

Reading Rasyid Ailal's Perspective On Sahih Al-Bukhari: Methodology, Criticism, And Implication For Contemporary Muslims

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ABSTRACT

This study aims to review Rasyid Ailal's thoughts about the book Sahih Al-Bukhari and provide some criticisms of the results of the character's thoughts reviewed by Rasyid Ailal in his book Sahih al-Bukhari Nihayah Usturah. Rasyid Ailal's efforts to criticize Sahih al-Bukhari created the potential for a great level of anxiety for the Muslim community. This is because this book is often referred to in every breath of Muslim activity. This paper uses the library research method. The data analysis technique is data condensation, data presentation, and conclusion. The results of the study show that Rasyid Ailal's thoughts are indeed very critical, it can be seen from his view that the scholars did not think of it, both from the subjectivity of Imam Bukhari to the quality of his Al-Bukhari, all of which were criticized. However, many of Rasyid Ailal's criticisms do not have good arguments, and one might even say that his thoughts are just assumptions with no scientific basis. Therefore, this thought cannot be evident and is not permissible to follow because it can be misguided or misguided

Kata Kunci

Imam Bukhari, Kitab Sahih Al-Bukhari, Rasyid Ailal, Sahih al-Bukhari Nihayah Usturah

Abstrak

Penelitian ini bertujuan untuk mengulas kembali pemikiran Rasyid Ailal tentang kitab shahih Al-Bukhari dan memberikan beberapa kritik hasil dari pemikiran sang tokoh yang diulas oleh Rasyid Ailal dalam bukunya Sahih al-Bukhari Nihayah Usturah. Upaya

Rasyid Ailal dalam mengkritisi Sahih al-Bukhari meniscayakan potensi tingkatan kegelisahan besar bagi masyarakat Muslim. Hal itu disebabkan kitab ini sering dirujuk dalam setiap nafas aktivitas umat muslim. Artikel ini menggunakan metode library research. Teknik analisis data yang digunakan adalah kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pemikiran Rasyid Ailal memang sangat kritis, bisa dilihat dari pandangannya yang begitu tidak terpikirkan oleh para ulama, baik dari sisi subjektivitas Imam Bukhari hingga kualitas kitab shahih Al-Bukharinya, semuanya dikritik. Akan tetapi, banyak kritikan-kritikan dari Rasyid Ailal yang tidak memiliki argumentasi yang baik, bahkan bisa dikatakan pemikirannya hanya asumsi yang tidak memiliki dasar secara ilmiah. Maka dari itu, pemikiran tersebut tidak bisa menjadi hujjah dan tidak diperbolehkan untuk diikuti karena bisa menjadi salah arah atau sesat

Introduction

The existence of Sahih Al-Bukhari in the eyes of Muslims around the world leaves no doubt about the sacredness of the hadith.¹ How could it not be, this book is often praised and believed in as *Ashahhu al-Kitab ba'da Al-Qur'an* (the most authentic hadith book after the Al-Qur'an).² However, Rasyid Ailal actually appears with a different face when looking at the book Sahih Al-Bukhari, this is clearly illustrated in his book entitled "Sahih al-Bukhari Nihayah Usturah". His view of Sahih Al-Bukhari seemed to injure and hurt the views of Muslims regarding the hadith contained in it. Quoting Lukman Thahir's view that criticizing and criticizing activities in Islamic discourse is a tradition that has crystallized among

Muslim ulama.³ This means that the process of struggle between Muslims in viewing one work and another is something that is rooted in every Muslim individual, both in classical and contemporary times.

As it is known that the activity of collecting the Hadith of the Prophet Saw. by scholars in the past was an effort that was difficult to carry out and required a very long estimated time. This is not surprising when some scholars can take as many as tens of years to compile the Book of Hadith.⁴ In efforts to collect these hadiths, some scholars who focus on their associations make trips to various regions to directly visit the narrators (who narrate the hadiths) of hadiths. Where the life span of the

¹ Ahmad Khoirul Fata and Muh. Hukkam Azhadi, "Questioning the Authenticity of the Hadith of the Twelve Caliphs," *Al-Qalam Journal* 30, no. 2 (2013): 432, <https://jurnal.uinbanten.ac.id/index.php/alqalam/article/view/853>.

² Sayyid Muhammad Alawwi, *Minhalul Latif Fi Ushul Al-Hadis As Syarif*, n.d., 3.

³ Lukman S. Thahir, Harun Nasution's Critique of Rational Islam: From Tradition, Modernity, and Critical Reasoning (Makassar: Pustaka Refleksi, 2012), 3.

⁴ Sahiron Syamsuddin, "The Rules of Authenticity of Hadith Sanads (A Critical Study of the Opinion of Shuhudi Ismail)," *Journal of Studies in Qur'anic and Hadith Sciences* 15, no. 1 (January 13, 2014): 95–112, <http://ejournal.uin-suka.ac.id/ushuluddin/alquran/article/view/1501-05>.

narrators varies; some are not in the same era, and some are still in the same era. Then, the form in compiling and the research method used to carry out the collection of hadith also differs through the *ijtihad* of each scholar. Therefore, not all hadiths of the Prophet Saw. collected in one book, because there could be several hadith narrations that did not reach a certain collector or it could be hadith narrations that reached the collector, but from the results of the research that the narrations mentioned in the criteria were not met. Therefore, this is a strong reason why the Hadith of Prophet Saw collection is not just one kind.⁵

Some examples of collections of hadiths whose quality is recognized by the majority of scholars are the Sahih al-Bukhari, written by Imam Bukhari, and Sahih Muslim, written by Imam Muslim. Of the two, the most recognized and agreed upon by all scholars is the Sahih al-Bukhari which is believed to have high quality and be the most authentic of several other hadith books after the Al-Qur'an.⁶ Even statements are classified as invalid if the book after the Qur'an is Sahih al-Bukhari. In the book literature *ulum al-hadith*, Imam Bukhari received much praise from all scholars for his extraordinary work entitled *al-jami al-musnad al-sahih al-muhtasar min umur Rasulillah wa sunanihi wa ayyamihi*, which became known as Sahih al-Bukhari in terms of its writing methodology, content, language, originality, and validity. His praise is not only for his monumental work but also for his personality as a great scholar. When we read several hadith literatures, it is even explained that authentic is a book that has no equal to other hadith books. The statements of the scholars who highly appreciate the book provide indications that the book Sahih

al-Bukhari has been tested and scientifically researched by several competent scholars so that the test results can be scientifically accounted for. Therefore the presence of Sahih al-Bukhari in the hadith world received a positive response. This book is even the most critical reference in studying Islam. Apart from being the most original book, it is also well-organized and easy to understand.⁷

As far as researching previous studies that the author has carried out, at least studies relating to the book of Sahih al-Bukhari have been discussed in three domains of study, namely in the realm of general criticism of the book of Sahih al-Bukhari and Muslims, criticism of figures in Sahih al-Bukhari, and the realm surrounding the book of Sahih al-Bukhari. First, studies in the realm of general criticism of Sahih al-Bukhari and Muslims, as carried out by Marzuki (2006)⁸ and Muhibbin Noor (2003)⁹ show that popular books in the world are even recognized for their authenticity after the Qur'an, which is not free from criticism not only from orientalist circles, but also among hadith scholars. This criticism is directed at the author, methodology and materials. Second, a study in the realm of character criticism on Sahih al-Bukhari conducted by Muhammad Abdul Hanif (2020)¹⁰ shows that Rasyid Ailal tends to quote criticism from previous critics or in other words, the results of his criticism are not purely from his personal criticism, and Siska Helma Hera (2020)¹¹ that Ignaz Goldziher stated that not all hadiths contained in Sahih Bukhari were authentic hadiths, some were even false hadiths, then this was responded by Musthofa Al Azami (a Muslim scholar) as baseless accusations. Third, the realm surrounding Sahih al-Bukhari's book. Studies in this area were carried out by

⁵ M. Syuhudi Ismail, *The Method of Hadith Sanad Validity: A Critical Examination and Review with a Historical Approach* (Jakarta: Moon Star, 1988).

⁶ Muhammad Mustafa Azami, *Studies in Hadiths Methodology and Literature* (Indiana Polis: AmericanTrust Publications, 1977); Imam Malik, *Al-Muwatta'* (Beirut: Maktabah Dar al-Maarif, 2013), 6.

⁷ Muhammad Alwi Al-Malki Al-Hasani, *Al-Qawa'id Al-Asasiyyah* (Sahar, 1497), 84.

⁸ Marzuki Marzuki, "A Critique of the Sahih Al-Bukhari and Sahih Muslim," *Humanika* 6, no. 1 (March 1, 2006),

<https://journal.uny.ac.id/index.php/humanika/article/view/3809>.

⁹ Muhibbin Noor, *A Critique of the Validity of Imam Al-Bukhari's Hadith: A Critical Examination of Al-Jami' Al-Shahih*. (Waktu, 2003).

¹⁰ Ahmad Maulidizen, "Thoughts and Contributions of Classical and Contemporary Islamic Economic Figures," *Deliberative Journal: Scientific Journal of Law* 1, no. 1 (2017): 42–62.

¹¹ Siska Helma Hera, "Ignaz Goldziher's Critique and Musthofa Al Azami's Defense of Hadith in the Sahih Al-Bukhari Book," *Journal of Living Hadith* 5, no. 1 (2020): 133–149.

Adanan (2020)¹² and Nurcahaya (2020)¹³ who focused on explanations regarding the book Sahih al-Bukhari along with its identity and relevance to the hadith codification phase. This previous research presentation at least provides an insight into the book of Sahih Bukhari as well as criticisms of it. The discussion regarding Rashid Ailal's criticism has indeed been studied before, but not in depth, along with the methodology and implications for contemporary Muslims. Therefore, this article will maximize its analysis of Rasyid Ailal's criticism of Shahih al-Bukhari.

Although there has been much praise from scholars, the book still has some harsh criticism, for example, from orientalist criticizing its formal formation and substance. An example is Zakariya Ozon, who has written the results of his research in his book *Jinayah al-Bukhari*. The book strongly challenges the existence of a hadith which is *muqaddas*, mentioning the carelessness of Imam Bukhari in narrating a hadith. Zakaria Ozon is considered one of the critics who dared to challenge the high-caliber hadith expert Imam Bukhari with the term *jinayah* (the criminalization committed by Imam Bukhari in the Hadith). In addition to Zakaria Ozon's book, the latest reference that provides sharp criticism of the book Sahih al-Bukhari is Rashid Ailal in his work entitled Sahih al-Bukhari Nihayah Usturah. This book has been banned in the Middle East and Africa.¹⁴

Based on the explanation above, this article discusses and analyzes Rasyid Ailal's thoughts in depth in the book "Sahih Al-Bukhari Nihayah Usturah". This article aims to discover Rasyid Ailal's thoughts on the book Sahih Al-Bukhari Nihayah Usturah. This discussion is present

because Rasyid Ailal's thoughts can have a bad influence on Muslims, so his thoughts need to be discussed and discussed so that this paper is expected to enlighten Muslims.

This paper uses the library research method, namely research that collects data carried out by collecting data from various literature. The limits of literature are not only from a few books but can be in the form of several documentation materials, scientific articles, etc. Data obtained from data sources are presented in a descriptive narrative. In simple terms, the emphasis lies on how theory, then law, propositions, opinions, and so on can be found and analyzed to resolve problems.¹⁵ The data analysis technique is data condensation, data presentation, and conclusion.¹⁶

Result and Discussion

The Struggle of Imam Al-Bukhari and His Book Sahih Al-Bukhari

Imam Bukhari is a writer of the Book Sahih Al-Bukhari, which many hadith experts know. His real name is Abu Abdullah Muhammad ibn Isma'al Ibn Ibrahim Mughiroh ibn Bardisbah al-Ju'Fi al-Bukhari. His birth was on Friday, 13 Shawwal 194 H in Central Asia (Uzbekistan), often referred to as the City of Bukharo. That is one of the reasons he is named Bukhari because as a form of attribution to the place of his birth. Then Imam Bukhari received knowledge or was educated directly by his father, where the father was named Ismail ibn Ibrahim who had previously

¹² Abu Bakar Adanan, "Sahih Al-Bukhari," *Ihya Al-Arabiyah: Journal of Arabic Language and Literature Education* 6, no. 2 (2020): 1–15.

¹³ Nurcahaya Nurcahaya, "Kitab Shahih Bukhari (A Study of its Identity and Relevance to the Codification Phase of Hadith)," *Al-Fikru: A Scientific Journal* 14, no. 2 (May 3, 2021): 92–99, <http://jurnal.staiserdanglubukpakam.ac.id/index.php/alfikru/article/view/34>.

¹⁴ Zainudin Zainudin, "Ailal Rashid's Critical Contribution to Sahih Al-Bukhari in the Book of Sahih Al-Bukhari Nihayah Usturah," *Journal of Studies in Qur'anic and Hadith Sciences* 23, no. 1 (January 31, 2022): 2–3,

<https://ejournal.uin-suka.ac.id/ushuluddin/alquran/article/view/3034>.

¹⁵ Sarjono Sarjono et al., *Thesis Writing Guidelines* (Yogyakarta: Department of Islamic Education, 2008), 20.

¹⁶ Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (California: SAGE Publications, Inc., 2014); Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis (a Source Book of New Methods)* (Beverly Hills: Sage Publications, 1984); Sugiyono, *Quantitative, Qualitative Research Methods Dan R&D*, 19th ed. (Bandung: Alfabeta, 2013).

studied with famous scholars, for example, Imam Malik Ibn Anas, Imam Hammad ibn Zaid, etc.¹⁷

Education was taught by his father only at the age of 10 because, at that age, his father had died. After his father passed away, Imam Bukhari continued his studies self-taught and studied several times with scholars in his area. Until he was 26 years old, Imam Bukhari had understood and mastered many works by scholars such as Ibn Mubarak, Waki, and others.¹⁸ The reason Imam Bukhari researched hadith was that he was motivated by the following things:

First, the prohibition of the Prophet from writing Hadith. The principle of preventing damage must be prioritized over prioritizing goodness which the Prophet applied not to codify hadith so that the Qur'an could be kept pure. However, at that time, the hadiths were scattered, so it was necessary to collect hadiths.

Second, political upheaval. When the first caliph Abu Bakr died, several Qur'an verses were written in a book called the Mushaf. However, when the third caliph, Ustman Ibn Affan, died at the hands of the rebels, differences in desires, hatred, grudges, and several other things so that at some of the periods in question that could still be packaged, eventually felt broken and the implication was that false hadiths emerged, which was never there before. Where one example of a fake hadith is the Hadith of Wadir Khom.

Third, orders for writing the Hadith of the Prophet without complete narrators. An order from Umar Ibn Abdul Aziz so that he could codify the hadith would certainly greatly assist in maintaining this one source of Islamic law. However, the codification was not carried out entirely from the perspective of the narrators, therefore, the hadiths compiled at that time were a mixture of non-hadith material.¹⁹

The conditions that have been described are the support and encouragement of Imam Bukhari in order to be able to codify a hadith of the Prophet because there is much potential for one of these

sources of law to be damaged in its purity so that it needs to be codified in order to maintain it. During the 40 years that Imam Bukhari researched hadith while carrying out his research, he traveled almost to all Islamic regions, both from Spain and India. There are several steps taken by Imam Bukhari in order to purify the Prophet's Hadith, namely:

1. Meeting one of the narrators of the hadith, all good people from Tabi'in, until afterward, it was thoroughly examined from the side of the transfer until Imam Bukhari accepted the hadith.
2. Examining the history and life journey of the hadith narrators, researching those who narrated hadiths from the side of justice, memory, honesty, religion, and several other sides so that the hadiths collected are pure from all records and have the purity of a hadith.
3. To finish writing the book Sahih Bukhari, Imam Bukhari has successfully conducted interviews and then dialogues researched directly or indirectly on as many as 1080 hadith experts who spread to Islamic areas, as previously described.
4. Has succeeded in writing Hadith which he declared valid and published in the book Sahih Bukhari, where there are differences from the scholars regarding the number of hadiths collected, including: First, from Azami that the total number of hadiths collected was 9080 hadiths. Second, research from Ibn Shalah has as many as 7275 hadiths, including ongoing hadiths. Third, the council that translated the book Sahih Bukhari counted the number of 2028 hadiths. Moreover, when he finished sorting the hadiths and putting them in his book, he performed two *Sunnah* prayers, after which his scribe wrote down the hadith.²⁰

Many people who know Bukhari's books are only Shahih al-Bukhari. However, there are many other great books, including: Qadaya as-Shabah wa at-Tabi'in, Tarikh as-Shagir, Tarikh Ausath, Tarikh al-Kabir, Qira'ah Khalf al-Imam, At-Tafsir al-Kabir, al-Musnad al-Kabir, Al-Jami' al-Kabir,

¹⁷ Nurcahaya, "Kitab Shahih Bukhari (A Study of Its Identity and Relevance to the Codification Phase of Hadith)," 95.

¹⁸ Adanan, "Kitab Shahih Al-Bukhari."

¹⁹ Ibid

²⁰ Ibid

Raf'al Yadain, Khalq Af'al al-Ibad, Ad-Dhua'afa', al-Hibah, al-Ilal, al-Fawa'id, al-Adab al-Mufrad, Birrul Walidain, al-Asyribah.²¹ Many scholars and Muslims have agreed that the Sahih al-Bukhari is the book that is classified as the most authentic and has the most honorable position after the Al-Qur'an. Following the views of Ibn Salah and Subhi al-Salih, which opinion is believed and extant by Imam Nawawi, Muslims also acknowledge and accept it. Even though the book has high quality and authenticity, there is still some criticism from some scholars, both from the side of the *sanad*, narrators (*rawi*), to the material (*matan*).²²

Daruqutni (died 385 H) and Abu Ali al-Ghassni, from past scholars, believe that some hadiths from Bukhari are classified as weak. This is because sanads are still disconnected, and in terms of hadith science, it is still relatively soft. In Daruqutni's view, in his book *Al-Istidarakat*, he criticizes as many as 200 Hadiths. In the view of Imam Nawawi, the criticism started with accusations that in some of the hadiths referred to by Bukhari, he kept promises, and the conditions that had been set were not met. After researching the hadiths, it was found that the hadiths considered *mursal* were found in other narrations.

In contrast, those contained in Sahih al-Bukhari are still connected. Then several hadith experts believe that there are narrators who do not meet the requirements. Ibn Hajar denied this because he did not have scientific evidence. After conducting the research, there was no single narrator with the characteristics and actions in question.

There were several other criticisms, especially from orientalist, for example, Ignaz Goldziher, A.J. Wensick, Rasyid Ailal, and contemporary scholars of the imams who narrated hadith, including Imam Bukhari. Some of the criticism

from these groups gave strong encouragement and support to groups who defended Imam Bukhari to criticize the arguments outlined by Imam Bukhari. The impact improves the quality of Sahih al-Bukhari itself and encourages the presence of Hadith scholars after Imam Bukhari to present *syarah* or an overview of the Sahih book.²³

Rashid Ailal Biography

Hadith studies were surprised by the presence of a book by Rashid Ailal, "Sahih al-Bukhari Nihayah Usturah". The book's thickness is 213 pages, in which, in substance, there are several sharp criticisms of hadith. This book also invites hadith scholars to respond to and refute Rasyid Ailal's thoughts. According to his biography, Rasyid Ailal was born in Marakis, Morocco, in 1974 and has worked as a journalist since 2004, such as the chief editor of *al-intifadah alusbu'iyah* magazine, *al-masa'* journalist, radio broadcaster, a journalist for *alalbab al-magribiyyah* magazine, director of the publisher of *al-sya'ab* magazine, and a journalist for the daily *risalah al-ummah*.²⁴ Aside from being a journalist, Rashid Ailal is also the author of several books, including Sahih al-Bukhari Nihayah Usturah, *Al-Isra' wa al-Mi'raj Usturah Min?*, *Aldin wa al-ibadah: Tashih al-Tasawwur wa dabt al-mafhum*, *Mafahim Islamiyyah yajibu an Tusahhah*, and *al-hurriyyah al-jinsiyyah fi al-Qur'an*. In his short biography, Rashid Ailal does not explain his formal and informal educational background. Consequently, it is necessary to look at his capacity in *dirasat Islamiyyah*, whether Rasyid Ailal has scientific capacity in the field of hadith or the Qur'an. In his short biography, it is said that Rasyid Ailal was a self-taught person who studied hadith and the Qur'an by reading several references and analyzing the substance of the book from *dirasah Islamiyyah*.²⁵

²¹ Mhd. Fikri Maulana Nasution, "Hadith Takhrij: A Critical Analysis of the Matan and Sanad of the Hadith of Rukyat," *Elfalaky* 3, no. 1 (June 11, 2019): 6–9, <http://journal.uin-alauddin.ac.id/index.php/elfalaky/article/view/9764>.

²² Nurcahaya, "Kitab Shahih Bukhari (A Study of Its Identity and Relevance to the Hadith Codification Phase)," 96.

²³ Ibid

²⁴ Mahmud Abu Rayyah, *Adwa' Ala Al-Sunnah Al-Muhammadiyyah* (Mesir: Dar al-Ta'lif, 1958), 12.

²⁵ Rasyid Ailal, *Sahih Al-Bukhari Nihayah Usturah* (Tunis: Soutumedia, 2018), 16.

The book's presence resembles Zakariya Ozon's work entitled "Jinayah al-Bukhari", in which the book also provides criticism of various aspects of Imam Bukhari. Then it is the same as Mahmud Abu Rayyah in his book entitled *adwa'ala al-Sunnah al-Muhammadiyah*, the book has become an international issue because in his book he carries out the idea of deconstructing the *Sunnah* of the Prophet. In substance, it is almost similar to Rasyid Ailal's work because it is unique and firm in criticizing the hadith narrated by Imam Bukhari, in his book, the author has also denied the Hadith scholars with the arguments outlined therein.²⁶

Methodology in Writing Sahih al-Bukhari Nihayah Usturah

With his journalist background, Rashid Ailal elaborates on the contents of Sahih al-Bukhari. In Sahih al-Bukhari Nihayah Usturah, Rashid Ailal uses many issues related to the personality of Imam Bukhari and the contents of Sahih al-Bukhari. This way, Rashid Ailal sounded like he was judging Imam Bukhari and Sahih al-Bukhari. Rasyid Ailal uses a *burhani* approach or a reasoning approach. Rasyid Ailal concludes that Imam Bukhari uses an *irfani* or intuitive approach in his authentic writings.²⁷ The two approaches are contrasting methodological approaches to writing a book.²⁸

Burhani and *Irfani*'s approach is contradictory, in which the constructional argument is rational, then *Irfani* is based on spirituality and wisdom. This is very understandable when Rashid Ailal rebuts the book Sahih al-Bukhari. In addition to the rationality approach, Rasyid Ailal applies Joseph Schacht's reverse projection theory, namely projecting opinions and associating them with the characters behind them.²⁹

Portrait of Rasyid Ailal's Critical Framework on Sahih Al-Bukhari

²⁶ Zainudin, "Ailal Rashid's Critical Contribution to Sahih Al-Bukhari in the Book of Sahih Al-Bukhari Nihayah Usturah," 4.

²⁷ This means that Imam Bukhari collected hadiths through spiritual means, such as praying *istikharah* and dreams of meeting the Prophet which were then concluded as hadiths of the Prophet. This method is called strong guesses, assumptions, and guesses by Rashid Ailal.

Rasyid Ailal gave strong criticism of the hadith book Sahih Al-Bukhari through his book entitled Sahih Al-Bukhari Nihayah Usturah, which contains several views and concepts of thought, including:

First, the codification of hadith as a tragedy. Rasyid Ailal, who denies the role of the ulama when codifying hadith, has something in common with orientalist, for example, Iqnaz Goldzhiher, Sprenger, Dozy, and Joseph Schacht, who doubt the authenticity of codification of hadith. This is because of the distance between the time of the Prophet Saw., and the period of codification of hadith. Rasyid Ailal stated that the tragedy referred to the impact of the codification of hadiths causing many of the Prophet's companions to turn to hadiths and leave the Qur'an. Rasyid Ailal's doubts lie in re-recording the Prophet's words, which took place very far from the codification period of hadith. Therefore, many words of the Prophet were mixed with the words of the Prophet, companions, and the words of the Tabi'in. The essence of Rasyid Ailal's thought about the codification of hadith is a tragedy that there is no permission from the Prophet Saw., to compile his hadiths, which in his view that hadiths do not need to be codified but only need to be narrated and applied. The fact is that hadiths have already been codified, which in his view, is a form of inconsistency among Muslims. In addition, his view that the hadiths that prohibit and order the writing of the words of the Prophet as the hadiths that are the basis of tragedy in the codification of hadiths have triggered many controversial policies in the early period of Islam regarding the position of conveying the Prophet's hadiths.³⁰

Second, the study of hadith as a disaster. Rasyid Ailal explained that the study of hadith is a disaster because it is believed to legitimize the existence of the Prophet's hadith. Hadith studies are essentially presented in order to be able to strengthen the

²⁸ Muhammad Abid al Jabiri, *Bunyat Al Aqli Al Arabi : Dirasah Tahliliah Naqdiyah Li Nidham Al Ma'rifat Fi Saqafah Al Wabiah* (Beirut: al-Markaz al-Saqafi al-Arabi, 1993), 383-413.

²⁹ Zainudin, "Ailal Rashid's Critical Contribution to Sahih Al-Bukhari in the Book of Sahih Al-Bukhari Nihayah Usturah," 4.

³⁰ Ailal, *Sahih Al-Bukhari Nihayah Usturah*, 16.

position of the Prophet's hadith. Rasyid Ailal's view explains that the study of hadith is not a study because the basis is formed by prejudice or conjecture. Rasyid Ailal's conjecture is also based on the results of the *ilm al-jarh wa al-ta'dil*, which in practice, the results of hadith studies may differ from other scholars (*sahih, hasan, da'if*). This can happen because the standard used in the study of hadith is *dann* or conjecture. According to Rasyid Ailal, the lies found in the study of *rijal al-hadith* are fatal because religion is then based on these lies, especially since the position of hadith is an essential legal reference. Therefore, the study of hadith is considered very subjective because those who are analyzed are people who have died. In addition, many hadiths are narrated based on their meaning, this has the potential to mix up the meaning with the opinion of the narrator.³¹

Third, the stories in Sahih Al-Bukhari. Where Rasyid Ailal labeled the book Sahih Al-Bukhari as a fictitious book. It was explained that the book was the best reference and Imam Bukhari was also considered a person who was very competent in studying hadiths, it was even said that Imam Bukhari was considered a perfect person and his book was considered to have the same position as the Al-Qur'an, even though no human being is perfect. Then Rashid Ailal explained if the compilation from Sahih al-Bukhari is based on dreams. Rasyid Ailal then called it *sirah al-ahlam* (story of dreams). Imam Bukhari dreamed of meeting the Prophet. Then he told the dream interpreter about his dream. Interpreters of dreams explain the meaning of Imam Bukhari dreaming that he will later be the one who is most able to choose the words of the Prophet and clean up the Prophet's words, which is considered a lie. In addition, Rashid Ailal also attacked Imam Bukhari's personality, namely that he considered Imam *khufarat* (superstition), and the clergy worshiped Imam Bukhari for his prowess. Even many stories of Imam Bukhari's life are not written and revealed in the history of his life. Many scholars have not written several controversial stories about Imam Bukhari's personality. Therefore, Rashid Ailal strongly criticized

Bukhari for codifying hadiths based on dreams alone, then criticized that the story of Imam Bukhari also did not make sense, for example memorizing 70 thousand hadiths and having mastery over various scholarships. From this, Rasyid Ailal believes the book is fictitious or just a fairy tale.³²

Based on Rasyid Ailal's thoughts explained above, it can be seen his understanding of the book Sahih Al-Bukhari, with the following arguments:

1. Imam Bukhari is a disabled person (*majruh*), and his hadith is rejected (*matruk al-hadith*)

The scholars labeled the book Sahih Al-Bukhari an authentic book, in contrast to Rashid Ailal, who said the book was a lie and superstition. One of his arguments is that there are hadiths which, according to some scholars, are considered weak and considered several defects by Rashid Ailal. It is evidenced that there is mutual criticism between Imam Bukhari and Imam Muslim regarding the defects of some of his hadiths.

In this context, Rashid Ailal concludes that Imam Bukhari's personality and work, Sahih al-Bukhari, are classified as controversial. Then it also explains the objections if the scholars have reached *ijma'* if the book is the most authentic after the Al-Qur'an. This is a rebuttal to the argument that Imam Bukhari is a figure who has many *khurafat* (confusions), and the stories of his life are difficult to prove whether the stories are true or false. This is why Rashid Ailal concludes that Imam Bukhari is *majruh*.³³

2. Where the Author of Sahih al-Bukhari is still a mystery (*Majhul*)

An example of a discussion considered necessary in terms of substance in Sahih al-Bukhari Nihayah Usturah is when Rasyid Ailal asked the question, who is the real author of Sahih al-Bukhari? This question is important because, so far, hadith scholars believe that the book is the most outstanding work of Imam Bukhari himself, and there are no hadith critics who question the author. The presence of this question when Rashid Ailal was worried about many scholars who had continuously praised Imam Bukhari. Many hadith

³¹ Ibid.

³² Ibid.

³³ Ailal, *Sahih Al-Bukhari Nihayah Usturah*, 101.

scholars do not pay attention and see Sahih al-Bukhari directly from the side of the manuscript and its author.³⁴

Rasyid Ailal conducted a five-year study to trace the original manuscripts of Imam Bukhari from various libraries, then museums, as well as where the manuscripts were stored. Where Rasyid did not find these manuscripts, even worse, the manuscripts were incomplete and were found in the royal library of Abdul Aziz Riyad. From a historical point of view, it is explained that the original manuscript of Sahih al-Bukhari was entrusted directly to his student, al-Farbari. However, according to his research, the original manuscript has not been found. Therefore, the temporary conclusion from Rashid Ailal is that his students could have intervened in the texts in the book. So from this research, a summary can be made, including the following: First, Imam Bukhari died before completing his book. Second, Sahih al-Bukhari is not finished. Third, there is a *tarjamah* in Sahih al-Bukhari. Fourth, there are several hadiths in Sahih al-Bukhari which are not *tarjamah*. Fifth, Imam Bukhari's students included several *tarjamah* in Sahih al-Bukhari.³⁵

In the final part of his research, Rashid Ailal explained the manuscript's differences, indicating that the book which had been circulated until now was not the original work of Bukhari. Then apart from the differences in the mushafs, the reality of the hadith narrations also has differences, for example, the number of hadiths narrated by al-Fabari is different from that of Ibrahim al-Nasafi. Therefore, in his description, Rasyid is very unhappy with people who accept the book Sahih al-Bukhari and seems to worship the book because of the lack of insight into the history and reality related to the book.³⁶

Implications of Sahih al-Bukhari Nihayah Usturah in Hadith Studies

³⁴ In various hadith literature it is explained that the authenticity and validity of Sahih al-Bukhari need not be questioned. This is because the process of collection and transmission has gone through the scientific process of hadith study procedures. In addition, Imam Bukhari's credibility has been tested and proven to be very competent, so there is no need to criticize Sahih al-Bukhari. Muhammad Abu Zahu, *Hadits Wa Al Muhaddisun* (Kairoh: Dar al Fikr al

Rasyid Ailal's work has contributed a lot to the development of hadith studies. However, his work has been protested and criticized by hadith activists. Currently, a book rebuts Rasyid Ailal's work, as described in his work in *Yusuf Samrin bai' al-wahm tahafut Rasyid Ailal an Sahih al-Bukhari*. Rasyid Ailal's book has been highly controversial in Africa and the Middle East. Sahih al-Bukhari Nihayah Usturah can open a new discourse that invites pros and cons among the Muslim community. This is because the contents of this book are beyond the bounds of reasonableness and have deconstructed the book of hadith which has been accepted as the number two source after the Al-Qur'an.

This study sees the need for several views to respond to his work. First, Rasyid Ailal has no educational background in hadith studies; this made him emotional in understanding the incomplete history of hadith. Understanding of hadith must be specific and complete. The literature used by Rashid Ailal is very lacking. This is, of course, different from Abu Rayyah's work in his book *adwa 'ala al-Sunnah*, which is very specific, detailed, and comprehensive. Rasyid Ailal uses 52 book references and online media. Second, the results of Rasyid Ailal's research did not refer to the perspectives of scholars regarding Imam Bukhari in terms of his positive outlook, intellect, capacity, and methodology in writing his book. What is noticed from Rashid is only his pessimistic view. Third, when writing a book, all hadiths from scholars agree that intellectuals have tested the level of accuracy of Imam Bukhari. Therefore Rashid's doubts have no basis. Fourth, when there is confusion in Sahih al-Bukhari, written according to Rasyid Ailal's assumptions, other hadith scholars will take actions similar to Rasyid Ailal's assumptions. Therefore, this assumption is difficult to prove. Fifth, Rashid Ailal does not use books that assume Imam Bukhari is an incomparable scholar of hadith. Sixth, Rasyid

Arabi, n.d.), 353. See to, Maulana Muhammad Ali, *Islamology (Dinul Islam)* (Jakarta: Darul Kutubil Islamiyah, 1995), 59.

³⁵ Ailal, *Sahih Al-Bukhari Nihayah Usturah*, 193.

³⁶ Zainudin, "Ailal Rashid's Critical Contribution to Sahih Al-Bukhari in the Book of Sahih Al-Bukhari Nihayah Usturah," 13.

Ailal has carried out valuable research on hadith studies, despite some weaknesses in the research. Therefore, even though Rashid Ailal has tried to make scientific arguments and facts presented in the research, it does not mean that the results of this research can cancel the beliefs of people who use Sahih al-Bukhari as a reference in practicing Islam. Seventh, regarding content and material, Rasyid Ailal's critique of Imam Bukhari is the principal development of criticism from orientalists. This is because the material for this criticism is related to the historical authenticity of hadith, methodology, material hadith, and hadith compilers.³⁷

Based on the explanation of the book *fi rihab al-Sunnah*, one of the scholars who dared to criticize Imam Bukhari was Imam al-Daruqutni. Imam Daruqutni criticized one hundred and ten hadiths of Imam Bukhari. Some hadiths do not reach a high degree, even though they are not considered fake hadiths (*maudu'*). However, this criticism was rejected by Imam Ibn Hajar with scientific arguments. This is different from some of the criticisms by Rashid Ailal to Imam Bukhari, where the criticism differs from what Rasyid described, which is reasonably vulgar. Rasyid Ailal's criticism was aimed at the person of Imam Bukhari, who is still unknown (*majhul*), and for Sahih al-Bukhari, it is considered a fairy tale scripture. Therefore, Rasyid Ailal's sharp criticism impacts three things, namely the historical-methodological, theological, and legal aspects. The impact related to the historical-methodological aspect is that anyone who reads Rasyid Ailal's opinion may think that Imam Bukhari has manipulated the words of the Prophet on behalf of the Prophet because the book was written carelessly. Then the impact on the theological aspect of this is the belief that Sahih al-Bukhari is a book classified as the most authentic after the Al-Qur'an can collapse. As for the legal aspect, Muslims will not use Sahih al-Bukhari as the basis of Islamic law after the Qur'an. Therefore, the implications of the publication of Rasyid Ailal's book can influence the behavior of

Muslims because the hadith must be a practical reference and guide for Muslims.

Rasyid Ailal's Criticism of Thoughts on the Book of Shahih Al-Bukhari

There are several reviews of severe criticism from the author of Rasyid Ailal's thoughts, including:

First, the Sahih Al-Bukhari is a book with the highest degree and is one of the most critical sources of hadith studies conducted by Muslims around the world, scholars agree upon this. As evidence that Al-Bukhari provides a condition that he must hold meetings, even if at least once, for both students and teachers to be able to provide instructions for connecting a sanad, this provides evidence that his book is guaranteed to be authentic.³⁸ This means that the quality of the codified hadith is guaranteed to be authentic, so the argument from Rasyid Ailal, who says that the original book of Al-Bukhari is not authentic, is a fatal mistake.

Second, the results examined in al-Bukhari's *Jami' al-Shahih* indicate that in reality, al-Bukhari, from a systemic point of view, continued to narrate and always had narrators who were well-known for their justice, their virtues, and their faithfulness. In order to be able to provide provisions for the continuation of a sanad, al-Bukhari provides conditions for two things, namely *mu'asharah* (contemporaries) and *liqa'* (there is a meeting).³⁹ This argument can refute Rasyid Ailal's view, which describes that narrators apply subjectively in narrating a hadith, even though from a character standpoint, each narrator who meets has extraordinary qualities so that his hadiths can be said to be very authentic.

Third, the figure Rasyid Ailal has no understanding regarding *Nasikh Mansukh*, because he thinks that the Prophet did not allow the codification of hadiths, even though the latest hadiths have modified this statement. So the existence of a new hadith gives evidence of the permissibility of codifying the hadiths of the

³⁷ Ailal, *Sahih Al-Bukhari Nihayah Usturah*, 207.

³⁸ Abdul Wahid Arsyad, "A Study of the Superiority of Sahih Muslim over Sahih Bukhari," *Futura Islamic Scientific Journal* 17, no. 2 (September 14, 2019): 318–320,

<https://jurnal.ar->

[raniry.ac.id/index.php/islamfutura/article/view/2454](https://jurnal.ar-raniry.ac.id/index.php/islamfutura/article/view/2454).

³⁹ Arsyad, "A Study of the Superiority of Sahih Muslim over Sahih Bukhari," 318–320.

Prophet Saw.⁴⁰ Thus, Rasyid Ailal's argument that the codification of hadith is prohibited is an incomplete understanding of the concept.

Imam Bukhari has had a smart mind and integrity since childhood because he was directly guided and trained by his father, it is proven that his father also has expertise in hadith. So that his expertise in memorizing thousands of hadiths and studying hadiths is a natural thing to have. Then because of his expertise and intelligence, the figure of Imam Bukhari was given the title *Amir Al-Mu'minin fi Al-Hadis* by the scholars, therefore, many scholars in the field of hadith learned from him.⁴¹ Seeing the historical side of Imam Bukhari's life, which is so extraordinary it is impossible to codify hadith haphazardly or even lie, besides that it is impossible for a person whose intelligence is acknowledged to be considered by Rasyid Ailal to have stories that are illogical or false, even though Rasyid Ailal's conclusion is only subjectively categorized. In contrast, many groups have recognized the recognition of the true stories.

Conclusion

Rasyid Ailal's thoughts on the book Sahih al-Bukhari and the various criticisms he conveyed in his work "Sahih al-Bukhari Nihayah Usturah". Ailal presents a controversial view of the book, which is one of the main sources of hadith in Islam, and this view has sparked debate within the Muslim community. Ailal's critical thinking about Sahih al-Bukhari includes doubts about Imam Bukhari's subjectivity in compiling his book and the overall quality of the book. However, many of these criticisms are not supported by strong scientific arguments and are largely baseless assumptions. As a consequence, Ailal's thoughts cannot be considered valid evidence, and some of his criticisms can even be considered wrong or heretical.

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⁴⁰ Masturi Irham, "Systematic Codification of Prophetic Hadith from a Historical Perspective," *Addin* 7, no. 2 (2013): 279–280.

⁴¹ Muhammad Misbah et al., *Hadith Studies* (Malang: Ahlimedia Press, 2020), 47–48.

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