

Takhrij al-Hadith (The recompense for women who exhibit patience is Paradise)

Rizki Nur Afifah^{1*}, Muhammad Fathullah²

Email: rizkinurafifah10@gmail.com¹, ahulmuh@gmail.com²

^{1,2}UIN Antasari Banjarmasin

Abstract. This study discusses the takhrij of hadith related to the reward for women who are patient in facing trials and difficulties, namely heaven as a reward. Takhrij of hadith is an important method in Islamic studies to trace, validate, and understand the authenticity and meaning of hadith. This study was conducted in depth through a literature study that examined various main hadith books and relevant classical literature. Hadiths that emphasize the virtue of women in being patient show the dimensions of compassion and justice of Islam in giving rewards to those who are steadfast in obedience and steadfastness. In this context, women who carry out their roles and responsibilities with patience receive the promise of great rewards. This study also examines the structure of the matan hadith and its sanad to ensure the validity of the narration and to understand the moral message contained therein. The results of the study show that Islamic teachings pay special attention to women, especially in terms of their struggles amidst the challenges of life. The spiritual message contained in this hadith provides motivation to always be patient and sincere in living life. With the takhrij approach, this study has succeeded in compiling a holistic understanding of the hadith, providing new insights into Islamic studies, and affirming the universal Islamic value of respect and appreciation for women who are patient. This study is expected to be an important reference in understanding the values of patience in Islam and enriching the literature on hadith studies.

Keywords: Takhrij Hadith, Women's Patience, Heaven's Reward, Literature Study, Islamic Values.

INTRODUCTION

Islam, as a perfect religion, possesses a very strong legal foundation, one of which is the hadith of Prophet Muhammad SAW. Hadith serves as the second source of law after the Qur'an, functioning as an explanation and complement to the verses of the Qur'an. In Islamic studies, hadith plays a crucial role in shaping the understanding and application of Islamic teachings across various aspects of life. One major theme frequently conveyed in hadith is patience, particularly the patience of women in facing various life challenges. In this context, women who

are able to endure with sincere patience are promised the reward of Paradise, as emphasized in several hadith narrations. Research on hadiths discussing the reward for patient women is not only relevant to enriching the corpus of Islamic knowledge but also important for fostering spiritual motivation among Muslims, especially women, to remain steadfast in navigating a life full of trials.

The study of hadith in this context requires a systematic and reliable methodology, one of which is *takhrij al-hadith*. *Takhrij al-hadith* is the process of tracing the origins of a hadith, starting from the *isnad* (chain of transmission) to the *matn* (text of the hadith), in order to verify its authenticity. This process is essential to distinguish between *sahih* (authentic) hadith and those that are *dha'if* (weak) or fabricated.¹ This study focuses on the analysis of hadiths that mention the virtues of women who are patient and how such patience is associated with the reward of Paradise. Through the *takhrij* approach, this research aims not only to validate the authenticity of the hadith but also to gain a profound understanding of the moral messages and wisdom contained therein.

Patience holds a highly esteemed position in Islam and is repeatedly mentioned in the Qur'an and hadith. It is one of the noble qualities that every Muslim, both male and female, must possess in navigating life in this world. However, certain hadiths give special attention to women who demonstrate patience, particularly in facing various challenges that are often unique and more demanding compared to men. Women's patience can encompass various aspects of life, such as patience in raising children, dealing with their husbands, bearing the economic burdens of the family, or even enduring physical and mental trials. Islam regards women as the foundational pillars of the family and society, thus their resilience and patience have a profound impact on their surrounding

¹ Aldo Muhammad Derlan, "Metode Takhrij Hadist dalam Menakar Kualitas Hadist Nabi", *Kamaliyah: Jurnal Pendidikan Agama Islam*, Vol. 2 No.2 (2024), 236.

environment. Therefore, the reward of Paradise for patient women represents a form of justice and exceptional honor in Islam.

Furthermore, the discussion on the virtues of women in Islam often becomes an engaging topic for study because Islam accords high respect to women, differing from perspectives found in some cultures or traditions prior to the advent of Islam. In Islam, women are granted equal rights in worship, societal roles, and receiving rewards for their good deeds, as stated in Allah's Word in the Qur'an, Surah An-Nisa, verse 124, which means: *"And whoever does righteous deeds, whether male or female, while being a believer – those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed."* A concrete example of this respect is found in hadiths that motivate women to be patient and face trials with sincere devotion. In return, they are promised an honorable place in Paradise. Understanding these hadiths requires in-depth study to uncover the meanings contained therein and the wisdom that can be applied in daily life.

This study has several primary objectives, one of which is to explore the beauty of Islamic teachings that uphold the value of patience and honor women who are able to maintain their patience. Historically, women have often experienced various forms of discrimination and injustice, both in terms of social and economic rights.² Islam emerged as a religion that provides solutions to various forms of injustice by establishing principles of justice, compassion, and respect for humanity, including women. In this regard, hadiths that teach the virtues of patient women offer a concrete illustration of how Islam honors women and values their struggles.

² R. Magdalena, "Kedudukan Perempuan dalam Perjalanan Sejarah (Studi Tentang Kedudukan Perempuan dalam Masyarakat Islam)", *Harkat an-Nisa: Jurnal Studi Gender dan Anak*, Vol. 2, No. 1, (2017), 14.

The takhrij method employed in this study aims to trace the primary sources of the hadiths, including classical hadith collections such as Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, and other authoritative texts. The takhrij process involves not only the identification of the isnad (chain of transmission) and matn (text) but also the analysis of the historical and linguistic contexts underlying the emergence of the hadith. This is essential to ensure that the message conveyed in the hadith is correctly understood and does not deviate from its original intent. Furthermore, takhrij assists in determining the degree of authenticity of the hadith, whether it is classified as sahih (authentic), hasan (good), or dha'if (weak), thereby providing clarity in its use as a legal foundation or spiritual motivation.

This study also highlights the importance of patience as a key element in attaining happiness in both this world and the hereafter. In the Qur'an, Allah repeatedly praises those who are patient and promises them great rewards. Patience is not only manifested as submission to circumstances but also as a maximal effort to improve oneself and the surrounding situation. In the context of women, patience encompasses a broader dimension because women often play multiple roles in life, as individuals, wives, mothers, and members of society. Therefore, the reward of Paradise for patient women is a form of recognition for their significant contributions to family and societal life.

As an initial conclusion, the study of hadiths discussing the virtues of patient women holds great relevance in modern life. Amid various challenges faced by women today—social, economic, and psychological—a profound understanding of Islamic teachings on patience can serve as a source of strength and inspiration. Through the takhrij approach, this research is expected to make a meaningful contribution to enriching Islamic literature while providing spiritual motivation for Muslims, especially women, to remain patient and strive in

navigating life. Thus, the merciful and just teachings of Islam can increasingly be realized in the lives of individuals and society at large.

RESULTS AND DISCUSSION

A. Takhrij of Hadith

The term *at-takhrij* linguistically refers to the convergence of two opposing matters into one. However, in the context of hadith research, *at-takhrij* denotes the process of identifying or presenting the original source of a hadith within authentic collections, where the hadith is fully documented along with its respective isnad (chain of transmission). Subsequently, for research purposes, the quality of the hadith in question is clarified.³

In this study, *takhrij al-hadith* refers to extracting hadiths from their original sources by citing their isnad (chain of transmission) and matn (text), followed by an explanation of the hadith's quality. According to Syuhudi Ismail, there are three reasons that underscore the importance of *takhrij* activities in hadith research, namely:⁴

1. To identify the origin of the hadith to be studied.
2. To ascertain all available narrations of the hadith under investigation.
3. To determine the presence or absence of *syabid* (supporting narrations) and *muttabi'* (following narrations) within the isnad (chain of transmission) being examined.

The hadith excerpt that serves as the object of this study is as follows:

....ولك الجنة إن شئت صبرت

³ M. Syuhudi Ismail, *Metodologi Penelitian Hadits Nabi*, (Jakarta: Bulan Bintang, 1992), 41.

⁴ M. Syuhudi Ismail, 44.

The search for the hadith excerpt above was conducted using *Mu'jam Mufahras Li Alfazh al-Hadits an-Nabawi* as the reference. The keyword employed in the search was the word **صبرت** (ṣabarta), derived from the root word (ṣabr). From this keyword fragment, the hadith was found in volume 3. The results obtained are as follows:

1. Imam Bukhari, in the book *Sahih Bukhari*:

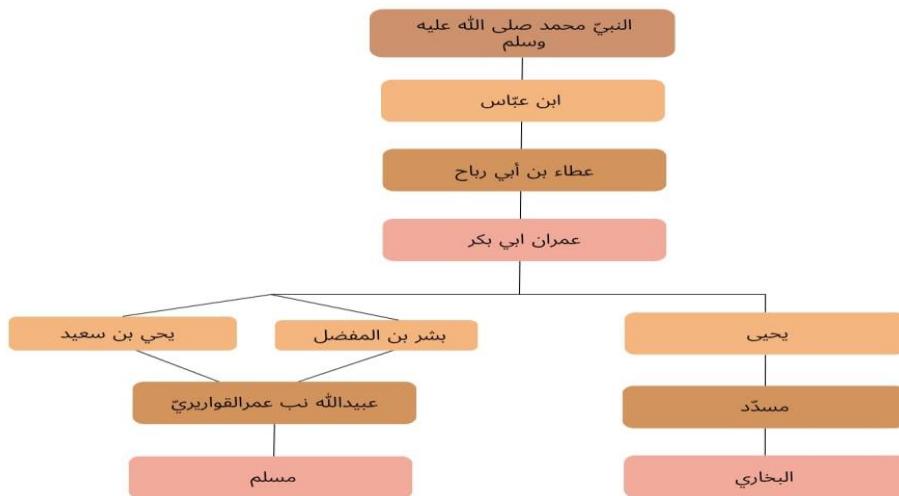
(٥٦٥٢) حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَىٰ عَنْ عِمْرَانَ أَبْنَىٰ بَكْرٍ قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ قَالَ لِي أَبْنُ عَبَّاسٍ أَلَا أَرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى قَالَ هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي أَصْرَعُ وَإِنِّي أَتَكَشَّفُ فَأَدْعُ اللَّهَ لِي قَالَ إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ وَإِنْ شِئْتِ دَعَوْتَ اللَّهَ أَنْ يُعَافِيَكِ فَقَالَتْ أَصْبِرْ فَقَالَتْ إِنِّي أَتَكَشَّفُ فَأَدْعُ اللَّهَ لِي أَنْ لَا أَتَكَشَّفَ فَدَعَاهَا

2. Imam Muslim, in the book *Sahih Muslim*:

(٢٥٧٦) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِبِيُّ حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَبِشْرُ بْنُ الْمُفَضَّلِ قَالَا حَدَّثَنَا عِمْرَانُ أَبُو بَكْرٍ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ قَالَ لِي أَبْنُ عَبَّاسٍ أَلَا أَرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى قَالَ هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنِّي أَصْرَعُ وَإِنِّي أَتَكَشَّفُ فَأَدْعُ اللَّهَ لِي قَالَ إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ وَإِنْ شِئْتِ دَعَوْتَ اللَّهَ أَنْ يُعَافِيَكِ فَقَالَتْ أَصْبِرْ فَقَالَتْ فَإِنِّي أَتَكَشَّفُ فَأَدْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ فَدَعَاهَا.

Based on the takhrij of the two hadiths above, their isnads can be presented in the *I'tibar* (chain of transmission schematic) as follows:⁵

⁵ A.J. Wensinck dan J.P. Mensing, *Mu'jam Mufahras Li Alfazh al-Hadits an-Nabawi*, (Leiden: E.J. Brill, 1965), Juz III, 240



B. Criticism of Isnad and Matn

In this study, the hadith chain to be examined is the one narrated by Imam Bukhari from the narration of Ibn 'Abbas. The hadith states:

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى بْنُ عَمْرَانَ أَبْيَ بَكْرٍ قَالَ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ قَالَ لِي أَبْنُ عَبَّاسٍ أَلَا أَرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى قَالَ هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِلَيَّ أَصْرَعُ وَإِلَيَّ أَنْكَشَفُ فَادْعُ اللَّهَ لِي قَالَ إِنْ شِئْتَ صَبَرْتُ وَلَكَ الْجَنَّةُ وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيْكِ فَقَالَتْ أَصْبِرْ فَقَالَتْ إِلَيَّ أَنْكَشَفُ فَادْعُ اللَّهَ لِي أَنْ لَا أَنْكَشَفَ فَدَعَاهَا لَهَا. حَدَّثَنَا مُحَمَّدٌ أَخْبَرَنَا مَخْلُدٌ عَنْ أَبْنِ جُرْجِيْجِ أَخْبَرَنِي عَطَاءُ أَنَّهُ رَأَى أَمَّ رُقْرِ تِلْكَ امْرَأَةً طَوِيلَةً سَوْدَاءَ عَلَى سِرِّ الْكَعْبَةِ

The hadith narrated by Ibn 'Abbas, as recorded in Sahih Bukhari and Sahih Muslim, tells the story of a black-skinned woman suffering from epilepsy (ayan). She approached the Prophet Muhammad (peace be upon him) and said, "Indeed, I suffer from epilepsy, and during my seizures, my 'awrah (parts of the body that should be covered) becomes exposed. Pray to Allah for me." The Prophet replied, "If you wish, be patient, and Paradise will be your reward; if you wish, I will pray to Allah to cure you." She chose to be patient and asked the

Prophet to pray that her 'awrah would not be exposed during her seizures. The Prophet prayed for her accordingly. This woman has been identified by some scholars as Ummu Zufar or Su'airah al-Asadiyyah, described as a tall, black woman who was seen near the curtain of the Ka'bah. This hadith highlights the virtue of patience in the face of severe trials such as epilepsy, emphasizing that enduring hardship with patience is rewarded with Paradise. It also reflects Islam's compassionate approach to those suffering from chronic illnesses, granting spiritual merit and practical concessions in worship.⁶

1. Criticism of Isnad

A *sabib* hadith is defined as a hadith whose isnad (chain of transmission) is continuous (connected to the Prophet), narrated by narrators who are just ('adl) and precise (dhabit) throughout the chain, and free from anomalies (*syadz*) and defects (*illah*).⁷

From this definition, we can conclude that the conditions for a hadith to be classified as *sabib* are:

- a. The isnad must be continuous.
- b. The narrators must be just ('adl).
- c. The narrators must be precise and reliable (dhabit).
- d. The hadith must be free from anomalies (*syadz*).
- e. The hadith must be free from defects (*illah*).

The quality level of a hadith can be assessed based on the conditions outlined above. If all these conditions are met, the hadith is classified as *sabib* (authentic). However, if any one of these conditions is not fulfilled, the

⁶ Muhammad bin Ismail Al-Bukhari, *Terjemah Shahih Bukhari*, (da'wahrights: 2010)

⁷ M. Syuhudi Ismail, *Kaedah Keshahihan Sanad Hadis*, (Jakarta:Bulan Bintang, 1995), 124.

hadith is considered *dha'if* (weak). The first three conditions relate to the criticism of the isnad (chain of transmission), while the last two criteria pertain to both the isnad and the matn (text).

The biographies of the narrators of this hadith, taken from the chain of Ibn 'Abbas as narrated by Imam Bukhari, are as follows:

a. Musaddad

His full name is Musaddad bin Musarhad bin Musribal al-Bashri, Abu Hasan al-Hafidz. He held the kunyah Abu al-Hasan. He lived in Madinah and passed away in the year 228 H.

He studied under several teachers, including Abdullah bin Yahya bin Abi Katsir, Husyaima, Zaid bin Zuray'i, Isa bin Yunus, **Yahya bin Sa'id al-Qaththan**, Ibn Ulayyah, Bisyr al-Mufadhal, among others. Some of his notable students were **Bukhari**, Abu Dawud, An-Nasa'i, At-Tirmidhi, Ismail bin Ishaq al-Qhadi, Ya'qub bin Sufyan, and others.

Regarding the evaluation of hadith critics about him, Abu Zur'ah reported that Ahmad bin Hambal said to him: "Musaddad is truthful." Furthermore, from Ja'far bin Abi Utsman: I asked Ibn Ma'in, "From whom should I write in Basrah?" He replied, "Write from Musaddad, indeed he is trustworthy."⁸

b. Yahya bin Sa'id

His full name is Yahya bin Sa'id bin Farrukh Al Qaththan At Tamimi. Among his teachers were Sulaiman At Tamimi, Humaid At Thawil, Ismail bin

⁸ Ahmad bin 'Ali bin Hajar Syihab al-Din al-'Asqalani al-Syafi 'I, Tahdzib al-Tahdzib, (Beirut: Muassasah, 1996), Juz. IV, 57-56.

Abi Khalid, Ubaidillah bin Umar, Yahya bin Sa'id Al Anshari, **Imran bin Muslim**, Ishaq bin Hafasy, Malik bin Anas, and others.⁹

He also had several students, including his own son Muhammad bin Yahya bin Sa'id, Ahmad, Ishaq, Ali ibn Al Madini, Yahya bin Ma'in, **Musaddad**, Abu Khatsaymah, Ubaidillah bin Umar Al Qawariri, among others.

Regarding the evaluation by hadith critics, Ibn Sa'ad said: "He (Yahya) is trustworthy." Then, from Al Ijliy: "A trustworthy observer, authentic hadith, he would not narrate except from trustworthy sources." Abu Zur'ah also stated: "He is among the trustworthy hafiz (memorizer)."¹⁰

c. Imran Abi Bakkar

Imran Abi Bakkar's full name is Imran bin Muslim al-Minqari, Abu Bakar al-Bashri al-Qashiri.

His teachers included Abi Raja' al-Utaridiy, al-Hasan, Muhammad, Anas bin Sirin, **Atha' bin Abi Rabbah**, Ibrahim at-Taymi, Sa'id bin Sulaiman, Abdullah bin Dinar, Qais bin Sa'id, among others. His students included Mahdi bin Maymun, at-Tsariy, al-Jarrah bin Malih, Walid, Khalid bin al-Harith, **Yahya al-Qaththan**, Yahya bin Muslim at-Thaifi, Hatim bin Ismail, and others. Regarding the evaluation by hadith critics, Al-Qaththan said: "He (Imran) is upright in hadith," and Ahmad, Ibn Ma'in, and Abu Dawud also stated that he is trustworthy.¹¹

⁹ Jamaluddin Abu Al-Hujjaj Yusuf Al-Mizzi, tahdzib Al-Kamal Fi Asma Al-Rijal, (Beirut: Muassasah Al-Risalah, 1992 M/1413 H), Juz. XXXI, Cet. Ke-1, 329-331

¹⁰ Ahmad bin 'Ali bin Hajar Syihab al-Din al-'Asqalani al-Syafi 'I, Tahdzib al-Tahdzib, (Beirut: Muassasah, 1996), Juz. IV, 358-359

¹¹ Ahmad bin 'Ali bin Hajar Syihab al-Din al-'Asqalani al-Syafi 'I, Tahdzib al-Tahdzib, (Beirut: Muassasah, 1996), Juz. III, 322.

d. Atha' bin Abi Rabbah

His name is Aslam Al Quraisy Maulahum, Abu Muhammad Al Makki. He was born in the year 27 AH and passed away at the age of 87 in 114 AH. His mother's name was Barakah.

His teachers included **Ibn Abbas**, Ibn Ammar, Ibn Umar, Ibn Zubair, Mu'awiyah, Usamah bin Zaid, Jabir bin Abdullah, Zaid bin Arqam, Abdullah bin Saib al-Makhzumiy, Aqil bin Abi Thalib, Umar bin Abi Thalib, Umar bin Abi Salamah, Abu Hurairah, Uthman bin Affan, among others.¹² Some of his students were his own son Ya'qub, Abu Ishaq, Mujahid, Ibrahim bin Maysarah, Ismail bin Abdurrahman, **Imran bin Muslim al-Minqari**, Ja'far bin Iyyas, Jabar bin Yazid, Yahya bin Abi Katsir, and others.¹³

Regarding the evaluation by hadith critics, Abu Asyim al-Tsaqofi said: "I heard Abu Ja'far say to the people, 'You have Atha'. By Allah, he is better than I am.'" And Abu Ja'far also said: "There is no one left who knows more about the matter of Hajj than Atha'."

e. Ibn Abbas

His full name is Abdullah bin Abbas bin Abdul Mutthalib Al Hashimi. He was the cousin of the Prophet Muhammad (peace be upon him). He was likened to an inkpot and an ocean due to the vastness of his knowledge. Some sources state that he died at the age of 69, while others say he was 70 years old at the time of his death.

¹² Ahmad bin 'Ali bin Hajar Syihab al-Din al-'Asqalani al-Syafi 'I, Tahdzib al-Tahdzib, (Beirut: Muassasah, 1996), Juz. III, 101.

¹³ Jamaluddin Abu Al-Hujjaj Yusuf Al-Mizzi, tahdzib Al-Kamal Fi Asma Al-Rijal, (Beirut: Muassasah Al-Risalah, 1992 M/1413 H), Juz. XX, Cet. Ke-1, 69-77.

He directly heard hadiths from the **Prophet Muhammad** (peace be upon him). His teachers included his father and mother, his brother Al-Fadhal, his sister Maymunah, Abu Bakr, Umar, Uthman, Ali, Abdurrahman bin Auf, Mu'adh bin Jabal, Abi Dharr, Ubayy bin Ka'ab, Khalid bin Walid, Abu Hurairah, Aisha, Abu Sufyan, among others.

His students included his own sons Ali and Muhammad, his grandson Muhammad bin Ali, his brother Katsir bin Abbas, his nephew Abdullah bin Ubaidillah bin Abbas, **Atha' bin Abi Rabbah**, Kuraib, Ikrimah, Sa'id bin Abi Hasan, Abdullah bin Ka'ab bin Malik, and others.¹⁴

The assessment of hadith critics regarding him includes a narration from Ibn Abi Zinad from Hiyam bin Urwah from his father, who said: "I have never seen anyone like Ibn Abbas." Furthermore, from Ibn Abi Khaytsumah, it is reported that Ibn Umar once said: "Ibn Abbas is the most knowledgeable person among the followers of Prophet Muhammad (peace be upon him) regarding what was revealed to the Prophet

2. Criticis, of Matn

Criticism of the *matn* evidently attracts more attention from hadith researchers than criticism of the *sanad*. This phenomenon likely occurs because the number of *matn* texts is fixed, whereas the *sanad* can vary and potentially increase in number in accordance with the growing number of narrators examined. The longer the chain of transmission of a hadith, the more narrators are studied. In reality, many *matn* texts have more than one *sanad*.¹⁵

¹⁴ Ahmad bin 'Ali bin Hajar Syihab al-Din al-'Asqalani al-Syafi 'I, Tahdzib al-Tahdzib, (Beirut: Muassasah, 1996), Juz. II, 364.

¹⁵ Andi Rahman, 'Pengenalan Atas Takhrij Hadis', Jurnal Studi Hadis, 2.1 (2016), 152.

Based on the explanation of sanad criticism above, the conditions for a hadith to be classified as *sabih* must fulfill all the requirements agreed upon by hadith scholars, both in terms of the sanad and the matn. The conditions related to the matn of a *sabih* hadith are the absence of *syadz* (anomaly) and *illat* (defect).

According to hadith scholars, *syadz* refers to a hadith narrated by a reliable (*maqbūl* or *tsiqah*) narrator that contradicts the narration of a more reliable narrator (one who is stronger in *tarjih*), due to having superior memorization, a greater number of chains, or other factors in terms of preference.

Meanwhile, *illat* is defined by hadith scholars as a hidden cause that undermines the authenticity of a hadith.¹⁶ From the definitions above, it can be concluded that *syadz* refers to a hadith narrated by a trustworthy (*tsiqah*) narrator but whose report contradicts the narration presented by many other trustworthy narrators. Meanwhile, *illat* denotes an expression or a cause that can invalidate

According to Syuhudi Ismail, there are three steps that must be undertaken in the study of the *matn*, namely:¹⁷

- a. Examining the *matn* by considering the quality of its *sanad*.
- b. Investigating the wording variations of different *matn* texts with similar meanings.
- c. Analyzing the content of the *matn*.

Based on the principles proposed by Syuhudi Ismail, the author will employ the following method:

¹⁶ Khalil Ibrahim al-Mulakhatir, *al-Hadits al-Mu'allal*, (Jeddah; Daar al-Wafa, 1986),

¹⁷ M. Syuhudi Ismail, *Metodologi Penelitian...*, h. 121.

a. Examining the *matn* by considering the quality of its *sanad*.

As mentioned previously, the *sanad* of this hadith is of *sahib* quality. This is evident from the continuity of the chain, the proximity and relationship between teacher and student, as well as the integrity and precision of the narrators.

b. Investigating the wording variations of different *matn* texts with similar meanings.

Based on the hadiths mentioned above, there are two hadiths found in two different books. One hadith is in *Sahih Bukhari* and another in *Sahih Muslim*. There exist various variants in the *matn* of each hadith.

Varians II	Varians I	المخارج
وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيَكِ	قَالَ إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ	البخاري
وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيَكِ	قَالَ إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ	مسلم

The above hadith is a qauli (verbal) hadith of the Prophet Muhammad (peace be upon him), conveyed by the companion Ibn Abbas, concerning the reward of Paradise for those who are patient. Patience is the key to resolving various life problems. The higher a person's level of patience, the more prepared they are to face challenges. A patient person is one who holds a high value in both their life and environment. Therefore, the reward for those who are patient is Allah's Paradise.

Based on the *matn* of the hadith above, there is no difference between the narrations of Bukhari and Muslim. It can be observed that there is no contradiction between one *matn* and the other. Regarding the element

of 'illah (hidden defect), no addition or insertion was found that could undermine the hadith or its matn itself.

c. Examining the Content of the Matn

Examining the content of the *matn* means investigating the possibility of the presence or absence of *syadz* in a hadith. Based on the principle of *syadz*, there should be no contradiction between the *matn* and the content of a stronger hadith, nor any conflict with the Qur'an, reason, or historical facts. Although, as is well known, it is impossible that the Prophet Muhammad (peace be upon him) would convey a hadith that contradicts the Word of Allah.

This hadith narrates the story of a black-skinned woman who came to the Prophet (peace be upon him) seeking healing for her illness because during her seizures her 'awrah (parts of the body that should be covered) would be exposed. The Prophet advised her to be patient, assuring that with patience she would receive the reward of Paradise. However, if she wished, he would pray to Allah for her healing. The woman chose to be patient and only asked the Prophet to pray that her 'awrah would not be exposed during her seizures. The Prophet prayed for her accordingly.

The narration of this hadith from Bukhari through the chain of Ibn Abbas is the same as that narrated by Muslim through the same chain, namely Ibn Abbas. The following is the hadith as narrated by Muslim.

حَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ عُمَرَ الْقَوَارِبِيُّ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَبِسْرُ بْنُ الْمُفَضْلِ قَالَا حَدَّثَنَا عِمْرَانُ أَبُو بَكْرٍ حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ قَالَ لِي أَبْنُ عَبَّاسٍ أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ قُلْتُ بَلَى قَالَ هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ إِلَيَّ أُصْرَعُ وَإِلَيْيَ أَنْكَشَفُ فَادْعُ اللَّهَ

لَيْ قَالَ إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيَكِ قَالَتْ أَصْبِرْ قَالَتْ فَإِنْ
 ۖ أَنْكَشَّفُ فَأَدْعُ اللَّهَ أَنْ لَا أَنْكَشَّفَ فَدَعَاهَا لَهَا.¹⁸

Narrated to us by ‘Ubaidullah bin ‘Umar Al Qawariri; narrated to us by Yahya bin Sa’id and Bisyr bin Al Mufadhdhal, both said; narrated to us by ‘Imran Abu Bakr; narrated to me by ‘Athaah bin Abu Rabah, who said; Ibn ‘Abbas said to me: “Shall I show you a woman who is among the inhabitants of Paradise?” I replied, “Yes.” Ibn ‘Abbas said; “A black woman came to the Prophet (peace be upon him) and said: ‘Indeed, I suffer from epilepsy and my ‘awrah is often exposed during my seizures, so pray to Allah for me.’ He said: ‘If you are willing, be patient, then Paradise is for you; and if you are willing, I will pray to Allah to cure you.’ She said: ‘No, rather I will be patient. But pray to Allah that my ‘awrah not be exposed during my seizures.’ So he prayed for her.¹⁹

Based on the hadith above, it also concerns a woman who asked the Prophet Muhammad (peace be upon him) to pray for her healing from her illness. However, he said, “If you are patient, then you will attain Paradise.” If we examine various verses of the Qur'an and hadiths, we find that the word “patience” (*sabr*) is frequently mentioned in diverse situations and conditions. Nevertheless, all of them ultimately converge on a single purpose, namely success and victory. As stated in the words of Allah SWT in Surah Al-Baqarah, verses 155-157:

وَلَنَبْلُونَكُمْ بِسَيِّئَاتِكُمْ مِّنَ الْحَوْفِ وَالْجُوعِ وَنَقْصِي مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَسَرِ الصَّابِرِينَ ۖ ۱۵۵
 الَّذِينَ إِذَا أَصَابَتْهُمْ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۖ ۱۵۶ أَوْلَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ
 ۖ وَأَوْلَئِكَ هُمُ الْمُهَنْدُونَ ۖ ۱۵۷

¹⁸ Imam Abi al Husin Muslim, *Shahih Muslim*, (Arab Saudi: Dar Al Mughni), 1392.

¹⁹ Fachruddin HS, *Terjemah Shahih Muslim*, (Jakarta: Bulan Bintang), 2498.

155. And indeed, We will surely test you with something of fear, hunger, loss of wealth, lives, and fruits. And give good tidings to the patient.

156. Those who, when a calamity befalls them, say, "Indeed we belong to Allah, and indeed to Him we will return.

157. They are those upon whom are blessings from their Lord and mercy. And it is those who are the rightly guided.

When faced with trials, humans ought to be patient, resilient, and not lose spirit, so that their faith in Allah SWT becomes stronger and they remain able to fulfill all their obligations. This patience must be maintained in all matters. Therefore, Muslims unanimously agree that patience is obligatory, both in carrying out duties and in refraining from what is prohibited. This includes patience in not losing hope when afflicted by calamities, and patience in resisting desires that Allah SWT has forbidden.²⁰ The hadith that reinforces the virtue of patience is narrated through the chain of Anas bin Malik as recorded by Imam Bukhari.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ حَدَّثَنَا الْيَثِيْثُ قَالَ حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَمْرِو وَمَوْلَى الْمُظَلِّبِ عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ قَالَ إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتِيهِ فَصَبَرَ عَوْضَتُهُ مِنْهُمَا الْجَنَّةُ يُرِيدُ عَيْنَيْهِ تَابِعَهُ أَشْعَثُ بْنُ جَابِرٍ وَأَبُو ظَلَالِ بْنُ هِلَالٍ عَنْ أَنَّسٍ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated to us by Abdullah bin Yusuf; narrated to us by Al Laits, who said: narrated to me by Ibn Al Hadi from 'Amru, a former slave of Al-Mutthalib, from Anas bin Malik (may Allah be pleased with him), who said: I heard the Prophet (peace be upon him) say: "Allah says: 'If I test My servant with an

²⁰ Ibn Taimiyah, Gerak-gerik Qalbu: dilengkapi analisis tentang penyakit-penyakit hati dan pengobatannya, (Bandung: Pustaka Hidayah, 2005), 64.

affliction in both of his eyes, and he is patient, then I will replace them with Paradise.”” The term (*habibataihī*) refers to both eyes. This hadith is also corroborated by the narration of Asy’ats bin Jabir and Abu Dzilal bin Hilal from Anas from the Prophet (peace be upon him).

From the above hadith, it can be seen that Allah SWT Himself declares that He will reward Paradise if His servant remains patient when tested by Him. Patience is one of the keys to attaining happiness and success in this world and the Hereafter. When Allah tests His servant, patience becomes crucial in facing various challenges and difficulties. This relates to the aforementioned hadith about the woman who was patient in facing her health trial. However, with patience, a person can better confront such problems. Patience enables one to accept the condition, seek appropriate treatment, and endure the healing process with greater perseverance.

Based on the *matn* analysis of the hadith from the chain narrated by Ibn Abbas, this hadith does not contradict the Qur'an or other hadiths. Furthermore, it does not conflict with hadiths that hold a higher status. Therefore, it can be concluded that the *matn* of the hadith under study is authentic (*sabih*).

CONCLUSION

Takhrīj of hadith is the process of verifying the authenticity and validity of a hadith by tracing its sources, confirming its narrators, and assessing the quality of its *sanad* (chain of transmission) and *matn* (text). In the context of the hadith concerning the reward for a woman who exercises patience, this hadith conveys a promise of Paradise for a woman who remains patient in the trials of life. The patience referred to in this hadith can be understood as endurance in facing life's challenges, such as the loss of a child, husband, or other difficulties, as well as patience in fulfilling her roles as a mother or wife.

This hadith provides encouragement for women who struggle and face life's trials with steadfastness. In Islam, patience is a highly valued virtue, and numerous verses of the Qur'an and hadiths mention that those who are patient will receive great reward from Allah. The reward for the patient, including women, is Paradise, reflecting the high esteem of patience in Islamic teachings.

It is important to understand that patience does not imply passivity or lack of effort, but rather the ability to accept reality with a calm heart, without succumbing to complaints or engaging in actions contrary to religious teachings. In Islam, patience is accompanied by prayer, effort, and the conviction that everything that happens carries wisdom behind it. Therefore, a woman who can patiently endure all trials and tribulations, God willing, will receive a commensurate reward from Allah.

Furthermore, this hadith also illustrates Islam's profound appreciation for the role of women in life. The patience of a woman, whether in domestic life or in facing various challenges, is considered highly noble. The Paradise promised to patient women is the highest honor that Allah can bestow upon their perseverance and struggle.

After conducting research, both in *sanad* criticism—examining the continuity of the chain, the integrity, and precision of the narrators—and *matn* criticism—analyzing the consistency of wording, various *matn* texts with similar meanings, and their content—it can be concluded that the hadith narrated by Ibn Abbas through the chain of Imam Bukhari holds an authentic (*sahih*) status overall.

REFERENCES

Al-Bukhari, Muhammad bin Ismail. (2010). Terjemah Shahih Bukhari, (da'wahrights).

Al-Mizzi, Jamaluddin Abu Al-Hujjaj Yusuf. (1996). Tahdzib Al-Kamal Fi Asma Al-Rijal, (Beirut: Muassasah Al-Risalah, Juz. XXXI, Cet. Ke-1)

Al-Mizzi, Jamaluddin Abu Al-Hujjaj Yusuf. (1996). Tahdzib Al-Kamal Fi Asma Al-Rijal, (Beirut: Muassasah Al-Risalah, Juz. XX, Cet. Ke-1)

Al-Syafi 'I, Ahmad bin 'Ali bin Hajar Syihab al-Din al-'Asqalani. (1996). Tahdzib al-Tahdzib, (Beirut: Muassasah, Juz. IV).

Al-Syafi 'I, Ahmad bin 'Ali bin Hajar Syihab al-Din al-'Asqalani. (1996). Tahdzib al-Tahdzib, (Beirut: Muassasah, Juz. II).

Al-Syafi 'I, Ahmad bin 'Ali bin Hajar Syihab al-Din al-'Asqalani. (1996). Tahdzib al-Tahdzib, (Beirut: Muassasah, Juz. III).

Ismail, M. Syuhudi. (1992). Metodologi Penelitian Hadits Nabi. Jakarta: Bulan Bintang.

M. Syuhudi Ismail, Kaedah Keshahihan Sanad Hadis, (Jakarta:Bulan Bintang, 1995), 124.

Wensinck, A.J. dan J.P. Mensing. (1965) Mu'jam Mufahras Li Alfazh al-Hadits an-Nabawi, (Leiden: E.J. Brill, Juz III).

Al-Syafi 'I, Ahmad bin 'Ali bin Hajar Syihab al-Din al-'Asqalani. (1996) Tahdzib al-Tahdzib, (Beirut: Muassasah, Juz. III)

Rahman, Andi. (2016). Pengenalan Atas Takhrij Hadis. (Jurnal Studi Hadis, 2.1).

Ibrahim, Khalil al-Mulakhatir. (1986). al-Hadits al-Mu'allal, (Jeddah; Daar al-Wafa).

Muslim, Imam Abi al Husin. Shahih Muslim. (Arab Saudi: Dar Al Mughni)

Fachruddin HS. Terjemah Shahih Muslim. (Jakarta: Bulan Bintang).

Taimiyyah, Ibn. (2005). Gerak-gerik Qalbu: dilengkapi analisis tentang penyakit-penyakit hati dan pengobatannya. (Bandung: Pustaka Hidayah).