

Questioning the Distraction of Imam Shafi'i's Absence in the Reports of Al-Bukhari and Muslim

Muhamad Rama Saputra^{1*}, Sholahuddin al Ayubi², Muhammad Alif³
Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia
Email: 201370049.muhamad@uinbanten.ac.id¹,
sholahuddin.alayubi@uinbanten.ac.id², Muhhammad.alif@uinbanten.ac.id³

* corresponding Author

DOI: <https://doi.org/10.32505/al-bukhari.v6i2.7134>
Submitted: 2023-10-11 | Revised: 2023-11-04 | Accepted: 2023-12-09

Abstract

This article is about Imam Al-Bukhari and Muslim who left the narrations of Imam Shafi'i. Something that is left behind cannot be separated from its cause and purpose. If a narration is left out of a hadith, there must be shadz and illat in the hadith or in the person who reported it. The formulation of the problem is whether Imam Shafi'i is unfair and has many shadz and illat. One of the objectives of this study is to reveal that Imam Shafi'i is one of the expert scholars in hadith. Imam Ahmad bin Hanbal stated that *"if it were not for Shafi'i, then I would not know hadith"*. This library research relies on library research materials, such as books, journals, encyclopedias, and magazines, as data sources to search and track these issues. The results of this research are, Imam Al-Bukhari and Muslim left the narration of Imam Shafi'i not because of illat or shadz, but to show praise and respect to Imam Syafii

Keywords: *Historiography, Mustholah Hadith, History*



Abstrak

Tulisan ilmiah ini memuat tentang Imam Syaikh (Al-Bukhari dan Muslim) meninggalkan riwayat dari Imam Shafi'i. suatu hal yang ditinggalkan tentu tak lepas dari sebab dan maksud. Jika ditinggalkan satu riwayat dalam hadis, tentu dalam hadisnya atau yang menyampaikannya terdapat syadz dan illat. Rumusan masalahnya, apakah Imam Shafi'i tidak adil, banyak syadz dan illatnya. Salah satu tujuan penelitian ini mengungkap bahwa Imam Shafi'i Ahli Hadis. Imam Ahmad bin Hanbal menyatakan bahwa kalaulah bukan karena Shafi'i, maka Aku tidak akan tau hadis. Penelitian bidang perpustakaan ini mengandalkan bahan penelitian perpustakaan, seperti buku, kitab, jurnal, ensiklopedia, dan majalah, sebagai sumber data untuk mencari dan melacak permasalahan tersebut. Dari temuan penelitian ini, bahwa Imam Al-Bukhari dan Muslim meninggalkan riwayat Imam Shafi'i bukan karena illat atau syadz. Namun menunjukkan pujian dan keagungan terhadap Imam Shafi'i.

Kata Kunci : *Historiograf, Musthalah Hadis, Riwayat*

Introduction

Imam Al-Bukhari and Imam Muslim were hadith scholars in the 2nd century of Hijri. At that time, there were many great scholars in various fields of science. These two great scholars, became the axis and reference in the study of hadith books of Sahih Al-Bukhari and Sahih Muslim. And both of them were strict about the conditions for accepting hadith. The Sahihain book is the most authentic book after the Qur'an.¹ Because it collects authentic

hadiths of the Prophet in sanad and matan. The original name of the book of Shahih al-Bukhari was *al-Jami' al-Sahih al-Musnad al-Mukhtasar min Umuri Rasulillah Sallallahu 'alaihi wa sallam wa sunanihi wa ayamihi*. The meaning of the book of hadith contained in this book, all sanadnya *muttasil* (continuous). Shahib Muslim is a title for the book *al-Jami' al-Musnad al-Shahih al-Mukhtashar min Sunani Binaqli al-*

¹ Imam Jalaluddin Abu Fadl Abdurrahman Al-Suyuthi, *Tadribu Al-Rawi*

Fi Syarh Al-Taqrif Al-Nawawi (Libanon : Darul Fikr), 199, Hal. 51.

*'Adli an al-'Adli ila Rasulillah
Shallallahu 'alaihi wa sallam.*²

Sanad muttasil was taken by Imam Al-Bukhari and Muslims from the people of Adil, Tsiqoh, Dhabit, and Tsubut. Which mean Fair, trustworthy, strong memory must be owned by the narrator. That On the strength of his sanad in the hadith did take the narration of sanad from the path of Imam Shafi'i. Sanad Imam Shafi'i has a very high quality in the hadith takes the narration from Imam Malik of Nafi' from Ibn Umar.³ The scholars called it *Silsilatu Dzahab*⁴ Imam Al-Bukhari called this sanad *Ashahhu al-Asanid*, with this, Imam Al-Bukhari and Muslim either took this sanad or left it. Some scholars mention one of them Imam al-Subki that Imam Al-Bukhari's Madzhab is Shafi'i Madzhab in his book

² Aisyah Mat Jasin Zin, Siti Mursyidah, PHayilah Yama, Muhammad Aizat, Syimir Rozani, Nur Saadah Hamisan, "Kapelbagai Metode Sanad Dan Shajarat Al-Asanid Di Dalam Shahih Muslim [The Diversity of Sanad Methods and Shajarat Al-Asanid in Sahih Muslim]" 13, no. 24 (2022): 1-8.

³ Fakhruddin Ar-Razi, *Manâqib Al-Imam as-Syâfi'i* (Libanon: Daral-Kotob al-Ilmiyah), 1986. Hal. 140.

⁴ Malik, *Muwattha' Bi Riwayati Yahya Bin Yahya Al-Laitsi* (Kairo: Darul Alamiyah), 1985. Hal. 27.

Thabaqat Shafi'iyah. And Muslim Imam Madhhab's is the Hanbali Madhhab, some say Imam Shafi'i.

In fact, Imam Al-Bukhari and Imam Muslim did not take or leave any narration from Imam Syafi'i. Is Imam Shafi'i unfair? Is Imam Shafi'i not Tsiqoh? Is Imam Shafi'i not Dhabit and Tsubut according to two Hadith scholars? Looking at the scholars' views on Imam Shafi'i in the hadith. One of the founding scholars of the Hanbali Madhhab, Imam Ahmad bin Hanbal bin Hilal, referred to Imam Shafi'i as Imam Tsubut.

The response of Imam Al-Bukhari and Muslims did not take the narration of Imam Shafi'i which is of more concern and needs to be discussed. This discussion is very contrary to the opinion of Imam Al-Bukhari that *there is no sanad that is the most sahih except Malik from Nafi' of Ibn Umar*. So why did Imam Al-Bukhari not mention Shafi'i from Malik from Nafi' from Ibn Umar? Imam Al-Bukhari is one of the adherents of the Shafi'i madhhab. what is the foundation and background of Imam Al-Bukhari left

the narration of Imam Shafi'i? Imam Ahmad praised Imam Shafi'i for the knowledge of hadith, so why did Imam Muslim leave the narration of Imam Shafi'i? according to Hajj, the Khalifa mentions that Muslim Ibn al-hajjaj al-Qusyairi al-Naisaburi ash-Shafi'i⁵, he belonged to the Shafi'i madhhab. As for another expression of Imam Muslim, one of the followers of the Hanbali madhhab (Imam Ahmad bin Hanbal).

From various research reviews, there is a thesis in which Imam Shafi'i discusses that Imam Shafi'i has a Syaikh Imam Malik and has a student Imam Ahmad, his student Imam Ahmad is Imam Al-Bukhari and Muslim. Imam Shafi'i's scientific sanad took the narration from the tsiqoh. The novelty of the study is to reveal what is the reason Imam Al-Bukhari and Muslim did not take the narration from Imam Muslim. The scholar who commented on the appropriateness of Imam Ahmad was Abu Zur'ah. Abu Zur'ah stated that Imam Ahmad was

⁵ Abdullah al-Syahir Haji Khalifah, *Kasyfu Al-Dzunun an Usama Al-Kutub Wa Al-Funun* (Libanon: Dar Ihya al-Turost al-Arabi, 1955).

a man who memorized a million hadiths which he was able to dictate through his memorization and Abdullah bin Ahmad bin Hanbal said my father had written a million hadiths, unless he had memorized them.⁶ So Jumhur Ulama categorizes Imam Ahmad as *Amir al-Mukminin fi al-Hadith*. Even Imam Shafi'i stated that when I came out of Baghdad, I did not leave behind a more reliable, more obedient, a pious person other than Ahmad ibn Hanbal⁷. The purpose of this study is to answer the problem that Imam Shafi'i is a hadith expert and also to answer the causes and the reasons of Imam Al-Bukhari and Muslim leave the narration of Imam Shafi'i. if these questions are not examined, it will be assumed that Imam Syafi'i is accused of having illat and shadz

Method

This study uses library research methods or used to study

⁶ Ahmad bin Muhammad bin Hanbal, *Al-Musnad lil Ahmad bin Muhammad bin Hanbal* (Kairo: Daru al-Hadis, 1994), Jilid 1, Hal. 28.

⁷ Abdul Karim, "Manhaj Imam Ahmad Ibn Hanbal Dalam Kitab Musnadnya," *Riwayah* 1, no. 2 (2015): 351–370.

related titles about the deviation of Imam Al-Bukhari and Muslim in leaving the narration of Imam Shafi'i. This type of research conducted a qualitative approach,⁸ namely research that produces descriptive data in the form of written words or library research.

The primary source of data in this literature research is from the *Manaqib* of Imam Shafi'i. In addition to primary data, namely secondary data, including books related to this title, such as *Kitab Musnad Ahmad*, *al-Muwatho'*, *Tadribu Rawi*, *Sahih Al-Bukhari*, *Sahih Muslim*, and journals related to this discussion. In this discussion, the criteria for collecting this research material are information in the form of the basis and cause of Imam Al-Bukhari and Imam Muslim leaving the history of Imam Shafi'i. Synthetic analysis of the data collected was then carried out to draw conclusions.

Revealing Imam Al-Bukhari and Muslim's abandonment of his narration

⁸ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: ALFABETA, 2016). Hal. 19.

The source of the Prophet Sallallahu 'alaihi wa sallam who reached us and knew the information from the Syaikh, From the Syaikh from the Syaikh to the Prophet *Sallallahu 'alaihi wa sallam* is called sanad. Sanad is a chain of hadith narrators that connects to *matan hadith*.⁹ The importance of sanad in science, especially in the narration of hadith, Muhammad Bin Sirin said surely this science (Hadith) is a religion, pay attention to who you take your religion from. Sanad Imam Shafi'i from Malik from Nafi' from Ibn Umar¹⁰.

Responding to the statement of Imam Nawawi that the most shahih book after the Qur'an is *Sahih Al-Bukhari* and *Muslim*. These two books are books of hadith that guide Muslims after the Qur'an which contains the hadiths of the Prophet. *Sahih Al-Bukhari* and *Muslim* are believed by a number of scholars to have fulfilled the requirements for the validity of a hadith because these

⁹ Mahmud Thahan, *"Taysir Musthalah Al Hadis"* (Indonesia: al-Haramain, 1985). Hal. 16.

¹⁰ Abu Zakariya Yahya bin Syarif al-Nawawi, *Shahih Muslim Follow Syarh Al-Nawawi* (Mesir: Daru al-Ta'qwa li Turost, 2001), Hal. 8.

two books become the second normative-authoritative hold after the Qur'an.¹¹ Sahih Al-Bukhari which contains 9,082 hadiths partially repeated which are filtered from 600,000 hadiths¹². Its memorization reaches 300.000 hadiths, 100.000 memorize the hadith of sahih, and 200.000 memorize hadiths that are not sahih.¹³ Jumhur ulama agreed that Sahih Al-Bukhari preceded Sahih Al-Bukhari over Sahih Muslim.

Sahih Muslim is a collection of shahih hadith books containing 3,000 hadiths filtered from 300,000 hadiths, to filter these hadiths takes 15 years¹⁴. According to Ahlu Maghreb and narrated from Abu Ali al-Naisaburi said that nothing more

¹¹ Beko Hendro, "Kritik Sanad Dan Matan Hadis Dalam Shahih Muslim Yang Dianggap Lemah Nasiruddin Al-Albani," *Studi HADIS Nusantara* 3, no. 2 (2021): 121–137.

¹² Marzuki, "Kritik Terhadap Kitab Shahih Al-Al-Bukhari Dan Shahih Muslim" 6, no. 1 (2006): 26–38.

¹³ Zainuddin Abdurrahim bin Husain al-Iraqi, *Nazmu Duror Fi Ilmi Atsar* (Kairo: Dar Ibnu al-Jauzi, 2012), Hal. 81.

¹⁴ Wahyudin Darmalaksana, "Rancang Bangun Aplikasi Pencarian Tematik Pada Hadits Riwayat Imam Muslim," *Al-Ulum* 18, no. 2 (December 1, 2018): 383–394, <https://journal.iaingorontalo.ac.id/index.php/au/article/view/284>.

authentic in the world than Sahih Muslim. The superiority of this book, the arrangement is good, and the way of grouping hadith is based on similar matan. Sahih Al-Bukhari and Muslim are believed by a number of scholars to have fulfilled the requirements of sahih hadith because these two books become the second hold from the various expressions and compliments of the Sahihain that prioritizing Sahih Al-Bukhari over Sahih Muslim because the terms of Al-Bukhari in sanad are stronger than Muslim.¹⁵

Historiography of Imam Al-Bukhari and Muslim

This discussion needs to know the biography and historiography of Imam Al-Bukhari and Imam Muslim. Amirul Mu'minin Fi al-Hadis Imam Al-Bukhari full name Abu Abdillah Muhammad bin Ismail bin Ibrahim bin Al-Mughirah bin Bardizbah Al-Ju'fi.¹⁶ His father Imam Al-Bukhari named Ismail also known as Abu

¹⁵ Ibn Hajar al-'Asqalānī, "Nuzhat Al-Nazar Sharḥ Nukhbat Al-Fikr," 1993.

¹⁶ Imam al-Hafidz Al-Dzahabi, *Juz'un Fihi Tarjamatu Al-Al-Bukhari* (Libanon: Muassasah al-Rayyan, 2002). Hal. 29

Hasan, was a famous hadith scholar in Bukhara who had been a disciple of Imam Malik, Imam Darul Hijra. He also became a friend of Hammad bin Ziyad and Ibn Mubarak, both of whom were famous tabi'in and had a good history among hadith scholars.

Amir al-mu'minin fii al-hadith
Imam Al-Bukhari full name Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Bardizbah was born in the city of Bukhara on the 13th day of the month of Shawwal 194 AH (July 21, 810),¹⁷ At noon after Friday prayers are held. It is as if his birth accompanied the beginning of a new month in the Hijri year. Imam Al-Al-Bukhari was born a hundred years after the Bukhara region was opened and its inhabitants converted to Islam. In addition to his father, he was known as a wara' expert and maintained piety. It is said that before his death, he once said that in the property he owned there was not the slightest smell of syubhat let alone haram.

¹⁷ Izzati Suhaimi Zabidi, Ahmad Fakhurrrazi Mohammed, "Imam Al-Bukhari Dan Muslim Sebagai Tauladan Pelajar Hadis Masa Kini," *Jurnal wacana sarjana* 5, no. June (2021): 1–12.

His father died when Imam Al-Bukhari was a child. In the end, it was his mother who educated Imam Al-Bukhari after his father died. A story about Imam Al-Bukhari and his mother is told by Ibn Hajar that Al-Al-Bukhari's mother was a devout worshipper, to the extent that most narrations recount the many lessons or advantages that Allah gave him. In one narration, when Imam al-Al-Bukhari was a child, he lost his sight or was blind. Even the greatest doctor could not cure him until one night his mother dreamed of meeting the Prophet Abraham, who said to her, "O Mother, because of your prayers and cries, Allah will restore your son's sight."

From growing up, Imam Al-Bukhari was allowed to wander and *thalabu al-Ilmi*. Among his wanderings in various countries such as Syria, Basra, Kufa, Baghdad, Medina, Mecca, Egypt, and al-Jazair in South Africa.¹⁸ Imam Al-Bukhari met with many hadith scholars, and

¹⁸ Nurcahaya Nurcahaya, "Kitab Shahih Al-Bukhari (Kajian Tentang Identitas Dan Relevansinya Dengan Fase Kodifikasi Hadis)," *Al-Fikru: Jurnal Ilmiah* 14, no. 2 (2021): 92–99.

he stated that 1,080 hadith scholars were accepted and written by him. Among them, Ali bin al-Madini, Ahmad bin Hanbal, Yahya bin Ma'in, Muhammad bin Yusuf al-Faryabi,¹⁹ Makki bin Ibrahim al-Bulkhi, Muhammad bin Yusuf al-Baikandi, and Ibnu Rahawaih. There are 289 scholars of hadith narrated in his Sahih.

Furthermore, the complete Imam of Muslim is Abu al-Hasan Muslim bin Hajjaj bin Muslim, descended from the tribe of Qusyair and of Naisabur blood. This 204 H birth,²⁰ Ibn Atsir said in his book al-Lubab: *"The Qusyair tribe is a large tribe taken from the name of Qusyair bin Ka'ab bin Rabi'ah bin Amir bin Sho'so'ah, a tribe that gave descendants of scholars who spread in Russian settlements. Unlike Imam Al-Bukhari who was nationalized with the tribe of al-Ju'fi, one of the great tribes of descendants of slaves."* Naisabur is now known as Uzbekistan

¹⁹ Hilmy Pratomo, "Telaah Kitab Tabaqat Al-Kubra Imam Al-Bukhari: Menelusuri Sejarah Periwiyat Hadis," *Syariat* 8, no. Mei (2022): 91.

²⁰ Muhammad Asrori Ma'sum, "Eksistensi Kitab Shahih Muslim (Studi Historis Penulisan Hadits Karya Imam Muslim)" 1, no. 2 (2013): 73–90.

which was one of the regions of the Soviet Union that was divided during the Samanid Dynasty in 105 A.H. This people included *man wara'a al-nahri* or tribes who lived on the banks of the river.

Baghdad was home to great scholars, which became a special place for Muslim imams. Kuffah is the oldest city that is a scientific civilization. It was built by Imam Ali *Radiyahallahu 'anhu* under the rule of the Bani Umayyah Dynasty. Until founded the Abbasid Dynasty Ja'far Sadiq, one of Imam Ali's disciples. This is what prompted Muslim bin Hajjaj to go to the city until he settled there in 259 AH. After Imam Al-Bukhari came to Naisabur, Imam Muslim no longer visited Baghdad often because he often spent time talking with Imam Al-Bukhari²¹. Imam Muslim began studying hadith by traveling to Iraq, Hejaz, Sham, Egypt, and Ray in 218 AH.

In his book Imam al-Dzahabi mentioned that there were 10 scholars whom Imam Muslim regarded as

²¹ Abdul Wahid, "Studi Terhadap Aspek Keunggulan Kitab Sahih Muslim Terhadap Shahih Al-Bukhari," *Jurnal Ilmiah Islam Futura* 17, no. 2 (2018): 312.

scholars of authentic traditions, one of whom was Imam al-Bukhari. They include Abu Bakar bin Abi Syaibah, Abu Khaitsamah Zuhair bin Harb, Muhammad bin Musanna, Qutaibah bin Sa'ad, Muhammad bin Abdullah bin Numair, Abu Kuraib Muhammad bin Kalak, Muhammad bin Bisyar, Muhammad bin Rafi an Naisaburi, Muhammad bin Hatim, Ali bin Hajar, Abdul Humaid bin Nasr al-Kissa, Abdullah bin Maslamah bin Qa'nab al-Qa'nabi, dan Abu Zur'ah al-Razi.²²

In this scholarly study, the author is interested in discussing Imam Al-Bukhari and Imam Muslim leaving the narration of Imam Shafi'i. The narration of the hadith of Imam Al-Bukhari and Imam Shafi'i was taken from Imam Ahmad bin Hanbal. Imam Ahmad took the narration from Imam Shafi'i. In fact, Imam Al-Bukhari and Imam Muslim should have mentioned and taken the Narration of Imam Shafi'i. Because Imam Shafi'i was Imam Ahmad's Syaikh and he was the Syaikh of

Imam Al-Bukhari and Muslims. However, on the grounds that Imam Al-Bukhari and Imam Muslim are not aware of the history²³.

Imam Shafi'i Scholars of Hadith

Hadith is a very strong source of law held by Imam Shafi'i.²⁴ Imam Shafi'i is one of hadith scholars known by his strong memorization at an early age has memorized al-Muwatho' of Imam Malik, The Syaikh's pedigree is very good, which is connected with *silsilatu dzahab*, this is one of the expressions of the scholars about him who was a hadith expert. When Imam Ahmad was asked about Imam Malik? Imam Ahmad's answer was very brief: "His hadith is shahih and his thoughts is weak." Asked about Imam al-Auzha'i? "His hadith is dhaif and his thoughts is also weak". Asked about Imam Shafi'i? "The hadith is shahih and the thoughts is also shahih."

Muhammad bin Ahmad Rizq, Abdullah bin Ja'far bin

²² Masyhur Hasan Mahmud Salman, *Al-Imam Muslim Bin Hajjaj Shahibu Al-Musnad Al-Shahih Wa Muhadis Al-Islam Al-Kabir* (Damaskus: Daar al-Qalam, 1994).

²³ Ar-Razi, *Manâqib Al-Imam as-Syâfi'i*. Hal. 148.

²⁴ Hasniran Masyhuri Rifa'i, "Peran Imam As-Syafi'i Terhadap Perkembangan Hadis," *el-Maqra: Tafsir, Hadis, dan Teologi* 2, no. 2 (2022): 89–101.

Syadzan, Abdullah bin Ahmad bin Hanbal said: *"I once heard my father say: if not Imam Shafi'i we do not know hadith"*. The hadiths contained in Ahmad's musnad took the narration from Imam Shafi'i, and Sulayman bin Dawud al-Hashim took the narration of hadith from Imam Shafi'i.²⁵

Among the characteristics of Imam Shafi'i are fairness, tsiqoh, shidqi, trustworthiness. Some of these characteristics are in accordance with the science of mustholah hadith and the terms in hadith that indicate the authenticity of a narrator. In this case, Imam Shafi'i is a hadith expert. Until there is a narration that has narrated Salih bin Ahmad bin Hanbal said: My father has said: *I have heard Kitab al-Muwatho' Malik from Muhammad bin Idris al-Shafi'i, I have seen him a man who is tsubut even though I have heard before from the Jama'ah. Many praises from scholars related to Imam Shafi'i are indeed hadith scholars, such as Yahya bin Mu'in,*

²⁵ Imam Abu Bakr Ahmad bin Ali al-Khatib Al-Baghdadi, *Tarikh Madinati Salam* (Libanon: Dar al-Gharb al-Islami, 2001).

*Abi Hatim, Abu Zur'ah, Ibn Abdul Hakam.*²⁶

Imam Shafi'i's ability to explain hadith and its narrators and shows Imam Shafi'i for his sharpness of memorization, sight, hearing, knowledge, breadth of hadith knowledge. One scholar named Ibn Abdul Hakam mentioned that: *we didn't see anyone like Imam Shafi'i, he was one of the scholars of Hadith and people would come to him.*²⁷ And the scholars never stopped thinking about Imam Shafi'i's expertise in hadith.

Expertise in his hadith, many thoughts of Imam Shafi'i in the knowledge of hadith such as the practice of *mursal* hadith. The definition of *mursal* hadith is a hadith of dhaif which is cut off among the companions.²⁸ This means that the disconnection of this sanad is among narrators who narrate from their Syaikhs and do not mention the

²⁶ Imam Abu Bakr Ahmad bin Ali al-Khatib Al-Baghdadi, *Mas'alatu Al-Ihtijaj Bi Al-Syafi'i Fima Asnada Ilaihi Wa Al-Raddu Ala Al-Tha'inin Bi'azmi Jahlihim Alaihi* (Riyadh: al-Arabiyah al-Su'udiyah, 1980). Hal. 101.

²⁷ Ibid.

²⁸ Thahan, *Taysir Musthalah Al Hadis*.

names of companions. In this regard, Imam Shafi'i divides and classifies the practice of mursal hadith in more detail. The conditions for arguing with the mursal hadith include. First, tabi'in attributed hadith to Nabi without mentioning shahabat called al-Mursi, who is one of the senior tabi'in (kibar tabi'in). secondly, if al-Mursil mentions Rawi (whose name he does not mention and he takes hadith from him) so al-Mursil mentioned the name of Rawi who is tsiqoh. Thirdly, al-Mursil who is dhabit tam (strong in memorization), where if he narrates hadith with rawis who are tsiqoh and memorize strongly, then his narration is no different from theirs.²⁹

The confession of the scholars and their praise of Imam Shafi'i in the hadith and one of Imam Shafi'i's ijti had on the practice of mursal hadith is like Imam Shafi'i being called a hadith scholar. For his worthiness to be a benchmark not only to be a mujtahid in fiqh, but a mujtahid in hadith. So he said that: If there is a hadith that is shahih, then it

²⁹ Abu Tharib bin Muhammad Muadz, *Syarh Nukbatul Fikr* (Riyadh: Darul Mugni, 2009). Hal. 231

is my madhhab.³⁰ So in the city of Baghdad Imam Shafi'i is called *Nashiru al-Sunnah*.

Looking from the perspective of historiography and biography Imam al-Bukhari never met Imam al-Shafi'i, so it is not possible to take the Hadith from al-Shafi'i. Al-Al-Bukhari was born in 194 A.D. while al-Shafi'i died in 204 A.D. When Imam al-Shafi'i died, al-Bukhari was about 10 years old and lived in Bukhara, in what is now Uzbekistan. The age of 10 was only the beginning for al-Al-Bukhari as he was inspired and interested in memorizing hadiths.

Even then, his syaikh alimited to his environment. al-Al-Bukhari only made the pilgrimage to Mecca at the age of 16 and learned from the hadith experts there. We know that al-Shafi'i migrated to Messiin 199 or 200 AH. Given such historical facts, it is clearly impossible for al-Al-Bukhari to meet al-Syaf i'i. In addition to al-Al-Bukhari's young age when al-Shafi'i died, al-Shafi'i's residence was also

³⁰ Taqiyudin Al-Subki, *Ma'na Qoul Imam Al-Mutholibi Idza Shahha Al-Hadis Fahuwa Madzhabi* (Muassasah Qurtubah, n.d.).

in Egypt while Rihlah al-Al-Bukhari was Mecca and not Egypt.

The salaf scholars wanted a lineage of Syaikhs with the a'la (high) or sanad Ali. Sanad Ali or a'la (high) is a slight sanad.³¹ It is, however, no hadith would have been narrated if, not with sanad Ali. And most who want sanad Ali from among the scholars of hadith especially Imam Al-Bukhari. Imam Al-Bukhari considered and selected sanad Ali as important. It is as if sanad Nazil is only limited to stating by listening or adding importance in lafadz. Imam Al-Bukhari did not narrate in his saheh the narration of the sanad Nazil because he had the sanad Ali³².

The scholars' signal about negating the narration of Imam Al-Bukhari from Imam Shafi'i was because Imam Al-Bukhari only accepted the sanad Ali. Leaving the narration of Imam Shafi'i does not mean reciting and does not mean

Jarh. But showing praise and exaltation, means Imam Shafi'i according to Imam Al-Bukhari and Muslims the Just man.³³ Imam Al-Bukhari did not know Imam Shafi'i narrated from whom he was older and longer than he heard, such as Maki bin Ibrahim al-Balkhi, Ubaidillah bin Musa, Abu Ashim al-Shaibani and Muhammad bin Abdullah al-Anshari.

Imam Al-Bukhari did not narrate from Imam Shafi'i in his Sahih, knowing the same, Imam Shafi'i died at a fairly old age. So Imam Al-Bukhari did not narrate the Nazil. That Imam Al-Bukhari and Imam Muslim have not heard the narration of Imam Shafi'i. Imam Muslim did not know and Imam Al-Bukhari knew but had not met because of his young age.³⁴

Conclusion

From the discussions above, Imam Al-Bukhari and Imam Muslim did not praise Imam Shafi'i, but in leaving his narration it shows the

³¹ Abdul Majid Khon, *Ulumul Hadis*, ed. Lihhiati (Jakarta: Sinar Grafika Offest, 2015).

³² Ahmad Kamaluddin, "Naqd As-Sanad : Metodologi Validasi Hadits Shahih," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran dan Hadis* 3, no. 2 (2023): 229–239.

³³ Ar-Razi, *Manâqib Al-Imam as-Syâfi'i*.

³⁴ Prof Jihad, "Asbab Tarku Al-Imam Al-Al-Bukhari Riwayah An Imam Syafi'i" (2017): 100–120.

justice of Imam Shafi'i. There are several factors that caused Imam Al-Bukhari to leave the narration of Imam Shafi'i, judging from historiography that Imam Al-Bukhari did not meet Imam Shafi'i, due to the time difference, By the time Imam Al-Bukhari was 10 years old, Imam Shafi'i had passed away. How could they meet when they were in different places. Imam Shafi'i in Egypt, Imam Al-Bukhari in Bukhara. Other than that, Imam Muslim unknown. On the one hand, it is clear from Imam Shafi's historiography (Al-Bukhari and Muslim) that the embassy did not take Imam Shafi's history. The requirements for taking and obtaining the narration of Imam Al-Bukhari and Muslims are very strict. Firstly, it must be one-time and face-to-face even once. Secondly, it should be one time and meet on the spot. Then, Imam Al-Bukhari took sanad *a'la* (the highest) which has only a very small line of narrators up to the Rasulullah Saw.

Bibliography

- Abdullah al-Syahir Haji Khalifah. *Kasyfu Al-Dzunun an Usama Al-Kutub Wa Al-Funun*. Libanon: Dar Ihya al-Turost al-Arabi, 1955.
- Abu Zakariya Yahya bin Syarf al-Nawawi. *Shahih Muslim Bi Syarh Al-Nawawi*. Mesir: Daru al-Taqwa li Turost, 2001.
- Al-Baghdadi, Imam Abu Bakr Ahmad bin Ali al-Khatib. *Mas'alatu Al-Ihtijaj Bi Al-Shafi'i Fima Asnada Ilaihi Wa Al-Raddu Ala Al-Tha'inin Bi'azmi Jahlihim Alaihi*. Riyadh: al-Arabiyah al-Su'udiyah, 1980.
- . *Tarikh Madinati Salam*. Libanon: Dar al-Gharb al-Islami, 2001.
- Al-Dzahabi, Imam al-Hafidz. *Juz'un Fihi Tarjamatu Al-Al-Bukhari*. Libanon: Muassasah al-Rayyan, 2002.
- Al-Subki, Taqiyudin. *Ma'na Qoul Imam Al-Mutholibi Idza Shahha Al-Hadis Fahuwa Madzhabi*. Muassasah Qurtubah, n.d.
- Al-Suyuthi, Imam Jalaluddin Abu Fadl Abdurrahman. *Tadribu Al-Rawi Fi Syarh Al-Taqrib Al-Nawawi*. Libanon, 1993.
- Ar-Razi, Fakhruddin. *Manâqib Al-Imam as-Syâfi'i*. Edited by Abdul Wahid Al-Shafi'i. Libanon: Dar al-Kotob al-Ilmiyah, 2020.
- Darmalaksana, Wahyudin. "Rancang Bangun Aplikasi Pencarian Tematik Pada Hadits Riwayat Imam Muslim." *Al-Ulum* 18, no. 2 (December 1, 2018): 383–394. <https://journal.iaingorontalo.ac.id/index.php/au/article/view/284>.
- Hanbal, Ahmad bin Muhammad bin. *Al-Musnad*. Kairo: Daru al-Hadis, 1994. http://carihadis.com/Musnad_Ahmad/11228.
- Hendro, Beko. "Kritik Sanad Dan Matan Hadis Dalam Shahih Muslim Yang Dianggap Lemah Nasiruddin Al-Albani." *Studi HADIS Nusantara* 3, no. 2 (2021): 121–137.
- Ibn Hajar al-'Asqalānī. "Nuzhat Al-Nazar Sharḥ Nukhbat Al-Fikr," 1993.
- Jihad, Prof. "Asbab Tarku Al-Imam Al-Al-Bukhari Riwayat An Imam Shafi'i" (2017): 100–120.
- Kamaluddin, Ahmad. "Naqd As-Sanad : Metodologi Validasi Hadits Shahih." *MUSHAF JOURNAL: Jurnal Ilmu Al Quran dan Hadis* 3, no. 2 (2023): 229–239.
- Karim, Abdul. "Manhaj Imam Ahmad Ibn Hanbal Dalam Kitab Musnadnya."

Riwayah 1, no. 2 (2015): 351–370.

Khon, Abdul Majid. *Ulumul Hadis*. Edited by Lihhiati. Jakarta: Sinar Grafika Offest, 2015.

Malik bin Anas. *Al-Muwatha' Bi Riwayati Yahya Bin Yahya Al-Laitsi*. Edited by Muhammad Fuad Al-Baqi. Kairo: Darul Alamiyah li Nasyri wa Tajlid, 2016.

Marzuki. “Kritik Terhadap Kitab Shahih Al-Al-Bukhari Dan Shahih Muslim” 6, no. 1 (2006): 26–38.

Masyhuri Rifa'i, Hasniran. “Peran Imam As- Shafi'i Terhadap Perkembangan Hadis.” *el-Maqra : Tafsir, Hadis, dan Teologi* 2, no. 2 (2022): 89–101.

Muadz, Abu Tharib bin Muhammad. *Syarh Nukbatul Fikr*. Riyadh: Darul Mugni, 2009.

Muhammad Asrori Ma'sum. “EKSISTENSI KITAB SHAHIH MUSLIM (Studi Historis Penulisan Hadits Karya Imam Muslim)” 1, no. 2 (2013): 73–90.

Nurchahaya, Nurchahaya. “Kitab Shahih Al-Bukhari (Kajian Tentang Identitas Dan Relevansinya Dengan Fase Kodifikasi Hadis).” *Al-Fikru: Jurnal Ilmiah* 14, no. 2 (2021): 92–99.

Pratomo, Hilmy. “Telaah Kitab Tabaqat Al-Kubra Imam Al-Bukhari: Menelusuri Sejarah Periwiyat Hadis.” *Syariat* 8, no. Mei (2022): 91.

Salman, Masyhur Hasan Mahmud. *Al-Imam Muslim Bin Hajjaj Shahibu Al-Musnad Al-Shahih Wa Muhadis Al-Islam Al-Kabir*. Damaskus: Daar al-Qalam, 1994.

Sugiyono, Prof. Dr. *Metode Penelitian Kuantitatif Kualitatif Dan R&D*. Bandung: ALFABETA, 2016.

Thahan, Mahmud. *Taysir Musthalah Al Hadis*. Indonesia: al-Haramain, 1985.

Wahid, Abdul. “Studi Terhadap Aspek Keunggulan Kitab Sahih Muslim Terhadap Shahih Al-Bukhari.” *Jurnal Ilmiah Islam Futura* 17, no. 2 (2018): 312.

Zabidi, Ahmad Fakhrurrazi Mohammed, Izzati Suhaimi. “Imam Al-Bukhari Dan Muslim Sebagai Tauladan Pelajar Hadis Masa Kini.” *Jurnal wacana sarjana* 5, no. June (2021): 1–12.

Zainuddin Abdurrahim bin Husain al-Iraqi. *Nazmu Duror Fi Ilmi Atsar*. Kairo: Dar Ibnu al-Jauzi, 2012.

Zin, Siti Mursyidah, PHayilah Yama, Muhammad Aizat, Syimir Rozani, Nur

*Questioning the distraction of Imam Syafi'i's Absence in
the Reports of Al-Bukhari and Muslim*

Saadah Hamisan, Aisyah Mat Jasin. “Kepelbagai Metode Sanad Dan Shajarat Al-Asanid Di Dalam Shahih Muslim [The Diversity of Sanad Methods and Shajarat Al- Asānīd in Sahih Muslim]” 13, no. 24 (2022): 1–8.