

RIGHTS AND OBLIGATIONS OF HUSBAND TOWARDS WIFE IN ISLAM

(A MAUDHU'I HADITH STUDY)

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Abstract

*Husband and wife relationship is the main pillar in household life. Islam regulates the rights and obligations of husbands and wives in a balanced manner to create a family that is *sakinah*, *mawaddah*, and *warahmah*. This research aims to analyze the rights and obligations of husbands towards wives in the perspective of hadith, focusing on *maudhu'i* hadith studies. This research uses a qualitative method with a *maudhu'i* (thematic) approach. Primary data were obtained from the traditions on the rights and obligations of husbands towards their wives referred to in the books of *miftah kunuz al-sunnah* or *mu'jam al-muhfahras li alfadz al-hadith*, while secondary data were obtained from relevant previous scientific research. Data analysis was conducted using the descriptive-analytic method. The results show that Islam gives balanced rights and obligations to husbands and wives. The husband's rights towards his wife include maintenance, obedience, and maintaining the husband's honor. The husband's obligations towards his wife include leading the family, protecting, and providing affection. Within the perspective of rights and duties, a variety of interpretations are found that can affect the practice of daily life. The correlation between the *maudhu'i* traditions and the implementation of the rights and duties of husbands towards wives is also a concern, where a proper understanding of Islamic teachings can form the basis for a balanced and respectful relationship. Thus increasing the awareness of both husband and wife about their respective rights and obligations. And help in building a household life that is *sakinah*, *mawaddah*, and *warahmah**

Keywords: *Thematic Hadith; Wife's Maintenance; Marriage; Hadith Comprehension; Husband And Wife*

Abstrak

Hubungan suami istri merupakan pilar utama dalam kehidupan berumah tangga. Islam mengatur hak dan kewajiban suami dan istri secara seimbang untuk mewujudkan keluarga yang *sakinah*, *mawaddah*, dan *warahmah*. Riset ini bertujuan untuk menganalisis hak dan kewajiban suami terhadap istri dalam perspektif hadis, dengan fokus pada kajian hadis tematik. Riset ini menggunakan metode kualitatif dengan pendekatan (tematik). Data primer diperoleh dari hadis-hadis tentang hak dan kewajiban suami terhadap istri yang dirujuk melalui kitab *Miftah Kunuz Al-Sunnah* ataupun *Mu'jam Al-Muhfahras Li Alfadz Al-Hadits*, sedangkan data sekunder diperoleh

dari penelitian ilmiah terdahulu yang relevan. Analisis data dilakukan dengan menggunakan metode deskriptif-analitik. Hasil riset menunjukkan bahwa Islam memberikan hak dan kewajiban yang seimbang kepada suami dan istri. Hak suami terhadap istri meliputi nafkah, taat, dan menjaga kehormatan suami. Kewajiban suami terhadap istri meliputi memimpin keluarga, melindungi, dan memberikan kasih sayang. Dalam perspektif hak dan kewajiban, ditemukan variasi interpretasi yang dapat memengaruhi praktik kehidupan sehari-hari. Korelasi antara hadis-hadis maudhu'i dan implementasi hak dan kewajiban suami terhadap istri juga menjadi perhatian, di mana pemahaman yang tepat terhadap ajaran Islam dapat membentuk dasar untuk hubungan yang seimbang dan saling menghormati. Sehingga meningkatkan kesadaran suami dan istri tentang hak dan kewajibannya masing-masing. Dan membantu dalam membangun kehidupan rumah tangga yang *sakinah, mawaddah, dan warahmah*

Kata kunci: Kajian Hadis; Nafkah Istri; Pernikahan; Pemahaman Hadis; Suami Istri

INTRODUCTION

Islam as a religion that regulates various aspects of human life,(Kirin et al., 2024) including the relationship between husband and wife, has clear rules regarding the rights and obligations of both. (Edriagus Saputra; Eka Eramahi; Nana Gustianda; Arwansyah, 2024; Isnaeni et al., 2024) In this context, the traditions of the Prophet Muhammad play an important role as a source of Islamic teachings that provide detailed guidance on various aspects of life, including husband-wife relationships (Mahmudah, 2022). Marriage is one of the important aspects of Islamic culture, which maintains harmonization between husband-wife relationships and balance within the family. Islamic teachings divide the rights and

obligations of husbands towards *wives*, which are very important to achieve the goal of a marriage that is *sakinah mawaddah warahmah* (Yanti & Zahara, 2020). The husband and wife relationship is the main pillar in married life. Harmony and happiness in the household are very important to maintain. One of the factors that can support harmony and happiness in the household is to understand and implement the rights and obligations of husband and wife (Mukaromah, 2023). Islam as a perfect religion has regulated the rights and obligations of husbands and wives in a balanced manner.

In the Islamic tradition, traditions related to the rights and duties of husbands towards their wives have been the focus of extensive study. One of the

approaches used in understanding the rights and duties of husbands towards their wives is through thematic hadith studies, where various traditions related to a particular topic are analyzed to gain a comprehensive understanding.

In Islam, the Prophet Muhammad modeled kindness and respect towards his wife, setting the standard for marital behavior. The dynamics of husband and wife relationships in the current era reflect significant changes influenced by social shifts, individualization and evolving expectations. Contemporary marriages are characterized by a blend of traditional roles and modern challenges, highlighting the complexity of marital interactions today

In the context of thematic hadith studies, it is important to pay attention to the credibility and validity of the hadith that become the object of study. This is in view of the fact that there are various fabricated traditions or traditions of doubtful validity (*maudhu*) scattered in the hadith literature. Therefore, a critical analysis of the traditions used in the study becomes a necessity to ensure the accuracy of the research results.

This research aims to explore the rights and duties of husbands towards

their wives in Islam from a thematic hadith perspective. By focusing on hadith studies related to this topic, this research aims to provide a deeper understanding of the principles governing husband-wife relationships in Islam. Through the thematic hadith study approach, this research is expected to make a significant contribution in enriching the literature on the rights and obligations of husbands towards wives in Islam as well as providing a more comprehensive understanding of Islamic teachings in the context of husband-wife relationships. In addition, this study is also expected to serve as a foundation for further research in understanding and exploring the values and principles contained in Islamic teachings related to husband-wife relationships.

LITERATURE REVIEW

Regarding the theme of this research, the author refers to several previous studies that examine marriage in Islam and the theme of things that must be fulfilled by husband and wife. The research was conducted by Haris Hidayatulloh (Hidayatulloh, 2019). Furthermore, research conducted by Mohamad Ikrom also discusses the same theme as Haris (Ikrom, 2015).

Furthermore, research conducted by Mohamad Ikrom also discusses the same theme as Haris (Anwar, 2021). Followed by Sifa Mulya's research which discusses hadith in tafsir *ahkam* regarding the obligations and rights of husband and wife (Nurani, 2021). Research from Budi also discusses thematically the study of verses on the rights of husband and wife (Suhartawan, 2022). Research conducted by Bastiar which examines the study of Islamic law on the rights of husband and wife (Bastiar, 2018). Research by Misra Netti which discusses the same theme by connecting with Islamic legal science (Netti, 2023).

Research from Zakiyah which discusses how to fulfill the obligations of husband and wife in long distance relationships (Zakiyah, 2020). Research from Siti Kholilah which discusses things that are acceptable in marriage relationships according to the hadith perspective (Kholilah, 2019). Research from Ahmad Fadhil which discusses

dowry as an obligation of the husband by referring to the hadiths about dowry (Fadhil, 2021). From some of the previous studies that the author has

described, it can be seen the difference in the formal object of research that the author studies. In this study, the formal object is the traditions related to the rights and obligations of husbands and wives. Therefore, the author can conclude that research on this theme is classified as the latest research and can fill the void of other studies in the study of hadith and hadith science.

METHODS OF RESEARCH

This research method is a *library-based qualitative research*, using a descriptive-analytic approach. The data sources used are primary data related to the hadiths about the rights and obligations of husbands towards their wives obtained from the book *Miftah Kunuz Al-Sunnah* (Baqiy, 1993), *Mu'jam Al-Muhfahras Li Alfadz Al-Hadits* (Wensinck, 1936) or even *soft hadith* applications and *Jami' Al-Kutub Al-Tis'ah* applications. to then be referred directly to *Al-Kutub Al-Tis'ah*. While secondary data is in the form of gray literature or previous scientific research that can support the success of this research. In collecting data the author first refers to the thematic hadith book by using several related keywords, such as الزواج, النكاح, التزامات الزوج, واجب الزوجة. After finding the hadith,

the author immediately referred to the hadith source book to find out the complete sanad and matan of the hadith. In the next step, the author also referred

to the books of *syarh* or the opinions of the *scholars/muhaddisin* regarding these traditions, so as to know the understanding of the hadith properly and correctly and avoid mistakes.

In analyzing and interpreting the findings, the author uses a descriptive-analytic method so that it can make it easier for readers to understand the findings.

RESULTS AND DISCUSSION

Rights and Obligations of Husband towards Wife in Islam

Rights and obligations are two things that cannot be separated in life. Rights are etymologically a form of truth, ownership, authority, power, degree, and authority according to the law, while obligations are something that must be carried out and must (Aji, 2015). Examples of rights and obligations can be seen in everyday life, such as the right to education and the obligation to obey the rules. Rights and obligations are also related to human rights, which are a set of basic rights given by God

and basic obligations that humans must carry out in their social life. So, in the context of husband and wife relationships, rights and obligations can be defined as everything that must be accepted and done as a result of the marital relationship. In addition, the rights and obligations of each party, both husband and wife, are the construction of the roles and functions of both parties, which must be recognized and owned. In other words, rights are something that must be accepted and done, while obligations are something that must be fulfilled. This formulation of rights and obligations then serves as a standard to assess whether the couple has carried out their roles and functions correctly (Nurani, 2021).

Likewise in married life, basically, husbands and wives have reciprocal obligations and rights. That is, the husband has the right to protect his wife and the wife has the right to protect her husband. Broadly speaking, the husband's responsibilities towards his wife consist of two categories: material responsibilities and immaterial responsibilities. Material

obligations such as dowry and maintenance, while immaterial obligations such as justice, association,

and good *mu'amalah* (Ikrom, 2015). The Qur'an and the Prophet's sunnah mention the function of the family and the reasons for marriage. According to the Qur'an, the purpose of marriage is to form a *sakinah* family. Therefore, the term "*sakinah* family" (*litaskunu ilaiha*) is used in the Qur'an to indicate the purpose of marriage. Marriage is defined as "the physical and mental bond between a man and a woman as husband and wife with the aim of forming a happy and lasting family (household) based on Shari'ah."

Marriage is the ultimate goal of living together. However, the function of marriage can be considered as a way to achieve a common goal. The functions of marriage must work well, so as to achieve the goal of marriage, namely a *sakinah* family. Therefore, the key to the success of marriage in achieving its goals depends on whether or not the family (husband and wife) functions, which is largely determined by family resilience (Rajafi, 2020, pp. 21–24). The wife has rights over her husband, including being served well, having basic needs met, paying the dowry, and having time, especially for men who have more than one wife. The wife also has the obligation to learn from her

husband, including the obligations and customs of worship or menstruation, and to obey her husband if he does not disobey. The rights of the husband towards his wife are as follows; the wife must obey her husband without doing inappropriate things; be treated well; submit herself completely to the husband; stay at home and prevent the wife from sharing a bed with other men; make a curtain that prevents non-mahram men from seeing his wife's body, even her face and palms, because seeing them is haram when accompanied by lust and fitnah (temptation) (Musthofa, 2020).

In the teachings of religious law, there are several obligations that a husband must fulfill towards his wife, including;

First, the provision of dowry, which is the wife's right that must be paid by the husband during the marriage contract. The dowry or *mascawin* not only shows that the husband is sincere about getting married and providing for his wife, but also shows the husband's promise not to reveal household secrets, especially the deepest secrets that a woman does not reveal except to her husband (Ikrom, 2015). The dowry must be of

material value, even if it is just an iron ring, because it is a symbol of the husband's ability to meet the wife's needs. In addition, in terms of its position as a symbol of husband and wife loyalty, the dowry can be in the form of verses of the Qur'an (Hidayatulloh, 2019).

Second, maintenance. In addition to being entitled to the stipulated dowry, the wife is also entitled to the maintenance provided by her husband for survival. Nafkah is everything that a husband must give to his wife, including material and non-material needs, as well as an appreciation for the maintenance of children. Among the material needs that the husband must fulfill are food, clothing, shelter, care, health, and others. Among the non – material needs that the husband must fulfill are maintaining the safety and security of his wife and avoiding anything that could threaten her soul, including the possibility of falling into sin and immorality. Teaching religious understanding and not hurting his wife physically or mentally.

In addition to having to fulfill all the obligations of a husband towards his wife, a husband is also entitled to receive all the

rights that are the wife's obligations towards her husband. The following are the rights of a husband towards his wife, among others; First, Obey and be obeyed. A husband is entitled to be obeyed and obeyed by his wife. The wife must obey her husband in all matters, both secret and overt. This will create harmony in the family. Conversely, a wife's disobedience and disobedience will lead to disappointment and a rift in the family relationship. This is despite the fact that the husband always plays the leading role in the family.

Second, Guarded and protected his honor. As long as the husband is not at home, the wife is responsible for protecting herself, her property, disgrace and shortcomings and her family (Suhartawan, 2022). Technical matters such as receiving male guests when she is alone must be avoided by the wife, because it will cause slander and unfavorable prejudice. In addition, wives should not at will utilize or spend property when their husbands are not at home, except in urgent circumstances and with the consent of their husbands (Nurani, 2021).

Thus, the rights and obligations of

husbands towards wives in Islam act as a foundation for creating harmonious, respectful, and mutually supportive relationships in the family. This relationship is based on the principles of justice, love, and respect between husband and wife, in accordance with Islamic teachings that prioritize justice and togetherness in the household.

Hadiths on the Rights and Duties of Husbands towards Wives

The hadith of the prophet SAW serves as a guide in running life, not least in the issue of marriage. The discussion of the rights and obligations of husbands towards wives is widely explained in the traditions of the Prophet SAW. Here are some traditions about the Rights and Obligations of husbands towards wives :

The obligations of the husband towards his wife are stated in several traditions. However, these traditions need to be classified into several points, namely;

1. Giving dowry

In order to trace the traditions on the provision of dowry from the husband to the wife, the author made a search in the book *Miftah Kunuz Al-Sunnah* using.

the keywords علّك، عمار، شداق، نحلة، الفرضة،

المهر. Thus, several hadith-reports on dowry were found. In the *soft hadith* application, المهر, zfafalwas found in 91 narrations. However, not all of these narrations discuss dowry. The narrations that discuss dowry are as follows; *Musnad al-Shafi'i*, book on the laws of Allah, hadith number 1326 (al-Syafi'i, 2007).

أخبرنا سعيد بن سالم، عن ابن جريج، عن سليمان بن موسى، عن ابن شهاب، عن عروة، عن عائشة رضي الله عنها، عن النبي لى الله عليه وسلم أنه قال: «أما امرأة نكحت بغير إذن وليها فنكاحها باطل، ثلاثا، فإن أصابها فلها المهر بما استحلت من فرجها، فإن اشتجروا فالسلطان ولي من لا ولي له

In *Sunan Daruquthni*, book of *nikah*, chapter on *dowry*, hadith number 3776 (Al-Daruquthni, 2011).

نا علي بن عبد الله بن مبشر , نا تميم بن المنتصر , نا عبد الله بن نمير , نا عبيد الله , عن نافع , عن ابن عمر , عن عمر , قال: «إذا أضيف الباب وأرخت الستور فقد وجب المهر»

In *Sunan al-Darimi*, book of marriage, chapter on the prohibition of marriage without a guardian, hadith number 2089 (Razaq, 2007).

حدثنا أبو عاصم عن ابن جريج عن سليمان بن موسى عن الزهري عن عروة عن عائشة عن النبي صلى الله عليه وسلم قال إنما امرأة نكحت بغير إذن وليها فنكاحها باطل فنكاحها باطل فنكاحها باطل فإن اشتجروا قال أبو عاصم وقال مرة فإن تشاجروا فالسلطان ولي من لا ولي له فإن أصابها فلها المهر بما استحل من فرجها قال أبو عاصم أملاه علي سنة ست وأربعين ومائة

Sunan Abu Daud, book of marriage, chapter on guardians, hadith number 1784 (Daud, 1952).

قال رسول الله صلى الله عليه وسلم إنما امرأة نكحت بغير إذن مواليها فنكاحها باطل ثلاث مرات فإن دخل بها فالمهر لها بما أصاب منها فإن تشاجروا فالسلطان ولي من لا ولي له

The traditions are of *saheeh* and *hasan* quality. This means that the dowry is an obligation of a husband to his wife as evidenced by the narrations from the Prophet that discuss the issue of dowry.

2. Providing

The Prophetic Hadith that explains *nafkah* is in *Sunan Ibn Majah*, book of *Marriage*, chapter on *the Rights of the wife over the husband*, number 1841, which reads;

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ عَنْ شَيْبِ بْنِ عَرْقَدَةَ الْبَارِقِيِّ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَخْوَصِ حَدَّثَنِي أَبِي أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعظَ ثُمَّ قَالَ اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّكُمْ عِنْدَكُمْ عَوَانٍ 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 إِنَّ لَكُمْ مِنْ نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئَنَّ فُرْشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ

This Hadith is *shahih* (Ibnu Majjah, 1311) and is one of the *Shari'ah* arguments referred to in the issue of maintenance. Then in *Musnad Ahmad, the book of Musnads of the Companions who lived in Medina*, chapter *Musnad Abu Huraira*, hadith number 7003, (Hanbal, 1993) reads:

حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ وَقَالَ مَرَّةً قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقْتَسِمُوا وَرَثَتِي دِينَارًا وَلَا دِرْهَمًا مَا تَرَكَتُمْ بَعْدَ نَفَقَةِ نِسَائِي وَمُتُونَةِ عَامِلِي فَهُوَ صَدَقَةٌ

This hadith is of *saheeh* quality in

both its sanad and matan. So it can be used as a reference in the issue of maintenance.

1. Leading the Family

This is stated in *Ahmad's Musnad*, the book of *Musnads of the Companions who narrated many traditions*, chapter *Musnad of 'Abdullah ibn 'Umar ibn al-Khattab*, tradition number 4920 (Hanbal, 1993) reads as follows:

حَدَّثَنَا يَحْيَى عَنْ عُثَيْدٍ أَنَّ اللَّهَ أَحْبَبَ نَافِعَ بْنِ عَبْدِ عُمَرَ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّكُمْ رَاعٍ
وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ
رَاعٍ عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ
بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ
بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ
عَلَى بَيْتِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ
وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

The quality of this hadith is *saheeh* in terms of both the text and the sanad.

2. Protecting and Providing Affection

As stated in the narration in *Sunan Ibn Majah*, book of *marriage*, chapter *good in business*, hadith number 1967, it reads;

حَدَّثَنَا أَبُو بَشِيرٍ بَكْرُ بْنُ خَلْفٍ وَحُمَّدُ بْنُ يَحْيَى قَالَا
حَدَّثَنَا أَبُو عَاصِمٍ عَنْ جَعْفَرِ بْنِ يَحْيَى بْنِ ثَوْبَانَ عَنْ
عَمِّهِ عُمَارَةَ بْنِ ثَوْبَانَ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ
وَأَنَا خَيْرُكُمْ لِأَهْلِي

The quality of this Hadith is *saheeh* in terms of the quality of its sanad and matan. (Ibnu Majjah, 1311)

The issue of the husband's rights is mentioned in the following narrations.

3. Obedient

On the issue of obedience to one's husband, a narration in *Ahmad's Musnad*, the *kitba musnad of the Companions left behind in Madinah*, chapter *musnad Abu Hurairah*, number 7114, and 8750 reads;

حَدَّثَنَا يَحْيَى عَنْ ابْنِ عَبَّاسٍ عَنْ سَعِيدٍ عَنْ أَبِي
هُرَيْرَةَ سُبُلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ
النِّسَاءِ خَيْرٌ قَالَ الَّذِي تَسْرُهُ إِذَا نَظَرَ وَتُطِيعُهُ إِذَا أَمَرَ
وَلَا تُخَالِفُهُ فِيمَا يَكْرَهُ فِي نَفْسِهَا وَمَالِهِ

Then tradition number 8750 which reads;

حَدَّثَنَا أَبُو أَحْمَدَ الرُّبَيْرِيُّ قَالَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي
الرِّثَادِ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ

نِسَاءُ قُرَيْشٍ أَحْنَاهُ عَلَى وَلَدٍ وَأَرْعَاهُ عَلَى زَوْجٍ فِي
ذَاتِ يَدِهِ

This narration *is saheeh* in both sanad and matan. (Hanbal, 1993)

4. Preserving the Husband's Honor

As stated in *Sunan al-Tirmidhi*, the book of *manners based on the instructions of the Prophet Muhammad*, the chapter on the *prohibition of meeting women without the authorization of the husband*, hadith number 2703 (al-Albani, 2006) reads:

حَدَّثَنَا سُؤَيْدٌ حَدَّثَنَا عَبْدُ اللَّهِ أَخْبَرَنَا شُعْبَةُ عَنْ الْحَكَمِ
عَنْ دَكْوَانَ عَنْ مَوْلَى عَمْرِو بْنِ الْعَاصِ أَنَّ عَمْرَو بْنَ
الْعَاصِ أَرْسَلَهُ إِلَى عَلِيٍّ يَسْتَأْذِنُهُ عَلَى أَسْمَاءَ بِنْتِ
عُمَيْسٍ فَأُذِنَ لَهُ حَتَّى إِذَا فَرَغَ مِنْ حَاجَتِهِ سَأَلَ
الْمَوْلَى عَمْرَو بْنَ الْعَاصِ عَنْ ذَلِكَ فَقَالَ إِنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحَاَنَا أَوْ نَحَى أَنْ نَدْخُلَ عَلَى
النِّسَاءِ بَعِيرٍ إِذْ ذُنِ أَرْوَاجُهُنَّ وَفِي الْبَابِ عَنْ عُقْبَةَ بْنِ
عَامِرٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَجَابِرٍ قَالَ أَبُو عِيسَى هَذَا
حَدِيثٌ حَسَنٌ صَحِيحٌ

This hadith *is of saheeh* quality both in its sanad and matan. Then in *Musnad Ahmad*, the book of *musnads of the Companions left behind in Medina*, chapter *musnad Abu Hurairah*, tradition number 9422, (Hanbal, 1993) reads;

حَدَّثَنَا يَزِيدُ قَالَ أَخْبَرَنَا مُحَمَّدٌ عَنْ أَبِي الزِّنَادِ عَنْ
الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ صَالِحُ نِسَاءِ قُرَيْشٍ
أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ
يَدِهِ

The quality of this hadith *is sahih* in terms of both its *sanad* and *matan*.

Implications of the Application of the Rights and Obligations of Husbands to Wives in Islam for Household Life

In Islam, the husband has rights and obligations towards his wife. The implication of the application of the rights and obligations of husbands towards wives in Islam for married life is the creation of balance and harmony between the rights and obligations of husbands and wives. The husband has the right to give dowry, lead the family and provide maintenance, while the wife has the right to get maintenance and protection from the husband (Kholilah, 2019). However, the husband also has the obligation to fulfill the needs of his wife and family, as well as provide protection and affection. Conversely, wives also have an obligation to fulfill the needs of their husbands and families, and respect their husbands as family leaders.

The implementation of the rights and obligations of husbands towards wives in Islam has many positive implications for married life, including: first, the creation of harmony and happiness (Bastiar, 2018). When husbands and wives understand each other and carry out their respective rights and obligations, a harmonious and happy atmosphere will be created in the household. Second, the fulfillment of physical and emotional needs. Husbands who fulfill their obligations to provide for and protect their wives, and wives who obey and maintain their husbands' honor, will help each other meet each other's physical and emotional needs.

Third, the formation of a *Sakinah, mawaddah, and warahmah* family. The implementation of the rights and obligations of husband and wife in accordance with Islam will help realize a family that is *sakinah, mawaddah, warahmah*, (peaceful, full of love and affection). Fourth, it increases mutual trust and respect. When husbands and wives fulfill their rights and obligations, it will create mutual trust and respect between them. Fifth, preventing conflicts and disputes (Musthofa, 2020). A clear understanding of the rights and

obligations of husband and wife can help prevent conflicts and disputes in the household. Sixth, improving the quality of children's education. A harmonious and happy family will have a positive influence on children's growth and development. Children who are raised in a family that implements the rights and obligations of husband and wife well will find it easier to become pious and *sholehah* individuals.

The application of the husband's rights and obligations towards his wife must be carried out in balance and must not demand each other. In terms of fulfilling rights and obligations, it is important to always communicate and deliberate in solving problems that occur in the household. In solving household-related problems, it is better to consult with trusted scholars or religious experts to get the right solution and in accordance with Islamic law (Suhartawan, 2022). The application of the rights and obligations of husbands towards wives in Islam basically aims to create a healthy, harmonious, and respectful relationship between husband and wife, as well as ensuring the happiness and well-being of the family as a whole. Thus, the application of the rights and obligations of husbands towards wives

in Islam can help create a *sakinah mawadah warahmah* marriage in married life.

CONCLUSIONS

From the results of thematic hadith studies, it appears that the rights and obligations of husbands towards wives in Islam are complementary and aim to create a balance in the relationship. The husband has the responsibility of providing dowry, providing for, imparting knowledge, being a fair, loving, and protective leader of the family, while the wife is expected to give obedience, respect, and support to the husband. A thematic hadith study on the rights and duties of husbands towards their wives also shows that Islam teaches the principles of equality, justice, and mutual understanding between husbands and wives. The husband-wife relationship in Islam is expected to be based on love, understanding, and cooperation that brings happiness and blessings to both parties and the family as a whole.

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