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How does Hizb-ut-Tahrir
take Hadith?

The Sunnah is like Al-Qur'an in the sense that believing in the Sunnah is considered Iman and denying it is considered Kufr and apostasy. Acting according to the Sunnah and adopting it as a legislative source is a Fard exactly like complying or executing or acting according to Al-Qur'an because Allah (swt) says:

"O you who believe! Believe in Allah and His Messenger"
[An-Nisa' 4:136]

In addition, the Iman in the Messenger includes Iman in whatever the Messenger brought because Allah (swt) says:

"Whatever the Messenger brought you take it and..."
[Al-Hashr 59:7]

The word "Khudooho" mentioned in the ayah means "take it, accept it, act according to it." And the order in both "Khudooho" (take it) and "Antahoo" (reject it) is a decisive order because of the word Ar Rasool (the Messenger). Thus, the one who brought what the ayah mentions as "it" has the capacity of being the Messenger from Allah (swt). And because the order in "Khudooho" is connected with the word "Messenger," this makes the order in "Khudooho" an obligation to follow.

Also, it is a must to follow the Sunnah because, like the Qur'an, it is from Allah, with one exception: Al Qur'an al Kareem is a revelation by its word and meaning it carries, while the Sunnah is a revelation by the meaning that it carries. The Daleel that the Sunnah is brought by Al Wahiy (revelation) is very clear in Al-Qur'an Al Kareem. Allah (swt) says:

"He does not talk or speak out by his whims or desires..."
[An-Najm 53:3]

"I am nothing but human being, receiving a revelation."
[Al-Kahf 18: 110]

"Say I am warning you" [Al-Anbiya' 21 :45]

The Prophet (saaw) warned by the Sunnah in the same manner he warned by the Qur'an. And the word "Yuha Alay" (revealing to me) includes the Sunnah because it is general term. Therefore, he who does not believe in the Sunnah or denies that we should take from the Sunnah is Kafir conclusively and is committing apostasy, which deserves the capital punishment. This is the view

regarding the Sunnah in its entirety.

When it comes to the individual Ahadith which reached us, some of these Hadith reached us by the method of Tawatur. As a result, we have to believe in and take these Ahadith, and denying any one of them is also apostasy. And because they are conclusive and are proven conclusively that they come from the Sunnah, even denying acting according such Ahadith is apostasy. An example of such Ahadith are: When the Prophet (saaw) said, "He who lies on my behalf on purpose, let him get his seat in hellfire ", the hadith mentioning the five times for the prayer, the number of Rakats in each prayer, and anything similar to this from what is considered Sunnah Mutawatirah.

There are also some other AHadith which reached us not by Tawatur means but through one of several ways. Sometimes a hadith will be reported to us by Tawatur from the Tabayeen and the generation succeeding them, but all of this Tawatur Riwayah reached us from just one single Sahabah. Alternatively, the hadith could be reported through Tawatur from the Sahabah and Tabayeen. but it was reported through one person from among the Tabi Tabiyeen. Third, the hadith could be reported from one Sahabi to another Tabaye' and then to someone from among the Tabaye Tabyeen. Through this third method, a hadith could be reported to us either through one chain of reporters or through many chains.

All of these Hadith are considered Khabr Wahid. They are not conclusive when it comes to their Thanniy Asaboot, and therefore believing in the Aqeedah in one single Hadith is not a must because the Aqaid has to be taken through a conclusive (Qatai') Daleel. However, acting according this Hadith is a must as long as this Hadith is Sahi or Hasan. But if the Hadith is weak (D'aif). then it cannot be taken in any situation, whether it relates to legislation or to the Fadail Amal (details of the high morality in Ibadat).

The Daleel that we have to act according to Khabr Wahid is the fact that Rasool-Allah (saaw) sent single messengers or delegates to convey the Islamic rules through the Da'wah. Because the rules govern the actions of people, then this indicates that Rasool-Allah (saaw) mandated from the people to submit to whatever these delegates sent in terms of rules governing the actions. And this is clear that we have to work or act according to Khabr Ahad. It was also reported that Rasool Allah (saaw) mandated the Qadi to judge according to the testimony of two witnesses, and Allah (swt) says regarding this:

"Accept two witnesses..." [AI-Baqarah 2:282]

Because two witnesses are considered Khabr Wahid. this is a daleel that Kahbr Wahid has to be accepted.

Also, when the Qibla was changed from Bait al Maqdas to Al Kabah, a single man came and informed the Muslims of this while they were in the act of prayer, and they accepted this single reporter in the Ibadat. Afterwards, the Messenger of Allah (saaw) was informed of this incident, and he approved of the act. Therefore, acting based on Khabr Wahid is Fard or wajib, and anyone who violates the Khabr Wahid is considered sinful.

The reason why we can only accept Khabr Wahid if it is Sahih and Hasan

(and similarly, the reason why we cannot accept anything other than Sahih and Hasan) is because the Muslim has to govern his actions and affairs according to what he thinks is most likely from the Sunnah. If a hadith did not reach to this level of acceptability, and the Muslim still does not believe that a particular text constitutes a hadith, then this text cannot be taken as legislation from Allah (swt). Because Muslims are asked to take or to act according to what the Wahiy brought, then a particular hadith can only be considered legislation if it is shown that the hadith most likely emanated from the revelation. If the Muslim cannot verify that a particular hadith came by revelation, he cannot act according to it because in this case he behaved according to something that did not come from Allah (swt) or was not brought by the Wahiy.

Therefore, Ahadith Dai'f cannot be accepted at all, neither in Fadail Amal nor in other issues, regardless of how many reports and methods this Hadith Dai'f is reported to us. The question comes: If there are several Ahadith Dai'f relating to the same issue do they add up to produce a strong hadith? Neither this multiple reporting of mass hadith Dai'f, nor this multiple method, have any value. Hadith Dai'f added to Hadith Dai'f will not be strong but will remain and stay Dai'f. Zero added to zero remains as nothing. and the same principle applies to the Hadith Dai'f.

Identifying the Ahadith Sahih and Hadith Hasan and separating them from the Hadith Dai'f is well documented in the books of Mustalahul-Hadith (Hadith Methodology) and the books of Hadith. The science of Mustalahul Hadith, or the science of Hadith methodology, is one of the well-recognized Islamic sciences. It is a must to know it and a must to refer to it and comply to it. The Muslims laid down some sciences in order to preserve Islam and in order to facilitate its knowledge. They took those sciences from the Qur'an and Sunnah, whatever the Qur'an and Sunnah guided them to, as well as from the reality. As a result, they established several sciences, such as ilm al-Nahu' (grammar) , Ilm Usul Fiqh, Ilm ul-Fiqh, Ilm al-Balagah (eloquence), Ilm al-Tafsir. and Ilm al-Hadith, which includes Ilm ul-Mustalahul al-Hadith.

The Mustalahul Hadith defines Hadith Sahih as the Hadith which is reported by a reporter who is a just, pure, etc. It defines Hadith Hasan as the Hadith that did not encompass all the requirements of the Sahih, but is accepted by the masses of the Ulema' or is taken by majority of the Fuqhaa'. The Hadith methodology, or Mustalahul al Hadith, also identified all types of Hadith Dai'f.

Muslims, since the time of Rasool-Allah (saaw), have exerted their efforts in order to purify the Hadith and identify the Hadith Sahih and to preserve the Hadith. The Sahabah did not accept any Hadith unless the reporters were known. and this information regarding the reporters had to be proven to them by a credible evidence. The Tabayeen and TabiTabayeen also maintained these efforts to purify the Hadith. They would not accept any Hadith unless it came from a just and accurate person.

When the scholars began documenting the Hadith, they complied with specific requirements to accept the reporting of the Hadith. In addition, they established different sciences of Hadith and wrote several books of Hadith. Afterwards, some scholars started to specialize only in Hadith, and they also documented the hadith. Later on. these writings became known as the Sihah, which constitute six books: Bukhari, Muslims, An Nisa'I, Abu Dawud, Ar-Tirmidhi and Ibn Majah.

These are Hadith books documented by scholars of hadith and reporters of

hadith. They did not conduct any scientific activities other than writing and documenting the Hadith. Later, some scholars did specialize in Hadith as well as Fiqh. and they wrote down books of Hadith in addition to the six Sihah, such as Musnad Imam Ahmad and Muwattah Malik.

In addition, there are many other books which include several Hadith Sahih and Hadith Hasan. There are also Fiqhi books written by scholars of Fiqh and Usul ul Fiqh books which refer to the Hadith and quote different Hadith. Examples of such books are Al Umm by Imam Shafii and Al Mabsoot by Sarkhshi, and Al Mughni by Ibn Qudamah, and books by al Amadi in the Usul. If any of these Hadith that are quoted by scholars of Fiqh and Usul-ul Fiqh is not considered a Sahih Hadith, then it is Hadith Hasan because these scholars are from among the most prominent Fuqaha' and they quoted those Hadith. Therefore, such hadith are taken even if some scholars identified them as weak.

Therefore, the Hadith which reached us is well controlled and identified in such a way that it will create confidence among Muslims that it is from the Sunnah. Both the text as well as the chain of the Hadith report are documented. In addition. the criteria for establishing a reporter as acceptable, as well as the method of deriving rules from the hadith, are well defined and documented. Claiming that the Hadith was compiled long after the time of Rasool-Allah (saaw) is not true. The Hadith was compiled by reporting, memorization, and defining the Hadith, during the days of Rasool-Allah (saaw). This process continued since then until the era of documentation, where the Hadith was written in books.

Although it is true that documenting the Hadith in books occurred in the second century, writing the hadith occurred during the days of Muhammad (ssaw) and after him, before the era of Tadween. What was delayed was documentation of the Hadith books and not the compilation of Hadith or the writing of some Ahadith. Reporting the Hadith, memorizing it, and compiling it through the report and memorization, began in the era of Rasool-Allah (saaw), and this process continued in these three aspects (the report, or Riwayah; the Hifz (memorization); and the dubt (defining it)).

Even writing the Hadith occurred even in the days of Rasool-Allah (saaw). Although the Prophet (saaw) said, "Do not write anything from me other than the Qur'an," the Sahabah continued writing the Hadith. They understood from this saying of the Prophet (saaw) that it emphasizes the memorization and reporting, but it does not condemn writing in a decisive manner.

Also, when the books of the hadith were written, the authors did not put Hadith together the way the authors put it now. It was a documentation of Riwayah (a reporter from a reporter). Imam Bukhari did not just collect the Hadith, he was a reporter of Hadith, and all requirements of the reporter applied to him. He documented what he reported from time Hadith and compiled it into a book. Thus, it is not only a book of Hadith collecting different Hadith; rather, Bukhari's book is a document reported by one of the Hadith reporters documented in a book. The other Sihah, and even the Hadith books reported by the Mujtahids and scholars of Fiqh such as Musnad Imam Ahmad and Muwatta Malik, are similar in this regard.

Thus, the books of the Hadith are not just books in which the text of the Hadith was collected, rather, they were what that reporters of Hadith reported. This means that a hadith is taken from Bukhari the way it is taken from Abdullah ibn Umar'. Sai'd Ibn Musayaba, or others from among the

Sahabah, Tabayeen and Tabi Tabayeen.

Therefore, when we quote a Hadith today and we take it from Hadith books, we are in fact quoting and taking a report of a reporter and not quoting a book. A person quoting a hadith from reporters such as Bukhari, Ibn Majah, Malik, or Ahmad bin Hanbal, is akin to that same Faqih (jurist) quoting the hadith from Umar bin Al-Khattab or Musa bin Ashari. This principle applies to the Fuqahaa, as well as to the scholars of today and to everyone until the Day of Judgment.

Accepting the Hadith today is like accepting the way Umar (ra) took the Hadith, which is accepting the Hadith from a reporter that fulfilled all the requirements for reporting the Hadith Sahih or Hadith Hasan. Therefore, there is no difference between accepting the Hadith today and between Abu Bakr's acceptance of the Hadith. All of them accepted the Hadith which are reported by just and accurate reporters who possessed the requirements of trustworthy reporters. Umar (ra) used to judge in cases referring to Hadith reported to him by one of the Sahabah or by him.

Today the Qadi (judge) who would judge in cases referring to a Hadith taken by Bukhari, or Ibn Majah, or Al Amadi, or Ibn Qutamah, is using a judgment according to a Hadith reported to him by trustworthy, just, accurate reporters. Because Ibn Majah is like Ibn Umar, then quoting the report of Ibn Majah is like quoting the report of Ibn Umar. Similarly, any scholar who quotes a Hadith for a Hukm Sharii is in reality quoting a Hadith Sahih as an evidence for the Hukm Sharii, taking it from a reporter like Tirmidhi or Alunad or from their books.

Therefore, ridiculing the idea of quoting the Sunnah or taking it from the books of Hadith or from any reporter under the pretext that the Sunnah was documented at a later age, leads to creating doubts in the Aqeedah and in Islam. This claim, aside from being incorrect, is an invitation to leave Islam because believing in the Sunnah is similar to believing in Al-Qur'an. The one who denies the Sunnah is a Kafir just like the one who denies the Qur'an. Also, a large part of the legislation is found in the Sunnah. Rasool (saaw) says: "I was given Qur'an and something equal to it." And Allah (swt) says:

"We revealed the Qur'an to you so that you would explain to the people what was sent to them" [An-Nahl 16:44]

The Hadith are considered Bayan (explanation) to Al-Qur'an. and in addition it can initiate a new rule. Thus, creating doubts in the Sunnah is creating doubts in Islam. And calling people to abandon the Sunnah or creating among the people reservations in taking the Sunnah is an invitation for people to abandon Islam. Therefore, he who carries this action would be dealt with the way the State would deal with the one who commits apostasy.

How would Hizh-ut Tahrir accept and quote Hadith?

The Hizb adopted a specific and well-defined opinion regarding the Hadith as well as quoting it and referring to it. This opinion is well documented in Shaqsiyah Vol. 1&3.

The Hizb takes the Hadith from the six Sihah and from the books of the Imams such as Ahmad and Malik. And the Hizb takes the Hadith from any other book based on the authenticity of the Hadith, and not based on the book. The Hizb would take Hadith from the well accepted books of Usul ul Fiqh, such as Al Amadi, and books of Fiqh, which are written by well known scholars, such as Maqsood, al Mughni, al Majmoa, and al Mudawana.

As for quoting the Hadith, the Hizb quotes the Hadith the way Umar bin al Khattab quotes the Hadith. The Hizb quotes the report of any trustworthy, just reporter, whether the Hadith is Sahih or Hasan. Likewise, the Hizb rejects accepting the Hadith Da'if totally, whether they are related to Fadail Amal or anything else. The Hizb does not consider the Hadith daif as an authority even if it is reported by multiple methods because the Hizb the Hadith daif as Daif. Furthermore, the Hizb even condemns those who would quote Hadith Daif even if they are related to Fadail Amal.

However, the Hizb may take Hadith that are not taken from others. For example, the Hizb takes Hadith Mursal and states that the fact it is Mursal does not justify rejecting these Hadith. And the Hizb accepts the Hadith which are quoted by Fuqaha or by scholars of Usul UI Fiqh, considering them as Flasan according to what the scholars of Mustalahul Hadith said.

The Hizb also considers that any Hadith rejected by Diraya (rejected because it conflicts with a conclusive Daleel) is similar to rejecting the Hadith because of its report. In both case the Hadith is not taken and is rejected. Also, the Hizb does not quote Khabr Ahad in matters related to the Aqeedah, even if it is Sahih or Hasan because the Aqeedah cannot be taken except through a conclusive Daleel and not through a Dhanni Daleel.

These are a few issues that the Hizb adopted in Usul ul Fiqh and Hadith, and they are well explained in the books of the Hizb. Thus, any Hadith in the books adopted and published by Hizb-ut Tahrir is either a Sahih Hadith or Hadith Hasan. The books that the Hizb adopts and publishes have no Hadith Dai'f. A hadith mentioned in the books of the Hizb could be considered Dai'f from the point of view of certain scholars of Hadith based on specific criteria that they had, such as rejecting a reporter of that specific Hadith. But according to the Hizb this Hadith would be considered Hadith Hasan because it is taken from its methodology of adopting in the Hadith. Although a certain Hadith that the Hizb adopts may not exist in the Sihah, the Hizb does not restrict itself neither to the books of Hadith, nor to specific books, nor to specific reporters.

The Hizb takes a Hadith based on its description, not based upon the description of the book or the description of the reporters. There could be a Hadith Hasan which is not mentioned in the Sihah books. And the hadith could be found in a Fiqh book, taken from a Mujtahid like As Shafii and may not be found in the Sihah books. Even this Hadith could be labeled as weak by some scholars of Hadith which is taken by Shafii. The Hizb again accepts the Hadith under its capacity as being Sahih or Hasan according to its method of adoption, not because it is taken from a specific book or reporter, or rejected by any scholar of Hadith. The Hizb adopted a methodology to derive Ahkam and Hadith Accord to this methodology, the Hizb quotes the Hadith Sahih and the Hadith Hasan, and not the Hadith Dai'f.

The Hizb realizes that its books are books of a political party and not books of academia. They are books that include Afkar and Ahkam books and not

books of Hadith. Therefore, the Hizb mentions neither the reporters of the Hadith, nor the one who relates it, nor the name of the book from which the Hizb takes the Hadith.

The Hizb could mention just one sentence or even one word of the Hadith which will deliver the point without mentioning the rest of the Hadith because these books are ideological, intellectual books of rules and ideas and not books of Hadith. These books are designed to be studied in concentrated Halaqat with the intent of defining and shaping the mind of the reader and to restrict it to the thoughts and rules which are mentioned. Therefore, the Hizb should refrain from anything which could preoccupy the mind. Having the footnote could distract the mind of the reader. Mentioning anything extra to what is considered Mahl ul istidlal (the point of the derivation) could also distract the reader. Therefore, the Hizb intentionally eliminated the names of the Hadith books and reporters from its books in order to keep the reader's mind well-focused in the thoughts and rules that it adopts.

Some Shabab from those who are considered Talabat Ilm (academics) thought that not mentioning the names of the reporters or books is just to save time and for relaxation, implying that the Hizb does not want to dedicate too much effort towards research. Therefore, they went to the books of Hadith and they followed of the reports in the Hadith in all off the books and they made Taqreeg to the hadith and they presented it to the Hizb. Suggesting that it should be mentioned or referenced in the books when it would be reprinted. But it was mentioned to them the purpose of not mentioning them in the books. And they were informed the work that was done by the Mukharajeen, those who track Hadith, is much easier than the work done by those who keeps following up in the ideas and keeps researching in the idea. As a matter of fact, you could follow up the Hadith while you are following up with the idea. But not mentioning this reporters was done by purpose because these books are books of thought and rules and not books of Hadith and in addition to that they are Hizb books.

In addition to that, what the Hizb did from not mentioning the reporters, is also what the Fuqaha did in old times. The books of Fiqh from the early ages up to now do not mention the reporters or scholars who qouted the Hadith. The Fuqaha don't focus on this because the objective is not reporting the Hadith, the objective is to explain the Hukm Sharii which is included in the Hadith. Thus you could mention the Hadith, or part of the Hadith, or one word of Hadith, because this is the point which he wants to make and this is the truth. The books of Hadith has to mention the reporter and has to mention the scholar who related the Hadith, but the books of Fiqh, books of thought, and books of rules are concerned by the rule and by quoting what is considered a Daleel for that rule. Therefore, it is not true to be concerned anything than other than Istidlal.