

THE CONCEPT OF *ZAHIRIYAH* IN THE ISLAMIC SCIENCES

BY

FAWZY SHADAN HEGARIANI

INTERNATIONAL ISLAMIC UNIVERSITY
MALAYSIA

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THE CONCEPT OF *TAWĀTUR* IN THE ISLAMIC SCIENCES

BY

FAWZY SHABAN ELGARIANI

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ABSTRACT OF THE THESIS


This thesis is a descriptive as well as an analytic study on the concept of *tawātur* in four major Islamic sciences, namely, juridical methodology (*uṣūl al-fiqh*), *ḥadīth* methodology (*muṣṭalaḥ al-ḥadīth*), theology (*kalām*) and the science of the variant readings (*‘ilm al-qirā’āt*). It provides a general, yet comprehensive, idea about this concept in the four abovementioned sciences. It also makes a comparison between these sciences in dealing with the concept. However, much focus has been given to the epistemological implications of *tawātur*, showing the similarities and the differences between the said sciences in this respect. The thesis is a scientific attempt to make a comparative study between some of the Islamic sciences on certain subject to show their strong overlapping with each other. The study about the concept of *tawātur*, in this respect, is to show this strong relationship of the four sciences in the area of Islamic epistemology. It is found here that all the four subjects dealt with it almost in the same manner. It has been considered in all of them as one of the sources that have superiority in epistemology and in producing knowledge. However, *uṣūl al-fiqh* and *kalām* seem to have the strongest relationship in this respect in terms of the topics tackled and the objectives intended with regard to this notion. In *muṣṭalaḥ al-ḥadīth*, the concept was dealt with in a large scale by the later traditionists who, as it is clear from the context, were influenced by the studies of *uṣūl al-fiqh* and *kalām* on *tawātur*. In the area of *qirā’āt*, on the other hand, focus was on the applications of *tawātur* rather than on its quiddity (*māhiyyah*) and meaning.

ملخص البحث

هذه الرسالة عبارة عن دراسة وصفية وتحليلية عن مصطلح التواتر في أربعة من العلوم الإسلامية الأساسية، ألا وهي: أصول الفقه وعلم الكلام ومصطلح الحديث وعلم القراءات، تعطي فكرة عامة - لكنها في الوقت ذاته شاملة - عن هذا المصطلح في هذه العلوم الأتفة الذكر، كما أنها تعقد مقارنة بينها من حيث معالجتها للمواضيع المتعلقة بمفهوم التواتر، تبرز نقاط الاتفاق والاختلاف فيما بينها في هذا المجال. وعلى كل، فإنه قد تم التركيز أكثر على جوانب نظرية المعرفة (الإبستمولوجي) لمفهوم التواتر من وجهة نظر علماء كل من العلوم المذكورة أعلاه. إن هذه الرسالة هي محاولة علمية لعقد دراسة مقارنة بين بعض العلوم الإسلامية في جانب معين لإبراز التوافق الكبير فيما بينها في هذا الجانب، وتأتي هذه الرسالة عن مصطلح التواتر - في هذا السياق - لتظهر جليا تلك العلاقة القوية بين العلوم الأربعة المشار إليها أنفا في مجال نظرية المعرفة الإسلامية؛ فقد وجد الباحث أن هذه العلوم كلها تعتبر الخبر المتواتر واحدا من مصادر المعرفة البشرية الموثوق بها، وواحدا من مدارك اليقين لدى الإنسان. إلا أن الجدير بالذكر هو أن العلاقة بين أصول الفقه وعلم الكلام قوية جدا في هذا السياق من حيث تطابق المواضيع والنقاط المبحوثة في كل منهما عن مفهوم التواتر، ومن حيث النتائج المتوصل إليها. أما في مصطلح الحديث فإن دراسة هذا المفهوم لم تتم إلا من قبل المحدثين المتأخرين الذين ظهر جليا تأثيرهم بدراسات الأصوليين والمتكلمين عن التواتر. أما في علم القراءات، فإن التركيز كان حول تطبيقات التواتر أكثر من كونه عن دراسة ماهيته ومعناه.

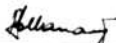
APPROVAL PAGE

I certify that I have supervised and read this study and that, in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Arts (Islamic Civilization).




Supervisor *Dr. Ugi Subarto*

I certify that I have read this study and that, in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Arts (Islamic Civilization).



Examiner *Dr. Sekharanatha Binji Abdallah*

This thesis was submitted to the International Institute of Islamic Thought and Civilization (ISTAC) and is accepted as a partial fulfilment of the requirements for the degree of Master of Arts (Islamic Civilization).



Dean, The International Institute
of Islamic Thought and
Civilization (ISTAC)

DECLARATION

I hereby declare that this thesis is the result of my own investigation, except where otherwise stated. Other sources are acknowledged by footnotes giving explicit references and a bibliography is appended.

Name : Fawzi Shaban Elgariani

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THE CONCEPT OF *TAWĀTUR* IN THE ISLAMIC SCIENCES

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*To my beloved father, the man who used
to encourage me all the times to study
and to get the highest degrees in knowledge,
the one who enlightened me with his wisdom and advice*

*To my beloved mother, the woman who
filled me with mercy and love,
who sacrificed in order to see her son being a scholar*

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CHAPTER ONE
INTRODUCTION

CHAPTER 1

INTRODUCTION

The Islamic way of searching for the truth is based on traditions (*sharʿ*) as well as on reason (*ʿaql*). The Qurʾān forbids Muslims to adopt any idea, even if it is part of the religion itself, unless it is proved by reason through sound evidence.¹ The Qurʾān says: "And follow not that of which you have no knowledge" (*Sūrat al-Isrāʾ*, 17: 36)². It also says: "They, the disbelievers, follow but a guess (*ẓann*), and verily, guess is no substitute for the truth" (*Sūrat al-Najm*, 53: 28). Therefore, Muslim scholars in different knowledge disciplines have established a comprehensive theory of knowledge for the purpose of finding out the truth in a scientific way. It has been based on a magnificent principle which says: 'Acceptability of reports requires proving their trueness, and of claims requires evidence' (*in kunta nāqillan fa al-ṣiḥḥah aw muddaʿiyyan fa al-dalīl*).³ This is because, any research subject is either a report or a claim. If it is the former, focus will be then on investigating the authenticity of the ascription (*nisbah*) to its source, since this ascription is what creates doubts and probabilities. If it is found related to its source through an authentic chain of narrators, its content would be considered and, subsequently, a specific ruling would be given. In case of claims, on the other hand, investigations

¹ Muhammad Saʿid Ramaḍān al-Būṭī, *Kubrā al-Yaqīniyyāt al-Kawīyyah* (Damascus: Dār al-Fikr, 1993), 31.

² For the translation of the Qurʾānic verses, I used Muḥammad Taqīyuddīn al-Hilālī and Muḥammad Ḥāshim Khān's *Translation of the Meanings of the Noble Qurʾān* (Medina: King Fahd Complex for the Printing of the Holy Qurʾān, 1417 A.H).

³ Al-Būṭī *Kubrā al-Yaqīniyyāt al-Kawīyyah*, 34.

would focus on the proofs by which they are uncovered as to whether the claim is true or false.⁴

The successive report (*al-khabar al-mutawātir*) is one of the sources of knowledge according to Islāmic scholarship. It is considered as one of the sources of knowledge for humans that produces a necessary kind of knowledge (*madārik al-yaqīn*) that is equal to what man receives by means of his senses.⁵ Moreover, according to Muslim scholarship again, what man ascertained of knowledge through *tawātur* is more than what he ascertained by inference and rationalization (*al-'istidlal wa al-naẓar*).⁶ This is due to the authenticity of the successive report, as convention rules out any attempt by the narrators to conspire to lie or forge.

The Holy Qur'ān and the *Sunnah* of the Prophet are the essential sources of the different aspects of the *Shari'ah*, i.e. 'aqa'id, 'ibadat, mu'amalat and akhlaq. Accordingly, nothing can be regarded as valid or binding if it is not somehow grounded in these sources. This is because of the fact that they are both from Allah, who creates man and knows what is useful for him and what is harmful.

The Qur'ān and the *Sunnah* are, however, reports in general. And any report is either true or false. We, as Muslims, believe that both are true. For the Qur'ān has been transmitted from generation to generation since the time of the Prophet, who was supported by the miracles, in a way that precludes any possibility of agreement on

⁴ Ibid.

⁵ Abū Hāmid Muḥammad b. Muḥammad al-Ghazālī, *al-Mustaṣfā Min Uṣūl al-Fiqh*, ed. Muḥammad 'Abd al-Salām 'Abd al-Shāfi (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), 37.

⁶ Abū Bakr Muḥammad b. Aḥmad Al-Sarakhsī, *Uṣūl al-Sarakhsī*, ed. Abū al-Wafā al-Afghānī, (Istanbul: Dār Qahramān), 1:283

any error or forgery. Some of the *Sunnah*, on the other hand, was narrated in the same manner, while most of it came in a solitary (*ahād*) fashion; yet a very large number of the narrators of this kind of *Sunnah* were leading figures in Islam whose narrations were strongly reliable.

Muslim scholars, however, accepted any ruling whose source of proof is the Qur'ān or the successive *Sunnah* (*al-Sunnah al-Mutawātirah*) as long as the text is clear in indicating the content of that ruling. The reason behind this is that both the Qur'ān and the successive *Sunnah* are certainly from Allah; and whatever ruling acquires its legitimacy from Allah would be accepted in full submission and tranquility. This attitude of the scholars is not the same when it comes to the solitary kind of *Sunnah* (*al-Sunnah al-Ahād*). One finds them disputing, even regarding the necessity of acting according to the content of the solitary *ḥadīth*, let alone the necessity of believing in what the *ḥadīth* contains.

Since the *mutawātir* report is related to certainty and faith in Islam as well as to Islamic epistemology and to the determination of the rulings of the *Sharī'ah*, Muslim scholars have studied it carefully and explained its different aspects and written a huge number of works for that purpose. However, it has been dealt with much in four disciplines of Islamic scholarship; namely, Islamic Legal methodology (*uṣūl al-fiqh*), *Ḥadīth* Methodology (*muṣṭalah al-ḥadīth*), Theology (*kalām*) and the Science of the Variant Readings (*'ilm al-qirā'āt*).

This thesis is a descriptive and analytic study on the concept of *tawātur* in the four abovementioned sciences, based on what the scholars of each science have written. It aims to show the importance of the concept of *tawātur* in Islamic epistemology and to find out the similarities as well as the differences between the mentioned sciences in treating this concept through making a comparison between them in the issues they discussed concerning it.

The thesis consists of an introduction, four chapters and a conclusion. The introduction is to provide a brief statement of the research subject, i.e. *tawātur*. It also includes the linguistic and technical definitions of the concept as well as an explanation of its importance. Each of the four chapters is dedicated to dealing with this concept in one of the four sciences. The first chapter is on the concept of *tawātur* in Islamic Legal Methodology (*uṣūl al-fiqh*). It includes its definition, epistemological implications, conditions and types in this field of knowledge. It also includes a section dealing with *tawātur* and *naskh* (abrogation) as that is relevant to epistemology. The second chapter is on *tawātur* in Islamic theology (*kalām*). It starts with a section dealing with Knowledge in general in terms of its definition, types and causes, as *tawātur*, according to Islamic Theology, is one of the causes of knowledge. The other sections are about *tawātur* from *kalām* perspective. It shows its relevant researches that shows the views of *mutakallimūn* in this respect. The third chapter discusses the concept of *tawātur* in *Ḥadīth* Methodology (*muṣṭalah al-ḥadīth*). It includes discussions and arguments about it in this discipline. It shows the position of early and later traditionists on *tawātur*, and demonstrates the influence of *uṣūl al-fiqh* and *kalām*, in particular, on the researches of later traditionists concerning this

concept. The Fourth chapter deals with *tawātur* in the science of Variant Readings (*'ilm al-qirā'āt*). It provides first some information about *qirā'āt* and *aḥruf* before it focuses on the importance of *tawātur* in this field. The conclusion is a summary of the work done in this thesis. It also provides the results and findings of the thesis.

DEFINITION OF *TAWĀTUR*

Lexically, *tawātur* is the verbal noun of the verb (*tawātura*), which is derived from the root (*w.t.r*). The verb means: things to come one after another with an interval between every two. In the Qur'ān, Allah says: "*thumma arsalnā rusulanā tatrā*" (Then We sent our messengers in succession) (*Sūrat al-Mu'minūn*, 23:44). *Mutawātir*, the active participle of the verb, means a thing that comes successively. In this context, the successive report (*al-khabar al-mutawātir*) is the report that is narrated by one to another.⁷

Technically, the term *tawātur* has been defined in different and various terms which, nevertheless, mostly lead to the same meaning. From an investigation of the definitions given by the scholars of the four abovementioned Islamic sciences in which *tawātur* was dealt with in detail, we found that none of them was a comprehensive definition of the notion under study that brings together all of its elements and conditions, and on the other hand, prevents the inclusion of other notion's elements. The proof of this claim will be presented during the course of the thesis. For this reason, an attempt is made here to provide a comprehensive definition

⁷ Muḥammad b. Makam Ibn Manzūr, *Lisān al-'Arab*, Beirut: Dār Šādir, vol. 5, p. 275; Muḥammad Murtaḍā al-Zabīdī, *Tāj al-'Arūs*, Beirut: Dār Šādir, vol. 3, p. 596.

of the term *tawātur* that gives a general and precise idea about it, avoiding what might be considered as mistakes in making definitions in the area of logic. As such, we define *tawātur* as the following: 'It is a verbal or meaningful narration of a large group of people about a report that convention makes it impossible for them to lie about, from another group similar to it, and subsequently until it ends up with a similar group who experienced the issue of the report tangibly in a way that the hearer of it is certain that it is true without any doubt'. *Tawātur* is not a report itself, as many refer to it; rather, it is a description about the report narration. That is, first: its narrators at every stage of the narration process are many in a way that convention precludes that they could agree on a lie or forgery; second, the first group should experience the issue of the report tangibly; and third, the hearer, subsequently, finds no doubt in his heart that such a report is true. In this way, all the elements and the conditions of the term *tawātur* are included in this definition, and all the outside elements are prevented from intering it. Hence, it annuls the remarks that can be raised about the definitions put by the scholars of the four Islamic sciences dealt with in this thesis. The good thing about this definition is that it brings together the elements, the conditions and the intended epistemolical fruit of *tawātur* in only a few lines.

CHAPTER TWO

THE CONCEPT OF *TAWĀTUR* IN ISLAMIC LEGAL
METHODOLOGY (*UŞŪL AL-FIQH*)

CHAPTER 2

THE CONCEPT OF *TAWĀTUR* IN ISLAMIC LEGAL

METHODOLOGY (*UṢŪL AL-FIQH*)

I. INTRODUCTION

Islamic legal methodologists (*uṣūliyyūn*) study the concept of *tawātur* within the sections dealing with reports (*akhbār*).¹ They study it comprehensively in a manner that includes its definition, epistemological implications, conditions, types and other relevant research. Almost every book on Islamic legal methodology (*uṣūl al-fiqh*)² includes a chapter dealing with this concept, although they differ in length according to the book's size.

Generally, *khabar*, the singular form of *akhbār*, has been defined according to different approaches. One of the famous definitions is: 'a speech that bears to be either true or

¹ The *uṣūliyyūn* differ regarding the placement of *akhbār* in their books. Some place it within the sections dealing with the *Sunnah*, or the traditions of the Prophet, as an introduction to talk about it, as in the case of al-Ghazālī in *al-Mustaṣfa*, al-Bayḍāwī in *Minhāj al-Wuṣūl*, whereas some place it in separate chapters, as in the case of al-Āmidī in his *al-Iḥkām*, al-Rāzī in *al-Maḥṣūl* and al-Baṣrī in *al-Mu'tamad*. However, Ibn Hazm in his *al-Iḥkām* declares that what he means by *akhbār* is the *Sunnah* itself.

² *Uṣūl al-fiqh* has been translated into English in many ways, such as: Principles of Islamic Jurisprudence, Islamic Legal Theories, Islamic Legal Methodology, etc. I preferred here to use the term 'Islamic Legal Methodology' because *uṣūl al-fiqh* is, in fact, a set of methods and ways through which the jurist deduces the rulings of the *Shari'ah* (the Islamic Law) from its sources, i.e. the Qur'an, the *Sunnah*, etc. The other terms, however, do not convey this meaning completely.

false' (*mā yaḥtamil al-ṣīdq aw al-kādhīb*).³ From the definition, it is clear that the report (*khābar*) is either true (*ṣādiq*) or false (*kādhīb*). The true report (*al-khābar al-ṣādiq*) is the one which corresponds to reality (*mā tābaq al-wāqī'*) and the false report (*al-khābar al-kādhīb*) is the opposite, that is, that which does not correspond to reality (*mā lam yuṭābiq al-wāqī'*).⁴ The *uṣūliyyūn* mention several types of *khābar* under each of the two categories. We will briefly mention the types of true report only because *tawātur*, the research topic, is under this section. They are: 1) The report that corresponds to necessary knowledge (*al-khābar al-muwāfiq lil-'ilm al-ḍarūrī*). 2) Allah's report (*khābar Allah*). 3) The report of the messenger who is supported by miracles (*khābar al-rasūl al-mu'ayyad bi' al-mu'jizah*). 4) The report of the whole nation (*khābar kul al-'ummah*). 5) The report which is supported by evidence (*al-khābar al-muḥtaf bi' al-qarā'in*). 6) The successive report (*al-khābar al-mutawātir*).

There are other types of *khābar* mentioned by the *uṣūliyyūn*.⁵ However, the degree of certainty left by these types in the listener's heart differs. Some of them yield necessary knowledge (*'ilm ḍarūrī*) whereas some yield only acquired knowledge (*'ilm nazārī*).

³Abū al-Ma'ālī 'Abd al-Malik Al-Juwayī, *al-Burhān Fī Uṣūl al-Fiqh*, ed. 'Abd al-'Azīm al-Dīb, Dār al-Wafā', al-Manṣūrah, 1992, vol. 1, pp. 367; Abū al-Ḥusayn Muḥammad b. 'Alī al-Baṣrī, *al-Mu'tamad Fī Uṣūl al-Fiqh*, ed. Muḥammad Ḥamidullah, al-Ma'had al-'Ilmī al-Faransī lī al-Dirāsāt al-'Arabiyyah, Damascus, 1965, vol. 2, pp. 542-543; Abū Ishāq Ibrāhīm al-Shīrāzi, *Sharḥ al-Luma'*, ed. 'Abd al-Majīd Turkī, Dār al-Gharb al-Islāmī, Beirut', 1988, vol. 2, p. 567.

⁴Abū al-Walīd Sulaymān b. Khalaf Al-Bājī, *Iḥkām al-Fuṣūl Fī Ahkām al-Uṣūl*, ed. 'Abdullah al-Jabbūrī, Mu'assat al-Risālah, Beirut, 1989, p. 235; 'Alī b. Muḥammad al-Āmidī, *al-Iḥkām Fī Uṣūl al-Ahkām*, ed. Sayyid al-Jumaylī, Dār al-Nāshir al-'Arabi, Beirut, 1984, vol. 1, pp.16-17; al-Baṣrī, *al-Mu'tamad*, vol. 2, p. 544. However, al-Jāhiz (d. 255/868) says that there is a third type of the report: that which is neither true nor false. See his opinions and the reply of scholars to them in al-Āmidī's *al-Iḥkām*, vol. 1, pp. 17-18; al-Baṣrī's *al-Mu'tamad*, vol. 2, pp. 544-546.

⁵Al-Baṣrī, *al-Mu'tamad*, vol. 2, pp. 546-547; al-Āmidī, *al-Iḥkām*, vol. 1, pp. 19-20; Fakhr al-Dīn Muḥammad b. 'Umar, al-Rāzi, *al-Maḥṣūl Fī 'Ilm Uṣūl al-Fiqh*, ed. Ṭaha Jābir al-'Alwānī, Muassasat al-Risālah, Beirut, 1992, vol. 4, pp. 273-284; Muḥammad b. Aḥmad Ibn al-Najjār, *Sharḥ al-Kawkab al-Munīr*, eds. Muḥammad al-Zuhayfī and Nazīh Hammād, Maktabat al-'Ubaykān, Riyadh, 1993, vol. 2, pp. 317-318.

The concept of *tawātur* has been elaborated primarily in the books of *usūl al-fiqh*. However, since the central concern of the *uṣūliyyūn* is the possibility of proof (*ḥujjiyyah*) of a Prophetic tradition for determining the legal status (*mashrū'īyyah*) of an act, their detailed elaboration about *tawātur* seems to be logical.⁶ What is worthy of note is that many of the *uṣūliyyūn* did not confine themselves to discussing only the Prophetic traditions when discussing the *mutawātir* report. Rather, they went on to include whatever is called “*khbar mutawātir*”, as we will see when we deal with certain aspects of this term, although their first and last purpose is the Prophet's traditions.

II. DEFINITION OF *TAWĀTUR* IN *UṢUL AL-FIQH*

The *uṣūliyyūn* defined *tawātur* in various ways, yet on deliberation, these various words lead to the same meaning; although they differ in elucidating this meaning, as well as in their consideration of the rules of definitions given by logicians in terms of being inclusive (*jāmi'*) of all elements of the thing defined and exclusive (*māni'*) of other elements, as will be noticed clearly when we discuss some of these definitions. However, it is worthy of note that some leading *uṣūli*⁷ scholars did not mention a direct definition of *tawātur* in the sections dealing with it in their works; rather, they mentioned in detail its epistemological implications, conditions and other related subjects. Those scholars are Abū al-Husain al-Baṣrī (d. 436/1044) in his *al-Mu'tamad*, al-Juwainī (d. 478/1085) in *al-*

⁶ A.J. Wensinck, “Mutawātir” in *Encyclopedia of Islam*, second ed. (Lydin: E.J. Brill), 781.

⁷ *Uṣūli* is the adjective from the noun *uṣūl* of *Uṣūl al-Fiqh*.

Burhān and al-Ghazālī (d. 505/1111) in *al-Mustaṣfā* and *al-Mankhūl*.⁸ Perhaps the reason for their not mentioning it is that it is clear; for the lexical meaning of the word conveys its technical definition. They were, thus, satisfied with that and illustrated what is more important through which the technical meaning can be made explicit.

In the following are some of the definitions mentioned by some *'uṣūl al-fiqh* scholars, and detailed comments on them.

1. In his book *al-Iḥkām*, Ibn Ḥazm (d. 456/1063) defined *tawātur* as: 'what a big group of people after another big group (*kaffāṭun ba'da kaffāṭin*) reported until it reached the Prophet (p.b.u.h)'.⁹
2. Al-Bājī (d. 474/1081) defined it as: 'any report the knowledge of which is necessary to its receiver from its source'.¹⁰
3. Al-Shīrāzī (d. 476/1083) defined it as: 'any report the knowledge of which is necessary'. He added: and it is said: 'that which the created being (*al-makhlūq*) can not repulse from himself by doubts'.¹¹
4. Al-Sarakhsī (d. 490/1096) in his *al-'Uṣūl* defined it as: 'what has been reported by people whose gathering makes it unimaginable that they lie due to their big number and

⁸ See: al-Baṣrī, *al-Mu'tamad*, vol. 2, pp. 546-553; al-Juwaynī, *al-Burhān*, vol. 1, pp. 368-378; Abū Ḥamid Muḥammad b. Muḥammad al-Ghazālī, *al-Mustaṣfā Min Uṣūl al-Fiqh*, ed. Muḥammad 'Abd al-Salām 'Abd al-Shāfi, Dār al-Kutub al-'Ilmiyyah, Beirut, 1993, pp. 105-116; Al-Ghazālī, *al-Mankhūl Min Ta'liqāt al-Uṣūl*, ed. Muḥammad Ḥasan Hitū, Dār al-Fikr, Damascus, 1980, pp. 235-242.

⁹ Abū Muḥammad 'Alī Ibn Ḥazm, *al-Iḥkām Fī Uṣūl al-Aḥkām*, Dār al-Jīl, Beirut, 1407, vol. 1, p. 100.

¹⁰ Al-Bājī, *al-Iḥkam*, pp. 235.

¹¹ Al-Shīrāzī, *Sharḥ al-Luma'*, vol. 2, p. 569

the multiplicity of their places from other people like them in this way until it is linked to the Prophet (p.b.u.h)'.¹²

5. Al-Rāzī (d. 606/1209) in *al-Maḥṣūl* defined it as: 'a report of people who reached with their number where the knowledge took place'.¹³

6. Al-Āmidī (d. 631/1233) defined *tawātur* in his *al-Iḥkām* as: 'the sequence of a report by a group that yields knowledge about its subject'.¹⁴

7. Al-Bayḍawī (d. 685/1286) defined it as: 'a report of which the number of its narrators is so big that convention (*'ādah*) makes it impossible for them to lie'.¹⁵

8. Ibn al-Subkī (d. 771/1369) defined the *mutawātir* report saying: '*mutawātir*, in terms of meaning or utterance (*ma'nan aw lafẓan*), is a report of a group that it is impossible for them to lie about a sensory thing'.¹⁶

9. Al-Ṣuyūṭī (d. 911/1505) defined it as: 'a report of a group of people whose number makes their agreement on a lie impossible on a sensory matter, even in terms of meaning'.¹⁷

10. Ibn al-Najjar (d. 972/1564) in *Sharḥ al-Kawkab al-Munīr*, defined the term as: 'a group's report whose large number precludes that they could lie about a sensory thing'.¹⁸

¹² Abū Bakr Muḥammad b. Aḥmad Al-Sarakhsī, *Uṣūl al-Sarakhsī*, ed. Abū al-Wafā al-Afghānī, Dār Qahramān, Istanbul, n.d., vol. 1, p. 282.

¹³ Al-Rāzī, *al-Maḥṣūl*, vol. 4, p. 227.

¹⁴ Al-Āmidī, *al-Iḥkām*, vol. 1, p. 25.

¹⁵ Muḥammad b. al-Ḥasan al-Badakhshī, *Manāhij al-'Uqūl Sharḥ Minhāj al-Wuṣūl*, Dār al-Kutub al-'Ilmiyyah, Beirut, 1984, vol. 2, p. 290.

¹⁶ Badr al-Dīn Muḥammad Ibn Bahādir al-Zarkashī, *Tashnīf al-Masāmi' Bijam' al-Jawāmi'*, ed. Abū 'Amr al-Husaynī Bi 'Umar, Dār al-Kutub al-'Ilmiyyah, Beirut, 2000, vol. 1, pp. 474.

¹⁷ Al-Ṣuyūṭī, Jalāl al-Dīn 'abd al-Raḥman, *al-Kawkab al-Sā'ī' Naẓm Jam' al-Jawāmi'*, Maktabat Ibn Taymiyyah, Cairo, 1998, pp. 267.

¹⁸ Ibn al-Najjar, *Sharḥ al-Kawkab al-Munīr*, vol. 2, pp. 324.