

## The hadiths that indicate the permissibility of concluding the verse with a choice, novel and knowledge

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**Abstract:** This research deals with the study of the hadiths mentioned in the Sunnah of the Prophet, which state that the reader may conclude the verse with whatever he wishes, even if it contradicts the Qur'an, for example, if the end of the verse is (Aziz Wise -) then the reader says instead (Aziz Rahim). The hadiths mentioned in this topic were graduated, and their chains of transmission were studied according to the rules of criticism in the sciences of hadith and their meanings were explained. The importance of the research lies in the fact that this issue is one of the tasks related to the narration of the Holy Qur'an, which some critics of the Holy Qur'an challenge. The research reached several results, the most important of which are: All the hadiths are weak and cannot be proven in the field of hadith criticism, however, they have possible correct meanings other than those that come to mind.

**Keywords:** *Concluding the verse, Hadiths, Narrating the Qur'an, The reader.*

### 1. Introduction

Praise be to God, Lord of the Worlds, and prayers and peace be upon the Noble Prophet, and upon all of his family and companions.

Now then:

It has been mentioned in some of the ways of the hadiths of the seven letters that the reader can end the verse with whatever he wants, so if the last one is: Forgiving, Most Merciful, then he can say: Almighty, Most Wise, and this is for him by way of choice, with the restriction: not to end a verse of mercy with a verse of torment.

These narrations have formed an entrance for those who attack the Holy Quran from atheists and Orientalists, because they require the permissibility of reading the Quran by meaning, so it is necessary that the Quran is not preserved in its text, as the endings of some verses may have reached us from the readers of the Companions by narration in this manner, so the change occurred from them in the Holy Quran.

This is a research entitled: Hadiths reported on the permissibility of ending the verse by choice, narration and knowledge, in which I discuss this issue in detail.

#### 1.1. The Importance of the Research

1. It relates to problematic hadiths among the general public and the elite related to reading and narrating the Holy Quran.
2. It defends the Holy Quran and responds to doubts about its narration.
3. It shows the value of Hadith criticism among Muslim scholars, and its impact on Muslim beliefs.

#### 1.2. Research Plan

This research consists of an introduction, a preface, two chapters, and a conclusion.

Preface: It contains important rules in this issue.

Chapter One: Graduation of the narrations mentioned in giving the reader the choice to end the verse with whatever he wishes.

Chapter Two: The meanings of the narrations mentioned in giving the reader the choice to end the verse with whatever he wishes.

## 2. Conclusion

### 2.1. Preface

There are two principles that must be brought to mind for those who read these narrations and similar ones, which may be understood as a defect in controlling the words of the Holy Quran and memorizing it:

#### 2.1.1. The First Principle

That these narrations indicating the choice were mentioned attached to the hadiths of the seven letters, and the hadith of the letters is mutawatir, while these narrations are hardly mentioned except with some chains of transmission, so if they were part of the hadith of the letters, they would have been mutawatir with it, and we would not have been able to seek their sources, so they are outside of mutawatir, and are additional to it, and in that there is something strange in it.

The scholars have ruled that the hadith of the seven letters is mutawatir, which is the saying of the Prophet, may God bless him and grant him peace: "The Qur'an was revealed in seven letters" ( ).

#### 2.1.2. The Second Principle

The original principle and the strong foundation of the Noble Qur'an is that it is mutawatir in its transmission to us, preserved by God's preservation of it, and the reader's choice to end the verse with whatever he wishes – if taken at face value – contradicts this established principle. How can our Lord permit us, through the tongue of His Messenger, to do what contradicts His legal and predestined command to preserve the Noble Qur'an? Therefore, it is necessary to seek the way out in these hadiths and similar ones, and to place them in their proper places, and to understand them in a way that is consistent with what is mutawatir and does not differ.

So, keep these two principles in mind while reading this issue and similar ones, as they direct the reader to search in the correct direction, and dispel doubts that may arise in the mind, and God is the Grantor of success.

The first topic: The graduation of the narrations reported regarding the reader's choice to end the verse with whatever he wishes.

This meaning came in several hadiths with different wordings, and this is an explanation of them:

#### 2.1.3. The Hadith of Ubayy Ibn Ka'b, May God Be Pleased With Him

It was narrated by Affan, who said: Hammam told us, Qatadah told us, Yahya ibn Ya'mar told me, on the authority of Sulayman ibn Sard, on the authority of Ubayy ibn Ka'b, who said: The Prophet, may God bless him and grant him peace, said: "O my father, I was reciting the Qur'an and it was said to me: On one letter or on two letters? The angel who was with me said: On two letters, so I said: On two letters, so I was asked: On two letters or on three? The angel who was with me said: On three, so I said: Three, until he reached seven letters, he said: There is nothing in it except the Healer and the Sufficient, I said: Forgiving, Merciful, All-Knowing, Forbearing, All-Hearing, All-Knowing, Mighty, Wise, something like this, unless a verse of torment is concluded with mercy or mercy with torment" ( ).

This hadith is rejected from Ubayy ibn Ka'b, as we have previously mentioned it from the narration of trustworthy narrators from Ubayy ibn Ka'b through Ibn Abi Layla and others from him - where Muslim narrated it - and they did not mention this addition in it.

This rejection is supported by the disagreement of Muammar - who is one of the most trustworthy people regarding Qatadah - with Hammam, as Muammar sent it, and more than one person narrated it from Yahya ibn Ya'mar and they did not mention this addition.

It is possible that Hammam narrated it from Qatadah from memory and made a mistake in it, as they used to give precedence to his narration from his book over his memory, as was reported from Abu Hatim al-Razi ( ). If the disagreement about Qatadah is between Hammam ibn Yahya and Muammar ibn Rashid, then there is no doubt that Muammar's narration is given precedence, as he is one of those around whom the chain of transmission of the hadith revolves, and he is the one who said: "I sat with Qatadah when I was fourteen years old, and I did not hear a hadith from him except that it was engraved in my chest" ( ).

#### 2.1.4. *Hadith of Abdullah bin Masoud, may God be Pleased with Him*

Narrated by: Saeed bin Mansour, on the authority of Abu Al-Ahwas, on the authority of Mughira, on the authority of Ibrahim, who said: Abdullah said: "It is not a mistake to make the conclusion of a verse the conclusion of another verse."

And Saeed bin Mansour narrated it likewise on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Hammam, who said: Abdullah said: "It is not a mistake to read Ghafoor Raheem instead of Aziz Hakim, but the mistake is to read something that is not from it, or to end a verse of mercy with a verse of torment, or a verse of torment with a verse of mercy." ( ).

Narrated by Al-Bayhaqi ( ), then he said: "That is, and God knows best, it is not a sinful mistake for the one who makes the mistake to read it like this, because what he read is from what was revealed of the Qur'an, and it is from the names of God Almighty, so he is not sinful for reading it in the wrong place."

#### 2.1.5. *The Hadith of Abu Hurairah, May God be Pleased with Him*

We mentioned it in the hadith of the letters, and it has two paths:

The first path: Muhammad bin Ajlan, on the authority of Saeed bin Abi Saeed Al-Maqburi, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "The Qur'an was revealed in seven letters, so read them and there is no blame, except that you do not combine the mention of mercy with punishment, nor the mention of punishment with mercy" ( ).

Muhammad ibn Ajlan is truthful, but he is weak in two respects:

The first: He was accused of forgery, and he did not explicitly state any of the chains of transmission of the hadith by hearing it, so this is a defect.

The second: Poor memory, especially in the hadiths of Abu Hurairah, as they became mixed up for him ( ).

The second chain: Muhammad ibn Amr on the authority of Abu Salamah on the authority of Abu Hurairah on the authority of the Messenger of Allah, may Allah bless him and grant him peace, who said: "The Qur'an was revealed in seven letters," wise, knowledgeable, forgiving, and merciful.

Narrated by Ibn Hibban ( ), then he said: "The statement of Muhammad ibn Amr was included in the report, and the report is only up to seven letters." • The hadith of Abu Bakra, may God be pleased with him:

It is a weak hadith as we explained when mentioning the narrations of the hadith of the seven letters, because it is narrated by Ali bin Zaid bin Jud'an, and its wording is: On the authority of Abu Bakra, he said: "Gabriel, may God's prayers and peace be upon him, came to the Prophet, may God's prayers and peace be upon him, and said: Recite on one letter... until he said: Recite it, for every sufficiency is a cure, unless you mix a verse of mercy with a verse of torment, or a verse of torment with a verse of mercy, in the manner of: Come and come, approach and go, hurry and hasten." ( ).

#### 2.2. *Hadith of Omar*

Narrated by Abdul Samad, Harb bin Thabit told us, he lived in Bani Salim, he said: Ishaq bin Abdullah bin Abi Talha told us on the authority of his father on the authority of his grandfather, he said: "A man read in front of Omar and he changed his mind about him, so he said: I read in front of the Messenger of God, may God bless him and grant him peace, but he did not change my mind, he said: So

we gathered in front of the Prophet, may God bless him and grant him peace, he said: So the man read in front of the Prophet, may God bless him and grant him peace, and he said to him: You have done well, he said: So Omar felt bad about that, so the Prophet, may God bless him and grant him peace, said: O Omar, the entire Qur'an is correct, as long as it does not make punishment forgiveness or forgiveness punishment" ( ).

Ibn Kathir said: "This is a good chain of transmission, and this Harb bin Thabit is called Abu Thabit, we do not know anyone who criticized him" ( ).

I said: It appears to me that this hadith is rejected in its text, because the hadith of Omar was narrated by trustworthy narrators in the two Sahihs and others, and it does not contain this addition, because the story happened to Omar once with Hisham, and it is impossible for it to be repeated with him after he heard from the Prophet, may God bless him and grant him peace, what he heard. So when the preservers did not mention this addition in his story with Hisham, it indicates the rejection of this addition in its text, and God knows best.

This is what I have come across from the narrations that have been transmitted about the reader being given the choice to end the verse with whatever he wishes, and the chain of transmission study has shown that they are hadiths that are not authentic from the Prophet, may God bless him and grant him peace, and the highest that has been transmitted in them is the one attributed to Ibn Masoud, and this attributed hadith has a meaning that differs from what we are dealing with.

Second Section: The meanings of the narrations that have been transmitted about the reader being given the choice to end the verse with whatever he wishes.

The scholars explained the meanings of these hadiths and interpreted them in a way that is close to the established texts and decisive principles, and they answered them with answers, and I will mention the most important and strongest of them:

### 2.2.1. *The First Answer*

Some scholars interpreted these hadiths as a mistake and forgetfulness on the part of the reader, not intention and deliberation, such that if he slipped and said instead of Ghafoor Raheem: Aziz Hakim, he would not be guilty of a major sin, and that would not require the prayer to be interrupted or spoiled, and that would be outside the original principle, since the original principle is to control and perfect the verses.

Al-Bayhaqi said: "As for the reports that were reported regarding the permissibility of reading Ghafoor Raheem instead of Aleem Hakim, that is because all of that is what was revealed by revelation, so if he reads that in the wrong place - unless he ends a verse of punishment with a verse of mercy or mercy with punishment - then it is as if he read a verse from one surah and a verse from another surah, so he does not sin by reading it in the same way.

The original is what the reading settled upon in the year in which the Messenger of God, may God bless him and grant him peace, died, after Gabriel, peace be upon him, contradicted him with it twice in that year, then the Companions agreed to establish it between the two covers" ( ).

Al-Ayni said: "This ruling was before the consensus on the arrangement of the Qur'an in the Uthmanic Mushaf. When the consensus was reached on preventing people from changing the Qur'an, it was not permissible for anyone to intentionally and deliberately replace 'Hearing, Knowing' with 'Mighty, Wise' and the like. However, if it comes out of his mouth without intending to change it, then there is no problem with that, even if he is praying, his prayer is not invalidated." ( ). This view is supported by the view of Ibn Mas'ud regarding mistakes, where he said: "The mistake is not to include some of the surah in another, nor to end the verse with 'Hakeem, Knowing', or 'Aleem, Wise', or 'Ghafoor, Raheem'. Rather, the mistake is to put in it something that is not from it, or to end a verse of mercy with a verse of torment, or a verse of torment with a verse of mercy." Abu Ubaid al-Qasim ibn Salam said: "I think that Abdullah only meant by this that if the listener hears someone reciting these letters of the description of Allah, the Most High, then it is not permissible for him to say: I made a mistake; Because they are all attributes of Allah, but he says: He is such and such, according to what Abu Al-Aaliyah said, and it is not appropriate for him to put each letter of this in the place of the other, and he is intentional about that, so if he hears a man ending a verse of mercy with a verse of torment, or

a verse of torment with a verse of mercy, then it is permissible for him to say: I made a mistake; because it is contrary to the narration from Allah the Almighty, so this is, according to us, the doctrine of Abdullah regarding mistakes" ( ).

### 2.2.2. *The Second Answer*

The burden of abrogation, and that this was from the category of the seven letters, as some verses were revealed ending with both attributes together, then that was abrogated, and the matter settled on what is in the last presentation, and Al-Bayhaqi referred to this at the end of his speech above.

This is the meaning of the hadith according to Abu Shamah, and he explained that by saying: "And this was permissible before the Companions collected the Qur'an to make it easier for the nation to memorize it; because it was revealed to a people who were not accustomed to studying and repeating and memorizing something with its wording, rather they were eloquent Arabs who expressed what they heard with eloquent wording.

Then the Companions, may God be pleased with them, feared the abundance of differences, and they were inspired, and understood that this concession was dispensed with by the abundance of those who memorized the Qur'an, and those who grew up memorizing it when they were young, so they decided on the matter by abrogating the Qur'an according to the revealed wording other than the wording that was synonymous with it... and what remained of the seven letters in which it was permissible to recite the Qur'an was that which did not contradict the decree" ( ).

This is a doctrine attributed to Ibn Abbas and Ahmad ibn Hanbal, because they mentioned the hadith in the Book of Abrogation and Abrogation ( ).

Ibn Taymiyyah chose it in Al-Saarim Al-Maslul ( ), as he mentioned the story of the apostate writer, which is what Ahmad narrated: on the authority of Anas: "A man used to write for the Messenger of God, may God bless him and grant him peace, and he had recited Al-Baqarah and Al-Imran. When a man recited Al-Baqarah and Al-Imran, he would become serious with us, meaning he would be great. So the Prophet, may God bless him and grant him peace, would dictate to him: 'Forgiving, Most Merciful,' and he would write: 'Knowing, Wise.' The Prophet, may God bless him and grant him peace, would say to him: 'Write such and such, write however you wish.' And he would dictate to him: 'Knowing, Wise,' and he would write: 'Hearing, Seeing.' And he would say: 'Write however you wish.' That man apostatized from Islam and joined the polytheists, and he said: 'I am the most knowledgeable of you about Muhammad. I would write whatever you wish.' Then that man died, and the Messenger of God, may God bless him and grant him peace, said: 'The earth will not accept him.' Anas said: 'Abu Talha told me that he came to the land in which that man died and found him rejected. Abu Talha said: 'What is the matter with this man?' They said: We buried him many times, but the earth did not accept him.'" ( ).

Ibn Taymiyyah said: "This is clear, because both letters had been revealed and the Prophet, may God bless him and grant him peace, used to recite them." He said: "The hadiths on this are widespread and indicate that one of the seven letters on which the Qur'an was revealed is that a single verse ends with several of the names of God by way of substitution, and the reader is given the choice to recite whichever one he wants, and the Prophet, may God bless him and grant him peace, used to give him the choice to write whatever he wanted from those letters." He said: "The revelation of the verse on several of these letters was a common matter, then God abrogated some of those letters." He said: "That is why Ibn Abbas mentioned this story in the Abrogating and Abrogated, and Imam Ahmad also mentioned it in his book The Abrogating and Abrogated, because it includes the abrogation of some letters." ( ).

### 2.2.3. *The Third Answer*

Some scholars interpreted these hadiths as being from the narrator as an example to clarify the type of difference in the seven letters, and that it is a type of difference in variety, not contradiction. All of it is a correct, comprehensive and sufficient Qur'an, and the difference in letters is like the difference in the attributes of Allah, the Almighty, there is no contradiction between them, for He is Forgiving, Merciful, All-Hearing, All-Seeing.

This is a good view, supported by the fact that the narrators sometimes comment on some of the narrations with what clarifies and explains them, and those who came after them include it in the report, and this is from the type of Al-Zuhri's narration of the hadith of the seven letters, then he said after that: It is like your saying come, come, and approach.

This meaning was explained by Ibn Abd Al-Barr, who said: "He only meant by this to set an example for the letters upon which the Qur'an was revealed, and that they are meanings that are agreed upon in their concept, but their audible meanings are different, and there is no meaning and its opposite in any of them, nor is there an aspect that differs from the meaning of an aspect in a way that negates it and opposes it, like mercy, which is the opposite of torment" ( ). Ibn Taymiyyah chose this in some of his fatwas ( ).

#### 2.2.4. *The Fourth Answer*

Some scholars have said that these hadiths are based on complete stopping, meaning that the reader must choose the places to stop, so as not to mix a verse of mercy with a verse of torment. This is the view of the hadiths according to two imams who wrote about stopping and starting, namely An-Nahhas and Ad-Dani. As for An-Nahhas, he said: Chapter on the description of the Prophet's recitation, may God bless him and grant him peace, and his explanation of it, and his denial of stopping at anything other than completeness, and he mentioned how his companions learned the Qur'an, then he mentioned in it the hadith of Al-Khatib that follows, and the hadith of Abu Hurairah: Do not conclude... Then he said: "This is teaching complete stopping based on the Messenger's, may God bless him and grant him peace, that one should stop at the verse in which there is mention of Paradise and reward, and separate what comes after it if there is mention of Hellfire after it" ( ). Al-Dani translated in the first chapters of his book: "Al-Muktafa fi al-Waqf wa al-Ibtida": A chapter on the encouragement to teach the complete, then he narrated the hadith of Abu Bakrah and the hadith of Abu, then he said: "This is the teaching of the complete from the Messenger of God, may God bless him and grant him peace, on the authority of Gabriel, peace be upon him, as its appearance indicates that it is necessary to stop at the verse in which there is mention of Hell and punishment, and separate from what comes after it if after it there is mention of Paradise and reward, and likewise it is necessary to stop at the verse in which there is mention of Paradise and reward, and separate from what comes after it also if after it there is mention of Hell and punishment. This is similar to his saying: "And indeed, We have indeed revealed to you that which We have revealed to you, ... And also: *بِئْسَ مَا تَحْكُمُ*" [Ash-Shura: 8] Here is the pause, and it is not permissible to connect that with his saying: *أَتَمَّ* [Ash-Shura: 8], and to cut off on that, and likewise what is similar to it.

And what clarifies and explains that is what Tamim At-Ta'i narrated, on the authority of Adi bin Hatim, who said: Two men came to the Messenger of God, may God bless him and grant him peace, and one of them testified, and he said: Whoever obeys God and His Messenger has been guided, and whoever disobeys them, then the Messenger of God, may God bless him and grant him peace, said: "Get up or go, you are a bad orator" ( ).

In this report there is a call to abhor the cutting off of an ugly word, related to what clarifies its reality and indicates what is intended by it, because the Prophet, peace be upon him, only made the preacher cut off what is ugly, because he combined in his cutting off the state of the one who obeyed and the one who disobeyed, and did not separate between that, but rather he should have cut off at his saying: He has been guided, then resume what comes after that, or continue his speech to its end, and say: And whoever disobeys them has gone astray. And if such a thing is abhorrent and abhorrent in the speech that is current between the two creatures, then in the Book of God Almighty, which is the speech of the Lord of the Worlds, it is even more abhorrent and abhorrent, and more deserving and worthy of being avoided. He said: What confirms and confirms this is what our Sheikh Abu al-Fath narrated to us - and he mentioned the chain of transmission - to Maymun ibn Mihran, who said: I shudder at the recitation of people who see it as inevitable for them not to shorten the ten. The reciters used to recite stories, whether they were long or short. One of them recites today: {And indeed, We have revealed to you the Book of Allah, and ... Conclusion:

After this elaboration in citing the prophetic hadiths that indicate the permissibility of the reader ending the verse with whatever he wishes, the research reached the following results:

1. The narrations mentioned in the chapter on the reader being given the choice to end the verse with whatever he wishes are all weak in chain of transmission and are not proven.
2. - Despite the weakness of these narrations, scholars have interpreted them and interpreted them to mean something other than what comes to mind; this is due to their keenness and defense of the Holy Quran.
3. 3-Four meanings mentioned by scholars for these hadiths if we accept their authenticity, which are:

A) - Some scholars interpreted these hadiths as a mistake and forgetfulness on the part of the reader, not intention and deliberation.

B) - They interpreted them as abrogated, and that this was from the category of the seven letters, as some verses were revealed ending with both attributes together, then this was abrogated, and the matter settled on what is in the final presentation.

C) - Some scholars interpreted these hadiths as being from the narrator as an example to show the type of difference in the seven letters, and that it is from the category of diversity difference, not contradiction.

D) - Some scholars went to the view that these hadiths are interpreted as a complete pause, meaning that the reader must choose the places to pause, so he does not mix a verse of mercy with a verse of torment.

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### Search Margins :

- ( 1 ) See the system of scattered hadiths of the Mutawatir by Muhammad Ja'far al-Kattani, p. (197), and he stated that those who stated that it was mutawatir were Abu 'Ubayd, al-Hakim, and al-Suyuti.
- ( 2 ) Narrated by Abu Dawud (1479), and al-Bayhaqi in al-Sunan al-Kabir (2/384), then he said: And Mu'ammarr narrated it from Qatadah, so he sent it. I said: And this mursal was included by 'Abd al-Razzaq in his Musannaf (No. 20371) with his narration from Mu'ammarr from Qatadah, and it included the statement of Qatadah: Abi bin Ka'b told me... and he mentioned it. This cannot be, because Qatadah did not hear from any of the companions of the Prophet, may God bless him and grant him peace, except from Anas, so there is no basis for this statement.
- ( 3 ) Tahdhib al-Kamal, by al-Mizzi 30/309.
- ( 4 ) Tahdhib al-Kamal, by al-Mizzi 28/306.
- ( 5 ) Sunan Sa'id bin Mansur, Book of Interpretation (139).
- ( 6 ) Shu'ab al-Iman, by al-Bayhaqi (2272), and it is not from this path in Sunan Sa'id ibn Mansur.

And its chain of transmission to Ibn Mas'ud is authentic, and al-Bayhaqi directed its meaning to sin, and the explanation of its meaning from Imam Abu Ubaid will come shortly, for Ibn Mas'ud had a doctrine in error.

- ( 7 ) Narrated by al-Tahawi in Sharh Mushkil al-Athar 7/113.
- ( 8 ) Taqrib al-Tahdhib p. 496. For this reason the hadith is weak.
- ( 9 ) Sahih Ibn Hibban (743), from the hadith of: Abdah ibn Sulayman from Muhammad ibn Amr. And Muhammad ibn Amr: He is trustworthy or has a weak chain of transmission (thus in al-Taqrib p. 499), Ibn Ma'in said: People have always been wary of his hadith, and it was said to him: What is the reason for that? He said: He narrates something from Abu Salamah once from his narration, then he narrates it another time from Abu Salamah from Abu Hurayrah (Tahdhib al-Tahdhib 9/376).
- (10 ) Narrated by Ahmad in Al-Musnad (20425) (20514), Ibn Abi Shaybah in Al-Musannaf (30122), and Al-Bazzar in his Musnad (3622). It appears that the end of it is inserted, as it is a type of interpretation of the narrators of the letters, and Allah knows best.
- ( 11 ) Narrated by Imam Ahmad in Al-Musnad (16366), and Ibn Jarir 1/25.
- ( 12 ) The Virtues of the Qur'an, by Abu Ubaid Al-Qasim bin Salam, p. 132. It was authenticated by Ahmad Shakir in the notes of Ibn Jarir's interpretation (1/25), and it was authenticated by Shu'ayb Al-Arna'ut in Tahqiq Al-Musnad 26/285.
- ( 13 ) Al-Sunan Al-Kabir, by Al-Bayhaqi 2/385.
- (14 ) Sharh Sunan Abi Dawud, by Al-Ayni 5/393.
- ( 15 ) The Virtues of the Qur'an, by Abu Ubaid Al-Qasim bin Salam, p. 355.



- (16 ) Al-Murshid Al-Wajeez, by Abu Shamah, p. 90.
- (17 ) Al-Saarim Al-Maslul, by Ibn Taymiyyah, p. 123.
- (18 ) Al-Saarim Al-Maslul, by Ibn Taymiyyah, pp. 122-126.
- (19 ) Musnad Ahmad (12215), and Ibn Hibban mentioned it in his Sahih (744): He mentioned a report that some of the Mu'attilah criticized the people of hadith for denying success in understanding its meaning. Its chain of transmission is authentic.
- (20 ) Al-Saarim Al-Maslul, by Ibn Taymiyyah, p. 123.
- (21 ) Al-Tamhid, by Ibn Abd Al-Barr Al-Andalusi, 8/283.
- (22 ) Majmu' Al-Fatawa, by Ibn Taymiyyah, 13/391.
- (23 ) Al-Qat' wa Al-Iti'naf, by Al-Nahhas, p. 13.
- (24 ) Narrated by Muslim in Sahih (780).
- (25 ) Al-Muktafa fi Al-Waqf wa Al-Ibtida, by Abu Amr Al-Dani, 3-6.