

## ABSTRACT

This Dissertation entitled ‘Analisis Ḥadīth Riwayat Ibnu `Abbās in *Tafsīr Āyāt 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-shakhṣiyyah* from the government of Dubai on his book ‘*Ṣafwat al-Tafāsīr*’. His other book, ‘*Tāfṣīr Āyāt 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 it 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 *ṣaḥīḥ* (*maqbul* – confirmed its originality) *ḥadīth* and 13 of them are considered as *ḍa’if* (not confirmed its originality) *ḥadīth*. In total of 20 *ṣaḥīḥ ḥadīth*, 18 of them are included in *al-aḥkām al-shar’iyyah* subtopic as law reference while 4 *ḍa’if 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 *ṣaḥīḥ ḥadīth* in their books.