THE AUTHORITY OF THE AHAD HADITH IN AQIDAH

by X X

THE AUTHORITY OF THE AHAD HADITH IN AQIDAH
(The Study of Nashirudin Al-Bani's Thought)

Ahmad Zumaro[1]*
[1]Institut Agama Islam Negeri Metro, Lampung, Indonesia
*e-mail: ahmadzumaro@gmail.com

Abstract

Hadiths are divided into *Mutawatir* and *Ahad*. The *Mutawatir* refers to the *Hadith* of *qot'ul al-wurud* or the *hadith* that is believed to be true, while the *Ahad* refers to *zhon al-wurud* in which its authenticity is still questioned as the cornerstone of Islamic *Aqidah* (creed). The purpose of this study is to find out the thoughts of Al-Bani on the authority of the *Ahad Hadith* as the basis of *Aqidah*. The method used in this study was library research with a content analysis approach. The results of the study revealed that the *Hadith al-Ahad* can be employed as the foundation of *Aqidah* when it meets the requirements of the *Hadith*'s authenticity. The condition of the *Hadith*'s authenticity is that the *sanad* (chain of narrators) must be continually reported by the narrators (*Rowi*), whose agreement upon a lie is impossible (*tsiqoh*), and who are exempt from *illah* and *syadz* characteristics. *Ahad Hadith* which has been investigated and proven to be authentic (*shahih Hadith*) will be classified as *qothil al-wurud* rather than *zhon al-wurud*. Thus, *Ahad Hadith* can be employed as a foundation for *Aqidah*. The narration of *Ahad Hadith* is considered *bid'ah* because it was not carried out by the Prophet SAW and his companions.

Keywords: *Al-Bani, Hadith al-Ahad, Aqidah*

A. Introduction

Hadith is the second fundamental basis in Islam after the *Quran*. However, there were variations in how the *Quran* and *Hadith* were revealed and narrated. The *Quran* is seen as a proposition completely revealed in the way of *Mutawattir*. In contrast, in terms of their *wurud* (a technique that provides detailed information about narrated *Hadith*), *Hadiths* were reported in two ways, *Mutawattir* and *Ahad*. *Mutawattir Hadith* is a *Hadith* that generates belief or *qothi dalalah*, thus Muslim scholars agreed that it could be used as the cornerstone of *Aqidah*. Whereas the *Ahad* is a *Hadith* that is classified as *zhoni dalalah*, which implies that it has not been accepted as truth. As a *Hadith* classified in the *zhoni* status, according to the Mu'tazilah (Muhammad Hamid An-Nasir, 2004)

and other modern scholars, including Muhammad Abduh, Muhammad al-Ghozali, and Muhammad Syaltut, the *Ahad Hadith* was rejected as the foundation for *Aqidah* since it did not offer certainty or faith. Faith is not founded on doubts or thoughts /arguments (Al-Ghazali, 2005a).

Muhammad Nasiruddin Al-Ban disagreed with any of those who stated that the *Ahad Hadith* could not be considered as a basis for *Aqidah*. According to him, the *Ahad Hadith* has the authority to be employed as the creed's foundation. Al-Bani advanced several arguments based on *naqli* and *'aqli* arguments. The rejection of *Ahad Hadith* in terms of *Aqidah* is seriously destructive since it would delete numerous *Hadiths* since many *Ahad Hadiths* contain issues concerning *Aqidah*. If the *Ahad Hadith* regarding *Aqidah* is rejected without a valid justification, it will influence Muslims' belief in its teachings. Moreover, the *Hadith* is the second leading source of main teachings in Islam that has a critical function in determining the law and *Aqidah*.

The author of this research is interested in investigating Al-Bani's ideas on the authority of the *Ahad Hadith* as the foundation of *Aqidah*. This study is both a biographical study and library research, with the sources cited from books. The descriptive analysis method was employed in this study.

B. The Biography of Al-Bani

Abu Abdurahman Muhammad Nasiruddin son of Nuh Najati son of Adam was the full name of Al-Bani. Nasiruddun was born in Tirana, Albania's capital, in 1332 H/1914 AD. His birthplace, Al-Bani, became part of his name. Al-Bani came from a humble yet pious family. In Albania, his father was a revered Muslim theologian. His father was a scholar of the Hanafi school of thought and taught religious knowledge to the locals. Al-Bani lived in this city for 9 years. Then his father brought him to Sham, which was located in Damascus, because the communist ideology ruled the Balkans, destroying Albanians' Islamic identity. Al-Bani completed his *Ibtidaiyah* level (Junior High School) education at the *Madrasa* Jamiyyah Al-I'saf Al-Khairiy in Damascus (Abu Nasir Ibrahim Abd Rauf, 2007). His father did not send Al-Bani to pursue formal education because he realized that it did not provide much advantage other than teaching reading, writing, and poor quality education. Furthermore, Al-Bani learned diverse Islamic knowledge from his father, including *Al-Quran, Tajweed, Sharaf,* and Hanafi's *Fiqh* (Syaifuddin Rizal, 2017).

Al-Bani became interested in *Hadith* after reading al-Mannar magazine and receiving Rashid Ridho's works on the critique of *Hadith* in Imam Al-Ghozali's book *"Ihya Ulumuddin"*. Curiosity drove him to seek the original source mentioned by Rasyid Ridho in his journal, the book *al-Mughni 'An Haml Al Asfari Fil Asfari Fi Takrij Ma Fil Ihya Minal Akhbar* by Hafiz Zainuddin Al-Iraqy. Because he was born into a poor family, Al-Bani could not afford to buy the book. However, Al-Bani never gave up on the circumstances. He borrowed *Ihya Ulumuddin*'s book from the library. After completing his study of *Ihya Ulumuddin*'s book, he added comments to it that were supported by Ibn Atsir's book *"Gharibul Hadith"* and other Arabic dictionaries. This record was surpassed in three volumes of 2000 sheets. In addition to studying *Ihya Ulumuddin*'s book, Al-Bani also studied numerous other *Hadith* volumes and manuscripts in the Zahiriyah Library on a daily basis. He spent 6-12 hours reading books. He spent some of his time reading literature, which helped him become an expert on the subject of *Hadith* (Abu Nasir Ibrahim Abd Rauf, 2007).

Al-Bani not only studied books and manuscripts, but he also attempted to classify the library's manuscripts. While compiling the manuscripts, Al-Bani discovered missing book covers for several copies, making it impossible to determine who wrote the book. Because of the numerous books and manuscripts that had been

read by him, Al-Bani swiftly identified the author of the book and provided the book cover easily so that the author could be identified by the readers. In addition to his self-taught, Al-Bani frequently attended seminars of great *Hadith* experts. Al-Bani seemed very genius based on the different discussions in which he frequently engaged. Muhammad Raghib At-Tabakh, a *Hadith* expert, *Sanad* scholar, and historian from Halb, once examined Al-Bani on his memorization and competence in the subject of *Mustholah al-Hadith*. The outcomes were really pleasing. For Al-Bani's achievements, At-Tabakh certified the narration of the chain of narrations (*Sanad*) from Al-Bani to Imam Ahmad bin Hanbal through at-Tabakh.

Many of Al-Bani's publications demonstrated his expertise in the field of *Hadith*. Around two hundred of his works had been published, while the other ninety-seven are still in the form of manuscript forms such as *Silsilah Al-Hadith As-ShihahWaSyai'un Min FiqihaWaFawaaidiha, Silsilah Al-Hadith Ad-Dhoifah Wal MaudhuahWaAtsaaruha As-Sayyi 'Fil Ummah, Irwa' Al-Gholil, Sahih*, and many other works (As-Syaibani, 1987). Scholars praised and supported his significant work in preserving the *Hadith* of the Prophet Muhammad (PBUH) due to his expertise in the field of *Hadith* and his many published works and manuscripts. As stated by Muhammad al-Amin As-Sanqity, Muhibbiddin al-Khatib, and Muhammad bin Ibrahim Alisy, "Al-Bani was a servant and a follower of the *Sunnah* of the Prophet Muhammad" (PBUH). King Faisal and Abdul Aziz bin Baz declared Al-Bani to be a *mujadid* of the twentieth century and made him a reference in *Hadith* science for his research. According to one of his students, he was given the title "*muhaddis al-asri wa nashir as-sunnah*" (A contemporary hadith expert and defender of sunnah) (Syarifah, 2015). Because of his expertise in *Hadith*, Muhammad bin Ibrahim requested him to teach at the Islamic University of Medina at the postgraduate level. Al-Bani taught *Hadith* science and *Hadith* jurisprudence before being designated as a *Hadith* professor. Al-Bani passed away on October 2, 1999, or the 22nd of Jumadil Akhir 1420 H. Al-Bani's death was a big loss for Muslims since Al-Bani was a renowned *Hadith* figure who is difficult to discover in this century.

Al-Bani is a figure who is deeply concerned with the heresy (*bid'ah*) in *Hadith*. He urged Muslims to return to the *Sunnah*. Many people, he argued, relied on the *Hadith* of the Prophet Muhammad (PBUH), yet the *Hadiths* they refer to, without knowing the *Hadiths'* status, are *dhoif* or even *mau'du*. As a result, Al-Bani expressed his thoughts on the *Sunnah* of the Prophet Muhammad (PBUH):

1. Prohibition of relying on *Hadith* to the Prophet Muhammad (PBUH). According to Al-Bani, a Muslim should not ascribe a *Hadith* to the Prophet Muhammad (PBUH) unless the validity of the *Sanad* is confirmed. To determine the authenticity of a *Hadith*, it can be done in two methods: first, critique the *Sanad* by assessing the narrators of *Hadith* using the *Hadith* science rules to determine whether the narrators of *Hadith* were *dhoif* or strong; and second, rely on the book of *Hadith* that contains authentic *Hadiths* or the critics' opinions of *Hadith*.

2. Return to *as-Sunnah*. The *Sunnah* clarifies, explains, and interprets the *Qur'an*. As a result, whenever there is a disagreement, Muslims should immediately return to *as-Sunnah* as it is mentioned in the QS. An-Nahl: 44 and also QS. An-Nisa: 59.

3. Prophet Muhammad PBUH was an infallible (*ma'sum*) human being. Rasulullah PBUH was a human being whom Allah SWT protected from mistakes and misguidedness; this remark was recorded in his *Hadith*, which stated: "I leave you two guides, the *Qur'an* and the *Sunnah* of the Prophet Muhammad (PBUH)." As a result, the *Qur'an* and all of the Prophet Muhammad's (PBUH) acts, words, and rulings must be followed so that Muslims do not get lost in their daily lives.

4. When a person does not study *Hadith*, he will not become a *faqih* or an expert in the subject of *fiqh*. Someone who aspires to be an expert in *fiqh* must understand the *Hadith* of the Prophet Muhammad (PBUH), which has the function of explaining, interpreting, confirming, and establishing the law. Many Islamic rules are derived from the *Hadith*. To become an expert in the discipline of *fiqh*, one must first learn the *Hadith*.

5. Studying the *Hadith* can prevent a person from committing heresy. Muslims who do not accurately interpret the *Sunnah* will conduct deeds that are antithetical to the Prophet Muhammad's *Sunnah* (PBUH). Deeds or heresies that the Prophet Muhammad (PBUH) did not perform are fake acts or heresies that contradict Islamic principles.

6. Conflicts among *madhabs* (schools of thought) can be addressed by referring to or returning to the Prophet Muhammad's *Sunnah* (PBUH). Many disagreements can be addressed by reverting to the Prophet Muhammad's (PBUH) *Hadiths*, the second most important source after the *Qur'an*.

7. Adherence to *Hadith* would increase *Aqidah* in legal situations since *Hadith* is the second source of law for Muslims after the Qur'an (Nuruddin Tholib, 2000).

Some of the details about the *Hadith*s above clearly demonstrate that Al-Bani was a very brilliant scholar who believed in and was extremely meticulous about adopting and carrying out the *Sunnah* of the Prophet Muhammad PBUH.

B. Method

Hadiths are classified into two types based on the number of narrators who reported them: *Mutawatir Hadith* and *Ahad Hadith*. *Mutawatir Hadiths*, or collected *Hadiths*, are considered to be *qot'il ad-dilalah Hadith*, or a *Hadith* that generates belief. The *Mutawatir Hadith* stimulates belief since it was narrated using the senses, by numerous people in each *tabaqot* (degree), and they all agreed not to lie. As a result, there is no reason to question the Mutawatir *Hadith*'s validity. Furthermore, there is no need to evaluate this *Hadith* in terms of both *Sanad* and *Matan* because it is essential knowledge or *ilmu dhoruri*, and the substance of this sort of *Hadith* must be implemented. In contrast, *Ahad Hadiths* or individual *Hadiths* are referred to as *zhonn al-wurud* or *Hadiths* that do not convey belief because they were narrated by a small number of persons.
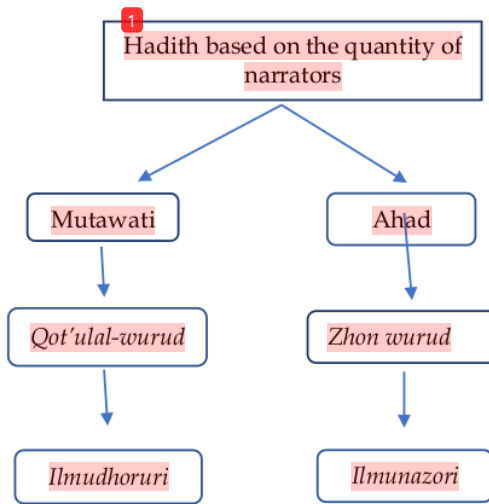
Figure 1. The Quality of Hadith Narrators

The rejection of the authority of *Ahad Hadith* as the foundation of *Aqidah* was initiated by the Mu'tazilah group (Al-Baghdadi, 1995)(Al-Bahanasawi, 1992). According to Mu'tazilah's viewpoint, the *Ahad Hadith* does not give concrete and compelling information. At the same time, *Aqidah* must be founded on verifiable knowledge. Thus, in absolute terms, logic must take precedence over *Hadith*, particularly in the case of *Aqidah* (Muhammad Hamid An-Nasir, 2004). Imam Malik emphasized the actions of the people of Madinah over the *Ahad Hadith*. Imam Malik prioritized the actions of the people of Madinah over the *Ahad Hadith*. Amidi contended that *zhan* is the strength of one of two uncertain possibilities. *Zhan is not anything seen, but rather a belief formed by contemplation.* (Sabil & Juliana, 2017).

In the twentieth century, the Muktazilah faction rejected the authority of *Ahad Hadith* as the foundation of *Aqidah*. According to contemporary scholars like Imam Ghozali, the *Ahad Hadith* is a *zhon al-wurud Hadith*, or a *Hadith* that does not provide assurance. As a result, he believed that *Ahad Hadith* does not create knowledge since *zhan* is uncertain. *Ahad Hadith* exclusively addresses *Sharia* law or *furu'*, not religion (*Aqidah*). When *Hadith* was narrated individually (*Ahad*), it was conceivable for certain faults to occur, such as the narrator of the *Hadith* forgetting the precise statement or not writing some phrases on a particular issue, resulting in inaccuracies in the narration (Syahidin, 2017). Despite his rejection, Al-Ghozali offered an exception, stating that the *Ahad Hadith* can be recognized as the foundation of *Aqidah* if it explains the verses of the *Qur'an*; according to its function since the *Hadith* is explanatory of the *Qur'an* (Al-Ghazali, 2005). In addition to Al-Ghozali, Muhammad Syaltut and Muhammad Abduh rejected the authority of *Ahad Hadith* as the foundation of *Aqidah*. Both maintained that the *Aqidah* thesis must be supported by something compelling or *qot'i* (*mutawatir*). As a result, according to both of them, even if the *Ahad Hadith* is authentic (*Shahih*), it cannot be employed as a foundation for *Aqidah*.

The verse that was used to refute the Ahad Hadith is QS.An-Najm: 28 "*And surely assumptions (zhan) can in no way replace the truth*"

According to the verse of the *Quran* above, Allah SWT prohibits following

prejudice since *zhon,* or prejudice does not provide assurance or certainty. Thus, the rejecters of the *Ahad Hadith* argued that anything that does not inspire belief, such as the *Ahad Hadith*, should not be presented as proof in *Aqidah.* Something ambiguous cannot be used as evidence for something certain (faith/*Aqidah*). Because *Aqidah* is the major and essential teaching, it must be founded on something compelling. Faith must be derived from something definite and certain, but the *Ahad Hadith* is *zhon*, or doubtful.

C. Findings and Discussion

1. Al-Bani's Objection to the Rejection of the Ahad Hadith Authority

Scholars were separated on whether *Ahad Hadith* should be accepted as the foundation of *Aqidah* and Islamic law. Al-Bani was one of the *Hadith* scholars who claimed that *Ahad Hadith* could be employed as an *Aqidah* foundation. Al-Bani invoked *naqli* and *aqli* propositions to disprove *Ahad Hadith*. Several verses and *Hadiths* of the Prophet Muhammad (PBUH) were used to back up his views:

a. Qur'an

Al-Bani cited *Qur'anic* verses to rebut the arguments of those who rejected the *Ahad Hadith* or *Khabar Ahad* as a justification for Aqidah. The following *Qur'anic* verses are used:

1) The Qur'anic verse cited by *Ahad Hadith* rejectors was *QS. An-Najm* 23.. This verse, according to Al-Bani, was insufficient evidence for rejecting the *Ahad Hadith* as the basis of *Aqidah*. According to Al-Bani, the *Quran* is a chastisement from Allah to the polytheists who followed their prejudices. What is meant by prejudice in this verse is not prejudice towards the *Ahad Hadith*, but rather the mistrust or skepticism of polytheists who claimed that angels were the daughters of Allah the Almighty. According to Al-Bani, *zhon* in this verse refers to *zhon* or uncertainty that is more prone to anything doubtful (Muhammad Nasiruddin Al-Bani).

2) The other justification that the *Ahad Hadith* can be considered as a basis for *Aqidah* and legislation is *QS. At-Taubah* 122. According to Al-Bani, Allah SWT expressly instructed a group (*tho'ifah*) of believers to go study and enhance their religious knowledge to the Prophet SAW in this verse. In Arabic, *thoi'fah* is one or more individuals. Al-Baqoi in his *Tafsir* (Quranic Interpretation) quoted by Quraish Shibab stated that the meaning of *toi'fah* is one or two people. In addition, some individuals did not give a specific amount but the number of *toi'fa*h is less than *firqoh*. As a result, the verse above contradicts the opinion of those who rejected the *Ahad Hadith*. The instruction was to divide tasks so that some believers went to warfare while others sought knowledge in one or more numbers. *Tafaquh* means to deepen all types of knowledge. In other words, the term *tafaquh* refers to all religious studies, including *Aqidah*, as well as the science of *fiqh*. If the *Ahad Hadith* could not be used as proof, Allah would not have instructed a group of Muslims to convey the knowledge they received from the Prophet Muhammad PBUH based on the words *"liyunziru qaumahum"* so that there exist among humans to warn or teach others (Muhammad Nasiruddin Al-Bani, 2008). Thus, a good understanding of *Aqidah* concerns conveyed by one or two people or a group that does not reach the *Mutawatir* level can be accepted and is not something doubtful.

3) *QS. Al-Isra*: 39 was another *Quranic* verse that Al-Bani used to refute the rejection of the *Ahad Hadith*. The sentence تقف لا (not to follow) is a prohibition for Muslims

to follow or do something unknown. Since the era of the Companions, Muslims have practiced the *Khabar (hadith) Ahad*, using it as proof of the occult and connected to beliefs such as the beginning of creation and indications of the apocalypse. Indeed, they used it to demonstrate that Allah has characteristics (Jawas, 2005). If Khabar Ahad was not beneficial or did not encourage Aqidah, the companions, *tabiin*, *tabi tabiin*, and Muslim imams would undoubtedly follow what they did not know.

4) *QS.Al-Hujurat*: 6. In addition to certain *Qur'anic* verses previously mentioned, Al-Bani cited *QS.Al-Hujarat*: 6 to illustrate the authority of *Ahad Hadith* as the foundation of *Aqidah*. *"O believers, if an evildoer brings you any news, verify ʾitʾ so you do not harm people unknowingly, becoming regretful for what you have done.*The above verse is a definite instruction from Allah SWT to believers to be wary of the news provided by the *fasiq* (evildoer). Believers (*Mukmin*) are instructed not to accept news or information delivered by the *fasiq* instantly, but rather to recheck, crosscheck (*tabayun*), or investigate the news beforehand to guarantee its accuracy. Thus, the verse's *mafhum mukhalafah* is that if a fair (trusted) person brings news, there is no need to verify the accuracy of the news he delivered, because those who are known to be fair would not lie in relaying the information they carry. In other words, information delivered by a fair person can be accepted immediately without the need for *tabayun*.

b. Hadith

Al-Bani not only employed the *Quran* to disprove those who rejected the *Ahad Hadith*, but also the *Hadith* to underline that the *Ahad Hadith* should be used as a basis for *Aqidah*. The following *Hadiths* were used by Al-Bani as the arguments:

1) A *Hadith* concerning some young men who studied with the Prophet Muhammad PBUH. They were then told to return home and teach their family what they had learned from the Prophet PBUH: "*We came to meet the Prophet SAW when we were young men of the same age, and we stayed with him for twenty days and twenty nights.*" *The Prophet SAW was a compassionate and caring man. When the Prophet SAW noticed that we missed our families, he inquired about the relative we had left behind. So we told him that we wanted to meet the family. After hearing our reply, the Prophet SAW stated, "Go back and teach and supervise your family" (to pray). The Prophet (PBUH) then stated something that I recalled but then forgot. He stated: "Pray in the same way that you see me praying. So, when the time for prayer comes, let one of you make the call to prayer (adzan), and that the one who becomes the Imam is the oldest among you.(Al-Bukhari)*" According to this *Hadith*, every young man who had lived and studied with the Prophet SAW was obligated to pass on his knowledge to each of his families. The information that the youth learned and received from the Prophet Muhammad was not only a matter related to law and *muamalah*, but also a matter of *Aqidah*. The Prophet's exhortation to the youth to teach their respective families indicates that news or information imparted or communicated by individuals, including *Aqidah*, can be accepted.

2) The Prophet PBUH's *Hadith* about sending his companions to enhance the *Aqidah*. This *Hadith* was narrated by Al-Bukhari about some Yemenis who came to the Prophet PBUH and asked for guidance on Islamic teachings. In response to this request, the Prophet PBUH grasped Abu Ubaidah's hand and said, "He (Abu Ubaidah) is a trustworthy person of this *ummah*." From this Hadith, it can be seen that Abu Ubaidah was a good person who obeyed the Prophet PBUH's admonition. Allah's Messenger testified that Paradise is upon Abu Ubaidah.

Because of his high morals and loyalty, the Prophet SAW sent him to teach Islam and *Aqidah* to the people of Yemen. Muadz bin Jabal, one of the companions, experienced the same thing. He was sent to Yemen by the Prophet PBUH to spread Islamic beliefs. The first *da'wah* that had to be taught was about *Aqidah* or worshiping Allah, the only God. In addition to Aqidah, Muadz was also commanded to convey Islamic teachings. This also demonstrates how *Khabar Ahad* can be employed as evidence in *Aqidah*. Some of the reasons in this *Hadith* indicate that the *Khabar Ahad* is acceptable. It would be impossible for the Prophet SAW to send his companions alone to various regions to teach *Aqidah* and *Shari'a* if the teachings he conveyed were not accepted.

3) The *Hadith* of the Qibla Change: From Baitul Maqdis to the Kaaba. In the month of *Sha'ban*, the Qibla direction was changed from Bait Maqis to the Masjidil Haram. Bait Maqdis is the Jewish Qibla of Worship. Jews assumed that Muslims followed their Qibla direction. For this reason, the Prophet SAW requested that Allah SWT change the direction of Muslims' Qibla. Allah SWT approved the Prophet SAW's prayer and instructed him to turn to face the Kaaba, along with the *QS. AL-Baqoroh*: 144. The occurrence of shifting the direction of the Qibla is also mentioned in the Prophet PBUH's *Hadith*. When the Muslims were praying in the Quba Mosque in the early morning, a friend (from Bani Salamah) arrived to tell them about the shift in Qibla direction from Baitul Maqdis to the Kaaba. Hearing the news, the prayer congregation (Mulsim) facing Baitul Maqdis instantly turned towards the Qibla facing the Kaaba. This event explains why the worshipers praying at the Quba Mosque adjusted the direction of the Qibla towards the Kaaba if they did not believe the news the man was delivering came from a reliable source.

c. The Proposition of *Aqli*

Al-Bani employed the logical argument (*aqli*) to argue his claim for the authority of the *Ahad Hadith*. Nasiruddin Al-Bani said that the *Ahad Hadith* has authority as the basis of *Aqidah* based on various justifications in the *Qur'an* and *Hadith*. The view which stated that the *Ahad Hadith* could not be used as evidence in *Aqidah* was deemed heretical *(bid'ah)* opinion, because it lacked essential reasoning. According to him, rejecting the authority of the *Ahad Hadith* in *Aqidah* was a peculiar viewpoint pertaining to the commands of the *Qur'an* and the guidance of the *Sunnah* since it was not known at the time of the Prophet Muhammad and his companions. The perspective that denied the authority of the *Ahad Hadith* was only advanced by a small number of *Kalam* scholars and some *Usul* scholars, which then impacted the thinking of many contemporary scholars. Opinions on the rejection of the *Ahad Hadith* were accepted without explicit arguments. As a result, everything heretical (*bid'ah*) must be rejected (Muhammad Nasiruddin Al-Bani, 2008).

2. The **Analysis** of Al-Bani's Opinion on the Authority of the Ahad Hadith in Aqidah

Al-Bani's various arguments, including *naqli* and *aqli* arguments, attempted to break the opinion of those who rejected the justifications of the *Ahad Hadith* as the basis of *Aqidah*. Due to the small number of narrators who narrated the *Hadith*, the status of *Ahad Hadith* that was pinned as *zhan ad-dilalah* resulted in the *Khabar* or *Hadith* that was brought not providing trust or assurance as legitimate information.

Al-Bani disputed the term *zhon*, which indicates something that is not certain or dubious. Al-Bani defined *zhon* as a firm assumption that must be practiced (Al-Bani,

2004). This interpretation is similar to what al-Qurtubi mentioned in his book, that *zhon* prioritizes something from two separate things or is sometimes used as the definition of certainty (Al-Asqolani, 1980).

Based on history, the companions obtained *Hadith* in groups or individually through the teaching of the Prophet SAW at the scientific council (*majlis ilmi*), or as well as if some of the companions did not attend the meeting, they would receive the *Hadith* from the Prophet SAW in person. In the other case, they would ask about a certain problem, and the Prophet PBUH would answer it. Then, they conveyed the prophet's teachings to another friend (Noorhidayati, 2017).

When Islam spread in the Arabian peninsula, it became impractical for the Prophet SAW to teach directly to other regions, thus the Prophet SAW despatched numerous companions to carry messages to various regional rulers (kings, governors, and emperors) in written messages in the form of letters or orally. The sending of the prophet's messenger was a type of teaching or imparting *da'wah* on an individual (Ahad) basis. The *Khabar* shared by multiple friends was not only Shari'a but also *Aqidah*.

Al-Bani's opinion which stated that the *Ahad Hadith* is authentic (*shahih*) and can be used as a basis for Aqidah was supported by the statement of Imam Shafi'i in his Book of *Ar-Risalah*. According to Imam Syafii, the *Ahad Hadith* could be recognized as evidence in *Aqidah* cases if the narrator of the *Hadith* could be trusted, was honest in speech, comprehended the narration, could memorize (if narrated from memorization), or documented accurately (if narrated from a book). His narration must not contradict other narrators, he cannot be a *mudallis*, and the hadith must be passed on to the Prophet PBUH (Muhammad Ibn Idris As-Syafii, 2004).

Doubts concerning individual narration will vanish if we understand the Arabs' propensity to memorize. Arab culture is well-known for its ability to memorize. Arabs have been used to memorizing the ancestry of their forefathers since the days of ignorance. They memorize poetry and sermons (*khitabah*). With their memorizing capacity, it's as if Allah SWT has prepared them to support and memorize the *Qur'an* and *Hadith*, which constitute the cornerstone for human guidance (Zain, 2014). The *Qur'an* underlines that believers are obligated to obey the Prophet SAW in all of his acts, words, and destiny, and it is forbidden to defy Muhammad PBUH's directives. Nevertheless, the command that must be obeyed is the authentic (*shahih*) *Hadith*, which came from the Prophet Muhammad PBUH.

Al-Bani's arguments based on the *naqli* and *aqli* arguments, as well as further explanations from experts, led the author to conclude that the *Ahad Hadith* can be employed as a basis for Aqidah. If the *Hadith* fits the conditions for authenticity, it has authority as the basis of *Aqidah*. If, on the other hand, the Ahad Hadith has *syaz* and *illah* in both the *sanad* and *matan*, the *Hadith* must be rejected since it does not provide assurance or truth. Thus, if the *Ahad Hadith* meets the conditions of authentic *Hadith*, it loses its *zhani* status and becomes a *Hadith* that is *qothi ad-dilalah* or delivers certainty. The certainty of the *Ahad Hadith*, on the other hand, is *nazori*, which is believed after an investigation that the *Hadith* is authentic (*shahih*).

D.   Conclusion

Without a doubt, Al-Bani is one of the contemporary *muhadis* who believed that the *Ahad Hadith* has authority in regard to *Aqidah*. The terms *Mutawatir* and *Ahad* are only employed until the *khabar* reaches the narattor (*rowi*). The authority of a *Hadith*, particularly as a foundation for *Aqidah*, is not decided by the number of narrators who narrated the *Hadith*. *Hadith* classified as *Ahad Hadith* can be used in the context of

Aqidah if the conditions for authenticity are met. *Ahad Hadith* which fulfills the conditions of *Hadith* validity will shed its *zhon* status and become a *qot'i ad-dilalah Hadith*. The postulates of the *Qur'an*, the *Sunnah*, and the Companions' *Sunnah*, as well as the opinions of the *Muhaddisin*, demonstrate unequivocally that the Ahad Hadith possesses authority as the foundation of *Aqidah*. The classification of *Hadith* based on the number of *sanad* did not exist during the time of the Prophet Muhammad and his followers. As a result, Al-Bani considered categorizing *Hadith* based on the number of narrators to be a *bid'ah* (heretical) issue..

E.   Acknowledgement

F.   Author Contributions Statement

As the single author of this manuscript, all processes starting from data collection, analysis, display, narrative delivery, and conclusions are fully carried out by the author.

G.   References

Abu Nasir Ibrahim Abd Rauf. (2007). *The Biography Of Shekh Nasiruddin Al-Albani*. Darussalam.

Al-Asqolani, I. H. (1980). *Fath Bari Bi Syarh Al-Bukhori, Juz X*. Maktabah Wahbah.

Al-Baghdadi, A. Q. (1995). *Al-Faeq Baina Al-Firoq*, (Maktabah Al-Asriyyah (ed.)).

Al-Bahanasawi, S. A. (1992). *Al-Sunnah Al-Muftara Alaih*. Darul Buhuts Al-Islamiyah.

Al-Bani, M. N. (2004). *Al-Hadis Hujjatun Binafsihi Fil Aqoid Wal-Ahkam*. Dar Sunnah.

Al-Ghazali, M. (2005a). *As-Sunnah Nabawiyah Baina Ahl Fiqh Wal Hadis*. Dar As-Syuruq.

Al-Ghazali, M. (2005b). *Kaifa Nataamal Maál Quran*. Nahdoh.

As-Syaibani, M. I. (1987). *Hayat Al-AlBani*. Maktabah As-Suddawi,.

Jawas, Y. A. Q. (2005). *Kedudukan As- Sunnah Dalam Syariat Islam*. Pustaka At-Taqwa.

Muhammad Hamid An-Nasir, ter. A. U. B. (2004). *Al-Asraniyun Baina Mazaim Al-Tajdid Wa Mayadin At-Targhib*. Darul Haq.

Muhammad Ibn Idris As-Syafii. (2004). *Ar-Risalah*. Darul Kutub Ilmiyah.

Muhammad Nasiruddin Al-Bani. (2008). *Berhujjah Dengan Hadis Ahad Dalam Masalah Akidah Dan Hukum*. Dar Assunnah.

Noorhidayati, S. (2017). *Kritik Teks* (Dialektika (ed.); Cet. 1).

Nuruddin Tholib. (2000). *Maqolat Al-Bani*. Dar Atlas.

Sabil, J., & Juliana. (2017). Ḥadîŝ Aḥād Sebagai Sumber Hukum Islam (Pemikiran Imam al-Sarakhsī dan Imam al_Ghazālī, Pendekatan Epistemologi). *Media Syari"ah, Vol. 19*(No. 2).

Syahidin, S. (2017). Kehujahan Hadis Ahad Menurut Muhammad Al-Ghazali (suatu Kajian Terhadap Otoritas Hadis Ahad Sebagai Sumber Ajaran Islam). *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, *6*(1).

Syaifuddin Rizal, F. A. (2017). Kritik atas Penelitian Nāṣir al-Dīn al-Albānī terhadap Ḥadīth yang Dinilai Ḍa'īf dalam al-Jāmi' al-Ṣaḥīḥ Karya Muslim b. Ḥajjāj al-Naysābūrī. *Islamika Inside: Jurnal Keislaman Dan Humaniora*, *3*(2). https://doi.org/10.35719/islamikainside.v3i2.59

Syarifah, U. (2015). Peran dan Kontribusi Nashiruddin Al-Albani (w. 1998) dalam Perkembangan Ilmu Hadis. *Riwayah*, *1*(1).

Zain, L. (2014). Sejarah Hadis Pada Masa Permulaan dan Penghimpunannya. *Diyah*

Afkar, Vol 2(No 01).

THE AUTHORITY OF THE AHAD HADITH IN AQIDAH