ORIGINAL ARTICLE

Arguments of Hadith Mutawatir and Hadith Ahad in the Aqeedah

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ABSTRACT

Al-Hadith is one of the ultimate source of the Islamic faith. But from the point of acceptance as an argument in the Islamic faith among Islamic schools of thought have different views. To people of the hadiths, hadith Mutawatir provide reliable knowledge and are fully accepted as an argument in the faith. Hadith Ahad is accepted as a reliable argument in the faith. Instead, the al-Jahmiyyat and al-hadith Mu’tazilat Mutawatir is of the opinion that it does not produce reliable knowledge. They also rejected Sunday the authentic tradition as an argument in the faith. This article discusses the arguments hadith Mutawatir and Sunday in the faith. Differing views in the submissions of hadith in the determination of the impact of policies the Islamic faith. The sources referred to classic and modern and analyzed to see related arguments. The study showed that there are obvious differences of opinion in accepting hadith Mutawair and hadith Ahad in matters of aqeedah. The study found that the rightful opinion is that of the traditionists (the people of the hadiths).

Key words: Mutawatir, Ahad, Aqeedah

Introduction

One major principle of being faithful with al-Sunnat is to accept hadith Mutawatir and ‘Ahad in ‘aqidat. This needs to be emphasised and explained as there exists certain sects who are against it and who do not hold on to this principle. As a result, many texts related to ‘aqidat and syar’i’at are rejected by them. This has caused many to have gone astray in process of understanding the perfect teachings of Islam.

In relation to this principle, al-Sy-afi’iy emphasises the fact that Allah has made Prophet Muhammad as the apostle who explains the teachings of Islam, the obligaties of its followers and also to explain the contents of Al-Qur’an. He further explains that Allah has ordained that it is our duty to abide by his apostle and that we are prohibited from disobeying him and Allah has also explained the advantages of his apostle. Therefore faith towards Allah’s apostle must follow faith towards Allah as this relationship is stated in al-Nis’a’, verse 171:

Allah says:” so believe in Allah and His apostles. Say not “Trinity”; desist: it will be better for you: for Allah is one Allah. Glory be to Him: (far exalted is He) above having a son.” (4:171).

Allah says in Surah al-Nur, verse 62:

” Only those are believers, who believe in Allah and His Messenger. when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave;” (24:62).

The above verse states that Allah created the beginning of the perfection of one’s faith towards Allah must be followed with faith towards HIS messengers, Thus if Allah’s servants are only faithful to Allah but are not faithful towards HIS Prophet, he is forever deemed as unfaithful until he is faithful towards his Prophet along with his faith towards Allah(al-Ris alatf 1979: 73).

al-Sy-afi’iy’s statement above clearly shows that one must have faith in Prophet Muhammad (p.b.u.h) by accepting and carrying out all his teachings and to stay away from those that he forbids, which are in his sunnahs be it hadith Mutawatir or of hadith ‘Ahad which are clearly known of its isnaad based on the observations done according to the methods or rules agreed and accepted by the scholars of hadiths.
A true muslim is required to accept the teachings brought by the Prophet Muhammad (p.b.u.h) as his acceptance of the Quran. One is not allowed to only accept the teachings in the Quran while rejecting the teachings of the Prophet. (p.b.u.h.)

In relation to this, al-Syafi‘iy (1979:19) further emphasizes that whomever accepts the explanations of religious matters contained in the Quran and also other matters as explained by Prophet Muhammad in his teachings, must also be accepted. He further explains that as Allah has ordained his servants to be faithful to his message and his hukm (Allah’s decree) thus those who accept the explanations brought by Prophet Muhammad must accept the explanations by Allah as HE has ordained man to be faithful to him.

Thus this means that explanations for all religious matters as stated in hadiths of the Prophet must be accepted and practised accordingly. The above statements of al-Syafi‘iy clearly shows the principle of accepting all hadith Mutaw‘atir and hadith Ahad as strong arguments in aqidat and syari‘at as seen through the discipline of theology.

Result and Discussions

As there are certain groups who reject this principle, it is thus necessary for this principle to be explained and discussed according to the opinion of Ahl al-Sunnat Wa al-Jam‘a’at as follows:

Arguments of Khabar Mutaw‘atir

In reference to this discussion, Ibn Qayyim has analysed this issue in detail and has explained that there are two groups of opposing opinions regarding khabar Mutaw‘atir. Nevertheless, both groups are of the same opinion that khabar Mutaw‘atir creates knowledge. What differs in the opinion of these groups is that whether the knowledge daruriyya or na’zarriyya? (n.d: 453).

According to the scholars of hadith, knowledge created by the khabar is daruriyya, that it is accepted with confidence without any doubts and there isn’t any need for a detailed analysis of its isnaad and meaning. This group is of the opinion that they have a wide knowledge of the hadith as it is their expertise. Thus they would be able to identify and ascertain the position of the hadiths. Thus it is with full confidence they are of the opinion that khabar Mutaw‘atir creates daruriyya knowledge (Ibn Qayyim n.d: 454).

Meanwhile, those who are in the field of Ilm al-Kalam which gives less attention to the area of hadith is of the opinion that Mutaw‘atir creates na’zarriyya knowledge, which requires attention towards its isnaad and meaning, and also needs to be supplemented with other convincing arguments. Among these two opinions, Ibn Qayyim emphasises that the opinion of the scholars of hadith is more accurate and truthful (n.d: 454).

According to him, the truth of the scholars of hadith is only known by those who are involved deeply in this field. The scholars of hadith not only listens to the letters said but they also understand and listens to what is being said. Thus they are of the opinion that khabar Mutaw‘atir creates daruriyya knowledge apart from believing with full confidence of the truth of the hadith. These scholars of hadith are also witnesses towards the truth of the news brought by Prophet Muhammad (p.b.u.h) (n.d: 454).

According to him, those who study the backgrounds of the scholars of hadith, would clearly see that the scholars of hadith are the most truthful, honest with intelligent ways of thinking, strong memory, committed to religion and stays away from being untruthful behaviours. These scholars of hadith are also those who work hard to protect the Prophet’s sayings and hadiths compared to other groups. Thus what is brought by them creates confident knowledge. (n.d: 455).

Ibn Qayyim also stated that looking at the knowledge of the group of in the field of hadith, it would be discovered that their knowledge of the matter is lesser. This is proven when Abu al-Husain al-Basriyya a renowned scholar of Mu’tazilat stated that there is only one hadith which is narrated on seeing Allah that is narrated from Jarir. When in actual fact there are almost thirty hadiths which narrated this. This is the reason why the opinions of the scholars of Ilm al-Kalam who do not have indepth knowledge in the field of hadith cannot be accepted (n.d: 454).

After analysing the arguments presented by Ibn Qayyim, this writer agrees with his opinion above that the scholars of hadith that khabar Mutaw‘atir creates daruriyya knowledge, and that his opinion which states that the scholars of Ilm al-Kalam which views that khabar Mutaw‘atir creates na’zarriyya knowledge, according tho the researcher maybe with the general meaning as this is because among them there are some who are of the opinion that khabar Mutaw‘atir is daruriyya knowledge.

With reference to this, al’Amidiy explains that jumhur fuqahi‘a’ including those from scholars of Ilm al-Kalam of the al-Ash‘ariyya and al-Mu’tazilat are of the opinion that khabar Mutaw‘atir creates daruriyya knowledge while the al-Ka’biiyy and Abu al-Husain al-Basriyya from Mu’tazilat and also al-Daqqaq form al-Syafi‘iy mazhab are of the opinion that khabar Mutaw‘atir creates na’zarriyya knowledge (n.d., 1: 262).

It must be emphasized here that those who are of the opinion that khabar Mutaw‘atir is na’zarriyya and not daruriyya knowledge has influences on the rejection towards part of the teachings in aqidat and syari‘at. This because the concept of na’zarriyya knowledge means that the news requires logical evidences that are able to support the contents of khabar Mutaw‘atir, and if logical evidences are unable to support the contents of the
news then it is rejected. This the reason as to why there are groups who reject hadith-hadith Mutaw'atir which discus the attributes of Allah such as-`aqidat which explains that Allah “Istiwa ala Arsh” as said by al-Dhahabi (1991:80).

Thus the similar applies to hadith which discusses of the prophets’s mukjizat , in which those hadiths are of the Mutaw’atir traits, but for the Mu’azzilat they reject it with the reason that mukjizat cannot be felt by the human senses. (al-Baghdadi n.d:128). The Mu’azzilat also rules not to accept a hadith Mutaw’atir unless the hadith is related by at least twenty narrators at each isnaad level and one of the narrators must be those who are accepted into heaven (al-Baghdadi n.d:128). This opinion of theirs has brought about many rejections on religious matters relating to `aqida and syari’at.

In the context of this discussion, it clearly shows that opinions which state that hadith yang Mutaw’atir creates `aqidat knowledge is more accurate and correct. This opinion indirectly has brought the preservation of the teachings of Islam more complete comprising knowledge and practise either in issues related to `aqida or syari’at.

Khabar ‘A‘had as Valid Arguments:

On the status/ standing of hadith ‘A‘had a, Ahl al-Sunnat Wa al-Jam’a ‘at is of the opinion that -hadith A‘had is reliable and valid as arguments in matters of `aqidah and syar`i’ah. In this matter, Ibn Abi al-‘Isa stated that hadith ‘A‘had is consensually agreed of its acceptance by scholars that it creates confident knowledge and also practices thus must be accepted of its truth (1987, 2:501).

Abu Muzafiar al-Sam‘an explained that as mentioned by al-Ashbahani that hadith ‘A‘had that is valid comes from Prophet Muhammad (p.b.u.h) and is narrated by perawi who are believable and its isnaad reaches the Prophet and his people accepts it, thus khabar al-‘a‘had therefore must surely create knowledge. According to him also, this is the general opinion of the scholars of hadith and the ulama who are credible in upholding the al-Sunnah. (1990, 2:215).

In proving that khabar al-‘a‘had are the arguments in matters of religion, Al-Bukhari has made in-depth discussion of this in his valid book by writing a complete chapter on this matter. In relation to Ibn Hajar when explaining the first chapter presented by Bukhari stated that the chapter presented by Al-Bukhari shows that its is acceptable to beramal and applying it as valid with hadith ‘A‘had thus becomes valid arguments. According to him Al-Bukhari placed this chapter in his valid book with the intention of rejecting the opinions that states hadith ‘A‘had which is narrated by only one individual (at each level of isnaad) cannot be used as arguments, and indirectly also rejects the opinions which requires that hadith ‘A‘had must be narrated by four or more people at each level for it to be accepted (1986, 13:246).

Al-Bukhari (1997) has brought in many arguments which support his opinion that hadith ‘A‘had are valid arguments arguments, and among them are as follows:

i. Ibn Umar r.a:

Ibn ‘Umar reported: As the people were engaged in the morning prayer a man came to them and said: It has been revealed to file Messenger of Allah (may peace be upon him) during the night and he has been directed to turn towards the Ka’ba. So turn towards it. Their faces were towards Syria and they turned round towards Ka’ba (Book 95: Chapter 1).

Hadhith shows that the companions were praying towards Syria during the early parts of the prayer and changed direction towards Ka’aba when the news was conveyed by someone (Ibn Hajar 1986, 13:245).

ii. Al-Bara’ Ibn ‘Aziz r.a:

Al-Bara” b. ‘Azib reported: I said prayer with the Apostle (may peace be upon him) turning towards Bait-ul-Maqdis for sixteen months till this verse of Surah Baqara vis revealed: “And wherever you are turn your faces towards it” (ii. 144). This verse was revealed when the Apostle (may peace be upon him) had said prayer. A person amongst his people passed by the people of Ansar as they were engaged in prayer. He narrated to them (this command of Allah) and they turned their faces towards the Ka’ba”. (Book 95: Chapter 1).

It is reported by Ibn Hajar (1986, 13:245), that raji’h, the name of the man who delivered the news of the change of kibla during prayers is not known, but the companions of the An’sar accepted the news brought by him.

iii. Anas Ibn Malik r.a reported:

Anas ibn Malik said, “I was serving wine to Abu Ubayda ibn al-Jarrah and Abu Talha al-Ansari and Umayy ibn Kah. The wine had been prepared from crushed ripe dates and dried dates. Someone came to them and said, ‘Wine has been made haram.’ Abu Talha ordered me to go and take the jugs and break them. I stood up and went to a mortar of ours and I struck them with the bottom of it until they broke”. (Book 95: Chapter 1).
As reported by Ibn Hajar (1986, 13:245) the above hadith are strong arguments of the acceptance of khabar al-ahaad as the companions accepts the changes of hukm and matters in which originally accepted until they were told that it has been forbidden and they accepted with the news that were delivered.

On observing the above hadith it generally accepts the acceptance of khabar al-ahaad in matters of syar i’at, and al-Bukhari also brought hadith khabar al-ahaad which explains it as a debate in matters of ‘aq idat, and this can be seen in book 95 of khabar ‘A had, reported from Abu Jamra, he said:

“I used to sit with Ibn ‘Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of ’Abdul Qais came to the Prophet, the Prophet asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi’a." Then the Prophet said to them, "Welcome! O people (or O delegation of ’Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah’s Apostle! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between us and you. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet said, "It means: 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah’s Apostle. 2. To offer prayers perfectly 3. To pay the Zakat (obligatory charity) 4. To observe fast during the month of Ramadan. 5. And to pay Al-Khumus (one fifth of the booty to be given in Allah’s Cause). Then he forbade them four things, The Prophet further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind." (Book 95: Chapter 5).

This hadith among others explains summons of delivering the words of Prophet Muhammad(pbuth) involves every individuals who hears his words among the group, and if the responsibility of delivery those teachings are not made compulsory he would not have urged them to deliver it (Ibn Hajar 1986, 13:245). The focus in the hadith is the commandment of being subservient to Allah and his Prophets; to conduct prayers, give zakat (tithe), fasting and many others, of which they are required to deliver the message to their people regarding the matter which also includes matters of ‘aq idat and syar i’at. Al-Bukhari brings hadith in the book of Akhbar ar-Al ‘Adad as reliable arguments as proof that khabar al-ahaad is accepted as a reliable argument in matters of syar i’at and also accepted as a reliable argument in matters of ‘aq idat. Even though al-Bukhari did not state this clearly, further observations on the concept of feqh al-Bukhari in his book shows him to state thus so. In general, the explanation from al-Bukhari clearly shows that hadith ‘A had is accepted as a reliable argument in Islam regarding matters of ‘aq idat and syar i’at.

Not only al-Bukhari, but al-Syafi’i also accepts khabar al-ahaad as valid arguments. In a study by Mohd Radzi Othman on the controversy of al-Syafi’i on hadith A had by referring to writings such as al-Risalah, Othman (1996:103) explains that al-Syafi’i has successfully provided various arguments from al-Qur an, al-Hadith and ijma’ to prove that hadith ‘A had are reliable arguments in matters pertaining to religion with certain boundaries that are:

a. When the narrators are thiqat (trustworthy).
b. Known for the truth of his news.
c. Understands what he tells of.
d. Aware that something may happen to the extent of which may change the meaning of the word hadith.
e. The narrators must narrate the hadith the way in which he hears it and not just only its explanation.
f. If the hadith is narrated through memorisation, the narrator thus mus memorise it and must clearly state it in his writing.
g. If there are other members of hadith who narrate the same hadith it should be the same.
h. Protected from mudallis narrators, narrators who narrate hadith-hadith from which he did not hear it from and its narration is different from those that are narrated from the Prophet by those who are thiqat.
i. Each narrator must have all of the above requirements and also those of before him continuously (isnaad) until Prophet Muhammad or the sahabas.

Ibn Qayyim (n.d:455) has also made an in-depth discussion on the matters of khabar al-ahaad. His discussion of this topic are also his arguments in rejecting the opinions of the groups who are against which states that hadith-hadith ‘A had cannot be applied as arguments in matters of ‘aq idat.

According to him applying khabar al-ahaads as arguments or not does not depend on the observation towards its isnaad and the hadith’s meaning. It is evaluated based on certain methods which has been accepted of its validity among the scholars of hadith. If it is found that the isnaad and meaning of the hadith fulfill the method to be accepted as arguments thus the hadith is accepted to be practices, on the other hand the hadith does not fulfill the requirements stated thus the hadith is not accepted as valid arguments (n.d:455).

In relation to this, news khabar which can be made arguments and created valid knowledge are as follows:
a. News Khabar which its truths are convincing, which is al-Qurʾān that comes directly from Allah and all matters that are conveyed by Prophet Muhammad himself.

b. News that are conveyed by a person near the Prophet and the Prophet himself attests to the news as in the news said when near him that Allah places His fingers on the sky, places His fingers on earth, places His fingers on others, places His fingers on top of the tress, of which he laughs of the news and attestifies of it. There are also news which were told by his companions regarding matters which are not accepted from the Prophet but the Prophet attests the news as in the incident of the meeting of Dajjal as told by Tami’m al-D’ar’iy to the Prophet, and the Prophet after his dawn prayers sits on the mimbar and tells the story to his companions of what he heard from Tami’m al-D’ar’iy and further attests to it.

c. News hear by one of the Prophet’s companions. The companion then narrates it to the rest of the Companions and accepted the news without any questions. It is rarely that they do not accept news that is convey but they try to ascertain that the news actually does come from the Prophet himself (Ibn Qayyim n.d: 456).

Not one among the companions and the scholars among the tābi’in, tābi’ al-Tābi’in feels suspicious or unsure of news that is received from the Prophet’s companions even though the news is in the form of khabar Aḥad. He further explains that in the context of matters of ‘aqidah the Prophet’s companions accepts the news with full confidence without any question as in the explanation of seeing Allah. Allah said of calling his decrees on doomsday can be heard, Allah coming down to the earth’s sky .. In this matterthose who hear the news from those who are truthful and fair would definitely believe it immediately without any doubt whatsoever (Ibn Qayyim n.d: 456-457).

He further explains that in matters related to legislation there are times when the companions insists on other explanation to ensure that the news conveyed does actually come from the Prophet himself, but this rarely happens. In actual fact, news which are related to ‘aqidah are not at all questioned of its truth and are accepted with full confidence without any doubts to what is conveyed by the other companions. This is only fully known by those who are involved in an in-depth mannet in the field of hadith (Ibn Qayyim n.d: 457). Hadith ‘Aḥad which is narrated by one or two narrators in each tabaqat creates knowledge that is dar ur’iy according to the opinion of Mālik as mentioned by Ibn Kha’ir Minad in his book Usul al-Fiqh. Aḥmad Ibn Hanbal in discussing hadith which mentions of seeing Allah stated that the news is true and creates knowledge confirm knowledge (Ibn Qayyim n.d: 457). Al-Qaḍī Abū Ya’la further explains that valid khabar al-aḥāda and its isnaad does not have any flaws (khilaf) in its narration and the scholars of hadith are agreeable in accepting it, thus khabar al-aḥāda obligates knowledge and it is valid. But the scholars of hadith are not in concensus in accepting in for their mazhab khabar al-aḥāda also creates knowledge. He also explains that while Abū Isḥaq al-Ṣiyārī explains that khabar al-aḥāda makes it compulsory that the knowledge and practice either practices by all or some scholars, and this is also the opinion of al-Sa’dī who al-Risālat (Ibn Qayyim n.d: 458).

According to him also, the practice of rejecting hadith ‘Aḥad which are known of is validity is the practice of the al-Mu’tazilat, al-Jahmīyyat, al-Raḍīfat, al-Khwār’ar’ij and also the practice of some of the Usū uliyiyy in and Fuqahā’ a’, as it is their character to deny the ‘ijma’ of the companions, tābi’in and other Islamic scholars in accepting khabar al-aḥāda which gives the required knowledge (Ibn Qayyim n.d: 457).

According to his further explanation, some ahli usul are of the opinion that when ‘ijma’ practices upon a certain khabar al-aḥāda thus the news is Mutawātīr. There are also opinions that when khabar al-aḥāda is heared by some scholars and are agreed by them it then becomes Mutawātīr (n.d: 461).

Some of the followers of Aḥmad Ibn Hanbal and a few others are of the opinion that those who disobey hadith ‘Aḥad are kafirun and this opinion is also agreed on by Isḥaq Ibn Rāhwah. In this matter, he explains that scholars are in disagreeement towards those who disobey. In this matter he also explains that, the scholars differ in opinion regarding those who not apply khabar al-aḥāda in the same manner in which they differ in opinion regarding those who are against ‘ijma’a, those who do not accept the validity of khabar al-aḥāda by saying that the narrators are mistaken or the new were untruthful or that those who are maksum did not say as such or believes that the hadith was recinded because when one has the objective of ‘ijtihād or to find the truth thus he is not defined as kafirun or fasiq. As such the incident among the companions like ‘Umar τ who rejected hadith Fātimah Binti Qais regarding matters nafkah of wives who were divorced with three talaq and also ‘Aisyah who rejected hadith Ibn ‘Umar in matters of the deceased who are tortedment because his family members cry loudly upon his death (n.d: 461-462).

Ibn Qayyim (n.d:464) is also of the opinion with that of Ibn Taymiyya in this matter which among others explained that any khabar al-aḥāda which are consensously accepted by the ummah to be practice it and ummah accepts its truth as such as the news from ‘Umar Ibn al-Khaṭṭāb τ that each deeds with intention, thus this news creates confident knowledge among the jumhur. Muḥammad then and now. He further explains, that salaf scholars accepts it, and it is also accepted by those khalaf from the four, in which this matter is mentioned in their writings like al-Sarkasiy, Abū Bakr al-Raḍī from al-Hanafiyya, Abū Ḥamid, Abū Tayyib and Abū Isḥaq from al-Sa’dī who, Ibn Khawaz Minad and also those from al-Mašīkīyya, and also Abū Ya’la, Ibn
Abi Mu’sa, Abi al-Khattab apart from those from al-Hanabilat, while those from scholars of Ilm al-Kalam who also accepts it are Abu Ish’aq al-Isfara’i and Ibn Furak and Abu Ish’aq al-Nizam. According to Ibn Taymiyyah, only a few who questions the above opinion who among them are Ibn al-Baqilani and his followers including Ibn al-Ma’ali and Ibn ‘Aqil (Ibn Qayyim n.d: 464).

Ibn Taymiyyah further explains, Ibn Sahl is among those who are of the opinion that khabar al-bahaad creates confident knowledge and all scholars of hadith are also of the same opinion as Ibn Sahl and it is this principle that is ijma’a as upheld by scholars of hadith. According to him also, most of the hadith from al-Bukhari and Muslim fall into the category of news which are agreed and accepted by ummah and creates confident knowledge as stated by Ibn Sahl (Ibn Qayyim n.d: 464-465). In this matter, Ibn Taymiyyah further explains the opinion of scholars of Ilm al-Kalam and usuliyy’in are not accepted as ijma’a only taken into account from the group who knows his field and scope without taking into account the opinion of those who do not know the field as it is the method of hukum ijma’a in matters of hukum (legislation) only opinions of scholars who are really experts in their field are taken into account without taking in the opinion of those who are not experts in the field, thus the same concept also applies in the context of ijma’a regarding a particular hadith whether it is valid or not must be taken from scholars of expert in the field and has in-depth knowledge without any involvement of those who are not knowledgeable in the area. (Ibn Qayyim n.d: 465-466).

Ibn Taymiyyah further explains, this situation is similar with the position of hadith Mutawatir, in which those who know of it can be divided into two groups, those of the general group and those of the specific groups, those who are scholars of ulamak hadith whose knowledge of it is in-depth (who are well-versed in the field) they would be able to identify and detect if a particular hadith as Mutawatir which cannot be detected by others, for them, khabar Mutawatir creates confident knowledge without the need of discussing it. While those of the al-Jahmiyyat, al-Mu’tazilat and also those from scholars of Ilm al-Kalam he explains, to them khabar Mutawatir does not create confident knowledge. And it is because of this that in matters related to faith. And therefore, in matters related to faith that Thus in matters related to the faith of the mukmins are able to ‘see’ Allah during kiamat (Day of Judgement), according to al-Jahmiyyat, the Prophet did not state as such and also the Prophet did not state as such, as also with the case of hadith in which syafaat which takes out the mukmins from hell for the al-Mu’tazilat and al-Khawarij, they are of the opinion that the Prophet did not state as such. In conclusion, he states that for the scholars of hadith they are well aware of the fact that there are many hadiths which are reliable and valid which creates confident knowledge which talks on matters of faith. On the other hand, there are other groups who are not of the same opinion (Ibn Qayyim n.d: 466).

Conclusion:

The discussion clearly shows that hadith Mutawatir and ‘Ahd which are valid according to People of the hadiths or Ahli Sunnah has resulted in convincing knowledge in matters of ‘aqidah. This principle is the ijma’a of scholars of hadiths. While there are others such as al-Muktazilah, al-Jahmiyyah and other scholars of Ilm al-Kalam that are of the opinion that hadith Mutawatir does not provide convincing knowledge in matters of aqidad. They also reject on the arguments of hadith Ahad in on aqidad despite the fact that the hadiths are valid. This gives certain implications towards aqidad as they reject many matters related to aqidad. Ibn Taymiyyah argued that khabar wahid can be certain knowledge depending on the situation, for example, a distressed person saying that his father died. Also, he said that the hadith found in Bukhari and Muslim constitute certain knowledge since the ummah has agreed on them.

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