Critical Analysis of Ahadith: A Study on the Textbook of Islamic Sharia Education (PSI)

Adi Hazmi Mohd Rusli

PhD Candidate, Usul Addin Department, Faculty of Sharia and Islamic Studies, Yarmouk University, Irbid, Jordan
Email: adihazmi@outlook.my

Abstract
Islamic Sharia Education (PSI) is an elective subject in Islamic Studies offered to upper secondary students in preparation for the Malaysian Certificate of Education (SPM) at Religious Secondary Schools (SMKA), Religious Stream Classes (KAA), and State Religious Secondary Schools (SMA). In 2022, over 25,000 Malaysian students took the PSI subject examination in SPM. Among PSI's primary areas of focus is Islamic Sharia, including Legal Verses, Legal Hadiths, Principles of Jurisprudence, Islamic Jurisprudence, History of Islamic Legislation, and Islamic Civilization. The main objective of this subject is to teach students about Islam and help them internalize Islamic Sharia, while encouraging them to master various disciplines, whether related to the world or hereafter. In order to effectively instill pure values, textbooks must uphold the quality and standards as outlined in the Malaysia Education Blueprint (PPPM) 2013-2025. This research aims to identify the authority of the 65 ahadith included in the PSI textbooks for fourth and fifth grades. To achieve this, two methodologies - content analysis and comparison - are used. Of the 65 hadiths analyzed, 45 are accepted and 16 rejected, with 5 of the rejected ones aligning with the Quran and authentic hadiths, and 2 accepted by Islamic scholars. The remaining 9 weak hadiths lack Quranic or authentic hadith support.
Keywords: PSI, Islamic Sharia, Education, Analysis, Ahadith

Introduction
Through the National Education Philosophy, the Malaysian government seeks to nurture individuals who are balanced and harmonious in terms of intellect, spirituality, emotions, and physical well-being based on their belief in God and obedience to Him. From that point forward, the Standard Secondary School Curriculum (KSSM), implemented in stages starting from 2017, will replace the Integrated Secondary School Curriculum (KBSM) which was first implemented in 1989. KSSM was developed to meet the new policy requirements under the Malaysia Education Blueprint (PPPM) 2013-2025, in order to ensure that the quality of the curriculum implemented in secondary schools is in line with international standards. The curriculum is based on internationally recognized standards, which have been incorporated into the KSSM through the development of the Curriculum and Assessment Standard

Document (DSKP) for all subjects, encompassing Content Standards, Learning Standards, and Performance Standards (Bahagian Pembangunan Kurikulum, 2018).

In line with these changes, the subject of Islamic Sharia Education (PSI) is not exempt from undergoing changes in order to achieve quality and standards that are on par with international standards. PSI is one of the elective subjects in Islamic studies offered to upper secondary school students, focusing on comprehensive knowledge and understanding of Islam. It emphasizes on key aspects of Islamic Sharia studies such as Legal Verses, Legal Hadiths, *Usūl al-Fiqh* (Principles of Jurisprudence), *al-Fiqh* (Islamic Jurisprudence), History of Islamic Legislation, and Islamic Civilization. Generally, the PSI subject is offered to students in Form Four and Form Five from Religious Secondary Schools (SMKA), Religious Stream Classes (KAA), and State Religious Secondary School (SMA) as preparation to sit for the Malaysian Certificate of Education (SPM) as a qualification requirement for further tertiary studies. This can be seen in the previous year, 2022, where more than 25,000 students have taken the SPM examination for the PSI subject, indicating that this subject plays a crucial role in shaping a student. (Lembaga Peperiksaan, 2023)

The main objective of this PSI subject curriculum is to establish and develop knowledgeable, faithful, righteous, and noble Muslims as servants and representatives of Allah SWT through the acquisition of knowledge and fulfilling the requirements of *Maqasid as-Sharī'a* (objectives of sharia), as well as the responsibility of advancing the civilization of the nation and country for the well-being of life in this world and the hereafter (Bahagian Pembangunan Kurikulum, 2018). As a result, an investigation should be conducted regarding the content of the PSI textbooks, specifically focusing on the authenticity of the hadith evidence used. This is necessary to ensure the successful attainment of these objectives and to ensure that the content presented in the textbooks has reached the quality and standards established by the government as stated in the National Education Philosophy and PPPM 2013-2025.

Problem Statement

In a study written by Jawiah Dakir and others (2009), it was revealed that the use of weak ahadith and their reliance on them have increased in recent times in a series of books, occasions, and situations, including religion books, Islamic magazines, Friday sermons and television programs. This is also supported by the findings of the researcher Adi Hazmi (2023) in his thesis titled "The Ahadith mentioned in Sharia and *Usūl al-Dīn* Textbooks (KBD): A Critical Analytical Study." In this study, 59 narrations were examined, out of which 51 were found to be *ḍa'īf* (weak), in addition to some narrations that were transmitted but not attributed to their sources. In light of this, Adi Hazmi suggests that there should be a study conducted to undertake an in-depth verification of the hadiths mentioned in other Malaysian textbooks, both at the secondary and primary levels, in order to assess their legitimacy.

A brief observation has also been conducted and the researcher confirms the use of *al-ahadīth al-mardūda* (rejected ahadith) in the PSI textbook. As an example, the Prophet Muhammad (PBUH) said:

إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ، إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ

Meaning: Water is not made impure by anything except that which changes its smell, taste and colour (Nik Abdul Ghani et al., 2020).

The scholars of hadith unanimously agree that this hadith is classified as *ḍa'īf* (ar-Ruba'ī, 2006, p. 1/ 16). This is due to the presence of *al-iḍṭirab* (uncertainty) in its *sanad* (chain of narrators) and its *matn* (text) (Mughlaṭay, 1999, pp. 1/ 206-207). In spite of this, the author included this hadith without stating its status in the textbook.

Considering the importance of school textbooks for the subjects of PSI, particularly among teachers, students, and the Malaysian society as a whole, and in accordance with the PPPM 2013-2025, which is dedicated to providing comprehensive religious education to school students, the researcher believes that the issue must be addressed in a hurry in order to achieve the desired result (Kementerian Pendidikan Malaysia, 2015). In order to do this, there is a necessity to examine all the ahadith mentioned in the PSI textbook for forms four and five in order to determine whether they have authority and are authentic.

Literature Review
As a result of extensive research, the researcher has come across a wide range of academic dissertations, peer-reviewed articles, and specialized scientific books regarding the verification of hadiths. Although there are a large number of these studies, the researchers found only a handful that concentrated on assessing the accuracy of ahadith in Malaysian textbooks, both at the primary and secondary levels.

Adi Hazmi Mohd Rusli (2024) conducted a study on the ahadith used in the *Sharī'ah* and *Usūl al-Dīn* textbooks published by the Ministry of Education Malaysia (KPM) for students from form one to form five in Government-Aided Religious Schools (SABK) or State Religious Schools (SMA). A total of 59 hadith were studied, and the researcher found that 51 of them were classified as *ḍaʿīf*, while 8 ahadith were classified as either *sahīh* (authentic) or *hasan* (good). Research was conducted by collecting all narrated ahadith other than those found in *al-Kutub as-Sitta* (the six books of hadith). Subsequently, the researcher conducted *takhrīj* (verification) of the ahadith, including examining the status of each narrator, searching for *shawahīd* (evidences) and *mutaba'at* (correlations), and considering the views of hadith scholars regarding the status of a particular hadith. After following these steps, the researcher determined the status of each hadith using the evidence available. As the researcher concluded the study by proposing an alternative of authentic and suitable ahadith or *athar* (the words of companions) in place of the weak ahadith.

According to Abdul Latef bin Alhadri (2019), the subject of the study that he conducted revolves around the degree of ahadith that is included in the primary school textbooks produced by the Malaysian Islamic Development Management (KAFA) and the Islamic Religious Department of Selangor (KSRA). Study findings have found that 29 hadiths were classified as *ḍaʿīf* among 68 hadiths examined. Aside from discussing the title of the book and the methodology used by the authors of the text books, the researcher also discusses how prophetic ahadith are presented. The study continues by classifying the ahadith and ends by mentioning the authentic ahadith, which are alternatives to the weak ones found in these texts. Various steps were taken by the author when classifying the hadiths, including collecting the narrations and mentioning only the biographies of the weak narrators. If they were not available, the author would directly discuss the degree of the hadith, relying on the opinions of both early and contemporary critics.

The following article aims to analyze 34 hadith mentioned in the textbook for the Islamic Education subject for form two of secondary school schools which in turn were examined by Norhasnira Ibrahim, Kauthar Abd Kadir, and Siti Nur 'Ain Zainul Ariffin (2015). This has led them to conclude that there are six weak hadiths and one hadith which has been fabricated according to this analysis. For determining the status of ahadith, the researchers rely solely on previous assessments by hadith scholars.

There is a book authored by Norhasnira Ibrahim with other researchers (2015) that discusses the status of ahadith in the textbook subject of Islamic Education for form one in secondary

school. During the study of 42 hadith, the researchers came up with one weak hadith and one fabricated hadith, whereas the remaining 40 hadith were classified as *sahīh* or *hasan*. In order to determine the legitimacy of a hadith, researchers first specify the source of reference for all hadiths, and then determine its authenticity based on the opinion of scholars who have studied hadiths. However, there are some cases where the researchers also discuss the status of the narrators if it is necessary to do so.

In study Noor Dashriman Noor Kaman (2013), 28 hadith are analyzed from Islamic Education textbooks for secondary schools, and these hadith are narrated by narrators other than the author of the *al-Kutub as-Sitta*. As a result, out of the 28 hadith, seven hadith have been classified as *ḍa'īf* and one hadith is considered *mauḍū'* (fabricated), while the remaining 20 hadith are deemed *maqbūl* (accepted). The methodology used by the researcher in order to verify the ahadith was to collect the different chains of narration, provide biographies of all the narrators, and then verify the status of the ahadith according to the opinions of hadith scholars.

Methodology

According to Long (2009), the field of study on documentation of the Quran, hadith, and religious books can be conducted using various methods such as content analysis, comparison, and historical study of the content and interpretation of the Quran, as well as various *tafsīr* (interpretation) books including their authors. Similarly, the study of the *matn* and *sanad* of hadith, *takhrīj* of hadith, and others can also be conducted. To accomplish the study objectives, researchers will use content analysis and comparison methods.

First, the use of content analysis method. This study focuses on three important aspects. First, the methodology of writing hadith in the PSI textbook from two perspectives, namely the method of delivering hadith in the textbook, and the distribution of narrations in the textbook. Second, regarding the authentication of ahadith, and third, concerning rejected ahadith. All the ahadith that are the subject of research are taken from the latest edition of the PSI textbook, which covers form four and five. Therefore, to identify the authentication of these ahadith, the researcher will conduct content analysis on hadith books, including *Dawawīn as-Sunna* (collection of hadith books), *at-Tarikh* (collections of narrators' biographies), *al-'Ilal* (collection of defective ahadith), and other books of hadith lectures, as these scientific books contain the text of ahadith along with their chains of narrators and the views of hadith scholars on the status of narrators and the authority of a hadith, which are the main subjects of the research. To facilitate this search process, the researcher will also conduct a digital search through the *al-Maktaba as-Shamila and Jawami' al-Kalim* applications. In addition to containing almost all references in the field of hadith, these applications also function to search for hadith sources and determine their authenticity quickly and easily (Nasir et al., 2021)

Meanwhile, the explanation of the status of ahadith will be made for all ahadith based on the evaluation by authoritative hadith scholars, whether from among the early scholars such as Abu Zur'ah ar-Razi, Abu Hatim ar-Razi, ad-Daruquṭni, or the later scholars such as adh-Dhahabi, Ibn Kathīr, Ibnu Hajar al-'Asqalanī, or contemporary scholars such as Muqbil bin Hadī al-Wadi'ī, Shu'aib al-Arna'ūṭ, Ḍhiya' ar-Rahman al-'Aẓomī. And if there are any differences in opinions regarding the authority of a hadith, the researcher will make a *tarjīh* (evaluation) based on the choice of the early hadith scholars, as they are more knowledgeable about the intricacies of a hadith.

As for the meaning of rejected ahadith in terms of the *sanad* but with a valid *matn* based on the Quranic verses or other authentic hadiths, it is derived from the views of reputable *muhaddithīn* (scholars of hadith) such as Ibn Rajab al-Hanbali, Ibn 'Abdi al-Bar, and others. Furthermore, the comparative method is a way of drawing conclusions through the comparison of all the data and facts that have been obtained. By using this method, the researcher is able to come to conclusions about the subject matter.

Results and Discussion
Method of Delivering Hadith in the Textbooks
The method of delivering hadith that we refer to here is the one that is used to present a hadith to readers, especially teachers and students, who are reading PSI form four and five textbooks, with a variety of forms in which it can be encountered. As a result of the analysis performed based on this textbook, it was discovered that seven forms of delivering hadith are used throughout the textbook and are not limited to only one method. Here are some of the key findings that the researcher has found:

Table 1
Method of Delivering Hadith

No.	Method	Number of Ahadith
1	The hadith is written as an Arabic text with the name of the companion who narrated it, the Arabic text of the source, and its status.	28
2	The hadith is written with the name of the companion who narrated it, the Arabic text, and the reference source without specifying its status.	8
3	The hadith is written in Arabic with its source and status, but no companion's name is mentioned.	9
4	The hadith is written in Arabic with its source, without the status and the companion's name.	7
5	The hadith is written in Malay translation alongside the names of the narrators among the companions, the source, and its status.	1
6	The hadith written with the name of the companion who narrated them, the Malay translation, and the source without mentioning the hadith's status.	2
7	The hadith written in Malay translation with its source, but no mention of companion who narrated it or status of hadith.	1
8	The hadith written in Malay translation includes the name of the companion who narrated it but does not mention its source or status.	2
9	The hadith written in Malay translation only, without stating the name of the companion who narrated it, its source, or its status.	7
	Total	65

Based on the above table, the researcher has identified 28 hadiths that were conveyed in the most ideal manner, including the names of the companions who narrated the hadiths, the Arabic text of the hadiths, the sources of the hadiths, and the status of the hadiths. However, there are 36 hadiths that are mentioned as references only without specifying their authority. Furthermore, there is 9 hadith that is not mentioned with its source or status at all. Additionally, there are 13 hadiths that only include the Malay translation without mentioning the Arabic text.

In reality, these matters are not in line with the guidelines set by the government through the Ministry of Home Affairs (KDN), which require that any writing and publication containing hadith texts must be written in Arabic and followed by a translation, as well as clearly stating the reference source and status, as stated in the Guidelines for Writing and Publishing Hadith Texts. This matter is crucial in efforts to educate the public about the importance of knowing the reference source and status of a hadith before spreading or practicing it, in line with the government's desire to curb the dissemination of rejected hadiths among the public, which is feared to lead to deviation in faith, affecting public harmony and tranquility, as well as national unity (Hadith, 2018).

As for the mention of the name of the companion who narrated the hadith, it is not an obligation, but if mentioned, it is more complete, especially for school students who are in the process of studying Islam.

Distribution of Narrations in the Textbooks
The purpose of this section is to analyze all the sources of hadiths in the textbooks that are used for fourth and fifth grades in order to make a comparison. In fact, the mention of hadith sources is seen as highly significant in ensuring that no hadiths of doubtful authenticity, such as *la asla lahu* (origin not available) or similar, are used and disseminated in any printed material. Further, it is also important to note that notification of the source of a hadith is also vital to determining the status of a particular hadith. For example, when it is stated that the hadith is narrated by al-Bukharī or Muslim, the reader, especially teachers and students, will know that the hadith carries authority. Based on the 65 hadiths mentioned in the PSI textbooks, the following is a graph showing the distribution of narration:
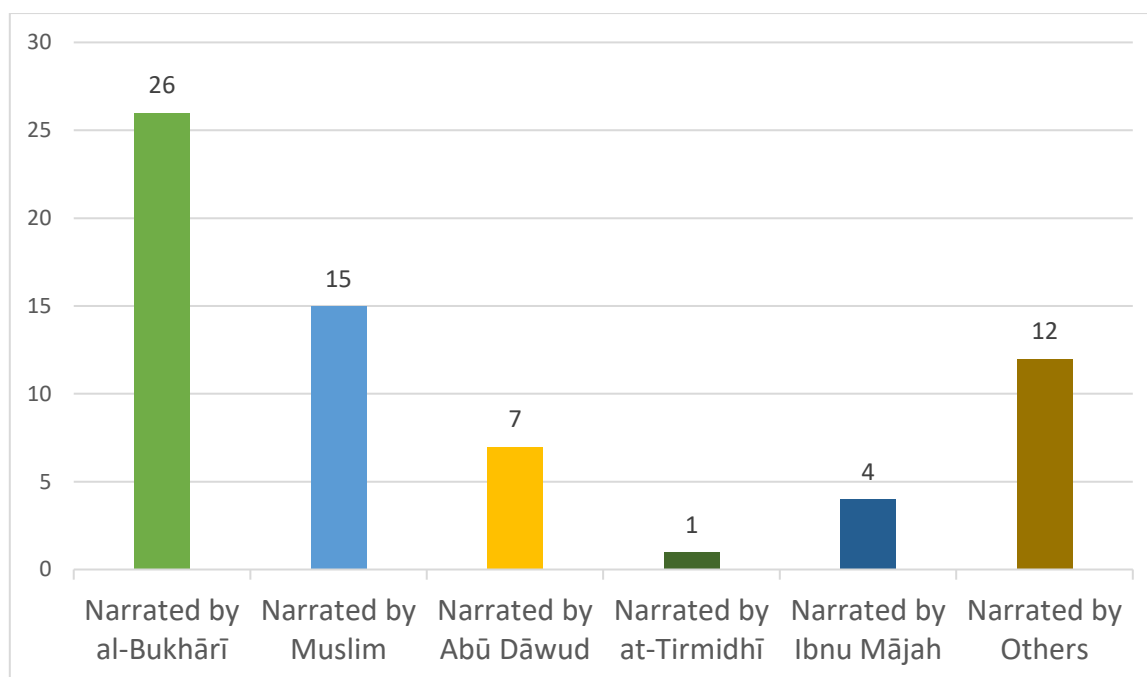
Figure 1
Distribution of Narrations

In the view of the researcher via this chart, the Curriculum Development Division at the KPM, via the authors of textbooks, have made every attempt to select authoritative hadiths in order to incorporate into the PSI textbook in order to provide a thorough learning experience. This can be seen from the fact that 41 of the commonly used hadiths, or 63% of all hadiths used in PSI textbooks, are narrated by al-Bukharī and Muslim through their authentic books. In addition, there are 24 remaining hadiths, or 37% of the total, which are narrated by the author of *al-Sunan as-Sitta* and others. It is undeniable, however, that textbook authors have completely failed to include the status of hadiths narrated by anyone other than the *sheikhan* (al-Bukharī and Muslim). As a consequence of this fact, it cannot be taken lightly since, according to Jawiah Dakir (2010), the lack of attention to the authenticity of sources indirectly contributes to the emergence of innovation and superstition in the Islamic communities in Malaysia. It is also important to note that as the researcher stated in the previous point, this matter also violates the Guidelines for the Writing and Publishing of Hadith Texts issued by the KDN, which specify that every hadith in a publication must be authenticated by the authority of its authors before it can be printed, distributed, or read in public.

Authentication of Ahadith
It has been found by the researcher, based on the data gathered during the research, that there are 69 hadiths in the PSI textbook for Form Four and Five (including repetitions). In addition, the researcher found four repeated hadiths, which makes the total count of 65 hadiths without repetitions.
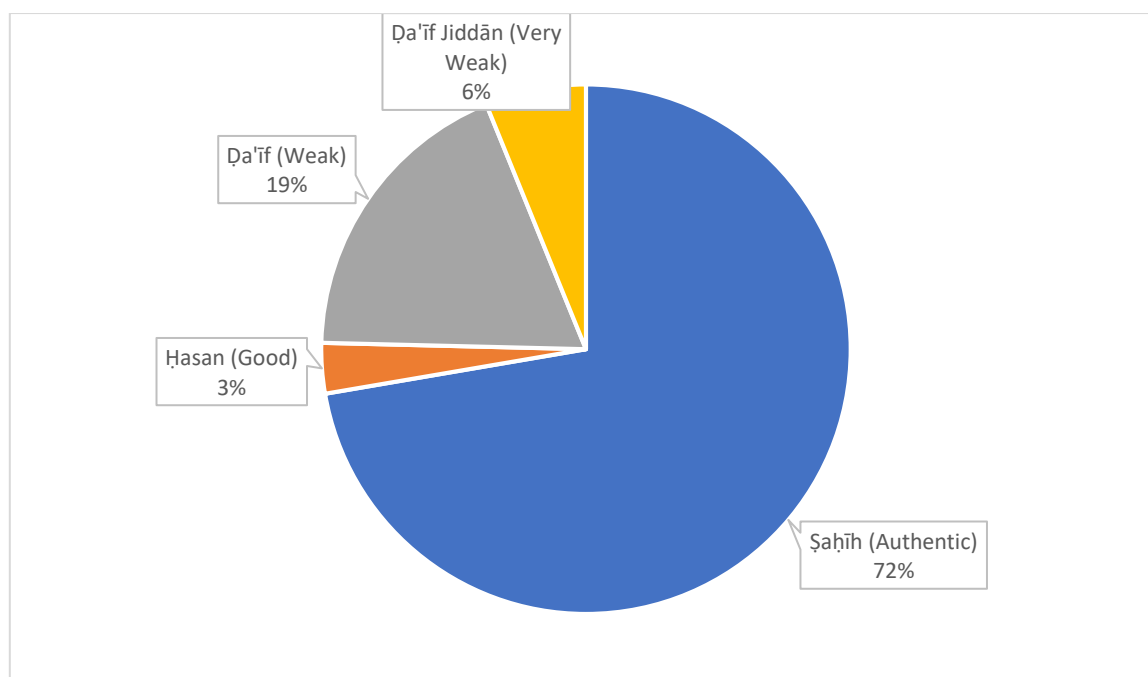
Figure 2
Authentication of Ahadith

The findings of the study in the aspect of hadith verification show that a total of 49 hadiths fall under the category of *maqbūl*, which encompasses *sahīh* and *hasan*, making up 75% of the total 65 hadiths found in the textbook. Meanwhile, the remaining 25%, which represents 16 hadiths, are non-authoritative and classified as *mardūd* (rejected).

Analysis of Rejected Ahadith

The Discipline of *'Ulūm al-Hadīth* holds that weak hadiths cannot be relied upon for legal guidance, let alone in matters of faith or the lawful and the unlawful (Ibnu Solah, 2011). However, there are *ḍa'īf* hadiths that convey the same meaning as authentic hadiths. Nonetheless, this does not serve as a justification for authors to include *al-ahadīth al-mardūda* in their writings at will, as the *muhaddithīn* have determined that every *ḍa'īf* hadith must be stated as such, even if its meaning is authentic (al-Albanī, n.d.). Consequently, the researcher will explain the reasons for the weaknesses of 16 hadiths in this section, followed by an analysis of their content to determine whether they are consistent with Quranic verses or other authentic hadiths.

Table 2
Analysis of Rejected Ahadith

No.	Rejected Ahadith	*Takhrīj* and Explaination
1	Said Muqatil: "This verse was revealed about Asma' bint Marthad. She had a slave-boy who was quite old and he happened to enter in on her one day at a time in which she disliked him to enter in on her. She went to the Messenger of Allah, Allah bless him and give him peace, and said: 'Our servants and slaves enter in on us and find us in states in which	***Takhrīj***: Narrated by al-Wahhidī (1991, p. 339). **Explanation:** This hadith is *ḍa'īf jiddan* (very weak) due to its chain of narration being disconnected between Muqatil bin Sulayman and Asma' binti al-Marthad. Additionally, Muqatil is also classified as *matrūk al-*

	we dislike them to see us'. Allah, exalted is He, then revealed this verse".	*hadīth* (unreliable narrator) by hadith experts (Ibnu Hajar, 2021, pp. 13/ 257-268).
2	Ibn 'Abbas said: "The Messenger of Allah, Allah bless him and give him peace, sent a boy from the Helpers, called Mudlij ibn 'Amr, to 'Umar ibn al-Khattab, May Allah be pleased with him, after noon to summon him. When he entered in, he saw 'Umar in a state which the latter disliked to be seen in. And so he said to the Prophet: 'O Messenger of Allah, I wish that Allah, exalted is He, give us some commands and prohibitions regarding asking permission before entering'. And so Allah, exalted is He, revealed this verse".	*Takhrīj*: Narrated by Ibn Mandah through Ibnu Hajar (1994, p. 6/50). **Explanation:** This hadith is *ḍa'īf jiddan* due to its narrators, namely as-Suddī (Ibnu Hajar, 2021, pp. 12/ 288-290) and al-Kalbī (Ibnu Hajar, 2021, pp. 11/ 552-556) who are classified as *matrūk al-hadīth*.
3	Ibnu Abbas said: These verse were revealed about al-Walid ibn 'Uqbah ibn Abi Mu'ayt. The Messenger of Allah, Allah bless him and give him peace, sent him to collect the poor-due from Banu'l-Mustaliq. However, there was an old enmity between him and them in the pre-Islamic period. When these people heard of his coming, they came out to receive him out of reverence for Allah, exalted is He, and His Messenger. But he was scared of them and the devil whispered to him that they wanted to kill him. He returned halfway and went to the Messenger of Allah, Allah bless him and give him peace, saying: "Banu'l-Mustaliq have refused to pay the poor-due and wanted to kill me". The Messenger of Allah, Allah bless him and give him peace, became angry and was about to attack them. Meanwhile, when Banu'l-Mustaliq realised that the emissary had gone back, they went to the Messenger of Allah, Allah bless him and give him peace, and said: "We heard of your emissary and we went out to receive him, honour him and give him that which was due upon us of the right of Allah, exalted is He. But your emissary went back and we feared that what sent him back might be a message he received from you because you are angry with us. And we seek refuge in Allah from His wrath and from the wrath of His Messenger". Allah, exalted is He, then revealed (O ye who	*Takhrīj*: Narrated by al-Ṭabarī (2001, pp. 21/ 350-351). **Explanation:** This hadith is classified as weak due to the presence of several weak narrators in its chain, such as 'Aṭiyya bin Sa'd al-'Awfī, al-Hasan bin 'Aṭiyya al-'Awfī, and al-Husain bin 'Aṭiyya (ad-Dhahabī, 1967, p. 87).

	believe! If an evil-liver) i.e. al-Walid ibn 'Uqbah (bring you tidings, verify it...).	
4	'Ali ibn Abi Talib said: A man passed by during the time of the Messenger of Allah - peace be upon him - on a road in one of the streets of Madinah. He looked at a woman, and she looked at him. The devil whispered to both of them, saying: 'None of you looked at the other except out of admiration.' While the man was walking towards a wall, looking at her, the wall turned towards him and his nose was injured. He said: 'By Allah, I will not wash the blood until I come to the Messenger of Allah - peace be upon him - and inform him of my situation.' So he went to him and narrated the incident to him. The Prophet - peace be upon him - said: 'This is the punishment for your sin.' And Allah revealed the verse (Tell the believing men to lower their gaze..).	*Takhrīj*: Narrated by Ibn Mardawaih through as-Sayūṭī (n.d., p. 6/ 176). **Explanation:** This hadith is weak due to the *al-inqiṭa'* (interruption) in its chain of narration between Ibn Mardawaih and 'Ali bin Abi Ṭalib.
5	عن ابن عمر قال: عَنِ النَّبِيِّ ﷺ، أَنَّهُ نَهَى عَنْ بَيْعِ الْكَالِئِ بِالْكَالِئِ. Ibnu 'Umar said: "The Prophet - peace be upon him - has prohibited the buying and selling of debt with debt."	*Takhrīj*: Narrated by ad-Daruquṭnī (2004, p. 4/ 40). **Explanation:** This hadith has been classified as *ḍa'īf* by the majority of hadith scholars such as al-Imam ash-Shafi'ī, Ahmad, Ibnu al-Mundhīr, al-Bayhaqī, and others (Ibnu al-Mulaqqin, 2004, p. 6/ 569). This is due to a narrator named Mūsa bin 'Ubayda bin Nashīṭ, who is considered *munkar al-hadīth* (unreliable narrators) (Ibnu Hajar, 2021, pp. 13/ 444-451).
6	Ibn 'Abbas said: "We heard, and Allah knows best, that this verse was revealed about the Banu 'Amr ibn 'Umayr ibn 'Awf, from Thaqif, and Banu'l-Mughirah, from Banu Makhzum, because Banu'l-Mughirah used to borrow from Thaqif money with usury. When Allah, exalted is He, made His Messenger conquer Mecca, He abolished all usurious transactions. Banu 'Amr ibn 'Umayr and Banu'l-Mughirah, then, went to see 'Attab ibn Usayd who was in Mecca. Banu'l-Mughirah said: 'Why are we the most wretched of all people? Usury has been cancelled from amongst people, but we still pay it'. The Banu 'Amr ibn 'Umayr said: 'The treaty that we	*Takhrīj*: Narrated by al-Wahhidī (1991, pp. 95-96). **Explanation:** This hadith is considered very weak due to the presence of al-Kalbī, who is classified as a *matrūk al-hadīth* (Ibnu Hajar, 2021, pp. 11/ 552-556).

	have stipulates that usury is paid to us'. 'Attab sent a letter to the Messenger of Allah, Allah bless him and give him peace, regarding this matter. Then this verse and the verse after it (And if ye do not, then be warned of war (against you) from Allah and His messenger…) were revealed. The Banu 'Amr knew that they would not be paid usury when the result involves a war from Allah and His Messenger. Allah, exalted is He, says: (And if ye repent, then ye have your principal (without interest)) such that you would not take more (Wrong not, and ye shall not be wronged) by being given less than your capital".	
7	This was revealed about Thabit ibn Rifa'ah and his uncle. Rifa'ah died when his son Thabit was very young. The uncle of Thabit went to the Messenger of Allah, Allah bless him and give him peace, and said: "The son of my brother is an orphan under my care, what is lawful for me from his wealth? And when should I give him back his wealth?" And so Allah, exalted is He, revealed this verse (Quran, 4: 6)	*Takhrīj*: Narrated by al-Ṭabarī (2001, pp. 6/ 422-423) **Explanation:** Although all its narrators are considered *thiqat* (reliable), this hadith remains *ḍaʿīf* due to its chain of transmission being disconnected between Qatadah and the companions (Ibnu Hajar, 1994, p. 1/ 504).
8	The idolaters from among the people of Mecca were in the habit of harming the Companions of the Messenger of Allah, Allah bless him and give him peace. These Companions used to come always either beaten or with their skulls bashed in. They complained to the Messenger of Allah, Allah bless him and give him peace, about this situation and he persistently told them: 'Be steadfast, for I have not been commanded to fight'. This continued until the Messenger of Allah, Allah bless him and give him peace, migrated, upon which Allah, exalted is He, revealed this verse (22: 39).	*Takhrīj*: Narrated by Ibnu Abī Hatim through Ibnu Hajar (1987, p. 3/165) **Explanation:** This hadith is considered weak due to its disconnected chain of narration, as acknowledged by Ibnu Hajar (1987, p. 3/165).
9	عن ابْنَ عَبَّاسٍ، يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ أَتَاهُ جِبْرِيلُ فَقَالَ: "يَا مُحَمَّدُ، إِنَّ اللهَ لَعَنَ الْخَمْرَ وَعَاصِرَهَا وَمُعْتَصِرَهَا، وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ، وَشَارِبَهَا وَبَائِعَهَا وَمُبْتَاعَهَا وَسَاقِيَهَا وَمُسْقَاهَا." The Messenger of Allah - peace be upon him - was visited by Gabriel who said: "O Muhammad, indeed Allah has cursed alcohol and its pressers, extractors, carriers, those	*Takhrīj*: Narrated by Ibnu Hibban (2012, p. 3/ 522). **Explanation:** This Hadith is considered weak due to its chain of narrators, which includes two narrators. Malik bin Sa'd at-Tujībī, who is not considered reliable according to the recognition of Abū Zur'a (Ibnu Abi Hatim, 1952, p. 8/

	carried to it, drinkers, sellers, buyers, servers and pourers."	209), and Malik bin Khayr az-Ziyadī, who is considered unknown, as indicated by Ibnu Abi Hatim (1952, p. 8/ 208). Despite this, the meaning of this hadith is consistent with the Quran (5: 2).
10	قال رسول الله ﷺ: لا وَصِيَّةَ لِوارِثٍ The Messenger of Allah – peace be upon him – say: "No bequest must be made to an heir."	**Takhrīj:** Narrated by Abū Dawud (1988, p. 256). **Explanation:** The scholars of hadith unanimously agree that the weakness of this hadith is due to its disconnected chain of narrators (*mursal*) and the unknown and weak narrators. In spite of this, all jurists have unanimously accepted this hadith (as-Shafi'e, 1938, pp. 139-140).
11	قال رسول الله ﷺ: إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ، إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ Prophet Muhammad – peace be upon him – said: "Water is not made impure by anything except that which changes its smell, taste and colour."	**Takhrīj:** Narrated by Ibnu Majah (2009, p. 1/ 327). **Explanation:** This hadith is weak, as acknowledged by Abū Hatim ar-Razī (2006, pp. 1/ 547-548) and ad-Daruquṭnī (1985, pp. 12/ 273-274), due to the presence of a weak narrator, Rashid bin Sa'd. However, this hadith has also been narrated with a different authentic chain of transmission by Abū Dawud (2009, 1/48-49) without the additional phrase: "..which changes its smell, taste, and color."
12	قال رَسُولَ اللَّهِ ﷺ قَالَ: "لاَ ضَرَرَ وَلاَ ضِرَارَ." The messenger of Allah – peace be upon him – said: "There is no injury nor return of injury."	**Takhrīj:** Narrated by Ibnu Majah (2009, p. 3/ 430) **Explanation:** This hadith is considered weak due to its interrupted chain of narration between Ishaq bin Yahya bin al-Walīd and his grandfather, 'Ubada bin as-Samit, as acknowledged by al-Bukharī, at-Tirmidhī, Ibnu Hibban, Ibnu 'Adī, and al-Būsīrī (1983, pp. 3/ 21-22). Nonetheless, this hadith adheres to the fundamental principle of Islam (Ibnu 'Abdi al-Bar, 2017, p. 12/ 529) and is consistent with the authentic hadith related by Muslim (1955, p. 3/ 1306).

13	The Messenger of Allah – peace be upon him – married Khadija when he was twenty-five years old.	***Takhrīj***: Narrated by Ibnu Sa'd (2001, p. 10/ 18). **Explanation:** This hadith is classified as very weak due to the presence of the narrator al-Waqidī in its chain, who is considered a rejected narrator in the hadith (Ibnu Hajar, 2021, pp. 12/ 152-161). In spite of this, the majority of historians have accepted this version of events (Ibnu Hajar, 1970, p. 7/ 134).
14	عَنْ ثَوْبَانَ، قَالَ رَسُولُ اللَّهِ ﷺ: "أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا الطَّلَاقَ فِي غَيْرِ مَا بَأْسٍ فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ." The Messenger of Allah – peace be upon him – said: **"**Any woman who asks her husband for a divorce when it is not absolutely necessary, the fragrance of Paradise will be forbidden to her."	***Takhrīj***: Narrated by Ibnu Majah (2009, p. 3/ 207) **Explanation:** This hadith is classified as *ḍaʿīf* due to its interrupted (*mursal*) chain of narration, as acknowledged by at-Tirmidhī (1996, 2/ 478). Additionally, the chain of narration that attributes it directly (*marfūʿ*) to the Prophet Muhammad (PBUH) is an error on the part of the weak narrator's memorization.
15	عن أبي هريرة عن النبي قال في الرجلِ لا يجدُ ما ينفقُ على امرأتِهِ قال: "يُفَرَّقُ بينهما." The Prophet – peace be upon him – said regarding a man who cannot find enough to spend on his wife: "They should separate."	***Takhrīj***: Narrated by al-Bayhaqī (2011, p. 16/ 60) **Explanation:** This hadith has been classified as *ḍaʿīf* by hadith scholars such as Ibn 'Abd al-Hadī due to the confusion of some narrators with weak memories, who attributed these words to the Prophet Muhammad (PBUH), while they are actually the words of Sa'īd bin al-Musayyib (Ibn 'Abd al-Hadī, 2007, p. 4/ 456). Despite this, the meaning of the hadith is consistent with the Quran (2: 231).
16	عن عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ امْرَأَةً، قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنِي هَذَا كَانَ بَطْنِي لَهُ وِعَاءً وَثَدْيِي لَهُ سِقَاءً وَحِجْرِي لَهُ حِوَاءً وَإِنَّ أَبَاهُ طَلَّقَنِي وَأَرَادَ أَنْ يَنْتَزِعَهُ مِنِّي. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: "أَنْتِ أَحَقُّ بِهِ مَا لَمْ تَنْكِحِي." Abdullah ibn Amr ibn al-'As reported: A woman said: Messenger of Allah, my womb is a vessel to this son of mine, my breasts, a water-skin for him, and my lap a guard for him, yet his father has divorced me, and wants to take him away from me. The Messenger of Allah – peace be upon him –	***Takhrīj***: Narrated by Abū Dawud (2009, p. 3/ 588). **Explanation:** This hadith is classified as *ḍaʿīf* due to the *infirad* (solitary) transmission of 'Amr bin Shu'ayb bin Muhammad bin 'Abdillah bin 'Amr bin al-'As in narrating this hadith, as mentioned by Ahmad ibn Hanbal (al-'Uqaili, 1984, p. 3/273). It should be noted, however, that the meaning of

said: You have more right to him as long as you do not marry.	this hadith is in accordance with the Quran (2: 233).

Based on the researcher's analysis, 5 of 16 weak hadiths have a meaning in line with the Quran and other authentic hadiths. There are also 2 hadiths that have been accepted by Islamic scholars, despite some weaknesses in their chains of narration. Moreover, the researcher discovered no verse of the Quran or authentic hadiths coincides with the text of the remaining 9 weak hadiths.

As a result, there are 7 hadiths or 44% of the hadith text that belong to the category of *maqbūl* because their text corresponds to the Quran and other authentic hadiths or is accepted by Islamic scholars, regardless of the fact that their chains of transmission are rejected. The remaining 9 hadiths, or 56%, both in terms of their chains of transmission as well as their text, fall into the category of *mardūd*.

Findings
The study has shown that the author of the PSI textbook has attempted to ensure that the hadiths that are included in the book are narrated by the sheikhan as a foundation, followed by other narrated hadiths from other sources to prove that the hadiths included have authority. In order to provide that all students have access to a quality religious education curriculum, this has been done to guarantee that the government's intention through the PPPM 2015-2025 will be met. Although it has been taken into close consideration, 16 weak hadiths are found to be mentioned in this textbook, or 25%. It has also been noted that all hadiths other than those narrated by the *sheikhan* do not mention their status, and some of the others do not mention the original Arabic text of the hadith, even though both of these matters have been outlined as mandatory elements for the publication of a text containing hadiths as instructed by the KDN.

Conclusion
For the purpose of preserving the status and honor of the Prophetic hadith, the author as well as the publisher must be aware of the essential importance of the authenticity of the hadith before including it in any printed materials. A vital purpose of referring to the authentic sunnah or hadith is to prevent the deviation and misuse of the hadith texts for the purpose of personal gain or to undermine the dignity of Islam in a negative way. There is an even greater set of flaws if these texts pertain to matters of faith and legal rulings, as these can lead to distorted perceptions of the purity of Islamic teachings and, as a result, they are likely to deter Muslims and non-Muslims alike from learning the values of Islam. Therefore, efforts to identify the authority and authentication of hadiths, especially in religious reference books in Malaysia, based on the evaluation made by authoritative hadith scholars, must be present at all times to ensure the preservation of the purity of the hadith.

References

Quran

Abū Dawud, S. bin A. (2009). *as-Sunan*. Beirut: Dar ar-Risalah al-'Alamiyya.

Abū Dawud, S. bin A. (2009). *as-Sunan*. Beirut: Dar ar-Risalah al-'Alamiyya.

Abū Dawūd, S. bin Al-A. (1988). *al-Marasīl*. Beirut: Mu'assasat al-Risala.

ad-Daruquṭnī, 'Alī bin 'Umar bin Ahmad. (1985). *al-'Ilal al-Warida fi al-Ahadīth an-Nabawiyya*. Riyadh: Dar aṭ-Ṭayba.

Ad-Daruquṭnī, 'Alī bin 'Umar bin Ahmad. (2004). *as-Sunan*. Beirut: Mu'assasat ar-Risala.

Long, A. S. (2009). *Pengenalan Metodologi Penyelidikan Pengajian Islam*. Bangi: Fakulti Pengajian Islam, UKM.

Ibrahim, N., Ibrahim, M. A., & Arifin, Z. S. N. 'Ain. (2015). Hadith dalam Buku Teks Pendidikan Islam Tingkatan 1 KBSM: Kajian Analisis Takhrij al-Hadith. In M. K. N. Zainan Nazri (Ed.), *Sains Islam dan Pendidikan ke Arah Melahirkan Generasi Terbilang* (pp. 66–79). Bandar Baru Bangi, Selangor: Darul Syakir.

Nik Abdul Ghani, N. A. R., Alias, M. N., Sardi, M., & Ahmad, N. F. (2020). *Pendidikan Syariah Islamiah Tingkatan 5*. Bandar Sri Damansara, Kuala Lumpur: Telaga Biru.

AlHadri, A. L. (2019). *Analisis Hadis Dalam Buku Teks KAFA JAKIM dan Buku Teks KSRA JAIS* (dissertation). Universiti Pendidikan Sultan Idris, Tanjung Malim, Perak.

Rusli, M. A. H. (2024). *Ahadīth Maddatay as-Sharī'a wa Usūl ad-Dīn fī al-Madaris at-Thanawiyya ad-Dīniyya al-Malīzia: Dirasat an-Naqdiyya at-Tahlīliyya* (dissertation).

Kaman, N. D. (2013). *al-Ahadīth al-Warida fi al-Kutub al-Madrasiyya li at-Tarbiyat al-Islamiyya fi al-Madarith al-Hukūmiyya bi Malīzia: Dirasat at-Tahlīliyya an-Naqdiyya* (dissertation). Universiti Islam Antarabangsa Malaysia, Gombak, Selangor.

Bahagian Pembangunan Kurikulum, Dokumen Standard Kurikulum dan Pentaksiran: Kurikulum Standard Sekolah Menengah (Pendidikan Syariah Islamiah) (2018). Kompleks Pentadbiran Kerajaan Perseketuan, Putrajaya: Kementerian Pendidikan Malaysia.

Kementerian Pendidikan Malaysia, Pelan Pembangunan Pendidikan Malaysia 2015-2025 (2015). Kompleks Pentadbiran Kerajaan Perseketuan, Putrajaya: Kementerian Pendidikan Malaysia.

Lembaga Peperiksaan, Laporan Analisis Keputusan Peperiksaan Sijil Pelajaran Malaysia Tahun 2022. (2023). Kompleks Pentadbiran Kerajaan Perseketuan, Putrajaya: Kementerian Pendidikan.

Dakir, J., Mohsin, B., Ibrahim, M., & Ahmad Shah, F. (2008). Hadith Masyhur dalam Masyarakat Melayu: Takhrij dan Analisis. *Jurnal Usuluddin*, *29*, 119–146. Retrieved from https://ejournal.um.edu.my/index.php/JUD/article/view/7305

Ibrahim, N. (2015). Analisis Status Hadis dalam Buku Teks Pendidikan Islam Tingkatan Dua KBSM. *Maʿalim Al-Qurʾan Wa Al-Sunnah*, *10*(11). https://doi.org/10.33102/jmqs.v10i11.83

Nasir, M. K., Zaman, K. A. R., Abd. Azid, M. A., & Hussain, A. A. (2021). Trend kajian hadis berasaskan teknologi maklumat dan digital: suatu sorotan literatur: Trends in hadith studies based on information and digital technology: a literature highlight. *HADIS*, *11*(22), 770-779. https://doi.org/10.53840/hadis.v11i22.168