



Text and Understanding of Hadiths on Husband Wife Ethics: A Study of the Book of Jami' al-Tirmizi

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Abstract

Rising domestic conflict, divorce rates, and domestic violence suggest that Islamic ethical values regarding husband-wife relations remain poorly understood and implemented in society. Academic studies that comprehensively inventory and thematically analyze husband-wife ethics within a single Hadith collection remain limited; prior research tends to address family themes partially and rarely engages with contemporary gender discourse. This study addresses that gap by examining the text and meaning of Hadith on husband-wife ethics in Jami' al-Tirmidhi, situating the findings within contemporary gender debates. The study employs a qualitative method with a library-based approach. Primary data consist of Hadith on husband-wife ethics from Jami' al-Tirmidhi, while secondary data are drawn from syarah (commentary) texts, books, and journal articles. Data were collected through takhrij, documentation, and classification, followed by analysis of sanad, matan, and syarah, validated through source triangulation. Findings show that 15 Hadith can be grouped into five themes: morality toward one's spouse, responsibility for providing and leadership, wives' rights and obligations toward husbands, safeguarding honor, and balancing rights and obligations. These Hadith affirm that the husband-wife relationship in Islam is not hierarchical but a partnership grounded in complementary rights and obligations, open to dialogue with contemporary family and gender discourse.

INTRODUCTION

The family is the first and most fundamental social institution in human life. Within it, a person first receives education, moral guidance, the instilling of religious values, and social experiences that shape their character and personality. From an Islamic perspective, the family is seen not only as a biological bond for continuing the lineage, but also as a means of forming a generation of believers, noble morals, and responsibility (Shihab, 2002).

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Therefore, it can be said that marriage will be halal and honorable if the -based medium that allows users to represent themselves, interact, build social relationships Islam places great emphasis on fostering family life through a set of teachings that govern the relationships between husband and wife, parents and children, and interactions among family members as a whole.

This concern is emphasized in the Qur'an and the Hadith of the Prophet Muhammad, which place the family as the primary foundation for societal development. The Qur'an explains that the relationship between husband and wife is built on the basis of peace (peace), mawaddah (love), and mercy (compassion) (QS. Ar-Rum [30]: 21). Contemporary exegetical studies confirm that these three concepts constitute a complementary normative framework for the realization of domestic happiness, as demonstrated through a hermeneutic and comparative approach to various classical and modern interpretations of the verse that describe *sakinah*, *mawaddah*, and *rahmah* as important elements that shape marriage according to Islamic principles. Families built on these values are expected to be able to create an environment conducive to the growth of a quality generation spiritually, morally, and socially; conversely, failure to carry out this function can cause problems that have a broad impact on society (Shihab, 2002).

Although Islam provides clear guidelines for the ideal family, reality shows that marital problems remain a serious global phenomenon, not limited to one particular cultural or religious region. Historical UN data shows that the proportion of adults aged 35–39 who are divorced or separated has doubled globally from the 1970s to the early 2000s, and a recent cross-national panel study of 83 countries confirms that structural pressures, including economic crises and shifting social norms, are consistently associated with rising divorce rates across various institutional contexts. These findings strengthen the argument that family disharmony is not merely a personal issue but also reflects a broader weakening of relational values and ethics in modern society.

A similar phenomenon occurs in Indonesia. Data from the Central Statistics Agency (Statistik, 2025) recorded nearly 394,608–399,921 divorce cases, with persistent disputes and quarrels as the dominant cause, followed by economic problems, spousal neglect, domestic violence, and gambling. This data shows that the root of family problems is not solely legal, but also concerns weak communication, respect, affection, and responsibility between family members—in other words, an ethical crisis that affects the quality of husband-wife relationships. This condition confirms that the existence of family law regulations alone is not enough to create a harmonious family without being supported by the internalization of ethical values originating from Islamic teachings, especially the Hadith of the Prophet Muhammad SAW, which regulate relationships and communication within the family (Al-Ghazali, 2005). In this context, the study of marital ethics becomes highly relevant. Marital ethics not only addresses normative rights and obligations, but also how those rights and obligations are exercised with compassion, justice, respect, and wisdom. Many family conflicts arise not from a lack of rules, but from a weak appreciation of ethical values in carrying out each person's role (Al-Zuhaili, 2009). Therefore, efforts are needed to re-explore the principles of marital ethics derived from Islamic teachings to serve as guidelines for building a harmonious family.

The primary sources of Islamic teachings containing the principles of family ethics are the Qur'an and Hadith. The Qur'an provides general principles, while the Hadith provides detailed and applicable explanations regarding their application in daily life. One Hadith that emphasizes the importance of ethics in the family is the Prophet's statement that the best people are those who are best to their families (Al-Tirmizi, 1998). To understand the content of this Hadith in depth, an approach is needed that not only focuses on the text, but also pays attention to the context of the narration, the understanding of scholars, and its relevance to contemporary societal conditions (Al-Qaraḍāwī, 2000), (Ismail, 2007). One methodological instrument that has been academically tested for this purpose is the thematic hadith method (*mawḍu'ī*), which according to systematic studies of themuhaddithin proven to be suitable for use in Islamic research because it is able to provide a standardized source assessment framework for text-based qualitative data based on an assessment of the suitability of the thematic hadith method which refers to the seven general steps proposed by al-Zayyan (Hanafi et al., 2025).

The Jami' al-Tirmizi by Imam Abu Isa Muhammad ibn Isa al-Tirmizi is one of the main Hadith books in the Islamic tradition. It is unique in that it not only compiles Hadith but also contains assessments of their quality, differences in their narrations, and the views of scholars regarding their content. Hadith relating to marital ethics are spread across various books and chapters, such as *Kitab al-Nikah* And *Kitab al-Raḍa'*, discussing husband and wife relationships, responsibility, affection, justice, and tenderness in the family in an integral way.

A number of studies have raised the theme of a harmonious family from various perspectives: starting from the study of the interpretation of QS. Ar-Rum [30]: 21 as the foundation of household happiness, family psychology studies that interpret *sakinah*, *mawaddah*, and *rahmah* as emotional-spiritual balance, to studies of family morals that highlight parent-child and husband-wife relations based on the Qur'an and Hadith. In the realm of hadith methodology, research has also shown that the traditions *syarh* (commentaries) on the main Hadith books including Jami' al-Tirmizi gave rise to a significant diversity of interpretative frameworks, but systematic studies of these methodologies are still limited in number. From this mapping, a clear gap is visible: previous research tends to discuss family ethics partially whether from the perspective of interpretation, psychology, or general morals without inventorying and analyzing specifically and comprehensively the representation of husband-wife ethics as spread in a primary Hadith book such as Jami' al-Tirmizi. As a result, the conceptual construction of husband-wife ethics in this book has not been described systematically and comprehensively within a complete Hadith discourse framework.

Based on these gaps, this study offers novelty by inventorying all Hadiths related to husband-wife ethics in Jami' al-Tirmizi, classifying them into main themes, and analyzing their content and understanding through a thematic Hadith commentary approach. This study is expected to produce a comprehensive conceptual construction of husband-wife ethics in the perspective of the Prophet's Hadith, while also contributing to the development of thematic Hadith studies and becoming a reference in efforts to build a harmonious, *sakinah*, *mawaddah*, and *rahmah* Muslim family amidst the challenges of contemporary life.

METHODS

This research uses a qualitative method with a library research approach. This approach was chosen because the objects of study are Hadith texts, which require in-depth understanding, interpretation, and analysis of their meanings (Moleong, 2018). Specifically, this research applies the thematic Hadith method (*mawḍu'i*), which is methodologically considered appropriate for Islamic research because it provides standards for assessing priority sources, originality, authority, and authenticity for textual data in qualitative research. The data sources in this study consist of primary data and secondary data. Primary data are Hadiths on husband-wife ethics contained in *Jami' al-Tirmizi* and its commentary books. To facilitate Hadith search, the author utilizes supporting applications such as *Al-Maktabah al-Syamilah*, *HaditsSoft*, and *Sunnah.com*. Meanwhile, secondary data were obtained from Hadith commentary books, books, journal articles, theses, dissertations, and various scientific works related to Hadith studies, family ethics, and understanding Hadith.

The data collection technique was carried out in several stages. First, conducting a Hadith *takhrij* to trace and identify Hadiths related to husband-wife ethics (Al-Ṭahḥan, 1979). Second, documenting the Hadith found by recording the text, sanad, Hadith number, and other supporting information (Sugiyono, 2022). Third, a systematic inventory of all data was conducted. This initial *takhrij* resulted in far more narrations than the 15 Hadiths ultimately analyzed in this study; therefore, the author established inclusion and exclusion criteria to ensure a non-arbitrary filtering process. Hadiths were included if: (a) they were contained in *Jami' al-Tirmizi*; (b) their *matn* had direct ethical content concerning husband-wife relations (compassion, justice, responsibility, communication), not merely provisions of marital *fiqh*; and (c) they had a minimum status of *good* according to al-Tirmizi and/or scholars *jarḥ wa ta'dil*. Hadith is excluded (excluded) if it has a pure *fiqh* dimension without ethical content, has the status *weak* without amplifier or subject (Hanapi et al., 2018), or duplicates of *matn* already represented by other Hadith, even though they appear in different chapters. Applying these criteria resulted in 15 thematically representative Hadith.

Fourth, classifying the Hadith based on themes (Muhadjir, 2011). Fifth, verifying the data through comparison with the books of commentary, the books of *rijal al-hadis*, and related scientific literature (Ismail, 2007). Data analysis was conducted qualitatively and descriptively through several steps (Ismail, 2007), namely data reduction, data classification and presentation, sanad analysis, *matan* analysis, and analysis of the Hadith's commentary. The sanad analysis is used to assess the quality and validity of the Hadith, while the *matan* analysis is conducted to understand its content, context, and relevance to Islamic teachings. Next, the author examines the explanations of scholars in the books of commentary to gain a comprehensive understanding.

Since this research is textual in nature and does not involve human participants, the validity of the data refers to the *criteri* trustworthiness Lincoln and Guba (1985), which was adapted to a form that is appropriate to the literature data: credibility is achieved through triangulation of sources, namely comparing the understanding of the text with more than one text and secondary literature; expert validation as an equivalent member checking, namely, the results of the theme classification and sanad assessment are consulted with a Hadith advisor/expert; and dependability and confirmability are assessed through an audit trail in the form of a work table documenting all stages from *takhrij* to analysis. The results of the analysis are then concluded inductively to produce a conceptual construction of husband-wife ethics from a Hadith perspective.

RESULT AND DISCUSSION

In exploring Hadith related to husband-wife ethics, researchers conducted a direct Hadith interpretation process in the Jami' al-Tirmizi book using a digital Hadith application and Sharia library software. Furthermore, they also explored chapters in the book that directly relate to husband-wife relations and family relationships in general. The results of this Hadith search revealed 15 Hadith related to husband-wife relations within the family.

These hadiths contain various moral teachings that serve as guidelines for building harmonious relationships within the family. These teachings encompass the rights and obligations of family members, mutual respect, compassion, responsibility, and moral education within the household. Therefore, analyzing the understanding of the hadiths regarding husband-wife ethics is crucial for understanding the values taught by the Prophet Muhammad (peace be upon him) in fostering a harmonious family based on Islamic principles.

Table 1. Table 1. Hadiths on Husband-Wife Ethics

Code	Rawi	Hadith No.
ESI-01	Aisyah binti Abu Bakar	3895
ESI-02	Tsauban	1966
ESI-03	Abu Hurairah	1162
ESI-04	Aisyah binti Abu Bakar	2489
ESI-05	Abdullah bin Mas'ud	1977
ESI-06	Aisyah binti Abu Bakar	2612
ESI-07	Abu Umamah al-Bahili	2343
ESI-08	Abdullah bin Umar	1705
ESI-09	Abu Hurairah	1159
ESI-10	Thalq bin Ali	1160
ESI-11	Abu Hurairah	782
ESI-12	Ummu Salamah	1161
ESI-13	Abdullah bin Mas'ud	1173
ESI-14	Abu Sa'id al-Khudri	2793
ESI-15	Amr bin al-Ahwash	1163

To facilitate understanding of the Hadith, the Hadith are classified into five themes, namely: (1) morals and good treatment of one's spouse as an indicator of perfect faith, (2) responsibility for maintenance and leadership in the family, (3) the rights and obligations of a wife towards her husband, (4) maintaining honor and boundaries of social interaction in family life, and (5) balance of rights and obligations of husband and wife. This grouping is done based on the similarity of content and focus of the teachings contained in each Hadith.

Hadith ESI-01, ESI-03, ESI-04, and ESI-06 form a unified theme that emphasizes that the quality of a person's Islam is measured not only by ritual worship but also by their behavior in family life. The family is the primary space for implementing Islamic morals because it is where a person interacts intensely with those closest to them. This theme aligns with Allah's words:

O you who have believed, it is not lawful for you to inherit women against their will, nor should you make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing in which Allah has placed much good.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا ۚ وَلَا تَعْضَلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيجعل الله فيه خَيْرًا كَثِيرًا

Meaning: O you who believe, it is not lawful for you to inherit women by force. Do not distress them by wanting to take back some of what you have given them, unless they commit a clear abomination. Deal with them in a manner that is right. If you dislike them, (be patient) because it may be that you dislike something while Allah has placed in it much good. (An-Nisa' [4]: 19).

This argument serves as the normative basis for all Hadith that discuss the relationship between husband and wife. *mu'asyrah bi al-ma'ruf* includes all forms of good treatment towards one's partner, whether through words, attitudes, fulfillment of rights, or cooperation in household life. (Al-Tabari, 2001) explains that the command *'ashiruhunna bi al-ma'ruf* demonstrates the husband's obligation to treat his wife well, fulfill her rights, and build a household relationship based on noble morals. He believes that marriage should not be built on domination and oppression, but rather on the principles of justice, patience, and respect for one's partner's rights. He also emphasized that when something unpleasant arises from one's partner, Islam teaches patience and consideration of the potential positive aspects before making decisions that could damage the family's integrity.

Hadith ESI-06 specifically emphasizes the importance of tenderness in family relationships. In Islam, families are not built on power, but rather on love and cooperation. This principle aligns with the purpose of marriage as stated in the Quran, namely the creation of a harmonious family. *peace, mawaddah, And rahmah*. According to (Al-Mubarakfuri, 1990), gentleness towards family includes good speech, patience in facing the shortcomings of the partner, and the ability to protect the feelings of family members. This gentleness is part of the Prophet's character that must be emulated by every Muslim.

The hadith about the Prophet's involvement in household chores has important social implications. This narrative critiques the patriarchal view that considers domestic work solely the responsibility of women. If housework were considered demeaning to men, the Prophet Muhammad (peace be upon him) would not have done it. (Al-Kashmiri, 2005) explains that this hadith demonstrates the permissibility and even the virtue of helping one's family with household chores when needed.

Based on the Hadiths ESI-01, ESI-03, ESI-04, and ESI-06, the family is the primary space for implementing Islamic morals. The perfection of faith is reflected in the quality of one's relationship with one's spouse and family. The Prophet Muhammad (peace be upon him) set an example through his active involvement in domestic life, demonstrating that family leadership must be built on the principles of compassion, gentleness, and cooperation. Therefore, these Hadiths not only emphasize the importance of morals in the family but also correct the patriarchal culture that rigidly separates the roles of husband and wife in household affairs.

Hadith ESI-02, ESI-07, and ESI-08 illustrate that families in Islam are not only built on emotional relationships, but are also bound by the responsibility of livelihood, leadership, and trust that must be accounted for before Allah SWT. These three Hadith form a unified concept of family management based on the principle of responsibility (responsibility), fulfillment of rights, and implementation of mandates. This major theme aligns with the Quranic verse:

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: O you who believe, protect yourselves and your families from a fire whose fuel is men and stones. Its guardians are angels, harsh and stern. They do not

disobey Allah in what He commands them and always do what they are commanded (At-Tahrim [66]: 6).

This verse demonstrates that responsibility towards the family is not limited to fulfilling material needs, but also encompasses protection, education, moral development, and the overall management of family life. Thus, family support, leadership, and trust are part of worship that has both worldly and hereafter dimensions. (Al-Samarqandi, 1993) explains that the command to protect oneself and one's family from the fires of hell is realized through education, teaching, and moral development. According to him, parents have a responsibility to teach religious knowledge, instill good manners, and guide their family members to always be in obedience to Allah SWT. Therefore, this verse shows that family education is not only aimed at developing intellectual intelligence, but also building spiritual and moral piety that will provide provisions for salvation in this world and the hereafter.

These three Hadith demonstrate that family life is built on a balance between rights and obligations. Livelihood is a right that must be fulfilled by family members, while leadership is a trust that must be carried out fairly and responsibly. There are no rights without obligations, and no obligations without accountability. (Al-Hanbali, 2008) explains that the concept of trust in Islam is always related to the implementation of the rights of others. A person is considered to have fulfilled a trust if they give their due rights to those under their responsibility. Thus, providing for the family's livelihood, education, protection, and moral development are concrete forms of implementing this trust.

Hadith ESI-09, ESI-10, ESI-11, and ESI-12 talk about the rights of the husband that the wife must pay attention to in domestic life. These four Hadiths show that the relationship between husband and wife in Islam is built on the principle of fulfilling rights and obligations reciprocally. In this context, the wife's obedience to her husband is not a form of servitude to humans, but rather part of obedience to Allah as long as it does not contradict the Sharia. This theme can be supported by the evidence of the Quran:

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear disobedience - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly]. But if they obey you [once more], do not seek means against them. Indeed, Allah is Most High and Most Great.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنَاطٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Meaning: Men (husbands) are responsible for women (wives) because Allah has made some of them (men) excel others (women) and because they (men) have spent part of their wealth. The righteous women are those who obey (Allah) and guard themselves in (their husbands) absence because Allah has protected (them). As for those women about whom you fear nushuz, advise them, leave them in bed (separate beds), and (if necessary,) beat them (in a way that is not painful). But if they obey you, do not seek to cause them trouble. Indeed, Allah is Most High, Most Great (An-Nisa [4]: 34).

This argument shows that one of the main characteristics of a pious wife is to carry out household responsibilities with full religious awareness. The obedience in question is not absolute obedience, but obedience in matters that are good and in accordance with religious provisions. (Al-Qurtubi, 2006) explains that the husband's leadership in the family is a form of responsibility to guide, protect, and fulfill the needs of the family, not a means to act arbitrarily towards the wife. According to him, a pious

wife is a wife who obeys Allah, maintains her honor, and maintains the family's trust when her husband is not by her side.

Hadith ESI-09 and ESI-12 emphasize the importance of a husband's rights in Islam. In fact, a husband's pleasure is cited as one of the factors that can lead a wife to Allah's pleasure and Paradise. However, Islamic scholars emphasize that these Hadith must be understood within the framework of a family built on justice and responsibility. (Al-'Iraqi, 1992) explains that the Prophet's emphasis on the husband's rights aims to maintain family stability, as the husband bears significant responsibilities of leadership and financial support. Therefore, respect for the husband is part of an effort to maintain the integrity of the household and not a form of eliminating women's rights.

The ESI-10 Hadith, which commands a wife to respond to her husband's biological needs, shows that the husband-wife relationship in Islam is not only seen as a physical need, but also as part of worship and maintaining self-respect. (Syakir, 1937) explains that this Hadith should not be understood partially as a form of husband domination over his wife's body, but rather as an affirmation of the importance of maintaining the rights of a partner in married life.

Understanding the Hadiths from ESI-09 to ESI-12 requires a contextual approach to avoid the impression that Islam favors only one party in the family. (Syakir, 1937) emphasized that the Hadiths on the husband's rights must be read in conjunction with those on the husband's obligations to his wife to achieve a complete and balanced understanding. Meanwhile, al-Suyutî emphasized that the primary goal of all these provisions is to realize the family's well-being and maintain a harmonious household.

Hadiths ESI-09, ESI-10, ESI-11, and ESI-12 demonstrate that a wife's obedience to her husband is part of the system of rights and obligations in an Islamic family. Fulfilling a husband's rights is seen as a form of worship worthy of reward, while respect for one's spouse is a means of maintaining harmony in the household. However, emphasizing the husband's rights does not diminish the wife's dignity and rights. From the perspective of Islamic scholars, these Hadith must be understood comprehensively, taking into account the principles of justice, compassion, and partnership, which are the foundations of the family in Islam.

Hadith ESI-13 and ESI-14 discuss the obligation to maintain one's honor, cover one's private parts, and respect the boundaries of bodily privacy. These two hadith demonstrate that Islam places human honor as something that must be preserved and protected. Protecting one's private parts is not only related to clothing but also part of efforts to maintain dignity, personal purity, and social order. This theme is encompassed by the words of Allah SWT.

Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed, Allah is Aware of what they do. And tell the believing women to lower their gaze and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to draw their headscarves over their bosoms and not expose their adornment. Their adornment is only for their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or male attendants who have no sexual desire. Children who have not yet reached puberty should not stamp their feet to reveal what they conceal of their adornment. Turn to God in repentance, all of you, O believers, that you may succeed.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى خُفْيِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبِيعِينَ غَيْرِ أُولَى الْأَرْزَةِ مِنَ

الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَصْرَبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ ۖ وَتَوَوُّؤًا إِلَى اللَّهِ جَمِيعًا إِنَّهُ الْمُؤْمِنُونَ
لَعَلَّكُمْ تُفْلِحُونَ

Meaning: (30) Say to the believing men that they should lower their gaze and guard their private parts. That is purer for them. Indeed, Allah is All-Aware of what they do. (31) Say to the believing women that they should lower their gaze and guard their private parts and not display their adornment except what is apparent. Let them draw their veils over their bosoms. And let them not display their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, their slaves whom their right hands possess, their male servants who have no desire (for women), or children who have not yet understood the private parts of women. And let them not stamp their feet so that what they hide may be known. Repent all of you to God, O you who believe, that you may be successful (An-Nur [24]: 30-31).

Hadith ESI-13 which orders women to maintain their honor when in public spaces shows the importance of the concept *hifz al-'ird* (maintaining honor) in Islam. Honor is seen as one of the fundamental aspects that must be protected, along with the protection of religion, life, mind, descendants, and property. In explaining the verses about the private parts, (Al-'Arabi, 2001), emphasized that sharia stipulates various rules regarding clothing, views, and social interactions as a means of protecting human honor from slander and moral corruption.

Hadith ESI-14, which prohibits viewing another person's private parts, demonstrates that Islam strongly protects human bodily privacy. A person's body is not an object freely accessible to others; rather, it has boundaries that must be respected. This prohibition demonstrates that Islam recognizes every individual's right to privacy.

These Hadith also emphasize the importance of ethical interactions between men and women. Islam does not prohibit social interaction between the two, but rather imposes a number of boundaries to ensure that the relationship remains within the bounds of decency and nobility. Furthermore, these Hadith demonstrate Islam's preventative approach to maintaining societal morality. Sharia not only prohibits adultery or immoral acts, but also blocks the various pathways that can lead to such acts. (Al-Hanbali, 2008) explains that many major sins originate from seemingly minor matters, such as an unguarded gaze or a disregard for the boundaries of Sharia. Therefore, Islam commands its followers to guard their modesty and gaze as a preventative measure to prevent greater harm from occurring. This approach demonstrates that Sharia prioritizes prevention over dealing with violations after they occur.

A comprehensive understanding of Hadiths ESI-13 and ESI-14 must be conducted to avoid the impression that Islam places responsibility solely on women. The Quran first commands men to lower their gaze before commanding women to guard their private parts. This demonstrates that the responsibility for maintaining honor is a shared obligation. Islamic scholars explain that the primary purpose of these Hadiths is to build a society that respects each other, maintains personal purity, and avoids various forms of moral deviation.

Hadith ESI-15 demonstrates that domestic life in Islam is built on the principle of a balance of rights and obligations between husband and wife. Each party has rights that must be fulfilled and obligations that must be fulfilled to create a harmonious and just relationship. This principle aligns with the word of Allah SWT.

Divorced women shall wait three menstrual periods before remarrying. It is not lawful for them to conceal what Allah has created in their wombs if they believe

in Allah and the Last Day. Their husbands have more right to take them back in this period if they intend reconciliation. They have rights similar to those of their husbands over them according to what is equitable. But men have a degree of advantage over them. And Allah is Exalted in Might and Wise.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Meaning: Divorced women (must) refrain from (waiting for) three quru' (purity or menstruation). It is not for them to hide what Allah has created in their wombs, if they believe in Allah and the Last Day. Their husbands have a better right to return to them during that (period), if they wish to make amends. They (women) have rights equal to their obligations in a just manner. However, the husbands have a preference over them. Allah is Exalted in Might, Wise (Al-Baqarah [2]: 228).

This argument emphasizes that the relationship between husband and wife is not built on the basis of domination by one party, but rather on mutuality and shared responsibility. Al-Mahalli explains that the relationship between husband and wife in Islam is built on the principle of balance between rights and obligations. *wa lahunna mithlu alladhi 'alayhinna bi al-ma'call* This principle demonstrates that a wife has rights that must be fulfilled by her husband, just as she also has obligations towards him. Meanwhile, the advantages given to the husband are understood as a responsibility for leadership within the family, not a justification for arbitrary action. Thus, this principle emphasizes that an ideal household life must be built on justice, cooperation, and respect for the rights of each partner (Al-Mahalli & Al-Suyuti, 2004).

According to (Al-'Arabi, 2001), this verse serves as the basis for establishing the rights and obligations of husband and wife proportionally according to their respective roles in the household. Therefore, rights cannot be separated from their accompanying obligations. Similarly, (Al-Hanbali, 2008) explains that family harmony can only be achieved if each family member strives to fulfill their obligations before demanding their own. Furthermore, (Al-Suyuti, 1996a) emphasizes that various Hadiths on the rights of spouses must be understood within the framework of realizing the family's well-being. Emphasizing the rights of one party does not mean ignoring the rights of the other, but rather maintaining balance in household life. Meanwhile, (Al-'Iraqi, 1992). explains that the aim of sharia in regulating the rights and obligations of husband and wife is to create peace and prevent families from conflicts that can damage their relationships.

Thus, Hadith ESI-15 demonstrates that the ideal family in Islam is built on a balance of rights and obligations based on justice, compassion, and shared responsibility. From the perspective of Islamic scholars, the relationship between husband and wife is not one of superiority and inferiority, but rather a complementary partnership that creates a harmonious family.

CONCLUSION

This study shows that 15 Hadith on husband-wife ethics in Jami' al-Tirmizi form a coherent ethical construction around five themes: morality towards one's spouse, responsibility for maintenance and leadership, the rights and obligations of the wife, maintaining honor, and the balance of rights and obligations. Analysis of the sanad, matn, and syarah confirms that the husband-wife relationship in Islam is built on mutuality and the mandate of leadership, not domination. Theoretically, this finding complements previous studies of family ethics that tend to be partial by offering a complete construction from one primary Hadith book. Practically, this construction can be a reference for premarital guidance and family counseling to respond to family crises that are relational-ethical, not merely legal or economic. This study has

limitations: the data corpus is limited to 15 Hadith from one book and therefore has not been tested across books, it is a library study without empirical data on contemporary families, and some interpretations of the verses underlying certain Hadith remain open to alternative readings in contemporary Islamic gender studies. Further research is recommended to expand the corpus to other Hadith books and empirically test the internalization of these values in contemporary Muslim families.

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