Ailal Rashid's Critical Contribution to Sahih Al-Bukhari in the book of Sahih Al-Bukhari Nihayah Usturah

Kontribusi kritis Ailal Rashid terhadap Sahis Al-Bukhari dalam Kitab Sahih Al-Bukhari Nihayah Usturah

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Abstract

This study aims to reaffirm that in the hadith literature, all scholars declare that Sahih al-Bukhari is the most authentic book after the Qur'an. Likewise, Ulamas have also praised the intellectuality of Imam Bukhari and Sahih al-Bukhari with its perfection in re-recording the words of the Prophet, both in terms of the sanad and matan. The high reputation of Sahih al-Bukhari seems to be under debate among scholars after many thinkers criticized Sahih al-Bukhari. One of the critics is Rashid Ailal who wrote Sahih al-Bukhari Nihayah Usturah. This study used a text analysis approach, namely reading people's thoughts through the text, which was then concluded and interpreted as research findings. The method of this study was library research, namely collecting data from books, notes, and related research reports. This study shows that Rashid Ailal's criticism of Imam Bukhari is that Imam Bukhari is just an ordinary human being who can be right and wrong. Furthermore, according to Rasyid Ailal, the codification of hadith and the instrument of ulum al-hadith which have been used as a means of selecting hadith transmitters are a tragedy. The method is not suitable to serve as the legitimacy of hadith. According to Rashid Ailal, Sahih al-Bukhari is a book of tales. He added that Imam Bukhari is a person who is majruh (flawed), and matruk al-hadith (the transmission of the hadiths is not valid) because the transmission is only based on assumptions. In Rasyid Ailal's opinion, the existence of the author of Sahih al-Bukhari is still majhul (unknown), so the existence and credibility of Sahih al-Bukhari are questioned.

Keywords: Imam Bukhari; Sahih al-Bukhari; Rashid Ailal; Nihayah Usturah

Abstrak

Penelitian ini bertujuan untuk menegaskan kembali bahwa dalam literatur Hadits disebutkan semua ulama menyatakan kitab sahih al-Bukhari sebagai kitab paling sahih setelah al-Qur'an. Begitu juga para ulama memberikan pujian terhadap intelektualitas imam Bukhari dan kitabnya sahih al-Bukhari yang memiliki kesempurnaan dalam merekam kembali sabda Rasulullah, baik dari segi sanad maupun matan. Reputasi tinggi yang dimiliki kitab Sahih al-Bukhari tampaknya menjadi perdebatan dikalangan para ilmuwan setelah banyak pemikir yang mengkritisi terhadap kitab Sahih al-Bukhari. Salah satu orang yang mengkritik Kitab sahih al-Bukhari adalah Rasyid Ailal dalam bukunya sahih al-Bukhari Nihayah Usturah. Penelitian ini menggunakan pendekatan analisis teks, yaitu membaca pemikiran orang melalui teks, kemudian disimpulkan dan diinterpretasikan sebagai temuan penelitian. Metode penelitian ini adalah library research yaitu mengumpulkan data kepustakaan berupa buku, catatan dan penelitian terkait. Penelitian ini menunjukkan bahwa kritik Rasyid Ailal terhadap Imam Bukhari adalah bahwa Imam Bukhari itu manusia biasa, bisa salah dan bisa benar. Selanjutnya menurut Rasyid Ailal, kodifikasi Hadits dan perangkat ulum al-Hadits yang selama ini digunakan sebagai alat seleksi

rawi Hadits adalah sebuah tragedi, karena terlalu dipaksakan dan sebagai legitimasi terhadap Hadits. Menurut Rasyid Ailal kitab sahih al-Bukhari adalah kitab dongeng. Sedangkan Imam Bukhari sendiri termasuk orang yang majruh (cacat) dan matruk al-Hadits (riwayat Haditsnya tidak valid) karena dalam periwatannya hanya berdasar asumsi. Selain itu dalam pemikiran Rasyid Ailal menunjukkan bahwa penulis kitab sahih al-Bukhari eksistensinya masih majhul (tidak jelas), sehingga keberadaan dan kredibilitas kitab sahih al-Bukhari tidak bisa dipertanggungjawabkan.

Kata Kunci : Imam Bukhari; Sahih al-Bukhari; Rashid Ailal; Nihayah Usturah.

Introduction

Almost all *ulama* (Islamic scholars) agree that *Sahih al-Bukhari* is the most valid and the best after the Qur'an.[1] There is even a statement that there is no valid book after the Qur'an except Sahih al-Bukhari. In the literature of the book of *ulum al-hadith*, Imam Bukhari[2] received praise from all ulamas for his great work entitled *al-jami al-musnad al-sahih al-muhtasar min umur Rasulillah wa sunanihi wa ayyamihi*, later known as Sahih al-Bukahri in terms of its writing methodology, content, language, authenticity, and validity. The praise is not only for his monumental work but also for his personality as a great *ulama*. When we read in some hadith literature, it is even stated that Sahih al-Bukhari is a book that cannot be equaled to other hadith books. The statements of ulamas praising Imam Bukhari about the work show that Sahih al-Bukhari has been scientifically researched and tested by competent ulamas so that the results of the tests can be scientifically justified. The presence of Sahih al-Bukhari in the world of hadith has received positive responses. This book has even become the main reference in Islamic studies. It has been also considered as the most authentic among other hadith books. Sahih al-Bukhari is also well organized and easy to understand.[3]

Aside from the praise from ulamas to Imam Bukhari and his work, Sahih al-Bukhari, there are also critics of Imam Bukhari such as those that come from the orientalists who have strongly criticized the existence of hadith. One of them is Zakariya Ozon who has put the results of his research in his book *Jinayah al-Bukhari*. This book challenges the existence of hadith as something that is not *muqaddas*, mentioning the carelessness of Imam Bukhari in narrating the hadith. Zakariya Ozon is considered as one of the critics who dares to challenge a high caliber hadith expert as Imam Bukhari with the term *jinayah* (criminalization carried out by Imam

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1   M M Azami, *Studies In Hadith Methodology and Literature* (Washington: American Trust Publication, 1977), 87. See also in Imam Malk, *al-Muwatta'* (Bairut: Maktabah Dar al-maarif, 2013), 6.

2   Imam Al-Bukhari (194-256) is amir al-mukminin (the emir all believers) in the field of hadith. His full name is Abu Abdullah Muhammad Ibn Ismail Ibn Ibrahim Ibn Mughirah Ibn Bazdizbah. Imam Bukhari Bazdizbah's grandfather was a Magian, but then his son, Mughirah converted to Islam because of al-Yaman al-Juhfah. Imam Bukhari's father, Ismail was a religious person. He received knowledge from Hammad ibn Zaid and Imam Malik.

3   Muhammad Alwi Al-Malki al-Hasani, *Al-qawa'id al-asasiyyah* (ttp: Sahar, 1497 H), 84.

Bukhari in the hadith).⁴ Besides Zakaria Ozon's book, the most recent reference containing a sharp criticism is *Sahih al-Bukhari Nihayah Usturah* by Rasyid Ailal.⁵ This book has been banned in the Middle East and Africa.

This study discuss Rasyid Ailal's book and examines the basis of his statement claiming that Sahih al-Bukhari is a book of fairy tales and its author (Imam Bukhari) is unknown (*majhul*). This study used a text analysis approach, namely reading people's thoughts through the text, which was then concluded and interpreted as research findings. The method of this study was library research, namely collecting data from books, notes, and related research reports.

The Biography of Rasyid Ailal and His Work

The study of hadith was shocked by the publication of *Sahih al-Bukhari Nihayah Usturah* by Rasyid Ailal. This is not a thick book, only 213 pages. However, the contents of this book have a sharp criticism in its conclusions and dramatic descriptions. This book has also invited hadith scholars to respond and rebut Rasyid Ailal's thoughts. In his biography, on the last page of this book, it is written that Rasyid Ailal was born in Marakis, Morocco in 1974 and has worked as a journalist since 2004 for several media, such as being the editor-in-chief of *al-intifadah al-usbu'iyyah* magazine, a journalist for *al-masa'*, a radio announcer, a journalist at *al-albab al-magribiyyah* magazine, the director of the publisher of *al-sya'ab* magazine, and a journalist for the Daily *risalah al-ummah*.

Besides being a journalist, Rashid Ailal is also the author of some books, including *Sahih al-Bukhari Nihayah Usturah*, *Al-Isra 'wa al-Mi'raj Usturah Min?*, *Al-din wa al-ibadah: Tashih al-Tasawwur wa dabt al-mafhum*, *Mafahim Islamiyyah yajibu an Tusahhah*, and *al-hurriyyah al-jinsiyyah fi al-qur'an*.⁶ In his brief biography, Rasyid Ailal does not explain his formal and informal educational background. Consequently, it is necessary to look at his capacity in *dirasat islamiyyah*, as to whether Rasyid Ailal has the scientific capacity in the field of hadith or the Qur'an. In his brief biography, it is said that Rasyid Ailal was an autodidact who studied hadith and the Qur'an by reading a lot of references and analyzing the contents of *dirasat islamiyyah* books.⁷

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4   Zakariya Ozon, *Jinayah al-Bukhari* (Beirut: Riad el-rayes, 2004), 20.

5   Rasyid Ailal, *Sahih Al-Bukhari Nihayah Usturah* (Tunis : Soutumedia, 2018), 30.

6   *Ibid,*16

7   Mahmud Abu Rayyah, *Adwa' ala al-sunnah al-Muhammadiyyah* (Mesir : Dar al-ta'lif, 1958), 12. Lihat dalam karya Juynboll yang membahas tentang kontrovensi hadis di Mesir. Seperti pemikiran Ahmad Amin dalam *fajr al-Islam*. Begitu juga karya Abu Rayyah. Buku Abu Rayyah ini kemudian mendapat tanggapan dan bantahan dari berbagai kalangan. Kemudian muncul beberapa buku sebagai bantahannya seperti *Difa' an Abi Hurairah, Abu Hurairah Rawiyah al-hadis.* Buku Abu Rayyah banyak mengkritisi keberadaan Abu Hurairah. Kemudian dibantah oleh Ajjaj Khatib dalam bukunya *Abu Hurirah Rawiyah al-hadis* (Kairo :

The publication of *Sahih al-Bukhari nihayah usturah* is similar to *Jinayah al-Bukhari* by Zakariya Ozon which criticizes Imam Bukhari from various aspects. This is also similar to *adwa' ala al-sunnah al-Muhammadiyyah* book by Mahmud Abu Rayyah which has become an international issue related to the contents of this book, which has deconstructed the sunnah of the Prophet.

Abu Rayyah's book was first published in 1958 in Egypt and then became controversial. Its contents are similar to the work of Rasyid Ailal's *sahih al-Bukhari nihayah usturah*. Although the contents of Rasyid Ailal's book are almost similar to other controversial books, this book has unique contents and is straightforward in criticizing Imam Bukhari's hadith compared to Zakariya Ozon's work. Rasyid Ailal has boldly denied the great role of hadith scholars in hadith studies. Even Rasyid Ailal has called hadith studies as a disaster (*afat*). [8]

Methodology in Writing *Sahih al-Bukhari Nihayah Usturah*

With his journalist bckground, Rasyid Ailal managed to make interesting elaboration about the contents of *Sahih al-Bukhari*. In *Sahih al-Bukhari Nihayah Usturah*, Rasyid Ailal used a lot of issues related to Imam Bukhari's personality and the contents of *Sahih al-Bukhari*. This way, Rasyid Ailal sounds like judging Imam Bukhari and *Sahih al-Bukhari*. Rasyid Ailal used the *burhani* approach or the reasoning approach.[9] Rashid Ailal concluded that in writing his sahih, Imam Bukhari used the *irfani* approach, or the intuitive approach.[10] The two approaches are contrasting methodological approaches to writing a book.

The *burhani* and *irfani* approaches are two contradictory approaches where the argument built by *burhani* is rationality, while *irfani* is based on spirituality,wisdom, and gnosis. [11] With the burhani approach, it is understandable if Rasyid Ailal denies the great work of *sahih al-Bukhari*. In addition to the rationality approach, Rasyid Ailal applied Joseph Schacht's projecting back theory, which is to project opinions and attribute them to the characters behind. [12]

Maktabah Wahbah, 1982). Lihat juga dalam Al-Qabanji, Ahmad, *Tahzib ahadis al-Syi'ah*(Tunis : Mansurat al-Jamal, 2009).

8   See Muhammad Abid al-Jabiri's explanation of *burhani* in *Bunyah al-aql al-Arabi Dirasah Tahliliyyah Naqdiyyah Linadm al-ma'rifah Fi Al-saqafah al-Arabiyyah*, Beirut: al-Markaz al-saqafi al-Arabi, 1993), 383-413

9   *Ibid,* 251-254

10 Imam Bukhari collected hadiths through spiritual paths, such as the istikharah prayers and the dream of meeting the Prophet which was then concluded as the hadiths of the Prophet. This method is called strong conjectures, assumptions, and guess by Rasyid Ailal

11 Ali Mustafa Yaqub, *Kritik Hadis,* (Jakarta : Pustaka Firdaus, 2011). 22

12 *Ibid,* Subhi, 32. See also Hadi Rousu, *Tarikh al-hadis al-Nabawi Fi Tunis (au madrasah al-hadis al-*

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Hadith Codification as a Tragedy

In the first chapter, Rasyid Ailal begins his book by discussing hadith codification as a tragedy. In some hadith literature, the first discussion mostly begins with the discussion of *tadwin al-hadith* or the codification of hadith since the essence of hadith is to look at the history of the process of codification of hadith as the main knowledge. According to Rasyid Ailal, there was an inconsistency in the codification of hadith. On the one hand, the Prophet said that writing his words is a forbidden practice. On the other hand, the Prophet had his words written as he said *uktubu li Abi Shah*. Then there is the terminology of *nasikh-mansukh* in the hadith. This is when hadith stating that the Prophet forbade writing the hadith was *mansukh* (to be erased) and revised with the hadith allowing his words to be written.

Rasyid Ailal's view denying the role of the ulamas in the codification of hadith is the same as that of the orientalists', such as Iqnaz Goldhziher, Sprenger, Dozy, and Joseph Schacht who have doubted the authenticity of the codification of hadith. This is because of the distant period between the time of the Prophet and the period of the codification of hadith, which was written at the beginning of the second hijriyah.[13] Rasyid Ailal stated that the tragedy referred to the impact of the codification of hadith causing many Companions of the Prophet to turn to hadith and leave the Qur'an.[14] The doubt by Rasyid Ailal lies on the re-recording of the Prophet's words which took place very distant from the period of the codification of hadith. Thus, many sayings of the Prophet had been mixed with the words of the Companions and the words of the Tabi'in. For that reason, Rasyid Ailal concluded that the codification of hadith was a tragedy as he stated that,

> Therefore, the codification of hadith is a disaster that causes Muslims to be farther away from the Qur'an. Laws are based on hadith as a substitute for the Qur'an so that humans are busy with hadith, collecting and *istinbath* (studying in depth to form laws) it. At one time, there was a period when instead of considering the Qur'an, new texts written by ordinary people could serve as the basis for religious laws, even though the Prophet himself forbade his Companions to codify hadith. Allah only guarantees to protect the Qur'an, not hadith. Therefore, it is possible for perpetrators to change any religious

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Tunisiyyah) (Tunis: Dar Sahnun, 2014), 72. Complete explanation as a rebuttal to Rasyid Ailal's opinion on the codification of hadith can be seen in Muhammad Hamzah's *al-hadis al-nabawi wa Makanatuhu fi al-fikr al-Islami al-hadith* (Lebanon: Al-markaz alsaqafi, 2005), 67.

13 *Ibid,* Rasyid*,* 16

14 *Ibid,* Rasyid*,* 16

teachings based on their desires in the name of Sunnah or hadith[15].

Rasyid's conclusion regarding the codification of hadith that he considered it as a tragedy is that there is no permit from the Prophet to collect his hadith. According to him, hadith does not need to be codified. It only needs to be narrated and practiced. Its position is not like the Qur'an. Besides, in Rasyid Ailal's opinion, hadith that forbids and orders to write the sayings of the Prophet as hadith have become the basis for the tragedy in the codification of hadith. This has trigerred many controversial policies in the early period of Islam regarding the position of transmitting the Prophet's hadith. For example, Abu Bakr burned the hadith, and Umar beat Abu Hurairah.[16] In hadith studies, Rasyid Ailal's view on the inconsistency between the command and prohibition of writing hadith at the time of the Prophet is not new. This opinion had been initiated by hadith critics before Rasyid Ailal.[17]

Hadith Studies as a Disaster

After stating that the codification of hadith was a tragedy, Rasyid Ailal exposed that hadith studies were disastrous because they were considered as the legitimacy of the existence of the Prophet's hadith. Hadith studies were created to strengthen the position of the Prophet's hadith. Rasyid Ailal explained that the hadith studies were not studies because the basis of knowledge was "*dann*" or prejudice and conjecture. Hadith studies as in *ilm rijal al-hadith* were based on the strong conjecture of the hadith transmitters, *siqah* or *gairu siqah*. Even Rasyid Ailal accused *rijal al-hadith* of many lies. [18] Rasyid Ailal's assumption was also based on the results of *ilm al-jarh wa al-ta'dil* which in practice, the results of hadith studies could be different from one scholar to another (*sahih, hasan, da'if*). This could happen because the standard used in hadith studies was *dann* or conjecture as he stated that

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15 *Ibid,* 17-18

16 *Ibid,* Rasyid, 37-38

17   Ali Mustafa Yaqub, *Kritik Hadis* (Jakarta: Pustaka Firdaus, 2011), 61-62. In principle, Rasyid Ailal's assumption that the codification of hadith is a tragedy has been answered by hadith scholars. For example, Muhammad Abu Syahbah explained that the urgency of the codification of hadith was for documentation and reference for Muslims. In the codification of hadith, the scholars needed to be careful and precise, so that the authenticity of the hadith can be assured. The problem of mistakes made by people could be answered with a set of *riwayah* and *dirayah* studies of hadith. Ibid, Muhammad Abu Syahbah, p. 20. See also in Mustafa al-Siba'i, *Al-sunnah Wa Makanatuha fi Al-tasyri'*, (Cairo: Dar Al-salam, 2014), 77. Al-Siba'i's explanation of the codification of hadith is very comprehensive. Thus, the theory initiated by Rasyid Ailal can be dismissed.

18 *Ibid,* Rasyid, 33-34

Studies in the sanad of hadith by hadith scholars was only based on the truth of a person and only pays attention to aspects that were widely discussed by people. Here we ask those who are rational and wise. Were all the Prophet's Companions fair, *ahli taqwa* (highly pious), and equal in knowledge? Did the Companions belong to some kind of group or certain group so that we must be careful to follow their path or avoid them[19]

According to Rasyid Ailal, lies found in the studies of *rijal al-hadith* were very fatal because the religion was then based on those lies since they had become sacred references in Islam. A *kzubah ilm al-rijal* was a term defined as a total criticism of hadith studies which had been used as a selection tool by hadith transmitters. Hadith studies were created as a tool to trace the authenticity of hadith, both in its *sanad* and *matan*.[20]

For Rasyid Ailal, hadith studies are a means of justification. What has actually happened is that *ilm rijal al-hadith* has been based on conjectures. This is because the person being studied or analyzed was already dead. The studies are only based on the subjective stories about a person's life. This subjectivity makes Rasyid Ailal not believe in the *ilm rijal al-hadith*. Another Rayid Ailal's interesting view is that many of the Prophet's hadiths were narrated based on the meaning.[21] These hadiths have implications on subjectivity since it is possible to mix the words of the Prophet with personal opinions of a hadith transmitter. There are even contradictions between one hadith and another. This contradiction can also be seen in Imam Bukhari who once considered a transmitter to be a *siqah* (trustworthy), while other scholars considered him *da'if* (weak), and vice versa.[22]

Tales in Sahih al-Bukhari

After Zakariya Ozon has successfully criticized Imam Bukhari in his work of *Jinayah al-Bukhari*, now a new critic, Rasyid Ailal, labels Sahih al-Bukhari as a fiction book. The existence of Imam Bukhari as *amir al-mukminin* in the field of hadith is undeniable. Almost all hadith scholars admit it. Even Imam Bukhari was considered a hadith scholar in his time, and Sahih al-Bukhari is considered an almost complete

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19 *Ibid,* Rasyid, 37-38

20 Ibn Salah, *Kitab Ulum al-hadith*, *muqaddimah Ibn Salah* (Tunis: Dar al-maarif, tt). See also in Tadrib al-Rawi (Beirut: Dar al-fikr, 2005), 50.

21 *Ibid,* Rasyid, 43. Rasyid gave examples of several hadith texts with different meanings by using several different *matan*. See on page 43.

22 Rasyid Ailal criticized the role of *Ilm rijal al-hadith* which only considered personal judgment based on the fanaticism of *madhhab* (the school of thought). *Ilm rijal al-hadith* should also not be the basis for criticizing the *matan* of hadith. See on pages 38-39, Ibid, 38-39

book of hadith.[23] Sahih al-Bukhari contains 7,275 hadiths, but the hadiths in *Sahih al-Bukhari* criticized by scholars were 110 hadiths. [24] However, according to hadith ulamas, Imam Bukhari with his *Sahih al-Bukhari* still ranks first compared to other hadith scholars. This can be understood that many ulamas are still interpreting *Sahih al-Bukhari.*[25] Besides, Imam Bukhari is also praised as the most competent person in hadith so that *Sahih al-Bukhari* is called the most perfect book after the Qur'an. Rasyid stated that

> Thus, *Sahih al-Bukhari* is a perfect book that has no mistakes, even though it was written with an approach of prejudice, assumption, or forgetfulness. A perfect book must have come from a perfect person. Therefore, mistakes did not apply to Imam Bukhari as a perfect human being just as mistakes apply to the children of Adam, the Prophets, and including our Prophet, Muhammad. Imam Bukhari is the most perfect human being with the nature of perfection. Even *Sahih al-Bukhari* is considered equal to the Qur'an[26].

Rasyid Ailal explained in his book that the compilation of *Sahih al-Bukhari* was based on dreams. Rasyid Ailal then called it as *sirah al-ahlam* (dream story). Imam Bukhari had a dream of meeting the Prophet. Then he told the dream interpreter about his dream. The dream interpreter described the meaning of Imam Bukhari's dream that he later would be the person who was most capable of selecting the words of the Prophet and clearing the words of the Prophet and this was considered as lies. [27] In addition, Rasyid Ailal also attacked the personality of Imam Bukhari that was considered *khurafat* (superstitious) and the fact that Imam Bukhari is worshiped by ulamas for his greatness. Even many of the stories of Imam Bukhari's life were not written down and revealed in his life history. There were several controversial tales regarding the personality of Imam Bukhari which were not written by many ulamas. [28]

Rashid Ailal also criticized Imam Bukhari about tales in *Sahih al-Bukhari* as *sirah al-ahlam*, which means that dreams had been used as references or the bases for collecting hadith.[29] Then *al-usturah* or the biography of Imam Bukhari was full of fiction, and the biographers of Imam Bukhari were very exaggerating. Sometimes,

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23 Al-Suyuti, *Tadrib al-rawi fi syarh taqrib al-nawawi*(Kiaro : al-maktabah al-Taufiqiyyah, tt), 60

24 *Ibid,* Muhammad Abu Syahbah, 69.

25 *Ibid,* 7.

26 *Ibid,* Rasyid, 63.

27 *Ibid.* 56. Almost all the books of *ulum al-hadith* explain the history of *Sahih al-Bukhari* where the initial process was based on the dream of meeting the Prophet.

28   About what *usturah* is meant by Rasyid in detail can be seen in Rasyid's book on pages 56-80.

29   See in *fi rihab al-sunnah*, p. 85. It has been explained that in writing *Sahih al-Bukhari*, Imam Bukhari did in compiling the book of Sahih al-Bukhari was based on the istikhara and two rak'ah prayer in al-Masjid al-Haram (the Haram Mosque).

the stories of Imam Bukhari's life did not make sense either. Rasyid Ailal said that the biography of Imam Bukhari is just like a story in a movie. Many people then worshiped Imam Bukhari.[30] In his criticism, Rasyid called Imam Bukhari as *usturah al-hifd al-usturi* referring to Imam Bukhari's greatness in memorizing 70 thousand hadiths at the age of 16 years, simply like the skills of a computer, and also mastering various disciplines. Rasyid Ailal does not believe in the greatness of Imam Bukhari. Instead, he believes that it is just a tale where the truth is doubtful. [31]As for the contents of *usturah Sahih al-Bukhari*, the book discusses the tales in Sahih al-Bukhari. As explained above, almost all ulamas state that *Sahih al-Bukhari* is the most authentic book after the Qur'an. However, for Rasyid Ailal, the process of writing *Sahih al-Bukhari* was problematic and made no sense. This referred to the history that Imam Bukhari took 16 years to compose his book which selected 600 thousand hadiths. [32] Rasyid Ailal criticized the process of writing *Sahih al-Bukhari* which he said that it was full of stories or tales as he stated that

> The exaggeration in the figure of Imam Bukhari and the efforts to make him a perfect human figure beyond other humans in all respects is baseless (*khurafah*). This is because all have been based on dreams and stories presented systematically. Therefore, this is an exaggeration and the act of worshiping Imam Bukhari's *Sahih al-Bukhari* is also unacceptable. Ialso suspect that the exaggeration given to Imam Bukhari is to legitimize the myth of *Sahih al-Bukhari* as the habit of the teachers (sheikhs) when they judged the sanad of hadiths, they valued Imam Bukhari as a perfect person. Likewise, there was a sense of worshiping when they talk about *Sahih al-Bukhari*. How could that happen? This is because Imam Bukhari was considered a perfect human who never made mistakes, and of course what Imam Bukhari said also contained perfection and truth. Therefore, it can be said that *Sahih al-Bukhari* has been worshiped, and this book is perfect as a structured storybook[33]

Imam Bukhari was a flawed person(*Majruh*), and the Hadith is rejected (*Matruk al-hadith*)

The literature of hadith studies shows that ulamas agree that *Sahih al-Bukhari* is the most authentic book, and anyone who denies the Bukhari hadith will go to Hell. In Rasid Ailal's opinion, the *ijma'* (consensus) among ulamas regarding the

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30 *Ibid,* Rasyid. 59.

31 *Ibid,* Rasyid. The examples of the tales in the biography of Imam Bukhari mentioned by Rasyid Ailal can be seen in his book pages 70-75.

32 *Ibid.* Rasyid, See the examples of the tales in the writing of *Sahih al-Bukhari* in his book pages 78-82.

33 *Ibid,* Rasyid, 76-77.

validity of *Sahih al-Bukhari* was a lie and superstitious.[34] Although *Sahih al-Bukhari* has received praise from ulamas, and no other book can equal to it, Rasyid Ailal explained that from the results of his research, there were hadiths in *Sahih al-Bukhari* considered weak by ulamas.

Sahih al-Bukhari and *Sahih Muslim* in Islam are placed in the highest position to serve as references in Islamic laws because it is almost certain that the value of the hadiths is valid and there are no ulamas who dispute it. However, Rasyid Ailal questioned several hadiths, namely some of the hadiths of Imam Bukhari and Muslim which were considered flawed. There were at least 8 hadiths which according to Imam Muslim were valid, but according to Imam Bukhari, they were flawed. Likewise, there were 2 hadiths which according to Imam Bukhari were valid, but Imam Muslim considered them to be flawed. In addition, according to a research conducted by Rasyid Ailal, *Sahih Muslim* was also not free from criticism. For example, Imam al-Razi criticized 6 hadiths narrated by Imam Muslim. Imam Abu Hatim criticized 10 hadith narrated by Imam Bukhari Muslim. Imam Tirmizi criticized 1 hadith narrated by Imam Bukhari. Ibn Ammar criticized 36 hadiths narrated by Imam. Abu Bakr al-Ismail criticized 1 hadith narrated by Imam Bukhari. Imam Al-Daruqutni criticized hadiths narrated by Imam Bukhari and Muslim by writing books, namely *al-Tatabu*, the *Bayan ahadith auda'aha al-Bukhari Kitabahi al-Sahih,* and *al-Ilal al-Waridah fi al-Ahadis al-Nabawiyyah*. Then Abi Mas'ud supported the work of Imam Al-Darimi by writing *al-ajwibah amma Asykala al-Shaykh al-Daruqudni ala Sahih Muslim Ibn al-Hajjaj.*[35]

In this context, Rasyid Ailal concluded that the personality of Imam Bukhari and his work, *Sahih al-Bukhari* was very controversial. Then Rasyid Ailal rebutted the view that ulamas have reached an *ijma'* (consensus) that *Sahih al-Bukhari* is the most authentic book after the Qur'an. This thesis is what Rashid Ailal wanted to rebut with the argument that Imam Bukhari was a figure who had a lot of *khufarat*, and the tales of his life were difficult to prove whether the tales were truths or lies. This is why Rasyid Ailal concluded that Imam Bukhari was *majruh*. Then Rasyid Ailal commented on Imam Bukhari as follows

> This problem is not only in the impossibility of considering *Sahih al-Bukhari* as the most authentic book after the Qur'an, but also

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34 *Ibid,* Rasyid, 91. The book of Imam Bukhari is acceptable among the Sunnis. It is unacceptable for the Shia. See in Yahya Muhammad, *Musykilah al-hadith* (Bairut: al-intisyar, 2007), 87. See also in Hamadi Zuwaibi, *al-sunnah bain al-usul wa al-tarikh* (Tunis: al-markaz al-saqafi, 2013) , 178. See also in Khalid, Rida, *Nahwa Ufuq Islami* (Tunis: Dar al-janud, 2012). Pg.164

35 *Ibid.* Rasyid. For more details on the controversy over the transmission of hadith and criticism of hadith among ulamas, see pages 92-102

in considering all the hadiths in *Sahih al-Bukhari* weak. It is also impossible for hadith scholars to judge Imam Bukhari as a person with flaws and as a person whose hadith is all rejected. Many people may not understand the messages when they read the contents of the book. However, they will know the facts and be surprised at what we will convey here. Later, we will tell the facts that have been hidden by the teachers (*syuyukh*) because they only talked about the good side of Imam Bukhari. They hid the facts that contradict the narrations of hadiths, such as the dishonor in Imam Bukhari's personality, accusations about his religion, conspiracy with deviant groups, and involvement in deviant groups and beliefs.[36]

The Existence of the Author of *Sahih al-Bukhari* Is Still a Mystery (*Majhul*)

One of the important discussions in *Sahih al-Bukhari Nihayah Ustuah* is when Rasyid Ailal asked the main question, namely who is the real author of *Sahih al-Bukhari*? This question is considered important because so far hadith scholars believe that *Sahih al-Bukhari* is a great work of Imam Bukhari, and no hadith critics have questioned the author of *Sahih al-Bukhari*. Rasyid Ailal's question arose from the concern that ulamas had been complacent and over-praising *Sahih al-Bukhari*. Hadith scholars did not see the other side of *Sahih al-Bukhari* from the aspect of the manuscript and the author. [37]

Rashid Ailal conducted a research for five years to trace the original manuscripts written by Imam Bukhari in various libraries, museums, and storage places for the manuscripts of *Sahih al-Bukhari*. Rasyid Ailal could not find where the manuscripts were and who kept the manuscripts. Even the original handwritten manuscripts of *Sahih al-Bukhari* were not found in a complete manuscript form. Rasyid Ailal only found the manuscripts in the royal library of Abdul Aziz Riyad. In the history, it is stated that the original handwritten manuscripts of *Sahih al-Bukhari* by Imam Bukhari, was entrusted to his student named al-Farbari. However, based on Rasyid Ailal's research, the original handwritten manuscripts have not been found, so it can be concluded that the manuscripts of *Sahih al-Bukhari* stored in the library is a copy. With the incomplete manuscripts of *Sahih al-Bukhari*, Rashid Ailal concluded that the writing of Sahih al-Bukhari had been intervened by Imam Bukhari's students.

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36 *Ibid.* Rasyid. 101

37 In various hadith literatures, it is explained that the authenticity and validity of *Sahih al-Bukhari* do not need to be questioned. This is because the collection and transmission processes have passed the scientific procedure of hadith studies. Besides, the credibility of Imam Bukhari has been tested and has proven very competent, so there is no need to be critical of *Sahih al-Bukhari*. See also in Muhamma Abu Zahu, *al-hadis wa al-muhaddisun*, 353. See also in Maulana Muhammad Ali, *Islamoogi (Dinul Islam)* (Jakarta: Darul Kutubil Islamiyah, 1995), 59.

Therefore, according to Rasyid Ailal's research concerning *Sahih al-Bukhari* that we have today, it can be summarized as follows. *First,* Imam Bukhari died before finishing his book. *Second,* Sahih al-Bukhari has not finished yet. *Third,* there is *tarjamah* in Sahih al-Bukhari. *Fourth,* there are some hadiths in Sahih al-Bukhari that are not *tarjamah. Fifth.* The students of Imam Bukhari included some *tarjamah* in *Sahih al-Bukhar*i[38]

There are no statements and questions about the author of *Sahih al-Bukhari,* let alone doubts about the author of *Sahih al-Bukhari*. This is because ulamas and hadith scholars have reached a consensus and unanimously accept the existence of the Sahih al-Bukhari as the most authentic reference after the Qur'an. This fact is common and has been followed through generations until today. Very few people criticize *Sahih al-Bukhari*. However, in the development of the hadith studies as conducted by Rasyid AIlal, it has been found that the author of *Sahih al-Bukhari*is still unclear or *majhul* as he stated that

> Based on our discussion, we can confirm that *Sahih al-Bukhari* that we have today is not *Sahih al-Bukhari* written by Muhammad Ismail al-Bukhari-at least. It is the work of his students with additions and reductions written in the name of Imam Bukhari[39]

Rashid Ailal is a critic who is bold and straightforward as reported in his research on *Sahih al-Bukhari*. He suspects that *Sahih al-Bukhari* that that has been circulating until now is not the writing of Imam Bukhari but the result of the collaboration of several of his students. This view is certainly contrary to the mainstream view of hadith scholars where S*ahih al-Bukhari* has been accepted and received praise from various parties. If the assumptions and results of Rashid Ailal's research are correct, Muslims who believe and follow *Sahih al-Bukhari* in practicing Islam are following tales as references. However, in several similar research results on hadith, Rasyid Ailal is not the first person. His research is similar to hadith critics as described above. [40]

Many hadith researchers in the contemporary era criticize the existence of hadith, hadith studies, and hadith transmitters. This is different from the era of the *Salaf al-Salih* which rarely produced critical studies on hadith. What happened a lot in the *salaf* era (past) was acceptance, praise, and teaching or interpretation without

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38 *Ibid,* 193

39   For the example of the manuscripts mentioned by Rasyid Ailal, see pages 113-193. The book includes a copy of the research results of Rasyid Ailal's research in the Riyad library.

40   G.J.L. Juynboll, *Controversy of Hadith in Egypt*, translated by Ilyas Hasan (Bandung: Mizan, 1999), 47. Ibid, Ali Mustafa, 1-4. See also about freedom of thought and opinion according to Muhammad Syahrur in *Al-Islam al-Asl wa Al-sura* (UK. Tuwa Media, 2014), 117.

critical studies as opposed to researchers in the contemporary era. [41]

In his last part of research, Rashid Ailal explains that the manuscripts of *Sahih al-Bukhari* are different, and this indicates that *Sahih al-Bukhari* that has been circulating until now is not the work of Imam Bukhari. In addition to the different manuscripts, it turns out that the transmission of the hadith of *Sahih al-Bukhari* is also different. For example, the number of hadiths narrated by al-Farbari is different from that of Ibrahim al-Nasafi. Therefore, Rasyid Ailal is deeply unhappy with people who just accept *Sahih al-Bukhari* as what it is and worship *Sahih al-Bukhari* because of the ignorance of the history and the facts about Imam Bukhari and his book, *Sahih al-Bukhari.* [42]

Implications of *Sahih al-Bukhari Nihayah Usturah* in Hadith Studies

Rasyid Ailal's work has greatly contributed to the development of hadith studies. However, his work has been protested and criticized by hadith activists. Currently, there is a book that refutes Rasyid Ailal's assumptions as in Yusuf Samrin's *bai' al-wahm tahafut Rashid Ailal an Sahih al-Bukhari*. In fact, Rasyid Ailal's book has become controversial in Africa and the Middle East. *Sahih al-Bukhari Nihayah Usturah* can open a new discourse that invites pros and cons in the Muslim community. This is because the contents of this book are beyond the limits of reasonableness and have deconstructed the book of hadith which has been accepted as the second source of laws after the Qur'an.

This study sees that it is necessary to have several views to respond to Rasyid Ailal's work. **First**, Rasyid Ailal does not have an educational background in hadith studies; this makes him emotional in understanding the incomplete history of hadith. Understanding hadith must be detailed and complete. The references used by Rasyid Ailal are still insufficient. This is different from Abu Rayyah in his book entitled *adwa 'ala al-Sunnah* which is so detailed and thorough. Rasyid Ailal used 52 reference books and online media. **Second**, the results of Rasyid Ailal research does not refer to the views of the scholars concerning the figure of Imam Bukhari from a positive perspective, his intellectuality, his capacity, and the methodology of writing his book. What Rasyid sees is only the negative sides. **Third**, in writing hadith, all hadith scholars agree that Imam Bukhari's level of thoroughness has been tested by hadith intellectuals so that Rashid Ailal's doubts are baseless. **Fourth**, if there is confusion in *Sahih al-Bukhari,* and it was written according to what Rasyid Ailal has assumed,

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41   Fathi Buajilah, *Qadaya al-hadis al-Nabawi fi fikr Muhammad al-Tahir Ibn Asyur,* (Tunis : Dar Sahr, 2014), 39.

42   *Ibid,* Rasyid. The examples of different transmission lists can be seen on pages 204-207

other hadith scholars would have taken the same action as Rasyid Ailal's assumption. Therefore, Rasyid Ailal's assumption is difficult to prove. **Fifth**, Rashid Ailal did not use the books which consider that Imam Bukhari is an incomparable hadith scholar. **Sixth**, Rasyid Ailal has done invaluable research for hadith studies, although there are still many weaknesses in his research. Therefore, although Rasyid Ailal has tried to make scientific arguments and presented facts in the research, it does not mean that the results of this research can invalidate the beliefs of the people who have been using *Sahih al-Bukhari* as a reference in practicing Islam. **Seventh,** regarding the contents and materials, Rasyid Ailal criticism over Imam Bukhari is the principle development of critics from the orientalist. This is because the materials for the criticism are related to the historical authenticity of the hadiths, methodology, hadith materials, and hadith compiler.

The implications of the publication of Rasyid Ailal's book have triggered pros and cons among Muslims. For those in favor of Rasyid Ailal's thoughts, they opinioned that all researchers are free to think and state based on the results of their research. For those who agree with Rasyid Ailal, they think that his thoughts have become materials for critical Muslim studies. Rasyid Ailal's thoughts are also materials for further studies in the development of hadith studies. For those against his opinion, his thoughts are considered dangerous because it can undermine the sacredness of the Prophet's hadith. Rasyid Ailal can be considered as a person who is messing up with Islamic groups because he has accused Imam Bukhari and his work as those that cannot be accepted as a reference book for Muslims.. That Sahih al-Bukhariwas is not the work of Imam Bukhari himself and continued by his students as stated by Rayid Ailal is not found in the hadith literature. Hence, it is necessary to question the references used by Rasyid Ailal. Rasyid Ailal's opinion is only based on assumptions or conjectures. His claim is based on the results of his research that the manuscripts of *Sahih al-Bukhari* are incomplete so that the role of Imam Bukhari's students was very large in continuing to write *Sahih al-Bukhari*. Because of the role of Imam Bukhari's students in writing *Sahih al-Bukhari*, Rasyid Ailal argues that *Sahih al-Bukhari* is not purely the work of Imam Bukhari but the results of collaboration with his students. [43]

Based on the explanation of the book of *fi rihab al-sunnah,* one of the scholars who dared to criticize Imam Bukhari was Imam al-Daruqutni. Imam al-Daruqutni criticized one hundred ten hadiths of Imam Bukhari. Some of the hadiths do not reach a high rank, although they are not considered as fabricated hadiths (*maudu'*).

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43 *Ibid,* Rasyid, 207

However, this criticism was rejected by Imam Ibn Hajar with scientific arguments.[44] Hal ini berbeda dengan kritikan yang dilakukan oleh Rasyid Ailal terhadap imam This criticism is different from that proposed by Rasyid Ailal which is very vulgar. Rasyid Ailal's criticism is addressed to Imam Bukhari's personality which is still unknown (*majhul*) and to *Sahih al-Bukhari* considered as a sacred book of tales.[45] Therefore, Rasyid Ailal's sharp criticism has an impact on three things, namely 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 Prophet's words on behalf of the Prophet because the book was written carelessly. Then the impact on the theological aspect is that the belief that *Sahih al-Bukhari* is the most authentic book after the Qur'an can collapse. As for the legal aspect, Muslims will not use *Sahih al-Bukhar*i as the basis of Islamic laws after the Qur'an.[46] Thus, the implications of the publication of Rasyid Ailal's book can affect the behavior of Muslims because hadith should be the reference and the practical guide for Muslims.

Conclusion

The book by Rasyid Ailal entitled *Sahih al-Bukhari nihayah usturah* provides information and contributes to the development of hadith studies. This is because it was written with a critical and sharp explanation. Nevertheless, beginners in hadith studies will be confused and surprised when they read the book. This is because its contents are contrary to the writings of scholars who praise Imam Bukhari and the book. This book provides information that the author of *Sahih al-Bukhari* is still unclear (*majhul*) and unknown, but it is still believed until now that the author is Imam Bukhari.

In addition, the original handwritten manuscripts could not yet be found. The writings of Bukhari's students could not also be found, either all the original manuscripts or parts of them. Thus, it can be assumed that the book is still not perfectly written. In fact, scholars have already understood this issue, but they pretend not to know. For this reason, Rasyid Ailal concludes that the status of *Sahih al-Bukhari* is *luqatah* (found property) which means that the author is unknown.

From the statements, it can be concluded that the description and conclusion

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44 See the full explanation and argument of Ibn Hajar al-Asqalani in defending Imam Bukhari. He said that Imam Bukhari never falsified in the hadiths. According to Ibn Hajar, Imam Bukhari had carried out the proper and accountable rules, because Imam Bukhari was very thorough and careful in selecting hadiths. Ibid. Ibn Syahbah, 69-70

45 *Ibid,* 110

46 See the final explanation of Rasyid Ailal's book, *Sahih al-Bukhari*, 207-208

made by of Rasyid Ailal in his work have indicated a denial of the Sunnah of the Prophet (*inkar al-sunnah*). This information can be seen in the book when it criticizes the inauthentic codification of the hadiths and from his words about hadith studies which have considered the codification as a tragedy. In addition, some of the descriptions suggest Muslims to practice Islam only with the Qur'an as the reference. The indication of the author of the book as an *inkar al-sunnah* can also be seen from the author's point of view which does not mention the position of hadith as a source of Islamic law. Even the author of this book explains much about hadith as the legal stipulation of the Qur'an.

Finally, it can be concluded that the assumptions built by Rasyid Ailal are to find out the weaknesses of Imam Bukhari as a hadith scholar and to destroy the myths of Imam Bukhari's hadiths. This is also to as deconstruct *Sahih al-Bukhari* as the most authentic book after the Qur'an. Hence, to enrich hadith studies, new research is required to get answers and to rebut the theories developed by Rasyid Ailal. This should serve as comparing information when studying Imam Bukhari's *Sahih al-Bukhari*.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references

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Writer's contributions

I did this research by myself, from preparing the materials, writing the paper, reviewing, and revising.

Data availability statement

There was no sharing of data in this research. All of the data were analyzed using the independent data analysis method.

Conflict of interest

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