

Understanding the Characteristics of Salihah Women as the World's Best Jewelry in the Perspective of Hadith: A Study of Takhrij and Syarah Hadith

Ilham Musthofa Abdul Qodir¹, Muhammad Zuhdi²

¹Department of Al-Qur'an and Interpretation, Faculty of Ushuluddin
UIN Sunan Gunung Djati Bandung

²Department of Hadith, Faculty of Hadith
Islamic University of Madinah, Saudi Arabia
imaq1106@gmail.com, dhiaainaya@gmail.com

Abstract

This study aims to discuss the hadith about the characteristics of pious women. This study uses a qualitative approach by applying the descriptive-analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about the characteristics of pious women in the history of Imam Ahmad No. 6279. The results and discussion of this study indicate that the status of quality hadith is *shahih* that meets the qualifications of *maqbul ma'mul bih* for the practice of Islam. This study concludes that the hadith narrated by Ahmad No. 6279 is relevant to be used as motivation to develop yourself into a pious woman.

Keywords: Hadith; Characteristics; Sharah; Takhrij; Salihah women

Introduction

Women are unique and special creatures, women were created by Allah SWT. to accompany men and vice versa, men were created to perfect women, the Creator is All-Knowing of women's needs and what is best for them. Talking about women is indeed very interesting and has not stopped from time to time times until now, Allah SWT. creating women with various roles and duties as wives, mothers, or children to be loved and respected, and vice versa.

Women are glorified in Islam because of their role and position as a child, wives, and mothers. Knowing the position and role of a woman as a wife in the family, then she is the key to the future and the only reflection of human civilization. Family, offspring, and the portrait of society are an

integral part of a woman's role in the household. It is not good for a household life unless you have good offspring unless there is a virtuous woman who is the cornerstone of education. Likewise with the reflection of society, progress or not is the continuation of the design of family education. And this is what determines a human civilization, so it's no wonder that many of the big, influential figures were born from small families who had strong, pious women (Resviana, 2021).

However, the fact is that many Muslim women today are involved in acts that are prohibited in religion, such as dating, adultery, theft, lesbianism, transgenderism, drugs, and other criminal acts. Sins like this cause them to be far from the category of pious women. Even if they are asked to choose whether they want to be virtuous women or become *virtuous women*, of course, the answer from the bottom of their hearts is virtuous women. Which female instinct does not desire to be a pious woman? Even a depraved man wants to get a pious woman because the greatest gift and the best jewelry in the world is a pious woman. The author considers that conducting a study of the characteristics of virtuous women is very relevant in today's era and the author wants to examine it from a hadith perspective through a study of takhrij and syarah hadith.

The results of previous research have been presented by several researchers related to the characteristics of pious women. Among others, Murdianto and Suparyani (2021), "Characteristics of Salihah Women in Tafsir at-Tabari, " *Journal of Al - Karima: Study of the Science of the Qur'an and Interpretation*. This study aims to discuss the characteristics of salihah women as the world's best jewelry in the interpretation of ath-Tabari. This research method is *Tahlili in nature* with the steps of explaining the verses discussed and then studying them from all aspects and meanings, verse by verse, letter by letter by the order of the Ottoman manuscripts, which describes *mufrodat*, *munasabah*, and *asbabun nuzul*. Describes the interpretation of the verse by referring to the interpretation of ath-Tabari, then mentions the characteristics of pious women in these verses. The results and discussion of this study include what are the characteristics of salihah women as the world's best jewelry in the interpretation of ath-Tabari. This study concludes that the Qur'an always gives messages to mankind, especially Muslim women, to become virtuous women according to the advice of Allah SWT. This research recommends that you always learn and continue to learn to be a better person, especially pious women (Murdianto & Suparyani, 2021).

The current research and the results of previous studies have something in common, namely discussing the characteristics of virtuous women. However, there are differences between the current research and previous research. Previous research discussed the characteristics of pious women according to the interpretation of ath-Tabari, while the current

research discusses the characteristics of pious women as the world's best jewelry from the perspective of hadith through the study of takhrij and syarah hadith.

The definition of character according to the Big Indonesian Dictionary (KBBI) is psychological traits, morals, or manners that distinguish one person from another; character, character. Meanwhile, the characteristic is having a specific character according to a certain character. M. Furqan Hidayatullah in his book "School Character Education, " suggests that character comes from Latin which means "carved" (Hidayatullah, 2010). Character means mental or moral qualities, moral strength, name, or reputation. In the psychology dictionary, the character is personality in terms of ethical or moral starting points, for example, one's honesty, usually related to relatively fixed traits. From the above review, it can be concluded that the notion of characteristic is a special characteristic possessed by an individual that is original and rooted in that individual which originates from the formation of the environment and is innate in a person from birth.

The word *ash-salihah* is the plural form of *mu`annas* the word *sholaha* which means "the good" or "the good". Further, in the dictionary al-Munawwir (1997) p. 788-789 it is stated that the word can also mean "good, good, proper, proper or appropriate, and perfect enjoyment" (Bisri, 1999). The concept of the characteristics of virtuous women can be understood based on the hadith. Hadith is anything that comes from the Prophet Muhammad SAW. Both are scattered in hadith books and actualized in society, known as the *Sunnah* (Suparta, 2002). Hadiths about shalihah women are very abundant (Gusriani, R. Y., & Faulidi, 2017). Among other hadith narrated by Ahmad No. 6279. The characteristics of pious women as the world's best jewelry in the perspective of hadith are: Full of compassion (H. R. An-Nasai No. 257); Keeping the husband's secret (H. R. Ahmad N0 . 6 and 456); Self-make-up is only for husbands (H. R. Abu Dawud N o. 1417); Serving husbands at home (H. R. Imam Bukhari -Muslim); and Grateful for the husband's gift (H. R. An -Nasai in Isyaratun Nisa). The discussion of hadith about pious women is a field of study of hadith science. The science of hadith is the science of hadith (Soetari, 2005). Hadith about the characteristics of virtuous women can be explained through the science of hadith about the status, understanding, and practice of hadith (Darmalaksana, 2018). Based on this discussion of the science of hadith, it can be concluded that characteristics are certain traits or traits attached to a person, and salihah is good or good, so the characteristics of salihah women are women who obey Allah SWT. and obey her husband as discussed earlier.

A theoretical foundation is needed for the theoretical foundation in conducting the discussion. This study applies the theory of hadith science. Within the science of hadith, there is the science of *dirayah* hadith (Soetari,

2005), namely the science whose material objects are *narrators*, *Sanad*, and *Matan* hadis. *Rawi* is the hadith narrator, *Sanad* is the chain of hadith narrators, and *Matan* is the hadith text (Darmalaksana, 2018). The science of hadith determines the *validity requirements* (authenticity) of a hadith, namely: *Rawi* must be '*adl* (have commendable personality qualities) and *dhabit* (have qualified scientific capacity) and *tsiqah* (have undoubted integrity), namely a combination of '*adl* and *dhabit*; *Sanad* must be connected (*mutashil*) in the sense that it cannot be interrupted (*Munfashil*); and *Matan* cannot be awkward (*Syadz*) and cannot have defects ('*Illat*)(Darmalaksana, 2020b). If it meets all the requirements for authenticity, then the status of the hadith is called *authentic*, whereas if it does not meet any of these conditions, the quality of the hadith is called *daif* (Darmalaksana, 2020a). According to the science of hadith, authentic hadiths *are* valid (accepted), while *daif* hadiths *are* *mardud* (rejected) (Soetari, 2005). However, a *daif* hadith *can* be promoted to *hasan li ghairihi* if there are *martyrs* and *mutabis* (Soetari, 2015b). *Syahid* is another *hadith*, while *mutabi* is another hadith (Mardiana & Darmalaksana, 2020). Even so, not every *maqbul hadith* can be practiced (*ma'mul bih*), in the sense that there is a category of *maqbul hadith* that cannot be practiced (*ghair ma'mul bih*) (Soetari, 2015c), this depends on the context in terms of situation and condition.

The main problem of this research is there are characteristics of salihah women as the world's best jewelry in the perspective of hadith. The formulation of the research problem is how the characteristics of salihah women as the world's best jewelry from the perspective of hadith. This study aims to understand the characteristics of salihah women as the world's best jewelry from a hadith perspective. Theoretically, this research is expected to have implications for benefits and uses to add information and knowledge, especially in the science of hadith. Practically, this research is expected to have benefits and usability implications as knowledge about understanding the characteristics of virtuous women.

Research Methods

This research uses a qualitative approach by applying a descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data that is not a number. Sources of research data include primary sources and secondary sources. The primary data source is the Encyclopedia of Hadith Book of 9 Imams (Saltanera, 2015). While secondary data sources are literature related to the topic of this research which comes from journal articles, books, and others (Darmalaksana, 2022). Data collection techniques were carried out through *library research*. Data analysis techniques are taken through the stages of inventory, classification, and interpretation. Specifically, the descriptive-analytical method in this study was taken from the field of hadith science,

especially the takhrij hadith method and the hadith syarah method. Takhrij hadith is the process of taking hadith from books of hadith to examine its authenticity (Darmalaksana, 2020c). Meanwhile, syarah hadith is an explanation of the *Matan* (text) of hadith to obtain an understanding (Soetari, 2015a). Finally, the interpretation at the analysis stage will use logic, both deductive logic and inductive logic, until a conclusion is drawn (Sari, 2017).

Results and Discussion

1. Result

The stage of takhrij hadith requires the removal of hadith from the book of hadith which is then examined for authenticity. After tracking the hadith with the keyword "salihah woman" in the Hadith Encyclopedia Book 9 of the Imams, it was found the hadith of Imam Ahmad No. 6279. As for the redaction of the hadith text below:

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ حَدَّثَنَا حَيُّوَةُ وَابْنُ هَيْبَةَ قَالَ حَدَّثَنَا شُرْحَبِيلُ بْنُ شَرِيكَ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِي عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّ الدُّنْيَا كُلَّهَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

Had narrated to us that Abu Abdirrahman; told us Haiwah and Ibnu Lahi'ah both said; has told us Shurahbil bin Syarik that he heard Abu Abdiarrahan narrate (the hadith) from Abdullah bin Amr bin Ash from the Prophet SAW. said, "Indeed the world, all its contents are ornaments, and the best ornaments in the world are pious women" (HR Ahmad No. 6279).

The next stage is the evaluation of the narrators and the continuity of the *Sanad* as shown in the table below:

Table 1. List of *Rawi dan Sanad*

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdullah bin 'Amru bin al-'Ash bin Wa'il	-	63 H	Maru	Abu Muhammad	-	Ibnu Hajar al-Atsqalani: Tsiqah; Adz Dzahabi: Tsiqah	Sahabat
2	Abdullah bin Yazid	-	100H	-	Abu Abdur Rahman	-	Yahya bin Ma'in: Tsiqah; Ibnu Hibban : Mentioned in Assiqat; Al - 'Ajli : Tsiqah ;	Tabi'in among the middle class

							Adz Dzahabi : Tsiqah ; Ibn Hajar : Tsiqah	
3	Shurahbil bin Syarik	-	-	Maru	Abu Muhammad	-	Abu Hatim : Shalih; An- Nasa'i : Laisa bihi ba's; Ibnu Hibban: Mentioned in Assiqat; Ibnu Hajar al- Atsqalani : Shaduuq; Adz - Dzahabi: Shaduuq	Turabian (no friends)
4	Haywah bin Suraih bin Shafwan	-	-	Maru	Abu Zur'ah	-	Ahmad bin Hambal: Tsiqah; Yahya bin Ma'in: Tsiqah; Al - 'Ajli: Mentiqah it; Maslamah bin Qasim: Divorcing him; Ibnu Hibban: Mentioned Atssiqat; Ibn Hajar al- Asqalani: Tsiqah Tsabat Faqih Zahid	Tabi'ut Tabi'in of the elderly
5	Abdullah bin Yazid	-	213 H	Maru Rawz	Abu Abdur Rahman	-	Abu Hatim: Shaduuq An- Nasa'i: Tsiqah; Ibnu Hibban: Mentioned in Assiqat ; Ibnu Hajar: Tsiqah; Adz-Dzahabi: Tsiqah	Tabi'ut Tabi'in among the ordinary people
6	Ahmad bin Muhammad bin Hambal bin Hilal bin Asad bin Idris	164 H	241 H	Iraq	-	-	<i>Muhaddits</i>	<i>Mukharrij</i>

Table 1 shows that hadith Ahmad No. 6279 was narrated by six narrators. All the narrations are known only for his death except for Shurahbil bin Syarik and Haywah bin Suraih bin Shafwan, both of whom are not known to have been born or died. While the biography of Imam Ahmad, as a mudawwin hadith, is known to be complete, that is, he was born in 164 H. and died in 241 H. The scholars agreed to give positive

comments to this hadith, meaning that there is no negative comment at all on the hadith narration of this pious woman.

According to the theory of hadith science, the first *narrator* means the last *Sanad* and *the first Sanad* means the last (Soetari, 2015a). The hadith above includes *Muttashil* (to be continued) seen from the continuation of the *Sanad*. The condition for the continuation of the *Sanad* is *like* (a meeting) between the teacher and students (Soetari, 2015a). *Liqā* can be seen from their contemporary existence, profession, and being in the same area. Judging from the country, they are in adjacent areas, even though Abdullah bin 'Amru bin Al' Ash bin Wa'il, Syurahbil bin Syarik, and Haywah bin Suraih bin Shafwan came from Maru. Teachers and students can be said to be contemporaries even though most of them don't know their birth year. According to the theory of hadith science, it can be assumed that the narrators of hadith are around 90 years old (Darmalaksana, 2020b). So it is predicted that the narrators in the chain of *transmission* are likely to meet between teachers and students. The *hadith* above is not odd in the sense that it is not contradictory to the Qur'an, the hadith is stronger and makes sense, while it is not flawed in the sense that there are no insertions, reductions, or changes (Soetari, 2015a). Although not in the same form as *lafadz*, the hadith narrated by Ahmad No. 6279 has support from other hadith content, namely An-Nasai No. 257, Abu Dawud No. 1417, and others (Saltanera, 2015). In other words, the hadith has *martyrdom* and *mutabi*.

Hadith narrated by Ahmad No. 6279 meets the *authentic conditions* that are *acceptable* as *proof* of the practice of Islam.

2. Discussion

Hadith narrated by Ahmad No. 6279 is *acceptable* in the sense of being accepted as evidence. This hadith is reinforced with other narrations whose content is relatively the same, such as the hadith of the narration of Imam Muslim No. 2668 and the hadith narrated by Imam an-Nasa'i No. 3180. In addition, the hadith about the characteristics of salihah women received *this* with several other hadiths such as the hadith of the narration of an-Nasai No. 257 which explains that one of the characteristics of a pious woman is full of love. Then hadith narrated by Ahmad No. 456 which explains that one of the characteristics of a pious woman is to always keep her husband's secret. Further, the hadith of Abu Dawud's narration No. 1417 explains that the character of a pious woman is to put on makeup only for her husband. The hadith narrated by al-Bukhari and Muslims also explains that one of the characteristics of a pious woman is to serve her husband at home. And the hadith of An-Nasai's narration explains in his book "*Isyaratun Nisa*" that one of the characteristics of a pious woman is to be grateful for her husband's gifts (Yusuf, 2007).

The majority of scholars think regarding virtuous women that virtuous women are the pillars of the country, if women are good, then the country is good, but if it is damaged, then the country is also (Ya'cub & Fiddaroin, 2019). Narrated at the time of the Prophet Muhammad. there was a man who was going to war. Then he said to his wife, "O my wife! Don't ever leave the house until I return home, " shortly after the husband left for the battlefield the woman's father fell ill. Then, the woman sent a man to meet Rasulullah SAW. while asking what he should do. Arriving at the place of Rasulullah SAW. the envoy addressed the woman's question. Then Rasulullah SAW. said to the messenger, "She must obey her husband." Not only once did he send someone to ask Rasulullah SAW. and finally she obeyed her husband and did not dare to leave the house. Even when his father died, he still did not see his father's body and was patient until his husband returned. Seeing the woman's extraordinary obedience, Allah sent down revelations to Rasulullah SAW. which stated that He had forgiven the woman because of her obedience to her husband (Syukur, 2013).

The results of previous research conducted by Murdianto and Suparyani (2021), stated that the Qur'an Surah an-Nisa verse 34 advises that a righteous woman is a woman who always obeys Allah and His Messenger, also obeys her husband while obeying in goodness and disobeying in disobedience. This explanation of the Qur'an is further clarified in the hadith narrated by Imam Ahmad No. 6279, an-Nasai No. 257, Ahmad No. 456, Abu Dawud No. 1417, and an-Nasai which shows the characteristics of pious women in detail (Yusuf, 2007).

Based on the display above, the hadith narrated by Ahmad No. 6279 is not only acceptable but *ma'mul bih*. Therefore, Muslim women need to learn how to understand the characteristics of righteous women for happiness in this world and the hereafter (Murdianto & Suparyani, 2021).

Conclusion

The results showed that the status of the validity of the hadith narrated by Ahmad No. 6279 concerning virtuous women rated as authentic. The discussion of this study explains that the hadith narrated by Ahmad No. 6279 is *maqbul ma'mul bih* to be used as a source of law on the characteristics of righteous women. This research is expected to provide benefits as an enrichment of knowledge about pious women according to hadith. This research has limitations in conducting hadith syarah without including a review of asbabul wurud and in-depth analysis, so this is an opportunity for further research by applying a comprehensive analysis. This study recommends that Islamic religious institutions develop the characteristics of pious women in depth.

References

- Bisri, M. (1999). *Kamus Al-Bisri*. Surabaya: Pustaka Progresif.
- Darmalaksana. (2018). Paradigma Pemikiran Hadits. *Aqidah Dan Filsafat Islam*, 2(1), 95–106.
- Darmalaksana. (2020a). Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij. *Jurnal Ushuluddin UIN Sunan Gunung Djati Bandung*, 1–17.
- Darmalaksana, W. (2020b). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. In *Pre-print Digital Library UIN Sunan Gunung Djati Bandung*.
- Darmalaksana, W. (2022). *Panduan Penulisan Skripsi dan Tugas Akhir: Artikel Ilmiah, Buku, Hak Paten*. Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung.
- Gusriani, R. Y., & Faulidi. (2017). Dakwah dalam Bisnis dan Enterpreneur Nabi Muhammad SAW. *Alhadharah: Jurnal Ilmu Dakwah*, 11(21).
- Hidayatullah, M. F. (2010). *Pendidikan Karakter Sekolah*. Yuma Pustaka.
- Mardiana, D., & Darmalaksana, W. (2020). Relevansi Syahid Ma'nawi dengan Peristiwa Pandemic Covid-19: Studi Matan Pendekatan Ma'anil Hadis. *Jurnal Perspektif Pusat Penelitian Dan Penerbitan UIN Sunan Gunung Djati Bandung*, 4(1).
- Murdianto & Suparyani. (2021). Karakteristik Wanita Shalihah dalam Tafsir ath-Thabari. *Al-Karima: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, 5(2).
- Resviana. (2021). Konsep Wanita Shalihah dalam Tafsir Al-Azhar. In *Jurnal El Thawalib*.
- Saltanera, S. (2015). *Ensiklopedi Hadits Kitab 9 Imam*. Lembaga Ilmu Dan Dakwah Publikasi Sarana Keagamaan, Lidwa Pusaka.
- Sari, D. P. (2017). Pendidikan Karakter Berbasis Al-Quran. *Islamic Counseling*, 1(1), 1–24.
- Soetari. (2015a). Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi. *Yayasan Amal Bakti Gombang Layang*.
- Soetari, E. (2005). *Ilmu Hadits: Kajian Riwayah dan Dirayah*. Mimbar Pustaka.
- Soetari, E. (2015b). Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi. *Yayasan Amal Bakti Gombang Layang*.
- Suparta, M. (2002). Ilmu Hadis. In *Jakarta: PT RajaGrafindo Persada*. Amal Bakti Press.
- Syukur, A. (2013). *Tips menjadi Wanita Salihah yang Selalu Mendapat Pertolongan Allah*. Jogjakarta: Diva Press.
- UIN Sunan Gunung Djati Bandung. (2020). *Pedoman Penulisan Skripsi, Tesis, dan Disertasi*. UIN Sunan Gunung Djati Bandung.
- Ya'cub & Fiddaroin. (2019). *Menjadi Wanita Shalihah & Mempesona*. CV. Pustaka Media.
- Yusuf, S. saad. (2007). *Be A Good Muslimah Panduan menjadi Wanita Shalihah*.

Jakarta: Pustaka Al-Kautsar.