

CHAPTER 2

PERSPECTIVES FROM MUSLIM SCHOLARS ABOUT THE AUTHORITY OF *MUTAWĀTIR* ḤADĪTH

2.1 Introduction

This chapter presents all the perspectives and principles of Muslim scholars on the authority of *mutawātir* ḥadīth. This chapter employs a descriptive analysis of Muslim scholars' perspectives as presented in their works, particularly early and contemporary scholars' ḥadīth books. The few noble Muslim scholars mentioned in this chapter have written well-known ḥadīth books and most of their opinions and views discussed are taken from those great books. Divided into four sections, this discussion begins with a basic discussion about *khbar al-āḥād*, where the classification and concept of *āḥād* ḥadīth are explained briefly. This section is important to be discussed first because the concept of *mutawātir* ḥadīth cannot be discussed except by its antipode which is *āḥād* ḥadīth.

Then this chapter discusses the perspectives of Muslim scholars about the authority of *mutawātir* ḥadīth based on three different aspects which are the *isnād*, the existence and the knowledge created by *mutawātir* ḥadīth. Firstly, regarding the reliability of *isnād*, Muslim scholars tend to discuss about the exact minimum limit number of narrators for the ḥadīth to be defined as *mutawātir*. As for its existence, there are differences in their opinions on whether *mutawātir* ḥadīth does not exist, or exists with a too small number, or this type of ḥadīth is quite a lot in number with some examples to be discussed further in this chapter. Then, regarding the knowledge created by *mutawātir* ḥadīth, the discussion goes around how *mutawātir* ḥadīth, either *lafẓī* or *ma'nawī*, necessitates certainty and definite knowledge.

2.2 *Āḥād* Ḥadīth: Concepts and Classification

Ḥadīth classification is very important to know the degree of ḥadīth, either based on the *sanad* or *matn*. If it is based on *sanad*, the discussion focuses on the narrators of ḥadīth while if it is based on *matn*, the content of the ḥadīth is discussed. Muslim scholars have classified ḥadīth into many categories based on characteristics of the ḥadīth. Dr. Muḥammad Abū al-Layth in his book '*Ulūm al-Ḥadīth*' simplified these classifications of ḥadīth into a chart and here is the upper part from the whole chart. Abū al-Layth classifies ḥadīth into three main categories:

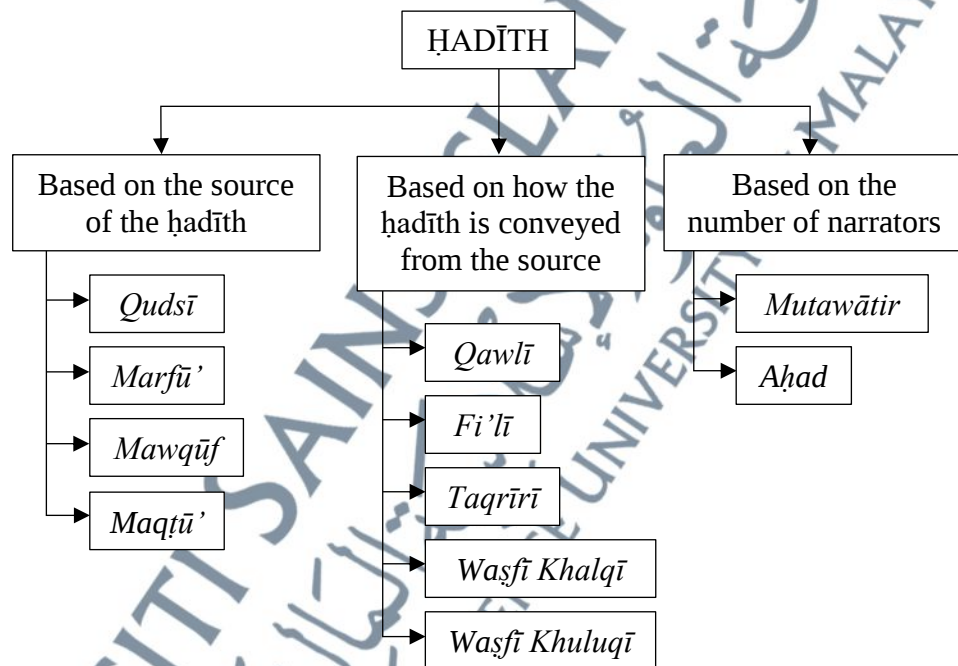


Figure 2.1

Abū al-Layth's Ḥadīth Categories⁴⁸

⁴⁸ Abū al-Layth al-Khayrābādī. (2011). '*Ulūm al-ḥadīth: Aṣīluḥā wa-Mu'āṣīruḥā*'. Selangor: Dār al-Shākir. p. 119.

Focusing on the classification based on the number of narrators, ḥadīth is divided into two types, *mutawātir* and *āḥād*. *Khabar al-āḥād* is applied to a report that goes back to one single authority in the *isnād* while *khabar al-tawātur* refers to a report ‘transmitted frequently’ in each generation. Basically, the term *khabar* used here defines ‘a piece of information’ as also reflected by the verbal use of the root *khabura*, ‘to possess knowledge’ and *akhbara*, ‘to inform’.⁴⁹ Ibn Ḥibbān uses the terms *khabar* and ḥadīth as synonyms. The classification of a report as either *āḥād* or *mutawātir* is expounded primarily in the books of legal theory or *kalām* (theology). This classification also did not exist in the discourse of ḥadīth scholars until the fifth or eleventh century.⁵⁰ Hātim al-‘Awnī pointed out that al-Khatīb al-Baghdādī, who was the first ḥadīth scholar to use this classification, inserted it in his book *Al-Kifayah*, which was then followed by many contemporary works in ‘*Ulūm al-Ḥadīth*’.⁵¹

As *mutawātir* ḥadīth is divided into *tawātur lafẓī* and *tawātur ma’ nawī*, which will be further discussed after this, *āḥād* ḥadīth is also divided into two categories which are based on ‘*adad al-ruwā* (number of narrators) and another one based on *al-quwwa wal-dha’fu* (strength and weakness), which are then divided into more categories as shown in the chart below:

⁴⁹ Leder, S. (1992). The Literary Use of the Khabar: A Basic Form of Historical Writing. *The Byzantine and Early Islamic Near East, I: Problems in the Literary Source Material*, ed. Cameron, A. and Conrad, L. I. Princeton, NJ: Princeton University Press. p. 279.

⁵⁰ Muhammad Fawwaz Bin Muhammad Yusoff. (2020). The Authentication of Ḥadīth: Ibn Ḥibbān’s Introduction to His Ṣaḥīḥ, *Al-Masāq: Journal of the Medieval Mediterranean*, pp. 14-15.

⁵¹ Hātim al-‘Awnī. (1996). *al-Manhāj al-Muqtaraḥ li-Fahm al-Muṣṭalāh*. Riyadh: Dār al-Hijra. p. 91.

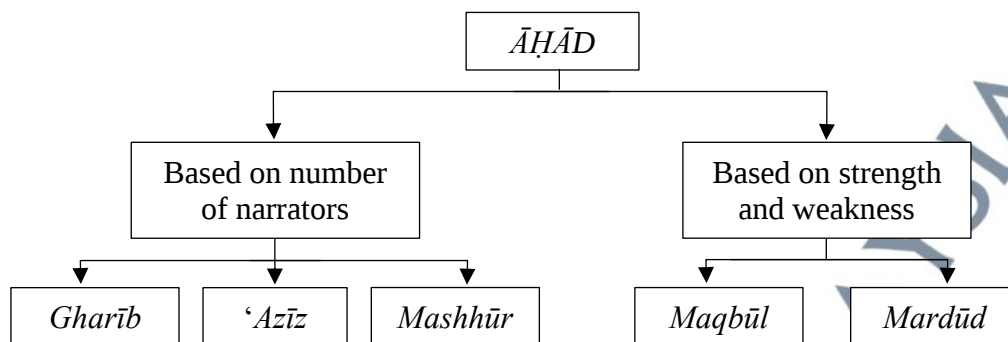


Figure 2.2

Āḥād Ḥadīth Categories⁵²

Based on the number of narrators, *āḥād* ḥadīth is divided into three types. The first one is *gharīb* ḥadīth which is defined as a narration conveyed by a single narrator. Then, ‘*azīz* ḥadīth in which the number of narrators is not less than two in each *ṭabaqat* of the *sanad*, and lastly *mashhūr* ḥadīth which has three or more narrators in each *ṭabaqat* and does not exceed the limit of *tawātur*.⁵³ While based on the strengths and weaknesses of the narration, *āḥād* ḥadīth is divided into two categories which are *maqbūl* (accepted) and *mardūd* (rejected). *Ṣaḥīḥ* and *ḥasan* ḥadīth fall under the *maqbūl* category, while under the *mardūd* category, there are more than 20 types of ḥadīth classified based on the characteristics of the narrations.

All narrations that fall under those categories are basically not fulfilling the conditions necessary to be regarded as *mutawātir* which is the basic concept of *āḥād* ḥadīth. Abū al-Layth also points out that the majority of prophetic ḥadīth, which are about 90% or more, are categorised as *āḥād* and he also claimed that the number of

⁵² Abū al-Layth al-Khayrābādī. (2011). *op.cit.*, p. 140.

⁵³ Maḥmūd al-Ṭaḥḥān. (2005). *Taysīr Muṣṭalaḥ al-Ḥadīth*. Bayrūt: Dār al-Fikr. pp. 22-28.

mutawātir narration are about 500 ḥadīth. He then lays out three *aḥkām* of *al-āḥād* which are,⁵⁴

1. It benefits *ẓann* (guesswork) if the conditions for acceptance are met, unlike *mutawātir*, which benefits *ḍarūrī* (certainty).
2. Its truthfulness is not definite as it can be *ṣaḥīḥ*, *ḥasan*, *ḍaʿīf*, or *mawḍūʿ*, unlike *mutawātir*, which its truthfulness is definite.
3. It is not necessary to believe that it is *ṣaḥīḥ* or *ḥasan* when both conditions are met, rather seems to be both. Hence, denying *āḥād* narration does not lead to *kufr*. But it is compulsory to practise with it according to the five *tashrīʿiyyah* laws, *wājib*, *mandūb*, *mubāḥ*, *makrūh*, and *ḥarām*.

Since this type of narration did not necessitate certainty and did not have a large number of narrators in the isnād, not as much as in *tawātur* narrations, *aḥad* ḥadīth have been accused of having weaker *isnād* and are exposed to criticism and rejection towards their reliability. Although the major principle of being faithful to the Prophetic ḥadīth is to accept both *mutawātir* and *aḥad* narrations, there exist certain groups of people or sects who are against it and do not hold on to this principle.⁵⁵ Mustafā al-Sibāʿī in his book *Al-Sunnah wa-Makānatuhā fī al-Tashrīʿ al-Islāmī* narrated the polemic between Imām al-Shāfiʿī and the *Muʿtazilah*. Some of the *Muʿtazilah* rejected only *aḥad* ḥadīth while others rejected both *mutawātir* and *aḥad* ḥadīth.

Imām al-Shāfiʿī dedicated a chapter in his book *Al-Umm* to give an account of a debate that took place between him and a man who denied the legislative authority of

⁵⁴ Abū al-Layth al-Khayrābādī. (2011). *op.cit.*, p. 139.

⁵⁵ Aminudin Basir, Radzi Othman, Azwira Abdul Aziz, & Mohamad Sabri Haron. (2012). Arguments of Hadith Mutawatir and Hadith Ahad in the Aqeedah. *Advances in Natural and Applied Sciences*, 6 (6), p. 704

ḥadīth. Even though Imām al-Shāfi'ī did not identify his opponent in the debate, Shaykh al-Kidrī in his book *Tārīkh al-Tashrī' al-Islāmi* claimed that he was referring to the *Mu'tazilah*. At the end of the debate, Imām al-Shāfi'ī's opponent was satisfied that to accept the Prophetic ḥadīth is equal to accepting from Allah. From Imām al-Shāfi'ī's debate, it is clear that the cause of dissension was the 'less than sure knowledge' and 'sure knowledge' that is imparted from ḥadīth, as opposed to the 'certain and sure knowledge' that the Qur'ān imparts, as the Qur'ān is authentically ascribed to Allah s.w.t and His Messenger s.a.w.⁵⁶

2.3 The Isnād of Mutawātir Ḥadīth

Sanad and *matn* are two primary components of every ḥadīth. *Sanad* is distinct from the *matn* which is the main body or text of the ḥadīth. *Sanad* or in plural form, *isnād* are the chains of transmitters or defined as the series of narratives that derive the text of ḥadīth from the first source.⁵⁷ Besides other established criteria, the chains of reliable narrators or transmitters ensure the authenticity of ḥadīth from being fabricated. That is why *mutawātir* ranked as the highest classification of a tradition in ḥadīth criticism. Muslim scholars agree that the great number of narrators ensures the reliability of *mutawātir* ḥadīth. In most ḥadīth books, *mutawātir* is defined as ḥadīth narrated by many narrators in each level that according to custom make it impossible for them to agree to lie about the ḥadīth they had narrated and it is compulsory to be practised without the need to examine the narrators.

The reason why there is no need to examine the narrators is, as mentioned by Dr. Subḥī al-Ṣāliḥ, *al-tawātur* is not a study about *isnād*. *Ilm al-isnād* focuses on examining

⁵⁶ Mustafā al-Sibā'ī. (2008). *al-Sunnah wa-Makānatuhā fī al-Tashrī' al-Islāmī*, trans. Faisal Muhammad Shafeeq, *The Sunnah and Its Role in Islamic Legislation*. Riyaḍ: International Islamic Publishing House. pp. 201-214.

⁵⁷ 'Ajjāj al-Khaṭīb. (1989). *Uṣūl al-Ḥadīth: Ulūmuhu wa Muṣṭalāḥuhu*. Bairūt: Dār al-Fikr. p. 32.

the *narrators* to determine the status of ḥadīth, either strong or weak, and accepted or not.⁵⁸ Different from *aḥad* ḥadīth which is categorised as *ṣaḥīḥ*, *mutawātir* ḥadīth is not required to have *ittiṣāl al-sanad* (connected chain of narrators), *‘adālah wa dabt al-ruwāh* (justice and discipline of narrators), and *‘adam al-‘illah wal-shādh* (without defect and oddity). This is because all these criteria definitely have already been included in the *isnād* of *mutawātir* ḥadīth which consisted of such a large number of narrators and *sanad*.⁵⁹

Hence, Muslim scholars only have different opinions on the minimum limit number of narrators in the *isnād* of *mutawātir* ḥadīth. Dr. Ṣubḥī al-Ṣāliḥ includes opinions from other scholars and gives *dalīl* for each opinion in his book *‘Ulūm al-Ḥadīth wa-Muṣṭalaḥuh*.⁶⁰ Firstly, four as the limit number of narrators based on a verse of Qur’ān from *Sūrah al-Nūr*;

﴿لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ فَأُولَٰئِكَ عِنْدَ اللَّهِ هُمُ الْكَذِبُونَ﴾⁶¹

Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars.⁶¹

Second, five as the limit number of narrators based on another verse of Qur’ān also from *Sūrah al-Nūr*;

⁵⁸ Ṣubḥī al-Ṣāliḥ. (2003). *‘Ulūm al-Ḥadīth wa-Muṣṭalaḥuh*. Bayrūt: Dār al-‘Ilm lil-Malāyīn. p. 150.

⁵⁹ Idri, M. A. (2010). *Studi hadis*. Jakarta: Kencana Prenada Media Group. p. 140.

⁶⁰ Ṣubḥī al-Ṣāliḥ. (2003). *op.cit.*, p. 147.

⁶¹ Al-Qur’ān. *Sūrah al-Nūr*, 24:13.

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدَتْ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ٦ وَالْخَمِيسَةُ أَنْ لَعَنْتَ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ٧ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ٨ وَالْخَمِيسَةُ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ٩﴾

And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful (6) And the fifth [oath will be] that the curse of Allah be upon him if he should be among the liars (7) But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars (8) And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful (9).⁶²

Third, twelve as the limit number of narrators based on a verse of Qur'ān from *Sūrah al-Mā'idah*;

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ١٧﴾

And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah

⁶² Al-Qur'ān. *Sūrah al-Nūr*, 24:6-9.

a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way.”⁶³

Fourth, twenty as the limit number of narrators based on a verse of Qur’ān from *Sūrah al-Anfāl*;

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ﴾⁶⁴

O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.⁶⁴

Fifth, forty as the limit number of narrators based on a verse of Qur’ān from *Sūrah al-Anfāl* because during the *nuzūl* (descend) of this verse, the number of believers reached 40 because of Sayyidinā ‘Umar embracing *‘Islām*;

﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾⁶⁵

O Prophet, sufficient for you is Allah and for whoever follows you of the believers.⁶⁵

⁶³ Al-Qur’ān. *Sūrah al-Mā’idah*, 5:12.

⁶⁴ Al-Qur’ān. *Sūrah al-Anfāl*, 8:65.

⁶⁵ Al-Qur’ān. *Sūrah al-Anfāl*, 8:64.

Sixth, seventy as the limit number of narrators based on a verse of Qur'ān from *Sūrah al-A'rāf*;

﴿وَأَخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِنِّي أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾﴾

And Moses chose from his people seventy men for Our appointment. And when the earthquake seized them, he said, “My Lord, if You had willed, You could have destroyed them before and me [as well]. Would You destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers.”⁶⁶

Lastly, three hundred and thirteen (313) men and two women as the limit number of narrators based on the number of participants in the Battle of Badr. However, Dr. Ṣubḥī al-Ṣālīḥ explains that all these *dalīl* are not *ṣarīḥ* because each of them is related to their own specific stories. Thus, it is not clear, indirect and not strong enough to be used as *dalīl* for the limitation. There is also a major opinion which chooses ten as the limit number because a number less than ten is considered as *aḥād* and not ‘a lot’.⁶⁷ The opinion by Ibn Ḥajar al-‘Asqalanī could be the conclusion as he states that ‘no certain

⁶⁶ Al-Qur'ān. *Sūrah al-A'rāf*, 7:155.

⁶⁷ Ṣubḥī al-Ṣālīḥ. (2003). *op.cit.*, p. 148.

number is required because ‘a lot’ is the amount that produces a firm belief in the truth of a story’.⁶⁸

Numerous narrators have existed since the first *ṭabaqa* which is the *Ṣaḥāba* (Companions), second *ṭabaqa* which is the *Tābi’īn* (Successor), third *ṭabaqa* which is the *Tābi’ al-Tābi’īn*, and so on until the *Mukharrīj* (the last narrator in the *sanad*) of ḥadīth. The *Ṣaḥāba* have reported ḥadīth from the Prophet s.a.w on different occasions. The number of those who received the ḥadīth from the *Ṣaḥāba* is many times greater, because each of the *Ṣaḥāba* has narrated it to their students. Thus, the total number of narrators of this ḥadīth has been increasing in each successive generation. These transmissions involve so many transmitters and it is impossible for them to agree on a lie about the ḥadīth they have conveyed and that ḥadīth is guaranteed to be true.⁶⁹

2.4 The Existence of *Mutawātir* Ḥadīth

Although there are numerous books of *mutawātir* ḥadīth collection written by Muslim scholars, the existence of this type of ḥadīth is still being argued. Basically, there are two categories of *mutawātir* ḥadīth which are *mutawātir lafẓī* or *tawātur* of the text and meaning, and *mutawātir ma’nawī*, *tawātur* of the meaning only with different text or wordings. There is another category added which is *mutawātir ‘amalī* as mentioned by Dr. Muḥammad Abū al-Layth Khayrābādī in his book ‘*Ulūm al-Ḥadīth Aṣīluhā wa-Mu’āṣiruhā*. However, most discussions regarding the *mutawātir* existence focus on *mutawātir lafẓī* because this type of ḥadīth must be narrated using the same

⁶⁸ Ibn Ḥajar al-‘Asqalānī. (1993). *Nuzhat al-Nazar Sharḥ Nukhbat al-Fikr*. Qāhirah: Matba’ah al-Saba’. p. 39.

⁶⁹ Idri, M. A., & Baru, R. (2018). A Criticism On G.H.A. Juynboll Perspectives about Mutawatir Hadith. *International Journal of Academic Research in Business and Social Sciences*, 8(7). p. 949.

wordings by such a large number of narrators from the beginning to the end of the *isnād*. Because of that, there are not that many ḥadīth narrated in this way.⁷⁰

There are two different opinions from scholars about the existence of *mutawātir lafẓī*. In the first opinion, there is no *mutawātir lafẓī* ḥadīth. The majority of the scholars agree that this type of narration is impossible to exist, except only the Qur'ān which is narrated this way.⁷¹ Ibn Ḥibbān al-Bustī more than agree with this statement as pointed out in his book, *al-Iḥsān fī Taqrīb Ṣaḥīḥ Ibn Ḥibbān*, that it is impossible to find *mutawātir* ḥadīth or even '*azīz* ḥadīth.⁷² While in the second opinion, including the opinion of Ibn Ḥajar al-'Asqalānī, Jalāl al-Dīn al-Suyūṭī and Qāḍī 'Iyād ibn Mūsā, the number of *mutawātir lafẓī* ḥadīth is quite numerous as listed by Ṣubḥī al-Ṣālīḥ;⁷³

1. Ḥadīth of splitting the moon.
2. Ḥadīth of whoever builds a mosque for the sake of Allah s.w.t.
3. Ḥadīth of *al-Shafā'at*.
4. Ḥadīth of a date palm trunk's moaning.
5. Ḥadīth of wiping over leather socks.
6. Ḥadīth of *al-Isra' wal-Mi'raj*.
7. Ḥadīth of *man kadhaba*, ḥadīth of whoever tells lies about the Prophet s.a.w.

This ḥadīth could be regarded as one of the most famous *mutawātir lafẓī* ḥadīth. Ibn al-Ṣalāḥ and al-Nawawī agreed that it is difficult to trace *mutawātir* ḥadīth but this type of ḥadīth still existed, for example, ḥadīth of *man kadhaba*.⁷⁴ Ibn al-Ṣalāḥ in his *Muqaddimah* quotes from al-Ḥāfiẓ Abū Bakr

⁷⁰ Ibid. p. 945.

⁷¹ Ṣubḥī al-Ṣālīḥ. (2003). *op.cit.*, p. 148.

⁷² Ibn Ḥibbān al-Bustī. (1988). *al-Iḥsān fī Taqrīb Ṣaḥīḥ Ibn Ḥibbān*. Bayrūt: Muassasah al-Risālah. p. 156.

⁷³ Ṣubḥī al-Ṣālīḥ. (2003). *op.cit.*, p. 148.

⁷⁴ Idri, M. A., & Baru, R. (2018). *op.cit.*, p. 945.

al-Bazzār who claimed that this ḥadīth was narrated by 40 of the *Ṣaḥāba* while some *al-Ḥuffāz* stated 62 *Ṣaḥāba*, including ten who are promised *al-Jannah*. It is said that there is no ḥadīth known to be narrated by all these ten *Ṣaḥāba* and narrated by more than 60 *Ṣaḥāba* except for this ḥadīth.⁷⁵ However, Zayn al-Dīn al-‘Irāqī states in his book, *al-Taḥyīd wa-l-‘īdāh* that even the ḥadīth of *man kadhaba* cannot be considered as *mutawātir*. Although most Muslim scholars agree *man kadhaba* is a *mutawātir* ḥadīth, he argues that most of the *isnād* are weak thus it is not eligible to be counted as *mutawātir*.⁷⁶

Meanwhile, *mutawātir ma’nawī* ḥadīth are more numerous because only the meaning of the *matn* should be the same although with different phrases or even various incidents. One of the most well-known examples is ḥadīth of *rafa’ al-yadayni fī al-du’a’* (raising both hands when praying) which was narrated by more than 100 ḥadīth narrators but each narration comes with different issues and incidents.⁷⁷ There are ḥadīth raising hands narrated for praying after taking ablution, when performing *Ṣalāt al-Kusūf*, *Ṣalāt al-Istisqā’*, at the *‘Arafah*, in the day of *Badr*, at *al-Baqī’*, after the Revelation, after *Ṣalāt al-Farḍ*, when asked to pray for someone or folk, and many other incidents. All the issues are not *tawātur* but the content or theme of raising hands when praying is *tawātur*. Jalāl al-Dīn al-Suyūṭī collected 59 narrations of *rafa’ al-yadayni*, either *ṣaḥīh*, *ḥasan*, or *da’if* in a chapter named as ‘فَضْلُ الْوَعَاءِ فِي أَحَادِيثِ رَفْعِ الْيَدَيْنِ فِي الدُّعَاءِ’⁷⁸

الدُّعَاءِ’⁷⁸

⁷⁵ Ibn al-Ṣalāh. (2002). *op.cit.*, p. 373.

⁷⁶ Zayn al-Dīn al-‘Irāqī. (1984). *al-Taḥyīd wa-l-‘īdāh*. Bayrūt: Dār al-Ḥadīth. p. 231.

⁷⁷ Jalāl al-Dīn al-Suyūṭī. (1994). *Tadrīb al-Rāwī fī Sharḥ Tadrīb al-Nawāwī*. Riyāḍ: Maktabah al-Kauthar. p. 180.

⁷⁸ Abū al-Layth al-Khayrābādī. (2011). *op.cit.*, p. 137.

Another narration which is claimed as *mutawātir ma 'nawī* is the ḥadīth of *al-niyāt* as presented below, all with different *lafz* and various events;⁷⁹

1. Ḥadīth from ‘Umar bin al-Khaṭṭāb r.a narrated by Bukhārī and Muslim:

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ".

It was narrated by al-Ḥumaydī ‘Abd Allah ibn al-Zubayr, said: narrated by Sufyān, said: narrated by Yahya ibn Sa’id al-Anṣārī, said: Muḥammad ibn Ibrāhīm al-Taymīy told, that he heard ‘Alqama ibn Waqaṣ al-Laythīy, said: I heard ‘Umar ibn al-Khaṭṭāb r.a on minbar said: I heard the Messenger of Allah s.a.w said: “Actions are judged by *niyyah* (motives), so each man will have what he intended. Thus, he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated.”⁸⁰

⁷⁹ Ibn Ḥajar al-‘Asqalānī. (1997). *Fath al-bārī: Sharḥ Ṣaḥīḥ al-Bukhārī*. Riyāḍ: Maktabat Dār al-Salām. p. 111.

⁸⁰ Al-Bukhārī, Muḥammad ibn Ismā‘īl. (2011). *Ṣaḥīḥ al-Bukhārī: al-Jāmi’ al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min umūri Rasūl Allāh ṣalla Allāh ‘alayhi wa Sallama wa Sunanihi wa Ayyāmihi*. Qāhirah: Dār al-Ḥadīth. p. 6. #1.

2. Ḥadīth from Ibn ‘Abbās r.a narrated by Bukhārī and Muslim:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَبَيْتَةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا".

It was narrated by ‘Alīy ibn ‘Abd Allah, narrated by Yahya ibn Sa’id, narrated by Sufyān, said: narrated by Manşūr, from Mujāhid, from Ṭāwus, from Ibn ‘Abbās r.a, said: The Messenger of Allah s.a.w said: “There is no emigration (from Mecca to Medina) after the conquest of Mecca, but only *jihād* (in the Cause of Allah) and a good intention and if you are called (by the Muslim ruler) for fighting, go forth immediately.”⁸¹

3. Ḥadīth from Abī Mūsā al-Ash’ariyy narrated by Bukhārī and Muslim:

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سُمِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةً لِلَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ".

⁸¹ Ibid. pp. 15, 23. #2783, 2825.

It was narrated by Abū Mu'āwiya, from al-A'mash, from Shaqīq, from Abī Mūsa r.a, who said: The Messenger of Allah s.a.w was asked about a man who fights for displaying his valour, and (a man who) fights out of his family pride, and (a man who) fights for the sake of show, who amongst these (fights) in the way of Allah? The Messenger of Allah s.a.w said: "Who fights that the word of Allah be exalted fights in the way of Allah."⁸²

4. Ḥadīth from 'Āishah r.a narrated by Bukhārī:

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَّاءَ، عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ
بْنِ مُطْعِمٍ، قَالَ: حَدَّثَنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"يَعُزُّوْ جَيْشُ الْكَعْبَةِ، فَإِذَا كَانُوا بَيْنَاءَ مِنَ الْأَرْضِ، يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ". قَالَتْ: قُلْتُ: يَا
رَسُولَ اللَّهِ، كَيْفَ يُخَسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، وَفِيهِمْ أَسْوَأُهُمْ، وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: "يُخَسَفُ
بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّائِهِمْ".

It was narrated by Muḥammad ibn al-Ṣabbāḥ, narrated by Ismā'īl ibn Zakariyyā', from Muḥammad ibn Sūqa, from Nāfi' ibn Jubayr ibn Muṭ'im, who said, 'Āishah r.a narrated to me, she said: The Messenger of Allah s.a.w said: "An army will invade the Ka'ba and when the invaders reach al-Baydā', all the ground will sink and swallow the whole army." I said, O Allah's Messenger s.a.w! How will they sink into the ground while amongst them will

⁸² Muslim, Ibn al-Ḥajjāj al-Qushairy. (2010). *Ṣaḥīḥ Muslim: Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min al-Sunan bi al-Naqli al-'Adli 'an Rasūlillāh Ṣallallāhu 'alaihi wa Sallam*. Qāhirah: Dār al-Ḥadīth. p. 1513. #1904

be their markets (the people who worked in business and not invaders) and the people not belonging to them? The Prophet s.a.w replied: “All of those people will sink but they will be resurrected and judged according to their intentions.”⁸³

5. Ḥadīth from Ibn Mas’ūd r.a narrated by Aḥmad:

حَدَّثَنَا حَسَنُ بْنُ مُوسَى، حَدَّثَنَا ابْنُ هَيْعَةَ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ
إِبْرَاهِيمَ بْنِ عُبَيْدِ بْنِ رِفَاعَةَ، أَنَّ أَبَا مُحَمَّدٍ، أَخْبَرَهُ - وَكَانَ مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ - حَدَّثَهُ عَنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ ذَكَرَ عِنْدَهُ الشُّهَدَاءَ، فَقَالَ: "إِنَّ أَكْثَرَ شُهَدَاءِ أُمَّتِي أَصْحَابُ
الْفُرُشِ، وَرُبَّ قَتِيلٍ بَيْنَ الصَّفَّيْنِ، اللَّهُ أَعْلَمُ بِنَيْتِهِ".

It was narrated by Ḥasan ibn Mūsā, narrated by Ibn Lahī’ah, from Khālīd ibn Yazīd, from Sa’īd ibn Abī Hilāl, from Ibrāhīm ibn ‘Ubayd ibn Rifā’ah, that Abā Muḥammad, tells him – one of the companions of Ibn Mas’ūd – narrated that the Messenger of Allah s.a.w mentioned the martyrs in his presence, and The Prophet s.a.w said: “Indeed, most of the martyrs among my people are the ones who died in bed. Perhaps a man dead between two ṣaf (battlefields), but only Allah knows better his intentions.”⁸⁴

⁸³ Al-Bukhārī, Muḥammad ibn Ismā’īl. (2011). *op.cit.*, p. 6. #2118.

⁸⁴ Aḥmad, Ibn Muḥammad ibn Ḥanbal. (2009). *Musnad al-Imām Aḥmad ibn Ḥanbal*. Bayrūt: Muassasa al-Risāla. p. 313. #3772.

6. Ḥadīth from ‘Ubādah bin al-Ṣāmit r.a narrated by al-Nasā’ī:

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ جَبَلَةَ بْنِ عَطِيَّةٍ، عَنْ يَحْيَى بْنِ الْوَلِيدِ بْنِ عَبْدِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ غَزَا فِي سَبِيلِ اللَّهِ وَلَمْ يَنْوَ إِلَّا عِقَالًا فَلَهُ مَا نَوَى".

It was narrated by ‘Amrū ibn ‘Alīy, said: narrated by ‘Abd al-Rahman, said: narrated by Ḥammād ibn Salama, from Jabala ibn ‘Atīyya, from Yahya ibn al-Walīd ibn ‘Ubādah bin al-Ṣāmit r.a that his grandfather said: The Messenger of Allah s.a.w said: “Whoever fights in the cause of Allah intending only to get an ‘Iqāl (headband), he will have what he intended.”⁸⁵

Similarly, there are other narrations that are believed as *mutawātir ma’nawī* ḥadīth as listed by Dr. Muḥammad Abū al-Layth;⁸⁶

1. Ḥadīth *al-Isra’ wal-Mi’raj*, although mentioned before as *mutawātir lafẓī* ḥadīth.
2. Ḥadīth of the dead questioned in the grave.
3. Ḥadīth *al-Dajjāl*.
4. Ḥadīth of the descent of Prophet ‘Isā a.s.
5. Ḥadīth of punishing adultery with *al-rajm* (stoning).
6. Ḥadīth of wiping over leather socks, also mentioned before as *mutawātir lafẓī* ḥadīth.

⁸⁵ Al-Nasā’ī, Aḥmad ibn ‘Alī ibn Shu’ayb. (2013). *Sunan al-Nasā’ī*. Maṣūra: Dār al-Mawda. #3138.

⁸⁶ Abū al-Layth al-Khayrābādī. (2011). *op.cit.*, p. 137.

7. Ḥadīth *al-Hawḍī*.
8. Ḥadīth *al-Shafā'at*, also mentioned before.
9. Ḥadīth of *ru'ya*.
10. Ḥadīth about the specialness of Abī Bakr al-Ṣiddīq r.a.

Some other *mutawātir ma'nawī* ḥadīth as listed by Maḥmūd al-Ṭaḥḥān in his book, *Taysīr Muṣṭalaḥ al-Ḥadīth*,⁸⁷

1. Ḥadīth of the number of *raka'at* in praying.
2. Ḥadīth of reciting the Qur'ān with *jaḥr* (aloud) during the *Maghrib*, *'Ishā'*, and Dawn prayers.
3. Ḥadīth *ṭawāf* in *Bayt Allah*, throwing the *jumra*, doing *sa'īy* between *Ṣafā* and *Marwā*, and other rituals of *Hajj*.

Obviously, some of the narrations claimed by some scholars as *mutawātir lafẓī* ḥadīth are also categorised as *mutawātir ma'nawī* ḥadīth, but the extensive content had covered the different narrations for some of the phrases.⁸⁸ Although most of the ḥadīth are categorised as *mutawātir ma'nawī*, the number is still too little compared to *aḥad* ḥadīth. Nonetheless, despite all those *tawātur* narrations, the opinion that *mutawātir* ḥadīth does not exist or at least very little still occurs among scholars. Some Muslim scholars believe the opposite, especially for *mutawātir lafẓī* ḥadīth. The reason this opinion occurs among scholars might be because of the lack of knowledge about the ways or circumstances of narrators and their desirable traits that it is impossible to agree to lie.⁸⁹

⁸⁷ Maḥmūd al-Ṭaḥḥān. (2005). *op.cit.*, p. 18.

⁸⁸ Ṣubḥī al-Ṣāliḥ. (2003). *op.cit.*, p. 150.

⁸⁹ *Ibid.* p. 147.

However, those Muslim scholars who agreed on the existence of *mutawātir* ḥadīth produced a lot of books either listing or regarding *mutawātir* ḥadīth. A lot of examples for *mutawātir* ḥadīth can be found in books of *mutawātir* ḥadīth collection. One of the books is *al-Fawā'id al-Mutakāthirah fī al-Akḥbār al-Mutawātirah* by Jalāl al-Dīn al-Suyūṭī. All of the ḥadīth in it are categorised into chapters and recorded together with their chains of transmitters from original sources. Also, as mentioned, there are ḥadīth scholars who narrated the ḥadīth in their books.⁹⁰ For example, *al-Azhār al-Mutanāthirah fī al-Akḥbār al-Mutawātirah*, also by al-Suyūṭī. Abstracted by his previous book, this book consists of 113 *mutawātir* ḥadīth.⁹¹ He then wrote another book as the summarization of this book, titled *Qaṭṭu al-Azhār al-Mutanāthirah*.⁹² Then, *Naẓm Al-Laali Al-Mutanathirah fī Al-Aḥādīth Al-Mutawātirah* by Abī al-Faidh Muḥammad Murtadhā al-Miṣrī al-Zabīdī⁹³ and lastly *Naẓm al-Mutanāthirah min al-Ḥadīth al-Mutawātirah* by Muḥammad Ibn Ja'far al-Kattānī which consists of 310 *mutawātir* ḥadīth.⁹⁴

2.5 The Knowledge Created by *Mutawātir* Ḥadīth

Muslim scholars believe that *mutawātir* ḥadīth creates *ḍarūrī* (certainty) knowledge, that it is accepted with confidence without any doubt, and that there is no need for a detailed analysis of its *isnād* and *matn*. It is the opposite of *naẓarī* knowledge, which requires attention towards its *isnād* and *matn*, and also needs to be supplemented with other convincing arguments. The concept of *naẓarī* (preconception) knowledge is that the news requires logical evidence that is able to support the contents, thus if it is

⁹⁰ Jalāl al-Dīn al-Suyūṭī. (n.d.). *al-Fawā'id al-Mutakāthirah fī al-Akḥbār al-Mutawātirah*. (n.p.).

⁹¹ Jalāl al-Dīn al-Suyūṭī. (n.d.). *al-Azhār al-Mutanāthirah fī al-Akḥbār al-Mutawātirah*. (n.p.).

⁹² Jalāl al-Dīn al-Suyūṭī. (1985). *Qaṭṭu al-Azhār al-Mutanāthirah*. Bayrūt: al-Maktab al-Islāmī

⁹³ Abī al-Faidh Muḥammad Murtadhā. (n.d.). *Naẓm al-Laali al-Mutanathirah fī al-Aḥādīth al-Mutawātirah*. (n.p.).

⁹⁴ Ibn Ja'far al-Kattānī. (n.d.). *Naẓm al-Mutanāthirah min al-Ḥadīth al-Mutawātirah*. Cairo: Dār al-Kutub al-Salafiya lil-Ṭabā'a wal-Nashr.

unable to do so, then it is rejected. There are opinions that claim that *mutawātir* ḥadīth creates *naẓarī* knowledge. Al-‘Āmidī explained that *jumhūr fuqahā’*, including those from scholars of *Ilm al-Kalām* of the *al-‘Asyā’irat* and *al-Mu’tazilat*, are of the opinion that *mutawātir* ḥadīth creates *ḍarūrī* knowledge, while the *al-Ka’bī*, Abū al-Husain al-Basrī from *al-Mu’tazilat* and also *al-Daqqāq* from *al-Shāfi’ī mazhab*, are of the opinion that *mutawātir* ḥadīth creates *naẓarī* knowledge. However, Ibn Qayyim emphasises that the opinions of scholars of ḥadīth are more truthful, and what is brought by them creates confident knowledge.⁹⁵

There are a few statements from Muslim scholars who mentioned in their works the knowledge created by *mutawātir* ḥadīth. ‘Ajjāj al-Khaṭīb states that the authenticity of *mutawātir* ḥadīth is *ḍarūrī* which requires Muslims to convince and trust as well as allow it for certain without any doubt and, therefore, compulsory to be practised.⁹⁶ According to Taqī ad-Dīn Aḥmad Ibn Taymiyya, one who has believed in the authenticity of *mutawātir* ḥadīth is obliged to believe in its veracity and practise its contents. Those who do not yet know its validity should follow those who have agreed on the *authenticity* of the ḥadīth.⁹⁷ Muḥammad al-Shabbāgh also expresses his opinion that the knowledge delivered by *mutawātir* ḥadīth must be *ḍarūrī* and obtained by sensory observation, so that the narrations are based on certainty, not just preconception.⁹⁸ Dr. Ṣubḥī al-Ṣāliḥ concludes that there is no *khilāf* (contradiction) between scholars that all *mutawātir* ḥadīth, either *lafẓī* or *ma’nawī*, necessitate certainty and definite knowledge.⁹⁹

⁹⁵ Aminudin Basir, et.al. (2012). *op.cit.*, p. 705.

⁹⁶ ‘Ajjāj al-Khaṭīb. (1989). *op.cit.*, p. 301.

⁹⁷ Idri, M. A., & Baru, R. (2018). *op.cit.*, p. 946.

⁹⁸ Idri, M. A. (2010). *op.cit.*, p. 139.

⁹⁹ Ṣubḥī al-Ṣāliḥ. (2003). *op.cit.*, p. 151.

Obviously, Muslim scholars have their own perspectives and also principles about *mutawātir* ḥadīth which must be accepted with confidence without any doubt and without requiring any detailed analysis of the *isnād* and *matn*. These are the opinions of Muslim scholars of ḥadīth, who have a wide knowledge of the ḥadīth, as it is their expertise. Hence, they would be able to define and confirm the position of the ḥadīth with full confidence.¹⁰⁰ According to Ibn Qayyim al-Jawziyya, the truth of the scholars of ḥadīth is only known by those who are involved deeply in this field. The truth of the *akhbār* (news) brought by the Prophet s.a.w is witnessed by the scholars of ḥadīth. Ibn Qayyim also added that those who study the backgrounds of the scholars of ḥadīth would certainly see that they are the most trustworthy, sincere with brilliant ways of thinking, great memory, devoted to Islām and far from misleading.¹⁰¹

Thus, as illustrated by Muhammad ibn Idrīs al-Shāfi'ī in his book, *al-Risāla fī Uṣūl al-Fiqh*, if the servants are only faithful to Allah s.w.t but not towards His Prophet s.a.w, he is forever deemed as unfaithful until he is faithful towards His Prophet s.a.w along with his faith towards Allah s.w.t. Al-Shāfi'ī further emphasises that whoever believe the explanations of religious matters contained in Qur'ān must also believe the explanations brought by the Prophet s.a.w.¹⁰² Thus this means that explanations for all religious matters as stated in Prophetic ḥadīth must be accepted and practised accordingly. The statements of al-Shāfi'ī clearly show the principle of accepting Prophetic ḥadīth, as in here, *mutawātir* ḥadīth as it is clearly known of its reliability and accepted by the scholars of ḥadīth.

¹⁰⁰ Aminudin Basir, et.al. (2012). *op.cit.*, p. 705.

¹⁰¹ Ibn Qayyim. (n.d). *Mukhtaṣar al-ṣawā'iq al-mursalat*. Bayrūt: Dār al-Kutub al-‘Ilmiyyat. pp. 454-455.

¹⁰² Aminudin Basir, et.al. (2012). *op.cit.*, p. 705.

In order to summarise the discussion about the knowledge created by *mutawātir* ḥadīth, here are three *aḥkām* of *mutawātir* ḥadīth as listed by Dr. Muḥammad Abū al-Layth Khayrābādī in his book ‘*Ulūm al-Ḥadīth Aṣīluhā wa-Mu’āṣiruhā*. First, *mutawātir* ḥadīth creates definite knowledge which convinces people to believe with truly firm belief, similar like a person who believes what he sees by himself, without at all reducing the belief. Second, the authenticity of *mutawātir* ḥadīth is confirmed, without the need to analyse the narrators as it is not subjected to the method of *al-jarḥ wal-ta’dīl* because of such a large number of narrators. Hence, the terms that the narrator must be Islām and ‘*adīl*’ do not need to be fulfilled, also because of the large number of them. Thus, if there is a citizen who brings the same narration, it can be trusted although the citizen is a non-Muslim. Third, it is compulsory to believe the truthfulness of *mutawātir* ḥadīth similar to believing in the truthfulness of Qur’ān. It is also obligatory to practise with it according to the five *tashrī’iyah* laws known as *al-aḥkām al-khamsah*.¹⁰³

2.6 Conclusion

Based on the findings, there are various opinions and views from Muslim scholars about the authority of *mutawātir* ḥadīth based on the three different aspects discussed. The discussion about the *isnād*, the existence and the created knowledge have clarified Muslim scholars’ perspectives regarding the authority of *mutawātir* ḥadīth. Although there are slightly different views among them in some aspects, all of them firmly agree with the authenticity of this type of narration. For example, regarding the *isnād*, scholars have different opinions on the minimum limit number of narrators in the *isnād* of

¹⁰³ Abū al-Layth al-Khayrābādī. (2011). *op.cit.*, p. 136.

mutawātir ḥadīth but they do agree that a great number of narrators ensures the reliability of *mutawātir* ḥadīth.

The same goes for its existence where some scholars argue that *mutawātir* ḥadīth does not exist, some believe it exists with too small a number, or actually this type of ḥadīth is quite a lot in number. They just argue about the existence but never deny the compulsory to believe the truthfulness of *mutawātir* ḥadīth. The arguments arose because the scholars were arguing whether the narrations were eligible or not to be counted as *mutawātir* ḥadīth. While regarding the created knowledge, all of them agreed that *mutawātir* ḥadīth, either *lafẓī* or *ma'nawī*, necessitates certainty and definite knowledge. In conclusion, denying *mutawātir* ḥadīth leads to *al-kufr*. *Mutawātir* ḥadīth is undoubtful about its status as equal to the Qur'ān in their *qaṭ'ī al-wurūd* (authenticated truth source) conditions.¹⁰⁴ A true Muslim is required to accept the teachings brought by Prophet Muhammad s.a.w as his acceptance of the Qur'ān. One is not allowed to only accept the teachings in the Qur'ān while rejecting the teachings of the Prophet Muhammad s.a.w.¹⁰⁵

¹⁰⁴ Idri, M. A., & Baru, R. (2018). *op.cit.*, p. 942.

¹⁰⁵ Aminudin Basir, et.al. (2012). *op.cit.*, p. 705.