



Published By:  
Cakra Education Science  
Institute

# CAKRA JOURNAL OF RELIGION

VOLUME 1 NUMBER 1, 2024 || PP.24-31  
ISSN (E): XXXX-XXXX || ISSN (P): XXXX-XXXX

## Understanding Mutawatir Hadith

**M.Farras Saputra**

Program Study of Al-Qur'an and Tafsir Science, Faculty of Ushuluddin and Islamic Thought, Sultan Syarif Kasim State Islamic University, Riau, Indonesia

[Saputra290605@gmail.com](mailto:Saputra290605@gmail.com)

### ABSTRACT

The views of scholars differ regarding the division of hadith based on the number of narrators. M. Anwar BC. HK divides hadith into two, namely mutawatir and ahad. Mutawatir hadiths are divided into three: mutawatir lafdzi, mutawatir 'amali, and mutawatir ma'nawi. The definition of mutawatir hadith is a hadith narrated by several narrators who cannot possibly agree to lie. Scholars differ in opinion about the number of narrators, the minimum is 10 according to al-Ishtikhari. The division of mutawatir hadith involves four criteria, including responses from the five senses and the same number of sanad at each level. Some scholars propose a minimum number of narrators, such as four, five, or 20 people. The mutawatir lafdzi hadith has the same lafazh, for example, the threat against lying in the name of the Prophet. The mutawatir ma'nawi hadith concerns mutawatir meanings without having to have the same pronunciation. The mutawatir 'amali hadith involves the actions of the Prophet which were witnessed and imitated by many people. Mutawatir hadith have a high position in Islamic teachings, providing certain and urgent knowledge that comes from the Prophet. Its position is higher than the hadith ahad, and rejecting it is the same as rejecting the position of the Prophet Muhammad as the messenger of Allah.

### AUTHORS' CONTRIBUTION

- Conception and design of the study;
- Acquisition of data;
- Analysis and interpretation of data;
- Manuscript preparation;
- Obtaining funding

### ARTICLE HISTORY

Reviewed: 2024/02/28  
Accepted: 2024/03/09  
Published: 2024/03/21

**Keyword** : Mutawatir; Lafdzi; 'Amali; Maknawi; Law; Position.

## INTRODUCTION

Hadith is the second source of Islamic law after the Qur'an, after serving as a source, it also functions as a source, it also functions as guidance (hudan linnas), explanation, detail, and interpretation of the Qur'an as universal guidance. which is shown to all nature, especially to humans. The Qur'an is present as a protector of the 5 principles of life, including protecting religion and belief, protecting reason and intelligence, honour, protecting reason and intelligence, protecting property and wealth, protecting human relationships and children's descendants, and protecting the universe. (Muizatul Hasanah, 2022). How many levels of hadith are there, in terms of strength and weakness, hadith are divided into three: authentic, hasan, and daif. Meanwhile, in terms of the number of narrators, the hadiths are divided into two, namely: mutawatir hadiths and Sunday hadiths.



Mutawatir, according to scholars of hadith science, thinks that mutawatir hadith can be used as a guarantee that the hadith originates and originates from the Prophet Muhammad. Practising hadith in this category is obligatory without having to research it first (Abu Rayyah, 277-278 and Subhi al-shalih 2003M)

So from the expression above, the reader is invited to understand the mutawatir hadith and its distribution, so that the reader can know and understand the mutawatir hadith up to its position.

## **METHODS**

This research method uses library research, namely reviewing and tracing various kinds of references and literature related to the problem under discussion. Data collection was carried out starting from books, and journals, accompanied by articles related to the discussion and also taken from the internet.

## **RESULTS AND DISCUSSION**

### **Description of Hadith in terms of the number of narrators**

Scholars differ in their opinions regarding the division of hadith in terms of quantity or number of narrators who are sources of this news. M. Anwar Bc. Hk explained that if the hadith is seen in terms of the number of narrators who narrated it, the hadith is divided into 2, namely the mutawatir hadith and the ahad hadith.

Mutawatir hadith can be divided into three types, namely mutawatir lafdzi and mutawatir 'amali and mutawatir ma'nawi.

### **Understanding Mutawatir Hadith and its Division**

Etymonologically, the word al-mutawatir is the term file of the word al-tawatur, meaning al-tatabbu, meaning lucky or consecutive.

In terms of terminology, hadith experts define: "(Hadith) mutawatir is a hadith narrated by several narrators who cannot possibly agree to lie in their narration even if they are not intentionally continuous from the beginning to the end of the sanad and are based on sight or hearing or the like."

According to al-Bagdai, a mutawatir hadith is "a hadith narrated by a certain group of people whose testimony is according to custom, it is impossible to deny it." Ibn incorrectly defined mutawatir hadith, namely an expression about news narrated by gaining knowledge, the truth of which is confirmed and the sanad consistently fulfills these requirements from the beginning of the sanad to the end. (M. Abdulrahman, 2000). Some say that mutawatir hadith is a hadith that is conveyed by many people with confidence in its truth and it is impossible to agree to lie. (Abu 'Abd Allah Muhammad bin Ibrahi bin Sa'ad Allah bin Jama'ah al kunani al hamawi al-syafi'i, 1406)

In general terms, a mutawatir hadith is a hadith narrated by several narrators to all thaqabat (generations) whose reason and customs make it impossible for them to agree to lie. (Tahhan, 2007)

According to this definition, it is understood that the requirements for the al-mutawatir hadith category are not based on the Islamic quality and transmitters but are seen from a large number of transmitters along with the provisions.

1. Based on this definition, there are four criteria for mutawatir hadith, namely: The news conveyed by the narrators must be based on responses from the five senses, that is, the information they convey must be based on responses from hearing or sight, such as:

سَمِعْتُ	=	I have listened
سَمِعْنَا	=	We have heard
رَأَيْتُ	=	I have seen
رَأَيْنَا	=	We have seen

If the result of the thought is the result of thinking about an event or the result of istinbath from one proposition to another, then it is not called mutawatir news.

2. There is equality or balance in the number of sanad in each thabaqah. Equality or balance in the number of rawi means that the number of nominal numbers must be the same, the number of nominal numbers may be different, but the verbal value is the same, namely the same number. for example, at the origin of sanad (friends) there are 10 people, the next level of sanad becomes 20 people, 40 people, 100 people and so on. A number like this is still called the same number and is classified as mutawatir. However, at the sanad level, the number is greater than the following sanad levels (inverted pyramid shape), for example, a hadith narrated by 20 companions, then accepted by ten tabi'in and only accepted by four tabi'in, is not classified as a mutawatir hadith, because the number of sanads is not balanced between the first thaqabahs and the next thaqabahs which should have a larger nominal value.
3. The number of people must be at each level of the sanad from the beginning of the sanad from the beginning of the sanad to the end of the sanad. If the quantity is only found in part of the sanad, it is not called mutawatir but is called ahead. Scholars have different opinions about the number of transmitters of the hadith, among them there are different opinions about the number of transmitters of the hadith, among think the number is four people, five people, ten people, forty people, and seventy people, some even think there are more than three queens. (number of Thalut soldiers and Badr war experts). However, the opinions selected were at least 10 people, such as al-ishtikhari's opinion.
  - a. According to Abu-Thayyib, he determined at least 4 people because it was justified by the large number of witnesses that the judge needed to give a verdict on the defendant.
  - b. According to Ashhabu as-syafi'i, he determined 5 people, because it confirmed the number of prophets who received the title 'ulul azmi.
  - c. Some Ulama' set a minimum of 20 people, based on the provisions stated by Allah SWT, regarding Allah's suggestion to believers who can stand the test, that just 20 people can defeat 200 people.

إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا أَمَانَتَيْنِ.....

... If there are twenty patient people among you, they will surely be able to defeat two hundred enemies, ... (QS.al-anfal:65). (Darussamin, 2020)

### **Distribution of Mutawatir Hadith**

Some scholars say there are 3 Mutawatir Hadiths, namely:

#### **Hadith Mutawatir lafdzhi**

Namely, Hadiths where the narrator's pronunciation is the same, both in law and meaning (meaning) and mutawatir hadiths, namely those relating to the pronunciation of the prophet's words. According to Ibnu Hibban and Al Hazimiy, there is no such thing as mutawatir hadith as defined above. Meanwhile, according to Ibnu Sholehah, whose opinion is followed by Imam Nawawi, mutawatir hadiths are very few and difficult to provide.

Example of a hadith muutawuatir lafdzhi

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَوَّأْمَقْعَدَهُ مِنَ النَّارِ

"Rasulullah SAW said: "Whoever deliberately lies against me, let him occupy his seat in hell" (HR. Bukhari).

However, when we look at this hadith we will find that the mutawatir lafdzi hadith also has other lafadz which sound almost the same. Below are several hadiths related to the name of the Prophet Muhammad (Muizatul Hasanah, 2022).

First, the Hadith actually lied on my behalf

عَنْ الْمُغْبِرَةِ رَضِيَ اللَّهُ عَنْهُ قَلَّ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُولُ إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبِ عَلَيَّ أَحَدٍ مِنْ كَذِبِ عَلَيَّ مُتَعَمِّدًا فَلْيَتَوَّأْمَقْعَدَهُ مِنَ النَّارِ

From Al-Mughiroh radiyalallahu 'anhu he said "I heard the Prophet Muhammad SAW, say, actually lie in the name of other people. Whoever lies in my name intentionally will have his seat in hell (Al-Bukhari no. 1209).

Second, the Hadith threatens to lie in the name of the prophet

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَوَّأْمَقْعَدَهُ مِنَ النَّارِ مَتَّقُوا عَلَيْهِ

From Abu Hurairah radhiyallahu'anhu he said that Rasulullah SAW said, "Whoever lies in my name intentionally, then his seat will be in hell Muttafaq 'alaihi (Muslim, 2006)

The hadith talks about the logical consequences that the hadith has been falsified since his time. In other words, lies have occurred in the name of the Prophet Muhammad. At that time, he gave warnings and threats to people who lied in his name. However, this opinion is considered to have no historical reason, especially since the falsification of Hadith during the time of the Prophet Muhammad was not contained in the standard books related to asbab al wurud (Najib, 2004)

Mohammad 'Ajjaj Al-Khatib also rejected the occurrence of falsification of Hadith during the time of the Prophet Muhammad. According to him, this is impossible to happen, especially if it is done by very logical friends. He described how the companions struggled to accompany the Prophet Muhammad, sacrificing their wealth and lives for the sake of establishing the religion of Allah SWT and facing various tests. Apart from that, the companions lived under the guidance of Rasulullah SAW and they lived their lives full of devotion and wara'

So one of them can't lie in the name of the Prophet Muhammad. Then there is also mention that forgery occurred during the time of the Companions, especially during the time of the Caliph Ali ibn Talib Ra. At this time the seeds of division began to develop and spread, Muslims were divided into 3 groups: Ali (Shi'ah), the group supporting Muawiyah, and the Khawarij group.

The differences between this goongan initially only revolved around political issues, then spread to the field of aqidah and worship by bringing up hadiths and saying that the hadiths from Rasulullah Saw were made up in lies, whatever was said, did not act, and were not interpreted by Rasulullah Saw (al-Khatib, 1989 AD/ 1409 H, 276-416).

Mutawatir Maknawi Hadith The scholars agree that it is not halal to narrate a mawdu' hadith unless it is accompanied by an explanation of the mawdhu'an (falsehood) of the hadith (Itr, 1997)

Third, Hadith about the consequences of lying in the name of the Prophet Muhammad.

عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ مَنْ يَقُولُ عَلَيَّ مَا لَمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَقُلُّ فَلْيَتَوَّأْمَقْعَدَهُ مِنَ النَّارِ. صَحِيحُ الْبُخَارِيِّ

From Salamah bin Al-Akhwa, he said, "I heard the Messenger of Allah, SAW, say, "Whoever says in my name what I have not said, then he will sit in hell. Sahih Al-Bukhari.

According to Imam Nawawi in the book Minhajul Muhaddisin, the hadith can be accepted by 200 friends. Meanwhile, according to Zainuddin al Iraqiy lafadz hadith regarding confirmation, we are not permitted to use the name of the Prophet in explaining, " man kadzaba 'alayya muta'ammidan falyatabawwaa maq' adahu min naari". Narrated by more than seventy friends as said by Imam Nawawi. So it can be said to be a mutawatir hadith whose pronunciation is the same or almost the same. (Muizatul Hasanah, 2022).

Imam Suyuti's view of the hadith about the threat of hell for people who lie in the name of the Prophet Muhammad SAW. Editorial of the hadith

مَنْ كَذَبَ عَلَىٰ مَعْتَدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

Narrated by Bukhori and Muslim from hadith 1. Ali bin Abi Tholib 2. Abi Hurairah 3. Anas bin Malik 4. Mughiroh bin Syu`bah and Bukhari from 5. Zubair bin Awwam 6. Salmah bin Akwa' 7. Ibn Umar and Tirmidhi and Nasa'i and Ibn Majah from Ibn Mas'ud, Ibn Majah from 9. Jabir bin Abdillah 10. Abi qotadah 11. Abi said Alkhudri (Qomaruzzaman)

### Mutawatir Maknawi Hadith

Mutawatir Maknawi Hadith is a hadith whose meaning is mutawatir, not lafadz. And every event is different. The number of narrations for each of these events has not yet reached the level of mutawatir. But in these different events or occurrences, there is the same thing. So this same thing or case happens in many incidents. If the same thing is collected, it will become mutawatir. (al-Gawri, 2009).

According to Abdul Majid Khon, the Mutawatir Ma'nawi hadith is defined as:

المتواتر المعنوي هو ما اختلفوا في لفظه ومعناه مع رجوعه لمعنى كلى

"Mutawatir ma'nawi hadith are hadith that have different pronunciations and meanings, but return to one common meaning" (Sulaiman, 2008)

According to A. Qadir Hasan

المتواتر المعنوي هو ما تواتر معناه دون لفظه

"Mutawatir ma'nawi hadith is a hadith whose meaning is mutawatir, not its pronunciation." (Hasan, 1990)

This means that the hadiths whose sources are different are used in preparing news reports, but the different news stories are consistent in principle. (Darussamin, 2020)

Examples of meaningful mutawatir hadiths include:

وَقَالَ أَبُو مُوسَى الْأَشْعَرِيُّ: دَعَا لِنَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ رَفَعَ يَدَيْهِ، وَرَأَيْتُ بَيَاضَ إِبْطِئِهِ

Meaning: "Abu Musa al-Ash`ari said: Prophet SAW. Praying then he raised his hands and I saw the white of his armpits."

This hadith talks about ethics in praying. According to the Big Indonesian Dictionary (KBBI), prayer is defined as a request (hope, request, praise) to God. Meanwhile, praying means saying prayers to God. Prayer means a request made to Allah which includes praise, hope, and request (Suhartawan)

Another example of a mutawatir hadith

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلَّا سَفَا وَإِنَّهُ يَرْفَعُ حَتَّى يَرَى بَيَاضَ إِبْطِئِهِ

"Rasulullah SAW did not raise his hands in his prayers other than the istiqa prayer and he raised his hands so that his armpits appeared white" (HR. Bukhari and Muslim).

In As-Suyuti's research, 100 narrations explain that the Prophet SAW raised both hands when praying in several conditions with different interpretations. Even though the editorials are different, these hadiths have a common point, namely the Prophet Muhammad raised both hands in prayer (Darussamin, Hadith Science Lecture, 2020)

### **Hadith Mutawatir `Amali**

The mutawattir `amali hadith is the Mutawatir Hadith which concerns the actions of the Messenger of Allah, which were witnessed and imitated without difference by many people, and then also imitated and carried out without difference by many in subsequent generations. (Ulumul hadith)

Some Ulama define mutawatir `amali, which is something that is easily known to be from religion and has been mutawatir among Muslims that the Prophet Muhammad SAW did or ordered and other than that. (Zikri Darusamin)

According to M. Syhudi Ismail, he explains that the mutawatir amaliy hadith is a religious practice (worship) carried out by Rasulullah SAW, then followed by the companions, continued by the tabi`in and so on followed by generation after generation until now. (Muizatul Hasanah, 2022)

All kinds of acts of worship that are practised by Muslims or agreed upon by the ulama are included in the hadith group of mutawatir 'amali hadiths. Like the mutawatiru artiwi hadith, the number of mutawatir 'amali hadith is quite large. including, funeral prayers, Eid prayers, and zakat on wealth.

### **Mutawatir Hadith Law**

The Mutawatir Hadith provides the benefit of the knowledge of dharuri or belief and must be practised. This means that a person must believe in the truth of the news from the Prophet Muhammad SAW which was narrated in mutawatir without the slightest doubt as if someone had witnessed an event with their own eyes so they know for sure. In mutawatir hadith, people accept it absolutely without having to research and examine the nature of the narrator, because with a large number, it is impossible to agree to lie. This gives a stronger sense of confidence in the truth of the news. Mutawatir hadiths are on the same level as the texts of the Koran. Therefore, denying the mutawatir hadith is the same as denying the Koran, that is, being punished as an infidel. Or at least punished as a "mulhid" person, namely someone who acknowledges the oneness of Allah and claims to be a Muslim but does not recognize Muhammad as the Messenger of Allah. (Darussamin, Ilmu Lecture Hadith 1, 2020)

### **The position of mutawatir haadists**

The hadiths referred to in the mutawatir hadith group are hadiths that definitely (qathi` or maqth`u) come from the Prophet. The ulama emphasizes that mutawatir hadiths produce "qathi knowledge (certain knowledge), namely knowledge that words, actions, and agreements come from the Messenger of Allah. The ulama also emphasized that mutawatir hadiths produce "Dharuri science" (knowledge that is very urgent to be believed or confirmed as true), namely knowledge that cannot but be accepted according to the words, actions, or approval of the Prophet Muhammad.

The level of certainty that the mutawatir hadith came from Rasulullah SAW is complete, in other words, the certainty reaches one hundred percent.

Therefore, the position of the mutawatir hadith as a source of Islamic teachings is very high. Rejecting mutawatir hadith as a source of Islamic teachings is the same as rejecting the position of the Prophet Muhammad SAW as the messenger of Allah. The position of the



mutawatir hadith as a source of Islamic teachings is higher than the position of the ahad hadith. (Umasih, 2015)

## CONCLUSION

Hadith experts define a mutawatir hadith as a hadith narrated by several narrators in which the narrators agree that it is impossible to agree to lie in its narration even if it is unintentional continuously from the beginning to the end of the sanad and is based on sight or hearing or the like. Meanwhile, in terms of terms, it is a hadith narrated by several narrators to all thaqabat (generations), according to reason and custom, they can't agree to lie. The al-mutawatir hadith is not seen based on the Islamic quality and transmitters but is seen from a large number of transmitters along with the provisions. There are four criteria for mutawatir hadith conveyed by narrators based on responses from the five senses such as hearing and sight responses, for example, I have seen and we have heard. There is a balance between each sanad in each thaqabah, for example, in the sanad (friends) there are 10 people, the next level the sanad becomes 20 people, 40 people, 60 people, 100 people, and so on. The number of narrators reaches a condition that does not allow them to agree to lie, scholars have different opinions on this issue, some scholars think four people, five people, ten people, forty people, seventy people, there are even three people who think There are more queens, but the opinion chosen is that there are 10 people. Mutawatir hadiths are also divided into 3, namely mutawatir lafdzi hadiths (hadiths whose pronunciation is the same, both in law and meaning) and mutawatir hadiths, namely those relating to the pronunciation of the prophet's words), mutawatir artiwi hadiths (a hadith whose meaning is mutawatir, not the pronunciation). The meaning is that this mutawatir hadith was narrated to us in different events), `amali hadith (Mutawatir Hadith concerns the actions of the Messenger of Allah, which were witnessed and imitated without difference by many people, and then also imitated and acted upon without difference by many people. subsequent generations). The position of mutawatir hadith as a source of Islamic teachings is very high. Rejecting mutawatir hadith as a source of Islamic teachings is the same as rejecting the position of the Prophet Muhammad SAW as the messenger of Allah.

## REFERENCES

- Abu 'Abd Allah Muhammad bin Ibrahi bin Sa'ad Allah bin Jama'ah al kunani al hamawi al-syafi'i, a.-m. a.-r. (1406). *ulum al-hadist al-nabawi*. Damsyiq: Dar al-FIkr.
- al-Gawri, S. A. (2009). *al-Madhokol ila dirasati ulum al-Hadis*. Damaskus: Dar ibn Kasir.
- Darussamin, Z. (2020). *Ilmu Kuliah Hadist 1*. Depok Slemen Yokyakarta: Kalimedia.
- Darussamin, Z. (2020). *Kuliah Ilmu Hadist*. Depok slemen Yokyakarta: Kalimedia.
- Hasan, A. (1990). *Ilmu Musthalah Hadist*. Bandung: Diponegoro.
- Itr, N. (1997). *Ulum Al-Hadist 2*. Bandung: PT.Remaja Rosdakarya.
- M.Abdurahman. (2000). *Pergeseran pemikiran ilmu hadist, ijtihad al hakim dalam menentukan status hadist*. paramadina: paramadina.
- Muslim, I. (2006). *Shahih Muslim*. Riyad: Dar al-tayyib.

- Muizatul Hasanah, B. S. (2022). Memahami Hadist Mutawatir dan Hadist ahad. *Jurnal Ilmu Hadist*, 06-07.
- Muizatul Hasanah, B. S. (2022). Memahami Hadist Mutawatir dan Hadist ahad. *Jurnal Ilmu Hadist*, 09
- Najib, M. (2004). *Pergolokan politik umat islam dalam kemunculan hadist maudhu*. Bandung: Pusta setia.
- Qomaruzzaman. (n.d.). Legalitas Hadist Mutawatir Dalam Perpektif Imam Jamaluddin Al-Suyuti. *Nabawi*, 10.
- Suhartawan, B. (n.d.). Memahami ilmu hadist. *Jurnal ilmu hadist*, .10.
- Sulaiman, M. (2008). *antologi ilmu hadist*. Jakarta: Gaung Persada Press.
- Tahhan, M. (2007). *Intisari Ilmu Hadist*. Malang: Uin-Proses.
- Umasih. (2015). *Ulumul hadist*. lembaga pengembang pendidikan,. Universitas Negeri Jakarta.