# The Key to Family Bliss: The Rhetoric of The Righteous Woman in Hadiths and The Subtleties of Spouse Selection

Hacer ARSLAN[1], Mehmet Sıddık ÖZALP[2]

Aile Saadetinin Anahtarı: Hadislerde Saliha Kadın Retoriği ve Eş Seçiminin İncelikleri

The Key to Family Bliss: The Rhetoric of the Righteous Woman in Hadiths and the Subtleties of Spouse Selection

*Öz*

Bu çalışma, hadis literatüründe yer alan "sâliha kadın" motifini belâgat sanatları ve edebî üslup çerçevesinde incelemeyi amaçlamaktadır. Evlilikle ilgili hadislerin genellikle içerik yönüyle değerlendirilmesine karşın, bu rivayetlerdeki estetik ifade biçimlerinin ve retorik unsurların yeterince analiz edilmemiş olması çalışmanın temel problemidir. Nitel araştırma yöntemiyle yürütülen bu çalışmada, rivayetler biçim ve içerik açısından çözümlenmiştir. Araştırma, sâliha kadın modelinin ahlâkî, pedagojik, psikolojik mesajlar taşıdığını ve belâgatın bu mesajların tesir gücünü artırmada etkili bir araç olduğunu ortaya koymaktadır. Böylece hadislerdeki temsilin, bireysel ve toplumsal düzeyde derin etkiler bıraktığı vurgulanmaktadır.

*Abstract*

This study explores the motif of the "righteous woman" (al-marʾa al-ṣāliḥa) in hadith literature within the framework of rhetorical arts (balāghah) and literary style. While marriage-related hadiths are often analyzed for their content, their aesthetic and rhetorical features remain underexamined. Using a qualitative approach, the study analyzes selected narrations in terms of both form and meaning. Findings show that the portrayal of the righteous woman conveys moral, pedagogical and psychological messages, with rhetoric serving as a powerful tool to enhance their impact. The study highlights the deep individual and social influence of these representations in prophetic discourse.

*Anahtar Kelimeler:* Arap Dili ve Belâgatı, Hadis, Aile, Sâliha Eş, Belâgat.

*Keywords*: Arabic Language and Rhetoric, Hadith, Family, Righteous Wife, Rhetoric.

**Makale Türü:** Araştırma Makalesi

**Paper Type:** Research Article

## 1. Introduction

The family is the most fundamental institution forming the foundation of society and is indispensable to its continuity. (Yalvaç, 2000, pp. 7–10) The concept of family is as old as human societies themselves. (Giddens & Sutton, 2014, p. 240) It refers to a social and economic unit formed by individuals bound by ties of blood, marriage, or legal adoption. (Giddens & Sutton, 2014, pp. 239, 240) A strong family structure inevitably results in a strong and stable society. (Yalvaç, 2000, p. 11) Just as the family's well-being reflects positively upon society, internal disturbances within

[1] Research Assistant, Kilis 7 Aralık University, Faculty of Theology, Department of Arabic Language and Rhetoric, E-mail: hacer.arslan@kilis.edu.tr, ORCID ID: https://orcid.org/0009-0000-1747-9693

[2] Assistant Professor, Nevşehir Hacı Bektaş Veli University, Faculty of Theology, Department of Arabic Language and Rhetoric, E-mail: mehmetozalp@nevsehir.edu.tr, ORCID ID: https://orcid.org/0000-0002-4260-6989

the family likewise manifest at the societal level, leading to tension and social fragmentation. (Trabzon, 2019, pp. 11–13; ʿAlawī, 1981, p. 7)

Islam accords great importance to the family. Prior to Islam, family structures in Arabia were largely shaped by coercion, patriarchal dominance, and displays of power; men held control while women and girls were frequently marginalized or devalued. (Perveen & Baghdadi, 2023, pp. 23, 24) Islam, however, assigns intrinsic worth to all members of the family regardless of whether they are men, women, or children. Given the family's central position in society, specific legal and ethical regulations were established to protect and strengthen this institution. A considerable portion of Islamic legal discourse is devoted to matters pertaining to the family. (Yalvaç, 2000, p. 9; Esen, 2020, pp. 20–23) Within the Islamic tradition, the family possesses a deeply rooted status not only because of its place in the social structure but also due to the wide range of functions it fulfills. These functions extend across a broad spectrum, from sexuality and procreation to child-rearing, intergenerational relations, and religious life. (Canatan & Yıldırım, 2013, p. 252) Islam encourages marriage as the essential act through which the family is formed, and it prescribes rules and boundaries to ensure that this institution is established upon sound and stable foundations. (Shtuān, 2003, pp. 218–235) The creation of human beings in pairs -male and female- and the establishment of marriage as a sacred bond are among the divine signs (āyāt) manifested in the universe. (al-Rūm 30/21; al-Najm 53/45; al-Qiyāma 75/39; al-Nabāʾ 78/8) The Messenger of Allāh (peace be upon him) strongly encouraged marriage and commanded those who have the means to marry. (Ibn Ḥanbal, 2001, p. 20/63 (no. 12613); Bukhārī, 1993, p. 5/1950 (no. 4778)) Marriage is a part of his noble Sunnah. Furthermore, the Prophet (peace be upon him) declared that he will take pride in the multitude of his followers on the Day of Judgment, thereby alluding to the continuation of the ummah through offspring as one of the fruits of marriage. (Ibn Mājah, 2009, p. 3/54 (no. 1846))

Marriage constitutes the initial phase in the formation of the family. The American sociologist Talcott Parsons (d. 1399/1979) considered marriage to be one of the constitutive elements of the family. (Parsons, 1991, p. 25) Marriage is not limited to a mere physical union; rather, it is a comprehensive institution built upon spiritual, moral, social, and economic values. (Russell, 1929, pp. 130–144; Kottak, 2002, pp. 395–397; Aksan, 2013, pp. 170–176) Franz Müller-Lyer (d. 1334/1916) identified three primary impulses that drive individuals toward marriage: The need for love, the desire for children, and the mutual support exhibited between husband and wife. (Müller-Lyer, n.d., p. 112) On the other hand, Dündar reported that the British anthropologist Edmund Leach (d. 1409/1989) was pessimistic about reaching a universal definition of marriage. (Dündar, 2018, p. 42) While these sociological and anthropological perspectives highlight the universal and psychological dimensions of marriage, it is important to recognize that marriage also carries profound ethical and spiritual significance in religious contexts. In particular, within the Islamic tradition, the purpose of marriage extends beyond mere social or emotional fulfillment to encompass the moral, spiritual, and religious development of the individual. The Islamic encouragement towards marriage does not only aim to preserve lineage and prevent unlawful relationships; rather, it is deeply connected to the very purpose of creation, the perfection of servitude, and the moral refinement of the individual. Within this framework, the selection of a spouse is not a superficial or arbitrary choice but a pivotal step that affects all dimensions of life. It is noteworthy that in the prophetic traditions, the concept of the *righteous woman* (al-marʾa al-ṣāliḥa) is emphasized both in the selection of a spouse and throughout the later stages of marital life.

The essence of the concept of the righteous woman (al-marʾa al-ṣāliḥa) derives from the term *ṣāliḥa* which is the feminine form of the active participle of the verb ṣalaḥa, meaning to be good,

proper, sound, or free of defect. (Ibn Manẓūr, 1984, p. "ḥṣl" 4/2479) The term thus denotes one who is upright, morally sound, and who fulfills her duties. In the Islamic scholarly tradition, the foremost characteristic associated with the woman described as ṣāliḥa is the completeness and rectitude of her religion. Ibn al-Jawzī (d. 597/1201) states: "A woman's righteousness lies in the soundness of her religion. A woman who possesses religion refrains from impurities, refines her character, endures her husband's sternness or limited provision, and does not betray him with regard to his property." (Jawzī, n.d., p. 4/129) Most other qualities attributed to the righteous woman appear in the prophetic traditions in which the Prophet (peace be upon him) describes the best of women. These include bringing joy to her husband when he looks at her, obeying him when he commands, and safeguarding his property, rights, and honor in his absence. (Abū Dāwūd al-Ṭayālisī, 1999, p. 4/86, (no. 2444)) Al-Ṭībī (d. 743/1343) further explains that the righteous woman possesses beauty in appearance and conduct, displays gentleness and obedience toward her husband, serves him dutifully, and preserves the rights that she is obligated to protect concerning her husband, his wealth, and their children. (Ṭībī, 1997, p. 5/1480, 1481) These attributes are also articulated in the Qur'ān, in Sūrat al-Nisāʾ: "…Faṣ-ṣāliḥātu qānitātun ḥāfiẓātun lil-ghaybi bimā ḥafiẓa Allāh…/…Therefore the righteous women are devoutly obedient (to Allāh and to their husbands), and guard in the husband's absence what Allāh orders them to guard…" (al-Nisāʾ 4/34) The prophetic traditions elaborate and further clarify these qualities. Mulla ʿAlī al-Qārī (d. 1014/1605) likewise states that the concept of the righteous woman encompasses both inner and outer beauty. (Qārī, 2002, p. 4/1271) In this sense, the righteous woman is one who is beautiful in her nature and in her character. It is also observable that the term righteous woman carries significance not only in terms of its moral and theological content but also from the perspective of its linguistic structure, mode of expression, and the rhetorical devices employed in its usage.

In this context, the study explores how the image of the righteous woman is conveyed with a refined aesthetic in the aḥādīth. It examines rhetorical devices in narrations concerning spousal choice, a decision with far-reaching implications. The study aims to uncover the rhetorical and literary features in these narrations, highlighting how Islamic values are conveyed through eloquence (balāghah) and stylistic refinement. A qualitative textual analysis method is adopted, focusing on both content and form of selected hadiths. Specifically, the literary style and rhetorical arts related to the righteous wife are analyzed in detail.

This study seeks to contribute to an underexplored area in the existing literature by focusing not only on the substantive content of these narrations but also on their profound rhetorical qualities that touch hearts and guide minds. Although many studies have addressed family and marriage in Islam, to the best of our knowledge, there is a lack of independent research that analyzes the concept of the righteous wife in the context of hadiths with a specific focus on rhetorical elements.

The study is structured in three main sections: The first section discusses the foundations of family happiness from an Islamic perspective, examining elements such as love, trust, empathy, patience, and the ethics of living together. The second section addresses the individual and societal implications of spouse selection and elaborates on the key considerations involved in this process. The third section presents a rhetorical and literary analysis of hadiths concerning the righteous woman.

Thus, the study aims to reveal not only the ideal image of a spouse as outlined in the hadiths but also how this ideal is etched into the hearts and minds of the audience through sophisticated expression and eloquence.

## 2. Foundations of Family Happiness

The family is the first refuge of the individual and the cornerstone of a stable and harmonious society. The wellbeing of society is intrinsically linked to the happiness of the family. This happiness can only be achieved through love, responsibility, mutual understanding, effective communication, and solidarity.

Among these fundamental components of familial happiness, love stands at the heart of the family unit. The Qur'an declares that affection and mercy are instilled between spouses by Allāh Himself. (al-Rūm 30/21) The Prophet Muhammad (peace be upon him) encouraged the explicit expression of love, (Abū Dāwūd, 1997, p. 5/216 (no. 5124)) and when asked whom he loved most, he unhesitatingly replied, "ʿĀʾishah." (Bukhārī, 1993, p. 3/1339 (no. 3462)) Furthermore, he stated that the best among believers is the one who treats his family in the best manner, (Ibn Mājah, 2009, p. 3/147, 148 (no. 1977)) thereby promoting kindness and respect within marital relationships.

This spiritual and emotional bond fostered by love necessitates a concrete framework of duty. Family tranquility is therefore attained when individuals fulfill their responsibilities and a climate of trust is established. The saying of the Prophet (peace be upon him), "All of you are guardians and are responsible for your wards." emphasizes this sense of duty. (Bukhārī, 1993, p. 5/1996 (no. 4904), 1997, p. 7/93, 94)

Beyond the fulfillment of duties, mutual understanding and empathy are vital to deepen family bonds. Effective communication is the key mechanism for this, involving not only verbal exchange but also empathetic understanding of unspoken emotions. Healthy communication is characterized by constructive language and appropriate timing. This necessity for appropriate timing is also articulated in the Arabic proverb, which states that "Likulli maqāmin maqāl/For every occasion there is a fitting statement." (Zamakhsharī, 1987, p. 2/293) Patience, which is closely related to communication, is also the key to familial continuity. The Qur'an reminds believers that what may be disliked in a spouse could be a gateway to other virtues. (al-Nisā' 4/19)

Ultimately, all these elements culminate in a shared goal: Solidarity. Just as believers are described as being like a solid structure, (Bukhārī, 1993, p. 5/2242 (no. 5680)) so too are spouses advised to be like garments to one another (al-Baqara 2/187) protecting, covering, and supporting each other in a relationship grounded in mutual solidarity. (Fakhr al-Dīn al-Rāzī, 1999, p. 5/ 269, 270) Both the Qur'an and the Sunnah advocate for such a model of coexistence in marriage.

## 3. The Importance of Spouse Selection in Marriage

The foundation of society is the family, and the foundation of the family is marriage. Marriage is not merely the union of two individuals, but the merging of two families and even two distinct perspectives on life. For this reason, the decision to marry must be regarded as one of the most important stages of life. Marriage, being one of life's most serious decisions, is not simply a partnership; it is a long journey built upon tranquility, loyalty, and harmony. Choosing the person with whom one embarks on this journey may be more decisive than anything encountered along the way. Therefore, selecting a spouse is not merely an emotional choice but a decision that must be made with reason, insight, and the guidance of religion. Caution is required when making this decision, for the establishment and continuity of family happiness largely depend on a correct choice of spouse. (Ersanlı, 2014, pp. 47, 49)

The criteria for choosing a spouse should not be based solely on material or external qualities; spiritual and moral values must also be taken into consideration. As the Messenger of Allāh (peace be upon him) stated: "Let one of you acquire a thankful heart, a tongue that remembers Allāh and

a believing wife who will help him with regard to the Hereafter." (Ibn Mājah, 2007, p. 3/64, 65, 2009, p. 3/61 (no. 1856)) This hadith indicates that marriage aims not only at temporary worldly happiness but also at everlasting spiritual felicity. A righteous wife is not merely a partner who manages the household; she is a companion who supports her husband on the path toward the Hereafter. Among the principal considerations in choosing a spouse are mutual understanding and compatibility, good character, the harmony between families, and religiosity. The Messenger of Allāh (peace be upon him) emphasizing the importance of religiosity and moral conduct, said: "A woman is married for four (things), i.e. her wealth, her family status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser." (Bukhārī, 1993, p. 5/1958 (no. 4802), 1997, p. 7/32, 33) The reference to religiosity in this hadith should not be understood as a mere outward or formal display of piety. What truly matters is that faith and religious commitment permeate a person's words, behavior, relationships, and moral character. Performing prayers, giving alms, fasting, and dressing in accordance with Islamic guidelines are fundamental obligations of Islam whose significance is unquestionable. However, when these obligations and other righteous deeds are not accompanied by qualities such as humility, compassion, justice, and trustworthiness, such religiosity is insufficient for a sound marriage. Indeed, it is not only knowledge of religion but the ability to translate that knowledge into lived practice that ensures a healthy, peaceful, and enduring marriage.

The Messenger of Allāh (peace be upon him) regarded a righteous woman -one of noble character, possessing faith, and supportive of her spouse in the path of the Hereafter- as more valuable than accumulated gold and silver and worthy of being cherished. (Ibn Mājah, 2009, p. 3/61 (no. 1856); Tirmidhī, 1975, p. 5/277 (no. 3094); A. al-Q. S. ibn A. Ṭabarānī, 1995, p. 7/10 (no. 6700)) A spouse is not merely someone with whom one shares a home; she is a friend who bears life's burdens, a teacher who helps raise children, a confidant who witnesses one's most private moments, and a companion in one's deepest joys and sorrows. Marriage thrives not only on love but also on loyalty, mutual understanding, and sacrifice. Therefore, entering into family life requires a perspective that is free from superficiality and grounded in depth and sound reasoning. Outward beauty is fleeting, whereas the beauty of heart and character endures for a lifetime.

Selecting a spouse is not only the foundation of marriage but also the starting point of the life that follows it. For this reason, choosing the right life partner becomes a means of happiness both in this world and in the Hereafter. This choice carries broad implications that affect society and future generations. Thus, selecting a spouse who is conscientious, moral, of good character, and filled with faith -guided by the Qur'an and the Sunnah- is one of the most valuable and significant steps in building a sound and blessed marriage.

## 4. The Rhetoric and Eloquence Elements in Hadiths Concerning the Righteous Wife

In this section, the Arabic texts and translations of hadiths centered on the theme of the righteous wife (al-zawjatu al-ṣāliḥah) are presented. Following this, the rhetorical elements embedded within these narrations are analyzed. The study examines linguistic structures and expressions that enrich the meaning, within the framework of classical Arabic rhetoric (ʿilm al-balāgha).

### 4.1. Hadiths Concerning the Righteous Wife

In examining the narrations of the Messenger of Allāh (peace be upon him) related to the subject of marriage, the hadiths containing the expressions *imraʾa ṣāliḥa* (a righteous woman) and *zawja ṣāliḥa* (a righteous wife) were identified. During this process, narrations found in works that cannot be regarded as authoritative hadith sources, as well as those that have been deemed mawḍūʿ

(fabricated), were excluded from consideration.[3] The analysis first consulted the principal canonical hadith collections -specifically the Ṣaḥīḥ and Sunan works included within the Kutub al-Sitta. This was followed by the examination of Musnad, Muʿjam, Jāmiʿ and Mustadrak type sources.

As a result of this investigation, and to the extent that it was possible to determine, four hadiths containing the phrase *zawja ṣāliḥa* (righteous wife)[4] were identified after excluding repeated variants transmitted through different ṭuruq and isnāds, as well as those with verbal discrepancies that do not alter the meaning or context of the text. Based on the same criteria, it was concluded that the expression *imraʾa ṣāliḥa* (righteous woman) appears in three hadiths.[5] In determining

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[3] It should be noted that had these types of narrations been included in the evaluation, the number of hadiths appearing in the statistical analysis would have risen significantly above the figures stated in the main text. Some of the narrations found in these works correspond, in terms of wording, to the hadiths transmitted in authoritative sources, while others exhibit semantic consistency with them. However, since this study places importance not only on the texts and contents of the hadiths but also on their degrees of authenticity, such narrations were excluded from the scope of analysis. For detailed information regarding these reports see: (Ibn Ḥabīb al-Sulamī, 1992, pp. 137–142, 147; Ibn Abi al-Dunya, 1988, p. 105 (no. 53); Muttaqī al-Hindī, 1985, p. 3/260 (no. 6448))

[4] The hadiths in question are as follows:

1. "الدنيا متاع وخير متاع الدنيا الزوجة الصالحة"

"This world is no more than temporary joys, and there is no temporary joy of this world that is better than the righteous wife."

This hadith is recorded in Ṣaḥīḥ Muslim and in al-Ṭabarānī's al-Muʿjam al-Awsaṭ, see: (Muslim, 1955, p. 2/1090 (no. 1467); A. al-Q. S. ibn A. Ṭabarānī, 1995, p. 8/281 (no. 8639))

2. "قلبٌ شاكر، ولسانٌ ذاكر، وزوجةٌ صالحةٌ تعينك على أمر دينك ودنياك"

"A grateful heart, a tongue that remembers Allāh, and a righteous wife who supports you in the affairs of your religion and your worldly life."

This hadith appears with several textual variants. In some narrations, it is transmitted as an independent report, while in others it is cited as an explanation of a Qurʾanic verse or another hadith. For details on these variants, see: (Ibn Ḥanbal, 2001, p. 37/75, 76 (no. 22392); Ibn Mājah, 2009, p. 3/61 (no. 1856); Tirmidhī, 1975, p. 5/277 (no. 3094); A. al-Q. S. ibn A. ibn A. Ṭabarānī, n.d., p. 8/205 (no. 7828); A. al-Q. S. ibn A. Ṭabarānī, 1995, p. 7/10 (no. 6700); A. al-Q. S. ibn A. ibn A. Ṭabarānī, 1985, p. 2/121 (no. 890); Bayhaqī, 2000, p. 4/104 (no. 4430); Haythamī, 1994, p. 4/273)

3. " مِنْ سَعَادَةِ ابْنِ آدَمَ ثَلَاثَةٌ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ ثَلَاثَةٌ: مِنْ سَعَادَةِ ابْنِ آدَمَ الْمَرْأَةُ الصَّالِحَةُ، وَالْمَسْكَنُ الصَّالِحُ، وَالْمَرْكَبُ الصَّالِحُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ الْمَرْأَةُ السُّوءُ، وَالْمَسْكَنُ السُّوءُ، وَالْمَرْكَبُ السُّوء"

"The signs that the son of Adam is blessed are three: A good wife, a good house and a good mount. And the signs that the son of Adam is wretched are three: A bad wife, a bad house and a bad mount."

There exist different textual variants of the hadith. These variations appear at the beginning of the text, specifically regarding the use or omission of the prepositional particle "min / from", the ordering of the elements mentioned, and the use of adjectives for "al-maskan / the dwelling", where some narrations employ "al-wāsiʿ / spacious" or "al-ṣāliḥ / good". Additionally, the narrations differ in the number of items enumerated: Some versions mention three items, while others list four, see: (Abū Dāwūd al-Ṭayālisī, 1999, p. 1/171 (no. 207); Ibn Ḥanbal, 2001, p. 3/55 (no. 1445); Ibn Ḥibbān, 2012, p. 5/358 (no. 4542); A. al-Q. S. ibn A. ibn A. Ṭabarānī, n.d., p. 1/146 (no. 329); Ḥākim, 2018, p. 3/512, 513 (no. 2672); J. al-Dīn Suyūṭī, 2005, p. 10/373 (no. 5140/23636); J. al-D. ibn A. B. Suyūṭī, 2004, p. 288 (no. 4692))

4. " مَا اسْتَفَادَ الْمُؤْمِنُ بَعْدَ تَقْوَى اللَّهِ، خَيْرًا لَهُ مِنْ زَوْجَةٍ صَالِحَةٍ، إِنْ أَمَرَهَا أَطَاعَتْهُ، وَإِنْ نَظَرَ إِلَيْهَا سَرَّتْهُ، وَإِنْ أَقْسَمَ عَلَيْهَا أَبَرَّتْهُ، وَإِنْ غَابَ عَنْهَا نَصَحَتْهُ فِي نَفْسِهَا وَمَالِهِ"

"Nothing is of more benefit to the believer after Taqwa of Allāh than a righteous wife whom, if he commands her she obeys him, if he looks at her he is pleased, if he swears an oath concerning her she fulfills it, and when he is away from her she is sincere towards him with regard to herself and his wealth."

The hadith text exists in several similar variants. The primary differences between these variants concern the use or omission of the prepositional particle "min/from" before the word "baʿda/after", the interchangeable use of the terms "muʾmin" and "müslim", as well as the inclusion or omission of certain words. For detailed information, see: (Ibn Mājah, 2009, p. 3/62 (no. 1857); Abū Dāwūd, 1997, p. 2/209 (no. 1664); A. al-Q. S. ibn A. ibn A. Ṭabarānī, n.d., p. 8/222 (no. 7881); Sakhāwī, 2017, p. 4/394, 395 (no. 952))

[5] The relevant hadiths are as follows:

1. "من تزوج امرأة صالحة فقط أعطي نصف العبادة"

"Whoever marries a righteous woman is thereby granted half of (his) worship."

This hadith is recorded in Abū Yaʿlā's Musnad. However, the phrase "imraʾah ṣāliḥah" in the hadith appears exclusively in al-Shawkānī's *Nayl al-Awtār*, see: (Mawṣilī, 1984, p. 7/310 (no. 4349); Shawkānī, 2006, p. 12/17)

these numbers, narrations conveying essentially the same meaning were treated as a single hadith -even if their wording differed- so long as the difference did not result in a change of meaning. Likewise, narrations transmitted through different chains of transmission (asānīd / ṭuruq) were also considered a single hadith. Otherwise, the total number of narrations containing the expressions "righteous woman" and "righteous wife" would be considerably higher.

From among these narrations, four hadiths were selected for rhetorical (balāgha) analysis. In selecting the narrations, priority was given to those graded ṣaḥīḥ or ḥasan. Weak (ḍaʿīf) hadiths, however, were included in cases where corroborating reports (shawāhid) supported their meanings or where other isnād variants were available. Explanations regarding the authenticity statuses of the narrations and their shawāhid have been presented in the footnotes in order to provide the necessary information while maintaining the fluency of the main text.

Below are the Arabic texts of these selected hadiths along with their English translations.

1. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: "الدُّنْيَا مَتَاعٌ. وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ." [6] (Muslim, 1955, p. 2/1090 (no. 1467))

It was narrated from 'Abdullāh bin 'Amr that the Messenger of Allāh (peace be upon him) said: "This world is no more than temporary joys, and there is no temporary joy of this world that is better than the righteous wife." (Muslim, 2007, p. 4/127)

2. عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم أَنَّهُ كَانَ يَقُولُ: "مَا اسْتَفَادَ الْمُؤْمِنُ بَعْدَ تَقْوَى اللَّهِ، خَيْرًا لَهُ مِنْ زَوْجَةٍ صَالِحَةٍ، إِنْ أَمَرَهَا أَطَاعَتْهُ، وَإِنْ نَظَرَ إِلَيْهَا سَرَّتْهُ، وَإِنْ أَقْسَمَ عَلَيْهَا أَبَرَّتْهُ، وَإِنْ غَابَ عَنْهَا نَصَحَتْهُ فِي نَفْسِهَا وَمَالِهِ." [7] (Ibn Mājah, 2009, p. 3/62 (no. 1857))

It was narrated from Abū Umāmah that the Prophet (peace be upon him) used to say: "Nothing is of more benefit to the believer after Taqwa of Allāh than a righteous wife whom, if he commands her she obeys him, if he looks at her he is pleased, if he swears an oath concerning her she fulfills it, and when he is away from her she is sincere towards him with regard to herself and his wealth." (Ibn Mājah, 2007, p. 3/65, 66)

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2. The report of Ibn ʿAbbās transmitted in the context of interpreting the previously mentioned hadith:
"عَنِ ابْنِ عَبَّاسٍ: "...فِيما عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ..." يقول: إِنِّي أُرِيدُ التَّزْوِيجَ، وَلَوَدِدْتُ أَنَّه تَيَسَّرَ لِي امْرَأَةٌ صالِحَةٌ"
"Regarding the statement of Ibn ʿAbbās on the verse '…regarding the indirect proposal of marriage to women…' (al-Baqara 2/235) He said, 'I wish to marry, and I would love for a righteous woman to be made easy for me.'"
This report is transmitted by al-Bukhārī, see: (Bukhārī, 1993, p. 5/1969)
"مَنْ رَزَقَهُ اللَّهُ امْرَأَةً صَالِحَةً، فَقَدْ أَعَانَهُ اللَّهُ عَلَى شَطْرِ دِينِهِ، فَلْيَتَّقِ اللَّهَ فِي الشَّطْرِ النَّانِي" 3.
"Whoever is granted a righteous woman by Allāh has indeed been helped by Allāh with half of his religion; so let him be mindful of Allāh regarding the other half."
This hadith appears in the sources with multiple textual variants, the differences arising mainly from the use of the expressions *al-shaṭr al-thānī* (the second half) or *al-shaṭr al-bāqī* (the remaining half). For details, see: (A. al-Q. S. ibn A. Ṭabarānī, 1995, p. 1/294 (no. 972); Ḥākim, 2018, p. 3/552 (no. 2714); Bayhaqī, 2000, p. 4/383 (no. 5487); Mundhirī, 1996, p. 3/29; Haythamī, 1994, p. 4/272 (no. 7431); J. al-D. ibn A. B. Suyūṭī, 2004, p. 527 (no. 8704))
[6] The hadith is considered authentic according to the criteria of Muslim and is among the narrations transmitted exclusively by Muslim, in contrast to al-Bukhārī. Moreover, Ibn Ḥibbān (d. 354/965) included this hadith in his *Ṣaḥīḥ,* and al-Albānī likewise cited it in *Ṣaḥīḥ al-Jāmiʿ*. For further details, see: (Ibn Ḥibbān, 2012, p. 5/357 (no. 4541); Albānī, n.d., p. 1/641 (no. 3413))
[7] The hadith is deemed weak due to the presence in its chain of transmission of ʿAlī b. Yazīd al-Alhānī (d. 113/731), a transmitter whose weakness is unanimously acknowledged. Nevertheless, there exist shawāhid indicating that the original purport of the hadith is established. These shawāhid consist of reports transmitted by Abū Hurayra and Ibn ʿAbbās. (Sakhāwī, 2017, p. 4/394, 395) For further details regarding these reports and their isnāds, see: (Abū Dāwūd al-Ṭayālisī, 1999, p. 4/86 (no. 2444); Ibn Ḥanbal, 2001, p. 12/383, 384 (no. 7421, 15/411 (no. 9658)); Bazzār, 1988, p. 15/175 (no. 8537); Nasāʾī, 2001, p. 5/161 (no. 5324), 8/184 (no. 8912); Ḥākim, 2018, p. 3/553 (no. 2715))

3. عن سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: "مِنْ سَعَادَةِ ابْنِ آدَمَ ثَلاَثَةٌ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ ثَلاَثَةٌ: مِنْ سَعَادَةِ ابْنِ آدَمَ الْمَرْأَةُ الصَّالِحَةُ، وَالْمَسْكَنُ الصَّالِحُ، وَالْمَرْكَبُ الصَّالِحُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ الْمَرْأَةُ السُّوءُ، وَالْمَسْكَنُ السُّوءُ، وَالْمَرْكَبُ السُّوءُ." [8] ((no.1445) (Ibn Ḥanbal, 2001, p. 3/55

Saʿd bin Abi Waqqas narrated: The Messenger of Allāh (peace be upon him) said: "The signs that the son of Adam is blessed are three: A good wife, a good house and a good mount. And the signs that the son of Adam is wretched are three: A bad wife, a bad house and a bad mount." (Ibn Ḥanbal, 2012, p. 2/38)

4. عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: "مَنْ رَزَقَهُ اللَّهُ امْرَأَةً صَالِحَةً، فَقَدْ أَعَانَهُ اللَّهُ عَلَى شَطْرِ دِينِهِ، فَلْيَتَّقِ اللَّهَ فِي الشَّطْرِ الْبَاقِي." [9] ((no. 2713) (Ḥākim, 2018, p. 3/552

Anas ibn Mālik reported: The Messenger of Allāh (peace be upon him) said: "Whoever Allāh provides with a righteous wife, Allāh has assisted him in half of his religion. Let him fear Allāh concerning the remaining part."

### 4.2. Rhetorical Analysis of the Hadiths

Under this heading, the aforementioned hadiths will be analyzed in detail within the framework of Arabic rhetorical (balāghah) disciplines and stylistic elements.

**First Hadith:**

الدنيا متاع وخير متاع الدنيا المرأة الصالحة

This hadith encompasses numerous rhetorical devices and conveys profound meanings in an exceptionally succinct manner. The opening phrase, "al-dunyā matāʿ" reflects the rhetorical figure of tashbīh balīgh, which is one of the stylistic tools of the science of bayān. (Marāghī, 1993, pp. 213, 214, 233) The word "matāʿ" refers to anything from which one benefits, uses or consumes as a provision. However, this worldly enjoyment is inherently transient and doomed to perish. (Azharī, n.d., p. "mtaʿ", 2/291) The world is thus likened to this fleeting utility and in this simile, the mushabbah (al-dunyā) and the mushabbah bih (al-matāʿ) are explicitly mentioned, while the simile particle and point of similarity are omitted a hallmark of tashbīh balīgh. By this structure, the world is presented as a temporary, utilitarian reality. The hadith first introduces the concept of worldly benefit in a general sense, then narrows down to specify one particular form of this benefit the righteous woman and highlights her as the most virtuous among all worldly assets. This specific designation (taḫṣīṣ) emphasizes her preeminence within the larger category of worldly enjoyments.

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[8] Although the hadith is considered sound in terms of its content, the chain of transmission has been evaluated as weak due to the presence of Muḥammad b. Abī Ḥumayd (d. 151-160/768-776), who is classified as a weak narrator. (Ibn Ḥanbal, 2001, p. 3/55, 56) al-Haythamī (d. 807/1405), however, states that the transmitters in Aḥmad b. Ḥanbal's version are trustworthy. (Haythamī, 1994, p. 4/272) In addition to other chains that support the authenticity of the hadith, Ibn Ḥibbān's Ṣaḥīḥ also contains a similar narration that conveys the same meaning as the text of this report. For these related narrations, see: (Abū Dāwūd al-Ṭayālisī, 1999, p. 1/171 (no. 207); Ibn Ḥibbān, 2012, p. 5/358 (no. 4542); A. al-Q. S. ibn A. ibn A. Ṭabarānī, n.d., p. 1/146 (no. 329); Ḥākim, 2018, p. 3/512, 513 (no. 2672)) Furthermore, a hadith transmitted by al-Ḥākim in al-Mustadrak - whose chain of transmission is said to meet the criteria of al-Bukhārī and Muslim- also supports this report in terms of content. For this narration, see: (Ḥākim, 2018, p. 3/553, 554 (no. 2717))

[9] Although al-Bukhārī and Muslim did not transmit this hadith, al-Ḥākim (d. 405/1014) recorded it independently and stated that its isnād is authentic. (Ḥākim, 2018, p. 3/552, 553 (no. 2714)) The isnād includes Zuhayr b. Muḥammad (d. 162/778), who is generally regarded as a trustworthy (thiqa) transmitter; however his reliability becomes a matter of dispute when the transmission comes through Shāmī narrators. Since the transmitter reporting from him in this chain is Shāmī, some scholars have evaluated the isnād as weak. Nevertheless, the hadith is supported by corroborating transmissions (mutābaʿāt) which elevate it to the level of ḥasan. Accordingly, the hadith is classed as ḥasan li-ghayrihī. For a detailed discussion of its transmission and the assessments of its narrators, see: (Sakhāwī, 2017, p. 5/64, 65)

While the world is depicted as transient and of little intrinsic value, the righteous woman is presented as a symbol of true worth and enduring significance. This juxtaposition reflects a taḍāḍ a contrast between the fleeting and the lasting, the insignificant and the precious. Though not overtly stated, it evokes a subtle, spiritual antithesis embedded within the semantic structure. ('Atīq, n.d., pp. 81, 82; Maṭlūb, 2006, p. 2/251-260) In the phrase "Wa khayru matāʿ al-dunyā al-marʾah al-ṣāliḥah", the device of kināyah is also implicitly present. (Ibn al-Nāẓim, 1989, pp. 146–156) Though not directly expressed, the context implies that the righteous woman is a source of inner peace, tranquility, and genuine happiness. By mentioning the righteous woman overtly, the hadith alludes metonymically to a serene and contented life in this world. Thus, profound meanings are communicated through highly concise wording, a feature indicative of iʿjāz, which is a prominent technique within the science of maʿānī. (Rummānī, 1934, pp. 1–5) Moreover, the hadith stands out with its clear and succinct expression. The natural rhythm among the words and the balanced harmony of its structure reinforce the congruity between sound and meaning. (Wahbah & al-Muhandis, 1984, pp. 124, 176) The strength of its syntactic arrangement, the careful choice of lexemes, and the density of its semantic content bestow the hadith with clarity and expressive power. All these aspects reflect the concept of jazālah a core principle in balāghah that denotes eloquence in speech marked by forcefulness, appropriateness, and impactful delivery. (Ibn Manẓūr, 1984, p. "jzl," 1/618; Khaṭṭābī, 1976, p. 26)

Viewed as a whole, this hadith illustrates a masterful interplay of rhetorical arts that harmonize structure and meaning. It conveys deep spiritual and ethical teachings using eloquent diction and stylistic excellence, serving as a powerful example of the Prophet's (peace be upon him) rhetorical mastery and the profound wisdom embedded in his concise utterances.

### Second Hadith:

مَا اسْتَفَادَ الْمُؤْمِنُ بَعْدَ تَقْوَى اللَّهِ، خَيْرًا لَهُ مِنْ زَوْجَةٍ صَالِحَةٍ، إِنْ أَمَرَهَا أَطَاعَتْهُ، وَإِنْ نَظَرَ إِلَيْهَا سَرَّتْهُ، وَإِنْ أَقْسَمَ عَلَيْهَا أَبَرَّتْهُ، وَإِنْ غَابَ عَنْهَا نَصَحَتْهُ فِي نَفْسِهَا وَمَالِهِ

This hadith is a rich example of the refined artistry of Arabic rhetorical sciences. It possesses both aesthetic elegance and persuasive power in its expression. Firstly, from the discipline of maʿānī, the stylistic device of ījāz is clearly present. (A. al-M. J. al-D. M. ibn ʿAbd al-R. ibn ʿUmar Qazwīnī, 2003, pp. 143–151) The hadith presents the attributes of a righteous wife in four succinct statements, which comprehensively highlight her moral, psychological, and social roles. In this respect, the hadith constitutes a fine example of *jawāmiʿ al-kalim*. *Jawāmiʿ al-kalim* refers to the divinely granted ability of the Messenger of Allāh (peace be upon him) to convey abundant and impactful meaning with few words. (Muslim, 1955, p. 1/371 (no. 523)) Within the rhetorical context of the hadith, the wife is depicted as an obedient and understanding companion. Her presence brings peace, her gaze instills joy, and her being is a source of inner tranquility. She is trustworthy, loyally committed, and -during her husband's absence- a devoted partner who shoulders responsibilities and lightens his burden. The step by step enumeration of her attributes enhances the coherence and fluency of the narrative, facilitating reader comprehension and engagement. When the analysis continues from the perspective of the science of *maʿānī*, it becomes evident that the statement is a declarative (*khabarī*) sentence -one that conveys a judgment and is, by nature, open to verification or denial. Such a sentence may encompass multiple layers of meaning and intention. (Maṭlūb, 2006, p. 2/464-471) From a semantic standpoint, it is clear that the primary purpose of the hadith is not merely to inform, but rather to admonish, advise, and reinvigorate the attention and effort of its audience. (Maṭlūb, 2006, p. 2/469) Structuring these characteristics in conditional clauses (jumal sharṭiyya) strengthens the persuasive impact and draws focused attention. (Ibn Hishām, 1991, p. 1/29, 30) The harmonious structure of the verbs within the hadith also contributes to its fluency, as all the verbs appear in the perfect active form (*māḍī maʿlūm*).

Beginning the sentence with the negative construction "Mā istafāda" and then highlighting the supreme worldly blessing after taqwā, namely the righteous wife, accentuates the significance of the subject. This rhetorical technique amplifies the expressive power of the statement. Likewise, placing the phrase "Taqwā Allāh" at the forefront of the hadith further reinforces its spiritual emphasis.[10] The righteous wife's qualities are conveyed with rhetorical elegance. The use of the coordinating particle wāw (و) between clauses exemplifies the rhetorical device ḥusn al-taqsīm, (Qorqmās, 2007, pp. 176–178) while the thematic and structural harmony among the clauses represents the art of murāʿāt al-naẓīr. (Ibn Maʿṣūm, 1968, p. 3/119, 120) Moreover, the phonetic harmony and rhythmic symmetry at the end of the sentences reflect the rhetorical embellishment of sajʿ. (Ṭabāna, 1988, pp. 272, 273) The expression contains "Wa-in nazara ilayhā sarrat-hu/if he looks at her he is pleased" an elegant and subtle kināyah. The reaction of the observer being delighted when looking at the woman implicitly conveys -through kināyah- that she possesses both natural beauty and noble character. Indeed, kināyah is a rhetorical device in which the intended meaning is conveyed indirectly and with an implied nuance. (Zamlakānī, 1974, p. 105)

Overall, the rhetorical devices employed in this narration exemplify a distinguished example of Arabic eloquence in both meaning and form. The sciences of maʿānī, bayān, and badīʿ are employed in a harmonious and integrated manner. It effectively underscores the exalted status of a righteous wife as the most valuable worldly blessing after taqwā. Through this emphasis, the position and value of the righteous woman in the life of a Muslim are clearly articulated. Furthermore, the general qualities she embodies are succinctly and vividly conveyed. The concise phrasing, combined with the use of kināyah and metaphor and the structural harmony among the expressions, results in an aesthetically refined presentation. With its profound meaning and captivating style, the hadith serves as a powerful moral and rhetorical guide. In other words, a subject of such depth could only be expressed with such a high level of literary mastery. Deep meanings are conveyed through elevated rhetorical artistry.

**Third Hadith:**

مِنْ سَعَادَةِ ابْنِ آدَمَ ثَلَاثَةٌ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ ثَلَاثَةٌ: مِنْ سَعَادَةِ ابْنِ آدَمَ ثَلَاثَةٌ: الْمَرْأَةُ الصَّالِحَةُ، وَالْمَسْكَنُ الصَّالِحُ، وَالْمَرْكَبُ الصَّالِحُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ الْمَرْأَةُ السُّوءُ، وَالْمَسْكَنُ السُّوءُ، وَالْمَرْكَبُ السُّوء

In this hadith, the causes of happiness and misery are reduced to three essential elements each, thus intensifying the meaning and reinforcing the focus through concise expression. This rhetorical economy is a clear manifestation of the rhetorical device of ījāz. (Ījī, 1991, pp. 71–73) Only six components are mentioned, yet they are presented as the foundational sources of comfort or hardship in a person's worldly life. The hadith classifies these elements under two principal categories -saʿādah and shiqwah- with three items listed under each. The effective categorization and neat distribution of the elements exemplify the rhetorical device of ḥusn al-taqsīm, (Maṭlūb, 2006, p. 2/329-334, 439) while the semantic and phonetic harmony between the listed items illustrates the use of tanāsup. (Maṭlūb, 2006, p. 2/355-360; Ṭabāna, 1988, pp. 662, 663) Moreover, the symmetrical arrangement of the positive and negative traits in identical order represents the stylistic device known as ḥusn al-tartīb. (Maṭlūb, 2006, p. 2/122, 123, 348–351, 436) This structural parallelism enhances both the clarity and impact of the message. In this parallel and harmonious arrangement, the fact that the woman is mentioned first among the elements that lead to happiness or misery indicates her central position within the human life cycle. This precedence underscores her decisive role in family well-being and suggests that the sequence itself reflects a

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[10] For a detailed discussion on the function of taqdīm in emphasizing meaning and achieving ḥaṣr (restriction), see:(Taftāzānī, 2013, pp. 381, 382, 393)

hierarchy of value. In addition, when the terms used in the hadith are examined, the employment of the rhetorical device of kināyah becomes apparent. (Zamlakānī, 1974, pp. 105–109) The term "al-marʾah" in this context symbolizes not only a physical being or companion but also the emotional, spiritual, and social dimensions of marital life. Similarly, "al-maskan" denotes not merely a physical space but also the social and familial environment it embodies. The "al-markab" represents the means that facilitate movement and mobility in one's life, broadly signifying the dynamic aspects of daily living. The rhetorical device of ṭibāq is employed through the juxtaposition of the two opposing terms saʿādah and shiqwah within the same sentence. (Qorqmās, 2007, pp. 129–131) These two concepts contain a subtle metaphor. The terms "good" and "bad" in the hadith do not merely refer to material qualities. Rather, they denote elements directly related to a person's peace and comfort. Mentioning the woman first deepens the scope and meaning of this metaphor. In the context of marriage, the character of the spouse can determine the impact of the other elements: a good spouse can make even a poor dwelling peaceful and livable, and an old or limited mount may appear valuable and satisfying. Conversely, if the spouse's character is negative, even the finest house or the most luxurious mount may become sources of distress, leaving the person unable to find contentment. In qualifying a spouse as "good" or "bad" material status, beauty, or external features are not decisive. Rather, psychological and moral qualities -such as character, conduct, patience, understanding, and one's attitude toward shared life- take precedence. For example, a tolerant, understanding, and supportive spouse can provide peace and satisfaction even under the simplest household conditions. By contrast, an arrogant, inconsiderate, or constantly critical spouse can create persistent discomfort even in the most luxurious and spacious homes or the most comfortable mounts. Hence, the "good" and "bad" terms in the hadith refer not to superficial or external criteria, but to elements that can offer or disrupt psychological and social harmony. In this respect, the two terms encompass psychological, social, and emotional dimensions. Furthermore, the ordered pairing of antithetical phrases -al-marʾah al-ṣāliḥah vs. al-marʾah al-sūʾ, al-maskan al-ṣāliḥ vs. al-maskan al-sūʾ, and al-markab al-ṣāliḥ vs. al-markab al-sūʾ- demonstrates the rhetorical technique of muqābala. (Ibn Maʿṣūm, 1968, p. 1/298-306) The phonetic harmony among the clauses and phrases provides an aesthetic rhythm to the hadith, enhancing its overall euphony and rhetorical appeal. Another noteworthy aspect within this harmony and coherence is that the hadith begins with a concise statement (ijmāl) to heighten impact and attention, followed by detailed elaboration (tafṣīl). With the opening phrase "Min saʿādat ibn Ādam thalāthatun, wa-min shiqwat ibn Ādam thalāthatun/ The signs that the son of Adam is blessed are three and the signs that the son of Adam is wretched are three" attention is first drawn to the subject, after which the explanatory section is introduced. In this way, the audience is initially provided with a general framework, which is then clarified through detailed explanations, facilitating comprehension and strengthening mental visualization.

This narration thus stands as a concise yet profound model of Prophetic eloquence. It functions not only as a profound ethical teaching guiding both personal and social well-being but also as a masterful exemplification of Arabic rhetorical artistry. It integrates techniques from the science of maʿānī, such as ījāz; kināyah in the science of bayān; and from the science of badīʿ, including ḥusn al-taqsīm, ḥusn al-tartīb, tanāsup, ṭibāq, and muqābala. The clarity of structure, stylistic balance, and semantic density exemplify how a few words can encapsulate immense insight and impact.

**Fourth Hadith:**

مَنْ رَزَقَهُ اللَّهُ امْرَأَةً صَالِحَةً، فَقَدْ أَعَانَهُ اللَّهُ عَلَى شَطْرِ دِينِهِ، فَلْيَتَّقِ اللَّهَ فِي الشَّطْرِ الباقي

Though concise in wording, this hadith conveys profound emotional and spiritual content. Within a single sentence, conditional reasoning, glad tidings, advice, and admonition are intricately interwoven. The conditional clause, "Whoever is granted a righteous woman by Allāh," is followed

by the promising response, "Allāh has indeed assisted him with half of his religion." Immediately thereafter, the addressee is reminded of the remaining half of their religious duty, specifically the obligation of taqwā. This structural composition not only strengthens the meaning but also deepens the rhetorical impact on the listener or reader. Such a compact yet meaningful construction exemplifies the rhetorical technique of ījāz. (J. al-D. M. ibn ʿAbd al-Raḥmān Qazwīnī, n.d., pp. 209, 210) The transition between declarative (khabar) and performative (inshāʾ) sentences in this structure enhances both the clarity of expression and the depth of meaning. While the first part of the hadith "Man razaqahu Allāhu imraʾatan ṣāliḥah, faqad aʿānahu Allāhu ʿalā shaṭri dīnihi" constitutes a declarative sentence, the second part "Fal-yattaqi Allāha fī al-shaṭri al-bāqī" is an imperative performative sentence. (ʿAtīq, 2006b, pp. 31–69) Although the first part of the hadith is conveyed in the form of an informative sentence, its purpose is not merely to state that a man who marries a righteous woman receives divine aid in half of his religion; rather, it serves as an encouragement to marry a righteous woman. The use of the emphatic particle "qad" before a past tense verb demonstrates the application of taʾkīd, (Ibn Hishām, 1991, p. 1/193, 197; Ibn ʿAqīla, 2006, p. 8/119) as this construction conveys the certainty of the statement, further reinforcing its rhetorical weight. Within the framework of the science of bayān, the hadith employs the rhetorical devices of kināyah, (Sakkākī, 1987, pp. 402–412) and istiʿārah. The expression "Man razaqahu Allāhu imraʾatan ṣāliḥah" functions as a kināyah (metonymic allusion) for marriage to a righteous woman. At the same time, the significance of marrying a pious woman is conveyed through istiʿārah (metaphor), by likening this blessing to half of one's religion. In this example, the mušabbah (the subject of comparison), namely marriage (al-zawāj), is not explicitly mentioned, whereas the mušabbah bih (the element to which it is compared), that is *half of the religion* (shaṭr al-dīn), is clearly stated. Neither the aspect of comparison (wajh al-shabah), which is *importance*, nor an explicit particle of comparison is expressed. This indicates the use of an explicit metaphor (istiʿārah taṣrīḥiyyah). (ʿAtīq, 2006a, pp. 115–121) Through a single expression, the hadith thus draws attention both to the religious significance of marriage and to its protective function. While emphasizing the importance of marriage within the Islamic tradition, it simultaneously highlights the value of a righteous wife. It affirms that one who is blessed with a virtuous spouse receives divine assistance. In return for this great blessing, the individual is called to adopt an attitude of reverence and Allāh-consciousness (taqwā) in fulfilling the remainder of his religious obligations. The moral emphasis initiated by the word ṣāliḥa is concluded with the exhortation "Fal-yattaqi Allāha fī al-shaṭri al-bāqī" directed at the husband as a call to taqwā, thereby reflecting moral complementarity. Implicit within this formulation is the suggestion that a man who marries a woman of superior moral character is himself expected to embody similar ethical qualities. The comparison implies that a righteous marriage is not just a worldly arrangement but a spiritual accomplishment that secures half of a believer's religious obligations. Thus, the hadith simultaneously emphasizes the importance of marriage in Islam and the central role of a righteous wife in achieving religious and ethical fulfillment. Indeed, a pious woman guides her husband toward acts of worship and virtuous behavior, prevents him from wrongdoing, and establishes tranquility within the household. Moreover, she raises her children according to Islamic morals and values, thereby contributing to the emergence of virtuous individuals who benefit society. In this context, a person blessed with such a favor is also expected to show due care to the remaining religious and social responsibilities.

The hadith also elucidates the place and significance of marriage and the family institution within society. While marriage represents half of one's religious responsibilities, the remaining acts of worship and social interactions constitute the other half. In the commentary written in light of the hadith "Man yaḍman lī mā bayna liḥyayhi wa-mā bayna rijlayhi aḍman lahu al-jannah/Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs

(i.e. his tongue and his private parts), I guarantee Paradise for him." (Bukhārī, 1993, p. 5/2376 (no. 6109)) scholars note that this remaining half pertains to the responsibilities and actions expressed through one's tongue and speech. (Ṣanʿānī, 2011, p. 10/177) In this manner, the hadith portrays marriage and the family structure as a comprehensive system intertwined with morality, worship, and social responsibility. At the center of this system stands the woman.

The hadith represents an elevated example of prophetic eloquence (balāghah nabawiyyah), uniting beauty of expression with nobility of meaning. It incorporates various rhetorical devices such as iʿjāz, kināyah, and istiʿārah taṣrīḥiyyah. A striking balance is established between marriage, taqwā (Allāh-consciousness), and servitude to Allāh. The hadith touches upon the place and importance of marriage in Islam, the criteria for choosing a spouse, and the harmony that should exist between spouses. Although the Prophet's words are brief and simple, they bring together multiple layers of meaning. These noble statements fully achieve their intended purpose and possess the highest degree of persuasive and instructive power.

### 5. Evaluation and Conclusion

This study has demonstrated that the portrayals of the ṣāliḥah (righteous) woman in the Prophetic traditions are not merely confined to religious and moral teachings but are also characterized by a high level of eloquence and rhetorical sophistication. The analyzed hadiths portray the righteous woman as the most valuable of all worldly blessings -this is not merely a moral exhortation, but a deeply expressive and emotionally compelling message that captures the heart of the listener. In this context, the structure of the prophetic utterances -their diction, arrangement, and stylistic devices- serve to embed the Islamic conception of marriage and family life more effectively into the hearts of the believers.

The findings of this study indicate that the Prophet Muhammad (peace be upon him), in addressing a vital issue such as marriage, did not limit himself to wise content, but enriched his message with succinct, emotionally resonant, and contemplative expressions. The virtues attributed to a ṣāliḥah wife -her obedience, loyalty, ability to bring peace and comfort, and trustworthiness in her husband's absence- are emphasized not merely as abstract qualities, but as expressions of a lived ethical and spiritual lifestyle. The effective use of rhetorical arts has enabled these messages to be memorably preserved across generations, thereby enhancing their pedagogical impact.

In this regard, the primary contribution of the study lies in making visible the literary and rhetorical dimensions of hadiths, and showing that these dimensions carry significant pedagogical, psychological, and social implications. The righteous woman is not merely a source of individual tranquility, but is portrayed as the cornerstone of societal structure -a perspective that elevates the role of women within the family. In this way, the present study offers a strong foundation, grounded in the Prophetic tradition, for the reconstruction of family values frequently debated in contemporary discourse.

Future research could build on this perspective by examining other thematic areas of hadith literature -such as child education, social governance, and commercial ethics- through the lens of balāgha. Such studies would further illuminate the relevance and guidance of the Prophetic tradition in addressing contemporary challenges, while future studies could also expand this rhetorical approach to gender-related hadith themes, exploring how eloquence functions as a medium of moral persuasion.

**Statement of Research and Publication Ethics**

This study has been prepared in accordance with the principles of scientific research and publication ethics.

**Authors' Contributions**

This study was prepared through the collaborative efforts of two authors. The corresponding author Hacer ARSLAN assumed a leading role in the planning of the research, the selection of the topic, the literature review, and the drafting of the manuscript. Mehmet Sıddık ÖZALP contributed to the stages of data collection and analysis, as well as to the revision of the manuscript in terms of academic language and its preparation for publication. Both authors worked in collaboration throughout the development of methodology, the evaluation process, and the interpretation of the results, and the article was completed through their joint contributions.

**Conflict of Interest**

There is no conflict of interest among the authors.

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**Extended Summary**

Human beings have always been in pursuit of peace and happiness. From the dawn of existence, this search has directed them toward a home-an environment where one can feel safe and tranquil. By nature, humans are not predisposed to live in isolation. Emotionally, socially, materially, and spiritually, they are in need of companionship. After creating Adam, Allāh created Eve so that he would not remain alone and could find happiness with her. This is expressed in the Qur'an as follows: "It is He Who has created you from a single person and created from him his wife, in order that he might enjoy the pleasure of living with her." (al-A'rāf, 7/189) This verse clearly indicates that the human being, by creation, is in a state of seeking tranquility, and this tranquility can only be fulfilled through a spouse and a home. Moreover, the Qur'an informs that Allāh created all things in pairs. (al-Dhāriyāt, 51/49) This is not merely a biological fact but a divine order that maintains the balance of life. Just as day and night, heat and cold, water and earth are elements of equilibrium, man and woman are among the most essential components of this divine harmony. Thus, the family emerges as the most fundamental institution in which the human being finds peace both physically and spiritually, as a natural consequence of this dual creation.

The family is the place where individuals find comfort in worldly life, develop a sense of belonging, and acquire their first social experiences. Within the family, one learns to love, to share, to be patient, and to trust. Emotional, moral, and social values are shaped and matured in this environment. In this respect, the family is not merely a home, but the very space in which human character and personality are built. The existence of a healthy and peaceful family is of vital importance not only for the individual but also for society at large. For an individual raised under the shade of a happy family can establish inner balance and contribute to society with confidence, constructiveness, and stability. The family is the foundation of society, the nucleus of human relations, and the cornerstone of civilization. Therefore, building the institution of the family upon strong foundations and reinforcing it with spiritual values is regarded as the key to both individual and social well-being.

The establishment of the family begins with marriage, which is one of the most significant decisions in a person's life. This decision does not merely affect the lives of two individuals, but also shapes the future of generations to come. Thus, the construction of such a profound and impactful institution is far too important to be left to chance. The most critical stage in marriage is undoubtedly the selection of a spouse. The happiness or unhappiness of a family largely begins with this choice. For marriage is not merely a physical union between two individuals; it is a lifelong partnership that lays the foundation for shared life. Hence, choosing a spouse is not simply an emotional preference, but a serious decision-making process that requires careful consideration and meticulous evaluation. If marriage is likened to a path, then with whom one sets out may be more significant than the path itself or the obstacles it may contain. For an easy road can become difficult with the wrong companion, while a narrow and rugged path can feel spacious and pleasant with the right one.

Marriage is a junction where souls unite, paths intersect, and lives are entrusted to one another. Therefore, in the Qur'an and the sayings of the Prophet Muhammad (peace be upon him), attention is drawn beyond superficial criteria such as wealth, beauty, and status, highlighting instead permanent values such as morality, piety, and spirituality. This selection should be assessed not only through worldly measures but within the framework of moral and spiritual principles. The harmony between individuals in a marriage, along with the peace and happiness derived from this unity, supports the psychological and social development of the spouses. This contributes directly to the overall welfare of society. In this context, the establishment and preservation of family happiness carry vital importance for the sustainability of social structures.

In the hadiths regarding marriage and spouse selection, the concepts of the "righteous woman" (al-mar'atu al-ṣāliḥah) and the "righteous wife" (al-zawjatu al-ṣāliḥah) stand out. The term "righteous woman" is presented as the foundation of the ideal spouse model and serves as a significant point of reference in achieving familial happiness. Through this concept, the ideal spouse model is conveyed in both its worldly and otherworldly dimensions with a refined rhetorical style.

This study, titled *The Key to Family Bliss: The Rhetoric of the Righteous Woman in Hadiths and the Subtleties of Spouse Selection*, addresses the topics of family happiness and spouse selection in the light of Qur'anic verses and the Prophetic traditions. It specifically focuses on the hadiths that include the concepts of the "righteous wife" and the "righteous woman," analyzing them in terms of both rhetorical and semantic content. The study seeks to reveal the depth that the ideal of the righteous woman carries in terms of content and language. It is structured in three main sections:

The first section focuses on the fundamental elements necessary for establishing happiness within the family. Values that form the backbone of marriage such as love, respect, trust, mutual understanding, communication, and shared responsibility are emphasized. The role of these values in creating a peaceful family environment is highlighted, and the idea that peaceful families build peaceful societies is advocated.

The second section addresses the importance of spouse selection. While on the surface, marriage may appear as the union of two individuals, in reality, it is the beginning of a long-term emotional, intellectual, and spiritual journey. Therefore, spouse selection is one of the most critical decisions in a person's life and plays a determining role in the happiness of the family. The material, cultural, and religious criteria that should be taken into account during spouse selection are discussed in light of hadiths. In particular, the emphasis on prioritizing religious and moral qualities is substantiated by the guidance of the Prophet Muhammad (peace be upon him). The notion that this choice concerns not only the present but also the future is placed at the center.

The third section constitutes the core of the study. In this part, hadiths that contain the concepts of the "righteous woman" or the "righteous wife" are analyzed. These hadith texts are examined through the lens of the three main disciplines of classical Arabic rhetoric: maʿānī (discipline of semantics), bayān (the science of figurative expression and clarity), and badīʿ (the science of rhetorical embellishment and stylistic artistry). The analysis reveals how the rhetorical elements used within these texts enhance the persuasive and memorable quality of their messages. In terms of maʿānī, the sentence construction, focal points of emphasis, and rhetorical devices such as hyperbaton (taqdīm and taʾkhīr) are evaluated, revealing that the text is structured in a way that highlights the value of the righteous woman. In the bayān domain, figurative tools such as simile (tashbīh) and metonymy (kināyah) are identified, showing the multilayered nature of meaning. From the perspective of badīʿ, rhetorical devices such as repetition, assonance (sajʿ), and antithesis (ṭibāq) contribute both verbal and semantic richness to the texts. Thus, the study demonstrates that these hadiths convey their messages not only through content but also with stylistic and expressive depth.

A qualitative research method was adopted in this study. The hadith texts were identified through literature review, evaluated through linguistic-rhetorical analysis, and examined in light of rhetorical works. The semantic depths of the texts were assessed alongside their linguistic structures and cultural contexts, thereby uncovering not only theoretical but also practical and aesthetic dimensions.

Although there are numerous studies in the existing literature on family and spouse selection, no interdisciplinary study has been found that addresses the concept of the "righteous woman" in

hadiths from a rhetorical perspective. This specific focus enhances the originality and scholarly value of the research, which aims to offer a unique and innovative contribution to both hadith studies and the field of family sociology.

In conclusion, this research concretely illustrates the importance of spouse selection in the establishment of family happiness through hadith texts. It shows that the discourse of the "righteous woman" in the Prophetic tradition is not merely a call to individual piety but a profound invitation toward the construction of family happiness and social harmony. The linguistic and stylistic features of these hadiths play an active role in effectively delivering this message. The findings clearly demonstrate that conscious decision-making in the process of forming a family is crucial for both individual and societal well-being. Cultivating mindful and sensitive approaches to spouse selection influences not only individual happiness but also the future of society. In this regard, the rhetorical expressions in the hadiths concerning the "righteous woman" constitute a powerful and meaningful call not only to personal fulfillment but also to collective tranquility.