

Sheikh Nawawi al-Bantani's Thoughts on The Rights and Obligations of Husband and Wife in His Book Entitled *Uqûd al-Lujain fî Bayâni Huqûq al-Zaujain*

Ahmad Sanusi^{1*}, Syifa Elrahmah Basya², Muhammad Ishom³,
Dian Febriyani⁴, Edi Husin⁵

Abstrak: Understanding the rights and obligations of husband and wife and carrying them out in a balanced manner is the main pillar for creating a family that is *sakinah mawaddah wa rahmah* (peaceful, harmonious, and prosperous). Unfortunately, these rights and obligations are often ignored, resulting in various problems in the household. This research aims to find out the views of Sheikh Nawawi al-Bantani regarding the rights and obligations of husband and wife as written in his book '*Uqûd al-Lujain fî Bayâni Huqûq al-Zaujain*'. Apart from that, this research also tries to draw out the relevance of this view to changes in the attitudes of women members of the Da'arul Asy-ariyah taklim assembly towards their husbands in their daily household life. This research uses qualitative methods with a socio-empirical approach. The results of this research show that the study material of the '*Uqûd al-Lujain*' book, which contains the rights and obligations of husbands and wives, has a positive influence on the mothers who are members of the study, which is marked by changes in the attitudes and behavior of wives towards their husbands from previously being disrespectful, disobedient and lacking respect for their husbands to being wives who are obedient, respectful and appreciative of their husbands. This positive attitude then makes household life more harmonious, serene, and peaceful so that a *sakinah mawaddah wa rahmah* family atmosphere can be created.

Keywords: attitude change, Sheikh Nawawi al-Bantani, *sakinah* family, the Book of '*Uqûd al-Lujain*'.

Abstrak. Memahami hak dan kewajiban suami istri dan menjalankannya secara seimbang adalah pilar utama untuk terwujudnya keluarga yang *sakinah mawaddah warahmah* (keluarga yang damai, harmonis, dan sejahtera). Sayangnya, hak dan kewajiban itu seringkali diabaikan sehingga berakibat munculnya berbagai permasalahan dalam rumah tangga. Penelitian ini bertujuan untuk mengetahui bagaimana pandangan Syekh Nawawi al-Bantani tentang hak dan kewajiban suami istri seperti tertulis dalam bukunya '*Uqûd al-Lujain fî Bayâni Huqûq al-Zaujain*'. Selain dari itu, penelitian ini juga mencoba menarik relevansi pandangan itu terhadap perubahan sikap para ibu-ibu anggota majelis taklim Da'arul Asy-ariyah terhadap suaminya dalam kehidupan rumah tangganya sehari-hari. Penelitian ini menggunakan metode kualitatif

*Corresponding Author

^{1,2,3,4}UIN Sultan Maulana Hasanuddin Banten, Indonesia

⁵The World Islamic Sciences and Education University, Jordan

E-mail: ¹ahmad.sanusi@uinbanten.ac.id, ²elrahmah13@gmail.com, ³muhammad.ishom@uinbanten.ac.id,

⁴dian.febriyani@uinbanten.ac.id, ⁵Edihusin@gmail.com

dengan pendekatan sosio-empirik. Hasil dari penelitian ini menunjukkan bahwa materi kajian kitab *'Uqûd al-Lujain* yang berisi tentang hak dan kewajiban suami istri berpengaruh positif yang kepada ibu-ibu anggota pengajian yang ditandai dengan perubahan sikap dan perilaku istri terhadap suami dari yang sebelumnya tidak hormat, tidak patuh dan kurang menghargai suami berubah menjadi istri yang taat, hormat dan menghargai suami. Sikap positif ini selanjutnya membuat kehidupan rumah tangganya menjadi lebih harmonis, tenteram, dan damai sehingga suasana keluarga yang *sakinah mawaddah wa rahmah* dapat terwujud.

Kata kunci: perubahan sikap, Syekh Nawawi al-Bantani, keluarga Sakinah, kitab *'Uqûd al-Lujain*

Introduction

In Islamic law, granting rights and obligations to a husband and wife aims to create a *sakinah mawaddah wa rahmah* family. This is as confirmed in the Qur'an, Surah al-Rûm verse 21, which means:

.....And among the signs of His power is that He created for you wives from your own kind so that you would be inclined and feel at ease with them, and He made among you a feeling of love and affection. Indeed, in that, there are true signs for people who think.

However, scholars have different opinions about the rights and obligations of husband and wife in married life. Among the scholars who participated in reviewing this topic was Sheikh Nawawi al-Jawi al-Bantani¹ through his work entitled *'Uqûd al-Lujain fî Bayâni Huqûq al-Zaujain*.

As it can be understood from the title, the Book of *'Uqûd al-Lujain* explains the rights of husband and wife, including ethics in households, which should be understood by all couples who are going to or are already married. In this book, very basic things in husband and wife relationships are discussed in detail, starting from the problem of fulfilling household needs, the position and role of husband and wife, ethics and procedures for socializing between the two, conflict resolution in the household, and so on. This book has an important role in forming attitudes that

¹ Burhanudin Jajat, 'Two Islamic Writing Traditions in Southeast Asia: Kitab Jawai and Kitab Kuning with Reference to the Works of Da'ud al-Fatani an-Nawawi al-Bantani'. *Al-Jamiah: Journal of Islamic Studies*, 60.1 (2022): 1-28. <https://aljamiah.or.id/ajis/article/view/60101/464>.

should be created in the household. It can be used as a guideline in every step of household life. The basis or reference of this book is the word of Allah and good examples exemplified by the Prophet Muhammad SAW during his life. Studying this book is important and urgent to avoid unwanted things in the household, such as disputes, inappropriate behavior, disobedient wives, and even the problem of unjust husbands. In addition, this book discusses the issue of children's education so that children can become good future generations, obedient to their parents, and useful for the nation, State, and religion.

The Book of *'Uqûd al-Lujain* has attracted the attention of several scientists, including Miftahol Arifin. Through his research report, Miftahol Arifin concluded that this book contains several sensitive matters that can give rise to fundamental problems in husband-and-wife relations and even contradict the ethical and moral values Islam highly respects.²

The author tries to examine the issue (Ciruas Serang Banten) more deeply, focusing on the Mothers' Study Group of the Da'arul Aliyah Taklim Assembly. He also discusses several weaknesses researchers have identified and tests the controversial assumptions he has presented to determine whether they are following the reality in the field.

Research Methods

This research is classified as qualitative research that uses a socio-empirical approach. Qualitative research intends to understand social phenomena, especially those experienced by the research subjects.³ The socio-empirical approach is a legal approach that identifies social behavior, transforming it into a socio-normative theory. The truth of this theory is determined by the reality in society, or the five senses can feel that.⁴

² Arifin, M. 'Analisis Jender atas Kitab *Uqud al Lujain* Karya Syeikh Nawawi al-Bantani'. *At Turas: Jurnal Studi Keislaman*, 2.1, (2015): 46.

³ Lexy J. Moeleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 1989), p 6.

⁴ Depri Liber Sonata, 'Metode Penelitian Hukum Normatif dan Empiris: Karakteristik Khas dari Metode Meneliti Hukum', *Fiat Justisia Jurnal Ilmu Hukum*, 8.1 (2014): 15-53.

The data in this study were obtained from two types of data collection techniques: observation and interviews.⁵ The subjects interviewed were mothers who were members of the Da'arul Asy-ariyah Taklim Assembly, Ciruas, Serang Regency, Banten Province. The informants interviewed numbered eight people out of a total of 80 members of the study group. The object of observation was carried out by directly observing the social phenomena that occurred in a certain area to obtain additional information.⁶ To complement the information obtained from the interview activities.

The data obtained from the field are then processed and analyzed by comparing them with the applicable rules to get information about what factors influence a social phenomenon and what obstacles arise and need to be faced.⁷

Results and Discussion

Sheikh Imam Nawawi al-Bantani and His Book '*Uqûd al-Lujain*

Sheikh Nawawi al-Bantani is a great scholar from Banten who is famous in the archipelago and the Islamic world. His full name is Abu Abdul Mu'thi Muhammad Nawawi bin Umar bin Arabi al-Jawi al-Bantani.⁸ He was born in Tanara, Serang, Banten in 1813, AD / 1230 H.⁹ His father's name was KH Umar ibn Arabi, while his mother, whose name is Zubaidah,¹⁰ is also a descendant of one of the Walisongo, namely Sunan Gunung Jati, whose full name was asy-Syekh Maulana Syarif Hidayatullah.¹¹

⁵ Moeleong.

⁶ Hidayat Ahmad Wahyu, and Muhammad Iqbal Fasa, 'Syekh Nawawi al-Bantani dan Pemikirannya dalam Pengembangan Pendidikan Islam', *Khazanah: Jurnal Studi Islam dan Humaniora*, 17.2 (2019): 297-317.

⁷ Ronny Hanitijo Soemitro *Metode Penelitian Hukum*, (Jakarta: Ghalia Indoensia, 1988), p. 35.

⁸ Ahmad Fatah. 'Mendambakan Paradigma Kesetaraan dalam Pernikahan (Telaah Kritis terhadap Kitab *Uqûd al Lujain*)'. *Jurnal Penelitian*, 8.2 (2014).

⁹ Ahmad Mufti, A., & Ma'rifah Ma'ruf Amin, S.. *Syekh Nawawi al-Bantani*. (Jakarta: Gramedia Pustaka Utama, 2023), p. 13 .

¹⁰ Hafidhuddin, H., & Qudsy, Saifuddin Zuhri. 'Nawawi al-Bantani, Ashhab al-Jawiiyyin di Bidang Hadis: Rihlah, Genealogi Intelektual, dan Tradisi Sanad Hadis'. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 16.1 (2021). <https://ejournal.iainkendari.ac.id/index.php/al-izzah/article/view/2432/1434>

¹¹ Ita Nurmalasari, and Mohamad Madun. 'Pemikiran Pendidikan Syech Nawawi al-

Sheikh Nawawi first studied the Qur'an, *tafsîr* (qur'anic exegesis), *fiqh* (Islamic law), *nahwu* (Arabic grammar), and *kalâm* (theology) with his father.¹² Then, he continued his education in Mecca. His intelligence and perseverance made him one of the most respected students at the Grand Mosque. He became the Imam of the Grand Mosque with the name Sheikh Nawawi al-Bantani al-Jawi. In addition to being an imam, he also taught and held scientific discussions in *halâqah* for his students from various parts of the world. Among his teachers, while studying in Mecca were Sheikh Muhammad Arsyad al-Banjari, Sheikh Abdul Somad al-Falembani, Sheikh Dawud al-Fatani, Sheikh Abdul Ghani al-Bimawi, Sheikh Yusuf al-Syarqowi, Sheikh Abdul Hamid al-Daghistani, Sheikh Ahmad al-Nahrawi, Sheikh Khatib Sambas, Sayid Ahmad Zaini Dahlan, Sheikh Usman al-Dimyathi, Sheikh Juned al-Batawi.¹³

He also studied in Egypt and Syria. In Egypt, he was invited by the scholars of al-Azhar and given a scientific award with the title Sayyid Ulama Hijaz (Master of Hijaz Scholars).¹⁴ He received an award and academic confirmation from al-Azhar University, Cairo, Egypt. He did not return to his homeland from Egypt but to Hijaz and settled there.¹⁵ After dedicating himself as a teacher in Mecca, Sheikh Nawawi died in 1897 or 25 Shawwal 1314 AH. His body was buried in Jannatul Mu'alla, the city of Mecca, Saudi Arabia, next to the graves of Asma bint Abu Bakr al-Siddiq and Sheikh Ibnu Hajar al-Haitsami.¹⁶

Bantani dan Implikasinya di Pondok Pesantren al-Huda Kebumen'. *Risalah Jurnal Pendidikan dan Studi Islam*, 8.1 (2022).

¹² Hafidhuddin, H., & Qudsy, Saifuddin Zuhri. 'Nawawi al-Bantani, Ashhab al-Jawiyyin di Bidang Hadis: Rihlah, Genealogi Intelektual, dan Tradisi Sanad Hadis'.

¹³ Zulfa Mustofa, *Tuhfatul Qâhsi wa Dâni fi Tarjamah asy Syaikh Muhammad Nawawi bin Umar al-Bantani*. (Mayang Publishing, 2022), pp. 71-79.

¹⁴ Habibi al-Amin, 'Penciptaan Adam: Mendialogkan Tafsir *Marah Labid* dengan Teori Keadilan Gender'. *An Nuha: Jurnal Kajian Islam, Pendidikan, Budaya dan Sosial*, 1.1 (2014). <https://ejournal.staimadiun.ac.id/index.php/annuha/article/view/14/pdf>.

¹⁵ Hidayat, A. Wahyu., & Fasa, Muhammad. Iqbal. 'Syekh Nawawi al-Bantani dan Pemikirannya dalam Pengembangan Pendidikan Islam'. *Khazanah: Jurnal Studi Islam dan Humaniora*, 17.2 (2019): 297–318.

¹⁶ Alawi, Syaqaf, & Abu Bakri Muhammad, A., *Tarjamah Muajizab an bayati al Muallif Syaikh Muhammad Nawawi ibn Umar al-Jawi al Syafi'i dalam Syekh Muhammad Nawawi ibn Umar al-Bantani, Syarah Maraqlil Ubudiyah ala Matani Bidayah al-Hidayah li Hujjatil Islam Abu Hamid al-Ghazali*. (Mishr: Dâr al-Kutub al-Islamiyah, 2010).

Sheikh Nawawi is known as a scholar and thinker with a unique view. He is consistent and strongly committed to the struggle of Muslims.¹⁷ The views of Imam Shâfi'i influenced his thinking. Therefore, it is not surprising that Sheikh Nawawi forbade *taqlîd* (blind following) for the four Imams of the *madzhab* (fiqh Schools). However, specifically for *mujtahid fil madzhab*, *mujtahid muftî*, and the general public, he made it mandatory to *taqlîd* and forbade them to do *ijtihâd* (law finding).

Sheikh Nawawi al-Bantani is a world thinker and an expert in the fields of *tafsîr* (Qur'anic exegesis), *kalâm* (theology), *fiqh* (Islamic law), *tasawuf* (sufism), history of the prophets, language, and rhetoric. His thoughts remain relevant to basic values and Islamic activities in a religious and pluralistic Indonesian society.¹⁸

The year of 1860-1870 were the years when he actively wrote various books. His books are still widely studied in many Islamic boarding schools in Indonesia. Indeed, in the Islamic boarding school community, Sheikh Nawawi al-Bantani is known as a scholar who wrote books and a true master. He has made many contributions to laying the theological foundation and ethical boundaries of scientific traditions in Islamic boarding school educational institutions and shaping the intellectual figures of the founders of Islamic boarding schools.¹⁹

The Book of *‘Uqûd al-Lujain* is a small book by Sheikh Nawawi al-Bantani that contains *Matan and Sharah* (explanations). The cover says *Sharah ‘Uqûd al-Lujain fî Bayâni Huqûq al-Zaujain*, but it is not stated in the book who owns the *Matan* treatise. Al-Yasui suspects that this book is a *sharah* written by himself to explain, deepen, and expand

¹⁷ *Pemikiran Syekh Nawawi al-Bantani*. (2017). <http://Www.Jejakpendidikan.Com/http://www.jejakpendidikan.com/2017/03/pemikiran-syekh-nawawi-al-bantani.html>.

¹⁸ M Afiqu, A.. 'Syekh Nawawi al-Bantani: Kajian Pemikiran Pendidikan Islam dan Relevansinya di Abad-21'. *Al-Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 16.2 (2022).

¹⁹ Ahmad Muzakki, 'Pemikiran Fiqh dan Tasawuf Syekh Muhammad Nawawi Banten dan Pengaruhnya terhadap Moderasi Beragama dan Perdamaian'. *Lisan al-Hal: Jurnal Pengembangan Pemikiran dan Kebudayaan*, 14.2 (2020): 394. <https://doi.org/10.35316/lisanalhal.v14i2.770>.

the discussion about the Book of *'Uqûd al-Lujain*, but because of his humility, he did not highlight his name there.²⁰

The Book of *'Uqûd al-Lujain* was published in 1876 AD/1296 AH by the Egyptian and Dutch publisher Sharaf. After that, this book continued to be published by well-known publishers in Saudi Arabia and Egypt, including al-Wahabiyah (Saudi Arabia), NP (Netherlands), Uthman Abdul Razzaq (Egypt), al-Hallabi (Egypt), Isa al-Babi al-Hallabi, Mustofa al-Babi al-Hallabi (Egypt). In Indonesia, this book was first published by al-Ma'arif (Bandung) in 1955, followed by several other publishers, such as Menara Kudus and Husen Umar (Surabaya).²¹

The Contents of *'Uqûd al-Lujain*

The Book of *'Uqûd al-Lujain* discusses the rights and obligations of husband and wife. This book consists of 4 chapters:

Chapter I Rights of the Wife that are Obligatory on the Husband

A wife's rights over her husband include several things, including those Allah SWT has regulated through His word in Qs. An-Nisa verse 19 means "*...And associate with them appropriately...*".²² This verse emphasizes that husbands should associate with their wives in a way that is kind, full of affection, fair, provides a living, and is good at speaking.²³ The husband's obligations towards his wife also, in a reciprocal manner, indicate the wife's right to be treated in the same way by her husband.

Furthermore, the rights of a wife are also explained in the Al-Quran surah al-Baqarah verse 228, which means "*...And women have rights that are balanced with their obligations in a ma'ruf manner.*

²⁰ Martin Van. Bruinessen, *Kitab Kuning, Pesantren dan Tarekat* (Bandung: Mizan, 1999), p. 163.

²¹ Ahmad Mufti, and Ma'rifah Ma'ruf Amin, S. *Syekh Nawawi al Bantani*. (Jakarta: Gramedia Pustaka Utama, 2023), pp. 134-135.

²² Lembaga Percetakan Al-Qur'an, Kemenag R.I., *Mushaf Al- Bantani dan Terjemahnya*, (Bogor: Ciawi, 2014), p. 80.

²³ Syekh Muhammad Nawawi, *'Uqûd al-Lujain*, trans. Achmad Sunarto (Surabaya: al-Hidayah, 1416 H), p. 9.

*However, husbands have a level of superiority over their wives...".*²⁴ This verse explains the problem of balance between husband and wife, the measure of which is based on the assessment of what is good in society and Sharia', namely that husband and wife foster good relationships and do not harm each other. Narrated from the Prophet SAW that he said on the farewell pilgrimage, which was the last pilgrimage for the Prophet on Friday. After he praised Allah SWT and gave advice to the audience, he said: *"Remember, O Muslims, you should give good advice to women..."*. What is meant is that you should accept my advice and practice it so that men can be gentle with their wives because women need someone to take care of their affairs. This advice contains two commands: the command to be good to their wives and the command to do good.²⁵

A wife is invited to live in the same house as her husband. She is brought to serve the husband's needs and placed in the husband's home. Men taking women to be their wives is a mandate from Allah SWT to him. Men do not have anything from women except what is good unless the woman does bad things, such as arguing, returning to her parents, and leaving obedience openly.

Chapter II Husband's Rights over Wife

In this article, Sheikh Nawawi al Bantani quotes the Word of Allah in Surah a Nisa verse 34 as follows: *"Men are leaders (protectors) for women because Allah has preferred some of them (men) over others (women), and because they (men) have spent some of their wealth. Therefore, a pious woman is obedient to Allah and is afraid to take care of herself when her husband is not around because Allah Has looked after them. For women who are worried about nusyuz, you should advise them to be in bed (separate beds) and (if necessary) beat them. But if they do not obey you, do not seek reasons to trouble them."*²⁶

²⁴ Lembaga Percetakan Al-Qur'an, Kemenag R.I., *Mushaf Al-Bantani dan Terjemahnya*, p. 36.

²⁵ Syekh Muhammad Nawawi, *'Uqūd al-Lujain*, p. 10.

²⁶ Lembaga Percetakan Al-Qur'an, .. Kemenag R.I., *Mushaf Al- Bantani dan Terjemahnya*, Bogor Ciawi 2014, p. 36

The phrase "*Men are leaders for women*" means that husbands must be able to control and take care of their wives' needs, including educating their manners. The husband has a position of control over the wife, which means that Allah prioritizes men above women because in carrying out marriages, men give dowry and support to women.

Furthermore, the superiority of men over women can be explained in two aspects: the essence and the Sharia aspect. In essence, men's strength exceeds women's. Such is supported by men being more skilled at riding horses and fighting. Men also have intelligence and intellectuality that exceeds women. Many men become scholars, high and low imams, *mu'azin* (prayer callers), and *khâtib* (deliverers of Friday sermons). In addition, men are more steadfast than women in facing difficult problems and become witnesses in the implementation of *hudûd* and *qishâsh* (part of Islamic criminal law). In addition, men are also determined by Allah to receive a greater share than women in the distribution of inheritance and their position as *'ashâbah* (last heirs). They also have special rights to become marriage guardians, issue divorce, perform *ruju'*, practice polygamy, and be named as *nashab* for their descendants. In terms of Sharia, men have advantages over women because Sharia Law requires them to fulfill their obligations, such as providing a dowry and maintenance to their wives.²⁷

The phrase "*Pious Women*" in Surah and Nisa verse 34 above are women who obey Allah and their husbands. These women protect their husbands' rights, honor, and secrets and belongings because Allah has protected their husbands' secrets and belongings. Women who are worried about *nushûz* leave the house without their husbands' permission or abandon their marital obligations and defy their husbands arrogantly, then, the husband has the right to advise them by frightening them of Allah's torment. The law of giving advice here is *sunnah* (highly recommended).

If a wife commits *nushûz* (disobedience) or leaves the house without her husband's permission, then the husband may separate them from the

²⁷ Syeikh Muhammad Nawawi, *'Uqûd al-Lujain*, p. 32.

bed for a certain period. As Allah says in the Qur'an, Surah al-Nisa verse 34, which means "...Women whose nusyuz you are worried about, then advise them and separate themselves from their beds, and beat them...".²⁸ The meaning of the phrase "*and separate yourself from their beds*" is that husbands are ordered to leave their wives from their beds, not to keep quiet, not talk to them, and hit them. Separating oneself from bed has a clear impact on educating women.²⁹

Leaving a woman who is *nushûz* (disobedient) is intended to teach her a lesson so that a harmonious and more beneficial relationship can be created in the future. Leaving her for several years is permissible if the wife has not behaved well. However, if the wife has behaved well again, the husband must not leave her. According to some scholars, the limit for leaving one's wife is eight months. Furthermore, the phrase "*and hit them*" means that if the wife has been left out of bed but doesn't want to wake up, it is permissible to hit them as long as it doesn't hurt her. In other words, the delivered blows should not break bones or hurt body parts. Such is done if it brings benefits, if not, it is not allowed. If the wife is obedient, do not look for ways to beat them cruelly.³⁰

According to Imam Nawawi, the content of the command in verse above is that if you know and see for sure that the wife's *nushûz* is correct, not only because of a statement such as the wife's answers, which is harsh in tone or because of actions such as the wife's face turning sour. At the same time, the husband speaks softly and has a sweet face. If there are signs of nusyuz, then what the husband should do is advise him, not hit him. If the advice is not useful, separate from the bed, if you are still disobedient, use a blow that doesn't leave a mark. If the first method provides benefits, then there is no need for the second or even third method. If the wife obeyed her husband and made amends, then the husband should not try to make fun of

²⁸ Lembaga Percetakan Al-Qur'an, Kemenag R.I., *Mushaf Al- Bantani dan Terjemahnya*, Bogor Ciawi 2014, p. 83.

²⁹ Syekh Muhammad Nawawi, '*Uqûd al-Lujain*', p. 34.

³⁰ Syekh Muhammad Nawawi, '*Uqûd al-Lujain*', p. 12.

the wife for past incidents that could result in disputes. Something that has happened should be considered finished, and nothing else has happened.³¹

Furthermore, just as a wife's rights must be fulfilled by her husband, a husband also has rights that his wife must fulfill. Among the rights of a husband that his wife must satisfy are:

- a) Wives must not allow anyone other than their husbands to enter or sleep in their bed.
- b) The wife is not permitted to enter the house of someone her husband hates. Such are mentioned in the hadith narrated by Turmudzi and Ibn Majah, the Prophet PBUH. Said:

حَقُّ الْمَرْأَةِ عَلَى الزَّوْجِ أَنْ يُطْعِمَهَا إِذَا طَعَمَ وَأَنْ يَكْسُوَهَا إِذَا اكْتَسَى
وَلَا يَضْرِبَ الْوَجْهَ وَلَا يَقْبَحَ وَلَا يَهْجُرُ إِلَّا فِي الْبَيْتِ

"A wife's right over her husband is that he feeds his wife when she eats, and he clothes her when she dresses, does not hit her face, does not do bad things, and does not leave her except in the house. (Turmudzi and Ibnu Majah).

The hadith above emphasizes that the husband is obliged to feed his wife the same food that he eats. He is also obliged to give his wife clothes that are appropriate to the clothes she wears. Husbands are not allowed to hit their wives in the face when they are *nushûz* (disobedient), they are not allowed to say bad things to them or pray for them to be given ugliness, like saying, *"May Allah give you ugliness."* And if the wife is *nushûz*, then she is not allowed to leave her except from bed. Meanwhile, it is haram to be silent or leave your wife alone unless there is a *syar'i* excuse.³²

³¹ Syeikh Muhammad Nawawi, *'Uqûd al-Lujain*, p. 35.

³² Syeikh Muhammad Nawawi, *'Uqûd al-Lujain*, p. 13.

Chapter III: The Priority of Women Praying at Home is More Important than Praying at the Mosque with The Prophet SAW

Sheikh Nawawi al-Bantani begins the discussion of his Book in the third chapter with a narrated Hadith by Bukhari and Muslim regarding whether women are allowed to go to the mosque on condition that they do not worry about slander as the words of the Prophet said by Ibnu Umar r.a:

عن ابنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّعْ: إِذَا اسْتَأْذَنْتِ امْرَأَةٌ أَحَدَكُمْ إِلَى الْمَسْجِدِ فَلَا يَمْنَعُهَا

From Ibn Umar r.a. said: The Prophet, peace be upon him, said: If your wife asks permission to go to the mosque, don't forbid her. (Bukhari, Muslim).³³

It was narrated from Humaid As Sai'idi's wife that she came to the Prophet. While saying: "O Messenger of Allah, truly I like to pray with you." Then the Prophet Sallallahu 'alaihi wa sallam said: From Ibn Umar r.a. said: The Prophet, peace be upon him, said: If your wife asks permission to go to the mosque, don't forbid her. (Bukhari, Muslim). Then the Prophet sallallaahu 'alaihi wa sallam said:

قَدْ عَلِمْتُ أَنَّكَ تُحِبُّ الصَّلَاةَ مَعِيَ، وَصَلَاتُكَ فِي بَيْتِكَ خَيْرٌ لَكَ مِنْ صَلَاتِكَ فِي حُجْرَتِكَ، وَصَلَاتُكَ فِي حُجْرَتِكَ خَيْرٌ مِنْ صَلَاتِكَ فِي دَارِكَ، وَصَلَاتُكَ فِي دَارِكَ خَيْرٌ لَكَ مِنْ صَلَاتِكَ فِي مَسْجِدِ قَوْمِكَ، وَصَلَاتُكَ فِي مَسْجِدِ قَوْمِكَ خَيْرٌ لَكَ مِنْ صَلَاتِكَ فِي مَسْجِدِي"، قَالَ: فَأَمَرْتُ فَبَنِي لَهَا مَسْجِدٌ فِي أَقْصَى شَيْءٍ مِنْ بَيْتِهَا وَأَظْلَمِهِ، فَكَانَتْ تُصَلِّي فِيهِ حَتَّى لَقِيَتْ اللَّهَ عَزَّ وَجَلَّ

³³ Muhammad Fu'ad, Abdul Baqi, *Mutiara Hadits Shahih Bukhari Muslim*, (Surabaya: Pt. Bina Ilmu, 2005), p.148 .

"Indeed, I already know that you prefer prayer with me. But your prayer in your room is better than in another room. Your prayer in that room is better than your prayer in the living room of your house. Your prayer in your house is better than your prayer in your village mosque. And your prayer in your village mosque is better than in mine." Ummu Humaid then asked to build a prayer place in the darkest corner of her room and used to pray there until he met Allah 'Azza wa Jalla (i.e., until she died). (Ahmad).

Ibn Hajar Rahimahullah said, "The reason that women's prayer in a closed (hidden) place is more suggested is because it creates a sense of security from slander. Such is strengthened again after what women show in the form of *tabarruj* or displaying jewelry." The hadith illustrates that a woman, when about to leave the house, wears perfume, attracting people's attention, especially men.

Chapter IV The Forbiddenness of Men to Look at Other Women and Vice Versa

Sheikh Nawawi al-Bantani begins the discussion in this article of his book with the verse of the Qur'an, Surah al-Ahzab verse 53 as follows, which means: *When you ask them (the wives of the Prophet) for something (needed), ask from behind a curtain.* Then he explains another verse of Surah al-Nur verses 30-31: Allah Ta'ala says *to the believing men: "Let them lower their gaze and guard their private parts. That is purer for them". Say to the believing women: "Let them lower their gaze and guard their private parts."*³⁴

The prohibition for men to look at women, according to Sheikh Nawawi al-Bantani, is because it is feared that it will arouse lust in the heart. A look that affects the heart is like an arrow without a quiver and a string. Although the dangerous sight is very pleasant, the desire to do something will arise from that look, even if it is just shaking hands. Shaking hands between a man and a woman who are

³⁴ Lembaga Percetakan Al-Qur'an, Kemenag R.I., *Mushaf Al- Bantani dan Terjemahnya*, Bogor Ciawi 2014, p. 353.

not *mahram* (family member) is forbidden because it involves touching each other or even more than that. That is why looking is prohibited because it will attract the interest to touch, and touching will be more powerful in stimulating lust and provoking a sense of pleasure. On this basis, if a man who is fasting touches a woman and then ejaculates, then his fast is broken.

Furthermore, if a woman is away from her husband, then a male relative from the husband's side visits; she should not talk too much, especially in a spoiled tone, because it is feared that it will arouse feelings of liking from the husband's relatives towards her and cause jealousy for her husband. Allah SWT says in the letter al-Ahzab: 53, which means: *...and if you ask them (the wives of the Prophet) for something, then ask from behind a curtain.*³⁵

The Influence of Studying the Book of *'Uqûd al-Lujain* on the wives, members of the Majelis Taklim Da'arul Asy-Ariyah, Ciruas, Serang Regency, Banten Province

In several Majelis Taklim, including the Majelis Taklim Da'arul Asy'ariyah, the discussion of the Book of *'Uqûd al-Lujain* is intended as an effort to create a complete household life, *sakînah mawaddah wa rahmah* (peaceful, harmonious and full of love). Based on the results of interviews, the material obtained from the discussion of the book can have a very good effect on household life. Such is acknowledged by several members of the Majlis Taklim Congregation, whom the author interviewed.

One example is Mrs. Napisah. Mrs. Nafisah admitted that the problems in the household that are often felt to be heavy by the wife are economic in meeting daily living needs. A wife's right to a living will automatically be fulfilled with the fulfillment of household needs. Conversely, if a wife's right in the form of a living cannot be fulfilled, then it can cause a change in the wife's attitude towards her husband.

³⁵ Lembaga Percetakan Al-Qur'an, Kemenag R.I., *Mushaf Al- Bantani dan Terjemahnya*, Bogor Ciawi 2014. p. 425.

Mrs. Nafsiah admitted that before attending a study of the Book of *'Uqûd al-Lujain*, she often experienced emotional instability. She easily got angry with her husband, so she frequently did not obey his orders. As a result, household problems were not resolved, instead, they became even more complicated. However, after gaining knowledge from the Book, she felt relatively stable in responding to household economic problems and became more able to control her emotions and obey her husband's orders.³⁶

Mrs. Faridah also acknowledged the same influence. According to Mrs. Faridah, before she attended the study of the Book of *'Uqûd al-Lujain*, she continuously demanded and gave less attention to her husband. However, after gaining knowledge from the Book, she became sincere and pleased with her husband's gifts and realized he could not fulfill his support obligations.³⁷ The next member, Mrs. Faedah, also conveyed the same confession. According to her, all this time, before studying the Book of *'Uqûd al-Lujain*, she was always patient in dealing with problems in the economy, obedient, and routine in preparing and serving her husband's needs. After studying the Book, she became more enthusiastic and happy because what she had done so far was following its contents, which calmed her soul.³⁸

Furthermore, another informant, Mrs. Siti Aeni, also confessed that there was a difference in her attitude and tendency before studying the Book and after learning it. She once asked her husband's permission to work outside the home to help the family's economy, although she did not demand her husband to meet household needs. After studying the Book, she became more aware and understood that there must be good relations between husband and wife and not harm each other. The husband still provides for her even though he already has his income.³⁹

³⁶ Napisah, active member of the Daarul Asy-Ariyah Taklim Assembly, Interview, on August 25, 2023.

³⁷ Faridah, active member of the Daarul Asy-Ariyah Taklim Assembly, Interview, on August 25, 2023.

³⁸ Faedah, an active member of the Daarul Asy-Ariyah Taklim Assembly, Interview on August 26, 2023.

³⁹ Siti Aeni, active member of the Daarul Asy-Ariyah Taklim Assembly, Interview on

Another housewife, Mrs. Wati, admitted that she had worked and earned a higher income than her husband. The excess income made her often act arrogantly and ignore her husband's words or prohibitions against her husband. However, after actively participating in the study, she became more aware of her obligations as a wife and was motivated to obey her husband's orders.⁴⁰ Almost similar to this, Mrs. Munyati admitted that before she gained knowledge from studying the Book of *'Uqûd al-Lujain*, she acknowledged that she was not obedient to her husband. She even allowed her husband to manage the finances because her husband had accused her of spending money for interests outside the family. Because of this misunderstanding, her husband often got angry, and she responded by replying to his words. When her husband asked her to make something, she only made it so as not to prolong the argument, however, after studying the Book of *'Uqûd al-Lujain*. Mrs. Munjiati understood that she had to be a good listener and sincere when serving her husband, and she intended it for worship and obedience to Allah.⁴¹

Slightly different from the experiences of the mothers who were members of the Taklim Mosque above, another member, named Mrs. Muthmainnah, admitted that before studying the Book of *'Uqûd al-Lujain*, she and her husband had read many books related to the relationship between the rights and obligations of husband and wife. The goal was for them to understand each other's rights and learn how to fulfill their obligations as a husband and wife. After she and her husband studied and applied it, the results were positive, their family became more peaceful, harmonious, and peaceful. Furthermore, after they learned the teachings in the Book of *'Uqûd al-Lujain*, they became increasingly convinced that what they had been practicing was following the guidance of the Islamic religion.⁴²

October 6, 2023.

⁴⁰ Wati, an active member of the Daarul Asy-Ariyah Taklim Assembly, interviewed on October 6, 2023.

⁴¹ Munyati, active member of the Daarul Asy-Ariyah Taklim Assembly, Interview, on September 7, 2023.

⁴² Mutmainnah, active member of the Daarul Asy-Ariyah Taklim Assembly, Interview, on September 7, 2023.

Another study member, Mrs. Rufihat, conveyed an almost similar experience. According to Mrs. Rufihat, before studying the Book of *'Uqûd al-Lujain*, she had carried out the contents of the Book following the message her parents conveyed to her before the wedding. Apart from that, it turns out that her husband always fulfills his rights first so that he carries out his obligations happily. They maintained a good relationship with the uterus, and it turned out to have a good impact on the growth of the children. When he studied the Book of *'Uqûd al-Lujain*, he realized what he had been doing so far had been correct.⁴³

The confessions of the members of the Majelis Taklim Daarul Asy-ariyah above, who also studied the Book of *Uqud al-Lujain*, show that the teachings written by Sheikh al-Nawawi al-Bantani in his Book have an impact on the attitudes and behavior of the mothers who study it. The mothers acknowledged this after practicing the study material they had learned and obtaining results conducive to creating a calm, peaceful, and prosperous family.

Conclusion

Sheikh Nawawi al-Bantani's thoughts on the rights and obligations of husband and wife as he outlined in his Book entitled *'Uqûd al-Lujain fî Bayâni Huqûq al-Zaujain*, contain four chapters which, if implemented in household life, can prevent husband and wife from household chaos which if not resolved can lead to the destruction of the household. This fact also shows that even though the Book written by Shaikh Nawawi al-Bantani is small in size, if studied and practiced, it can change the attitudes and behavior of people who study it from negative behavioral tendencies to positive ones.

Author Contribution

The first author, Ahmad Sanusi, was responsible for processing and analyzing the data. The second author, Syifa Elrahmah Basya, was in

⁴³ Rufihat, an active member of the Daarul Asy-Ariyah Taklim Assembly, interviewed on October 5, 2023.

charge of conducting observations and interviewing respondents. The third author, Muhammad Ishom, directed and determined potential respondents. The fourth author, Dian Febriyani, was in charge of creating the interview guide. The fifth author, Edi Husin, was responsible for editing the data and correcting the language.

Bibliography

- Abdul Baqi, Muhammad Fu'ad, *Mutiara Hadits Shahih Bukhari Muslim*, Surabaya: PT. Bina Ilmu, 2005.
- Adib, M Afiqu, 'Syekh Nawawi al-Bantani: Kajian Pemikiran Pendidikan Islam dan Relevansinya di Abad-21', *Al-Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 16.2 (2022).
- Al-Amin, Habibi. 'Penciptaan Adam: Mendialogkan Tafsir *Marah Labid* dengan teori Keadilan Gender'. *A Nuha: Jurnal Kajian Islam, Pendidikan, Budaya dan Sosial*, 1.1 (2014). [//ejournal.staimadiun.ac.id/index.php/annuha/article/view/14/pdf](http://ejournal.staimadiun.ac.id/index.php/annuha/article/view/14/pdf).
- Ali, Mufti dan Siti Ma'rifah Ma'ruf Amin, *Syekh Nawawi al-Bantani*. Jakarta: Gramedia Pustaka Utama, 2023.
- Almaa'rif, al Ma'arif et all, 'Gender Bias in the Book " Syarah 'Uqûdul Lujain fi Bayâni Huqûq al-Zaujain By Nawawi al-Bantani', *Jurnal An Nida*, 47.2 (2023), <https://ejournal.uin-suska.ac.id/index.php/Anida/article/view/24992>.
- Arifin, Miftahol, 'Analisis Jender atas Kitab 'Uqûdul Lujain Karya Syekh Nawawi al Bantani'. *At Turas: Jurnal Studi Keislaman*, 2.1 (2015): 46.
- Baydi, Ubaidi dkk, 'Islamic Moral Ideas and Politics: Ulama Activist Hadratus Sheikh Hasyim Asy'ari and Sheikh Nawawi al-Bantani', *Al A'raf: Jurnal Pemikiran Islam dan Filsafat*, 21.1 (2024) <https://ejournal.uinsaid.ac.id/index.php/al-araf/article/view/9508>.
- Bruinessen, Martin. Van. *Kitab Kuning, Pesantren dan Tarekat*. Bandung: Mizan, 1999.
- Burhanudin, Jajat. 'Two Islamic Writing Traditions in Southeast Asia: Kitab Jawai and Kitab Kuning with Reference to the Works of

- Da'ud al-Fatani and Nawawi al-Bantani'. *Al Jamiah: Journal of Islamic Studies*, 60.1 (2022): 1-28 <https://aljamiah.or.id/ajis/article/view/60101/464>.
- Fatah, Ahmad. 'Mendambakan Paradigma Kesetaraan dalam Pernikahan (Telaah Kritis terhadap kitab '*Uqud al-Lujain*)'. *Jurnal Penelitian*, 8.2 (2014).
- Hafidhuddin, H., & Qudsy, Saifuddin Zuhri. 'Nawawi al-Bantani, Ashhab al-Jawiiyyin di Bidang Hadis: Rihlah, Genealogi Intelektual, dan Tradisi Sanad Hadis'. *Al Izzah: Jurnal Hasil-Hasil Penelitian*, 16.1 (2021). <https://ejournal.iainkendari.ac.id/index.php/al-izzah/article/view/2432/1434>.
- Hidayat, A. Wahyu., & Fasa, Muhammad. Iqbal. 'Syekh Nawawi Al-Bantani dan Pemikirannya dalam Pengembangan Pendidikan Islam'. *Khazanah: Jurnal Studi Islam dan Humaniora*, 17.2 (2019): 297–318.
- Khuluqi, Hasanah, 'Penafsiran Uli al-Amr pada Kitab *Marah Labid* Karya Nawawi al-Bantani', *Jurnal Studi al-Quran dan Tafsir*, 4.2 (2020). <https://jurnalfuda.iainkediri.ac.id/index.php/qof/article/view/229/163>.
- Lembaga Percetakan al-Qur'an, Kemenag R.I., *Mushaf Al- Bantani dan Terjemahnya*, Bogor: Ciawi, 2014.
- M Afiqu, A. 'Syekh Nawawi Al-Bantani: Kajian Pemikiran Pendidikan Islam dan Relevansinya di Abad-21'. *Al-Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 16.2 (2022).
- Moeleong, Lexy. J. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya, 1989.
- Muflikha, Ila Khayati dkk, 'Relevansi P5-PPRA dengan Pendidikan Perspektif Syekh Nawawi al- Bantani', *Indonesian Journal of Islamic Elementary Education*, 4.1 (2024) <https://e-journal.uingusdur.ac.id/ijee/article/view/ijee417/1691>.
- Muhammad, Muhammad 'Yahudi di Indonesia: Analisis Interpretasi Nawawi al Bantani dalam kitab *Marah Labid*', *Al Quds: Jurnal Studi al-Quran dan Hadis*, 6.2 (2022), <https://journal.iaincurup.ac.id/index.php/alquds/article/view/4298/pdf>.

- Mufti, A., & Ma'rifah Ma'ruf Amin, S. *Syekh Nawawi al-Bantani*. Jakarta: Gramedia Pustaka Utama, 2023.
- Mustofa, Zulfa. *Tuhfatul Qâshi wa Dâni fi Tarjamah asy Syaikh Muhammad Nawawi bin Umar al-Bantani*. Mayang Publishing, 2022.
- Muzakki, Ahmad. 'Pemikiran Fiqh dan Tasawuf Syekh Muhammad Nawawi Banten dan Pengaruhnya terhadap Moderasi Beragama dan Perdamaian'. *Lisan Al Hal: Jurnal Pengembangan Pemikiran dan Kebudayaan*, 14.2 (2020): 394. <https://doi.org/10.35316/lisanalhal.v14i2.770>.
- Nata, Abudin. *Sejarah Intelektual Islam dan Institusi Pendidikannya*. Depok: Rajagrafindo Persada, 2012.
- Nawawi Muhammad ibn Umar al Bantani, *Syarah Maraqlil Ubudiyah ala Matani Bidayah al Hidayah li Hujjatil Islam Abu Hamid al Ghazali*. Jakarta: Dâr al Kutub al Islamiyah, 2010.
- Nawawi, Muhammad (n.d) *Syarah Uqudullujain fi bayani huquq az zaujain*, (Indonesia: Dar al Ihya,)
- Nurhadi, 'Konsep Tanggung Jawab Suami dalam Mendidik Istri Perspektif Hadits Nabi Muhammad SAW pada Kitab *Kutub al-Tis'ah*', *Jurnal al-Thariqah*, 3.2 (2018).
- Nurmalasari, Ita., & Madum, Mohamad. 'Pemikiran Pendidikan Syekh Nawawi al-Bantani dan Implikasinya di Pondok Pesantren Al-Huda Kebumen'. *Risalah Jurnal Pendidikan dan Studi Islam*, 8.1 (2022).
- Pangestu, Perdana Putra, 'The Relationship of Hadits Style to the Social Society of the Nusantara: A Study on Qami al-Tughyan by Nawawi al-Bantani', *International Journal Ihya Ulum al-Din*, 23.1 (2021), <https://journal.walisongo.ac.id/index.php/ihya/article/view/7369/pdf>
- Pemikiran Syekh Nawawi al-Bantani*. (2017). <http://Www.Jepakpendidikan.Com/>. <http://www.jepakpendidikan.com/2017/03/pemikiran-syekh-nawawi-al-bantani.html>
- Rasyid, Daud. 'Marwiyat al-Muhadditsin al-Indonisiyyin lil Arbainiyyat', *Jurnal Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 5.1 (2021), <https://journal.unj.ac.id/unj/index.php/hayula/article/view/14770/9955>.

- Sanusi, Ahmad. 'The Contribution of Nawawi al-Bantani in The Development of National Law of Indonesia', *al-Adalah*, 15.2 (2018), <https://ejournal.radenintan.ac.id/index.php/adalah/article/view/3388>.
- Soemitro, Ronny Hanitijo. *Metode Penelitian Hukum*, Jakarta: Ghalia Indoensia, 1988.
- Sonata, Depri Liber, 'Metode Penelitian Hukum Normatif dan Empiris: Karakteristik Khas dari Metode Meneliti Hukum', *Fiat Justisia Jurnal Ilmu Hukum*, 8.1 (2014): 15-35.
- Sya'diyah, Siti Aminatus, 'Model Pendidikan Akhlak dalam Kitab *Nashoihul Ibad* Karya Syaikh Imam Nawawi al-Bantani', *Jurnal Keislaman*, 7.1 (2024), <https://journal.staitaruna.ac.id/index.php/JK/article/view/248/204>.
- Syaqaf, Alawi., & Abu Bakri Muhammad, A. *Tarjamah Muajizab an bayati al Muallif Syaikh Muhammad Nawawi ibn Umar al Jawi al Syafi'i dalam Syekh Muhammad Nawawi ibn Umar al Bantani, Syarah Maraql Ubudiyah ala Matani Bidayah al Hiadyah li Hujjatil Islam Abu Hamid al Chazali*. Mishr: Dâr al-Kutub al-Islamiyah, 2010.
- Wiratri, Amorisa, 'Menilik Ulang Arti Keluarga Pada Masyarakat Indonesia', *Jurnal Kependudukan Indonesia*, 13.1 (2018).

Interviewees

- Mr. Badruzzaman, Founder and Lecturer of the Majelis Taklim Da'arul Asy-ariyah Interview on May 29, 2023.
- Mrs. Faedah, Member of Daarul Asy-Ariyah Taklim Assembly, Interview on August 25, 2023.
- Mrs. Faridah, Member of Daarul Asy-Ariyah Taklim Assembly, Interview on August 25, 2023.
- Mrs. Lidiawati, Member of the Daarul Asy-Ariyah Study Group, Interview on October 7-5, 2023.
- Mrs. Mutmainnah, Member of Daarul Asy-Ariyah Taklim Assembly, Interview on September 23, 2023.
- Mrs. Munyati, Member of Daarul Asy-Ariyah Taklim Assembly Daarul Asy-Ariyah, Interview on September 7, 2023.

Mrs. Napisah, Member of Daarul Asy-Ariyah Taklim Assembly, Interview on August 25, 2023.

Mrs. Rufihat, Member of Daarul Asy-Ariyah Taklim Assembly, Interview on October 5, 2023.

Mrs. Siti Aeni, Member of Daarul Asy-Ariyah Taklim Assembly, Interview on October 6, 2023.