



**Rights and obligations of husband and wife when having sexual relations in  
the book of Fathul Izaar and Qurrotul 'Uyuun**

**Izuddin Nur Aminulloh\*✉, Khoirun Nisak\*\*, Budianto\*\*\***

*\*Islamic Studies, Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia  
Email: izuddinuramin@gmail.com*

*\*\*Islamic Studies, Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia  
Email: khoirunnisak.1205@gmail.com*

*\*\*\*Islamic Studies, Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia  
Email: budiantosaha91@gmail.com*

**ABSTRACT**

*Sexual violence still occurs these days in the context of the household circumstances. Having viewed from the perspective of gender, Islamic law, as well as K.H Husein Muhammad's thoughts, it turns out that in sexual relations there are not only the husband's rights and the wife's obligations, but the wife also has rights and obligations that must be fulfilled by the husband. Fathul Izaar and Qurrotul 'Uyuun as books of sexology in Islamic boarding schools can actually lead to the achievement of rights & obligations for both husbands and wives in sexual relations. This research seeks to answer how the ethics of sexual relations in the book Fathul Izaar and Qurrotul 'Uyuun can lead to the fulfillment of rights & obligations when having sexual intercourse, both for husbands and wives. The research used a qualitative method, which was carried out using a library research approach. The primary sources in this study are the books of Fathul Izaar and Qurrotul 'Uyuun, while the secondary ones are documents that are compatible with the study that the researchers did. Data analysis in this study used qualitative content analysis techniques. The results indicate that: The ethics of sexual relations that researchers found in the books of Fathul Izaar and Qurrotul 'Uyuun can lead to the fulfillment of rights & obligations for both husbands and wives when having sexual intercourse, with the various ethics listed in the two books.*

**Keywords:** Woman; sexual intercourse; sexual violence; Fathul Izaar; Qurrotul 'Uyun.

## ABSTRAK

*Kekerasan seksual masih banyak terjadi, bahkan dalam lingkup rumah tangga tak luput dari permasalahan tersebut. Jika ditinjau dari perspektif gender, hukum Islam, maupun pemikiran K.H Husein Muhammad, ternyata dalam hubungan seksual tidak hanya terdapat hak suami dan kewajiban istri, melainkan istri juga mempunyai hak dan kewajiban yang harus dipenuhi oleh suami. Fathul Izaar dan Qurrotul 'Uyuun sebagai kitab seksologi dalam institusi pesantren ternyata bisa qamengantarkan untuk tercapainya hak & kewajiban baik bagi suami maupun istri dalam berhubungan seksual. Penelitian ini berusaha menjawab bagaimana etika berhubungan seksual dalam kitab Fathul Izaar dan Qurrotul 'Uyuun dapat mengantarkan terhadap terpenuhinya hak & kewajiban ketika berhubungan seksual, baik bagi suami maupun istri. Penelitian yang akan peneliti lakukan merupakan penelitian kualitatif, yang akan dilakukan dengan menggunakan pendekatan library research. Sumber primer dalam penelitian ini adalah kitab Fathul Izaar dan Qurrotul 'Uyuun, sedangkan sumber sekunder dalam penelitian ini adalah beberapa dokumen yang mempunyai kesesuaian dengan penelitian yang akan peneliti lakukan. Analisis data dalam penelitian ini, peneliti lakukan dengan menggunakan teknik analisis konten kualitatif. Hasil dari penelitian ini menunjukkan bahwa: Etika berhubungan seksual yang peneliti temukan dalam kitab Fathul Izaar dan Qurrotul 'Uyuun dapat mengantarkan terpenuhinya hak & kewajiban baik bagi suami maupun istri ketika berhubungan seksual, dengan berbagai etika yang tercantum dalam kedua kitab tersebut.*

**Kata Kunci:** Perempuan; hubungan seksual; kekerasan seksual; Fathul Izaar; Qurrotul 'Uyuun.

## 1. INTRODUCTION

Data from the National Commission on Violence against Women in 2020 shows that domestic violence or the personal domain still in the first rank, compared to other domains, with a significant figure, namely 75.4%. The highest form of violence is physical violence, with a total of 4,783 cases. Of the 11,105 cases, 6,555 or 59% were violence against wives. Among the cases of domestic violence, there was sexual violence, either in the form of marital rape or incest (Perempuan, 2020). Sexual violence is any sexual acts attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting (Fitri, Haekal, Almurkarramah, & Sari, 2021, p. 156). The most recent case, in Aceh, was that a husband abused his wife during sexual intercourse, what is more troubling is that this treatment was recorded by the husband (Setyadi, 2022). This shows that, more or less society in general or husband and wife in particular, do not really understand the rights and obligations of each individual in the context of sexual relations.

The problems and experiences experienced by each couple are different because everyone has different characters and attitudes. Therefore, it is very important to understand the actual sexual relations, so that they do not cause controversy or misunderstanding and harm either party. In this case, gender has a role in sexual relations. Gender is a concept that

becomes a benchmark in identifying the roles of men and women. It does not see humans from a biological perspective, but sees humans from a socio-cultural perspective. If you look at sexual relations from a gender perspective, it can be defined that sexuality has a broader meaning and does not only explain sex, but also discuss gender and power relations. Therefore, in sexual intercourse must pay attention to all aspects (Rohmaniyah, 2017).

Meanwhile, sexual relations in an Islamic perspective are based on the study of the interpretation of the Qur'an. In the book *Gender Arguments from the Perspective of the Qur'an* by Nasaruddin Umar, it is explained that the Qur'an recognizes the existence of differences between men and women. However, these differences should not be detrimental or superior to either party. The existence of these differences aims to create harmonious relationships in every difference and is based on affection in the family environment so that it supports the main mission of the Qur'an (Nursyamsiah, 2018).

In discussions related to sexual relations, it seems that there is a misperception by the scholars regarding the rights of men and women. The confusion that occurs seems to be caused by rushing in concluding or understanding a hadith (Khatimah, 2013). One example in this regard is the hadith of the Prophet *"Indeed a woman (wife) has not exercised Allah's rights so that she carries out her husband's rights (wife's obligation to her husband) entirely. If the husband asks to be served by him on the vehicle, the wife may not refuse"*. Hanafi Madzhab, states that in fact the right to enjoy sex is a man's right and not a woman's right. Therefore, a husband may force his wife to serve his sexual desires if the wife refuses. Imam Syafi'i also said that the husband has the right to be obeyed by his wife and is allowed to do something that was originally forbidden before marriage (Khatimah, 2013).

The superiority of men (husbands) over women (wives), including demanding sexual relations, has taken root and become a tradition in human life. If sexual intercourse becomes the husband's right, then it will automatically become the wife's obligation to fulfill it. The wife is obliged to serve the husband when the husband asks for intercourse. This kind of incident had started several centuries ago, for example in Ancient Greece where the wife was an object in husband-wife relations in the household, she was often used as a means of satisfying the husband's sexual needs, without paying attention to his sexual needs, even to get "rights" from her husband, a wife often had to fight with concubines, slaves, or even prostitutes (Asmanidar, 2015, p. 21).

This indicates that only the husband has rights in sexual relations, and the wife only has obligations in terms of sexual relations. In fact, when viewed through the perspective of contemporary fiqh as conveyed by K.H Husein Muhammad, that in enjoying sexual fantasies, women have full rights over sexual pleasure. Therefore it can be understood that it is not only men who have rights in sexual relations, but women also have rights in sexual relations. In terms of obligations, both men and women also have similar obligations in sexual relations.

With the phenomenon of violence in husband-wife sexual relations, it is interesting to propose educational solutions to solve the existing problems. In Islamic boarding school, there are generally 2 books that discuss sex education, or sexology which is commonly known and used among Islamic boarding schools. The two books that the author refers to are the book of *Fathul Izaar* and the book of *Qurrotul 'Uyuun*. By looking at the various perspectives mentioned above, it can be understood that husbands and wives have rights and obligations in the context of sexual relations. Therefore, the author tries to present how the procedures or

ethics of husband and wife in sexual relations, which the author will explore from the book of *Fathul Izaar* and also *Qurrotul 'Uyuun*.

## 2. LITERATURE REVIEW

### 2.1. Sex Relations in Gender Perspective

Traditional gender roles position men and women in different areas of power and are claimed as permanent roles. A man acts as the breadwinner of the family, the highest decision maker, and must be prioritized, while a woman is expected to love, nurture, submit and obey, and be under the dominion of men. Many people match between gender and gender by assuming that if someone is a man, then he is masculine, while a woman is feminism. The views above are a study of gender and patriarchy which will lead to unequal power relations because men are considered more important than women, resulting in the position of the husband who is considered to have the power to manage the household. This notion of ownership is what ultimately makes a husband have the opportunity to commit violence, both physical and non-physical violence (Muhajarah, 2016, pp. 132–133).

Violence against women is divided into several forms of violence, including: *First*, physical violence, such as slaps, punches, kicks, spitting, and any behavior that hurts physically; *Second*, psychological/emotional violence, such as jealousy, overprotection, threats to commit suicide, isolating, insulting, and all kinds of attitudes that cause discomfort and pressure; *Third*, economic violence, such as making them economically dependent, exercising control over income and spending, and so on related to the economy; *Fourth*, sexual violence, such as forcing them to have sex, urging them to have sex after assaulting them, persecuting them during sex, and so on (Muhajarah, 2016).

Gender is the difference in roles, functions and responsibilities between men and women which is the result of social construction and can change according to the times. While sex is a sex difference that is determined biologically. Sex is physically attached to each sex, namely men and women as a means of reproduction and is God's provision. The link between the two in the position of gender equality makes it necessary for men and women to enjoy equal status and have the same conditions to fully realize human rights and their potential for development in all areas of life (Kartini & Maulana, 2019). Human Rights (HAM) also emphasizes that every human being has the same rights and obligations. Every individual has the right to be treated in the same way, regardless of gender, economy, and social life. Things like this also apply to every situation, whether in social, family, or even more sensitive matters, namely sexual relations (Purwanti, 2020).

K.H Husein Muhammad as one of the scholars' gender views that sexual relations between husband and wife are not based on power, but based on partnership (Millah, 2016). Women's rights should be considered the same as men's rights. A wife can demand sexual pleasure from her husband, and vice versa. In accordance with the principles of equality, justice and benefit, women's sexuality is no longer measured from outside themselves, but must be from themselves. In accordance with the principle of *mu'asyarah bil ma'ruf* too, sexual services and sexual pleasure are the joint rights of husband and wife. Sexual relations are not *mu'asyarah* which is *ma'ruf* if it is done only to satisfy one of the parties, and then excludes the other party. Reflecting back on one of the four schools of thought, namely the Maliki school, serving the sexual needs of a wife is obligatory, just as obligatory as a wife to

serve the sexual needs of her husband. This obligation, of course, also depends on the conditions of both parties, namely the husband and wife, as long as it does not cause harm to both of them, then what is called an obligation must be carried out. (Muhammad et al., 2011).

That is, the assumption that is widely spread in society that it is men who have the power in sexual relations between husband and wife, so that they can ask for rights at any time without regard to the conditions and rights possessed by the wife is a mistake, and as soon as possible it must be replaced with the understanding that the relationship Sexual intercourse between husband and wife is the right and obligation of both. The husband has the obligation to serve his wife, and the right to be served by his wife. Vice versa, the wife has the obligation to serve her husband, as well as the right to be served by the husband. So that the relationship between husband and wife in the household will run well, which can then lead to harmony in the household.

## 2.2. *Sex Relations in Perspective Islamic Law*

In the book *Uqud al-Lujian fii bayaan Huquq az-Zaizain* it is explained that the husband has full power over his wife in sexuality (Khatimah, 2013). Meanwhile, according to Syafi'iah scholars such as Imam Nawawi, one of the husband's rights to sexuality and good obedience from his wife is caused by the existence of a dowry and maintenance from men, which causes the wife's obedience to her husband (Millah, 2017). In the *Ahkamu Az-zawaj* book it is stated that scholars from the Syafi'iyah, Malikiyah and Hanabilah circles are of the opinion that the obligation to provide for a husband has not fallen just because of the mere existence of a contract. That obligation exists when a wife has surrendered herself to her husband or in other words interferes with it (Millah, 2017). In the book *al-fiqh ala Madzahibul al-Arba'ah*, which is one of the books referred to by Muslims, it explains how the relationship between sexuality and the power of husband and wife according to four schools of thought, from the four schools of thought, Shafi'iyah scholars are of the opinion that the right to sexuality is a full right. a husband (Millah, 2016).

The views of the Syafi'iyah ulema group above are not seen by society as interventionist and authoritarianism. Apart from that, this view is also considered as a form of a wife's obedience as a servant to her God, because God encourages wives to submit to their husbands. With the wife's obedience to her husband, it is an effort to organize family life, because men are seen as having a higher degree, higher intelligence than women. It is mentioned in authoritative books among scholars about husband and wife relations, as mentioned in the book, *Uqud al-Lujian*, that men have essentially advantages over women in several respects, for example, intelligence, ability to work hard, physically, writing, riding horses, become scholars, leaders and so on (Khatimah, 2013).

According to Musdah Mulia, the majority of fiqh experts define the word marriage as the full ownership right of a husband over his wife's body for the purpose of sexual enjoyment (Khatimah, 2013). It seems to be spreading among the Muslim community, namely that men have a higher degree than women. This view is based on the legitimacy of God's word assuming that men have full power over women in terms of sexuality, but in surah *An-Nisa' verse: 34* what is usually used for legitimacy is not an order to subordinate women but rather a description of women's condition at that time. In addition, the power of men over women in this verse is based on the role of men as providers. Thus, the power relations of husband and

wife can change according to the role of provider (Millah, 2017). Therefore, women are often seen only as objects of male sexuality. Although it seems that women's sexuality is passive and conversely, men sexuality must be active, especially when having intercourse between husband and wife (*jima'*). Impressed that as a woman she must be willing and ready to be treated as she pleases by male sexuality. As fields (*hartsun'*), women can plant anything, at any time, and in any way by the planter of the seeds, namely men (Khatimah, 2013).

### 2.3. Review of *The Book of Fathul Izaar & Qurrotul 'Uyuun*

It is necessary to know the biography of the author of the book *Fathul Izaar* which the author will describe briefly. His name is K.H Abdullah Fauzi, born in Pasuruan, East Java, Indonesia. Abdullah Fauzi is married to the fourth daughter of K.H Abdul Hanna Ma'sum (Caregiver of the Fathul Ulum Islamic Boarding School, Kewagean, Kediri) named *Ning Rif'ah*. K.H Abdullah Fauzi married *Ning Rif'ah* at the age of 35. From his marriage to *Ning Rif'ah*, he also became one of the caretakers at the Fathul Ulum Kewagean Islamic Boarding School, Kediri.

In general, the book of *Fathul Izaar* explains about women and household etiquette, including intercourse. The *Fathul Izaar* book is a type of yellow book that contains advice on marriage and sex education for newlyweds. This book is written using Arabic, with a total of 16 pages. The discussion in this book is divided into several parts, namely the first chapter opening the second chapter discusses heart disease and prejudice, the third chapter contains an explanation of *jima'* and the secrets of its times, the fourth chapter discusses the ethics of intercourse, the fifth chapter explains the *Jima'* prayer and the last chapter explains the secret of virginity creation (female characteristics in the book of *Fathul Izaar*). The quotations that we discuss in our journal are contained in the chapter on intercourse ethics which explains how before, during and after intercourse.

Furthermore, the second book, *Qurrotul 'Uyuun bi Syarhi Nazham ibn Yamun fii Adaab an-Nikaah* is a book that examines and discusses marriage etiquette. It discusses all the ethics of marriage (before marriage or during marriage), the rights and obligations of husband and wife and matters related to them, namely manners in dealing with marriage, procedures for wedding receptions, ethics in intercourse, and Islamic ways of intercourse and so on. This book was written by Abu Abdullah Muhammad At-Tihami Ibn Madani, one of whose publishers was Al-Jaffan & Al-Jabi in 2004. Regarding the publisher, this book was published from various publishers because this book is read by many people, especially someone who is about to get married. It contains 197 pages consisting of several chapters, which contain discussions about marriage, both pre-marital and during marriage. This book has also been translated into various languages and the main language is Arabic.

The difference between *Qurrotul 'Uyuun* and *Fathul Izaar* is that in the book *Qurrotul 'Uyuun* the explanation is given in more detail than in the book *Fathul Izaar*, namely an explanation starting from pre-marriage to marriage, as well as how to have good ethics. The hadiths of Rasulullah SAW are used as reinforcement to be used as reference material in his writing. However, behind the apparent differences, the author of this study aims to show the similarities in these two books, namely in terms of ethics in sexual relations as contained in the two books.

### 3. METHOD

This study uses a qualitative method with the type of library research. The data collection technique used in this study is documentation. The primary source in this research is the book of Fathul Izaar and also Qurrotul 'Uyun. From the book Fathul Izaar the author will explore how the husband's ethics treats his wife during sexual intercourse, and from the Qurrotul 'Uyun Book the author will explore how the wife's ethics treats her husband during sexual intercourse. Secondary sources in this study are other documents related to the research that the author did. The analysis technique that will be used in this study is qualitative content analysis, namely an in-depth analysis of documents related to research, namely the book of Fathul Izaar and Qurrotul 'Uyun as the primary sources in this study.

### 4. FINDINGS AND DISCUSSION

#### 4.1. Procedures for Sexual Intercourse in The Book *Fathul Izaar*

In the book *Fathul Izaar* it is explained the ethics when having intercourse, which includes 3 things that must be done before intercourse, when having intercourse, and after having intercourse (Fauzi, 2020, p. 26). The text that explains the ethics before intercourse is as follows:

واداب الجماع ثلاثة قبله وثلاثة حاله وثلاثة بعده اما الثلاثة التي قبله فتقديم الملاعبة ليطيب قلب الزوجة ويتيسر مرادها حتى اذا علوا نفسا وكثر قلقها وطلبت إلتزام الرجل دنا منها، والثانية: مراعاة حال الجماع فلا يأتيتها وهي باركة لأن ذلك يشق عليها او على جنبها لأن ذلك يورث وجع الحاصرة ولا يجعلها فوقه لأن ذلك يورث الإعتقار بل مستلقية رافعة رجليها فإنه أحسن هيئات الجماع والثالثة مراعاة وقت الجماع اي وقت الإيللاج بالتعويد والتسمية وحك الذكر بجوانب الفرج وغمز الثديين ونحو ذلك مما يحرك شهوتها.

Before intercourse, the things that the husband needs to pay attention to are: *First*, precede it with foreplay, so that the wife's heart is not depressed and it is easy to give vent to her desires. Until when her breath goes up and down and her body stretches and she asks for her husband's embrace, then bring her (husband's) body closer to his wife's body; *Second*, maintain ethics when you want to have intercourse. Do not have sexual intercourse with your wife kneeling down, because this is very burdensome for her; or with a side sleeping position, because it can cause back pain; and also position the wife above it, because it can cause bladder stones. The best position for intercourse is to place the wife on her back with her head lower than her buttocks, and on his buttocks propped up with pillows and both thighs lifted and opened wide; while the husband comes to his wife from above by resting on his elbow. This position is chosen by the jurists and doctors; *Third*, be ethical when you want to insert your penis. Namely by reading ta'awudz and basmalah. Besides that, rubbing the penis around the vagina, squeezing the breasts and other things that can arouse the wife's lust. As previously explained, the ethics explained in *Fathul Izaar* when having intercourse also relate to things that are done when having intercourse. The ethics are contained in the following text:

واما اللاتي في حال لجماع، فأولها كون الجهد برياضة في صمت وتوفيق، الثانية في التمهل عند بروز شهوته حتى يستوفي إنزالها فإن ذلك يورث المحبة في القلب، الثالثة ان لايسرع بإخراج الذكر عند إحساسه بمائها فإنه يضعف الذكر ولايعزل عنها ماءه لأن ذلك يضر بها.

When in a position (being) having intercourse, the recommended ethics are: *First*, intercourse is done slowly and not in a hurry; *Second*, holding back the release of semen (ejaculation) when lust rises, waiting until the wife experiences inzal (orgasm). Such can create a feeling of love in the heart; *Third*, do not rush to pull out the penis when he feels that his wife is going to have semen, because doing so can weaken the tension in the penis. Also do not do 'azl (secreting sperm outside the vagina) because it is detrimental to the wife (Fauzi, 2020, p. 28). Finally, it is the ethics after intercourse, which is contained in the following text:

واما الثلاثة التي بعده فأولها أمر الزوجة بالنوم على يمينه ليكون الولد ذكرا ان شاء الله، وان نامت على الأيسر يكون الولد أنثى حسب ما اقتضته التجربة، الثانية ان يقول الذكر الوارد عند ذلك في نفسه وهو: الحمد لله الذي خلق من الماء بشرا فجعله نسبا وصهرا وكان ربك قديرا، الثالثة الوضوء اذا اراد ان ينام وهو سنة وغسل ذكره اذا اراد ان يعود اليها.

After having intercourse, the ethics that need to be considered are: *First*, ask the wife to sleep on her right side so that the child to be born will be a boy, God willing. If the wife sleeps on her left side, the child that will be born will be female. This is based on the results of trials and research; *Second*, the husband recites dhikr in his heart according to what the Prophet recommended, namely: "All Praise belongs to Allah, who has created man from water, to then make him a descendant and mushahah. And your Lord is Almighty"; *Third*, perform ablution when going to sleep (punished by *sunnah*) and wash the penis when you want to repeat intercourse (Fauzi, 2020, p. 29).

#### 4.2. Procedures for Sexual Intercourse in The Book Qurrotul 'Uyuun

Syekh Ibn Yamun revealed the things that are needed in entering the marriage ladder, as written in his *nazham*:

فالأمر بالبناء ليلا قد ورد # في سائر الشهور حقا يقصد

*The commandment to have sex at night has come clearly # in all the desired months* (Al-Tihami, 2004, p. 60).

وللدخول وقته معروف # بعد العشا أو قبلها مألوف

*To have intercourse, the time has been known, namely after isha' or before* (Al-Tihami, 2004, p. 60).

ثم يحيي بالسلام يا فتى # ثم يصلي ما استطاع ثباتاً



*Then say salam, young man, then recite the blessings, it remains the same* (Al-Tihami, 2004, p. 79).

ثمت يدعو ويتوب جاء # من كل ما اجتناه لامترء

*Intercourse, O my friends, should be in a state of purity # that's the right thing, so do it with pleasure* (Al-Tihami, 2004, p. 80).

وبعد ذا يقرأ ما قد وردا # وعلى جبينها فعه لا فندا

*After reading the prayer mentioned above # then read the surah above the wife's crown. Take care of it and don't lie* (Al-Tihami, 2004, p. 82).

كالمزن والنصر والانشراح # والحفظ في الأعوان جا يا صاح

*Like surah Al-Waqi'ah, An-Nashr, and Al-Insyirah # as well as verses of self-defense from all enemies* (Al-Tihami, 2004, p. 82).

ويسأل الإله جل خيرها # وأن يجنبه صاح شرها

*Ask Allah for the good of the wife so that Allah will keep him away from ugliness* (Al-Tihami, 2004, p. 82).

ثمت يتلو يا رقيب سبعا # في جيدها لم يخش منها طبعها

*Then the husband reads Ya Raqib seven times # on his wife's neck so as not to worry about her bad character* (Al-Tihami, 2004, p. 85).

فإنه يؤذن بالصيانة # كذاك للصبي خذ برهانة

*In fact, the reading is a warning to take care of yourself. The same applies to children who have just been born. Take this argument* (Al-Tihami, 2004, p. 85).

Then what includes sexual intercourse ethics are:

وغسلك اليدين والرجلين في # آنية منها فهاك واقتف

*Washing the hands and feet of the wife when in the container and follow these guidelines* (Al-Tihami, 2004, p. 86).

ورشه في كل ركن جاء # فاحفظ وقيت البأس والضراء

*Then pour the washing water into every corner of the house, then you will be protected from danger and narrowness* (Al-Tihami, 2004, p. 86).

واحذر من الجماع في الثياب # فهو من الجهل بلا ارتياب

*Avoid intercourse by wearing clothes # it is stupid work, without a doubt* (Al-Tihami, 2004, p. 88).

بل كل ما عليها صاح ينزع # وكن ملاعبا لها لا تفزع

*But all the wife's clothes are opened, O friend, and you should play with them, and do not be afraid (Al-Tihami, 2004, p. 89).*

وعكس ذا يؤدي للشقاق # بينهما صاح وللفراق

*And the opposite (of intercourse etiquette) can bring discord # between husband, wife and divorce, dear friend (Al-Tihami, 2004, p. 92).*

وطيبين فاك بطيب فائح # على الدوام نلتهم المنائح

*Perfume your mouth with the fragrance of #above forever, then you will get happiness (Al-Tihami, 2004, p. 95).*

ثمت يعلو فوقها بلين # رافعة الرجلين عوا تبين

*Then the husband climbs onto his wife's (body) slowly # while lifting his legs, so take care of my explanation (Al-Tihami, 2004, p. 104).*

رافعة العجوز بالوسادة # ساقطة الرأس فعوا الإفاده

*While lifting / propping up (wife's) ass with a pillow # and lowering her (wife's) head, then take care of these benefits (Al-Tihami, 2004, p. 104).*

مسميا فدو نكم تبياني # وطالبا تجتب الشيطان

*By mentioning Allah's name, then take this explanation of mine # by begging to be kept away from Satan's temptations (Al-Tihami, 2004, p. 105).*

وحرك السطح ولا تبال # ودم لا تنزع إلى الإنزال

*And move the lips of the vagina, and don't you care # and go on, don't pull out (the penis) until ejaculate (Al-Tihami, 2004, p. 105).*

وهز يا صاح عيجوزها

*And lift up your wife's hip friend, then you will find #pleasure that is so delicious, so use these methods (Al-Tihami, 2004, p. 107).*

#### 4.3. Rights & Obligations of Husband and Wife When Having Sexual Relations in The Book of Fathul Izaar & Qurrotul 'Uyuu

From the book of *Fathul Izaar*, it is very clear how encouraging a husband is to glorify his wife. This can be seen from the advice for husbands before sexual intercourse, namely holding the wife's hands, touching her chest and kissing her cheeks, and reciting basmalah when she is about to insert her penis into the vagina. This recommendation, the author feels, can lead or make the wife feel not forced when having sexual intercourse, so that the right to sexual pleasure for the wife can be fulfilled, and also the wife does not feel forced

or coerced when having sexual intercourse. This is also projected in the text of the book *Fathul Izaar* regarding three things that must be done before having sexual intercourse. Husbands should do foreplay so that the wife's heart is not depressed and it is easy to give vent to her desires, as recommended by the Prophet Muhammad, which the author mentioned earlier in the literature review section. Furthermore, the second ethic before having sexual intercourse is to pay attention to the position of the wife, which is stated in *Fathul Izaar* that the best position is to put the wife in a supine position with her head lower than her buttocks, which is said to be the best position according to the *fuqaha* and also doctor, with the exception of the wife's kneeling position, because it can burden the wife, then the wife's position is in a side sleeping state, because it can cause bladder stones, or positioning the wife above the husband because it can cause bladder stones. The author feels that the text in *Fathul Izaar* regarding the husband's ethics in treating his wife also pays great attention to the wife's condition, both in terms of comfort and health, which we consider to be in accordance with the principles of sexual rights contained in human rights instruments, because from there it can be understood that the wife also has sexual rights, without having fear of infection or harmful.

Ethics when in a condition of having sexual relations in the book of *Fathul Izaar* also reflects the fulfillment of rights & obligations for both husband and wife. This is reflected in the sentence "holding the release of semen (ejaculation) when lust rises, waiting until the wife experiences *inzal* (orgasm)". This means that besides the husband's right (satisfaction in sexual relations) is fulfilled, the text in *Fathul Izaar* also pays attention to the wife's satisfaction when having sex. In line with what was conveyed by K.H Husein Muhammad, that in line with the principle of *mu'asyarah bil ma'ruf*, sexual services and enjoyment are shared rights of husband & wife. It is not a right for either party, as so far understood by many people, so that there is a lot of sexual violence in the household, due to the coercion of husbands against wives to have sexual relations. As for after having had sexual intercourse, the recommendation to position the wife to the right so as to produce boys, or to position the wife to the left to produce female children is clearly said to come from trials and research. If it is associated with unwanted pregnancies, the author feels that this must be agreed upon in advance by both husband and wife, it is impossible not to have communication between husband and wife when they want to have children, or do not want to have children, in short, ethics after having sexual relations in terms of continuing offspring, it must be agreed upon by the husband and wife, the good thing is that in the book *Fathul Izaar* it is also presented scientifically regarding how to obtain offspring of both female and male sex.

In this book of *Qurrotul Uyuun*, it is stated that a woman must be submissive and obedient to her husband. The wife must have ethics and manners, both in terms of character and attitude. She must reflect a good personality and be able to serve her husband well. As the words of Rasulullah SAW. which reads: "*Allah SWT. curse al-musawwafat. It was asked, 'who is al-musawwafat, O Messenger of Allah?' The Prophet SAW. Answered: 'She is a woman whose husband takes her to bed, then she drags out time to sleep with him and is busy with other matters until her husband falls asleep'*". From this hadith we can understand that a wife must be able to fulfill all her husband's wishes.

However, the obligation of a wife to obey her husband makes the husband act as he pleases. The purpose of the hadith is ethics that a wife must have and this also applies to a

husband. As explained in the book *Qurrotul 'Uyuun* that when he wants to have intercourse, a husband must purify and clean his heart. He must repent of the mistakes and sins he has committed. In addition, he must also be in a state of purity (body). This illustrates that a woman is a noble being because before intercourse with her husband, the husband must be in a state of purity. Next it is also explained that the husband's ethics in starting intercourse, he must put his right foot first when he wants to enter the room by saying basmalah and greeting. Then pray sunnah two cycles and read selected letters and blessings. Then the husband prays and asks Allah for what he wants for his good and the good of his wife.

The wife' contentment in the procedure for intercourse in the book of *Qurrotul 'Uyuun* is when the husband washes his wife's hands and feet in one container. A husband should treat his wife well like a queen. Like when they are about to have intercourse, the husband is encouraged to compose and arrange good and beautiful words to get rid of his wife's anxiety and fear before intercourse. It was also explained that if the husband has intercourse without being preceded by playing, making out and kissing the wife's head will cause discord between the two. This explanation is also mentioned in the book of *Fathul Izaar*.

Viewing from the perspective of gender and Islam, this book agrees with the explanations contained in both. Between husband and wife have the same rights and obligations. Both are entitled to the same position and treatment. Husband and wife are clothes for both and must complement each other and cover the disgrace of both. Based on the explanation above, in the book *Fathul Izaar*, *Qurrotul 'Uyuun*, as well as the perspective of Islam and gender, husband and wife are the same. Both must mutually support each other and must receive the same treatment.

## 5. CONCLUSION

In the books of *Fathul Izaar* and *Qurrotul 'Uyuun*, it is explained that husbands and wives must receive the same treatment, especially during sexual intercourse. A husband must treat his wife well; he must make his wife feel comfortable so that both of them get equal pleasure. For this reason, a husband should do foreplay when he is about to have intercourse so that his wife does not feel worried and afraid. Then when ejaculating, the husband may not immediately pull out his penis, but he must wait for his wife so that both of them can feel pleasure that cannot be described.

Not only in the two books above, according to Islam and gender it is also explained that there is no difference between men and women. Both have the same rights, obligations and positions. Men and women differ only in gender, but for social status there is no difference so there is no higher or lower position. Both deserve to be happy, feel safe and comfortable.

It is necessary to expand to the community regarding the understanding of the rights and obligations of husband and wife in having sexual relations, one of which can be done by disseminating or conducting a study of the book *Fathul Izaar* or *Qurrotul 'Uyuun*, so that it does not only become consumption by the santri, for example, those who teach education in Islamic boarding schools, but it is hoped that the culture of studying the two books is outside the scope of Islamic boarding schools, so that people can understand how ethics are in sexual relations, so that both the rights and obligations of husband and wife can be fulfilled, and also the level of sexual violence in the household can be reduced.

## References

- Al-Tihami, M. bin M. (2004). *قصة العيون بشرح نظم ابن يمون* (Al-Jaffan). Cyprus.
- Asmanidar. (2015). Kedudukan Perempuan Dalam Sejarah (The Women's Position in Ancient Greece, Athens) (Sekitar Tahun 1050-700 SM). *Gender Equality: Internasional Journal of Child and Gender Studies*, 1(2), 15–26.
- Fauzi, A. (2020). *Menyelami Rahasia Seksologi Dalam Islam* (A. Maemunah, ed.; B. Achmad, trans.). Bekasi: Pustaka Al-Muqstih.
- Fitri, A., Haekal, M., Almurrahmah, & Sari, F. M. (2021). Sexual Violence in Indonesian University: On Student's Critical Consciousness and Agency. *Gender Equality: Internasional Journal of Child and Gender Studies*, 7(2), 153–167.
- Kartini, A., & Maulana, A. (2019). Redefinisi Gender dan Seks. *An-Nisa': Jurnal Kajian Perempuan & Keislaman*, 12(2), 217–239.
- Khatimah, U. K. (2013). Hubungan Seksual Suami-Istri Dalam Perspektif Gender dan Hukum Islam. *Ahkam*, 13(2), 235–246.
- Millah, Z. (2016). *Wacana Seks dan Kuasa dalam Pemikiran Siti Musdah Mulia dan Husein Muhammad*. UIN Maulana Malik Ibrahim Malang.
- Millah, Z. (2017). Seksualitas dan Kuasa dalam Relasi Suami-Istri: Studi Fikih Seksualitas. *De Jure: Jurnal Hukum Dan Syari'ah*, 9(1), 13–29.
- Muhajarah, K. (2016). Kekerasan Terhadap Perempuan Dalam Rumah Tangga: Perspektif Sosio-Budaya, Hukum, dan Agama. *Sawwa*, 11(2), 127–146.
- Muhammad, H., Mulia, S. M., & Wahid, M. (2011). *Fiqh Seksualitas: Risalah Islam Untuk Pemenuhan Hak-Hak Seksualitas*. PKBI.
- Nurmalawati, W., & Udasmoro, W. (2008). Tubuh, seksualitas dan relasi kuasa dalam seri sex and the city. Retrieved from Universitas Gajahmada website: <http://etd.repository.ugm.ac.id/penelitian/detail/38436>
- Nursyamsiah, N. (2018). *Relasi Gender dan Kekuasaan* (N. Y. Tekeng, Ed.). Makassar: Alauddin University Press.
- Perempuan, K. (2020). Menemukan Kekerasan dalam Rumah Tangga (KDRT). Retrieved from <https://komnasperempuan.go.id/instrumen-modul-referensi-pemantauan-detail/menemukan-kekerasan-dalam-rumah-tangga-kdrt>
- Purwanti, A. (2020). *Kekerasan Berbasis Gender* (D. Kusumaningsih & A. In'am, Eds.). Yogyakarta: Bildung.
- Rohmaniyah, I. (2017). Konstruksi Seksualitas dan Relasi Kuasa Dalam Praktek Diskursif Pernikahan Dini. *Musawa*, 16(1), 33–52.
- Setyadi, A. (2022). Pria di Aceh Aniaya Istri Saat Berhubungan Seks Lalu Direkam. Retrieved from detikSumut website: <https://www.detik.com/sumut/hukum-dan-kriminal/d-6406926/edan-pria-di-aceh-aniaya-istri-saat-berhubungan-seks-lalu-direkam>