/2102 / No. 4176).
 60. Al-Mundhiri, At-Targheeb and At-Tarheeb (4/252 / No. 37), and see: Al-Busairi, Ithaf al-Khayra al-Mahra, with the additions of ten Masaneed (7/453).
 61. Al-baydawi, Tuhfatu Al-Abrar fi Sharh Masabih Alsunna (3/269)
 62. Abu Dawud, Sunan (4/255 / No. 4810).
 63. Al-San`ani, Al-Tanweer, Explanation of Al-Jami' Al-Sagheer (5/111 / No. 3373).
 64. Ibn Hajar, Al-Matalib Al-A'alia Bizawai'd Al-Masaneed Al-Thamania (13/625 / No. 3276).
 65. Al- Baqara (2:148).
 66. Al-San`ani, Al-Tanweer, Explanation of Al-Jami' Al-Sagheer (5/111 / No. 3373).
 67. Al-Mulla Ali Al-Qari, Muraqat al-Mafateh, Explanation of Mishkat al-Misbah (8/3164 / No. 5057).
 68. Al-Mulla Ali Al-Qari, Muraqat al-Mafateh, Explanation of Mishkat al-Misbah (8/3164 / No. 5057).
 69. Al-Azim Abadi, Aoun al-Ma'bood Sharh Sunan Abi Dawood (9/2102/4176).
 70. Al-baydawi, Tuhfatu Al-Abrar fi Sharh Masabih Alsunna (3/269)
 71. al-Munawi, revealing al-Manāhā and al-Naqh in Takhjir al-Masbah (4/334)
 72. Al-Tayyibi, Explanation of al-Mishkat by al-Tayyibi, revealing the truths of Sunan (10/3224).
 73. Al-Abbad, Explanation of Sunan Abi Dawood (10/54).
 74. Al-Baqarah (2/268)
 75. Al-Tibi, Explanation of al-Mishkat by al-Tayyibi, who reveals the truths of Sunan (10/3224).
 76. Al- Baqara (2:148).
 77. Al-'Imran (3:133)
 78. Al-Abbad, Explanation of Sunan Abi Dawood (10/54).
 79. Al-Watwat, Guarar Al-Khasayis Al-Wadiha (p.193).

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80. Al-Mulla Ali Al-Qari, Maraqat Al-Mufahat Sharh of Mishkat Al-Masabah (8/3164 /No. 5057), Al-Azim Abadi, Awn al-Ma'bud Sharh Sunan Abi Dawood (9/2102 / No. 4176).
81. Al-Baqarah (2/268)