TALWEEH
ACADEMY

بسم الله الرحمن الرحيم

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين

TALWEEH
ACADEMY

Nukhbat Al Fikr Lesson 2 Overview

Instructor: Shaikh Omer Khurshid

Further inquiries: Info@talweehacademy.com

www.talweehacademy.com

Text of the Book

Introduction

Imām al-Ḥāfiẓ Aḥmad ibn ʿAlī ibn Ḥajar al-ʿAsqalānī — may Allah, Exalted is He, have mercy on him — said:

> Praise belongs to Allah, who has never ceased to be All-Knowing and All-Powerful. May Allah send blessings upon our master Muḥammad, whom He sent to all of mankind as a bearer of glad tidings and a warner, and upon the family of Muḥammad, his Companions, and many salutations.

Commentary on "the Lām" in *al-Ḥamdu Lillāh*

The definite article "al-" (*lām al-taʿrīf*) in *al-ḥamd* has been interpreted in several ways:

- According to the author of *al-Kashshāf*, it is **for genus (lām al-jins)**, denoting the collective category of all forms of praise.

- The majority hold that it is **for generality (lām al-istighrāq)**, encompassing all kinds of praise.

- Others interpret it as **for particularity or covenant (lām al-ʿahd)**.

Shaykh Abū al-ʿAbbās al-Mursī once asked Ibn al-Naḥḥās, the grammarian, about the *alif* and *lām* in *al-ḥamdu lillāh*:

> "Is it for genus or for covenant?"

Ibn al-Naḥḥās replied: "They say it is for genus."

Al-Mursī responded:

"What I say is that it is for covenant (*'ahdiyyah*). This is because when Allah, Exalted is He, knew of His creation's inability to fully comprehend or fulfill the reality of His praise, He Himself praised Himself on their behalf in pre-eternity, before they could ever praise Him. Thus, He said *al-ḥamdu lillāh* — praise be to Allah — in place of His creation."

Ibn al-Naḥḥās then declared: "I bear witness that it is indeed for covenant." (See *Sharḥ Nukhbat al-Fikar* by al-Qārī, p. 124)

This interpretation is also supported by the Prophet's ﷺ saying:

"I cannot enumerate Your praise; You are as You have praised Yourself."

On the Compilation (*Taṣnīf*) of Works

The works authored on the nomenclature and terminology of the ḥadīth scholars have become numerous — some have been greatly expanded, while others have been summarized.

The origin of the term *taṣnīf* lies in the notion of distinguishing some things from others. From this is derived the "classification" or "composition" of books. It is said, *ṣannafa al-amra taṣnīfan*, meaning he perceived some aspects of it but not others, or he diversified one part from another.

The purpose of composition among authors varies. As the poet said:

Know that the purposes of authorship are seven,
 For every intelligent person, sincerely advising:

(1) Explanation of what is obscure, (2) correction of the mistaken,
 (3) Authorship of a pioneering scholar, not retreating;

(4) Organizing what is scattered, (5) collecting what is dispersed,
 (6) Abridging what is lengthy, and (7) completing what is incomplete.

Another poet combined these purposes into one verse, saying:

> The aims of authorship, seven they confined,
> Remember them and you will attain your goal refined:
> Innovate, perfect, clarify, and abridge,
> Compile, arrange, and rectify, O noble peer and bridge.

A valuable reference on this topic is the work of Dr. Zayd al-Rummānī entitled "Al-Arbaʿūn min Asbāb al-Taʾlīf wa-Asrār al-Taṣānīf" (Forty Reasons for Authorship and the Secrets of Compositions).

Purpose of the Present Work

One of my brethren requested that I prepare a summary of what is essential from among these discussions. I responded to his request, hoping to be counted among those who tread the scholarly paths.

As for the identity of the questioner, it has been said that it was ʿIzz al-Dīn ibn Jamāʿah, and others have said that it was Shams al-Dīn Muḥammad ibn Muḥammad al-Zarkashī.

On the Meaning of "Summary" (*Talkhīṣ*)

The term *talkhīṣ* originally means clarification of intent, and linguistically, it denotes the removal of impurity or obstruction, as in *lakhaṣa al-ʿayn* — "he removed the mote from the eye," as stated in *al-Ṣiḥāḥ*. It is also used to mean abridgment, for it involves omitting unnecessary details while retaining essential objectives. (Mullā ʿAlī al-Qārī)

Types of Khabar (Reports)

Definition of *Khabar* (Report)

The term *khabar*, in its essence or reality, has been defined differently by various disciplines:

- **According to the linguists**, it refers to *that information which is transmitted and spoken about*.

- **According to the scholars of rhetoric (*ahl al-maʿānī*)**, it is *that whose denoted meaning occurs externally by something other than itself*.

- **According to the scholars of legal theory (*uṣūl al-fiqh*)**, it is *a declarative composition (murakkab kalāmī) that may be, from the perspective of reason, either true — meaning it corresponds to reality — or false — meaning it does not correspond to reality.*

- **According to the ḥadīth scholars**, *khabar* is synonymous with *ḥadīth*.

Definition of *Ḥadīth*

A *ḥadīth* is that which is attributed to the Prophet ﷺ. It has been said that *ḥadīth* refers to whatever has come from the Prophet ﷺ — whether a single word, a statement, an action, an approval, or a description, even his movements and stillness, whether in wakefulness or in dreams.

Ibn Ḥajar states in *Nuzhah al-Naẓar*:

> "The term *khabar* is used here to be more comprehensive."

Classification of *Khabar* by Transmission

A *khabar* (report) may have multiple chains of transmission (*ṭuruq*) without a fixed number.

The word *ṭuruq* is the plural of *ṭarīq* (path). In morphology, the plural pattern *fuʿul* (as in *ṭuruq*) is one of the forms of jam ʿ al-kathrah.

Ibn Mālik explains in *al-Kāfiyah al-Shāfiyah* that there are twenty-eight plural patterns of takseer, twenty-four that indicate abundance (*jam ʿ al-kathrah*), while only four patterns indicate paucity (*jam ʿ al-qillah*).

On Plural Patterns

The Four Plural Patterns Denoting Paucity:

1. **Afʿilah** – e.g., *arghifah* (loaves)

2. **Afʿāl** – e.g., *athwāb* (garments)

3. **Afʿul** – e.g., *aʿyun* (eyes)

4. **Fiʿlah** – e.g., *ghilmah* (youths)

The Twenty-Eight Plural Patterns Denoting Abundance:

As Ibn Mālik mentioned in *al-Kāfiyah al-Shāfiyah*:

> *"Among the patterns of abundance are: fuʿl, fuʿul, fiʿlān, fuʿlān, faʿlā, fiʿal, fuʿʿāl, afʿilāʾ, fuʿʿal, fawāʿil, fiʿlā, fiʿāl, fuʿal, faʿalah, faʿāʾil, fuʿalah, faʿālā, fuʿālā, fiʿalah, faʿīl, fuʿūl, fuʿalā, fuʿāl, and al-faʿālī."*

The Meaning of *Ṭarīq* (Path)

The word *ṭarīq* literally means *that which leads to a desired physical destination*, and it is used metaphorically to denote *that which leads to an intended abstract objective*.
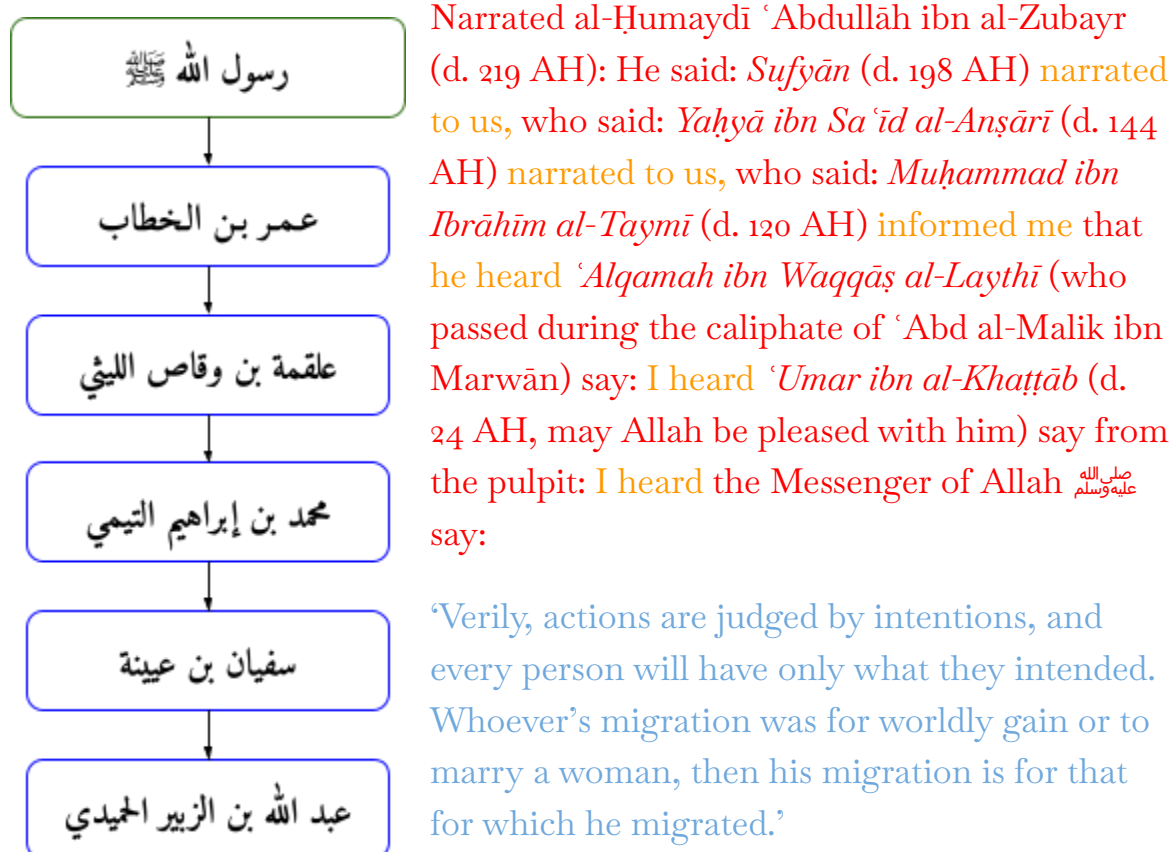
In the context of ḥadīth sciences, the term *ṭarīq* refers to the chains of transmission (*asānīd*).

Definitions of Related Terms

- **Al-Isnād (الإسناد):** The act of ascribing a ḥadīth to its originator; some scholars consider it synonymous with *al-sanad*.

- **Al-Sanad (السند):** The chain of narrators that leads to the text (*matn*). In other words, the transmitters who convey the ḥadīth to us.

- **Al-Matn (المتن):** The actual content or wording of the ḥadīth to which the chain of transmission leads.

Example: The First Ḥadīth in *Ṣaḥīḥ al-Bukhārī*

Al-Imām al-Bukhārī begins his *Ṣaḥīḥ* with the following chain:

Narrated al-Ḥumaydī ʿAbdullāh ibn al-Zubayr (d. 219 AH): He said: *Sufyān* (d. 198 AH) narrated to us, who said: *Yaḥyā ibn Saʿīd al-Anṣārī* (d. 144 AH) narrated to us, who said: *Muḥammad ibn Ibrāhīm al-Taymī* (d. 120 AH) informed me that he heard *ʿAlqamah ibn Waqqāṣ al-Laythī* (who passed during the caliphate of ʿAbd al-Malik ibn Marwān) say: I heard *ʿUmar ibn al-Khaṭṭāb* (d. 24 AH, may Allah be pleased with him) say from the pulpit: I heard the Messenger of Allah ﷺ say:

'Verily, actions are judged by intentions, and every person will have only what they intended. Whoever's migration was for worldly gain or to marry a woman, then his migration is for that for which he migrated.'

The chain (diagram, top to bottom):
رسول الله ﷺ → عمر بن الخطاب → علقمة بن وقاص الليثي → محمد بن إبراهيم التيمي → سفيان بن عيينة → عبد الله بن الزبير الحميدي

Reports (*akhbār*) are generally divided according to the number of their transmission chains (*ṭuruq*):

1. Those transmitted by **many chains**;
2. Those transmitted with **a fixed number that is more than two chains**;
3. Those transmitted by **two chains**; and
4. Those transmitted by **a single chain**.

The Mutawātir Report (al-Khabar al-Mutawātir)

The *mutawātir* (mass-transmitted) report is the first type of *khabar* (report) that conveys certain and definitive knowledge (*ʿilm yaqīnī*), provided its conditions are fulfilled.

The first category is known as *mutawātir* — the report conveyed by such a large number of narrators that it is inconceivable, according to reason and normal human habit, that they could have conspired upon a falsehood.

Lexical Definition

Al-Jawharī stated:

"*al-Muwātara* means succession; however, the term is not used unless there is a pause (*fatrah*) between occurrences. If there is no pause, it is termed *mudāraka* or *muwāṣala* (continuous sequence)."

Al-Khalīl said in *al-ʿAyn* (8/133):

"*al-Muwātara* means succession (*al-mutābaʿah*)."

From this, the lexical sense of *tawātur* denotes two essential ideas:

1. **Succession (tatābuʿ)**; and
2. **Intermittence or interval between transmissions (takhallul fatrah).**

Technical Definition

Technically, *tawātur* refers to:

> "A report transmitted through the tongues of such a multitude of people that the intellect, according to common experience, deems it impossible for them to have agreed upon or conspired in falsehood."

In other words, it is a report that is conveyed by such numerous and independent chains across every level of transmission that the occurrence of deliberate fabrication is inconceivable. Hence, the *mutawātir* report yields certain knowledge (*ʿilm ḍarūrī*).

Historical Development of the Concept

The first to introduce the concept of *tawātur* were the legal theorists (uṣūliyyūn) and theologians (mutakallimūn). Their discussion stemmed from epistemology (*naẓariyyāt al-maʿrifah*) — the study of the nature of knowledge and the means of its attainment.
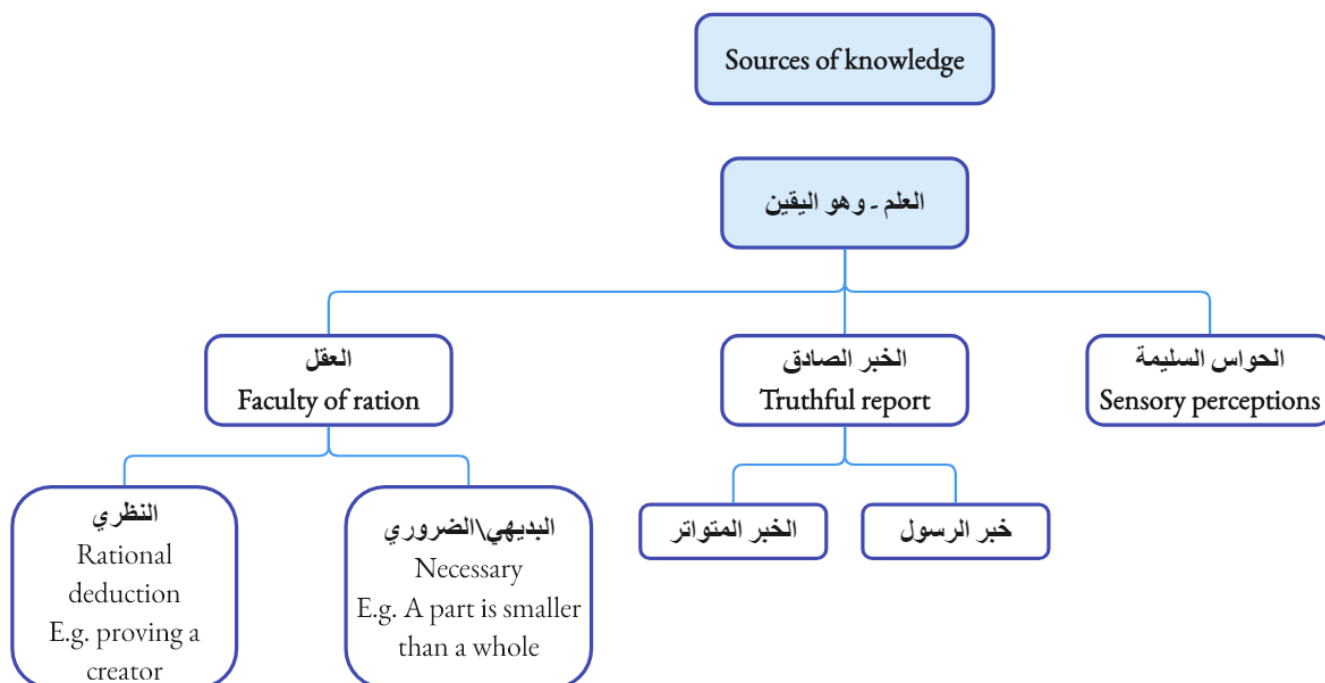
They examined the *ḥaqīqah al-ʿilm* (reality of knowledge) and the *asbāb al-ʿilm* (causes or sources of knowledge). According to them, knowledge (*ʿilm*) is *a firm and true conviction corresponding to reality* (what modern philosophy might term *justified true belief*).

Within this framework, they identified *tawātur* as one of the means that yields *necessary knowledge* (*ʿilm ḍarūrī*), i.e., knowledge that does not admit doubt or speculation.
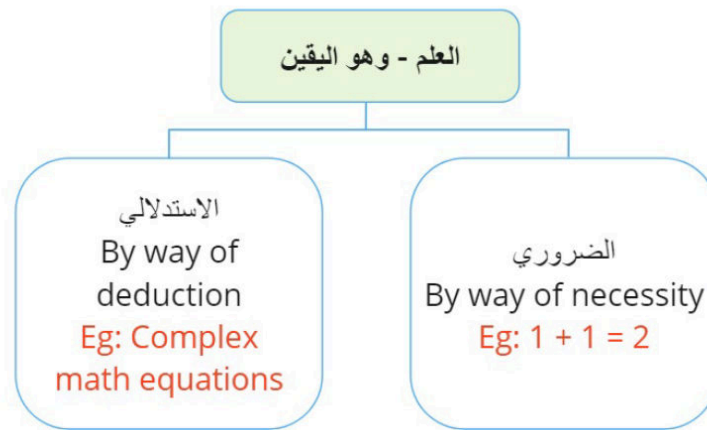
They thus classified knowledge based on how it reaches the intellect into two categories:

1. **Necessary knowledge (*ʿilm ḍarūrī*)** — self-evident and beyond doubt, such as sensory perception and universal truths.

2. **Acquired knowledge (*ʿilm naẓarī*)** — obtained through reasoning, inference, or evidence.

Purpose and Benefit of Classification

The purpose of categorizing reports based on their mode of transmission is epistemological and methodological. For legal theorists, this classification serves

to distinguish between textual evidences that are definitive in authenticity and meaning (*qaṭ'ī*), and those that are speculative (*ẓannī*).

Accordingly, *tawātur* became central in determining the epistemic strength of transmitted evidence: it grants certain knowledge, while non-mutawātir reports may only yield probabilistic knowledge or conjecture.

Early Scholarly Discussions

The earliest jurist to discuss *tawātur* explicitly in the context of transmitted reports was **ʿĪsā ibn Abān** (d. 221 AH), as cited by **al-Jaṣṣāṣ** in *al-Fuṣūl fī al-Uṣūl* (3/35):

> "Ibn Abān stated that reports are of three categories:
> (1) Those whose truth and the authenticity of their source are known with certainty;
> (2) Those whose falsity and the falsehood of their source are known with certainty; and
> (3) Those in which both truth and falsehood are possible.
>
> The first category is that in which certainty is attained concerning its source because it has reached us through *tawātur*, where collusion and agreement upon falsehood are rationally impossible — such as our knowledge that Makkah, Madinah, and Khurāsān exist, that Muḥammad ﷺ called people to Allah, brought the Qur'an, and commanded us to perform prayer, pay zakāh, fast in Ramadan, and perform ḥajj.
>
> ʿĪsā (may Allah have mercy on him) said: The knowledge of such matters is necessary and self-evident knowledge (*ʿilm ḍarūrī*), leaving no room for doubt. Whoever rejects such knowledge after it is established is a disbeliever, because this knowledge is as certain as sensory perception — like knowing that the sky existed before our birth or that those living today are descendants of earlier generations."

He further added:

"The operative principle is that *tawātur* produces knowledge that is immediate and self-evident, admitting neither doubt nor ambiguity."

Integration into Ḥadīth Sciences

The first to formally introduce the concept of *tawātur* within the literature of *ḥadīth terminology (muṣṭalaḥ al-ḥadīth)* was **al-Khaṭīb al-Baghdādī** (d. 463 AH) in his foundational work *al-Kifāyah fī ʿIlm al-Riwāyah* (p. 16). He wrote:

"Reports are divided into two categories: *mutawātir* and *āḥād*.

As for the *mutawātir* report: it is that which is conveyed by such a multitude of people that it is known, according to established habit, that it is impossible for them to agree upon a lie. Furthermore, it is impossible that such collusion could occur within the time frame in which the report spread, and the subject matter of their report must be of such a nature that confusion and doubt cannot pertain to it. Additionally, there must be no external compulsion, coercion, or motive for fabrication among them.

When a report fulfills these conditions, certainty of its truth becomes necessary (*yaqīn ḍarūrī*)."

Conditions of Tawātur

Al-Ḥāfiẓ Ibn Ḥajar, in his *Sharḥ al-Nukhbah*, outlines **four primary conditions** for *tawātur*:

1. **A large number of narrators (ʿadad kathīr)**
   – The narrators must be numerous enough that, by normal standards, it is inconceivable for them all to have agreed upon a fabrication.

2. **Impossibility of collusion upon falsehood (aḥālat al-ʿādah tawāṭuʾuhum aw tawāfuquhum ʿalā al-kadhib)**
   – This refers to the rational impossibility that they conspired or coincidentally produced the same false report.

3. **Continuity of transmission (*istiwāʾ al-amr min al-ibtidāʾ ilā al-intihāʾ*)**
   – The transmission must remain consistent and uninterrupted from beginning to end, such that the number and reliability of narrators are maintained across every level (*ṭabaqah*) of the chain.

4. **That the final point of transmission rests upon sensory perception (*mustanad intihāʾihim al-ḥiss*)**
   – The basis of their report must be direct observation (*ḥiss*), such as sight or hearing, rather than inference or speculation.

Nonessential Conditions

Some conditions have been mentioned by certain scholars but are **not accepted as essential**, including:

- That the narrators are beyond count (*lā yuḥṣīhim ʿadad*),

- That they come from different lands (*lā yaḥwīhim balad*),

- That they differ in religion, lineage, and homeland,

- The presence of an infallible (*maʿṣūm*) among them (as claimed by the Shīʿah),

- That all transmitters be Muslim and upright, and

- The requirement of a specific fixed number.

Al-Ghazālī states in *al-Mustaṣfā*:

> "The precise number that yields certainty is unknown to us. What we do know is that upon the occurrence of necessary knowledge, we recognize that the number was sufficient—not that we determine the sufficiency of the number in order to establish knowledge."

Thus, the presence of certainty is the indicator of *tawātur*, not the fulfillment of a fixed quantitative measure. The number is validated *through* the attainment of certainty, not vice versa.

Note: The knowledge acquired through *tawātur* is *necessary knowledge* (*ʿilm ḍarūrī*) of the *authenticity* of the report itself — not necessarily of the *content* conveyed by the report. For example, the report that Musaylimah claimed prophethood is *mutawātir* (mass-transmitted); however, the *content* of this report — namely, his claim to prophethood — is not true.

Categories of Tawātur

1. Tawātur in Wording (التواتر اللفظي)

This refers to reports transmitted with the **same exact wording** by a multitude of narrators, such that it is inconceivable that they could have fabricated it identically.

Example:
 The ḥadīth of the Prophet ﷺ:

> "Whoever deliberately lies about me, let him take his seat in the Fire."

This ḥadīth was narrated by sixty-two Companions, according to Ibn al-Ṣalāḥ, while other scholars reported over one hundred. Al-Nawawī in his *Sharḥ Ṣaḥīḥ Muslim* mentioned approximately two hundred narrators. Such numerical abundance makes fabrication rationally impossible.

2. Tawātur in Meaning (التواتر المعنوي)

This occurs when numerous narrators transmit different incidents that share a common meaning or theme. The collective recurrence of that shared element reaches the level of *tawātur*.

Example:
 If one person reports that Ḥātim gave away a camel, another that he gave a horse,

and another that he gave a dinar — these differing events all convey the same underlying truth: *Ḥātim's generosity*. Although each individual report is solitary (*āḥād*), the *collective implication* — that Ḥātim was generous — becomes *mutawātir*.

Similarly, the *ḥadīths* describing the Prophet ﷺ raising his hands in supplication number around one hundred. Each report alone does not reach *tawātur*, but the common element — *raising the hands during duʿāʾ* — achieves *tawātur* through their collective testimony. Imām al-Suyūṭī compiled these narrations in a single treatise.

Further Classifications of Tawātur

(As discussed by Shaykh Anwar Shāh al-Kashmīrī in *al-Fayḍ al-Bārī*)

1. **Tawātur al-Isnād (Chain-based Tawātur)**
   – A ḥadīth transmitted by numerous narrators throughout the entire chain of transmission, from its origin to its end, such that collusion upon falsehood is impossible.
   Example: The ḥadīth "Whoever lies about me intentionally…"

2. **Tawātur al-Ṭabaqāt (Generational Tawātur)**
   – Transmission by successive generations, where each generation as a whole conveys the report to the next, even if the isnād itself is not individually mutawātir.
   Example: The *tawātur* of the Qur'an, which has been recited and transmitted by the entire Muslim community, generation after generation, across the East and West of the earth.
   Al-Kashmīrī writes:
   "The Qur'an has been transmitted upon the face of the earth, from East to West, through study, recitation, memorization, and oral transmission—received by the multitude from the multitude, layer upon layer. It therefore requires no specific chain such as 'so-and-so narrated from so-and-so.'"

3. **Tawātur al-ʿAmal wa'l-Tawāruth (Practical and Inherited Tawātur)**
   – This is the continuous practice inherited by the Muslim community across generations, such that it is inconceivable that an entire community could collectively err or fabricate it.
   Examples: The five daily prayers, fasting in Ramaḍān, and the use of the *siwāk*.

4. **Tawātur al-Qadr al-Mushtarak (Tawātur of the Common Element)**
   – When multiple solitary reports (*āḥād*) describe distinct occurrences that all share a single underlying feature, that shared element becomes *mutawātir*.
   Examples:

   - The *miracles* of the Prophets — though each individual miracle may be reported through solitary chains, the *existence of miracles* as a category is *mutawātir*.

   - The *generosity of Ḥātim* — though each act is narrated through individual reports, the collective sense of his generosity is *mutawātir*.