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

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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-Bani 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-Khairy* 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* (Syafuddin 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 Hamli Al Asfari Fil Asfari Fi Takrij Ma Fil Ihya Minal Akhbar* by Hafiz Zainuddin Al-Iraqi. 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 Zahiriyyah 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-ShihihWaSyai’un Min FiqihWaFawaaidih, Silsilah Al-Hadith Ad-Dhoifah Wal MaudihuWalAtsaaruha As-Saqqi ‘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-Saqqi, Muhibbeddin 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 maw'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 Hadiths 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 got’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.
The rejection of the authority of Ahad Hadith as the foundation of Aqidah was initiated by the Mu'tazilah group (Al-Baghdadi, 1995; Al-Bahasawiswi, 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-Ghazali 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-Ghazali, 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 zon, 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 zon, 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, zon in this verse refers to zon 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, tho’ifah is one or more individuals. Al-Baqoi in his Tafsir (Quranic Interpretation) quoted by Quraish Shibab stated that the meaning of tho’ifah is one or two people. In addition, some individuals did not give a specific amount but the number of tho’ifah 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 لا تف(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-Hujurat: 6 to illustrate the authority of Ahad Hadith as the foundation of Aqidah. “O believers, if an evildoer brings you any news, verify it 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." 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 Maqis 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 *zhon 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,
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 narrator (*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-divalah Hadith. The postulates of the Qur’an, the Sunnah, and the Companions’ Sunnah, as well as the opinions of the Muhaddisins, 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.

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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.

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