

Non-Violence Family Education; Takhrij Hadith About the Prophet Not Hitting His Wife in Musnad Ahmad Bin Hanbal

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Abstract: In family relationships between husband and wife, particularly in times of disagreement, violent behavior often arises and is sometimes misinterpreted as being sanctioned by the Qur'an, such as in Sūrat al-Nisā': 34, where hitting a wife is considered acceptable. However, the historical life of Rasulullah reflects that the Prophet never struck his spouse. This study investigates the hadith reported in Musnad Ahmad bin Hanbal that highlights this aspect of the Prophet's behavior. The research employs a qualitative approach through library research, utilizing the takhrij hadīs method to examine the isnād and matan of selected hadiths. Additionally, content analysis is applied to interpret the findings within the context of non-violence in family education. The results indicate four authentic hadiths in Musnad Ahmad bin Hanbal, emphasizing that Rasulullah never engaged in physical violence against women, including his wives. This research underscores the Prophet's exemplary conduct and its implications for fostering harmonious family relationships.

Keywords: *Hadith, family without violence, Ahmad Ibn Hanbal.*

Abstrak: Dalam hubungan keluarga antara suami dan istri, khususnya saat terjadi perselisihan, perilaku kekerasan sering muncul dan kadang-kadang disalahartikan sebagai sesuatu yang direstui oleh Al-Qur'an, seperti dalam Surah al-Nisā': 34, yang dianggap memperbolehkan memukul istri. Namun, sejarah kehidupan Rasulullah mencerminkan bahwa Nabi tidak pernah memukul pasangannya. Penelitian ini mengkaji hadiths dalam Musnad Ahmad bin Hanbal yang menyoroti aspek ini dari perilaku Nabi. Studi ini menggunakan pendekatan kualitatif melalui penelitian kepustakaan dengan metode takhrij hadīs untuk menelaah isnād dan matan dari hadiths-hadiths terpilih. Selain itu, analisis isi diterapkan untuk menginterpretasikan temuan dalam konteks pendidikan keluarga tanpa kekerasan. Hasil penelitian menunjukkan terdapat empat hadiths sahih dalam Musnad Ahmad bin Hanbal yang menegaskan bahwa Rasulullah tidak pernah melakukan kekerasan fisik terhadap wanita, termasuk istrinya. Penelitian ini menekankan teladan perilaku Nabi dan implikasinya dalam membangun hubungan keluarga yang harmonis.

Kata Kunci: *Hadith, keluarga tanpa kekerasan, Ahmad Ibn Hanbal.*

INTRODUCTION

In family life, forming a harmonious family is the desire of all couples. As an engagement, marriage is often referred to as *mīthāqan galīzan* (a very strong bond) which aims to form a *sakinah* house. Marriage in general also aims to obtain eternal happiness between husband and wife. From an Islamic perspective, the family is a unitary bond between men and women through a marriage contract based on Islamic teachings. The marriage contract can be interpreted as the process of handing over responsibilities and handing over obligations from the marriage guardian to the prospective husband. Through the marriage contract, the goal is for the marriage to be legally valid and for children and future generations to have legality, both from the point of view of government and religious law (Afandi & Ilmania, 2023).

In married life, disputes and problems often arise, these problems have risks or impacts that can cause disharmony in family relationships, causing disputes. Disputes occur because there are several conflicting interests. Disputes sometimes lead to partner violence, and often, but not all of them, happen to women. Domestic Violence (KDRT) that occurs is often not only physical but also sexual violence, economic neglect, and psychological or emotional pressure. which results in physical, sexual, or psychological misery or suffering, or neglect of the household including threats to commit acts of coercion or deprivation of liberty by means against the law that occur within the household sphere (Huda, 2020).

Domestic violence (DV) has become a complex social phenomenon in many

countries, including Indonesia. Data from the Ministry of Women's Empowerment and Child Protection (KemenPPPA, 2023) shows that in 2023, 58.2% of cases of violence against women occurred in the household. This phenomenon shows that women, especially wives, are often victims of a patriarchal system that is deeply rooted in society. This reality is a serious challenge to creating a harmonious and just family.

The problem with cases of violence against women in the household is the entrenched patriarchal system. The main perpetrator of violence against women in the household is a man, namely a husband. Factors that cause violence against women in the household, especially those perpetrated by husbands against wives are; there is an unequal power relationship between husband and wife; violence as a tool to resolve conflict; economic dependency; fewer opportunities for women in the legal process; competition; and frustrated.

Because the wife is in a vulnerable position towards acts of violence, definitively, Law Number 23 of 2004 concerning the Elimination of Domestic Violence (KDRT) states that "Domestic violence is any act against someone, especially women, which results in misery or physical, sexual, psychological suffering and/or neglect of the household including threats to commit acts, coercion or unlawful deprivation of liberty within the household sphere".

In practice, domestic violence experienced by many wives as victims of violence are divided into two groups or categories, namely: first, physical violence, such as beatings, sexual harassment, rape,

forced prostitution, forced use of contraception, labor exploitation, and others. Second, non-physical violence, such as terror and intimidation, a demeaning position in the family, a wife who is left by her husband for no apparent reason and no news, weakening her ability to be a wife, and so on (Arifin et al., 2022).

How to prevent domestic violence from happening is a situational step, where it is an attempt to avoid acts of domestic violence, more precisely physical and psychological violence. Prevention in this case is mandatory to protect against the occurrence of domestic violence against wives. The intended prevention, for example, is the act of stopping consciously and spontaneously by someone when they see that there will be a difference in mind or difference in will between men (husbands), and another example is an act that can prevent physical harm to a woman (wife). To prevent this violence from occurring, those who saw it directly or directly asked for assistance in the process of preventing domestic violence so that women feel protected from victims of domestic violence.

The Ministry of Women's Empowerment and Child Protection (KemenPPPA, 2023) released data on domestic violence in Indonesia as of October 2022 there had been 18,261 cases of domestic violence throughout Indonesia, with a percentage of 79.5% or 16,745 of the victims being women.

While the latest data, as of January 1, 2023, the Online Information System for the Protection of Women and Children (SIMFONI-PPA) also confirmed, that out of 9,234 cases of violence, female victims reached 7,449 (79.9%), while perpetrators

of violence were still dominated male, as many as 8364 (89.7%).

Discussion of domestic violence, especially husband-to-wife violence, is a very interesting subject to study. Moreover, there is a verse in the Qur'an that legitimizes a husband beating a woman (his wife) in the Qur'an Sūrah al-Nisā Verse 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ قَالَ الصَّالِحَاتُ فَنِيْتُ خَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

"Men are leaders for women because Allah has made some of them (men) superior to others (women), and because they (men) have spent some of their wealth. Therefore, a pious woman obeys Allah and takes care of herself when her husband is not around, because Allah has taken care of (them). Women for whom you are worried about their nusyûz, so advise them and separate them in their beds, and beat them. If they obey you, then don't look for ways to trouble them. Verily, Allah is Most High, Most Great".

Some commentators, such as Ibn Kaşir who quoted the hadith narrated by Jābir in Şhaḥīḥ Muslim, commented that the blow did not hurt (*ḍarb gayr mubarriḥ*) like Ibn Abbās said, or the blow left no mark (*ḍarb gayr mu'aşşir*, but the impression that Islamic sources legitimize domestic violence cannot be completely avoided.

Although some interpret the blow as a form of love for family commitment with firmness, but of course, the Qur'an does not teach to behave arbitrarily towards women let alone to torture or

injure women. Even the scholars, although they allow beatings with certain criteria such as not hurting, not injuring, not breaking bones, and not damaging the face, but scholars still suggest that leaving the beating is more important.

If we look at the historical context of the Prophet, we can see a portrait of the Prophet's behavior toward his partner, including his relation to this beating. From 'Āisyah said:

مَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَادِمًا قَطُّ، وَلَا امْرَأَةً، وَلَا ضَرَبَ يَدَيْهِ شَيْئًا، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ

"Rasulullah SAW never hit his maid at all, and not on women (Wives), and did not hit anyone with his hands, except in war in the cause of Allah" (Ibn Ḥanbal, 1998)

If we put the hadith of the Prophet as an explanatory and interpreter of the Qur'an, as the position of the hadith on the Qur'an, the hadith of the Prophet's behavior (*fi'lī*) can be a consideration in understanding the Qur'an. In searching for meaningful hadiths in 9 main hadith books (*al-tis'ah poles*) through the Maktabah Syāmilah Application, 4 hadith books were found containing these hadiths namely Ṣhaḥīḥ Muslim with 1 hadith, Sunan Ibn Mājah with 1 hadith, Sunan al-Dārimī with 1 hadith and Musnad Aḥmad as many as 4 hadiths.

In terms of the number of hadiths and isnads, as well as diction, the narration of Aḥmad ibn Ḥanbal is more worthy of study. Therefore, the author focuses on the study of hadith in Ibn Ḥanbal's history entitled *Non-Violence Family Education; Takhrij Hadith About The Prophet Not Hitting His Wife In Musnad Aḥmad Bin Ḥanbal*.

THEORETICAL FRAMEWORK

Domestic Violence

Domestic violence is a complex social phenomenon, often associated with patriarchal structures. According to the theory of power and control, violence is used to maintain dominance in gender relations (Johnson, 2008). In this context, women are often victims because of their subordinate positions (Arifin et al., 2022). Furthermore, empirical data shows that 58.2% of cases of violence against women in Indonesia occur in the household (KemenPPPA, 2023). This indicates that the legal system and social values have not been able to protect women from the threat of violence in the domestic sphere (Sholehah & Ikhwanuddin, 2019).

Islamic Perspective on Violence

In Islam, domestic violence is contrary to the principle of *rahmatan lil 'alamin*. Surah al-Nisā': 34 is often a point of discussion about the legitimacy of beating one's wife. However, Ibn Kaṣīr's interpretation emphasizes that the verse provides strict limits, not supporting violence (Afandi & Ilmania, 2023). The hadith of the Prophet Muhammad SAW is also an important reference, as it is stated that the Messenger of Allah SAW never beat his wife or servants. This approach supports the values of compassion and justice in family relationships, as exemplified in the Prophet's behavior (Huda, 2020).

Relevance to Law and Society

Based law No. 23 of 2004 concerning the Elimination of Domestic Violence is a step forward in protecting women from violence. However, its implementation still faces challenges. The Islamic perspective can complement the law by strengthening moral values (Afandi & Ilmania, 2023). Collaboration between legal approaches and religious values allows for the creation of holistic solutions. This is also in line with global efforts to achieve the Sustainable Development Goals (SDGs), especially in terms of gender equality and the elimination of violence (KemenPPPA, 2023).

RESEARCH METHOD

This study uses a qualitative approach through library research with the takhrīj hadīs method to examine the sanad and matan of the hadith. Content analysis is applied to interpret the findings in the context of non-violent family education, exploring the educational values of the behavior of the Prophet Muhammad SAW as a solution to preventing domestic violence (Devi, 2020).

The method used by researchers in searching for hadiths that are used as research objects is obtained by using the takhrij hadith method, which is looking for one of the pronunciations of the hadith matan. The researcher used the Maktabah syāmilah application in searching for the hadith by entering several keywords from the hadith matan used, the words the researcher would use to search were *مَا ضَرَبَ رَسُولُ اللَّهِ، يَدَيْهِ، امْرَأَةً*.

Furthermore, the researcher searched for these hadiths in 161 books that already existed in the Maktabah

syāmilah application, from this search results (natāij) appeared as many as 34 hadiths from 161 books. It's just that, because of the 161 books, several books have the same title but different prints, the author narrowed the search to 9 books of mu'tabar hadiths, which resulted in 6 hadiths, namely in Ṣaḥīḥ Muslim there was 1 hadith, Sunan Ibn Mājah 1 hadith, and Musnad Aḥmad as many as 4 hadiths. Sunan al-Dārimī also presents a meaningful hadith, only without mentioning the diction "imroat". In the 4 hadiths narrated by Aḥmad Ibn Ḥanbal, the hadiths were obtained from Wakī', Abd al-Razzāq, 'Āmir Ibn Ṣāliḥ, and Muḥammad bin Abd al-Raḥmān al-Ṭufāwī.

RESULT AND DISCUSSIONS

I'tibār Sanad

The existence of a sanad in determining the validity of hadith has indeed been agreed upon by hadith scholars. In fact, 3 out of 5 prerequisites for valid hadith are examined through sanad. Therefore, looking at the structure of the sanad in Aḥmad's narration regarding the Prophet's act of not hitting his wife is quite important. The four hadiths of Aḥmad's history are detailed as follows:

1. Hadith Number 25956:

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ مَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ خَادِمًا لَهُ قَطُّ، وَلَا امْرَأَةً، وَلَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ شَيْئًا قَطُّ، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ وَلَا خَيْرَ بَيْنَ أَمْرَيْنِ قَطُّ، إِلَّا كَانَ أَحَبَّهُمَا إِلَيْهِ " أَيْسَرُهُمَا، حَتَّى يَكُونَ إِثْمًا، فَإِذَا كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنَ الْإِثْمِ، وَلَا اتَّقَمَ لِنَفْسِهِ مِنْ شَيْءٍ

يُؤْتَى إِلَيْهِ، حَتَّى تُنْتَهَكَ حُرْمَاتُ اللَّهِ عَزَّ وَجَلَّ،
فَيَكُونُ هُوَ يَنْتَقِمُ لِلَّهِ عَزَّ وَجَلَّ

"Abdurrazāq told us, Ma'mar told us, from Azzuhrī, from 'Urwah, from 'Āisyah said: That Rasulullāh SAW never hit his maid, and not on women (Wives), and did not hit anything with hands, except in war in the cause of Allah.

2. Hadith Number 25715 :

حَدَّثَنَا وَكَيْعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: " مَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَادِمًا قَطُّ، وَلَا امْرَأَةً، وَلَا ضَرَبَ يَدَيْهِ شَيْئًا ، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ "

"Wakīq told us, from Hisyām, from his father (Hisyām), from 'Āisyah said: That Rasulullāh SAW never hit his maid, and not on women (Wives), and did not hit anyone with his hands, except in wars in the way of Allah."

3. Hadith Number 24034 :

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: " مَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَادِمًا لَهُ قَطُّ، وَلَا امْرَأَةً لَهُ قَطُّ، وَلَا ضَرَبَ يَدَيْهِ، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ، وَمَا نِيلَ مِنْهُ شَيْءٌ فَأَنْتَقِمَهُ مِنْ صَاحِبِهِ، إِلَّا أَنْ تُنْتَهَكَ مَخَارِمُ اللَّهِ عَزَّ وَجَلَّ، فَيَنْتَقِمُ لِلَّهِ عَزَّ وَجَلَّ، وَمَا عُرِضَ عَلَيْهِ أَمْرَانِ أَحَدُهُمَا أَيْسَرُ مِنَ الْآخَرِ، إِلَّا أَخَذَ بِأَيْسَرِهِمَا، إِلَّا أَنْ يَكُونَ مَاتِمًا ، فَإِنْ كَانَ مَاتِمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ

"Muḥammad bin 'Abdurrahmān al-thafāwī said: Hisyām bin 'Urwah told us, from his father (Hisyām), from 'Āisyah said: That Rasulullāh SAW never hit his servant, and not on his woman (his wife), and he did not beat with his hands, except when fighting in the cause of Allah. Rasulullāh SAW also when treated by his friends badly never replied, except if there was a violation of Allah's honor, then he would repay on behalf of Allah's SWT. And there are not two

things presented to him, one of which is easier than the other, but he must choose the easiest except if it is a sin, if it is a sin, he is the person farthest from him.

4. Hadith Number 26404 :

قَالَ عَبْدُ اللَّهِ : وَجَدْتُ هَذِهِ الْأَحَادِيثَ مِنْ هَاهُنَا إِلَى آخِرِهَا فِي كِتَابِ أَبِي يَحْيَى يَدِهِ . قَالَ : حَدَّثَنَا عَامِرُ بْنُ صَالِحٍ ، قَالَ : حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : مَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَيْهِ امْرَأَةً لَهُ قَطُّ وَلَا خَادِمًا ، وَلَا ضَرَبَ يَدَيْهِ شَيْئًا قَطُّ إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ .

Of the four hadiths, the chains of sanad hadiths in Musnad Aḥmad can be seen as follows:

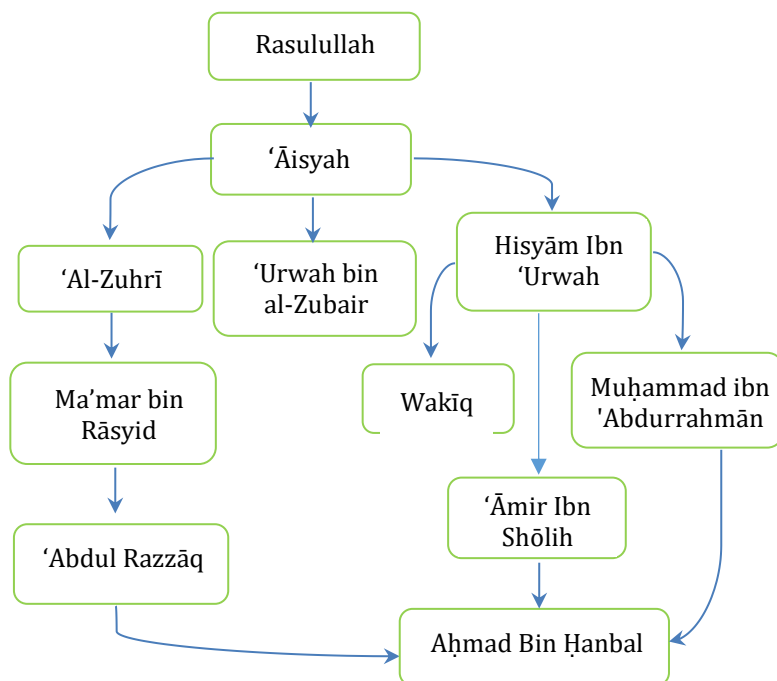


Figure 1. The chains of sanad hadiths

Sanad's Critique

In the chain of sanad hadith above, several narrations will be studied. To analyze personal qualities, intellectual capacity, and the continuity of transmission in a series of narrations, this analysis requires in-depth knowledge of

the narration of hadith and specific information about the sanad of hadith to be studied. It is important to investigate reliable sources and refer to hadith experts or scholars who have deep knowledge in this field. The narrations are Aḥmad Bin Ḥanbal, 'Abdul Razzāq, Ma'mar bin Rāsyid, 'al-Zuhrī, 'Urwah bin al-Zubāir:

1. Aḥmad Bin Ḥanbal

Aḥmad Bin Ḥanbal's full name is Aḥmad bin Muḥammad bin Ḥanbal bin Hilāl bin 'asad al-syaibānī bin 'abdullāh al-marwazī. Born in Rabi' Al-Awal in 164 H in Baghdad, and died in 241 H in Baghdad at the age of 77 years. Aḥmad Bin Ḥanbal spent most of his time seeking knowledge in Baghdad traveling to various corners of the city carried out by him for the sake of studying including the cities of Kufah, Barṣrah, Mecca, Medina, Yemen, Syria, Jazirah, and others so that he knows a lot about aṣar Companions and tabi'in. All the time he spent looking for narrations of both Hadith and Aṣar. He once told that his hadith narration began when he was 16 years old, more precisely in 179 H, at which time he was still very young.

There are approximately 127 narrators who are included in the teacher list of Aḥmad Bin Ḥanbal. Among others, the list of these teachers is 'abdurrahmān ibn mahadī, 'abdurrazāq ibn hamām, muḥammad ibn ja'far, ya'qūb ibn ibrahīm ibn sa'ad az-zuhrī and others. And his students are approximately 85 of them namely al-Bukhāri, Muslim, 'Abu Dāwūd, Ḥanbal ibn ishāq ibn Ḥanbal, and others.

2. 'Abdul Razzāq

'Abdul Razzāq has the full name of 'Abdul Razzāq bin hammām bin Nāfi' al-

Ḥumairī, he was born in 126 H and died in 211 H at the age of around 85 years. 'Abdul Razzāq is included in the 9th tabaqah, namely Ṣighar tabi' al-tabi'in. 'Abdul Razzāq has approximately 65 teachers including ja'far bin Sulaiman al-dhaba'ī, sufyan at-taurī, 'abdullāh bin 'Umar al-'amrī, 'abdul malik bin 'Abdul 'azīz bin Juraij, Mu'ammār bin rāsyid, yūnus bin Salīm al-shana'ānī, and others. As well as his students, numbering around 82 students, including Aḥmad bin Muḥammad bin Ḥanbal, 'abul 'azhar 'aḥmad bin al-Azhar al-naisābūrī, 'aḥmad bin yūsus al-salamī, 'ishaq bin ibrahīm bin rāhawīyah, Salamah bin Shabib al-naisābūrī, and others.

Regarding the existence of a sanad connection between 'Abd al-Razzāq and Aḥmad bin Ḥanbal, it can be concluded with the statement below: *First*, 'Abdul al-Razzāq as a teacher who died in 211 H. It is possible to meet and receive a history from Aḥmad bin Ḥanbal as a student because he was born in 164 H. So the distance in the year of death between both is about 47 years old. *Second*, among the list of names of 'Abd al-Razzāq's students clearly stated the name Aḥmad bin Ḥanbal. And vice versa, there is the name 'Abd al-Razzāq in the list of teacher names Aḥmad bin Ḥanbal. *Third*, among the many places where 'Abd al-Razzāq studied, one of them is Baghdad, also the birthplace of Aḥmad bin Ḥanbal. Thus enabling the transfer of knowledge between the two. *Fourth*, Ma'mar bin Rāsyid. Ma'mar bin Rāsyid's full name is Ma'mar bin Rāsyid al-'azdī al-Ḥadānī, he was born in 96 H and died in 154 H, he died at the age of around 58 years. Ma'mar bin Rasyid is included in the 7th thabaqah, namely tabi' al-tabi'in.

Ma'mar bin Rashid had approximately 57 teachers including: 'asy'ats bin 'abdillāh bin jābir al-ḥadānī, Tsābit al-banānī, Muḥammad bin Muslim bin Shihāb al-Zuhrī, Hisyām bin 'urwah, Yahyā bin 'abī Katsīr, and others, and Ma'mar bin Rāsyid had approximately 43 students including: 'Abdullāh bin al-mubārak, 'Abdul Razzāq bin Hammām, Yahyā bin 'abī Katsīr, yazīd bin Zuraī' and others.

As for the continuity of the sanad between Ma'mar bin Rashid and 'Abd al-Razzāq, it can be concluded by the statement below:

- a. Ma'mar bin Rashid as a teacher who was born in 96 H, can meet and receive history from 'Abd Razzāq bin Hammām as a student because he died in 211 H. So the distance in the year of death between the two is around 57 years.
- b. In the list of names of Ma'mar bin Rashid's students, the name 'Abd al-Razzāq bin Hammām is clearly stated. And vice versa, in the list of names of teachers 'Abd al-Razzāq included the name Ma'mar bin Rāsyid.
- c. Among the many places where Ma'mar bin Rashid studied, one of them is Medina, also the birthplace of 'Abd al-Razzāq, making it possible to transfer knowledge between the two.

4. 'Al-Zuhrī

'Al-Zuhrī has the full name of Muḥammad Bin Muslim bin 'ubaidillāh bin 'abdullāh bin Shihāb bin 'abdullāh bin Al-Ḥārīts bin Zahrah al-qurasyī al-Zuhrī 'abū Bakar Al-Madanī, better known as ibn

syihāb az-zuhrī, Born in 50 H. he died in 125 H at the age of 75 years.

'Al-Zuhrī had approximately 159 teachers including: 'Abdullah bin 'Umar bin al-Kḥatāb, 'Ubaid bin al-Sabāq, 'Urwah bin Al-Zubaīr, 'Umarah Binti 'Abdurrahmān, and others. And he has approximately 156 students including Sufyan Bin Ḥusain, Mālik Bin 'Anas, 'Abu Ja'far Muḥammad bin 'Alī bin Al-Ḥusain, Ma'mar bin Rāsyid, and others.

As for the continuity of the sanad between Al-Zuhrī and Ma'mar bin Rāsyid, it can be concluded by the statement below:

- a. Al-Zuhrī as a teacher who was born in 125 H, can meet and receive history from Ma'mar bin Rashid as a student because he was born in 154 H. So the distance in the year of death between the two is around 29 years.
- b. Among the list of names of al-Zuhrī's students included the name Ma'mar bin Rāsyid. And vice versa, there is the name al-Zuhrī in the list of names of Ma'mar bin Rāsyid's teachers.
- c. Among the many places where Ma'mar bin Rashid studied, one of them is Syam or between the hills of Mecca and Medina, it is also the birthplace of al-Zuhrī, so there is a possibility of knowledge transfer between the two.

5. 'Urwah bin Al-Zubaīr

'Urwah bin Al-Zubaīr has the full name 'Urwah bin al-Zubair bin al-'awām bin Kḥuwailid al-qurasyī al-'asadī ('Abu 'abdullāh Al-madanī), He born at the beginning of Usman's reign and died in 94

He died at the age of around 101 years. He was included in the medieval tabi'in.

'Urwah bin Al-Zubair had teachers of approximately 62 of them: Jābir bin 'abdullāh, 'al-Zubair bin Al-Awwām, Zaid bin Thābit, 'Abdullah Bin 'Abbās, 'Abdullah Bin 'Umar Bin al-khātab, 'Āisyah 'Umul Mu'minīn, and others. He had approximately 64 students including Muhammad bin Ja'far bin Al-Zubair, Muḥammad Bin Muslim bin Shihāb Al-Zuhrī, Hisyām bin 'Urwah, and others.

As for the continuity of the sanad between 'Urwah bin al-Zubair and Al-Zuhrī, it can be concluded with the statement below:

- a. 'Urwah bin Zubair as a teacher who died in 101 H, can meet and receive history from Al-Zuhrī as a student because he was born in 125 H. So the distance between the two of them is around 24 years of death.
- b. Among the list of names of 'Urwah bin Zubair's students included the name Al-Zuhrī. And vice versa, there is the name 'Urwah bin Zubair in the list of names of al-Zuhrī's teachers.
- c. Of the many places where 'Urwah bin Zubair studied, one of them was Syam, as well as the place where 'Abd al-Razzāq was born, so there is a possibility of knowledge transfer between the two.

6. 'Āisyah

'Āisyah's full name is 'Āisyah Binti Abu Bakar Ash-Shiddiq, and her mother's name is 'Ummu Rūmān bint 'Āmir. She is also an 'Ummul Mu'minin, the wife of the Prophet Muhammad SAW, she married the Prophet Muhammad SAW when he was

only 6 years old in the city of Mecca before moving, 'Āisyah Binti Abu Bakar Ash-Shiddiq died in 57 H/668 AD during the month of Ramadan after performing the with prayer.

'Āisyah had 7 teachers including: Prophet Muhammad SAW, Ḥamzah bin 'Amrū Al-'aslamī, Sa'ad bin 'Abī waqāsh, 'Umar bin Kḥatāb, Abū Bakar Ash-Shiddiq, Judāmah bint Wahab Al-'Asadiyah, Fāthimah Az-Zahrā daughter of Rasulullah SAW. And He has approximately 225 students including: 'Abdullah bin Al-Zubair bin Al-'Awwām, 'Abdullah bin 'Abbās, 'Urwah bin Zubair, 'Umarah bint 'Abdurrahmān and others.

Among his special features are studying languages, poetry, ansāb (hereditary) medicine, and Arabic days. Al-Zuhrī said: "If the knowledge of 'Āisyah is combined with the knowledge of all the wives of the Prophet and all women, of course, the knowledge of 'Āisyah is more important." Urwah also said: "I have not seen a friend who knows more about medicine, poetry, and jurisprudence than 'Āisyah."

He narrated many hadiths from friends such as his father Abū Bakar Ash-Shiddiq, 'Umar bin Kḥatāb, Sa'ad bin 'Abīwaqāsh, Usaidi bin Khudair, and others. Likewise, many of the female friends were Ṣafiyah bint Syaibah and among the tabi'in were 'Āisyah bint Ṭḥalhah, Amrah bint Abd Rahman and Hafsa bint Sirin.

- a. 'Āisyah as a teacher who died in 57 H, could meet and receive history from Urwah bin Zubair as a student because she was born in 96 H. So the distance between the two of them was around 39 years of death.
- b. In the list of teacher names, Urwah bin Zubair clearly stated the name

'Āisyah and vice versa, in the list of names of 'Āisyah's students, the name Urwah bin Zubair was included.

- c. Among the many places where Urwah bin Zubair studied, one of them is Medina, also the birthplace of 'Āisyah, so it is possible to transfer knowledge between the two.

The author concludes that the chain of hadith in the history of Aḥmad Ibn Ḥanbal is connected (*ittiṣāl*) and brought by trusted narrators (*'udūl, ḍābiṭ*). It's just that, if you look at the *isnad*, at the level (*ṭabaqah*) of the Companions there is only 'Āisyah and at the Tabi'in level there is only Urwah. The author concludes that this hadith, at the 2 levels above, has the status of an Aḥād hadith. This has quite significant implications.

In the study of discourses related to the position of hadiths that can erase (delete) the Qur'an, there are differences in the attitudes of the scholars. Some do not allow it, and some allow it. For scholars who allow it, they agree that only *mutawatir* hadiths can interpret the Qur'an. This means the position of Aḥād's hadith will not be able to reproduce the Qur'an. Except for Sulaim al-Rāzī who did not refuse to interpret the Qur'an with Aḥād's hadith because it could happen logically. But according to Syara', as Ibn Burhān argues, it is not permissible.

Moreover, if we see that the ability to hit is a sequential choice (*tartīb*), after *'iḏah* (good speech) and *hujrān* (bed separation). So even if the Prophet did not make the last choice "al-ḍarb", it was because the Prophet did not need to choose it when his wife was *nusyuz*, or it did not

suit the personality of the Prophet who was praised and chosen (*khiyār*).

Matan Criticism

After finishing criticizing the *sanad* in several selected hadiths, the next step is for the researcher to critique the *matan* of some of the hadiths used by the researcher in his research. This criticism is done so that Muslims believe in the news that comes from Rasulullah SAW, and this criticism aims to double-check news whether the news comes from Rasulullah SAW.

Thus during the Companion period, the tradition of criticism was carried out as an effort to examine the contents of the hadith by reconciling what the Prophet had heard himself and then comparing it with the Qur'an. This means that during this period the companions had already applied the *muqāranah* method. However, the *mu'āradhah* method carried out by the friends has not been as fast as that done by the *tabi'in*.

Matan criticism was carried out by the companions and then continued by the *tabi'in* or the post-companion period. Matan criticism began and was marked by the increasing number and breadth of the spread of hadiths which resulted in many falsifications of hadiths. M. Syuhudi Ismail believes that the author suggests that 3 main factors encourage scholars to carry out Matan hadith, namely:

1. There is Hadith forgery

Ahmad Amin expressed the opinion that whoever intentionally makes fake news on behalf of the Prophet, that person should prepare to occupy his seat in hell. According to Ahmad Amin, the contents of the hadith provide an

illustration that at the time of the Prophet's time there had been falsification of Hadith.

2. Meaningful transmission

At the time of the prophet, not all hadiths were written by the companions of the prophet. Most of the hadiths of the prophet were conveyed by companions to other narrators orally. The hadiths of the prophet that may have been narrated verbally by companions are only hadiths in the form of words, while the hadiths that are not in the form of words may have been narrated in meaning.

3. The validity of the sanad does not correlate with the validity of the Matan

When a hadith is declared shahih, the sanad should also be valid, but the hadith scholars divide the hadith into 4 types, judging by the quality of the sanad and Matan:

1. If the hadith is authentic, the sanad is valid and the Matan is also valid.
2. Hadith that is authentic in its sanad but the matan is dhā'if.
3. Hadith that have dhā'if Sanad but have shāhih matan.
4. Hadith that have dhā'if sanad and dhā'if also have Matan.

Thus the researcher uses these three steps as a reference:

a. Sanad quality

After researching the hadith which is the object of research in this journal article, it is known that the sanad of the hadith is considered Shāhih because all the narrators are considered good so criticism can be continued.

b. Hadith pronunciation

The hadith matan research was conducted to find out whether illat occurred so the researchers compared matans HR Aḥmad bin Ḥanbal.

Table 1: Sanad Connectivity Table

No.	Narrator	Birth	Death	Teacher	Student	Symbol
1.	Aḥmad bin Ḥanbal	64 H	41 H	'Abdul Razzāq	Bukhārī, Muslim, 'Abu Dāwūd	حد ثنا
2.	'Abdul Razzāq	126 H	211 H	Ma'mar bin Rāsyid	Aḥmad bin Ḥanbal	حد ثنا
3.	Ma'mar bin Rāsyid	96 H	154 H	Muḥammad Bin Muslim Bin Syihāb Al-Zuhrī	'Abdul Razzāq	حد ثنا
4.	Muḥammad Bin Muslim Bin Syihāb Al-Zuhrī	50 H	125 H	'Urwah bin al-Zubair	Ma'mar bin Rāsyid	عن
5.	'Urwah bin al-	-	94 H	'Āisyah Binti	Muḥammad	عن

	Zubāir			Abu Bakar Ash-Shiddiq	Bin Muslim Bin Syihāb Al-Zuhrī	
6.	'Āisyah Binti Abu Bakar Ash-Shiddiq	-	57 H	Nabi Muḥammad SAW	'Urwah bin al-Zubair	عن

EPILOG

In the Qur'an it has been explained the circumstances where it is permissible to hit women (wives), then why did Rasulullah SAW choose not to hit women (wives) or anything else while this is permitted in the Qur'an? Rasulullah SAW never hit anyone starting from his wife or other people even though this is allowed in the Qur'an not because he was unable or unwilling, but because of nature Rasulullah SAW is a gentle and compassionate person to all creatures even he not only did not beat his wife, maid or other human beings but he never hit animals, he never hurt anything or hit anything except when he was jihad in the cause of Allah SWT. A non-violent family can be formed by following what Rasulullah SAW has exemplified which can be seen from the hadith discussed by the author where the hadith explains how Rasulullah SAW behaves towards women (wives). He glorified his wife so much that he never once beat her unless he was fighting in the cause of Allah, he did not hesitate to beat her in the name

of Allah SWT. This is following the hadith discussed by the author, namely where the hadith has the status of an authentic sanad, as evidenced by the continuity of the sanad from the first narrator to Rasulullah SAW, all of which are continued with the sanad.

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