

## **Rights and Duties of Husband and Wife in the Perspective of Prophetic Hadiths in the Book of 'Uqūd Al-Lujayn: A Study of Hadith Syarah**

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### **Abstract**

The rights and obligations of husband and wife are very important things in marriage. This research aims to discuss problem the rights and obligations of husband and wife in the perspective of hadith the prophet in the book of 'Uqūd al-Lujayn, by comparing various sharah hadith. The type of research is qualitative research using library studie, by method sharah muqaran (comparative) from the book mashadir ashliyah to explain central themes in the hadith. The results of this study show that the book 'Uqūd al-Lujayn the husband and wife have rights and obligations that is, husband should lead his family and has to treat his wife well. Wife also has the right to receive a living from her husband and the wife has to obedient the husband. Conclusion from research is there are several hadith that explain the right and obligation of the husband and wife, Shahih Bukhari No. 2751, Sunan Tirmidzi No. 1163, Musnad Ahmad No. 19162, Musnad Ahmad No. 1573.

**Keywords:** Hadith; Rights; Obligations; Syarah; 'Uqūd al-Lujayn

### **Introduction**

In a marriage bond, there are reciprocal rights and obligations between husband and wife, where the man as a husband obtains certain rights along with obligations, as well as the woman as a wife obtains rights and obligations, this becomes a necessity obtained by both of them. (Mamahit, 2013). In Undang-Undang RI 1 number 1 of 1974 states that marriage is a physical and mental bond between lovers to lead a peaceful and eternal household based on God Almighty (Anwar, 2021).

The rights and obligations of husband and wife are important matters relating to the family, to build a household will certainly go through a process that forms a life together and establishes a relationship with each other. In Islam, marriage is a form of sacred and solid holy bond related to

trust and piety to God, therefore marriage includes preventive actions so that adultery does not occur, and also not just fulfilling biological lust or just venting sexual desires, but has main objectives related to social, psychological, and religious.

The purpose of marriage in Islam is to carry out religious teachings in order to establish a harmonious, happy and prosperous family ark. Harmonious in carrying out the rights and obligations of family members, prosperous means the growth of inner and outer peace so that there is peace and pleasure in life, namely love in the family. In Islamic law, the purpose of marriage is explained in the words of Allah, "And among the signs (of His power) is that He created pairs for you from your own kind, so that you tend to them and are at peace, and He makes between you a sense of love and affection. Surely in that are signs for those who think" (QS. Al-Rum [30]: 21).

Based on this verse, the purpose of marriage is to create a *sakinah* family life, which is a family that is peaceful, calm, prosperous, and peaceful, with the creation of this, it will contain a sense of affection (*mawaddah wa rahmah*) that exists between family members, namely husband, wife, and children (Aulia, 2019).

In order to create a lasting relationship and become a prosperous family, it must be properly maintained the integrity and harmony of the family, with marriage there will be logical consequences obtained, therefore there will be rights and obligations that must be carried out by married couples, to carry out individual rights must be in accordance with the burden that must be fulfilled, so that each partner must be fulfilled in the fulfillment of rights.

In the hadith of Sahih Bukhari No. 4801 book: *nikah*, chapter: women become managers in their husband's house, it is stated that: "Each of you is a leader, and each of you will be held accountable for what he leads, an Amir is the leader of a husband is also the leader of his family, a woman is also the leader of her family, a woman is also the leader of her husband's house and her children. So each of you is a leader and each of you will be held accountable for what he leads."

The Hadith conveys that the wife is also a leader in the household but should not forget obedience to the husband, mentioned in the book of Ibn Majah No. 1847 about the wife's obedience is the pleasure of Allah. If the husband has done his duties well, then he will get the rights of his wife and family, and likewise if the wife has done her duties well, then she will get the rights of her husband. This is of course, as reciprocity in a family. (Alfaridzi, 2022). There are many who discuss it in the book of Allah and the Prophet's hadith which provides an explanation of the rights and obligations of husband and wife as found in the book of *'Uqūd al-Lujayn*, there are several rules in households, namely, that husbands do not like to

find flaws in their wives and also husbands are obliged to treat their wives well, because for the wife there are rights and obligations that are balanced correctly and for the husband is a level above the wife (Bastiar, 2018).

Related topics have been researched by a number of parties, including: Imron Choeri and Dliyaul Adlha (2019), "Comparison of the Concept of Fulfilling the Rights and Obligations of Husband and Wife in Kitab 'Uqud Al-Lujjain Fi Bayan Huquq Al-Zaujain and Kitab Manba' Al-Sa'adah," *Isti'dal: Journal of Islamic Legal Studies*. This research uses descriptive-normative method, the results of which describe the rights and obligations of husband and wife in the book of 'Uqūd al-Lujayn (Choeri & Adlha, 2019). Also research by Zaenal Mufti (2021), "The Concept of Husband and Wife Rights and Obligations According to Syaikh Nawawi Al-Bantani and Its Application by Alumni of Ponpes Darul Quran Batu," *Sakina: Journal of Family Studies*. This study applies descriptive research methods, the results of his research explain the importance of knowing and exercising the rights of husband and wife within the family sphere (Mufti, 2021), and research by Haris Hidayatulloh (2019) "Rights and Obligations of Husband and Wife in the Qur'an," *Journal of Islamic Family Law*. This research uses descriptive-analytical method, the results of his research discuss the obligations of husbands and the rights of wives in the verses of the Qur'an, namely providing maintenance to wives and children and maintenance must adjust the standards in the surrounding community (Hidayatullah, 2019). Based on the works that have been described, the focus of the discussion is only on the rights and obligations of husband and wife in the book of 'Uqūd al-Lujayn along with the Qur'an, but unlike this research, this research focuses on the hadith of the rights and obligations of husband and wife in the book of 'Uqūd al-Lujayn.

Based on previous research, the structure of the framework can begin by discussing the definition of hadith. Hadith according to the language means new, hadith can be interpreted as speech, words, news, stories and interviews. Its plural form is ahādits. According to the term hadith scholars, it is everything that is attributed to the Prophet, whether in the form of speech, action, taqrir (silence/ agreement) or his attributes (Shafwan, 2020).

In al-Munawwir Arabic dictionary, الْحَقُّ وَالْوَجِبُ means rights and obligations (Munawwir, 1997). The definition of rights and obligations in the Big Indonesian Dictionary (KBBI) is something that is obtained or owned, and also something that must be done or carried out, so that it can be interpreted as something that should be received and done or carried out as a result of a marriage bond (Nurani, 2021). According to some fiqh scholars and some Mutākhirin scholars, "Right is a rule that has been determined by Shariah," according to Shaykh Ali al-Khafifi stated that right is a good that is produced by Shariah, Ustadz Mustafa Ahmad az-Zarqa,

one of the Jordanian fiqh scholars argued that right is a specialty that has been determined by Shariah, a power or taklif.

Ibn Nujaīm, one of the fiqh experts from the Hanafi school, believes that rights are a protected specialty. According to Wahbah al-Zuhailī, a right is a specific (exclusive) characteristic by which Shara' establishes a power (authority) for its owner or an obligation on its object. While the meaning of wajib according to the term in the science of ushul fiqh is:

ما أمر به الشارع على وجه الإلزام

Meaning: "That which the legislator has enjoined by way of necessity."

According to Notonagoro, an obligation is something that is borne to provide things that should be given continuously, from a certain person and cannot be by others, which can basically be forcibly requested by those concerned. Therefore, an obligation is something that must be carried out (Rospita, 2017).

The husband's rights that must be carried out by his wife are on rights that are not material, because Islamic law argues that the wife does not bear the material obligations needed to meet family needs. In fact, it is prioritized that the wife does not need to work to earn a living, if the husband is able to fully provide for the family properly. This is so that the wife can give her attention to the obligation to take care of a healthy household, and create a pious generation. The rights of the husband can be explained in essence, namely the right to be obeyed, in al-Qur'an surat an-Nisa verse 34 teaches that men (husbands) are obliged to lead women (wives) because men have advantages over women, and with the obligation of a man to provide for the needs of his family. Salihah wives are wives who obey Allah and their husbands and take care of their property and husband's rights, even in the absence of their husbands, as a result of Allah's care and His guidance to these wives. Imam al-Hakim narrated from Aisha r.a.:

عَنْ عَيْشَةَ قَالَتْ : سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَيُّ النَّاسِ أَعْظَمُ حَقًّا عَلَى الْمَرْأَةِ ؟ قَالَ : زَوْجُهَا  
قَالَتْ : فَأَيُّ النَّاسِ أَعْظَمُ حَقًّا عَلَى الرَّجُلِ ؟ قَالَ : أُمُّهُ (رواه الحاكم)

Meaning: "Aisha reported that she said: "I asked the Messenger of Allah : Who is the man who has the greatest right over women?" He replied: Her husband. Then I asked again: Who is the one who has the greatest right over a man? His answer: His mother."

The husband has the right to teach his wife a lesson. From verse 34 Q.S. an-Nisa tells, if the husband is worried about his wife being defiant (*nusyuz*), give advice in a good way. If the wife has been advised and has not obeyed, let the husband sleep separately from his wife. If she still does not obey, it is permissible for the husband to hit her on the condition of teaching her a lesson (that does not hurt her and not on her face). The Prophetic Hadith narrated by Bukhari-Muslim from Abdullah ibn Zam'ah says: "Does one of you like to beat his wife as he beats a slave during the day, then at night gathers her."

Not the least of the traditions that warn husbands not to beat their wives, that in the Qur'an also explains that it is permissible for a husband to teach his wife a lesson by hitting, this applies if the wife is not easy to be taught in a subtle way, regarding matters related to marriage and also the right to teach the wife, must be in a good way and appropriate to the position of the wife and husband (Desminar, 2018).

According to the Asy'ari opinion, one of the husband's obligations towards his wife is to treat her well. Husbands are obliged to provide maintenance, dowry, clothing, and are obliged to treat their wives well, and be patient with what is not good. So from that it is clear that there are basic similarities in the obligations of husbands towards wives and the rights of wives that must be carried out by husbands. More in-depth about the husband's obligation in carrying out the rights of his wife, Asy'ari emphasized that it is very obligatory to give good treatment to his wife (Nurani, 2021).

The rights of wives regulated in Islamic law in general are of two kinds: material rights (*lahiriyah*) and non-material rights (*batiniyah*). The rights of the wife are basically an obligation for the husband (Jamaa, 2016), The wife has the same obligations to her husband regarding what she wants, as long as it is still on the path that Allah is pleased with. Some of the obligations of wives that must be fulfilled are obeying and obeying their husbands, being good at taking their husbands' hearts through food and drink, maintaining honor, protecting their husbands' property, keeping their tongues, respecting their husbands' extended families, being polite and giving smiles, being obliged to take care and manage the household properly, always reminding their husbands in terms of goodness (Arifah, 2017).

Marriage has the aim of creating a *sakinah* household and accompanied by love and affection (*mawaddah wa rahmah*), to establish and maintain the harmony of a couple is to carry out the rights and obligations of each family member. The achievement of harmony in the household is not based on a sense of care and awareness, in carrying out its obligations and the rights of each partner, it will be impossible to become a harmonious family. Therefore, it is necessary to have reciprocity from the

couple. Among the obligations of the husband as well as the rights of the wife include:

The Qur'an Surah al-Baqarah verse 233 states that a husband is obliged to provide for his wife, and is explained as follows, "And the obligation of the father to feed and clothe the mothers in a ma'ruf way, a person is not burdened but according to his ability".

Nafkah stems from the word *anfaqa yunfiqu-infāqan* which means *al-ikhraju*. Nafkah also comes from *al-infaq* which means to spend, and the plural is *nafaqātun* in language, namely something that is issued by someone in carrying out his responsibilities. In the Indonesian language *nafkah* is used with the meaning of expenditure.

In the Encyclopedia of Islamic Law, *nafātun* means expenses that a person uses to meet his needs that have become his dependents. According to al-Sayyid Sabiq, that *nafkah* is meeting the needs of life. Nafkah can be interpreted as a basic necessity that is needed by many people who need it. As for *nafkah* in sharia terms, namely meeting the needs of people who are dependent on it in the form of clothing and food. Thus that *nafkah* must be fulfilled by the husband for his wife in a marriage bond.

The wife must be provided for by her husband because she is his responsibility, and the above verse is related to breastfeeding. So, it can be mentioned that the above verse implies that a husband is obliged to provide the cost of breastfeeding, because the child will use the name of his father, as well as being born to him, because the father's name will be used by the child, which is attributed to his father. The obligation to provide maintenance should be done in a way that is ma'ruf.

The passage above explains the obligation of a father is to feed and clothe the mother in a way that is ma'ruf, and it must be carried out according to the husband's ability. Furthermore, Surah at-Thalaq verse 7 which emphasizes, namely "Let those who are able to provide according to their abilities. And those whose provision is constricted should provide from the wealth that Allah has given them. Allah does not charge a man with what He has given him." The Surah does not provide a firm determination of how much a husband should spend on his wife, either in the form of a maximum limit or a minimum limit, which shows how easy Islam is in establishing the rules of maintenance.

The next Qur'anic verse discussing maintenance is Surah at-Talaq verse 6: "Settle them (the wives) where you live according to your ability and do not trouble them to constrict (their) hearts, and if they (the divorced wives) are pregnant, then give them their maintenance until they give birth, then if they suckle your (children) for you then give them their wages, and negotiate between you (everything) well; and if you encounter difficulties then another woman may suckle (the child) for her."

The verse above mentions that the divorced wife is entitled to be given a proper place to live. Quraish Shihab argues that this is necessary because it is to carry out the *ma'ruf* commanded by the previous verse, and at the same time maintain the relationship so as to avoid separation. And ordered to give a place to live frankly said "*Askinuhunna min haitsu sakantu*" the meaning contained is to place your divorced wife, where you want. The housing that a husband gives to his wife must be in accordance with the husband's ability. The logic used from the snippet of verse above, mentioning the wife who has been divorced alone is required to be provided with a place of residence, even more so with a wife who still has a relationship.

As for the rights of a husband who is not material that must be fulfilled for his wife is explained in Surah al-Nisa' verse 19: "O you who believe, it is not lawful for you to use women by force and do not trouble them in order to take back some of what you have given them, except when they do real abominable work. And deal with them properly. Then if you do not like them, (then be patient) for perhaps you dislike something, but Allah has made of it much good." The verse instructs husbands to behave and get along with their wives properly. as quoted by Quraish Shihab has another view. He makes Surah al-Nisa' verse 19 addressed to husbands who no longer like their wives (Hidayatullah, 2019).

Dowry is the property of the wife that must be fulfilled by the husband because of the contract. From the word dowry there are nine, namely *shadaq* or *shaduqah*, *nihlah*, *ajr*, *faridhah*, *hiba'*, *'uqr*, *'alaiq*, *thaul* and *nikah*. The verse that shows the obligation to pay the dowry is: "Give the dowry to the women (whom you marry) as a gift with full willingness. Then if they give you part of the dowry gladly, then eat (take) the gift (as food) that is pleasant and of good consequence." This verse came as a warning to a man at the time of the Prophet who married a slave woman without giving her a dowry. Instead, it was the woman who was asked for the dowry, so the above verse was revealed.

The dowry should be given to the wife in a way that is appropriate in the surrounding community and does not harm the husband and wife. This is the meaning of *bil ma'ruf*, according to Quraish Shihab. Imam al-Qurthubi interpreted it with Sharia and As-Sunnah. In the book of Tafsir al-Jalalain it is interpreted that the dowry is given to the wife not too large and not too small. According to Muhammad Ali al-Shabuni is to hand over the dowry with something of value and not reduce it. From several opinions regarding the meaning of *bil ma'ruf*, the author agrees with the opinion expressed by Quraish Shihab, who states that the dowry must be adjusted to the circumstances of the surrounding community, and the dowry must also be adjusted to the financial capacity of the wife (Iqrom, 2015).

Based on the explanation above, the researcher tries to compile a research formula, namely the formulation of the problem, research questions, and research objectives. The formulation of the problem of this research is that there are hadith about the rights and obligations of husband and wife in the book of *'Uqūd al-Lujayn*, the research question is how the hadith related to the rights and obligations of husband and wife in the book of *'Uqūd al-Lujayn*, and how the Hadith commentary on the rights and obligations of husband and wife in the book of *'Uqūd al-Lujayn*. this research aims to discuss the rights and obligations of husband and wife in the book of *'Uqūd al-Lujayn*.

### **Research Methodology**

This research is a qualitative type and applies library research (Sidiq & Choiri, 2019), both primary and secondary (Hamid, 2016), primary literature data in this research is the book of *'Uqūd al-Lujayn*, secondary data in this research are books and scientific journals that support the research. After collecting the literature data sources, they were compiled in accordance with the research questions (Darmalaksana, 2020). Furthermore, researching and analyzing data is carried out through the muqaran (comparative) syarah method from the book of mashadir ashliyah. (Muhtador, 2016), If the view of the author of *'Uqūd al-Lujayn* is compared with the views of the scholars of hadith commentary found in the books of hadith commentary, then by using this method the true meaning of the rights and obligations of husband and wife in the household will be seen (Burhanuddin, 2018).

### **Results and Discussion**

#### **1. Profile of the Book of Uqud al-Lujayn**

The book of *'Uqūd al-Lujayn*, by Shaykh Nawawi al-Bantani divides its discussion into four parts, the first of which explains the rights of the wife over the husband; Second explains the rights of the husband over the wife; Third explains the virtue of women's prayer at home; and fourth explains the prohibition of looking at those who are not mahrams. In addition to the fourth chapter discussing the prohibition of looking at non-mahrams. These four chapters also contain hikayahs about previous prophets and stories of righteous people. It also contains lessons learned, and at the end of the explanation, it concludes. This book contains a discussion of the rights and obligations of husbands and wives in the household ark.

Another characteristic of other classical books that explain the rights and obligations of husband and wife is to position women below the degree of the husband, although the book of *uqud al-jayn* emphasizes the wife's obedience to the husband, but not to the level of discrimination, as

evidenced by the discussion of the rights and obligations of the wife which are equal to the rights and obligations of the husband. This book is also not free from various criticisms from gender activists regarding the hadith arguments used as a basis for reaching legal conclusions (Fahimah & Aditya, 2019).

## 2. Biography of the Book's Author

Shaykh Nawawi was born in the village of Tanara, Serang, Banten in 1815 AD/1230 H. And died at the age of 84 years on the 25th of Shawwal 1314 H/1897 AD. His full name is Abu Abdul Mu'ti Muhammad Nawawi Ibnu Umar At-Tanari Al-Jawi, born in a pious and religious family environment and has descendants of the royal family of the Banten sultan.

His father named, KH, Umar bin Arabi one of the scholars in Tanara village and as the head of the Mosque which will become a pesantren, this is where Nawawi Banten began his education. His mother was named Nyai Zubaidah, she was a religious woman. At the time of conceiving the first child, Nyai Zubaidah always prayed for her child. he first learned about religion under the guidance of his biological father, KH. Umar when he was 5 years old, ongoing learning from the father for 3 years, is until he was 8 years old. Sheikh nawawi al-bantani was educated in the middle east for a long time in 1830-1860, there he studied with famous teachers, such as Shaykh Ahmad Khatib Sambas and Shaykh Abdul Gani Bima. Indonesian scholars who lived there. Before going to the Middle East he studied at several pesantren in West Java for about 9 years. So, he spent 39 years studying.

He compiled works in more than nine scientific disciplines, including fiqh, tafsir, Ushuluddin, Tasawuf (mysticism), Tauhid Science, Hadith, Sirah Nabawiyah, Arabic Language, Morals. Chaidar stated that Syaikh Nawawi Banten wrote various scientific disciplines for the benefit and needs of Muslims, individually or in society.

Some of the Indonesian students who became leaders of pesantren include Hadharatus Syaikh Hasyim Asy'ari, Kyai Khalil Bangkalan, KH Ilyas, KH Tubagus Muhammad, KH Tubagus Muhammad Asnawi Caringin, West Java, KHR Asnawi Kudus (Suwarjin, 2017). As for some of the works of Syaikh Nawawi Banten, some of his 40 works were recorded and classified into seven fields by Brockelmann in the field of Islamic studies: the field of tafsir, the field of Fiqh, the field of aqidah, the field of Sufism, and Maulid al-Nabi, and the field of Arabic grammar, the field of rhetoric (Ismail & Dahlan, 2008).

### 3. Hadiths on the Rights and Duties of Husband and Wife in 'Uqūd al-Lujayn

#### Rights of the Husband

The Prophet's words were found in the book 'Uqūd al-Lujayn. This hadith is saheeh according to scholarly consensus.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا وَالْحَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ

After the author conducted a search for similar traditions, the author found a tradition in Sahih Bukhari Kitab Washiyah Chapter Ta'wil Qaulihi Ta'ala No. 2751 .

حَدَّثَنَا بَشْرُ بْنُ مُحَمَّدٍ السَّخْتِيَانِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا يُونُسُ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي سَالِمٌ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا وَالْحَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ قَالَ وَحَسِبْتُ أَنْ قَدْ قَالَ وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ

It means: "Bisyar ibn Muhammad As-Sakhtiyaniy told us, 'Abdullah told us, Yunus told us, from Az Zuhriy he said, Salim told me, from Ibn 'Umar (radhiallahu'anhuma) said, "I heard the Messenger of Allah (saw). said, "Each of you is a leader and will be held accountable for those he leads. The Imam (head of state) is a leader who will be a leader in the affairs of his husband's household and will be held accountable for the affairs of the household. A servant in the affairs of his master's property is a leader and will be held accountable for the affairs of his responsibility". He (Ibn 'Umar radhiallahu'anhuma) said, "I suspect he also said, "And a son is a leader in the affairs of his father's property" (Bukhari, 2002).

There are traditions that are similar to the above, namely: Sahih Bukhari Kitab العتق Chapter Al-'Abdu Ro'In Fi Mali Sayyidihi No. 2558 (Al-Bukhari, 2002: 618-619), Sunan Tirmidzi Kitab Jihad Chapter Ma Ja'a Fi Imam No. 1705 (At-Tirmidzi, 1999: 294).

### Obligations of the Husband

The prophet was found in the book of 'Uqūd al-Lujayn. This hadith hasan status according to Muhammad Nashiruddin al-Albani.

شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعظَ فَذَكَرَ فِي الْحَدِيثِ قِصَّةَ فَقَالَ أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئَنَّ فُرْشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْدَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ (An-Nawawi, 2002)

After the researcher conducted a search for similar traditions, the researcher found the hadith in Sunan Tirmidhi Number 1163.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّلُ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ عَنْ شَيْبِ بْنِ غَرْفَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَخْوَصِ قَالَ حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعظَ فَذَكَرَ فِي الْحَدِيثِ قِصَّةَ فَقَالَ أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئَنَّ فُرْشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْدَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَمَعْنَى قَوْلِهِ عَوَانٌ عِنْدَكُمْ يَعْنِي أَسْرَى فِي أَيْدِيكُمْ

Meaning: "Al-Hasan bin 'Ali al-Khallal has narrated to us, al-Husayn bin 'Ali Al Ju'fi has narrated to us, from Za'idah from Shabib bin Gharqadah from Sulaiman bin Amr bin al-Ahwash said, "My father has narrated to me that he was with the Prophet. To perform the farewell pilgrimage. He glorified and praised Allah, and he warned and exhorted." He narrated the story in his hadith, then said, "Be aware, be kind to women, for they are your captives. You have no more right over them than that, unless they commit an obvious abomination. If they do, then stay away from them in bed and beat them with a blow that does not hurt. If then they obey you, then do not look for ways to distress them. Know that you have rights over

your wives and your wives have rights over you. Your right over your wife is that she should not bring someone you hate into your bed. It is not permissible to bring someone you hate into your house. Know that the right of your wives over you is that you do good to them in clothing and feeding them." Abu Isa said, "This is a saheeh hasan hadeeth. The meaning of 'Awaanun' is: they are your captives." (Tirmidzi, 2015)

There is a hadith that is similar to the one above, namely: Sunan Ibn Majah No. 1851 Kitab Nikah Chapter on the Rights of the Wife over the Husband (Al-Qazwini, 1918).

### The Rights of the Wife

The Prophet's words were found in the book 'Uqūd al-Lujayn. This hadith hasan isnad according to Su'aib al-Arna'uth.

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَأَلَهُ رَجُلٌ مَا حَقُّ الْمَرْأَةِ عَلَى الرَّوْحِ قَالَ تُطْعِمُهَا إِذَا طَعِمْتَ وَتَكْسُوهَا إِذَا اكْتَسَيْتَ وَلَا تَضْرِبُ الْوَجْهَ وَلَا تُفْبِحُ وَلَا تَهْجُرُ إِلَّا فِي الْبَيْتِ  
(An-Nawawi, 2002)

After the researchers conducted a search for similar traditions, they found the Hadith of Musnad Ahmad No. 19162.

حَدَّثَنَا يَزِيدُ أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي قَزَعَةَ عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَأَلَهُ رَجُلٌ مَا حَقُّ الْمَرْأَةِ عَلَى الرَّوْحِ قَالَ تُطْعِمُهَا إِذَا طَعِمْتَ وَتَكْسُوهَا إِذَا اكْتَسَيْتَ وَلَا تَضْرِبُ الْوَجْهَ وَلَا تُفْبِحُ وَلَا تَهْجُرُ إِلَّا فِي الْبَيْتِ

Meaning: "Yazid told us, Shu'bah told us, from Abu Qaza'ah from Hakim ibn Mu'awiyah from his father from the Prophet. Someone asked him, "What is the right of a wife from her husband?" he replied, "You feed her as you eat, clothe her as you clothe her, do not strike her in the face, do not badmouth her and do not chastise her (separate from the bed) except in the house."

### Obligations of the Wife

Found in the Prophet's words in 'Uqūd al-Lujayn, this hadith is hasan li ghairihi according to Shu'aib al-Arna'uth.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّتْ الْمَرْأَةُ حَمْسَهَا وَصَامَتْ شَهْرَهَا وَحَفِظَتْ فَرْجَهَا  
وَأَطَاعَتْ زَوْجَهَا قِيلَ لَهَا ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ  
(An-Nawawi, 2002)

After searching for a similar Hadith, it was found in Musnad Ahmad's Hadith Number 1573.

حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ حَدَّثَنَا ابْنُ هُبَيْرَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ أَنَّ ابْنَ قَارِظٍ أَخْبَرَهُ عَنْ عَبْدِ  
الرَّحْمَنِ بْنِ عَوْفٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّتْ الْمَرْأَةُ حَمْسَهَا وَصَامَتْ شَهْرَهَا  
وَحَفِظَتْ فَرْجَهَا وَأَطَاعَتْ زَوْجَهَا قِيلَ لَهَا ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ  
(Hanbal, 2001)

Meaning: "Yahya bin Ishaq narrated to us that Ibn Lahi'ah narrated to us from 'Ubaidullah bin Abu Ja'far that Ibn Qarizh informed him from Abdur-Rahman bin Auf that the Messenger of Allah (saw) said. said: "If a wife performs the five daily prayers, fasts in Ramadan, guards her private parts and obeys her husband, it will be said to her: 'Enter Paradise from whichever door you wish'."

#### 4. A Comparison of the Rights and Duties of Husband and Wife According to 'Uqūd al-Lujayn and Hadith Comparators

##### Rights and Obligations According to 'Uqūd al-Lujayn

The husband's right is to understand, educate and take care of his wife's character. Allah has favored men over women because men (husbands) give their wealth to women (wives) in marriage, such as dowry and maintenance. The husband's obligation is to know that women are a mandate from Allah given to husbands, which further becomes the responsibility of the husband as a whole, and is obliged to maintain Allah's entrustment in accordance with religious provisions. The wife must be treated well, provided for, educated to pray and fulfill all the commands of Allah SWT. If not, then he is considered betraying Allah and His messenger, if a wife commits nusyuz then the husband is obliged to give advice, and explain to his wife that the act of nusyuz can nullify the husband's maintenance. (An-Nawawi, 2002).

The wife's right from her husband is to receive food and clothing, and the right not to be hit in the face in case of nusyuz (disobedience), but the right to be hit in other parts, the right to refuse to be made fun of with bad words, and also the right not to be shunned or avoided by her husband

except in the house. Even avoiding talking is forbidden except for justified reasons. And the obligations of a wife are to honor the husband's family even if it is in the form of good speech, and the wife must feel that she has given a lot to her husband even if it is not much, accept the husband's actions, look favorably and be grateful for the husband's attitude, and it is forbidden not to accept the husband's request even on the back of a camel. This is if the wife is chaste (An-Nawawi, 2002).

### **Rights and Duties According to Hadith Scholars**

The husband is the one who gives the mandate and the one who always gives peace. Or who always straightens or what is mandated and always demands justice for himself to make comfort and security. What is meant by leader is a leader in the household, as narrated by Musa bin Uqbah in the marriage chapter that the word imam is a substitute for the word amir, every leader will be asked what he leads, as in the book of Al-Jami' a man is a leader for the family, and also a woman is a leader in her family and her child (Al-Asqalani, 1379). As a warning, that the Prophet warned us, to give a will to women to do good, in the sense of behaving well to women, because in fact women are captives, interpreted as captives who are imprisoned in shackles, namely mandates or entrustments (Al Mubarakfuri, 1431), unless they commit an abominable act, meaning an act that they come up with a clear abominable act and there is a bad impact on a husband, what is meant here is an act of nusyuz, then a husband may leave or stay away from a wife in the sense of bed separation or hitting with no harm just to educate and if a wife is obedient, If a wife is obedient, then do not be a husband not to find fault with a wife, then be a husband to his wife as a penance, because when a wife does not repent, it remains a sin for her, and it is not permissible for a wife to bring other people who are not mahrams into her house without the permission of her husband, and including mahram relatives or women except with the husband's permission (Nuruddun, 1431).

A husband is required to provide for his wife and feed her with what she eats and clothe her with what she wears. That is, a husband when his wife makes a mistake, he must not hit her in the face, because in fact the importance of hitting the husband to the wife is only to educate, and it is not permissible to hit her in the face and not to hit her by injuring her, only with the intention of educating, which means not hitting every limb and the husband must not say something that hurts his wife's heart, and must not travel unless you have given the wife a place to stay. According to imam al-khamni that when a husband gives a nafkah in the form of food it is a perfect pride, because the characteristics of a perfect husband is to give food what he eats and give clothes what he wears (Haidar, 1415).

Comparing the rights and obligations according to 'Uqūd al-Lujayn with those of scholars of hadith commentaries, Nawawi, the author of 'Uqūd al-Lujayn, holds this hadith as evidence in accordance with the text of the hadith.

### Conclusion

In the book of Uqūd al-Lujayn there are four parts, the first discusses the rights of wives over husbands, the second discusses the rights of husbands over wives, and the third discusses the virtue of women praying at home and the fourth discusses the prohibition of watching or looking at those who are not mahrams. In addition to the fourth discussing the prohibition of watching or looking at non-mahrams. There are several traditions that explain the rights and obligations of husband and wife, Hadith Sahih Bukhari No. 2751, Sunan Tirmidzi No. 1163, Musnad Ahmad No. 19162, Musnad Ahmad No. 1573.

The rights of the husband are to lead his family and provide for his wife in terms of clothing and food, and must behave well to his wife, the husband's obligation is to take care of God's entrustment and not find fault with his wife and must give advice. While the wife's rights are entitled to get a living from her husband and receive food what her husband eats and what clothes her husband wears and get good treatment from her husband and get a good upbringing. The obligation of a wife is to honor the husband's family and obey the husband as long as it is on the right path. This research certainly has limitations and shortcomings, so further research is needed related to the research theme. This research is expected to be useful for contributing to understanding and knowledge about the rights and obligations of husband and wife.

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