ABSTRACT

This Dissertation entitled ‘Analisis Ḥadīth Riwayat Ibnu `Abbās in Tafsīr Āyūt Al-Aḥkām Min Al-Quran By Muḥammad `Alī Al-Ṣābūnī’. The selection of al-Ṣābūnī in the first place is because he is well-known muffasir (Qur’an commentator) who is an expert in the field of tafsir. This is proved in the year of 2002 when he received an award `am al-shakhṣiyah from the government of Dubai on his book ‘Ṣafwat al-Tafṣīr’. His other book, ‘Ṭafsīr Āyūt Al-Aḥkām min al-Quran’ also received recognition by many publics. This tafsir is one of his contribution to popularize tafsir with fiqh method that contained the Quran’s law clause and widely used by Malay society in both Schools or University as reference. Most of his references in fiqh issues are taken from Ḥadīth that compiled by one of the most celebrated friends of prophet, Ibnu `Abbās and because of this, his Ḥadīth need to be investigated of its originality. The main objective of this research is to provide society and academicians with certainty whether his Ḥadīth is valid as law reference. Part of our society, Muslim community commonly is ignorance about the status of a Ḥadīth as law reference. This a ‘library research’ which the main focus is to examine all Ḥadīth compiled by Ibnu `Abbās in term of quality and how strong the argument in Islamic laws according to the scholars. The method used in this research is takhrīj al-Ḥadīth which means to identify whether the Ḥadīth is true or not until its gives the confirmation the use of the Ḥadīth. After the process each Ḥadīth will be analyzed about its contents. There are 34 Ḥadīth in total compiled by Ibnu `Abbās in this book and only 21 of them are identified as saḥīḥ (maqbūl – confirmed its originality) Ḥadīth and 13 of them are considered as da’īf (not confirmed its originality) Ḥadīth. In total of 20 saḥīḥ Ḥadīth, 18 of them are included in al-aḥkām al-shar’iyyah subtopic as law reference while 4 da’īf Ḥadīth and one is majhūl Ḥadīth (anonymous). With this research, the society is hoped to be more careful in practicing Ḥadīth as law reference. The writers of Ḥadīth are reminded to use only the saḥīḥ Ḥadīth in their books.