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Hadith about the Prophet Muhammad Pbuh Own Pee Standing in Simultaneous Research

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Abstract

Hadith about pee standing studied is the hadith Khudhayfah recorded by al-Bukhary. In sanad hadith narrators there are five, namely: Adam, Shu'bah, al-A'mash, Abu Wail and Khudhayfah.

*In a partial analysis then obtained results that: 1. All the narrators in the sanad of hadith existing, are fully qualified: thiqah. Except for one qualified as thiqah. 2. All the narrators respectively meet with the transmitters as his teacher, namely: connexion of the sanad is muttasil. 3. Matan of Hadith was not shadh, meaning that it is not contrary to the argument of Naqli, either al-Qur'an and hadith with higher sanad quality. 4. Matan of hadith does not also exposed to illat, meaning that it is not contrary to the argument of Aqli, both with a healthy mind, senses, history, and science. Thus it is concluded that the hadith is **sahih lidhatih**.*

*In the simultaneous analysis, it was found that: first the hadith has 3 (three) hadith of tabi' But because of the quality of these hadiths have quality of sahih, the existence of hadith of tawabi' cannot improve its quality. Second, the hadith has 1 (one) shahid that can increase the degree of hadith from ahad gharib into **ahad aziz**. So, the hadith increased into: **sahih - 'aziz** (sahih by quality and 'aziz in quantity).*

Key Words: Urinary stand, partial, simultaneously sahih and aziz.

1. Introduction: Al-Quran and Hadith are two sources of Islamic teachings. Qur'an made as a source or a basic teachings of Islam does not need to carry out some research first, because the Qur'an is *qat'i al-wurud*. While hadith is made as a source or a basic teachings of Islam must carry out a research first whether the hadith is correct coming from the Prophet Muhammad., Because the hadith is *zanni al-wurud*. To study a hadith, it does not mean to doubt or test the apostle's of the Prophet Muhammad saw., however to test whether a particular hadith is from the Prohpet pbuh, truly a speech, action and *taqrir* of the Prophet pbuh.

According to Syuhudi Ismail, there are 4 things that drive why scholars of hadith conducted a study of hadith, namely: (1) Hadith as a source of Islamic law, (2) Not all

hadith are recorded at the time of the Prophet saw, (3) The emergence of forgery of hadith, and (4) The process of bookkeeping of hadith is late.¹

The four factors or the reasons put forward by Syuhudi Ismail above are some of the reasons for factual reasons encouraging the study of hadith for the purposes of collecting and accounting hadith in the books of hadith. After these hadith are collected and recorded in the books of hadith, are these hadith are still in need to carry out research? According to the author, the hadith still need to be investigated (performed a research).

There are several reasons that encourage why these hadith still need to be examined again, among others:

1. Hadith books are not all containing complete hadith with the characters, there are matan, sanad and mukhrij. Indeed, many hadith books containing complete hadith with characters, however there are also a number of hadith books containing only matan, sanad and moreover mukharrij is not found. A hadith contained in such book, cannot be studied to determine the quality.
2. Often, hadith contained in hadith books, are studied only in terms of the sanad. That studied only the quality of the narrators course, quality of continuity is not studied . Whereas the matan quality has also not been analyzed / scrutinized.
3. All of the hadith contained in that hadith books, then studied partially or one sanad only, there has not been studied simultaneous or multi sanad. In terms of the results of hadith research of one sanad, is different collectively.
4. Hadith--after investigation and/obtained sahih quality results---it needs to be carried out in real life. To practice the hadith must be done *fiqh al-hadi#th*. Efforts to understand matan of a hadith from one sanad only is not affordable, because mostly hadith narration are *riwayah bi al-makna*. Thus, *matan* desired to be understood need to be cooperate with other matan from other sanad with one theme to be understood collectively.

Based on the basic several issues above, a research of hadith simultaneously is a demanding need for the needs of hadith research. Among hadith which is necessary to study simultaneously are hadiths about pee standing up.

Generally, men urinate in a standing position while the women with the squatting position. However, what if a man urinating in a squatting position? Maybe it will seem strange, but behind a strange impression turns to squat pee beneficial to men's health.

In Sweden banned men pee standing up because the government considers there are many benefits when men urinate by sitting on the toilet. Socialist and feminist party in Sweden claims when men sit down while urinating it will be more hygienic.

It can reduce the pool of water and is thought to reduce the risk of prostate cancer and improve the quality of life of the male sex.

¹ Syuhudi Ismail, *Methods Validity Sanad* (Jakarta: Bulan Ibntang, 1988), p.75-104.

Here are the benefits of urination by squatting men's health:

1. When urination by squatting position perfectly bladder pressure and trigger the whole urine from the body without remainder. Empty bladder can help reduce the risk of prostate cancer. To empty the bladder, incontinence of urine try coughed so that the bladder pressure and urine can go all out.
2. Usually during urination by squatting position often accompanied by flue gas, so you have to throw the body's metabolism of water and gas. This condition is very rare when you pee standing up.
3. urinate in a standing position will not suppress bladder so that they no urine is left in the body. This of course can meinmbulkan various diseases due to still lagging the rest of the body's metabolism. The more urine is stored glittering body then increased also the risk of bladder stones.²

Prophet Muhammad pbuh according to Aishah history has a habit of urinating crouched like a woman, but a history of Khudhayfah mentions that the Prophet when traveling ever pee standing up in landfills. The problem is it true that the Prophet was once urinated while standing, but he is a good role model for his people. Is the hadith that tells us that the Prophet never pee standing up it is really valid? That is why the hadith needs to be examined in a multi *sanad* to ascertain their validity.

Initially, hadith research was done in partial, then continued simultaneously. Hadith research in partial is done by studying a hadith from one line of sand only. After conducting an analysis towards the quality of the narrators, it is then analyzed in terms of the continuation of the sanad, analyzed the matan whether it is freed from the character of *shadh* and *'illat*, thus retrieved a conclusion about the quality where may be it is *da'if*, may be *hasan* and may be *sahih*.

The results of research in partial is not finished, may not be made as the basis of regulation. Thus there must be another research simultaneously. Hadith research simultaneously is done by studying all of the linkages of sanad from the same *matan*, same text or same in terms of content of the meaning.

This simultaneous research was conducted to know hadith *tabi'* and hadith *shahid* functioning to enable th eincrease of quality and decree of hadith studied. Initially the results obtained from partial research was *da'if*, after conducting simultaneous research, it can increase the quality into *hasan lighayrih*. If the results obtained from the partial research is *hasan*, then after conducting a research simultaneously, it can increase the quality into *sahih lighayrihi*. From the partial research obtained a decree of *ahad gharib*, after conducting simultaneous research obtained results *ahad aziz*, or *ahad mashur* or *mutawatir*.

² :<http://doktersehat.com/kencing-berjongkok-lebih-menyehatkan-pria/#ixzz49umbJ9it>
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Steps of simultaneous research are as follows ³:

1. Conduct a *takhrij al-hadith* to obtain a hadith to be studied, with complete *sanad* and *matan*.
2. Conduct research partially, namely to do research on the *sanad* of the main hadith. This step consists of:
 - a. Conduct a test of *thiqah* ('*adil* and *-dabit*) of narrators existed in a sanad of a hadith studied.
 - b. Conduct a test of linkage of *sanad*.
 - c. Summing up the results of a test or study of *sanad*.
 - d. Conduct a test to a *matan*, whether *matan* of a hadith is freed from the character of *shadh* or not?.
 - e. Conduct a test to a *matan*, whether *matan* of a hadith is freed from the character of *illat* or not?.
 - f. Conduct conclusion from a test or study of *matan*.
 - g. Conduct conclusion from partial studies.
3. Conduct research simultaneously /*multi sanad* of a hadith. This step consists of the following:
 - a. Discover, analyze and deduce the role of hadith *tawabi*'.
 - b. Discover, analyze and deduce the role of hadith *shawahid*.
 - c. Conducting conclusion from simultaneous research.

2. Tahrij Al-Hadis: Ethimologically, the word "takhrij" means : to show ⁴ . Terminologically, *takhrij* it is defined as follows:

Takhrij is a search of hadith in the original source (book) with complete sanad, if constrained, then the search to the branch book, and if constrained, the into the book citing with complete sanad, and explanation of hadith's quality.⁵

From the definition above it can be concluded that, *takhrij al-hadith* is a search of hadith into the original books of hadith collected from seeking their own to the reciters - having a complete sanad, and usually in the book it is included an explanation of the quality of his Hadith. That if any. If none, then the search only to get *matan* of complete hadith with its only *sanad*.

This search is done to get the main hadith, hadith of *tawabi*' and *shawahid* hadith.

³ Damanhuri, *Metodologi Penelitian Hadis Pendekatan Simultan*, (Surabaya : Al-Maktabah-PW LP Maarif NU Jatim,2014), p. 160.

⁴ Hamid 'Arif al-Sharif, al-Tahrij wa Dirasah al-Asanid, Juz.1, p.2. CD Software Maktabah . Shamilah, Isda al-Thani.

⁵ Ibid.

2.1. Main Hadith :

Hadith cited by Khudhayfah which was *takhrij* by al-Bukhary :

حدثنا آدم قال حدثنا شعبة عن الأعمش عن أبي وائل عن حذيفة قال : أتى النبي صلى الله عليه و سلم سبابة قوم فبال قائماً ثم دعا بماء فجننته بماء فتوضأ (رواه البخاري)⁶

Adam told us, Shu'bah told us, from al-A'mash, from Abi Wail, from Khudhayfah, he said : The Prophet pbuh never come to the dump of a people, then he would pee standing up, then asked for water, and then I deliver water on him, then he took ablution (Hadith narrated by al-Bukhary).

2.2 The Hadith Tawabi' :

2.2.1. Hadith cited by Khudhayfah which was *takhrij* by Muslim :

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ عَنِ حَذِيفَةَ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَأَنْتَهَى إِلَيَّ سُبَابَةَ قَوْمٍ فَبَالَ قَائِمًا فَتَنَحَّيْتُ فَقَالَ « اذْنُهُ ». فَدَنَوْتُ حَتَّى قَمْتُ عِنْدَ عَقْبِيهِ فَتَوَضَّأَ فَمَسَحَ عَلَيَّ خُفْيَهُ. (رواه مسلم)⁷

2.2.2. Hadith cited by Khudhayfah which was *takhrij* by Abu Dawud :

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَا حَدَّثَنَا شُعْبَةُ ح وَحَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا أَبُو عَوَانَةَ - وَهَذَا لَفْظُ حَفْصٍ - عَنْ سُلَيْمَانَ عَنْ أَبِي وَائِلٍ عَنْ حَذِيفَةَ قَالَ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - سُبَابَةَ قَوْمٍ فَبَالَ قَائِمًا ثُمَّ دَعَا بِمَاءٍ فَمَسَحَ عَلَيَّ خُفْيَهُ. (رواه أبو داود)⁸

2.2.3. Hadith cited by Khudhayfah which was *takhrij* by Al-Nasa'i :

أخبرنا إسحاق بن إبراهيم قال أنبا عيسى بن يونس قال حدثنا الأعمش عن شقيق عن حذيفة قال : كنت أمشي مع رسول الله صلى الله عليه و سلم فأنتهى إلى سبابة قوم فبال قائما فتحت عنه فدعاني فكنيت عند عقبه حتى فرغ ثم توضأ ومسح على خفيه (رواه النسائي)⁹

2.3. The Hadis Shawahid :

2.3.1. Hadith cited al-Mughni^{rah} Ibn Shu'bah, yang ditakhrij oleh Ibn Majah :

حدثنا إسحاق بن منصور . حدثنا أبو داود . حدثنا شعبة عن عاصم عن أبي وائل عن المغيرة بن شعبة : - أن رسول الله صلى الله عليه و سلم أتى سبابة قوم فبال قائما (رواه ابن ماجه)¹⁰

3. Partial Analysis:

3.1. Sanad Analyzes

3.1.1. The Complete Hadith Redaction with Its *Sanad*:

The Hadith cited by Khudhayfah which was *takhrij* by al-Bukhary:

⁶ Al-Bukhary, *al-Jami' al-Musnad al-Sahih al-Muhtasar Min Umur Rasul Allah Saw Wa Sunanih Wa Ayyamih*, Juz 1. p.375 www.temawy.com

⁷ Muslim, *al-Jami' al-Sahih al-Musamma Sahih Muslim*..Juz 6, p. 37. <http://www.al-islam.com> CD Software Maktabah. Shamilah, Isdar al-Thani.

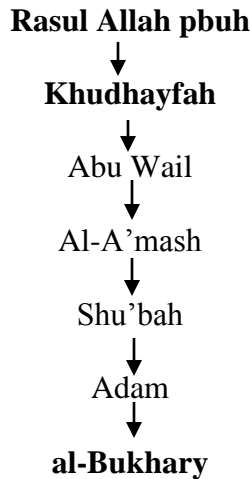
⁸ Abu Dawud, *Sunan Abi Dawud*, Juz.1, p.34. <http://www.islamic-council.com>.

⁹ al-Nasa'i, *Sunan Al-Nasa'i*, Juz. 1. P.36. <http://www.islamic-council.com>..

¹⁰ Ibn Majah, *Sunan Ibn Majah*, Juz.1, p. 364. <http://www.islamic-council.com>.

حدثنا آدم قال حدثنا شعبة عن الأعمش عن أبي وائل عن حذيفة قال : أتى النبي صلى الله عليه و سلم سباطة قوم ثم دعا بماء فجننته بماء فتوضأ (رواه البخاري)

3.1.2. The Chart *Sanad* of Hadith.



3.1.3. Biography of The Narrators in *Sanad*

a). Adam.

1). His complete name:

Adam Ibn Abi Iyas. His name : Abd al-Rahman Ibn Muhammad. It said : Nahiyah Ibn Shu'ayb al-Khurasani al-Marwadhi al-Hasan al-Asqalani, figures Bani Tamim.¹¹

b). Shu'bah.

1). **His complete name:** Shu'bah Ibn al-Hajjaj Ibn al-Ward al-“Ataky, *Mawla* al-Azdy, Abu Bastam al-Wasity al-Basri, *Mawla* ‘Abdah Ibn al-Aar *Mawla* Yazyd Ibn al-Mihlab.¹²

c). Al-A'mash

1). His complete name:

Sulayman Ibn Mihran al-Asady al-Kahily *Mawla* Abu Muhammad al-Kufy al-A'mashi.¹³

d). Abu Wail.

1). His complete name:

Shaqiq Ibn Salmah Abu Wail al-Asady Asad Khuzaymah¹⁴

e). Khudhayfah.

¹¹ Yusuf Ibn al-Zaqi Abd Rahman Ibn Abu al-Hajjaj al-Mizzi, *Tahdib al-Kamal*. (Bayrut : Muassasah al-Risalah, 1980),Juz 2, p.303. CD Software Maktabah Shamilah, Isdar al-Thani.

¹² Ibid, Juz 12, 479.

¹³ Ibid., Juz 12,65.

¹⁴ Ibid, Juz 12, 548.

1). **His complete name :**

Khudhayfah Ibn al-Yaman, namely : Khudhayfah Ibn Hasy1.¹⁵

3.1.4. Testing on the Narrators' *thiqah* or *believe* : The first step to conduct a research on *sanad* is by conducting the test on fairness and *djabit* done by the narrators (the narrators' *thiqah*). This step is conducted to meet the realization – or not the requirements of '*adl* and *dabit* by the narrators. For this purpose, it is necessary for data about : *al-jarh wa al-ta'dil* by the narrators in the *sanad* hadith studied.

In its **empirical** level, the test on narrators *thiqah* is conducted by way of exploring the biography of each narrator in the *sanad* found in the biography books of the narrators;; this is done to know how the comments or opinions given by the *al-jarh wa al-ta'dil* scholars concerning the their '*adl* as well as *dhabit*.¹⁶

In the narrators' biography books, it is commonly mentioned the name of the narrator himself completely, the names of their teachers, the names of their students as well as the scholars' opinions on the narrators' quality, also it is sometimes mentioned on the year of their death.

The data presentation on *al-jarh wa al-ta'dil* of the narrators in *sanad* hadith studied and the analysis can be mentioned as the following:

a. Adam.

- 1). In the book with title: *al-Kashif fi ma'rifati man lahu riwayatun fi al-kutub al-sittah* , Juz 1 p. 231 was written by : al-Dhahabi , Abu Khatim¹⁷ said:
ثقة مأمون متعبد من خيار عباد الله.
- 2). In the book with title: *Taqrib al-tahdhib* Juz 1 p. 86 was written by : Ibn Hajar,¹⁸ It said : ***Thiqah Abid*** (ثقة عابد)
- 3). In the book with title: *Tahdhib al-kamal* Juz 2 p. 301 was written by : al-Mizzi¹⁹ , Abu Dawud said : ثقة , Yahya Ibn Ma'in said : ثقة , al-Nasa'I said : لا بأس به , Abu Khatim said : ثقة مأمون متعبد .

From the above description, it can be drawn a conclusion that Adam is the narrator with *thiqah*.

b). Shu'bah.

- 1). In the book with the title: *Khulasah Tadhhib Tahdhib al-Kamal* was written by: al-Khazraji²⁰ Juz 1, p.485, it said: ***Thiqah Hujjah***.

¹⁵ Ibid. Juz 5, 495.

¹⁶ Mahmud Tahhan, *Taysir Mustalah al-Hadith*, (t.tp, Dar al-Fikr, t.th.), p.218.

¹⁷ al-Dhahabi, *al-Kashif fi ma'rifati man lahu riwayatun fi al-kutub al-sittah*, Juz 1, .p.485. CD Shoftware Maktabah Shamilah, Isdar al-Thani.

¹⁸ Ibn Hajar, *Taqrib al-tahdhib*, (Suriyah: Dar al-Rashid, 1986), Juz 1,p. 86.

¹⁹ al-Mizzi, *Tahdhib al-kamal*, (Beirut: Muassasah al-Risalah,1980), Juz 2,p. 301..

- 2). In the book with title: *Tahdhib al-Kamal*, Juz 12, p. 479, was written by : al-Mizzi²¹, Ahmad Ibn ‘Abd Allah al-‘Ajaly said :
ثقة ثبت في الحديث وكان يخطئ في أسماء الرجال قليلا
- 3). In the book with title: *Taqrib al-Tahdhib*, Juz 11 p.436 was written by: Ibn Hajar²², it said: ثقة حافظ متقن , and al-Thawry said:
هو أمير المؤمنين في الحديث

From the above description, it can be drawn a conclusion that Shu’bah is the narrator with *thiqah*.

c). Al-A’mash.

- 1). In the book with title: *Taqrib al-Tahdhib*, Juz 1 p. 414 was written by: Ibn Hajar²³, it said: ثقة حافظ عارف بالقراءات ورع لكنه يدلس
- 2). In the book with title: *Tahdhib al-Kamal*, Juz 12 p. 76, was written by : al-Mizzi²⁴, ‘Amr Ibn ‘Ali said al-'A'mash called al-Mushaf for his honesty. Muhammad Ibn ‘Abd Allah Ibn ‘Ammar al-Musily said: Among Muhadditsin no more narrators have proof of the al-A'mash and al-Mu'tamir. Ahmad Ibn ‘Abd Allah al-Ajaly said:
كان ثقة ثبتا في الحديث وكان محدث أهل الكوفة في زمانه
- 3). In the book with title: *Tadhhib al-Tahdhib* was written by : Ibn Hajar²⁵ Juz1, p.217, said that Ibn Ma'in found al-A'mash is thiqah. al-Nasa'iy said :*Thiqah Thabat* (ثقة ثبت)

From the above description, it can be drawn a conclusion that Al-A'mash is the narrator with *thiqah thabat*.

d). Abu Wail.

- 1). In the book with title: *Taqrib al-Tahdhib*, Juz 1 p. 439. Was written by: Ibn Hajar²⁶, said: ثقة مخضرم.
- 2). In the book with title: *Tahdhib al-Kamal*, Juz 12 p. 547, was written by: al-Mizzi²⁷, Waqi' said: *Thiqah*.
- 3). In the book with title: *Khulasah Tadhhib Tahdhib al-Kamal* was written by: al-Khazraji²⁸ Juz 1, p. 136, Ibn Ma'in said : ثقة لا يسئل عن مثله:

²⁰ Al-Khazraji, *Khulasah Tadhhib Tahdhib al-Kamal*.(Beirut: Dar al-Bashair,1416H), Juz 1,217. CD Shoftware Maktabah Shamilah, Isdar al-Thani.

²¹ al-Mizzi., *Tahdhibib*, Juz 12, 479.

²² Ibn Hajar, *Taqrib*....., Juz 1, 436.

²³ Ibn Hajar, *Taqrib*....., Juz 1, 414.

²⁴ al-Mizzi<., *Tahdhibib*, Juz 12, 76.

²⁵ Al-Khazraji, *Khulasah Tadhhib Tahdhib al-Kamal*.(Beirut: Dar al-Bashair,1416H), Juz 1,p.217. CD Shoftware Maktabah Shamilah, Isdar al-Thani.

²⁶ Ibn Hajar, *Taqrib*....., Juz 1, 414.

²⁷ al-Mizzi., *Tahdhibib*, Juz 12, 76.

(*Thiqah*, do not ask the same to him)

From the above description, it can be drawn a conclusion that Abu Wail is the very *thiqah* narrator.

e). **Khudhayfah.**

Khudhayfah was one of the prophet pbuh. companions who no need for unquestioning for his *thiqah*

3.1.5. Testing the linkage of Sanad or the chain of transmission.

The second step is to test the linkage of chain transmission of Hadith. This step is taken to assess whether the conditions existed-linkage chain of narrators. At the level of the chain linkage empirical test by analyzing the wording of transmission used by the narrator in the hadith narrated.

Presentation and analysis of data linkage chain can be described as follows:

- a). Al-Bukhary said: *حدثنا آدم* , This editorial by Muhaddithin used in the narration of the hadith in the form *sima* ', there was a meeting and reading of the Hadith by teachers to students. Thus, it means there was a meeting between Al-Bukhary with his teacher, namely: Adam Ibn Abi Iyas, so the sanad is: *muttasil*.
- b). Aadam said: *حدثنا شعبة*, This editorial by Muhaddithin used in the narration of the hadith in the form *sima* ', there was a meeting and reading of the Hadith by teachers to students. Thus, it means there was a meeting between Adam with his teacher, namely: Shu'bah Ibn al-Hajjaj, so the sanad is: *muttasil*.
- c). Shu'bah said: *عن الأعمش* . The narration of Shu'bah is indeed used the editorial 'an (عن), but there is no indication of an'anah that shows a disconnect chain, it can even be stated that the chain is: *mutassil*, because:
 - 1). Shu'bah is the trusty narrator or *thiqah*.
 - 2). He is not a narrator *mudallis*,
 - 3). Shu'bah may have or had met with his teacher: Al-A'mash. In his biography he said, he learned from Al-A'mash, and the biography of Al-A'mash, Shu'bah mentioned as a student in learning hadith.
- d). Al-A'mash said: *عن أبي وائل* .The narration of Al-A'mash is indeed used the editorial 'an (عن), but there is no indication of an'anah that shows a disconnect chain, it can even be stated that the chain is: *mutassil*, because:
 - 1). Al-A'mash is the trusty narrator or *thiqah*.
 - 2). He is not a narrator *mudallis*.

²⁸ Al-Khazraji, *Khulasah Tadhhib Tahdhib al-Kamal*.(Beirut: Dar al-Bashair,1416H), Juz 1,217. CD Shoftware Maktabah Shamilah, Isdar al-Thani.

- 3). Al-A'mash may have or had met with his teacher: Abi Wail. In his biography he said, he learned from Abi Wail, and the biography of Abi Wail , al-A'mash mentioned as a student in learning hadith.
- e). Abu Wail said: *عن حذيفة*. The narration of Abu Wail is indeed used the editorial 'an (عن), but there is no indication of an'anah that shows a disconnect chain, it can even be stated that the chain is: mutassil, because:
 - 1). Abu Wail is the trusty narrator or thiqah,
 - 2). He is not a narrator *Mudallis*,
 - 3). Abu Wail may have or had met with his teacher: Khudhayfah. In his biography he said, he learned from Khudhayfah, and the biography of Khudhayfah, Abu Wail mentioned as a student in learning hadith.

3.1.6. Concluding the test of Sanad: Having analyzed the data presented related to thiqah or the trusty of the narrator in the hadith chains studied, and data linkage chain, it can be concluded as follows:

6.1. All in the chain of narrators of hadith: 5 narrators, all quality: *thiqah* or trusty

6.2. All the transmitters have met with narrators who had the status as the teacher, thus the chain or sanad is *mutassil*.

It can be concluded that the studied hadith has the quality chain or *sanad: shahih al-isnad*.

3.2. Matan Analyzes

3.2.1. Testing the irregular or Shadh of Matan Hadith: At the empirical level, the test of shadh performed by confirming the text and the meaning of hadith examined by the arguments *Naqli*, either in the form of passages of the holy Koran or the hadiths of the themes with the higher quality of *sanad* or chain of transmission.²⁹

When comparing the hadith with the verses of the Koran or the higher hadith with the quality of the chain, it must be ensured that both or one of them should not be able to be compromised *or ta'wil*.³⁰ If it is possible to be compromised *or ta'wil*, then it means that there is no contradiction between the two. Both can be practiced, because the *matan* of hadith must be freed from the elements of *shudhudh*.

Hadith about the prophet peeing standing which was investigated *or takhrij* by al-Bukhari, if confirmed by the Qur'an, it can be stated as follows:

1). As long as the researchers had known, the meaning of the hadith wasn't contradictive with the verses of al-Qur'an, even that hadith was in the same way with the verses of al-Qur'an, Qur'an Surah al-Baqarah verse 173 as follow :

²⁹ Salah al-Din al-Adlabi, *Manhaj Naqd al-Matan 'Inda Ulama'al-Hadith al-Nabawi*, (Beirut: Dar al-Afaq al-Jadidah, 1983),p .239.

³⁰ Ibid.

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (173)

whoever is forced is he does not want it and not (also) exceeds the limit, then there is no blame on him. Allah is Forgiving, Merciful.

It means that under normal circumstances, have to do with pee squatting, therefore safe and healthy way of unclean. But under normal conditions, for example in traveling or facility is available only to pee standing up, then it should pee standing up, which is important safe from unclean.

2). If you pee standing hadith of Hudhayfah who *takhrijed* by al-Bukhary, namely: the following hadith:

حدثنا آدم قال حدثنا شعبة عن الأعمش عن أبي وائل عن حذيفة قال : أتى النبي صلى الله عليه و سلم سبابة قوم فبال قائماً ثم دعا بماء فجنته بماء فتوضأ (رواه البخاري)

(Adam told us, Shu'bah told us, from al-A'mash, from Abi Wail, from Khudhayfah, he said: The Prophet pbuh never come to the dump of a people, then he would pee standing up, then asked for water, and then I deliver water on him, then he took ablution) (Narrated by al-Bukhary), confronted with a pee squatting tradition of Aishah path that *takhrijed* by Ibn Majah, namely the following hadith:

حدثنا أبو بكر بن أبي شيبة . وسويد بن سعيد وإسماعيل بن موسى السدي قالوا حدثنا شريك عن المقدم بن شريح بن هانئ عن أبيه عن عائشة : - قالت من حدثك أن رسول الله صلى الله عليه و سلم بال قائماً فلا تصدقه . أنا رأيته يبول قاعدا . (رواه ابن ماجه)³¹

(Abu Bakr ibn Abi Shaybah told us. And Suwayd Ibn Said and Ismail Ibn Musa al-Saddi said to us, Saryk told us, from al-Hiqdam Ibn Shurayh Ibn Hani', from his father from Aisha: - of the event said that the Messenger of Allah pbuh Pal exists not believe him. I saw him sitting down to urinate) (Narrated by Ibn Majah), It can be stated as follows :

If we assume that the hadith pee sitting of Aishah who *takhrijed* Ibn Majah quality authentic al-isnad, then the hadith Khudhayfah that *takhrijed* al-Bukhary is also qualified valid al-isnad, then both of them could be carried out, because both of the hadith can be compromised , Hadith of Aishah is positioned in normal conditions, while the hadith of Khudhayfah positioned on abnormal conditions. So the hadith Khudhayfah free from elements *Shudhudh*.

3.2.2. Testing on *Mu'allal* (defect) – or not of the *Matan* Hadith: On the empiric level, the *mu'allal* (defect) or not of the hadith *matan* was done by confirming the studied hadith by *Aqli* argument wether on the contrary or not?

If it was on the contrary with *aqli* argument so the hadith *matan* was not *sahih*. On the other hand. Al-Adlabi explained that the coveragges included the *aqli* contradictions with senses, history and didn't look like the prophethess talk.³²

³¹ Ibn Majah, Op.cit.,Juz.1.p.366.

³² Salah al-Din al-Adlabi,op.cit. p.242..

As known by the researcher, that the meaning of *matan* hadith cited by Khudhayfah is not conflicting to any *Aqli* argument, either common sense, senses, history as well as knowledge. In fact, it makes sense to do pee sitting under normal conditions, i.e. at home, and pee standing up is done when abnormal conditions such as travel.

Thus, it means that the hadith cited by Khudhayfah *takhrij* by al-Bukhary, is free from any *illat*.

3.2.3. Concluding the test of Matan: After analyzing the material Hadith narrated by Khudhayfah that *takhrij* by al-Bukhari, it can be concluded as follows:

- a). The *matan* of the hadith in fact is not *shadh*, because it does not contrary to the arguments of *naqli*, both the holy Koran and the Hadith that has the higher quality chain.
- b). *Matan* Hadith is also not affected by *illat*, because it does not contrary to the arguments of *aqli*, both with a healthy mind, senses, history, and science.

Thus we can conclude that the *matan* of hadith has the quality of *sahih al-matni*.

3.3. Conclusion of Hadith Research Partially: After it is presented and analyzed the data related to the *thiqah* by the narrators in the *sanad* hadith studied, and the data connection of the *sanad* hadith studied, as well as the *matan* cited by Khudhayfah *takhrij* by al-Bukhary so it can be drawn a conclusion as the following

3.3.1. All of the narrators in the *sanad* hadith namely there are 5 narrators, all of the quality: *thiqah*.

3.3.2. All of the narrators, each of whom meets with the narrator (s) with status as their teachers, thus the *sanad* is *muttasil*.

3.3.3. The *Matan* hadith is actually not *shadh*, because it does not conflict to any *naqli* argument, either the al-Qur'an or any hadith with higher quality of *sanad*.

3.3.4. The *Matan* hadith is not affected by any '*illat*', because it does not conflict to any *aqli* argument, either common senses, senses, history, as well as knowledge.

Thus, it can be drawn a conclusion that the hadith cited by Khudhayfah *takhrij* by al-Bukhary has the quality of *sahih lidhatih*.

4. Simultaneous Analysis:

4.1. Analysis of the *Tawabi*': Simultaneous analysis is an analytical process of hadith by tracking and searching the supporting hadiths either they are in terms of *tabi*'/*mutabi* or *shahid*. Accordingly, simultaneous analysis requires analysis dealing with: *tabi*' and *shahid* hadiths. The functions of *al-tabi*' and *al-shahid* hadiths are to strengthen the reviewed

hadiths but both types are different. *al-Tabi'* is specifically from transmission in *sanad* of one prophet's companion while *al-shahid* is especially from more than one *sanad*³³.

al-Tabi' hadith is to strengthen the weakness of hadith's quality in terms of its *sanad*. Take *thubut al-sima'* from *al-tabi'* hadith as an example, it can strengthen the '*an'annah*' of the transmitters who are *mudallis* in the *mutaba'* hadith. Transmissions made by *thiqah* transmitters are able to strengthen *mukhtalit* or *kathir al-sahwi wa al-khata' wa al-nisyan* transmitters. Connected transmissions can strengthen the disconnected transmissions. Transmissions from transmitters whose the *tabi'* hadiths are recognizable can strengthen *mubham* transmitters with the *mutaba'* hadith. In this condition, hadiths with *da'if* quality may improve to *sahih lighayrihi* or *hasan lighayrih* according to the level of strength or quality of its *tabi'* in one prophet's companion³⁴. The details are mentioned as follows:

- 1). If the *mutaba'* hadith is in a *da'if* quality while the *mutabi* hadith or the *tabi'* from the same companion is in a *sahih lidhatih* quality, so the *mutaba'* quality can improve to *sahih lighayrih*.
- 2). If the quality of *mutaba'* hadith is *da'if* and the quality of the *mutabi'* hadith from the same companion is *hasan lidhatih*, then the *mutaba'* hadith can improve to *hasan lighayrih*.
- 3). If the quality of *mutaba'* hadith is *hasan lidhatih* and the quality of the *tabi'* hadith from the same companion is *sahih lidhatih*, then the *mutaba'* hadith can improve to *sahih lighayrih*.
- 4). If the quality of *mutaba'* hadith is *hasan lidhatih*, and the quality of the *mutabi'* hadith from the same companion is in the same quality as the *hasan lidhatih*, then the *mutaba'* hadith can improve to *sahih lighayrih*.
- 5). If the quality of *mutaba'* hadith is *hasan lidhatih*, and the quality of the *tabi'* hadith from the same companion is *hasan lighayrih*, then the quality of the *mutaba'* is still *hasan*, it cannot improve to be *sahih lighayrih*.
- 6). If the quality of *mutaba'* hadith is *sahih lidhatih* and the quality of the *mutabi'* hadith from the same companion is *sahih lidhatih* or *sahih lighayrih* or *hasan lidhatih* or *hasan lighayrih* or *da'if*, then the quality of *mutaba'* hadith is still *sahih*.
- 7). If the quality of *mutaba'* hadith is *da'if* while the quality of the *mutabi'* or *tabi'* hadith from the same companion is also *da'if*, then the quality of *mutaba'* hadith is still *da'if*, it cannot improve to be *hasan lighayrihi*. The followings are what probably intended to explain by Ibn Hazm from his statements:

فقال: ولو بلغت طرق الضعيف ألفاً لا يقوى³⁵

³³ Nu#r al-Di#n 'Itr, *Manhaj al-Naqd Fi 'Ulum al-Hadith*. Juz 1 (Dimisqa Suriyah: Dar al-Fikr, 1997)., 421

³⁴ Hatim Ibn 'Azif Ibn Nas{ir al-Awni#, Nadwah 'Ulum al-Hadith 'Ulum Wa Afaq. Juz.11, 15. CD Shoftware Maktabah Samilah, Ishdar al-Thani.

³⁵ Jamal al-Din Ibn Muhammad al-Sayyid, *Ibn al-Qayyim al-Jawziyyah Wa Juhuduh...*, Juz 1, p.446.

Ibn Hazm states: Although the tracts of *da'if* hadith may reach thousand, it cannot improve the quality.

In accordance to the previous description, it can be concluded that the *tabi'* or *mutabi'* hadiths can improve the quality of the *mutaba'* hadith from the same companion, in line with the quality of *sanad* from the *tabi'* or *mutabi'*.

Function of *shahid* hadith is to strengthen or improve *matan* of *mutaba'* hadith, either in terms of quantity or quality, from *gharib* to *mashhur*, and from *da'if* to *shahih* or *hasan* according to its *sanad*³⁶. cholarly said: hadith dha'if could increase quality when having the support hadith from the path of other companions.³⁷

The details are as follows:

- 1). If the hadith *mutaba'* degree *ahad-gharib* and *da'if* quality, while its *shahid* hadith from different companions there is one hadith, the hadith *mutaba'* his degree increased to *ahad-'Aziz*, and the quality is increased to *hasan* quality.
- 2). If the hadith *mutaba'* degree *ahad-gharib* and *da'if* quality, while the hadith *shahid* his companions different from two to eight hadith, the hadith *mutaba'* his degree increased to *ahad-'mashhur*, and the quality is increased to *valid* quality.
- 3). If the hadith *mutaba'* degree *ahad-gharib* and *da'if* quality, while its *shahid* hadith from different companions there were nine hadith or more, the degree of his hadith *mutaba'* increased to *mutawatir*, and the quality is increased to *valid* quality.
- 4). f the hadith *mutaba'* degree *ahad-gharib* and *hasan* quality, while its *shahid* hadith from different companions there is one hadith course, the degree of his hadith *mutaba'* increased to *ahad-aziz*, and the quality is increased to *valid* quality.
- 5). If the hadith *mutaba'* degree *ahad-gharib*, and *hasan* quality, while the hadith *shahid* his companions different from two to eight hadith, the hadith *mutaba'* his degree increased to *ahad-mashhur*, and the quality is increased to *valid* quality.
- 6). If the hadith *mutaba'* degree *ahad-gharib* and *hasan* quality, while the hadith *shahid* his companions different, there are nine hadith above, the hadith *mutaba'* degree increased to *mutawa tir* and the quality is increased to *valid* quality.
- 7). If the hadith *mutaba'* degrees *ahad-gharib*, and *valid* quality, while the *shahid* hadith from other companions there is one hadith, the hadith *mutaba'* degrees' rise to *ahad-aziz* and quality remain *valid*.
- 8). If the hadith *mutaba'* degrees *ahad-Gharib* and *valid* quality, while the hadith *shahid* there are two to eight hadith, the traditions *mutaba'* degrees' rise to *ahad-Mashhur*, and quality remain *valid*.

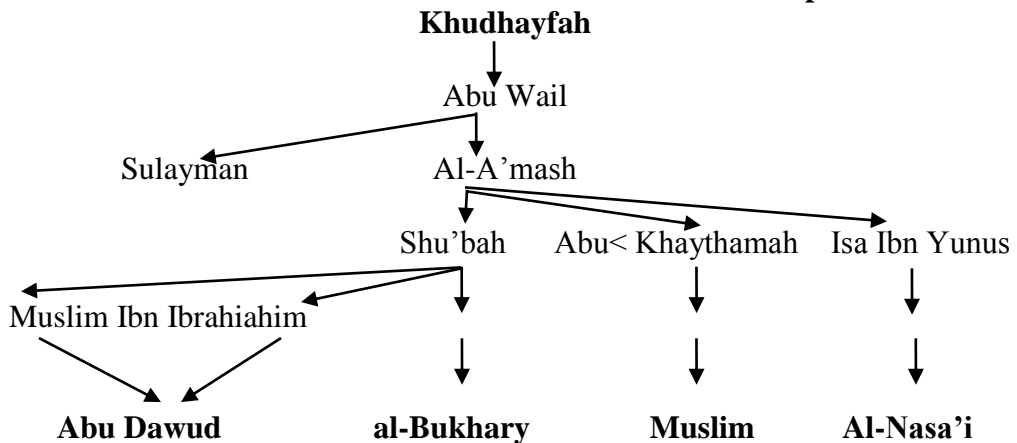
³⁶ Ha#tim Ibn 'Azif Ibn Nasir al-Awni , *op.cit*.

³⁷ Jama<l al-Di<n Ibn Muhammad al-Sayyid, *Ibn al-Qayyim al-Jawziyyah Wa Juhu<duh.....*, Juz 1, 446.

9). f the hadith mutaba 'degrees ahad-Gharib and valid quality, while the hadith shahid there are nine or more, then the degree of hadith mutaba' increased to mutawatir and valid quality.

From the description above can be concluded, that the hadith shahid, can increase the hadith studied, in terms of both quantity and quality.

4.1.1. The Schemes of All Tracks from Other *Sanad* in One Companion:



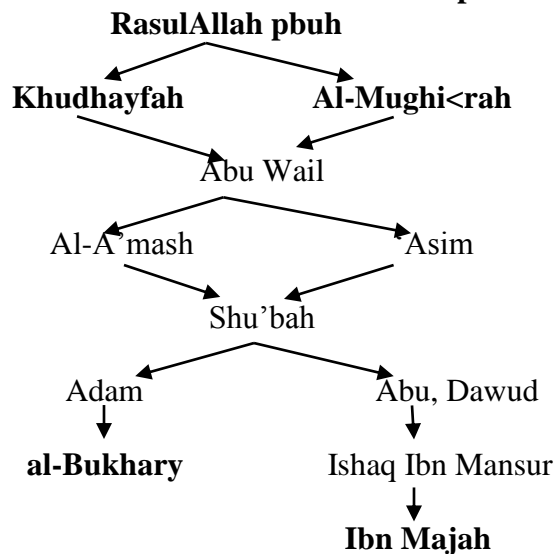
4.1.2. Analysis: Based on the sanad aspect, the narrated hadith of Khudhayfah that was *takhrij* by Al-Bukhary had three *tabi' qasir*.

Because all of the hadith narrators who were narrated by al-Bukhary were *thiqah* and the sanad connectivity was *muttasil*, to the existence of the three *tabi'* hadiths above couldn't improve the quality of the main sanad hadith or *mutaba'* that were in *sahih al-ismad* quality.

So the existence of the *tabi' qasir* couldn't improve the *mataba'* hadith quality, namely: the hadith of pee standing up which were narrated by Khudhayfah which were *takhrij* by al-Bukhary. So, it meant that the *tabi'* hadith didn't influence into the improvement of hadith quality of the *mutaba'*, namely *sahih lidzatih*.

4.2. Analysis of the *Shawahid*:

4.2.1. The Schemes of All *Sanad* Tracks from Multi Companions



4.2.2. Analysis: Hadith of pee standing up which was narrated by Khudhayfah which was *takhrij* by al-Bukhary after it was studied partially (in one sanad line) could be obtained that the hadith was *sahih lidhatih* quality.

Then the hadith was studied simultaneously, in fact, the hadith had one *shahid lafzy* hadith. So the hadith was narrated by 2 (two) companions. So based on the quantity, the hadith of pee standing up had increased into *ahad-aziz* in quality because it had been narrated by two companions.

The hadith of pee standing up based on the quantity was *sahih*. Because it had 1 (one) *shahid lafzy* hadith and it should increase more. But because its hadith was *sahih*, so it couldn't increase more, because no more level that higher than *sahih* quality.

4.3. Conclusion from the Result of Hadith Study Simultaneously: The partial results, conclude that the hadith *qunut* narrated by Anas Ibn Malik which was *takhrij* or investigated by al-Bukhari has the quality of *sahih lidhatih*. Research on *tawabi'*, shows that this hadith has 3 (three) hadith *tabi'*. But because of the quality of these hadiths have quality of *sahih*, the existence of hadith of *tawabi'* can not improve its quality. Research on hadith of *shawahid*, find that these hadith has 1 (one) *shahids*. So narrated by 2 (two) companions of the prophet. They are: Khudhayfah and al-Mughirah Ibn Shu'bah. Thus the hadith has increased its level as degree of *ahad aziz* (some *Muhaddithin* call *aziz* only), but the quality does not improve and still has the quality of *sahih*. So the conclusion is that the hadith pee standing up *takhrij* or investigated by al-Bukhari has the quality of: *sahih-aziz* (*sahih* in quality and *aziz* in quantity). So the pee standing hadith is valid and can be used as *hujjah*.

Wa Allah A'lam bi al-Sawab.

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