

## Tracing Truth : A Critical Study on the Authenticity of the Hadiths in Al-Bayan by Abdul Hamid Hakim (1893 M-1959 M)

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**Article:**

Accepted: April 17, 2025

Revised: March 25, 2025

Issued: December 30, 2025

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Doi:

[10.15408/quhas.v14i2.46554](https://doi.org/10.15408/quhas.v14i2.46554)

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### ABSTRACT

This research focuses on the problem of unclear hadith authentication and legal classification in Al-Bayan by Abdul Hamid Hakim, where many hadiths are cited without explanation of their sanad or legal status. Such absence of references raises questions about the methodological rigor and reliability of the hadiths used as istidlal (legal arguments). The study employs a qualitative method with a literature study approach, emphasizing takhrij al-hadith to trace the origins, authenticity, and legal implications of the hadiths. Through comparative analysis, the research identifies 165 hadiths, of which 129 are excluded because their rulings are clear and authenticated by al-Bukhari and Muslim, while 36 require further takhrij. From 103 hadiths analyzed in detail, 6 are hasan, 9 are da'if, and the rest are sahih. The findings show that Abdul Hamid Hakim's interpretive approach integrates the Qur'an, hadith, qiyas, and scholarly consensus, prioritizing moral and legal coherence over technical precision.

**Keywords:** Hadīṣ; al-Bayan; Abdul Hamid Hakim.

### ABSTRAK

Penelitian ini berfokus pada permasalahan ketidakjelasan autentikasi dan klasifikasi hukum hadis dalam kitab Al-Bayan karya Abdul Hamid Hakim, di mana banyak hadis dikutip tanpa penjelasan sanad maupun status hukumnya. Ketidakjelasan tersebut menimbulkan pertanyaan tentang ketelitian metodologis dan keabsahan hadis yang dijadikan dasar istidlal (argumentasi hukum). Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka, menekankan pada takhrij al-hadith untuk menelusuri asal-usul, kesahihan, dan implikasi hukum hadis. Melalui analisis komparatif, ditemukan 165 hadis, dengan 129 hadis tidak dibahas lebih lanjut karena hukum dan kesahihannya telah jelas diriwayatkan oleh al-Bukhari dan Muslim, sedangkan 36 hadis memerlukan proses takhrij. Dari 103 hadis yang diteliti secara mendalam, terdapat 6 hadis hasan, 9 hadis da'if, dan sisanya sahih. Hasil penelitian menunjukkan bahwa metode pemahaman Abdul Hamid Hakim mengintegrasikan Al-Qur'an, hadis, qiyas, dan pendapat ulama dengan menekankan koherensi moral dan hukum dibandingkan ketelitian teknis sanad.

**Kata Kunci:** Hadis; *al-Bayan*; Abdul Hamid Hakim.

## INTRODUCTION

Abdul Hamid Hakim wrote al-Bayan on Sunday, 28 Safar in the year 1348 H, coinciding with August 4, 1929 AD (Hakim, 1929). Most of the contents of the book al-Bayan were taken from the book al-Irsyad written by Imam al-Syaukani, may Allah (Hakim, 1929).

Abdul Hamid Hakim contains many hadiths of the Prophet Shallallahu Alaihi wa Sallam, from the available data obtained In the book al-Bayan written by Abdul Hamid Hakim there are 165 hadiths, of the 165 hadiths there are 129 hadiths that are not the object of discussion in this study because the law is clear and narrated by Bukhari and Muslim where the narration from them has been agreed upon by scholars for its authenticity so that there is no doubt, the hadiths that are clear in law from the data above are a total of 25 hadiths, namely 19 sahih and 6 hasan it is Hadith which is connected by a chain of narrators who are just but whose memorization is not perfect and is safe from the elements of syadz it is According to al-Khatib (Nurliana, 2018), Hadith syaz is Hadith narrated authentically (acceptable) but contrary to stronger history (Pahlevi, 2017) and 'illat it is Unseen weaknesses can cause doubts arise so that the hadith is invalid (Prariato et al., 2023), the rest are hadiths narrated by Bukhari and Muslim and also both of them, namely 104 hadiths, so the remaining 36 hadiths are unclear in law and their *mukharrij* so that they need to be *mukharrij*. These hadiths are included with the aim of being used as examples of the rules of ushul fiqh it is a set of rules that form the theoretical basis for the formulation of fiqh thought (Armin, 2021) contained in the book al-Bayan. that he included in the book al-Bayan, some of which he explains the *mukharrij* and as for the hadiths, there are some which he does not explain the *mukharrij*, then the hadith in the book of al-Bayan do not quote from the book of Irsyadul Fuhul, because the discussion in the book of Irsyadul Fuhul is more in-depth and the hadith he uses are also different, except for the 3 discussions, namely about the Prophet's s.a.w., the hujjah of the Companions, the truth. Mujtahid it is an expert in Islamic law who is able to carry out ijtihad (Latief et al., 2024), then Abdul Hamid Hakim quoted sayings and hadith from as-Syaukani.

Ideally, the hadiths contained in a composition must be explained by its sanad it is the whole rawy in a hadith with existing properties and forms (Rahman, 2010) and mukharrij and the law of the hadith, so that it is clear to readers who study this research, many hadiths in this book are used as istidlal evidence to write the law, of course the quality of the hadiths and the quantity of the narrators of the hadith affect the results of the legal command, if there is a command in the hadith, then it shows sunnah, not obligatory, so this research is carried out so that readers can find out how authentic the hadiths of al-Bayan by Abdul Hamid Hakim are,

based on the existing literature review, it was found that the discussion of the book *al-Bayan* by Abdul Hamid Hakim on the aspect of translation (Translator Ahmad Musadad, S.H.I, M.S.I, Mastery of Ushul Fiqh Science translated *Al -Bayan*, Literasi Nusantara.) only and no research has been found, Several studies on the Authenticity of Hadith, one of which is in the form of a journal such as: "Journal of the Authenticity of the Hadiths of the Twelve Caliphs" by Muh Hukkam Azhadi, he found that in Ibn Mâlik's view, Hadith is an authoritative source for the rules of Nahwu. Although there are several Hadith texts that have various wordings, according to him all of them can be used as evidence for Nahwu. This thought is manifested in his Nahwu works, which always emphasize Hadith and put it forward if it contradicts other sources whose language quality is below Hadith such as *syi'ir*, *qiyâs* and others, this research is in the form of a journal (Azhadi & Khairul, 2013), Some studies related to Abdul Hamid Hakim include: *First*, the journal "Abdul Hamid Hakim an Important Figure in the transmission of the ushul fiqh" by Yahya, Romli SA, Muhajirin, Arwansyah bin Kirin This study explores the important role of Abdul Hamid Hakim in the transmission and development of ushul fiqh in Indonesia during the first half of the 20th century. As a prominent scholar, Abdul Hamid Hakim made significant contributions through his works, such as *Mabadi Awwaliyyah*, *As Sullâm*, and *Al Bayân*, which introduced a systematic and structured methodology in ushul fiqh and enriched the discourse with innovative legal principles (Yahya et al., 2024).

*Second*, the journal "al-Haram Law Discovery Process in Indonesian Ulama Perspective: A Study of Abdul Hamid Hakim's Thoughts" by Miswanto. This research is a literature review of the thoughts of the great Indonesian cleric, Abdul Hamid Hakim, regarding his line of thought in determining the provisions of haram law. To analyze his thoughts, this research uses an Islamic legal theory approach; and for its analysis, it uses content analysis. From this research, it was found that the provisions of haram law must be based on the Qur'an and Sunnah (Agus Miswanto, 2019).

*Third*, the journal "Revitalizing *Ijtihâd* and *Ittibâ'* in Abdul Hamid Hakim's Works: A Study of Intellectual Reforms Within Islamic Legal Theory" by Ahwan Fanani, Ummul Baroroh, Ahmad Irwan. This research shows that Hakim's works on ushul fiqh are written with an applied approach. He compiled his works as teaching materials for students from beginner to advanced levels. The idea of reviving *ijtihad* and encouraging *ittiba'* in Hakim's works echoes the idea of Islamic renewal in the early 20th century, which was marked by a return to faith in the Qur'an and Sunnah and the opening of the door to *ijtihad* it is pouring out all one's abilities to obtain something from various matters (Sidanatul & Risalul, 2024). Hakim's works have

contributed to the development of Islamic legal thought in Indonesia, which then influenced efforts to reform Islamic law in this country (Fanani et al., 2024). regarding the hadiths in the book al-Bayan written by Buya Abdul Hamid Hakim. This is where it can be seen that the role of hadith criticism is very necessary.

The hadiths discussed in this research are the hadiths in the book of ushul fiqh which are related to law, all hadiths are accepted as hujjah (foundation) in legal cases except for hadiths whose quality is dha'if, as said by Imam an-Nawawi: "The muhaddisin and fuqaha scholars say that: It is permissible and sunnah to practice the hadith of da'wah by prioritizing charity and motivation as long as the hadith of the da'wah is not maudhu', whether in legal matters such as halal, haram, buying and selling, marriage, divorce and so on, the da'if hadith regarding these matters cannot be practiced except with sahih or hasan hadith, it is only permissible to practice the da'if hadith in a careful form, such as the da'if hadith regarding the makruh of some buying and selling, marriage, so in fact it is sunnah it is behavior (sirah), path (tariqah), habits or provisions (Hairillah, 2015) (to practice the dha'if hadith) to escape from that makruh it is what is required by the sharia to leave it but not so harshly(Muhtada, M Geri, & Abdul Aziz, 2021) and you are not obliged to practice anything that i (an-Nawawy, 2015).

## METHOD

The type of research in this journal is a library research, which is a study that is used in collecting information and data with the help of various materials available in the library such as documents, books, magazines, historical stories (Cahyono, 2021). The main literature (primary data source) is al-Bayan by Abdul Hamid Hakim. While the secondary data sources are all literatures that are related to the research study. In this study, the approach used by the author is the hadith science approach. This science covers several aspects of science that are closely related to the research of the quality of hadith. The science of Tarikh Ruwah it is the science that studies the ins and outs of the lives of hadith narrators (Ali, 2017) to find out the time of birth, education period, narration of hadith and death of the narrators of hadith. Al jarh wa al ta'dil to know the narrators who are assessed or who are assessed jarh with various sets of rules, and various other aspects related to the science of hadith.

In this journal also uses data collection methods, this study concerns the quality of hadith in al-Bayan written by Abdul Hamid Hakim, so the main literature in this study is al-Bayan written by Abdul Hamid Hakim. To process and analyze the hadiths to be studied, the

researcher uses two methods, namely the sanad validity method, or sanad criticism and the matn validity method or matan criticism.

Conducting sanad criticism and determining the quality of authentic or unauthentic narrators is Referring to the five points of the rules of the authenticity of the Hadith formulated by Ibn al-Šalāh, namely: a) the sanad is connected, b) the narrator is just, c) the narrator is ḥāfiẓ, d) free from syuẓūẓ and ‘illah, the last two rules mentioned above, in addition to being applied to the study/naqd al-sanad, are also applied to the naqd al-matn (Hadari, 2022).

## RESULT AND DISCUSSION

### Understanding and quality of hadith in al-Bayan

1.1. The 2nd hadith in al-Bayan on the page 16 :

قوله ص م علي الوجوب في المحسوس : سُنُوا بِهِمْ سُنَّة أَهْلِ الْكِتَابِ, لَمَّا رَوَاهُ عَبْدُ الرَّحْمَنِ ابْنُ عَوْفٍ لَمْ يَتَوَقَّفُوا فِي حَمْلِهِ عَلَيْهِ وَرَوَاهُ الشَّافِعِي

The hadith above is the 2nd hadith in the order of al-Bayan, the condition of the hadith is narrated without sanad and quality and is not complete, but only includes the pentakhrij, the wording of the hadith above is exactly the same as the hadith in the original source book, the beginning of the hadith above was that Umar bin Khatab told about the Majusi people, then he said "what should we do with the Majusi?" then Abdurahman bin Auf said: "I heard the Messenger of Allah s.a.w say: "Do with them like the people of the book!", the hadith above is also used by the Jumhur Ulama as an example of the origin of the command is obligatory, Each special word (lafazh) in the form of a command can clearly require (be mandatory)(Thalib, 2021), the word command in the hadith سُنُوا meaning treat it!, according to the majority of

scholars, the word command سُنُوا it means obligatory, so the perfect meaning is that it is obligatory to treat the Magians like the people of the Book, whereas Abdurahman bin ‘Auf when narrating the hadith above, he did not interpret the word command in the hadith as obligatory, the following is the complete writing of the hadith above:

وَحَدَّثَنِي، عَنْ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَلَيٍّ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ ذَكَرَ الْمَجُوسَ، فَقَالَ : مَا أَدْرِي كَيْفَ أَصْنَعُ فِي أَمْرِهِمْ؟ فَقَالَ عَبْدُ الرَّحْمَنَ بْنُ عَوْفٍ : أَشْهَدُ لِسَمْعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : " سُنُّوا بِهِمْ سُنَّةً أَهْلِ الْكِتَابِ رَوَاهُ مَالِكٌ "

Meaning: From Ja'far bin Muhammad bin Ali from his father that Umar bin Khattab mentioned the problem of the Magi, so he said: I don't know how to solve the problem? So Abdurrahman bin Auf said: I truly testify, I have heard Rosululoh s.a.w say: treat them like people of the book (HR Malik)(Malik, 1985)

Based on research on sanad through the hadith narrated by al-Syafi'i, if seen from the aspect of sanad connection, Muhammad bin Ali did not meet Umar so this hadith is Munqati'. In terms of reliance on the Prophet SWA, this hadith has marfu' status. Apart from that, none of the narrators studied were rated negatively, all of them received good/ta'dil evaluations from critics. Thus the author concludes that this transmission route has valid status,

1.2. The 9th hadith in al-Bayan on the page 27:

وقوله ص م رواه أبو داود (خَلَّلُوا الشَّعْرَ وَانْفَقُوا الْبَشَرَةَ )

The hadith above is the 9th hadith in the sequence of al-Bayan, the condition of the hadith is narrated without sanad and quality, and is not complete, but only includes the *mukharrij*, the wording of the hadith above is different from the original source of the hadith book, Abudl Hamid Hakim uses the word *الْبَشَرَةَ* and *انْفَقُوا*, *خَلَّلُوا* uses ta marbutah while Abu

Daud uses kata *انْفَقُوا*, *أَغْسِلُوا* *الْبَشَرَ* and *الْبَشَرَةَ* without ta marbutah, the above Hadith was used by

Abdul Hamid Hakim as an example in the case of an order relating to a name, so he wanted it to be sufficient to take only the first (sufficiently), the order in the above hadith is *خَلَّلُوا* and

*انْفَقُوا* which Abdul Hamid Hakim interpreted both of them as "Rubbing", in this case Abdul

Hamid Hakim said that what does rubbing mean here sufficiently or as much as possible? he added that the strongest opinion is that it is obligatory to take with the beginning of the name (sufficiently) because the origin of something is out of responsibility such as if it is obligatory

to free a slave and we are sufficient with a slave in general even though he is the cheapest slave, then we are not obliged to free a slave who is more expensive, but for caution it is better for us to take with the end of the name (as much as possible)

The quality of the hadith above is dhaif and even munkar because of Haris bin Wajih's dhaif as stated by Bukhari (al-Bukhari, 2000), An nasai said that he (al-Nasa'i, 1976), Ibn Hajar said that he (Ibnu Hajar, 1986) and also because of the hadith saying that every hair under the hair is junub, which means it requires the braiding to be cancelled, and the above hadith was actually taken by Ibrahim bin Nakh'i and said also that the above hadith requires the braiding to be canceled, which actually does not require this, but it is enough for him to put water at the base of his hair as in the Ummi hadith salamah, the hadith written by Abdul Hamid Hakim has a different wording from what was narrated by Imam Abu Daud.

### 1.3. The 11th hadith in al-Bayan on page 28 :

وقول ص م (كنتُ هَيْتُكُمْ مِنْ لُحُومِ الْأَضَاحِي فَوْقَ ثَلَاثٍ مِنْ أَجْلِ الدَّافِعِ فَكُلُّوا مِنْهَا وَادْخُرُوا ) رَوَهُ

التَّرْمِيْدِيُّ

The hadith above is the 11th in al-Bayan, the condition of the hadith is narrated without sanad and quality, and is not complete, but only includes the pentakhrij, the wording of the hadith above is different from the source of the hadith book narrated by Imam Tirmizy, the wording of the hadith written by Abdul Hamid Hakim is more concise than that narrated by Imam Tirmizy, the above hadith is used by Abdul Hamid Hakim as an example of a command if it comes after prohibition, then make use of what is permissible, so the command in the hadith above is the word ادْخُرُوا means "keep it" while the prohibition is the word كُنْتُ هَيْتُكُمْ "This

means that I forbade you before", seen from the hadith above, the command is after the prohibition, so it benefits from the permissibility, If an order comes after a prohibition, then the law returns to the same as before the prohibition(Halim, Ghalib M, & Halima, 2024), so that keeping the sacrificial meat is of permissible quality, The following completeness of the hadith above:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ : أَخْبَرَنَا أَبُو عَاصِمِ النَّبِيلُ ، قَالَ : حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ ، عَنْ سُلَيْمَانَ بْنِ بُرِيْدَةَ ، عَنْ أَبِيهِ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "كُنْتُ هَيْتُكُمْ

عَنْ حُكُمِ الْأَضَاحِيِّ فَوْقَ ثَلَاثٍ ؛ لِيَتَسْعَ ذُو الْطَّوْلِ عَلَىٰ مَنْ لَا طَوْلَ لَهُ، فَكُلُّوا مَا بَدَا لَكُمْ، وَأَطْعُمُوا،  
وَادْخُلُوا رَوْهَةَ التِّرمِيْذِيِّ "

Meaning: Muhammad bin Bashar, Mahmoud bin Ghaylan, and Al-Hasan bin Ali Al-Khalal informed us, they said: Abu Asim Al-Nabil informed us, he said: Sufyan Al-Sauri informed us Ray, on the authority of Alqamah bin Marsad, on the authority of Suleiman bin Buraidah, on the authority of his father, he said: The Messenger of Allah, may God bless him and grant him peace, said "I forbid you to eat the meat of sacrificial animals more than three, so that the tall ones can accommodate the tall sacrificial animals, so eat as much as you like, nourish them, and store them (Narrated by Tirmizy);(at-Tarmizi, 1996).

Based on research on sanad through the hadith narrated by Tirmizi, if seen from the aspect of sanad connection, all narrators have a relationship between student and teacher so that this hadith is Muttasil. In terms of reliance on the Prophet SWA, this hadith has marfu' status. Apart from that, none of the narrators studied were rated negatively, all of them received good/ta`dil evaluations from critics. Thus the author concludes that this transmission route has valid status / *sahih* it is hadith with continuous sanad, narrated by a narrator who is fair and dhabith (thorough), free from irregularities (syadz), as well as having no hidden defects (illat) (Harum et al., 2024).

1.4. The 13th hadith in al-Bayan on page 29:

قوله ص م : مُرُوا صِبِيَّانَكُمْ بِالصَّلَاةِ لِسَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرِ سِنِينَ ( رواه أحمد وأبو داود )

The hadith above is the 13th in the al-Bayan sequence, the condition of the hadith is narrated without sanad and quality, and is not complete, but only includes the pentakhrij, the wording of the hadith above is different from the original source of the hadith book, Abdul Hamid Hakim uses the wording صِبِيَّانَكُمْ while Imam Ahmad uses lafaz أَبْنَاءَكُمْ , and Abu Daud

used the phrase أَوْلَادُكُمْ which both have the meaning of children, only the pronunciation is different, and the hadith published by Abdul Hamid Hakim is incomplete, while the hadith narrated by Imam Ahmad is complete, the above hadith was used by Abdul Hamid Hakim as an example in a case regarding an order to order something, so the order is not an order for that thing,

Based on research on sanad through the hadith narrated by Abu Daud and Ahmad bin Hambal, if seen from the aspect of sanad connection, the narrators have a relationship between teacher and student so that this hadith is Muttasil. In terms of reliance on the Prophet SWA, this hadith has marfu' status. Apart from that, none of the narrators studied were rated negatively, all of them received good/ta' dil evaluations from critics. Thus the author concludes that this transmission route has valid status

1.5. The 15th hadith in al-bayan on page 29:

( لَا ضَرَرَ وَلَا ضَرَارٌ ) رواه ابن ماجه قوله ص م

The above hadith is the 15th in al-Bayan, the condition of the hadith is narrated without sanad and quality, and is not complete, but only includes the pentakhrij, the above hadith was used by Abdul Hamid Hakim as an example in a case regarding a news that could become an order. As explained, sighat amr is also found in the form of a number of khabariyah, which is not only meant to provide news but also an order to carry out (Fatimah, 2018), then the word

لَا ضَرَرَ وَلَا ضَرَارٌ is news which means "there is no danger and nothing will bring harm", this

news can be interpreted as a command "don't think that something is dangerous!"

Based on research on sanad through the hadith route narrated by Ibnu Majah from two channels, namely the Ubadah bin Samit historical route and the Ibn Abbas historical route, if seen from the aspect of sanad connection, each narrator narrates each other so that the sanad is connected. As for the reliance on the Prophet SWA, this hadith has the status of marfu'. Apart from that, from the two lines of history there are narrators who are considered negative, namely Jabir from the history of Ibn Abbas as said by al-Nasa'i saying Jabir is a Matruk Hadith, and - Abbas al-Dauri said from Yahya bin Ma'in that the narrators who considered it as an addition left it, and Ja (Mizzi, 1992) and Fudhail bin Sulaiman from the history of Ubadah bin Samit as said by Abbas al-Dauri from Yahya bin Ma'in that Fudhail is not siqah, and Abu Zur'ah said that fudhail Lay (Mizzi, 1992), thus the author concludes that this line of transmission has the status of dha'if

1.6. The 17th hadith in al-Bayan on page 32:

وقوله ص م ( دَعَى الصَّلَاةَ أَيَّامَ اقْرَائِكَ ) رواه أبو داود

The hadith above is the 17th in the al-Bayan sequence, the condition of the hadith is narrated without sanad and quality, and is not complete, but only includes the pentakhrij, the

wording of the hadith above is different from the original source of the hadith book, Abdul Hamid Hakim uses the wording **دعى** , while Abu Daud, Ibn Majah, Tirmizy used **لَفَاظٍ** , **تَدْعُ** ,

Abdul Hamid Hakim memakai **لَفَاظٍ** while Ahmad uses the phrase **حِيْضَرٍ** , The above hadith was used by Abdul Hamid Hakim as an example in a case regarding the prohibition on using links, so the prohibition in the above hadith is **دعَى الصَّلَاةَ** which means leave the prayer!, actually in the sentence there is no prohibition except for the command, but the command here is interpreted as a prohibition which means "don't pray!" and the connection in the hadith above is **أَيَّامَ اقْرَائِكَ** which means your menstrual days, then the perfect meaning is do not pray when you are menstruating,

Based on research on sanad through hadith narrated by Abu Daud, if seen from the aspect of sanad connectivity, the narrators have a relationship between teacher and student except between Muhammad bin Ja'far and Usman bin Abi Syaibah, and Sābit and his father, so they are not found to have a relationship between teacher and student, so this hadith is *munqati'*. In terms of reliance on the Prophet SAW, this hadith has *marfu'* status. Apart from that, none of the narrators studied were assessed negatively, all of them received good evaluations/*ta'dil* from critics except Abu Yaqzan, so in fact he was assessed negatively as Al-zahaby said, he was a Shia and *diđa'ifkan* ulama (al-Zahabi, 1985). Thus the author concludes that this line of transmission has *da'if* status it is hadith that does not fulfill any of the conditions of authentic and hasan hadith (Nur Khalis, 2016).

1.7.. hadith number 35 in al-Bayan on page 47 :

قوله ص م في سائمة الغنم زكاة . رواه أبو داود وغيره.

The hadith above is the 35th in al-Bayan, the condition of the hadith is narrated without sanad and quality, and is not complete, but only includes the pentakhrij, the wording of the hadith above is the same as the source of the original hadith book and is not perfect, and has a few lines. **لَا زَكَاةَ فِي الْمَلْوَفَةِ** This means that there is no responsibility for zakat for those who let their goats eat outside themselves, so this meaning has a general meaning, namely that there is no zakat whatsoever to be paid on goats that are released to feed themselves, because the

wording of Zakat on amafhum is in the form of nakirah and it is located after nafi, then it has a general meaning

The above hadith was kept silent by Abu Daud, meaning that every time he silences the quality of the hadith is pious, as explained in the treatise Ila(Abu Daud, 2017), Based on research on sanad through the hadith narrated by Abu Daud, if seen from the aspect of sanad connection, each narrator has a relationship between teacher and student so that this hadith is muttasil. In terms of reliance on the Prophet SWA, this hadith has marfu` status. Apart from that, none of the narrators studied were rated negatively, all of them received good/ta`dil evaluations from critics. Thus the author concludes that this transmission route has valid status

1.8. hadith number 36 in al-Bayan on page 47:

كقوله ص م لغيلان انه اسلم على عشر نسوة : ( أَمْسِاكٌ أَرْبَعًا مِنْهُنَّ وَفَارِقٌ سَائِرُهُنَّ ) رواه أحمد  
والترمذى.

The hadith above is the 36th in al-Bayan, the condition of the hadith is narrated without sanad and quality, and is not complete, but only includes the pentakhrij, the lafaz of the hadith above is the same as the source of the original hadith book and is not perfect, Abdul Hamid Hakim uses the lafaz <sup>أَمْسِاكٌ</sup> while Imam Ahmad uses lafaz <sup>أَحْتَرٌ</sup> in the original source book

which both mean to choose, the hadith above is used by Abdul Hamid Hakim in the case of leaving out details on events, so it is already included in the general public, the hadith explains that the Prophet s.a.w found someone who had just converted to Islam, then he had 10 wives, and the Prophet s.a.w ordered to take only 4 and divorce the rest, the details in the hadith above are whether the aqad of the wives was made together or one by one, and there is no question about the details, so that means the Prophet s.a.w interpreted the hadith to something general,

Based on research on sanad through the hadith narrated by Ahmad and Tirmizi, if seen from the aspect of sanad connection, each narrator has a relationship between teacher and student so that this hadith is muttasil except between Imam Ahmad and Mu'ammara so in fact they are not found to have a relationship between teacher and student, so the hadith from Ahmad Munqoti's history and from Tirmizi's history are muttasil. In terms of reliance on the Prophet SWA, this hadith has marfu` status. Apart from that, none of the narrators studied were rated negatively, all of them received good/ta`dil evaluations from critics. Thus the author concludes

that this transmission route has valid status from the path of Tirmizi and dha`if from the path of Ahmad

1.9.Hadis urutan ke-43 dalam *al-Bayan* di Halaman 50 :

عباس ( فَرَضَ صَمْ زَكَّةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّعْنِ وَ الرَّقَبَةِ وَطُعْمَةً الْمَسَاكِينِ ) رواه أبو داود

The hadith above is the 43rd in the *al-Bayan*, the condition of the hadith is narrated without sanad and quality, and is not complete, but only includes the pentakhrij, the wording of the hadith above is the same as the original source of the hadith book and is not complete, Abdul Hamid Hakim used the hadith above in the case of mentioning some members of the general, it does not mean that the mention only specifies the one mentioned, some members of the general in the hadith above are طُهْرَةً لِلصَّائِمِ مِنَ اللَّعْنِ وَ الرَّقَبَةِ وَطُعْمَةً الْمَسَاكِينِ means "to purify

the fasting person from negligence and dirt and to feed the poor", so in fact the perfect meaning is that zakat al-Fitr is required to be paid not only to purify the fasting person from negligence and dirt and to feed the poor only, but its meaning is broader than that

Based on research on sanad through the hadith narrated by Ahmad and Tirmizi, if seen from the aspect of sanad connection, each narrator has a relationship between teacher and student so that this hadith is muttasil. As for the reliance on the Prophet SWA, this hadith has marfu` status. Apart from that, none of the narrators studied were assessed negatively, all of them received good/ta`dil evaluations from critics, except for Abu Yazid al-Khulani and Sayyar. So Abu Yazid has been assessed negatively by scholars as stated by Al-Zahabi that he (al-Zahabī, 1992) and Ibn Hajar said that he is (Ibnu Hajar, 1986), and Sayyar is also assessed negatively by scholars as stated by Abu Hatim al-(Abu Hatim, 2006), and Ibn Hajar said that he (Ibnu Hajar, 1986), thus the author concludes that this line of narration has the status of dha`if

1.10.Hadis urutan ke-45 dalam *al-Bayan* di halaman ke 55 :

حَدِيثُ أَبِي دَاوُدْ وَغَيْرِهِ قَالَ صَمْ وَاللَّهِ لَا يَعْرُونَ قُرْيَشًا ثُمَّ سَكَتَ قُرْيَشًا " ثُمَّ قَالَ إِنْ شَاءَ اللَّهُ

The above hadith is the 45th in the *al-Bayan*, the condition of the hadith is narrated without sanad and its quality, and is not complete, but only includes the pentakhrij, the wording of the hadith above is the same as the original source of the hadith book and is incomplete, Abdul Hamid Hakim uses the above hadith in the case of the valid conditions of istisna` (Exception), one of which is that istisna` (Exception) must be connected with the mustasna minhu (excluded) and may also be interrupted due to clear reasons such as yawning, coughing

and a short time span, and thinking. *istisna'* (Exception) in the above hadith is valid even though it is cut off slightly due to thinking, the word that cuts *istisna'* (Exception) in the above hadith is **ثُمَّ سَكَتَ** which means then he was silent (thinking).

Based on research on sanad through the hadith narrated by Abu Daud, if seen from the aspect of sanad connection, the narrators have a teacher and student relationship so that the hadith is *muttasil*. In terms of reliance on the Prophet SAW, this hadith has *marfu'* status. Apart from that, none of the narrators studied were rated negatively, all of them received good/*ta'dil* evaluations from critics. Thus, the author concludes that this transmission route has valid status.

#### 1.11. The 61st hadith in al-Bayan on page 74 :

عَنْ عَلَىٰ رَضِيَّ رَأَيْتَ صَمِّ أَخْذَ حَرِيرًا فَجَعَلَهُ عَنْ يَمِينِهِ وَذَهَبًَا فَجَعَلَهُ عَنْ يَسَارِهِ ثُمَّ قَالَ : إِنَّ هَذِينَ حَرَامٌ

عَلَىٰ ذِكْرِ أُمَّتِي رواه أبو داود

The hadith above. The above hadith is in the 61st order in al-Bayan, the condition of the hadith is narrated without sanad and quality, and is not complete, but only includes *pentakhrij*, the wording of the above hadith is the same as the source of the original hadith book and is not perfect, Abdul Hamid Hakim used the above hadith in the case regarding the division of the 4th bayan, namely bayan with signs, so it means that the Prophet SAW explained something with signs, in the hadith above there are words such as *signals* which means both of them while

pointing,

Based on research on sanad through the hadith narrated by Abu Daud, if seen from the aspect of sanad connection, the narrators have a teacher and student relationship so that the hadith is *muttasil*. As for the reliance on the Prophet SAW, this hadith has the status of *marfu'*. Apart from that, none of the narrators studied were assessed negatively, all of them received good/*ta'dil* evaluations from critics, except Abu Aflah, so in fact he was assessed negatively by the ulama as Ibn Hajar said that he was *maqbu* (Ibn Hajar, 1986), al-Zahabi said that he was *w* (al-Žahabī, 1992). Thus the author concludes that this transmission route has *hasan* status.

#### 1.12. The 62nd hadith in al-Bayan on page 74:

كَمَا رُوِيَّ عَنْ جَابِرٍ جَابِرٍ (كَانَ آخِرُ الْأَمْرَيْنِ مِنْهُ صَمِّ عَدَمُ الْوُضُوُءِ مِمَّا مَسَّتِ النَّارُ ) رواه ابن حبان

The hadith above is the 62nd in the al-Bayan, the condition of the hadith is narrated without sanad and quality, and is not complete, but only includes the pentakhrij, the wording of the hadith above is the same as the original source of the hadith book and is not perfect, Abdul Hamid Hakim used the hadith above in the case of the 5th division of bayan, namely bayan by leaving it, namely the Prophet SAW explained that something is not forbidden by leaving it, like the words **عدَمُ الْوُضُوءِ** which means leaving ablution, so the Prophet SAW left ablution after eating, meaning that it is not obligatory to perform ablution after eating, here is the complete hadith:

أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ ، قَالَ : حَدَّثَنَا شُعَيْبٌ ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ ، قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ : كَانَ آخِرَ الْأَمْرِيْنِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرْكُ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ . ابْنُ حِبَّانَ ، النَّسَائِيُّ

Meaning: Amr bin Mansour told us, he said: Ali bin Ayyash told us, he said: Syu'aib told us, on the authority of Muhammad bin Al-Munkadir, he said: I heard Jabir Ibn Abdullah say: The last command of Rasulullah SAW was to leave ablution after touching the fire. Ibn Hibban (Ibnu Hibban, 2010), Al-Nasa'i (al-Nasai, 1930)

Based on research on sanad through the hadith narrated by al-Nasa'i and Ibn Majah, if seen from the aspect of sanad connection, the narrators have a teacher and student relationship so that the hadith is muttasil. In terms of reliance on the Prophet SAW, this hadith has marfu' status. Apart from that, none of the narrators studied were rated negatively, all of them received good/ta'dil evaluations from critics. Thus, the author concludes that this transmission route has valid status.

1.13. The 68th hadith in al-Bayan on page 95 :

حَدِيثُ الْوَادِيِّ حِينَ نَامَ رَسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ فَمَا أَيْقَظَهُمُ الْأَحْرَارُ الشَّمْسَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيْسَ فِي النَّوْمِ تَقْرِيبِيْتُ إِنَّمَا التَّقْرِيبَ عَلَى مَنْ لَمْ يُصِلِّ الصَّلَاةَ حَتَّى يَجِيَّ وَقْتَ الصَّلَاةِ الْأُخْرَى فَمَنْ فَعَلَ ذَلِكَ فَلْيُصِلْهَا حَتَّى تَبَرَّأَ لَهَا فَإِذَا كَانَ الْغَدَ فَلْيُصِلْهَا عَنْدَ وَقْتِهَا

The hadith above is number 68 in al-Bayan, the condition of the hadith is narrated without sanad and quality, and is not complete, but only includes the pentakhrij, the wording of the hadith above is different from the source of the original hadith book and is not perfect, Abdul Hamid Hakim used the above hadith in the case regarding ijma', it can be nasikh, the meaning of the above hadith is to repeat the forgotten prayer after doing it in a state of remembering when the time comes, this has been consecrated by the ijma' of the people Muslims and said that it was neither obligatory nor sunna(Hakim, 1929), here is the complete hadith narrated by Abu Daud:

حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ ، حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤَدَ - وَهُوَ الطَّيَالِسِيُّ - حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ الْمُغِيرَةِ - عَنْ ثَابِتٍ ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ ، عَنْ أَبِي قَتَادَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَيْسَ فِي النَّوْمِ تَفْرِيطٌ ، إِنَّمَا التَّفْرِيطُ فِي الْيَمْنَةِ أَنْ تُؤْخَرْ صَلَاةً حَتَّى يَدْخُلَ وَقْتُ أُخْرَى " . أَبُو دَاؤَد

Meaning: Al-Abbas Al-Anbari narrated to us, Sulaiman bin Dawud - that is Al-Tayalisi - narrated to us, Sulaiman - meaning Ibn Al-Mughirah informed us - on the authority of Sabit, on the authority of Abdullah bin Rabah from Abu Qatada said: The Messenger of Allah SAW said: "There is no negligence in sleep, but negligence in sleep. "His awakening is delaying one prayer until the time of another prayer comes." Abu Daud(Abu Daud, 2009)

Based on research on sanad through the hadith narrated by Abu Daud, if seen from the aspect of sanad connection, the narrators have a teacher and student relationship so that the hadith is muttasil. In terms of reliance on the Prophet SAW, this hadith has marfu' status. Apart from that, none of the narrators studied were rated negatively, all of them received good/ta'dil evaluations from critics. Thus, the author concludes that this transmission route has valid status

## CONCLUSION

In the book al-Bayan there are 36 problematic hadiths, but here I include 13 hadiths that were studied, from the 36 problematic hadiths, after being takhrijed there are 27 sahih hadiths because their sanads are connected to each other narrating, and there are 3 hasan hadiths because their narrators have the nature of saduq which is a nature that is below siqah and cannot make the hadith that is narrated into sahih so that it violates the rules of hadith validity, and there are also 5 dhaif hadiths because the sanad of their narrators is broken and some of the narrators are qualified by scholars with bad qualities.

so that the hadith becomes dhaif and violates the rules of hadith validity, then there is 1 sahih ligoirihi hadith because the hadith is narrated by two narrators, one hasan, and the other is sahih, so the sahih hadith becomes syawahid so that it raises the status of the hasan hadith to sahih ligoirihi, then there are 2 hadith (already included in the 27 authentic hadiths) narrated by Bukhari and 1 hadith narrated by Muslim, the history of which is agreed upon by the ulama for its validity so that it no longer needs to be accepted.

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