

## Promoting Wives' Rights From a Hadith Perspective

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### Abstract

*In Islam, women have equal rights to those of men, albeit with certain differences in specific contexts. This research explores the impact of hadiths concerning women's rights as wives on the formation of contemporary Muslim identity. Employing a qualitative approach and library research methodology, this study collects and analyzes data from various secondary sources, including journals, tafsir (Quranic exegesis), and relevant hadiths. The analysis reveals several hadiths that has the matan that concerns to the rights of wives. Research findings indicate that these hadiths provide guidelines that support women's empowerment. The study emphasizes the significance of interpreting hadiths contextually to nurture dynamic and responsive female identities capable of addressing contemporary challenges.*

**Keywords:** *Woman, Hadith, Contemporary Identity.*



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### **Abstrak**

*Dalam Islam perempuan memiliki hak yang sama dengan laki-laki, namun dalam hal-hal tertentu adanya perbedaan. Penelitian ini mengeksplorasi dampak hadis-hadis terkait tentang hak-hak wanita sebagai istri terhadap pembentukan identitas muslim kontemporer. Dengan menggunakan pendekatan kualitatif dan metodologi library research, studi ini mengumpulkan dan menganalisis data dari berbagai sumber sekunder yang mencakup literasi-literasi, baik itu jurnal, tafsir, dan hadis-hadis yang terkait. Analisis menunjukkan bahwa terdapat berbagai hadis yang memiliki matan yang jelas berhubungan dengan hak-hak istri. Temuan penelitian mengindikasikan bahwa hadis menyediakan pedoman yang mendukung pemberdayaan perempuan, Studi ini menyoroti pentingnya pendekatan kontekstual dalam interpretasi hadis untuk mendukung identitas perempuan yang dinamis dan responsif terhadap tantangan zaman.*

**Kata kunci:** *Wanita, Hadis, Identitas Kontemporer.*

### **Introduction**

Discussions surrounding women's emancipation and gender equality within the context of Islam often provoke varied interpretations and viewpoints, particularly outside the Muslim world. It's frequently argued that differences in the treatment of men and women exist within Islamic societies, both legally and regarding freedom of movement. For instance, a prevailing perception in some non-Muslim societies suggests that Islam discourages women's education while prioritizing educational opportunities for men.<sup>1</sup> To gain a correct understanding of Islam, it is essential to engage in detailed study and exploration of its various aspects. Islam encompasses teachings that are both absolute and flexible. Absolute teachings also referred to as fixed teachings, are primarily derived from the Quran and Hadith (the teachings and practices of Prophet Muhammad, known as As-Sunnah).<sup>2</sup> Meanwhile, teachings that are flexible or relative stem from ijtihad (the scholarly interpretation), which draws from the Qur'an and As-Sunnah but allows for debate influenced by contemporary factors, conditions, and interpretations of Islamic law (furu'). These teachings require clarification on how to implement them.<sup>3</sup>

In the encounter between Islam and culture, two types of interactions may occur: Islam influencing culture, or culture influencing Islam. It is important to

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<sup>1</sup> Irni Setyawati et al., "Persepsi Mahasiswa Tentang Hak Dan Kewajiban Istri Dalam Rumah Tangga Menurut Islam," 2023.

<sup>2</sup> Nur Adinda Firman S, Vikri Muhammad Rizki, And Vivin Tri Muhriningsi, "HAK-HAK PEREMPUAN DALAM TAFSIR AL-MISBAH," 2023.

<sup>3</sup> A Hermanto, "Menjaga Nilai-Nilai Kesalingan Dalam Menjalankan Hak Dan Kewajiban Suami Istri Perspektif Fikih Mubadalah," 2022.

note that patriarchal and patrilineal cultures are widespread globally. Therefore, when Islam encounters these cultures, certain Islamic teachings may be influenced by them. However, it's also possible for cultural practices to align with Islamic teachings. This underscores the idea that Islam can be embraced following the Quran, which emphasizes it as the religion of Allah.

When discussing the influence of religion on culture, it's essential to distinguish between two aspects: the absolute teachings (ushul) of religion, which inherently shape culture, and the flexible teachings influenced by culture. The absolute teachings of religion form the foundation through which culture is influenced. On the other hand, the flexible aspects of religion, such as interpretations requiring *ijtihad* (the result of human thought), pertain to non-foundational matters (*furū'*). These interpretations are intertwined with scientific knowledge, social conditions, and local culture, among other factors.<sup>4</sup>

The issue of gender differences is frequently debated. Before Islam, women faced dire circumstances; the birth of a daughter was often considered shameful, leading to the practice of burying female infants. However, Islam significantly elevated the status of women, granting them relief in worship and emphasizing their crucial roles in society, including their roles in spreading Islamic teachings as highlighted in hadiths.

In today's reality, women are often viewed merely as complements, relegated to roles primarily focused on childbirth, domestic service, cooking, and maintaining appearance. Sadly, domestic violence against women remains all too common. Despite the rapid growth of Islam in contemporary times, conservative viewpoints persist in portraying women as inherently weak and marginalized. This outlook sometimes leads to women's freedoms being restricted under the perception of male superiority<sup>5</sup>.

Therefore, researchers aim to explore the depiction of women's rights in hadith literature and its influence on the identity of present-day Muslims. The presence of women in the narration of hadith underscores their equal educational opportunities and rights. This historical evidence supports the contention that women have equal rights, which is particularly significant in today's globalized era where women enjoy freedom in education and the dissemination of religious teachings.

Previous research on this topic includes the work of Sifa Muya Nurani, whose findings highlight that the relationship between husband and wife in Islam emphasizes equal rights. According to this research, the wife's responsibilities are

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<sup>4</sup> Haerullah Haerullah and Kasori Mujahid, "Hak-Hak Perempuan Dalam Pandangan Islam," *Ahkam* 3, no. 1 (2024): 154–169.

<sup>5</sup> Nurul Afifah, "Hak Suami-Istri Perspektif Hadis (Pemikiran Hasyim Asy'ari Dalam *Da'u Al-Misbāh Fī Bayān Ahkām an-Nikāh*)," *Jurnal Living Hadis* 2, no. 1 (2017): 19–47, <http://ejournal.uin-suka.ac.id/ushuluddin/Living/article/view/1321>.

considered the husband's rights, meaning she is expected to manage and care for all that belongs to her husband<sup>6</sup>. Next, Taufik's research focuses on the rights and obligations of husbands and wives as outlined in the Quran. According to his findings, husbands are obligated to provide for their wives' livelihood, and a place to reside, treat them kindly, offer a dowry voluntarily, and express love toward them<sup>7</sup>.

Following that, Eka Rahmiyanti's research delves into the rights and obligations of husbands and wives, along with the concept of nusyuz and dayyuz in Islamic jurisprudence. According to her findings, a husband's obligations can be categorized into two types: material and non-material. Material obligations encompass providing dowry and sustenance, while non-material obligations include fostering a kind, fair, and harmonious relationship, as well as exhibiting good conduct<sup>8</sup>.

This research will complement previous studies by examining the rights of wives as internalized in hadith literature, a topic that has not been extensively explored. This discussion is crucial for developing a comprehensive understanding and addressing the issues that have been highlighted.

This research employs qualitative methods, specifically an exploratory approach focused on understanding the role of women in hadith literature and its influence on contemporary Muslim identity. Data was primarily sourced through library research. Primary data collection involved selecting hadiths about women's rights and assessing their quality, while secondary data included journals, articles, and other relevant literature. The study utilized an analytical thematic method to systematically examine and synthesize insights from the hadiths and related literature, aiming to provide a comprehensive understanding of the topic.

### Commandments to Men Against Women

A woman was created from a crooked rib. If you try to straighten it, it will break. Therefore, one should be gentle with her, adept at educating and advising her when she errs." This concept is emphasized in a hadith narrated by Ibn Majah,

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ شَيْبِ بْنِ غَزَقَدَةَ  
الْبَارِقِيِّ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَحْوَصِ، حَدَّثَنِي أَبِي، أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ

<sup>6</sup> Sifa Mulya Nurani, "Relasi Hak Dan Kewajiban Suami Istri Dalam Perspektif Hukum Islam (Studi Analitis Relevansi Hak Dan Kewajiban Suami Istri Berdasarkan Tafsir Ahkam Dan Hadits Ahkam)," *Al-Syakhsyiyah: Journal of Law & Family Studies* 3, no. 1 (2021): 98–116.

<sup>7</sup> Taufik, Ubaidillah Al-Jazili, and Fini Krisanti, "Hak Dan Kewajiban Suami Istri Dalam Al-Qur'an," *Asa* 3, no. 1 (2021): 1–17.

<sup>8</sup> Eka Rahmi Yanti and Rita Zahara, "Hak Dan Kewajiban Suami Istri Dan Kaitan Dengan Nusyuz Dan Dayyuz Dalam Nash," *Takammul: Jurnal Studi Gender dan Islam Serta Perlindungan Anak* 9, no. 1 (2022): 1–22.

اللَّهُ ص م فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَذَكَرَ وَوَعظَ، ثُمَّ قَالَ: " اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّهُنَّ  
عِنْدَكُمْ عَوَانٍ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ، إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبِينَةٍ، 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 يُؤْطَقَنَّ  
فُرُشَكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْدَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ، إِلَّا وَحَقُّهُنَّ عَلَيْكُمْ، أَنْ تُحْسِنُوا  
إِلَيْهِنَّ فِي كِسْوَتِهِنَّ، وَطَعَامِهِنَّ

*Abu Bakr bin Abu Syaibah narrated to us, who said: Al Husain bin Ali informed us, from Za'idah, from Syabib bin Gharqadah Al-Bariq, from Sulaiman bin Amru bin Al-Ahwash, who said: My father told me that he once attended the farewell Hajj with the Prophet (peace be upon him). The Prophet praised and glorified Allah, and reminded and advised the people. After that, he said: "Treat your wives well, for they are your partners and committed helpers. You have no rights over them except what has been entrusted to you. However, if they openly commit adultery, then refrain from sharing their beds and discipline them without causing injury. If they obey you, do not seek ways against them. Indeed, you have rights over your wives, and your wives have rights over you. Your rights over your wives are that you should not allow into your beds those whom you dislike, nor should you allow into your homes those whom you dislike. Their rights over you are that you should treat them well in terms of clothing and food. (HR. Ibnu Majah)*

This hadith was narrated by Ja'far bin Muhammad from his father, Muhammad bin Ali bin Al-Husain, from Jabir bin Abdullah (may Allah be pleased with him). He conveyed this hadith at Arafah during his Hajj while performing the Farewell Pilgrimage. The phrase "Fattaqullah fi An-Nisa" from this hadith, Al-Munawi explains, means "be fearful of their rights." In the book Sharh Sahih Muslim, Imam Nawawi states, "This hadith encourages attention to the rights of women, advising them, and treating them with wisdom."

"*fainnakum akhdzakhadz tumuhunna bi amanillah*, in another narrative the pronunciation "*bi amanatillah*" is "*bi'ahdillah* (Allah's promise), namely a promise to be gentle and get along well. "*wa istahlaltum furujahunna bi kalimatillah*, intents with His Syariah or His command and law, allowed from Allah, and His words, "*fan kihuma thaba lakum min an-nisa*" (marry the woman whom you like)", the meaning is Ijab Kabul, which a holy promise that Allah's commands. "*walakum 'alayhinna an la yuthi'na furu syakum ahadan takrahunahu*"

According to Ustadz Yahya, '*awn al-ma'bud* means, she (wife) should not permit anyone (who is disliked by the husband) to come to the husband's house. The prohibition is for both men and women”.

Imam An-Nawawi stated, "The meaning of this statement is that wives should not allow anyone whom their husbands dislike to enter their home and sit therein, whether these individuals are unrelated men or women, or even the wife's mahram relatives. This prohibition is comprehensive in scope. According to jurists, the essence of this ruling is that it is impermissible for a wife to permit entry into her husband's home by another person, regardless of whether they are mahram or non-mahram unless the husband does not object to that person. The fundamental principle here is that it is forbidden to enter someone's residence without their permission or the permission of someone authorized by them. If uncertainty exists regarding permission and cannot be definitively resolved without clear evidence, entry should not be allowed, and a wife does not possess the authority to grant such permission.

*“fa in fa'alna dzalika fadhribuhunna dharban ghayr mubarrih”*. Maens, if they (wives) permit the person who is disliked by his husband into the house, then beat them with the beating *ghayr mubarrih* to educate the wife. In Surah An-Nisa, verse 34 of the Quran, the sequence of steps regarding dealing with marital discord is outlined. After advising and attempting reconciliation, if the issue persists, then separate beds are recommended. If even this measure does not resolve the situation, then a symbolic or light strike (*darb*) is mentioned as a last resort. This verse emphasizes a gradual approach to resolving conflicts within marriage, starting with advice and progressing to more serious measures only if necessary

*“wa lahunna'alaykum rizquhunna wa kiswatumunna bi al-ma'ruf,”* If the husband has rights that constitute the wife's obligations, then it must be remembered that the wife also has rights that constitute the husband's obligations, namely the right to a standard of living, including adequate clothing, food, shelter, and so on. Mu'awiyah bin Haydah Al-Qusyairi asks for Rasulullah SAW, *“Oh Messenger of Allah, what rights do our wives have?”* He answered, *“You should feed her when you eat and clothe her when you dress. Do not hit her in the face, do not criticize her, and do not keep her away except within your house.”* (HR. Abu Dawud and Ahmad).

*“Bi al-Ma'ruf,* according to Al-Munawi, means to observe the husband's condition, poor or rich, or makruf (proper) proportionally and admirable manner.<sup>9</sup>

This Hadith narrates the Prophet's guidance on treating one's wife with kindness, attentiveness to her needs, gentleness in interactions, and providing her with religious knowledge. When she makes a mistake, he advised advising

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<sup>9</sup>Al-Munawi, *Faydh al-Qadr*, (Mesir: Makatabah Tijariah 1356 H), juz 3, h.366.

her well, applying appropriate sanctions wisely, and if necessary, using physical discipline without causing harm or leaving marks. As the hadith of the prophet, “*The kindest person among you is the kindest to his wife, and I am the kindest among you to my wife.*” (HR. *At-Tirmidzi, Abu Dawud, and Ad-Darimi*).

In this Hadith and verse, the term 'An-Nisa' signifies a general meaning applicable to all women. Therefore, it is incumbent upon individuals to communicate effectively with women. Effective communication entails not only verbal interaction but also acknowledging their presence, advocating for women's rights, and supporting their comprehensive needs.

### **The Identity of Contemporary Muslim Woman**

The changing times have brought about significant transformations in both men's and women's lives. In the pre-Islamic era, a woman's presence within a family was often viewed as a shameful burden that needed to be concealed or even eliminated, a sentiment prevalent not only within Islamic societies but across various cultures. However, with the advent of the Islamic religious message, the status of women began to undergo a positive transformation, supported by evidence from the Quran and Hadith. Women started to be recognized for their contributions and were increasingly involved in decision-making processes and policy formulation. Despite these advancements, the issue of women's rights remains a persistently unresolved challenge. Almost daily, we encounter heartbreaking news of violence against women, including incidents of rape and other forms of abuse<sup>10</sup>.

When discussing women's rights as outlined in the Hadith and supported by Quranic verses, it is evident that these principles have not been universally translated into practice. Many men continue to adhere to pre-Islamic attitudes, viewing women as mere objects they can control at will. Tragically, news reports frequently highlight extreme cases where husbands resort to violence, and in some instances, even murder, when their wives refuse to comply with their demands. Domestic violence has sadly become rampant within families, often escalating to life-threatening situations. This situation underscores the ongoing struggle to fully implement and uphold the rights and dignity of women, despite the clear teachings and guidance provided by Islam. Efforts to address and eradicate such

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<sup>10</sup> Taufik, Ubaidillah Al-Jazili, And Fini Krisanti, “Hak Dan Kewajiban Suami Istri Dalam Al-Qur’an,” 2021.

behaviors remain crucial to achieving justice and equality for all individuals, regardless of gender<sup>11</sup>.

However, it's important to note that not all women have been oppressed or denied justice. Many women have made significant strides: they have become leaders, preachers, and teachers, and have expanded their freedoms to express their identities freely<sup>12</sup>.

The context of contemporary Muslims is a multidimensional concept that reflects how individuals and communities interpret and apply Islamic teachings in the context of modern life. This identity is diverse and varies significantly based on factors such as geography, culture, socio-economic conditions, politics, and historical influences within a particular region. This diversity highlights that Muslim identity is not uniform or monolithic; rather, it is shaped by a complex interplay of local and global dynamics. As a result, interpretations of Islamic principles and practices can differ widely among different Muslim communities and individuals worldwide<sup>13</sup>.

In contemporary times, significant strides have been made in fulfilling women's rights. Women have become integral members of families, no longer marginalized. Detailed explanations of women's rights are found in Hadith and Quranic teachings, influencing contemporary Muslim identities. This issue is of great concern within Muslim communities, prompting feminist movements and women's organizations to advocate for women's rights and protections. Countries have enacted specific laws to safeguard women against violence and discrimination, underscoring ongoing efforts to promote gender equality and justice.

In the era of globalization, it's not surprising that many women have gained greater freedom to express themselves and assert their rights. Despite progress in women's rights globally, there are still concerns and challenges. In some parts of the world, regrettably, women continue to face discrimination and are not afforded the same freedoms as men.<sup>14</sup>

### **Wives' Rights From Hadith Perspective**

From the perspective of Hadith, the rights of wives encompass various aspects of domestic life that prioritize the welfare, justice, and honor of the wife

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<sup>11</sup> Nia Hayati, Lia Mulyati, And Neneng Arya, "Pengalaman Perempuan Korban Kekerasan Dalam Rumah Tangga Di Kuningan : Studi Fenomenologi," 2020.

<sup>12</sup> Ramadhita Ramadhita, Ali Mahrus, and Bachri Syabbul, "Gender Inequality and Judicial Discretion in Muslims Divorce of Indonesia," *Cogent Social Sciences* 9, no. 1 (2023), <https://doi.org/10.1080/23311886.2023.2206347>.

<sup>13</sup> Kaveri Qureshi, "Courting Agency: Gender and Divorce in an English Sharia Council," *Contemporary South Asia* 30, no. 1 (2022): 30–43.

<sup>14</sup> Muhammad Adres Prawira Negara, "Keadilan Gender Dan Hak-Hak Perempuan Dalam Islam," *Az-Zahra: Journal of Gender and Family Studies* 2, no. 2 (2022): 74–88.

within the institution of marriage. Hadiths Prophet Muhammad صلى الله عليه وسلم guides the treatment of wives, the responsibilities of husbands, and the rights of wives that must be fulfilled in marriage. The following are the rights of a wife from a hadith perspective. Firstly, the right to maintenance includes fulfilling the wife's basic needs such as food, clothing, shelter, and other living expenses. From Jabir bin Abdullah, Rasulullah صلى الله عليه وسلم says:

"وَلَهْنٌ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ "

"Your obligation is to provide sustenance and clothing to them (wives) in a good manner." (HR. Muslim, no. 1218)

In other hadith, Prophet صلى الله عليه وسلم says:

حَدَّثَنَا ابْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ قُلْتُ يَا رَسُولَ اللَّهِ نِسَاؤُنَا مَا نَأْتِي مِنْهُنَّ وَمَا نَذُرُ قَالَ آتِ حَرْثَكَ أَتَى شَيْئًا وَأَطْعِمَهَا إِذَا طَعِمَتْ وَاكْسُمَهَا إِذَا اكْتَسَيْتَ وَلَا تُقَبِّحِ الْوَجْهَ وَلَا تَضْرِبْ قَالَ أَبُو دَاوُدَ رَوَى شُعْبَةُ تُطْعِمَهَا إِذَا طَعِمَتْ وَتَكْسُوهَا إِذَا اكْتَسَيْتَ

*Ibn Basysyar narrated to us, from Yahya bin Sa'id, from Bahz bin Hakim, from my grandfather, who said: I asked, 'O Messenger of Allah, what should we do during sexual intimacy with our wives, and what should we avoid?' He replied, 'Approach them in the manner you desire, provide them with food when you eat, clothe them when you dress, do not speak ill of them, and do not strike their faces.' Abu Dawood reported that Shu'bah narrated similarly, saying, 'Feed them when you eat, and clothe them when you wear clothes' ". (HR. Abu Dawud, no. 1831)*

Secondly, there is the Right to Protection and Security. A wife has the right to receive protection from her husband, both physically and emotionally. The husband, in turn, is obligated to safeguard her honor. From Amr bin Al-Ahwas, Prophet صلى الله عليه وسلم says in khutbah Hajjatul Wada':

"فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَأَسْتَحَلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ "

"Fear Allah in matters concerning women, as you have been entrusted with them by Allah, and their honor has been permitted to you by the word of Allah." (HR. Muslim, no. 1218)

Thirdly, there is the right to good treatment. A wife has the right to kindness, respect, and tenderness from her husband. This includes effective communication, understanding, and compassion. From Abu Hurairah, Prophet صلى الله عليه وسلم says:

سنن الترمذي ٣٨٣٠: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ

Sunan Tirmidzi 3830: Muhammad bin Yahya narrated to us from Muhammad bin Yusuf, who narrated from Sufyan, who heard from Hisham bin 'Urwah, who heard from his father, who reported from Aisha: The Messenger of Allah (peace be upon him) said, "The best among you are those who are best to their wives. And I am the best among you to my wives. If someone passes away, do not speak ill of them."

Abu Isa stated, "This hadith is a hasan gharib authentic hadith from the Ats Tsauri collection. Very few narrators have transmitted it from Ats Tsauri. Additionally, this hadith has been narrated mursal through Hisham bin 'Urwah from his father from the Prophet. Prophet ﷺ says:

"إِنَّمَا النِّسَاءُ شَقَائِقُ الرِّجَالِ"

"In fact, the woman is the sister of the men." (HR. Abu Dawud, no. 236)

Fourthly, there are privacy rights. A wife has the right to privacy, especially concerning confidential matters, and her husband must not degrade or disclose her secrets. From Abu Hurairah, Prophet ﷺ says:

"إِنَّ مِنْ شَرِّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الرَّجُلَ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا"

"Verily, the most despised person in the sight of Allah on the Day of Resurrection is a man who has intimate relations with his wife and then spreads her secrets." (HR. Muslim, no. 1437)

Fifthly, there is the right to education and knowledge. Wives have the right to pursue education and acquire knowledge. Husbands should support their wives in studying both religious and secular subjects. From Abu Hurairah, Rasulullah ﷺ says:

"طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ"

"Observing the knowledge is the obligation for all Muslims." (HR. Ibn Majah, no. 224)

Sixthly, the Right to Participate in Family Decisions. The wife has the right to participate in family decisions, and the husband must consult with her regarding matters of the household and their life together. An example of this is when the Prophet sought advice from Umm Salamah on how to handle

companions who were reluctant to obey his orders during the treaty of Hudaibiyah (HR. Bukhari, no. 2731).

Seventhly, Right to Justice. Wives have the right to receive justice in terms of treatment, especially if the husband has multiple wives. Justice is a fundamental principle in Islamic teachings that must be upheld in husband-wife relationships. Abu Hurairah narrated that the Prophet said:

"مَنْ كَانَتْ لَهُ امْرَأَتَانِ يَمِيلُ لِأَحَدَاهُمَا عَلَى الْأُخْرَى، جَاءَ يَوْمَ الْقِيَامَةِ وَأَحَدُ شِقَائِهِ مَائِلٌ"

"Whoever has two wives and favors one over the other, he will come on the Day of Resurrection with one side of his body slanted." (HR. Tirmidzi, no. 1141)

Eighthly, the Right to Own Property. The wife has the right to the property she owns and the husband cannot take or use his wife's property without her consent. Prophet ﷺ says:

"لَا يَحِلُّ مَالُ امْرِئٍ مُسْلِمٍ إِلَّا بِطَيْبِ نَفْسٍ مِنْهُ"

"The property of a Muslim is not lawful to take without their consent." (HR. Ahmad, no. 20172)

Ninthly, the Right to Freedom of Worship. The wife has the right to carry out her worship freely, without interference from her husband. From Abu Hurairah, Prophet ﷺ says:

"إِذَا اسْتَأْذَنَتْ امْرَأَةٌ أَحَدَكُمْ إِلَى الْمَسْجِدِ فَلَا يَمْنَعُهَا"

"If any of your wives ask for permission to attend the mosque, do not prevent her." (HR. Bukhari, no. 900)

Based on these hadiths, it is evident that Islam emphasizes the importance of fulfilling the rights of wives in marriage. Husbands are obligated to provide support, protection, good treatment, justice, and respect their wives' rights to privacy, education, and freedom of worship. These principles are aimed at fostering harmonious, fair, and respectful relationships within the household.

## Conclusion

Based on the explanation provided above, the researcher can conclude, based on several related hadiths regarding the rights of wives, that women must be treated with kindness and respect. In pre-Islamic history, the condition of women was concerning, but Islam significantly elevated their rights and status. Islam advocates for gentle treatment of women, as evidenced by numerous references in the Qur'an and hadith regarding their rights, responsibilities, and societal roles. Therefore, any form of discrimination or oppression against women, whether in private or public spheres, should be vehemently eradicated from the earth.

The hadiths whose authenticity has been thoroughly researched can serve as a solid reference to counter any misconceptions or biases that undermine the importance of women's rights. They provide a basis for advocating against violence and injustice that women may still face in their homes or broader society.

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