

## **The Role of Husband and Wife in Maintaining Family Resilience: Study of Takhrij Hadith**

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### **Abstract**

This study aims to discuss the hadith about the role of husbands and wives in maintaining resilience. This research 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 role of husbands and wives in maintaining family resilience in an-Nasa'i's narration No. 2536. The results and discussion of this study indicate that the status of the Hadith is of *Shahih* quality. This study concludes that the Hadith narrated by An-Nasa'i No. 2536 shows that Islam provides flexible guidelines regarding the roles of husbands and wives, with an emphasis on cooperation, communication, and responsibility according to their respective abilities. In addition, career women are not a threat to family resilience, but rather an opportunity to improve family welfare, provided that husbands and wives are able to maintain a balance of their respective roles. Synergy and agreement between couples is the main key in building a harmonious and resilient family.

**Keywords:** Family Resilience; Hadith; Husband; Role; Wife

### **Introduction**

The family is the smallest unit in society that plays an important role in individual character building and overall social development (Kurniasari et al., 2022). The role of husbands and wives in family resilience is a very vital aspect (Rosalia et al., 2022). Household harmony, family welfare, and the fulfillment of physical and psychological needs of family members are greatly influenced by the collaboration between the two partners in

carrying out their respective responsibilities (Casmini, 2019). Along with the times, the phenomenon of career women has become an inseparable part of the dynamics of modern family life (Setyoningsih & Ridwan, n.d.). Many women choose to have a career outside the home, either to achieve personal goals or to help the family economy. However, this often creates challenges in the division of roles between husband and wife in the household, which often places the wife as the main caretaker of the house and caregiver of the children.

According to the hadith perspective, the roles of husbands and wives in family resilience are explained through various narrations that emphasize the importance of supporting each other, maintaining balance, and being responsible for family welfare (Kamilah, 2024). The phenomenon of career women in the household is a challenge in itself that requires adaptation to the demands of the times and religious values (Asiva Noor Rachmayani, 2015). Therefore, this article will analyze the roles of husbands and wives in maintaining family resilience with a hadith approach, in order to provide a deeper understanding of how both partners can collaborate with each other to maintain family stability and harmony.

Previous research related to the division of roles of husbands and wives has been discussed by many other studies. Mahardhika, et al (2024), entitled "The Role of Wife as a Supporter of Husband's Da'wah in *Buya Hamka Vol 1 Film*," *Journal of Information and Communication Technology*. This study examines the role of the wife as a supporter of the husband's da'wah as depicted in the film *Buya Hamka Vol. 1*. The results of the study identified five main roles played by the wife in supporting the husband's da'wah: advisor, motivator, educator, friend, and household manager. This result confirms the significant role that wives have in providing moral, emotional, and spiritual support to husbands, as well as contributing to children's education (Mahardika et al., 2024).

Another study has also been conducted by Adib, Salwa, and Khairiyah (2024), entitled "Swapping the Roles of Husband and Wife in the Household from the Perspective of Family Law and Gender," *Journal of Islamic and Law Studies*. The results of the study found that the husband is the head of the family for his household. However, this also does not detract from a woman's right to work and have a career as she wishes (Adib et al., 2024).

The two previous studies have in common, namely discussing the roles of husbands and wives. It is also similar to the research conducted by the author. However, what distinguishes this research from previous research is that this research uses the takhrij hadith method to determine the validity of the hadith.

The theoretical foundation used in this research is the theory of hadith science, which serves as the basis for explaining the discussion of the roles of husbands and wives in maintaining family resilience (Al Amin, 2020). Hadith science *dirayah*, is a branch of science that focuses on analyzing the *rawi*, *sanad*, and *matan* of the hadith (Fikri et al., 2024). *Rawi*, an individual who narrates the hadith. *sanad*, refers to the hadith transmission route that connects one narrator to another. *Matan*, the main text of the hadith which is the substance of the teaching. Determining the validity of a hadith is based on several criteria, namely the quality of the *rawi*, the *rawi* must have the characteristics of 'adl (having a praiseworthy character) and *dhabit* (having sufficient knowledge), and *tsiqah* (having undoubted integrity) (Niagatama, 2014). This criterion is a combination of 'adl and *dhabit*. *Sanad* connection, the *sanad* between narrators must be connected (*muttashil*), which means it is not disconnected (*munfashil*). The quality of the *matan*: The *matan* of the hadith must not contain any irregularities (*syadz*) and must be free from defects ('*illat*) (Dani & Ilmi, 2024). If a hadith meets all these conditions of authenticity, it can be categorized as *sahih*. On the other hand, if it does not fulfill any of the conditions, the tradition can be considered as *dhaif*. In the context of hadith, a *sahih* hadith will be accepted (*maqbul*) as opposed to a *dhaif* hadith which has the potential to be rejected (*mardud*).

In addition, there is a category of hadith that can be classified as *hasan li ghairihi*, which can occur if there is support (*shahid*) from other traditions and there is *sanad* compatibility (*muttabi*) (Auliya, 2021). *Shahid* refers to the text contained in other *traditions* while *muttabi* is the *sanad* contained in other traditions. However, not all *maqbul* traditions can be applied in practice (*ma'mul*), as there is a *category* of traditions that are accepted but cannot be practiced (*ghair ma'mul bih*) This depends on the context and situation. Thus, a deep understanding of the science of *dirayah* hadith is very important in analyzing and understanding the roles of husbands and wives in maintaining family resilience based on the hadith perspective (Siswanto et al., 2022).

The main problem of this research is the role of husbands and wives in family resilience. The formulation of this research problem is how the role of husbands and wives in family resilience. This study aims to discuss the hadith about the role of husbands and wives in family resilience. Practically, this research provides procedures on the role of husbands and wives in family resilience. Theoretically, the research can provide a more comprehensive insight into the role of husbands and wives in maintaining family resilience.

## Research Metodology

This research uses a qualitative approach with a descriptive-analytical method (Haecal et al., 2022). The data sources used are divided into two categories, primary data sources come from the book of sunan an-Nasa'i (suhartawan et al., 1995). Secondary data sources are additional literature that supports the analysis, such as books, journals, scientific articles, and other written works. techniques in analyzing data are taken with the stages of inventory, classification, and interpretation (Darmalaksana, 2022). The descriptive-analytical method in this study is taken from the field of hadith science, namely the hadith takhrij method and the hadith commentary method. Hadith takhrij is the process of retrieving hadith from the hadith books to be scrutinized for authenticity (Darmalaksana, 2020).

## Results and Discussion

### 1. Result

The stage of takhrij hadith requires extracting the hadith from the hadith books which are then scrutinized for their authenticity. After tracking the hadith with the keyword "تَصَدَّقْنَ وَلَوْ مِنْ خَلِيْكُنَّ" in An-Nasa'i hadith No. 2536 was found. The redaction of the hadith text is below:

أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ ، قَالَ : حَدَّثَنَا غُنْدَرٌ ، عَنْ شُعْبَةَ ، عَنْ سُلَيْمَانَ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَمْرِو بْنِ الْحَارِثِ ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ ، قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلنِّسَاءِ " : تَصَدَّقْنَ وَلَوْ مِنْ خَلِيْكُنَّ " ، قَالَتْ : وَكَانَ عَبْدُ اللَّهِ خَفِيفَ ذَاتِ الْيَدِ فَقَالَتْ لَهُ : أَيَسْعِي أَنْ أَضَعَ صَدَقَتِي فِيكَ وَفِي بَنِي أَخِي لِي يَتَامَى ، فَقَالَ عَبْدُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَاتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَتْ : فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَخَرَجَ إِلَيْنَا بِاللَّيْلِ فَقُلْنَا لَهُ : انْطَلِقْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلْهُ عَنْ ذَلِكَ ، وَلَا تُخْبِرْهُ مَنْ نَحْنُ ، فَانْطَلَقَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " : مَنْ هُمَا ؟ قَالَ : زَيْنَبُ ، قَالَ " : أَيُّ الرِّيَانِبِ ؟ ، " قَالَ " : زَيْنَبُ امْرَأَةُ عَبْدِ اللَّهِ ، وَزَيْنَبُ ، " الْأَنْصَارِيَّةُ ، قَالَ " : نَعَمْ هُمَا أَجْرَانِ ، أَجْرُ الْقَرَابَةِ ، وَأَجْرُ الصَّدَقَةِ .

It was narrated from Bisyr bin Khalid, who said: Ghundar narrated to us from Shu'bah, from Sulaiman, from Abu Wa'il, from Amr bin al-Harith, from Zainab, the wife of Abdullah (bin Mas'ud), who said: The Messenger of Allah (saw) said to women, "Give in charity, even from your jewelry." Zainab continued, "My husband Abdullah was a man of modest means. So I asked him, 'Is it permissible for me to give my

charity to you and to my brother's orphans?' Abdullah replied, 'Ask the Messenger of Allah (saw) about it.' So I went to the Prophet, and at the door of his house, there was a woman from the Ansar also named Zainab asking the same question that I was going to ask. Bilal came out to meet us, so we said to him, 'Go to the Messenger of Allah and ask him about this, but do not tell him who we are.' So Bilal went to the Messenger of Allah and asked him. The Messenger of Allah said, "Who are they?" Bilal said, "Zainab. The Messenger of Allah asked again, 'Which Zainab?' Bilal replied, 'Zainab, the wife of Abdullah, and Zainab from among the Ansar.' The Messenger of Allah said: "Yes, there are two rewards for them: the reward of kinship and the reward of sedeka." (H.R An-Nasa'i No. 2536).

The next step is to assess the *rawi* and the continuity of the *sanad* as shown in the table below:

**Table 1. Rawi and Sanad**

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Zainab Binti Mua'wiyah	-	-	Madinah	-	-	Ibnu Hajar Al-'Asqalani: <i>Shahabiyah</i> ; Adz-Dzahabi: <i>Shahabiyah</i>	<i>Shahabiyah</i>
2	Amru bin Al-Harits bin Abi Dliar	-	50 H	Madinah	-	-	Ibnu Hajar Al-'Asqalani: <i>Shahabat</i> ; Adz-Dzahabi: <i>Shahabat</i>	<i>Shahabat</i>
3	Syaqiq bin Salamah	-	82 H	kuffah	Abu Wa'il	-	Waki': <i>Tshiqah</i> ; Yahya bin Ma'in: <i>Tsiqah</i> ; Ibnu Sa'd: <i>Tsiqah</i> ; Ibnu Abdil Barr: <i>Tsiqah</i> ; Ibnu Hiban: <i>At-Tsiqaat</i> ; Ibnu Hajar Al-Asqalani: <i>Tshiqah</i>	<i>Tabi'in</i> among the old
4	Sulaiman Bin Mihran	61H	147 H	Kuffah	Abu Muhammad	-	Yahya bin Ma'in: <i>Tsiqah</i> Ibnu Hajar Al-Asqalani: <i>Tsiqah</i>	<i>Tabi'in</i> among the ordinary

							<i>Hafidz</i>	
							Al-Ajli: <i>Tsiqah</i> <i>Tsabat</i>	
5	Syu'bah Bin Al-Hajj Bin Al-Warad	83H	160 H	Bashrah	Abu Bistham	-	Al-Ajli: <i>Tsiqah</i> <i>Tsabat</i> ; Ibnu Sa'd: <i>Tsiqah</i> <i>Ma'mun</i> ; Ats-Tsauri: <i>Amirul mukminin fil hadits</i> ; Ibnu Hajar Al-Asqalani: <i>Tsiqah hafidz</i> ; Adz-Dzahabi: <i>Tsabat hujjah</i>	<i>Tabi'ut Tabi'in</i> among the old
6	Muhammad Bin Ja'far	-	193 H	Bashrah	Abu 'Abdullah	-	Muhammad Bin Sa'd: <i>Tsiqah</i> ; Al-Ajli: <i>Tsiqah</i> ; Ibnu Hiban: <i>Ats Tsiqat</i>	<i>Tabi'ul Atba'</i> among the ordinary
7	Bisyir Bin Khalid	-	225 H	Bashrah	Abu Muhammad	-	Ibnu Hajar Al-Asqalani: Trustworthy; Ibnu Hiban: <i>Ats Tsiqat</i> ; An-Nasa'i: <i>Tsiqah</i>	<i>Tabi'ul atba</i> among the old
8	Ahmad bin Syaib	215 H	303 H	Khurasan	Imam An-Nasa'i		<i>Muhaddits</i>	<i>Mudawwim</i>

Table 1 above shows that An-Nasa'i's Hadith No. 2536 is narrated by eight narrators. All the narrators are known by death only except Zainab bint Mu'awiyah whose death is unknown and some are known by birth such as Sulaiman Bin Mihran and Shu'bah bin Al-Hajj Bin Al-Warad. Scholars have given positive marks to all the above narrators of the hadith. So it has been traced through the takhrij method showing that the narration has many transmission routes that strengthen its position.

According to the theory of hadith science, the first rawi means the last Sanad and the first Sanad means the last rawi (Soetari, 2015). The above Hadith is *muttashil* (continuous) in terms of Sanad continuity. The

requirement for Sanad continuity is liqa (meeting) between teacher and student (Soetari, 2015). Liqa can be seen from their being contemporaries, in the same profession, and in the same region. Judging from the country, they were in a neighboring region, although Aban bin Yazid and Muslim bin Ibrahim came from Bashrah. Teachers and students can be said to be contemporaries although most of them had unknown birth years. According to the theory of hadith science, the hadith narrators can be assumed to be around 90 years old (Darmalaksana, 2020). So it is predicted that the narrators in the chain of transmission might have met as teachers and students. The matan of the above hadith is not odd in the sense that it does not contradict the Qur'an, stronger traditions and common sense, while it is not flawed in the sense that there are no insertions, subtractions and changes (Soetari, 2015). Although not in the same form, the Hadith narrated by An-Nasa'i No. 2536 has the support of other hadith contents, such as Sahih Bukhari No. 1466, Sahih Muslim No. 1000, Sunan Ibn Hibban No. 4248, Sunan At-Tirmidhi No. 635 and 636, Musnad Ahmad bin Hanbal No. 16330-16332, as well as in Sahih Ibn Khuzaimah No. 2464. The existence of the hadith in these main sources indicates that the narration has a very high level of validity (Mukhtar, 2018). Furthermore, hadith scholars have assessed that this hadith is classified as sahih, both in terms of sanad and matan (Rosidi Undaris Kabupaten Semarang, 2017). This assessment is based on the criteria of hadith validity, such as the fairness and reliability of the narrators, the continuity of the sanad, and the absence of defects ('illat) and irregularities (syadz). Thus, this hadith can be used as an evidence in determining the law or understanding the teachings of Islam (Armita, 2018). This method of takhrij also emphasizes the importance of verifying the source of the hadith so that its understanding can be done with a strong scientific foundation (Armita, 2018). The existence of this hadith in various authoritative books of hadith further strengthens its position as a reliable hadith (Ummah, 2019). Therefore, the Hadith narrated by Imam An-Nasa'i No. 2536 is shahih in terms of its matan and sanad.

## **2. Discussion**

Imam An-Nasa'i's Hadith No. 2536 reinforces the current phenomenon of Muslim women having careers outside the home to help with household security. The history of career women is a long story that includes various social, economic, and cultural changes that affect the role of women in the world of work (Anita Pronika & Rahma Ardhanita, 2024). Since ancient times, women's roles in society have often been limited by traditional norms that place them in the domestic sphere, such as taking care of the household, caring for children, and serving their husbands. Over time, however, women began to show the courage to step outside of these

boundaries and take on roles in various fields of work that were previously dominated by men.

In ancient times, women were often involved in work related to housekeeping, agriculture, and handicrafts (Penelitian & Intersipliner, 2018). Although some women engaged in work outside the home, such as becoming merchants or medical experts, their involvement in formal or professional work was still limited by social norms that restricted their access to education and employment outside the home (Purwanti, 2020). In medieval times, most women in Europe and the Middle East were mostly involved in domestic or agricultural work. However, during the Renaissance period, women began to get opportunities to engage in the arts, literature and sciences (Hakim, 1952). Some women, such as artists and scientists, began to be recognized for their contributions to the cultural and knowledge development of the time, although they still faced great difficulties to be accepted into the male-dominated academic and artistic world.

In the 19th century, with the advent of the Industrial Revolution, women began to engage in the formal workforce, especially in factories and sectors that required manual labor. However, during this time, women still often worked in very poor conditions and for low wages (Rinaldi Rinaldi & Yulfa Lumbaa, 2024). Nonetheless, this period also saw some important changes in the struggle for women's rights, including voting rights, the right to education, and the right to work outside the home (Falah, 2024). The 20th century was a turning point for the role of women in the world of work. The increasingly strong feminist struggle at the beginning of this century fought for women's rights in terms of education, employment, and equality in the workplace (Syachrotunnisa et al., 2021). World Wars I and II were also instrumental in this change, as many women took on important roles in industry and other sectors, replacing the men who went off to war.

After the war, although many women returned home to care for their families, many chose to remain in the workforce, creating a wave of career women that continues to grow today. In the 1960s and 1970s, feminist movements around the world increasingly fought for women's rights in employment, including equal pay and job opportunities. This led to more opportunities for women to pursue careers in various fields, from education to technology, business, politics and other professions. In the modern era, career women have become a very common phenomenon in almost the entire world (Pratama & Wijaya, 2023). With greater access to education and employment opportunities, women can now pursue careers in almost any field, from science, technology, to arts, politics and business. Many women have reached important positions in government, large corporations, and international organizations (Sari Anggreni, 2014).



However, challenges remain, such as the gender gap in income, social stereotypes about women's role as homemakers, and the struggle to find a balance between personal and professional life. Today, career women are not only symbols of gender equality, but also agents of change who play a role in economic and social advancement (Sudarta, 2022). This phenomenon also affects the family structure, with the dual role that career women often play as workers and housewives, which brings its own challenges in maintaining family harmony and resilience.

Islam views career women with a balanced and comprehensive perspective (Hukum & Kontemporer, 2024). Basically, Islam gives freedom to women to develop their potential and work in the public sphere, but still within the corridors of the established Sharia (Aulia, 2017). This is reflected in various exemplary stories of Muslim women in Islamic history, such as Siti Khadijah who was known as a successful trader, or Rufaidah Al-Aslamiyah who became a pioneer in the field of nursing.

In the modern context, Muslim career women need to pay attention to several important aspects to ensure harmony between professional activities and Islamic values. For married women, getting permission and support from their husbands is the main prerequisite (Marettih, 2013). This is not a form of restriction, but rather an effort to maintain household harmony and respect the concept of leadership in Islam. In addition, the selection of the field of work must also be in accordance with Sharia, avoiding elements prohibited in Islam, and considering the benefits for oneself and society (Sopian & Fuadi, 2023).

When undergoing a career, a Muslim woman must still maintain the boundaries of sharia, such as covering the aurat, avoiding khalwat (being alone with the opposite sex who is not a mahram), and maintaining Islamic social manners (Chusna et al., 2024). No less important is the ability to balance the demands of a career and the main obligations as a wife and mother (Murdaningrum, 2021). Children's education, household management, and the implementation of worship should not be neglected due to busy work.

Islam supports career women when it brings significant benefits (Zaenal Arifin et al., 2024). For example, to help the family economy, develop their potential and expertise, or make a positive contribution to society. Even in some professions, the presence of a female workforce is a necessity, such as in the field of women's health, education, or social services that require a feminine touch.

Interestingly, Islamic history records many examples of Muslim women who have successfully carried out their dual roles well (Aisyah, 2018). Besides Siti Khadijah and Rufaidah Al-Aslamiyah, we know Shifa' bint Abdullah who worked as a teacher and administrator, and Ummu

Salamah who was active in the social and political spheres. Their examples show that Muslim women can work in the public sphere without losing their identity and Islamic values.

It is concluded that Islam does not prohibit women from having a career, and even supports it as long as it fulfills the predetermined conditions. Work can be a field of worship if it is intended for good and done according to religious guidance. The key is to maintain a balance between career development and fulfillment of obligations as a Muslimah, so as to achieve happiness in this world and the hereafter.

### **Conclusion**

Based on the results and discussion, this study shows that the roles of husbands and wives in family resilience must be based on the principles of cooperation, responsibility, and complementarity. Analysis of hadith related to the phenomenon of career women in the household reveals that Islam gives leeway and appreciation for the contribution of women outside the home, as long as they do not neglect their main duties as wives and mothers. This study also shows that An-Nasa'i's Hadith No. 2536 is authentic. It is hoped that this study will provide benefits by strengthening Muslims' understanding of the flexibility of the roles of husbands and wives in the family, especially in the modern context where women are often involved in the workforce. The limitation of this study is that it focuses on analyzing a particular hadith without an in-depth study of the interpretations of scholars across schools of thought or empirical data from the community. This limitation could be an opportunity for further research involving comparative studies or interdisciplinary approaches, such as family psychology and sociology. As a recommendation, future research is expected to be able to explore more broadly the dynamics of the roles of husbands and wives in various cultural contexts and how the implementation of hadith can be adapted to the challenges of the times. In addition, strengthening hadith literacy in Muslim communities is also needed to encourage a better understanding of Islamic values in building resilient and harmonious families.

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