

The Ethics of Intimacy: Understanding Hadith in the Context of Marital Rights and Rape Allegations

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ABSTRACT

A superficial comprehension of hadith that depends exclusively on the text may hide the profound message conveyed by the Prophet. This research seeks to investigate the influence of culture on the interpretation of hadith and how academics contextualize it to reconcile the disparities in comprehension between rural and urban groups. The employed methodology is qualitative, utilizing a hermeneutic approach to hadith texts and a contextual examination of public reception. The study's findings indicate that a holistic approach, integrating textual and contextual meanings, might enhance the egalitarian ethos in Islam and render hadith more pertinent to modern social dynamics. Consequently, the significance of hadith is not merely normative but also capable of adapting to the cultural realities of society.

Keywords: *La'nah; ghaḍab; nusyūz; marital rape.*

ABSTRAK

Pemahaman parsial terhadap hadis yang hanya bersandar pada teks dapat mengaburkan pesan substantif yang dibawa oleh Rasulullah Saw. Dominasi budaya lokal, baik di wilayah pedesaan maupun urban, turut memengaruhi cara masyarakat memahami hadis, sehingga resepsi terhadap ajaran Islam sering kali dibentuk oleh lingkungan sosial mereka. Penelitian ini bertujuan untuk mengkaji bagaimana budaya membentuk pemahaman hadis dan bagaimana ulama mengontekstualisasikannya untuk menjembatani perbedaan pemahaman antara masyarakat pedesaan dan urban yang secara umum dapat dikategorikan berdasarkan pemahaman klasik dan kontemporer. Metode yang digunakan adalah kualitatif dengan pendekatan hermeneutik terhadap teks hadis dan analisis kontekstual terhadap resepsi masyarakat. Hasil penelitian menunjukkan bahwa pendekatan holistik yang menggabungkan pemaknaan tekstual dan kontekstual yang dapat memperkuat semangat egalitarian dalam Islam dan menjadikan hadis lebih relevan dengan dinamika sosial kontemporer. Dengan demikian, pemaknaan hadis tidak hanya bersifat normatif, tetapi juga mampu beradaptasi dengan realitas budaya masyarakat.

Kata Kunci: *Laknat; ghaḍab; nusyūz; marital rape*

INTRODUCTION

The comprehension of religious texts is inextricably linked to the societal context. This has resulted in the emergence of several trends in understanding that have proliferated within society, becoming a prevalent discourse. This dominance influences individuals' mindsets, which is evident in their daily behaviors, leading to the notion that religious texts govern these actions. This behavior is sanctioned by religious scriptures interpreted by the community in alignment with its social norms or via the perspective of the dai or ustaz elucidating the religious text.

This dominance renders the public's comprehension of a religious book inflexible, making it challenging to embrace, or even outright rejecting, new and more illuminating interpretative frameworks. This phenomenon is seen not only in rural communities but also in urban areas, which are often characterized by more progressive thinking than their rural counterparts. The public's inclination towards religious comprehension is shaped by the interpretations of the religious leaders they adhere to, stemming from a deficiency in scientific proficiency in consulting authoritative texts, coupled with their fervor for exploring religious knowledge. The issues present in urban populations are increasingly complicated and contemporary, necessitating a more sophisticated comprehension of religious texts.

Upon examining the aforementioned situations, it is evident that various religious scriptures may be interpreted differently by rural and urban groups, particularly regarding the predominance of men in the husband-wife dynamic. This domination is more pronounced in rural areas, when men serve as the family's foundation while women fulfill their domestic responsibilities. This distinctly contrasts with the context of metropolitan life, when women assume tasks that extend beyond domestic responsibilities, often serving as the family's cornerstone. The discourse on women's participation in building human civilization must transcend political and domestic boundaries, ensuring equal roles for women in determining national development across all aspects of life. Damanhuri reveals that male-dominated perspectives and rigid textual approaches in understanding the Prophet's hadith have engendered patriarchal biases and the dehumanization of women (Damanhuri, 2018).

The researcher selected a hadith from the Prophet Saw among various religious texts that illustrate male dominance in the husband-wife relationship, specifically one that curses wives who deny their husbands sexual relations. This study initially presents existing studies pertaining to the examination of this hadith.

A study by Fuad Muhammad Zein and Ghulam Falach titled "Reunderstanding the Basic Theological Understanding of Domestic Violence Attitudes (An Analysis of the Issue of Feminism in the Hadith of Allah's Curse on Wives)" was published in the Journal of Islamic Family Law. This hadith is referenced in this study as evidence utilized by feminism concerning Islamic discrimination against women in domestic settings, particularly in marriage relationships. This study thoroughly analyzes the hadith by evaluating the interpretations of classical scholars found in the book *syurūh al-hadīs*, alongside the perspectives of current feminist figures such as Siti Musdah Mulia and Masdar F. Mas'udi. This study analyzes the hadith to counter the criticisms made by feminists, aiming to rectify the misconceptions they present (Zein & Falach, 2019). Subsequently, the research conducted by Nella Nazula Rahmah and her team about "Rethinking Marital Sexual Refusal in Islam: Faqihuddin Abdul Kodir's Perspective" The research findings reveal that much of classical fiqh literature still tends to adopt a male-dominated perspective on sexual relations. This contradicts the principle of equal sexual rights advocated by the *Mubādah* perspective (Nella Nazula Rahmah, *at, al*, 2025). Andre Afrilian and Muh. Rizki similarly state this, albeit with more generalized explanations (Andre Afrilian, & Muh. Rizki, 2023).

The research by Nanang and Choirun Nisa examines hadiths that are textually perceived as legitimizing violence against wives, while simultaneously providing a critical analysis through the method of *muqaranah al-ahadith* (hadith comparison) by presenting complementary hadiths that emphasize gentleness and justice in husband-wife relationships (Nanang & Choirun Nisa, 2024). Prior to this, within the same context, Abdul Majid had previously elaborated on this topic (Abdul Majid, 2019).

This research addresses the gap identified in previous studies by elucidating the societal understanding of both rural and urban communities, as previously detailed. It encompasses not only feminists but also diverse societal sectors. Consequently, this study analyzes hadith by contextualizing the two societal types, presenting dual perspectives derived from the conditions of these communities concerning *maslahat* and marital rape. This study aims to analyze the hadith through several scientific disciplines that overlap with its textual and contextual interpretations.

A study by Umi Khusnul Khatimah titled "Husband-Wife Sexual Relations in the Perspective of Gender and Islamic Law," published in *Jurnal Ahkam* in 2013. This paper examines sexual interactions through the lens of gender and Islamic law by addressing a misunderstanding regarding the hadith concerning the curse on spouses who decline sexual

intercourse. This study contends that addressing this misunderstanding requires examining gender within the cultural, historical, and biological contexts of women in sexual encounters, with the objective of reinterpreting the Islamic perspective of sexual relations through this hadith. This study does not thoroughly analyze the aforementioned hadith by considering its text and narration; therefore, the forthcoming research will address this deficiency by examining the hadith from textual, narrational, and contextual perspectives (Khatimah, 2013).

To date, no study has comprehensively analyzed this hadith, considering the disparity in reception between rural and urban groups, and correlating it with the matters of familial advantages and claims of marital rape. The forthcoming research aims to address the issue of hadith concerning the legitimacy of marital rape, alongside solutions derived from hadith that promote the welfare of family integrity, distinguishing it from prior studies. This is accomplished through the historical study of hadith, together with the recitation and contextual analysis of the matan, supplemented by numerous scientific disciplines.

METHOD

This study employed a qualitative research methodology through library research. This paper examines the responses of ancient and current scholars to the hadith. This response is derived from hadith lectures and the writings of contemporary feminist personalities advocating for equality in the interpretation of hadith, aiming to address the assumptions of modern culture. The chosen hadith lecture texts are extensively examined in Indonesia. The selected contemporary feminist personalities interpret the hadith in light of the social realities of the Indonesian populace, who are both religious and embrace modernity, particularly within metropolitan contexts.

This study does a literature review, examines data sourced from *Kutubu as-Sunnah* and pertinent instructional texts, supplemented by secondary references from ancient and contemporary scholarly works that elucidate hadith in both textual and contextual aspects. This study employs literature from various disciplines to analyze this hadith from a secular viewpoint. The literature data were examined through an interpretative approach, employing contextualization as a methodological framework in the analysis.

DISCUSSION AND RESULTS

Hadits Analyzing

Takhrīj al-Ḥadīṡ

Analyzing the text and context of the hadith necessitates a comprehension of the sanad and the hadith's redaction to ascertain its meaning, considering the linguistic aspects and the circumstances of its revelation. The history and compilation of the hadith as detailed in the book *Sahih Bukhari* are as follows (Al-Bukhari, 1993).

حدثنا مسدد: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قال رسول الله صلى الله عليه وسلم: (إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضَبَانِ عَلَيْهَا، لَعْنَتُهَا الْمَلَائِكَةُ حَتَّى تَصْبَحَ).

تابعه شعبة، وأبو حمزة، وابن داود، وأبو معاوية، عن الأعمش.

Artinya:

Musaddad narrated us: Abu 'Awanah narrated to us, from Al-A'mash, from Abi Hazim, from Abu Hurairah ra. said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "If a man calls his wife to his bed (to have intercourse), and then his wife refuses, then the man goes through his night in anger towards his wife, then the angel curses her until the morning." (H.R. Bukhari Number 3056)

Several narrators who convey the same commentary as that found in *Sahih Bukhari* include An-Nasa'i, however through a distinct narration chain, specifically from Abu Mu'awiyah, who received a hadith from Muhammad bin Al-'Alaa. Alongside An-Nasa'i, Al-Baihaqi documented this hadith in his work *As-Sunan Al-Kubrā*, hadith number 14,708, featuring the identical narration and chain of transmission (Al-Baihaqi, 2003). However, Al-Bukhari and An-Nasa'i singularly categorize this hadith inside the chapter concerning angels, whilst Al-Baihaqi situates it in the chapter on *nusyūz* and *qism*—addressing marital disobedience and the allocation of domestic responsibilities. The positioning of the hadith by Al-Bukhari and An-Nasa'i suggests that it inherently reflects theological inclinations. This notably contrasts with the arrangement of the hadith conducted by Imam Muslim as articulated in his work *Al-Jāmi' Aṣ-Ṣaḥīḥ* (*Ṣaḥīḥ Muslim*) in hadith number 1736, accompanied by the subsequent lines and revisions (Al-Qusyairi, 1912).

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ . (ح)، وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ، حَدَّثَنَا وَكِيعٌ . (ح)، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ (وَاللَّفْظُ لَهُ) حَدَّثَنَا جَرِيرٌ ، كُلُّهُمَا عَنِ الْأَعْمَشِ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ، فَلَمْ تَأْتِهِ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ »

Historically, the hadith reported by Muslim differs from the hadith recorded by Abu Dawud in his work, Sunan Abu Dawud, number 2141, as follows (As-Sijistani, 2009).

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو الرَّازِيُّ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَلَمْ تَأْتِهِ فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ »

Both Muslims and Abu Dawud categorize this hadith under the *Kitābu an-Nikāh*. Consequently, it is evident that this hadith pertains to *mu'āsarah* between spouses, leading to the conclusion that it emphasizes the component of *mu'āsarah*, alongside the aforementioned theoretical aspect.

Consequently, from several *sunan* texts chosen by scholars, there exist two versions concerning this hadith. The editorial distinction is evident in the terms *فَأَبَتْ* and *فَلَمْ تَأْتِهِ*, since these variations in word choice yield significant implications for the interpretation and context of the hadith. This will be elucidated in the subsequent sub-chapter. The subsequent sub-chapter will delineate the narration of the hadith and evaluate the scholars' assessments of each rawi included in the *sanad*.

Naqdu al-Hadīṣ

Analysis of the History of Hadith

Prior to assessing the authenticity of the aforementioned hadith narration, it is imperative to prioritize the introduction of each rawi contained within the three narration pathways before engaging in a textual and contextual analysis of the hadith redaction. This research will arrange the names of the narrators (rawi) in the hadith, organized from the highest (as-sanad al-'āli) to the lowest (as-sanad an-nāzil) chain of transmission, in the table 1 below:

Table 1. *Analys Hadith: as-sanad al-'āliy to as-sanad an-nāzil*

No.	Name	Year of The Death	Teacher	Student	Status Rawi
1	Abu Hurairah Ad-Dawsiy Abdurrahman bin Shakhr (Adz-Dzahabi, 1985)	59 H (Az-Zarakliyy, 2002)		More than 800 people narrated hadiths from him. (Az-Zarakliyy, 2002)	<i>Ahfaẓu As-Ṣaḥābah fī al-Ḥadīṣ</i> (Adz-Dzahabi, 1985)
2	Abu Hazim Al-Asyja'iy Salman Al-Kufiy (Adz-Dzahabi, 1985)	140 H (Az-Zarakliyy, 2002)	Studied with Abu Hurairah for five years. (Adz-Dzahabi, 1985)	Manshur, Al-A'Masy, Muhammad bin Juhadah (Adz-Dzahabi, 1985)	<i>Tsiqah</i> according to Ahmad bin Hanbal dan Ibn Mu'in (Adz-Dzahabi, 1985)
3	Sulaiman bin Mahran Al-Asuddi Al-A'Masy (Az-Zarakliyy, 2002)	148 H (Az-Zarakliyy, 2002)	Abu Hazim Al-Asyja'i Salman (Adz-Dzahabi, 1985)	Jarir bin Abdul Hamid, Abu Mu'awiyah, Waki' (Adz-Dzahabi, 1985), Abu 'Awanah (Adz-Dzahabi, 1985)	<i>Tsiqah</i> according to Ibnu Hajar Al-Asqalani (Al-Asqolani, 1986)
4	Abu 'Awanah Al-Wadhdhah bin Abdullah Al-Wasithi (Adz-Dzahabi, 1985)	176 H (Az-Zarakliyy, 2002)	Qatadah, Ismail bin As-Suddi (Adz-Dzahabi, 1985)	Musaddad, Qutaibah bin Said (Adz-Dzahabi, 1985)	<i>Tsiqah</i> according to Ibnu Hajar Al-Asqalani (Al-Asqolani, 1986)
5	Jarir bin Abdul Hamid Adh-Dhobbi (Az-Zarakliyy, 2002)	188 H (Az-Zarakliyy, 2002)	Sulaiman Al-A'Masy (Adz-Dzahabi, 1985)	Muhammad bin 'Amru Zunaij, Abu Khaitsamah (Adz-Dzahabi, 1985)	<i>Tsiqah</i> according to Ibnu Hajar Al-Asqalani (Al-Asqolani, 1986)
6	Yazid bin Zurai' Abu Mu'awiyah Al-Bashri (Az-Zarakliyy, 2002)	182 H (Az-Zarakliyy, 2002)	Sulaiman At-Taimiy, Ibnu 'Aun (Az-Zarakliyy, 2002)	Musaddad, Muhammad bin Minhal Adh-Dhorir (Az-Zarakliyy, 2002)	<i>Tsiqah</i> according to Abu Hatim Ar-Razi (Az-Zarakliyy, 2002)
7	Waki' bin Al-Jarrah (Az-Zarakliyy, 2002)	197 H (Az-Zarakliyy, 2002)	Sulaiman Al-A'masy, Hanzholan bin Abi Sufyan (Adz-Dzahabi, 1985)	Musaddad, Abu Kuraib, Banu Abi Syaibah (Adz-Dzahabi, 1985)	<i>Tsiqah</i> according to Ibnu Hajar Al-Asqalani (Al-Asqolani, 1986)
8	Musaddad bin Masrahad (Az-Zarakliyy, 2002)	228 H (Az-Zarakliyy, 2002)	Abu 'Awanah (Adz-Dzahabi, 1985)	Al-Bukhari, Abu Dawud, Muhammad bin Yahya (Adz-Dzahabi, 1985)	<i>Ṣadūq</i> according to Imam Ibn Hanbal (Adz-Dzahabi, 1985)

9	Zuhair bin Harb bin Syaddad An-Nasa'i Al-Baghdadi (Abu Khaitamah)(Az-Zarakliy, 2002)	234	H(Az-Zarakliy,	Jarir bin Abdul Hamid, Sufyan bin 'Uyaynah(Adz-Dzahabi, 1985)	Al-Bukhari, Muslim, Ibnu Majah	<i>Tsiqah</i> according to Yahya bin Mu'in(Adz-Dzahabi, 1985)
10	Muhammad bin 'Amru bin Bakr bin Salim(Al-Asqolani, 1904)	241	H(Al-Asqolani, 1904)	Harun bin Al-Mughirah, Abu Zuhair, Jarir bin Muslim(Al-Asqolani, 1904)	Muslim, Abu Dawud, Ibnu Majah(Al-Asqolani, 1904)	<i>Tsiqah</i> according to Ibnu Hibban(Al-Asqolani, 1904)
11	Abdullah bin Said bin Husain Al-Kindi Al-Asyaji(Az-Zarakliy, 2002)	257	H(Az-Zarakliy, 2002)	Waki', Muadz bin Hisyam, Muhammad bin Fudhail(Al-Asqolani, 1904)	Abu Hatim, Abu Zur'ah, Abu Bakar bin Abi Dawud(Adz-Dzahabi, 1985)	<i>Tsiqah</i> according to Abu Hatim(Al-Asqolani, 1904)
12	Abdullah bin Muhammad bin Abi Syaibah (Abu Bakar bin Abi Syaibah)(Az-Zarakliy, 2002)	235	H(Az-Zarakliy, 2002)	Jarir bin Abdul Hamid, Abu Usamah, Abu Mu'awiyah(Al-Asqolani, 1904)	Bukhari, Muslim, Abu Dawud, Ibnu Majah(Al-Asqolani, 1904)	<i>Tsiqah</i> according to Al-'Ijli(Al-Asqolani, 1904)
13	Abu Kuraib Muhammad bin Al-'Alaa' bin Kuraib Al-Hamdani(Adz-Dzahabi, 1985)	248	H(Adz-Dzahabi, 1985)	Abu Mu'awiyah, Sufyan bin 'Uyaynah(Adz-Dzahabi, 1985)	Al-Jama'ah As-Sittah(Adz-Dzahabi, 1985)	<i>Tsiqah</i> according to An-Nasa'i(Adz-Dzahabi, 1985)

This article includes a dedicated page at the conclusion of the discussion to elucidate the historical lineage of the aforementioned narrators, so facilitating readers' comprehension of the sanad utilized in this study.

The researcher identified no discrepancies among the narrators cited in the hadith. Each *rāwī* cited studied and directly transmitted the hadith, therefore affirming the authenticity of its sanad. Despite the differing wording in the *Sahih* collections of Bukhari and Muslim, the essence of this hadith remains identical. Therefore, to prevent this hadith from causing confusion among the people, it requires analysis regarding its semantics and context by *matan* analysis or hadith redaction.

Semantic Analysis of Hadith

This hadith is frequently misconstrued by the broader community, as it is interpreted to validate male authority over their women inside the home domain. This is attributable to the hadith that signifies a curse upon a wife who declines sexual intercourse. This curse is unequivocally perceived negatively by Muslims today, as it is interpreted as the wrath of Allah and the penalty that awaits a wife who disobeys her husband. If so, the unjust husband will

validate this hadith to ensure the wife complies with his desires, even when those desires are malevolent.

This hadith does not precisely clarify that intercourse is what is rejected. This hadith uniquely use the term *firāsy*, which, when taken literally, denotes a mattress. In his book *Minḥatu Al-'Allām fī Syarḥi Bulūghī Al-Marām*, Abdullah ibn Shalih Al-Fauzan interprets the pronunciation of *firāsy* as a *kināyah* for the term *jimā'* (Al-Fauzan, 2005). He formulated his opinion based on the hadith: الولد للفراش, which signifies that the kid is the obligation of the individual who engages in sexual relations on the mattress.

The husband's call mentioned in the aforementioned hadith is discerned by recognizable cues from his behavior, explicit verbal communication, or other indicators that the wife comprehends as an invitation for sexual intimacy. The rejection of the wife is comprehended in two ways: first, the wife approaches the bed but declines to engage in sexual activity; second, the wife does not approach the bed at all (Lasyin, 2002).

The term "curse" refers to the linguistic tool employed by the community to impose a negative reputation on women who deny their husbands sexual relations; the curse mentioned in the hadith is not that of Allah SWT or the husbands. The curse originates from the angels, which Shalih Al-Fauzan interprets as *ḥafāzah* or protector. In his book *Al-Manḥ}al Al-H}adīs\ fī Syarḥi al-Ḥadīś*, Dr. Musa Shatin Lasyin elucidates that the letters alif and lam in the term *malā'ikah* represent alif lam li al-'ahdī. The angels referenced here are those who consistently accompany every individual (Lasyin, 2002).

The term "curse" in this context refers not to retribution or divine anger from Allah SWT, but rather to a supplication by angels to be excluded from Allah's benevolence (Lasyin, 2002, p. 138). The duration of the curse imposed on a wife who declines sexual relations is expressly delineated in the hadith through the terms *bāta* and *tuṣbiḥa*, indicating that the curse persists from night till morning. Shalih Al-Fauzan elucidated that while this hadith delineates the period during which the curse transpires from night till dawn, he contends that the specification of nighttime is a conjecture derived from the hadith regarding the typical timing of sexual intercourse. According to him, the inclusion of curses is not limited to pleas for intercourse at night, but also encompasses similar requests made during the day (Lasyin, 2002).

From the aforementioned reasoning, it is evident that this hadith, from a semantic perspective, continues to be interpreted as endorsing inequality between husband and wife. Nonetheless, the employment of the term angel as a bestower of curses in the hadith is a

compelling subject for examination. Furthermore, the angel mentioned in the hadith is one who perpetually accompanies humanity and attentively hears their utterances. This will be examined more thoroughly in the consideration of the hadith's context.

Hadith Context Analysis

In examining the context of the hadith, it became imperative to prioritize a review of the circumstances surrounding its utterance by the Prophet Saw. Nevertheless, academics have not identified a definitive context within the hadith literature, hence the circumstances surrounding the Prophet's delivery of this hadith remain uncertain. This hadith is corroborated by other hadiths that suggest the significant authority of a husband over his wife, indicating that the historical context reflects an imbalance in the rights of spouses when compared to contemporary standards. Can the term "angel" as a bestower of curses, along with the Arabic interpretation of "curse" which does not imply severity, be perceived as an expression of the Prophet's affection for his wives, where "curse" does not denote punishment, and angels are regarded as purveyors of both benevolent and malevolent supplications?

The researcher supports the aforementioned perspective by referencing Abdullah bin Shalih Al-Fauzan, who asserts that this hadith indicates that Allah SWT responds to the prayers of angels, regardless of their nature, for all Muslims. According to him, if the angel's petition for humanity remains unanswered, then the Prophet PBUH will not intimidate wives who are hesitant to respond to their husband's request for intercourse (Al-Fauzan, 2005).

The aforementioned opinion engenders a novel comprehension pertaining to this hadith. If linked to the utterance of *ghaḍab* in the hadith from the husband who declines his wife's sexual offer, then *ghaḍab*, or the husband's displeasure against his wife, may lead to inappropriate language or even violence. If rage manifests as profane language, the Prophet (peace and blessings of Allah be upon him) is concerned that such language may be overheard by angels and permitted. The husband's use of derogatory language in response to the wife's refusal to engage in sexual relations indicates a deficiency in the principle of grace within the family, reflecting a diminished affection from the husband. The Prophet PBUH expressed concern at the absence of grace inside the household, which prompted him to convey this hadith.

The aforementioned perspective is further corroborated by the interpretation of Al-Husain bin Mahmud bin Al-Hasan, who elucidated this hadith concerning the term *ghaḍab*, or fury, which he construed as the wrath of Allah SWT. In his work, *Al-Mafātīḥ fī Syarḥi Al-Maṣābīḥ*, he elucidates that any manifestation of anger from either spouse is disobedience to Allah SWT

within the family (Al-Muzhiri, 2012); thus, the Prophet PBUH transmitted this hadith to preserve the decorum of rage from both parties.

The subsequent interpretation of the context of the hadith is derived from the elucidation of the *mufasssir* on the term *nusyūz* in Surah An-Nisa, verse 34, as referenced by Ibn Kathir, Al-Khazin, and Al-Harari. Al-Khazin referenced this verse in his commentary to elucidate the demeanor of a husband confronted with the fear of his wife's potential disobedience (Asy-Syihi, 1994). If so, it might be concluded that this hadith served as an early warning from the Prophet Saw regarding the occurrence of *nusyūz* within the home. If *nusyūz* occurs, the legal provisions outlined in Surah An-Nisa will be applicable, and the Prophet PBUH certainly did not desire such circumstances for spouses.

This essay aims to demonstrate that the aforementioned hadith does not reflect the Prophet's (SAW) animosity towards wives who decline their husbands' sexual invitations. This serves as an early warning from the Prophet (SAW) to attain the divine grace of Allah (SWT) within the home. This warning does not constitute a denial by the Prophet (SAW) of the existence of tyranny perpetrated by husbands, as he also issued a caution to males at the farewell sermon (Al-Muzhiri, 2012).

اتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُوشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ.

Fear Allah SWT by glorifying your wives, indeed you get them with the security of Allah and make their genitals lawful with the word of Allah, and do not allow them to be with someone you do not like, if they do then hit them with a blow that does not hurt them, and they have the right for you to provide and adorn well.

Opinions of Scholars related to Hadith

Exposition of Classical Scholars in Syarah Sahih Bukhari (Fathul Baari)

Syarḥ Saḥīḥ Bukhārī, or *Kitab Fathul Bārī*, states that there are two hadiths regarding angels condemning a wife who vacates her husband's bed (Al-'Asqalani, 1968). The lecture analyzed the hadith of a husband's invitation to bed, the wife's refusal, the husband's rage, and the resulting angelic curse till dawn.

The initial narration is attributed to Muhammad ibn Bashar, relayed by Ibn Abi Adi, Sulaiman (Al-'Amasy), Abu Hazim (Al-Ashja'i), and Abu Hurairah. The second narrative of *Sanad* originates from Zurarah (Ibn Abi Afa)(Al-'Asqalani, 1968).

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ ۖ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّلْقَوْنَ ۚ وَبَشِّرِ الْمُؤْمِنِينَ signifies a request or a benevolent wish (Cowan, 1976). This hadith is addressed in the chapter concerning marriage. Nikah (marriage) is the sanctioned means of expressing sexual intimacy. To fulfill one of the objectives of marriage, which is to procreate. This hadith is intimately connected to the Qur'an, namely Q.S Al-Baqarah [2]: 223 and Q.S Ar-Rum [30]: 21 (Amin, 2019).

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ ۖ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّلْقَوْنَ ۚ وَبَشِّرِ الْمُؤْمِنِينَ

Your wife is a field to you. So come to your field (mix it properly and properly) whenever and how you like. Prioritize (the best thing) for yourself. Fear Allah and know that you will face Him. Bring good tidings to the believers.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Among the signs of His greatness is that He created for you pairs of your own so that you may feel at peace with Him. He has made among you a sense of love and affection. Indeed, in such things there are signs (of Allah's greatness) for those who think.

In Tafsir At-Thabari (Syakir & Syakir, n.d) Abu Ja'far elucidates that the verse conveys the notion that the woman serves as a field for your offspring, to which one may approach at any moment desired. حَرْث is elucidated by various scholars or narrators, including Muhammad bin Ubaid Al-Muharibi, who conveyed the interpretation of Ibn Al Mubarak from Jonah of Ikrimah, stating that فَأْتُوا حَرْثَكُمْ refers to the location where infants develop. Moses conveyed from Amr, who obtained information from Asbath, who in turn acquired it from As-Suddi, elucidating that حَرْث refers to a location designated for planting vegetation.

Regarding the composition of the second narrative, إِذَا بَاتَتِ الْمَرْأَةُ مُهَاجِرَةً فِرَاشَ زَوْجِهَا If a wife spends the night apart from her husband's bed. The second editorial addresses the same theme,

specifically the behaviors of a married couple in bed, notably sexual intercourse (jima'). فِرَاش denotes bed, serving as a metaphor for the term jima'. It is substantiated by the phrase الولد للفراش (son of the legitimate possessor of the bed; lawful husband).

Upon comprehending the significance of her husband's offer, فَأَبَتْ أَنْ تَجِيءَ (then she declined to attend). The other editorial, فَبَاتَ غَضْبَانَ عَلَيْهَا, is attributed to Abu Awanah from Al-A'masy. The editor intends to convey that the husband is displeased with his wife for not adhering to his desires. The two hadiths illustrate the wife's defiance towards the husband regarding sexual intercourse. This interpretation is accompanied by a narration stating that three groups are not accepted in their prayers and will not ascend to the heavens of their virtue: the runaway slave until he returns to his master, the inebriated individual until he regains his senses, and the woman who is reprimanded by her husband until he is appeased. Narrated by Yazid bin Kaisan from Abu Hazim as cited by Imam Muslim. The hadith conveys that, by the One in whose hands my soul resides, no man who brings his wife to bed should be rejected by her, as those in heaven will be displeased with her until her husband is satisfied with her (Amin, 2019). The husband's rage will also influence the 'description' of the curse in the hadith.

Additionally, comprehend لَعَنَتُهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ and لَعَنَتُهَا الْمَلَائِكَةُ حَتَّى تَرْجِعَ The angel condemned him until sunrise, then the editorial of the two angels continued the punishment until he returned to his wife. The curse manifests when a lady vacates the bed without justification, which is termed immorality. This situation would not have occurred had the spouse not been enraged, or if God had granted His forgiveness. Al-Muhallab asserts that the curse in question is excluded from the mercy of Allah (Al-'Asqalani, 1968). It is stated here that the accursed angels (not Allah). The phrase 'curse of angels' can be comprehended beyond just visual representation. Ibn Abu Jamrah posits two possibilities: angels assigned a specific job by Allah about the cursing of their wives, or the interpretation of 'those who are in the sky,' referring to the dwellers, who are angels. Angels possess the capacity to grant malevolent prayers when an individual is in a condition of immorality, as well as benevolent petitions provided the individual is in a position of obedience (Al-Muhallab) (Al-'Asqalani, 1968). Ibn Abu Jamrah provided additional clarification regarding the Prophet's belief in the influence of angels on the occurrence of good and evil. One of the advantages is deriving satisfaction from assisting your hubby. It is asserted that men exhibit limited tolerance in abstaining from jima',

prompting assistance from women (wives). The Sharia elucidates that the impetus for sexual intercourse between spouses is procreation (Al-'Asqalani, 1968).

The aforementioned hadith explicitly states that a wife who disobeys her husband's desire for sexual relations till daybreak is subject to a curse. The subsequent explanation pertains to the timing of the sexual request, rather than merely the hour of the night (as indicated in the text). The wife is likewise prohibited from declining her husband's request during the day. The valid justification for declining the husband's invitation is *udzur shar'i*, applicable during required fasting and *ihram*; although her menstruation, the husband retains his rights over his wife (Amin, 2019). This hadith corroborates this opinion and has been reported to us. Hannad recounted to us Mulazim bin 'Amr stated; It was conveyed to me that Abdullah bin Badr reported from Qais bin Halq, who cited his father, Halq bin 'Ali, stating that the Prophet (peace and blessings of Allah be upon him) said: "If a husband beckons his wife to satisfy his desires, she should respond to him, even if she is occupied in the kitchen." (HR. Tirmidhi and Ibn Bajah) Abi Isa stated, "This hadith is Hasan Gharib."

Explanation of the Classical Scholars in the Sahih Muslim Syarah by Imam An-Nawawi

وحدثنا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ، وَاللَّفْظُ لِابْنِ الْمُثَنَّى، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ قَالَ: " إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ، " وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ، حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ، وَقَالَ: حَتَّى تَرْجِعَ

Syarah Saheeh Muslim explains two takhrij hadiths. The first is Al-Bukhori in the book An-Nikah, Bab *Idzā Bātat Al-Mar'atu Muhājiratan Firāsyā Zaujihā* (number 5194), Tuhfah Al-Ashraf (number 12897). The second is *the Sahih Muslim Takhrīj*, Tuhfah Al-Ashraf (number 13455).

لَعَنَتْهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا

The aforementioned evidence indicates that it is impermissible for a wife to decline her husband's request for intimacy. The state of menstruation does not provide a valid excuse for refusal, as the husband is entitled to sexual enjoyment. Some beliefs assert that restrictions should not be imposed on spouses during menstruation (Haqq, 2005). If a wife fails to comply,

the curse will last until her husband's fury dissipates at dawn, as he no longer requires her presence (An-Nawawi, n.d).

According to the elucidations of Syarah Imam Bukhori by Ibn Hajar Al-Asqalani and Muslim by Imam Nawawi, traditional scholars concur that a curse is imposed on a wife who fails to acquiesce to her husband's sexual desires. Although the statement asserts that the objective of the hadith is to instill fear in the married pair to prevent them from engaging in vices or unkindness inside their domestic connection, it also acknowledges that Allah's forgiveness and the husband's satisfaction can mitigate the curse. Nevertheless, the prevailing assertion from the hadith and classical scholars, along with the integrity of the sanad sahih, indicates that women are required to comply with their husbands' desires, particularly with demands for sexual relations. Moreover, traditional scholars elucidate the textual interpretation of a hadith. We have not identified a tool for gender equality analysis in the contextualization of hadith. This article posits that the discourse on domestic and marital rape is essential for contextualizing this hadith, which will be elucidated later through various perspectives presented by contemporary scholars.

Explanation of Contemporary Scholars

Unlike classical scholars who derive conclusions from hadith, contemporary scholars adopt a more critical approach, emphasizing equality. The issues present today differ from those in the preceding academic era. The critiques offered by current scholars should serve the interests of the ummah and the advancement of knowledge, rather than merely highlighting deficiencies or disputing divergent perspectives. Both ancient and current academics are esteemed individuals whose views and *ijtihad* serve as a reservoir of knowledge beneficial to their respective eras.

We shall examine the perspectives of contemporary scholars regarding the hadith that condemns a wife who declines her husband's invitation to engage in sexual intercourse. One of the speakers referenced the perspective of Husayn Muhammad, who asserted that this hadith cannot be comprehended in a simplistic manner. A lady who declines her husband's offer to engage in sexual relations should not be hastily labeled as a cursed wife or deemed *nusyuz*. Scholars interpreting this hadith believe that a wife is obligated to satisfy her husband's biological wants unless she possesses a valid cause to decline (Muhammad, 2019). Husein Muhammad contended that a lady who harbors reservations about responding to her husband's sexual advances should possess the fortitude to communicate her feelings to him, and the husband must also demonstrate understanding and consideration. This also pertains to husbands

who decline their wives' invitations, indicating that curses may likewise befall the husband for neglecting his wife's rights.

Husein Muhammad's steadfastness in the principle of equality is prominently evident. The premise underlying this hadith is that the relationship between husband and wife should be balanced and equitable, ensuring that it does not disproportionately favor the woman's perspective (Efendi, 2020). This perspective is indeed valid, as it regards the hadith as a legal foundation and thereafter interprets it through the principle of equality, which is advantageous for both parties (husband and wife) without diminishing the status of either individual. Spouses possess distinct rights and responsibilities, the fulfillment of which can contribute to achieving a harmonious and affectionate marriage.

In addition to Husein Muhammad's perspective, the speaker also referenced Nur Rofiah's views on sexual violence and its relevance to this hadith matter. The hadith condemning a wife who declines her husband's request for intercourse is frequently employed by certain factions to validate the husband's power, viewing marriage as a transfer of property rights from the woman's father to the husband. From the perspective of the wife's refusal, either from her unpreparedness or concerns regarding her autonomy, the husband's pressure to compel his wife to engage in sexual activity is sexual violence. Nur Rofiah articulated that a husband's rape of his wife is frequently perceived not as sexual violence, failing to recognize the wife as a victim, but rather as an entitlement of the husband over the wife as his possession (Rofiah, 2021).

The community must alter the paradigm of the husband's property rights over his wife, ensuring that he no longer perceives the entitlement to invite his wife to engage in sexual relations at any moment or utilize threats as a form of coercion. The objective of marriage transcends the husband's sexual gratification; it centers on the mutual tranquility of both partners. According to Nur Rofiah, marriage should be founded on five principles: 1) the husband and wife are partners, not hierarchical figures; 2) marriage represents a commitment to God, rather than a mere transfer of assets; 3) spouses must interact with mutual respect, not capriciously; 4) all issues should be resolved through discussion, not aggression; and 5) both partners must uphold their willingness, rather than solely imposing demands on the wife to satisfy the husband's desires (Rofiah, 2021).

Contextualization of Hadith

Through the elucidation of the hadith analysis and the interpretations of both classical and current experts, we can ascertain. It must be reiterated that the act of cursing in response to the wife's rejection is an unjustified kind of rejection that inflicts harm on one party. Rejection

accompanied by valid reasons is, of course, comprehensible. Islam advocates for a virtuous way of life, and rejection is advised if it adversely affects one or both parties.

A comprehensive examination of the interpretation and contextualization of hadith that allows for discourse is necessary. The hadith that curses a wife who declines her husband's offer to engage in *jima* requires examination from multiple perspectives to get a beneficial outcome. Based on the alignment of the hadith with reality and its justification, it is not irrational. This is demonstrated by the objectives and advantages of marriage itself. Consequently, we ought to implement the principles or ideals embodied in the hadith for the sake of humanity. It is reiterated that there is no intention to discriminate against or undermine the role of women in household matters or the dynamics between spouses. Both spouses occupy a position of mutuality.

The speaker will examine the hadith concerning the curse on a wife who declines her husband's invitation from two perspectives: one that interprets it as beneficial and another that legitimizes domestic violence. Based on the context, the hadith possesses multiple interpretations, among which this study will address the implications for home welfare and the interpretation about marital rape.

Understanding Hadith to Household Benefits

This hadith serves as a caution for the home to prevent negligent actions and transgressions of boundaries. The Book of Fathul Bāri states that this hadith contains benefits, one of which is that the curse persists only during disobedience or until the husband feels no need, while the wife is willing to fulfill her husband's desire. The criticism of this opinion should focus on the lack of articulated benefits for the wife. The curse allegedly occurs when the wife dismisses her husband's request with a contemptuous demeanor. The wife's refusal, lacking a clear or justified basis according to Sharia, is termed *nusyūz* (Ismail, 1991). Similarly, this applies to a husband who declines his wife's invitation. In the Book of Fathul Bāri, this hadith elucidates that there exist two categories of angelic prayers: those that are virtuous and those that are malevolent, both of which are accepted.

Classical scholars assert a legal prohibition against wives who decline their husband's invitation without valid sharia reasons, while emphasizing that husbands must be cognizant of their wives' circumstances and readiness, ensuring no adverse effects or distractions from more obligatory and beneficial matters (Taimiyyah, 2019).

To substantiate this viewpoint, we might examine the interpretation of Surah Al-Baqarah, Verse 187. Despite being categorized as fasting verses, there exists a remarkable phrase that

analogizes the connection between a husband and wife to the establishment of a harmonious family.

هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ

"They are your garments, and you are their garments...(Q.S. Al-Baqarah[2]:187)

According to Hamka's interpretation of Al-Azhar, the verse fragment is nuanced and instructs on etiquette between individuals (husband and wife), emphasizing their interdependent relationship and unity as one entity (Hamka, 1989). Consequently, sex is an essential aspect of the husband-wife relationship and a fundamental purpose of marriage, as both partners serve as garments for one another. It is essential to have a guide outlining the procedures and protocols. One way to accommodate the existence of the cursed hadith regarding a wife who declines her husband's invitation is for both parties to honor each other's preferences. Therefore, when one individual is in need, if there is no justifiable cause and in accordance with Sharia to decline, it should not be denied. There is no element of coercion in accepting the invitation for sexual activity in this instance.

Understanding Hadith to *Marital Rape*

The hadith condemning wives who decline their husband's sexual advances is frequently cited as a justification for marital rape, in addition to its role in advocating for household construction as previously discussed. The textual redaction of this hadith appears to lack justice and *mu'āsarah bil ma'rūf*. It is regrettable that numerous individuals exploit this hadith to rationalize the act of coercing their partners into sexual intercourse. Marital rape cases remain a contentious issue in Indonesia.

The term "marital rape" is derived from English, comprising the elements "marital" and "rape." In marital terminology, it pertains to marriage; according to the Oxford Learner's Dictionaries, "marital" is defined as "connected with marriage or with the relationship between a married couple." ("Oxford Learner's Dictionaries, Definition of Marital Adjective, Oxford University Press," 2022) Rape is defined as the act of coercing an individual into sexual intercourse against their will or when they are incapable of consenting ("Oxford Learner's Dictionaries, Definition of Rape Noun, Oxford University Press," 2022).

Milda Marlia states that marital rape constitutes compulsion or violence perpetrated by a husband against his wife to engage in sexual acts without regard for the wife's circumstances (Marlia, 2007). The manifestations of marital rape encompass sexual interactions that transpire without the wife's consent due to physical and psychological unpreparedness.

Marital rape may also manifest as a wife's reluctance to participate in oral or anal sexual acts. This coercion may be accompanied by the threat of violence or actual violence resulting in minor or serious injuries (Marlia, 2007). Nonetheless, it is undeniable that marital rape can also be perpetrated by wives against their husbands. Consequently, this matter was not presented solely to favor one party. The advantages of marriage should be experienced by either spouse. In activities addressing biological demands, both parties must be physically and psychologically prepared, as well as possess a non-deviant sexual orientation.

Concerning the misuse of the hadith pertaining to cursing a wife who declines her husband's offer, we acknowledge that many individuals employ it as a justification for coercing their wives into sexual relations. A tactic employed was the intimidation of cursing should she fail to acquiesce to her husband's demands. Societal expectations continue to be limited to the concept of the dutiful woman, defined as one who does not decline her husband's requests to satisfy his biological urges. This assumption is accepted without regard for the partner's condition. Consequently, it is highly probable that a case of marital rape will arise.

The hadith in question is widely recognized among the people, and the narrator possesses the status of *siqah*. This hadith is deemed genuine based on *sanad* critique. Therefore, we must examine it from an alternative perspective, specifically from the viewpoint of the eye. We shall conclude the elucidation of the hadith editorial with a citation from Surah An-Nisā', Verse 19, as follows:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ

Treat them in an appropriate way. (Q.S. An-Nisā'[4]:19)

According to M. Quraish Shihab's interpretation, the phrase *وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ*, meaning "and associate with them in a commendable manner," signifies the appropriate conduct of behaving and communicating with kindness and reasonableness. This implies that we should refrain from activities that lead to perceptions of a cruel and unreasonable disposition. The term *معروف* is interpreted as refraining from interference, avoiding coercion, and striving for excellence (*ihsān*). M. Quraish Shihab referenced ash-Sha'rāwī's interpretation that the term *ma'rūf* should pertain to the preservation of home integrity to avoid disorder. It is evident that all domestic activities must adhere to *mu'āsyarah bil ma'rūf* to prevent instances of marital rape. Coercing a spouse, regardless of gender, into sexual activity exemplifies a despotic disposition.

From a psychological perspective, spouses must comprehend their partners' mental states in all domestic activities, particularly about sexual engagement. To uphold integrity, both parties must comprehend one another and consistently communicate on all matters, including the fulfillment of biological needs. Coercion in the husband's marriage proposal to an unprepared wife poses significant dangers. The wife may experience stress both immediately during the coercive act and in the long run. Stress that manifests directly, including physical discomfort, anger, and feelings of helplessness. Long-term stress is a psychological condition viewed as trauma, resulting in self-distrust and a negative self-concept. Frequent occurrences of this coercion will exacerbate the situation, potentially leading to enduring symptoms and detrimental repercussions for him. While this degree of tension is not as extreme as adulterous rape, it still essential to acknowledge it. Divorce and suicide are potential lethal outcomes.

CONCLUSION

This study examines a commonly misinterpreted sahih hadith concerning the curse on a wife who declines her husband's sexual advances, focusing on the *matan* (text) rather than the chain of transmission (*sanad*). It enhances the discipline by providing a semantic and contextual analysis that reinterprets the Prophet's admonition not as a patriarchal constraint, but as a moral reminder advocating for tenderness, equilibrium, and divine favor within matrimony. The study contests simplistic interpretations that validate male supremacy or marital pressure, emphasizing instead the ethical foundation of Islam's domestic principles—reciprocity, compassion, and the desire of mutual welfare. This study enhances scholarly discourse by integrating classical and contemporary interpretations of hadith through a *maqāṣid*-based lens that prioritizes *maslahat* (benefit) and justice.

This study additionally advocates for a transformational interpretation of the hadith in the context of the socio-cultural realities of both rural and urban Muslim populations. It advocates for the reformation of inflexible patriarchal perspectives in conventional environments and the opposition to utilitarian interpretations of marriage in contemporary situations, aiming to restore a collective recognition of the sanctity of marriage. The study advocates for a reevaluation of the hadith to prevent its exploitation, particularly concerning marital rape, and encourages ethical, communicative relationships rooted in Islamic principles. The study enhances our interpretive methods and fosters the establishment of a more equitable, compassionate, and peaceful Muslim household in modern society.

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