

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Series of Questions Addressed to Eminent Scholar Ata Bin Khalil Abu Al-Rashtah
Ameer of Hizb ut Tahrir through his Facebook Fiqhi Page

Answer to Question

Consideration of the Hadith as An Evidence in the Shari'ah Rules

To: Agus Trisa

(Translated)

Question:

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu

May Allah always protect you and give you a lot of goodness..

I would like to ask a question:

In the book, *The Islamic Personality*, it is stated that Hadith Al-Ahad is not considered as evidence. This is the opinion adopted by the Hizb.

In fact, scholars often have different opinions about the authenticity of a Hadith. Sometimes one scholar will classify a Hadith as Sahih, and other scholars will classify it as weak.

Based on this, what is our opinion as members regarding this?

Thank you very much for giving the answer and may Allah reward you with the good.

Wassalamu Alaikum Wa Rahmatullahi Wa Barakatuhu.

Answer:

Wassalamu Alaikum Wa Rahmatullahi Wa Barakatuhu.

We have clarified this issue in *The Islamic Personality* Vol. I, page 345 (Arabic version and page 262 English version) as follows:

[Consideration of the hadith as an evidence in the Shari'ah Rules

The evidence for the 'aqidah must be definite and of unquestionable authenticity. That is why the isolated report (khabar al-ahad) is not fit to be an evidence for 'aqidah even if it is a sound hadith (hadith Sahih) in its meaning and transmission. As for the Shari'ah rule, it suffices for its evidence to be speculative (thaanni). Therefore, just as the mutawatir hadith suffices as an evidence for the Shari'ah rule, likewise the isolated report (khabar al-ahad) suffices as an evidence for the Shari'ah rule. However, the khabar al-ahad which is suitable to be an evidence for the Shari'ah rule is the hadith Sahih and hadith hasan. As for the weak hadith (hadith da'eef), it cannot serve as a Shari'ah evidence at all. Anyone who educes it will not be considered to have educes a Shari'ah evidence. However, the consideration of a hadith as Sahih (sound) or hasan (good) is according to the one who educes it if he is qualified to understand the hadith, which may not be so for the rest of the muhadithin. That is because there are transmitters who are trustworthy (thiqa) for some muhadithin but not so for some other muhadithin, or are considered to be from the obscure (majhul) for some muhadithin and well known for others. There are ahadith which are not sound from one line of transmission but are from another and there are lines of transmission which are correct for some but not for others. And there are ahadith which are not recognised by some muhadithin and are impugned by them but they are recognised by other muhadithin who advance them as proof.

One should not be rash in discrediting or rejecting a hadith except if its transmitter is known by all to be disparaged or the hadith is rejected by everyone or no one advanced it as a proof except some of the fuqaha who lacked knowledge of the hadith. It is then that the hadith is discredited and rejected. One should be careful and give it thought before one calls a hadith into question or reject it.

Anyone who scrutinises the transmitters and ahadith will find many differences regarding them between the muhadithin. And the examples are many.

