Hadith About The Prophet Muhammad P.B.U.H. Pee Sitting Down In Simultaneous Research

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Abstract: A partial analysis then obtained results that: 1. All the narrators in the sanad of hadith existing, are fully qualified: thiqa. Except for one qualified as thiqa. 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 liidhatih. In the simultaneous analysis, it was found that: first the hadith has 1 (one) hadith of tabi’ But because of the quality of these hadiths have quality of saihih, the existence of hadith of tawabi’ can not improve its quality. Second, the hadith has 2 (two) shahid that can increase the degree of hadith from ahad gharib into ahad mashhur. So, the hadith increased into: saihih mashhurz (sahih by quality and mashhur in quantity).

Keywords: Pee sitting down, partially, simultaneously sahih and Mashhur.

Hadith about pee sitting down partially, is simultaneously sahih and Mashhur.

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 Prophet pbuh, truly a speech, action and taqir 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 hadiths are collected and recorded in the books of hadith, are these hadiths 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 mukhrrij. 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-hadith. 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.

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

Generally, men urinate in a standing position while the women with the squatting position. Islam through the Hadith of the Prophet pbuh. teaches that the way male urinary good is to sit or squat as well as women. 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. 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 make your body lose weight. If you pee with squatting position, urine can be added to the bladder. This is also another risk in the body.

Prophet Muhammad pbuh according to Aishah history has a habit of urinating crouched like a woman. What matters is whether it is true that the Prophet if urinary it sat like women ?. Hadith that is going to test its validity through simultaneous research. The Hadith is a hadith cited by ‘Aishah which was takhrrij by Ibn Majah:

حَدَّثَ أَبُو بُكْرِ بنَ أَبِي شَبِيْحٍ، وَسُوْىَدَ بنَ سُهَيْدِرَ إِمَامَ الْمُسَئِلِينَ بِنَوْسِرَهَ السَّمِيْدَ قَالُوا حَدَّثَنَا شَرِيْكٌ عِنْدَ الْمُقَدَّمِ بِنْ شُرِيعِ بنْ مَهْدِيْ عَنْ أَبِيهِ عَهْدَتُهُمُ :-

قَاٰلَتْ مِنْ حَدَّثِهِنَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَالْقَامَةِ فَلا تَصَقِّ دَهُ، أَنَا رَأَيْتُهُ بِيْلَةً قَاعِزْرَوَاءً، عَنِ مَاجِهَةٍ.

Abu Bakr Ibn Aby Shaybah, Suwayd Ibn Sa’yid and Isma’il Ibn Musa al-Sady told us, They say, Sharyk told us, from al-Miqdam Ibn Shurayh Ibn Hani’, from his father, from ‘Aishah, She said : Anyone who tells you that the Prophet pbuh urinated while standing, then do not believe, I saw that he urinated sitting. (Hadith narrated by Ibn Majah).

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 to know hadith tabi’ and hadith shahid functioning to enable the increase 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 lighayrih. From the partial research obtained a decree of ahad gharib, after conducting simultaneous research obtained results ahad aziz, or ahad mashur or mutawatir.

II. FORMULATION OF THE PROBLEM
2.1. How is the quality of the hadith narrated by Aishah who takhrrij by Ibn Majah in partial analysis?
2.2. How is the quality of the hadith narrated by Aishah who takhrrij by Ibn Majah in simultan analysis?

III. RESEARCH METHODS

3.1. Necessary data

4 Damanhuri, Research Methodology Hadith with Simultaneous Approaches. (Surabaya : Al-Maktabah-PW LP

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3.2. 3.1.1. Data on the main hadith, tabi‘ hadith and shahid hadith.
3.1.2. Data about the biography of narrators.
3.1.3. Data about the comments of the scholars on the quality Jarh and ta’ dil of the narrators.

3.3. Data collection methods and sources of data:
The above data will be collected using the method of documentation:

3.3. Data analysis methods:
These data will be analyzed using the above: Content Analysis Method, which is a research technique for making inferences by systematically and objectively identify characteristics unique to a text. With this method, researchers will conclude with four conditions must first identify the valid hadith studied. If the four conditions are met, then the hadith researched declared acceptable as evidence by the quality may be sahih or hasan.

IV. PARTIAL ANALYSIS

4.1. Sanad Analyzes
4.1.1. The Complete Hadith Redaction with Its Sanad:
The Hadith cited by ‘Aishah which was takhrir by Ibn Majah:
حذَثَب أَثٕ ثكش ثٍ أثٙ شٛجخ
أَب سأٚتّ ٚجٕل قبعذا
ُسٔاِ اثٍ يبجّ

4.1.2. The Chart Sanad of Hadith.

4.1.3. Biography of The Narrators in Sanad
1). His complete name:

Rasul Allah pbuh

Aishah

His father (Shurayh Ibn Hani‘)

Al-Miqdam Ibn Shurayh Ibn Hani‘

Sharyk

Abu Bakr Ibn Abi Shaybah

Ibn Majah

b). Sharyk
1). His complete name:
Sharyk Ibn ‘Abd Allah Ibn Sharyk al-Nakha’i Abu Abd Allah al-Kufy al-Qady.7

c). Al-Miqdam Ibn Shurayh Ibn Hani’
1). His complete name :
Al-Miqdam Ibn Shurayh Ibn Hani’ Ibn Yazyd al-Kharithy al-Kufy.8

d). Abihi (Shurayh Ibn Hani’)
1). His complete name :
Shaqiq Ibn Salamah Abu Wail al-Asady Asad Khuzaymah9

e). ‘Aishah.
1). His complete name :
‘Aishah bint Abi Bakr al-Siddi>q.10

4.1.4. Testing on the Narrators’ thiqah or believe :

The first step to conduct a research on sanad is by conducting the test on fairness and dhabit done by the narrators (the narrators’ thiqah), This step is conducted to meet the realization – or not the requirements of ‘adl and dhabit by the narrators. For this purpose, it is necessary for data about : al-jarh wa al-ta’di 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’di scholars concerning the their ’adl as well as dhabit.11

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’di of the narrators in sanad hadith studied and the analysis can be mentioned as the following:

1). In the book with title : Tahdhib al-kamal Juz 17 p. 303 was written by : al-Mizzi12, Abu Khatim said : Saduq or.
2). In the book with the title : Khulasah Tahdhib Tahdhib al-Kamal was written by : al-Khazrajii13 Juz 1, p.485, Abu Zur’ah said : ما رأيت أحفظ منه (Ive never seen someone more memorized than he ), Al-Khatib said :
كان منهم يحفظ صنف التفسير وغيره ( The elaborate memorized, he writes about the interpretation and the other).
3). In the book with title : Taqrib al-tahdhib Juz 1 p. 540 was written by : Ibn Hajar,14 It said :
ثلثة حافظ صاحب ( trust maintained, owners of many posts).

From the above description, it can be drawn a conclusion that Abu Bakr Ibn Aby Shaybah is the narrator with thiqah.

b. Sharyk
1). In the book with the title : Khulasah Tahdhib Tahdhib al-Kamal was written by : al-Khazrajii13 Juz 1, p.165, Ibn Ma’in said : thiqah yaghlatu , ( Confidence make mistakes) al-Ajaly said :
2). In the book with title : Tahdhib al-Kamal , Juz 12, p. 462, was written by : al-Mizzi16, Yahya Ibn Ma’in said : thiqah :

7 Ibid, Juz 12, 462.
8 Ibid., Juz 28,p.457.
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3. In the book with title: *Ma’rifat al-Thiqat*, Juz 1 p.453 was written by: Al-’Ajaly, it said: كوفي ثقة و كان (Kofi confidence and it was good to talk)

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

1. In the book with title: *Taqrib al-Tahdhib*, Juz 1 p. 969 was written by: Ibn Hajar, it said: thiqah.
3. In the book with title: *Tahdhib al-Tahdhib* was written by: Ibn Hajar, Juz 10, p.255, said that Ahmad, Abu Hatim and al-Nasa’i’iy said: thiqah.

From the above description, it can be drawn a conclusion that Al-Miqdam Ibn Sharayh Ibn Hani’ is the narrator with thiqah.

d). Sharayh Ibn Hani’

From the above description, it can be drawn a conclusion that Sharayh Ibn Hani’ is the very thiqah narrator.

e). Aishah:
Aishah was female companions who became wife of the Prophet pbuh who no need for unquestioning for her thiqah.

4.1.5. 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). Ibn Majah said: حدثنا أبو بكر بن أبي شيبة. 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 Ibn Majah with his teacher, namely: Abu Bakr Ibn Aby Shaybah, so the sanad is: mutassil.

b). Abu Bakr Ibn Aby Shaybah said: حدثنا شريك. 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 Abu Bakr Ibn Aby Shaybah with his teacher, namely: Sharyk, so the sanad is: mutassil.

c). Sharyk said: عن أبي شمih. The narration of Sharyk 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). Sharyk is the trusty narrator or thiqah,
2). He is not a narrator Mudallis,
3). Sharyk may have or had met with his teacher: Al-Miqdam Ibn Sharayh Ibn Hani’. In his biography he said, he learned from Al-Miqdam Ibn Sharayh Ibn Hani’, and the biography of Al-Miqdam Ibn Sharayh Ibn Hani’, Sharyk mentioned as a student in learning hadith.

18 Ibn Hajar, *Taqrib*………, Juz 1, p.969.
23 al-Mizzi., *Tahdhib* …………., Juz 12, p.452..
d. Al-Miqdam Ibn Shurayh Ibn Hani’ said: ‘The narration of Al-Miqdam Ibn Shurayh Ibn Hani’ is indeed used the editorial ‘an (‘an), 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-Miqdam Ibn Shurayh is the trustworthy narrator or thiqah,
2. He is not a narrator Mudallis,
3. Al-Miqdam Ibn Shurayh may have or had met with his teacher: Shurayh Ibn Hani’. In his biography he said, he learned from Shurayh Ibn Hani’, and the biography of Shurayh Ibn Hani’ mentioned as a student in learning hadith.

e). Abihi (Shurayh Ibn Hani’) said: ‘The narration of Shurayh Ibn Hani’ is indeed used the editorial ‘an (‘an), 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. Shurayh Ibn Hani’ is the trustworthy narrator or thiqah,
2. He is not a narrator Mudallis,
3. Shurayh Ibn Hani’ may have or had met with his teacher: Aishah. In his biography he said, he learned from Aishah, and the biography of Aishah, Shurayh Ibn Hani’ mentioned as a student in learning hadith.

4.1.6. 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:

a. All in the chain of narrators of Hadith: 5 narrators, all quality: thiqah or trustworthy
b. All the transmitters had 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-insad.

4.2. Matan Analyzes

4.2.1. 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. 24

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. 25 If it is possible to compromise 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 shududh.

Hadhath of the Prophet pee sitting as women who have been investigated or takhrij by Ibn Majah, if confirmed by the Quran, can be expressed as follows:

1. As long as the researchers had known, the meaning of the hadith wasn’t contradictory with the verses of al-Qur’an. Bahkan di dalam al-Qur’an Surah al-Ahzab: 21, dinyatakan bahwa perilaku Nabi saw adalah contoh yang baik.

25 Ibid.
(Adam told us, Shubah 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). It can be stated as follows:

Hadith pee sitting of Aishah who narrated by Ibn Majah status sahih al-hadith and hadith pee standing of Khudhayfah that narrated by al-Bukhari also qualified sahih al-hadith, then they both can be carried out for free from shad elements. Pee sitting done when I was at home, and pee standing up to do when traveling or available only fasilitas to pee standing up.

4.2.2. 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 coverages included the aqli contradictions with senses, history and didn’t look like the prophethess talk.

As known by the researcher, that the meaning of matan hadith cited by Aishah is not conflicting to any aqli argument, either common sense, senses, history as well as knowledge. Bahkan kencing duduk lebih sopan, lebih aman dari najis dan penyakit senta lebih sehat dari pada kencing berdiri sebaikmananya telah diuraikan diatas.

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

4.3. 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 Aishah takhrij by Ibn Majah so it can be drawn a conclusion as the following

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

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

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

4.3.4. 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 Aishah takhrij by Ibn Majah, has the quality of sahih lidhatih.

V. SIMULTANEOUS ANALYSIS

5.1. 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.

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’anah of the transmitters who are madallis in the mutaba’ hadith. Transmissions made by thiqah transmitters are able to strengthen mukhtalit or kathir al-sahwi wa al-khata’ wa al-nisyah transmitters. Connected transmissions can strengthen the disconnected transmissions. Transmissions from transmitters whose the tabi’ hadiths are recognizable can strengthen mubaham transmitters with the mutaba’ hadith. In this condition, hadiths with da’if quality may improve to sahih lighayrihi or hasan lighayrihi according to the level of strength or quality of its tabi’ in one prophet’s companion. The details are mentioned as follows:

1). If the mutaba’ hadith is in a da’if quality while the mutaba 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 mutabā‘ hadith is da‘if and the quality of the mutabī‘ hadith from the same companion is hasan lidhatih, then the mutabā‘ hadith can improve to hasan lighayrih.

3). If the quality of mutabā‘ hadith is hasan lidhatih and the quality of the tabī‘ hadith from the same companion is sahih lidhatih, then the mutabā‘ hadith can improve to sahih lighayrih.

4). If the quality of mutabā‘ hadith is hasan lidhatih, and the quality of the mutabī‘ hadith from the same companion is in the same quality as the hasan lidhatih, then the mutabā‘ hadith can improve to sahih lighayrih.

5). If the quality of mutabā‘ hadith is hasan lidhatih, and the quality of the tabī‘ hadith from the same companion is hasan lighayrih, then the quality of the mutabā‘ is still hasan, it cannot improve to be sahih lighayrih.

6). If the quality of mutabā‘ hadith is sahih lidhatih and the quality of the mutabī‘ hadith from the same companion is sahih lidhatih or sahih lighayrih or hasan lidhatih or hasan lighayrih or da‘if, then the quality of mutabā‘ hadith is still sahih.

7). If the quality of mutabā‘ hadith is da‘if while the quality of the mutabī‘ or tabī‘ hadith from the same companion is also da‘if, then the quality of mutabā‘ hadith is still da‘if, it cannot improve to be hasan lighayrih. The followings are what probably intended to explain by Ibn Hazm from his statements:

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 tabī‘ or mutabī‘ hadiths can improve the quality of the mutabā‘ hadith from the same companion, in line with the quality of sanad from the tabī‘ or mutabī‘.

Function of sahih hadith is to strengthen or improve matan of mutabā‘ hadith, either in terms of quantity or quality, from gharib to mashhur, and from da‘if to shahih or hasan according to its sanad. Jumhur ulama or scholars state: da‘if hadith can improve in quality if it has the analysis of the Tawabi’.

The details are as follows:

1). If the hadith mutabā‘ degree ahad-gharib and da‘if quality, while its shahid hadith from different companions there is one hadith, the hadith mutabā‘ his degree increased to ahad-‘Aziz, and the quality is increased to hasan quality.

2). If the hadith mutabā‘ degree ahad-gharib and da‘if quality, while the hadith shahid his companions different from two to eight hadith, the hadith mutabā‘ his degree increased to ahad-mashhur, and the quality is increased to valid quality.

3). If the hadith mutabā‘ 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 mutabā‘ increased to mutawatir, and the quality is increased to valid quality.

4). If the hadith mutabā‘ degree ahad-gharib and hasan quality, while its shahid hadith from different companions there is one hadith course, the degree of his hadith mutabā‘ increased to ahad-‘Aziz, and the quality is increased to valid quality.

5). If the hadith mutabā‘ degree ahad-gharib, and hasan quality, while the hadith shahid his companions different from two to eight hadith, the hadith mutabā‘ his degree increased to ahad-mashhur, and the quality is increased to valid quality.

6). If the hadith mutabā‘ degree ahad-gharib and hasan quality, while the hadith shahid his companions different, there are nine hadith above, the hadith mutabā‘ degree increased to mutawatir and the quality is increased to valid quality.

7). If the hadith mutabā‘ degrees ahad-gharib, and valid quality, while the shahid hadith from other companions there is one hadith, the hadith mutabā‘ degrees rise to ahad-‘Aziz and quality remain valid.

8). If the hadith mutabā‘ degrees Gharib and valid quality, while the hadith shahid there are two to eight hadith, the traditions mutabā‘ degrees rise to ahad-Mashhur, and quality remain valid.

9). If the hadith mutabā‘ degrees Gharib and valid quality, while the hadith shahid there are nine or more, then the degree of hadith mutabā‘ 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.

5.1.1. The Hadith Tawabi‘:

Hadith cited by ‘Aishah which was takhrij by Abu Ya’la :


31 Ha#tim Ibn ‘Azif Ibn Nasir al-Awni , op.cit.

32 Damanhuri. Ibid.p.91-93.
5.1.2. The Schemes of All Tracks from Other Sanad in One Companion:

![Sanad Diagram]

5.1.3. Analysis:
Based on the sanad aspect, the narrated hadith of Aishah that was takhrij by Ibn Majah had one tabi’ qasir. Because all of the hadith narrators who were narrated by Ibn Majah were thiqa 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-isnad quality.

So the existence of the tabi’ qasir couldn’t improve the mutaba’ hadith quality, namely: the hadith of pee sitting which were narrated by Aishah which were takhrij by Ibn Majah. So, it meant that the tabi’ hadith didn’t influence into the improvement of hadith quality of the mutaba’, namely sahih.

5.2. The Hadis Shawahid:

5.2.1. Hadith cited ‘Abd al-Rahman Ibn Hasanah, yang diakhri oleh Ibn Majah:

5.2.2. Hadith cited Jabir Ibn ‘Abd Allah yang diakhri oleh Ibn Majah:

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5.2.3. The Schemes of All Sanad Tracks from Multi Companions. Rasul Allah pbuh

- Jabir Ibn Abd Allah
- Aishah
- Abd al-Rahman Ibn Hasanah
- Abi Nadrah
- His father (Shurayh Ibn Hani')
- Zayd Ibn Wahb
- Ali Ibn al-Hakam
- Al-Miqdam Ibn Shurayh Ibn Hani'
- al-A'mash
- Ady Ibn al-Fadl
- Sharyk
- Abu Muawiyah
- Abu Amir
- Ya'ya Ibn al-Fadl
- Abu Bakr Ibn Abu Shaybah
- Ibn Majah

1.1.1. Analysis:

Hadith of pee sitting which was narrated by Aishah which was takhrij by Ibn Majah 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 two shahid lafzy hadith. So the hadith was narrated by 3 (three) companions. So based on the quantity, the hadith of pee sitting up had increased into ahad-mashhur in quality because it had been narrated by three companions. The hadith of pee standing based on the quantity was sahih. Because it had 1 (one) sahid 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.

1.2. Conclusion from the Result of Hadith Study Simultaneously

The partial results, conclude that the hadith of pee sitting narrated by Aishah which was takhrij or investigated by Ibn Majah has the quality of sahih lidhatih. Research on tawabi', shows that this hadith has 1 (one) 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 2 (two) shahids. So narrated by 3 (three) companions of the prophet. They are: Aishah, Abd anal-Rahman Ibn Hasanah and Jabir Ibn Abd Allah. 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 sitting takhrij or investigated by Ibn Majah has the quality of : sahih-mashhur, sahih in quality and mashhur in quantity). So the pee sitting hadith is valid and can be used as hujjah.

Wa Allah A’lam bi al-Sawab.

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