



The Muslim Family -2

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

Closer than a Garment

Marital Intimacy
According to the Pure Sunnah

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مكتبة بيت الحكمة والسنة

Al-Kitaab & as-Sunnah Publishing

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«نِسَاؤُكُمْ حَرْثٌ لَّكُمْ، فَأْتُوا حَرْثَكُمْ أَنَّى
شِئْتُمْ، وَقَدِّمُوا لَلْأَنْفُسِكُمْ، وَاتَّقُوا اللَّهَ،
وَأَعْلَمُوا أَنَّكُمْ مُلْقَوُهُ، وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾»

البقرة ٢٢٣

«Your women are a place of cultivation for you, so come to your place of cultivation however you wish, and put forth (righteousness) for yourselves. And maintain taqwā of Allāh, and know that you will surely meet Him. And give good tidings to the believers.»

[Al-Baqarah 2:223]

الأسرة المسلمة

The Muslim Family - 2

﴿هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ﴾

CLOSER THAN A GARMENT

MARITAL INTIMACY ACCORDING TO THE PURE Sunnah

Revised Edition

مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِيِّ

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مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ

AL-KITAĀB & AS-SUNNAH PUBLISHING

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PRELUDE

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّهِ اللَّهُ فَلَا هَادِيَ لَهُ.

Al-hamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evils and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ،

وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ آل عمران ١٠٢

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»¹

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحِدَةٍ، وَخَلَقَ

مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي

تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ النساء ١

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

1 *Āl 'Imrān* 3:102.

Revere Allāh through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»¹

«يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۗ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ، فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧٠-٧١﴾»

«O you who believe! Revere Allāh and say just words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»^{2, 3}

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ،
وَحَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا،
وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

Indeed, the best speech is Allāh's (ﷻ) Book and the best guidance is Muḥammad's (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.

Our Mission: Purification and Cultivation

Our goal is to promote true Islām that derives from Allāh's (ﷻ) Book, His Messenger's (ﷺ) Sunnah, and the *ṣaḥābah's* (رضي الله عنهم) understanding. This is the only Path that can incorporate correct Islāmic beliefs and

1 *An-Nisā'* 4:1.

2 *Al-Ahzāb* 33:70-71.

3 The above paragraphs are called *Khuṭbat ul-Hājah* (the Sermon of Need) with which the Prophet (ﷺ) often started his speeches. This is recorded by Muslim, Abū Dāwūd, etc., from Ibn Mas'ūd, Ibn 'Abbās, and other companions (رضي الله عنهم). The Prophet (ﷺ) also said the very last paragraph when starting a speech. This is recorded by Muslim, an-Nasā'i, etc., from Jābir (رضي الله عنه) (*al-Mishkāt* no. 137).

practices. Since, over the centuries, Muslims have largely drifted away from this magnificent Path, it becomes imperative to guide them back to it and help them live by its dictates.

Therefore, any serious work in promoting Islām must involve two fundamental components: purification and cultivation. Allāh (ﷻ) indicates that these two components were central to the Prophet's (ﷺ) mission:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ، يَتْلُوا عَلَيْهِمْ آيَاتِهِ، وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾ الجمعة ٢

«It is He who has sent among the unlettered a Messenger from themselves reciting to them His *āyāt*, purifying them, and teaching them the Book and Wisdom — although they previously were in clear deviation.»¹

Our mission, then, is to present purified Islāmic teachings and practical guidelines for implementing them.

This book is a humble response to our realization of a great responsibility: the responsibility to bring forth before the English-speaking public writings that refine Islām and present it pure and simple, as close as possible to the way it was understood and practiced by its early righteous pioneers — the *salaf*.

We call upon all Muslims to support us in carrying out this noble trust. This will surely elevate and honor us and spread the eternal message of Islām all over the earth, as Allāh promises:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ، بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ، عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ الصف ٩

«It is He who has sent His Messenger with Guidance and the Religion of Truth, in order to make it prevail over all (false) religions, however hateful this

1 Al-Jumu'ah 62:2.

may be to pagans.»¹

In what follows, we discuss purification and cultivation further.

1. Purification

Purification (or *taṣfiyah*) is required in regard to the sources of our Islāmic knowledge, and in regard to our Islāmic beliefs and practices.

A) PURIFYING OUR SOURCES OF KNOWLEDGE

Wrong beliefs and practices deriving from weak reports have marred the beauty of Islām and prevented the Muslims' advancement. Therefore, we must purify our knowledge from weak and fabricated narrations. This is an essential task that must precede any action, because good actions can only be based on a solid foundation that may be traced back to Allāh's authentic revelation.

Praising those who strive in purifying the Islāmic knowledge, Allāh's Messenger (ﷺ) said:

«يحمل هذا العلم من كل خلف عدوله، ينفون عنه
تحريف الغالين، وانتحال المبطلين، وتأويل الجاهلين.»

«This knowledge will be carried by the trustworthy individuals from every generation — they will expel from it alterations of the excessive, falsehoods of the liars, and misinterpretations of the ignorant.»²

B) PURIFYING OUR BELIEFS

Beliefs of the Muslim masses have become contaminated with dogmas coming from sources alien to Islām. Therefore, part of the necessary

1 *Aṣ-Ṣaff* 61:9.

2 Recorded by al-Bayhaqī, Ibn 'Adiyy, and others from Abū Hurayrah, Ibn Mas'ūd, and other companions (رضي الله عنهم). It is verified to be *ḥasan* by al-Albānī (*Mishkāt ul-Maṣābiḥ* no. 239).

purification process is to purify our beliefs so that they are only based on authentic texts from the Qur'ān and Sunnah, in compliance with the beliefs of the *ṣaḥābah*, and clean from any form of *shirk* (joining partners with Allāh). Allāh praised the *ṣaḥābah*'s beliefs by saying:

﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا﴾ البقرة ١٣٧

«So if they believe as you (O Prophet's companions) believe, they are indeed truly guided.»¹

c) PURIFYING OUR ACTIONS

We should also purify our actions so that they conform with authentic texts from the Qur'ān and Sunnah, compliant with the understanding and practice of the *ṣaḥābah*, and clean from human innovation (or *bid'ah*). This is the only acceptable path of guidance, as Allāh (ﷻ) says:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ،
وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، نُوَلِّهِ مَا تَوَلَّىٰ، وَنُصَلِّهِ جَهَنَّمَ،
وَسَاءَتْ مَصِيرًا﴾ النساء ١١٥

«If a person opposes the Messenger, after guidance has become clear to him, and follows other than the path of the believers², We will give him what (consequence) he chose and admit him into Hell — what an evil destination!»³

2. Cultivation

Cultivation (or *tarbiyah*) is to establish our beliefs and actions upon the purified knowledge. Cultivation goes hand-in-hand with purification.

1 Al-Baqarah 2:137.

2 The description "believers" here applies primarily to the *ṣaḥābah* (ﷺ).

3 An-Nisā 4:115.

A) BECOMING TRUE FOLLOWERS OF THE SALAF

The above discussion about purifying our beliefs and actions must extend to cultivating ourselves and our communities upon the purified teachings. If we do this, we can hope to be true followers of our great *salaf* — the *ṣaḥābah* (رضي الله عنهم). Allāh (ﷻ) praises both in the following:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ وَالْأُولَئِكَ هُمُ الْمُؤْتَبَرُونَ﴾
 بِإِحْسَنِ رِضَايَ اللَّهِ عَنْهُمْ وَرِضْوَانَهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا، ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿التوبة ١٠٠﴾

«The first to embrace Islām among the *Muhājirūn* and the *Anṣār*, and also those who follow them in the best way, Allāh is pleased with them and they with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. This is the supreme success.»¹

This cultivation should bring back to Muslims the spirit of truth-seeking — instead of stubborn and narrow-minded adherence to *mathhabs* (sects) and prejudiced loyalty to parties.

B) INVITING TO THE PURE RELIGION

We should educate and guide the Muslims toward the purified Islām, so as to implement its teachings and revel in its virtues and ethics. We should also invite the non-Muslims to the unadulterated truth of Islām.

Promoting this blessed guidance is a duty that every Muslim should cherish and support. Allāh (ﷻ) says:

﴿وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
 عَنِ الْمُنْكَرِ، وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ ﴿آل عمران ١٠٤﴾

«Let there arise from you (Muslims) a nation who

1 At-Tawbah 9:100.

invites to good, enjoins right, and forbids wrong, for those are the successful.»¹

This is an obligation on every Muslim according to his ability, as Allāh (ﷻ) commands:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ، وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ المائدة ٢

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.»²

This is the only way to attain Allāh's acceptance and achieve happiness and success. Allāh (ﷻ) says:

﴿وَالْعَصْرُ ۖ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۖ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ العصر ١-٣

«By time, a human being is surely in loss, except for those who believe, do righteous deeds, mutually enjoin the truth, and mutually enjoin perseverance.»³

And this is the way to establish true and honest compassion among Allāh's servants — compassion emanating from a strong unifying cause. Allāh (ﷻ) says:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ آل عمران ١٠٣

«And hold fast, all together, by the rope of Allāh, and be not divided among yourselves.»⁴

1 *Āl 'Imrān* 3:104.

2 *Al-Mā'idah* 5:2.

3 *Al-'Aṣr* 103:1-3.

4 *Āl 'Imrān* 3:103.

C) PRESENTING THE ISLĀMIC SOLUTION

Inviting to the Truth includes providing realistic Islāmic solutions to contemporary problems. There is no doubt that Allāh's guidance is the only comprehensive way to resolving people's problems at the individual and communal levels. Allāh (ﷻ) says:

﴿وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ، وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾ المائدة ٤٩

«Judge between them according to what Allāh has revealed, and do not follow their errant views.»¹

1 *Al-Mā'idah* 5:49.

PREFACE

The Muslim Family

“The Muslim Family” is a series of books that presents detailed discussions relating to the family life, starting with courting and marriage, and extending into raising children according to Islām. To-date, this series consists of the following titles:

1	The Quest for Love & Mercy Regulations for Marriage & Wedding in Islām	﴿وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً﴾
2	Closer than a Garment Marital Intimacy According to the Pure Sunnah	﴿هُنَّ لِبَاسٌ لَكُمْ، وَأَنْتُمْ لِبَاسٌ لَهُنَّ﴾
3	The Fragile Vessels Rights and Obligations between the Spouses in Islām	«رفقاً بالقوارير»
4	Our Precious Sprouts Islāmīc Regulations for Newborns	أفلاذُ أكبادنا

The first three parts of this series, including this current book, deal with various aspects of marriage.

Marriage holds a position of perpetual significance because of the central role it plays in the human life. It is not surprising, therefore, that the scholars of Islām have discussed it in extensive writings through the ages.

Under the contemporary influence of non-Islāmīc cultures, many misconceptions have been introduced into various areas of Islām — spilling into issues of marriage, divorce, and other family-related matters.

Viewing the needs and concerns of the Muslims who are forced to live in such alien environments, we find that most Islāmīc writings on marriage are restricted in scope — having been written for different cultures and backgrounds.

This leaves quite a large gap that needs to be filled for the benefit of the English-speaking Muslims — which is what we attempt to fulfill in this 3-book set that covers various aspects of marriage according to the authentic Sunnah:

The first book discusses the importance and advantages of marriage, selecting a spouse, the courting process, the marriage contract, the wedding celebration, the *walimah*, and forbidden marriages. It provides a practical procedure for performing the marriage contract and includes a model marriage certificate.

The second book discusses the proper etiquettes of marital intimacy, forbidden acts of intimacy, the perils of *zinā*, and birth control. It answers many frequently-asked questions about various acts of intimacy.

The third book discusses the rights and obligations of the two spouses. It includes brief biographies of the Mothers of the Believers, realistic pictures from the life of the Prophet (ﷺ) with his wives, and a complete discussion of the *ḥadīth* of Umm Zar‘.

This series deals with marriage and other family issues in a practical approach, taking advantage of the author’s years of experience in the field of marriage and counseling. Each book serves as a complete handbook within its scope — providing reliable knowledge based on authentic evidence from Allāh’s Book and His Messenger’s (ﷺ) Sunnah.

This Book

This is the second book in the marriage series. It deals with sexuality in Islām according to the pure texts of the Qur’ān and Sunnah.

The Muslims’ moral standards are badly influenced in our time by Western principles that mostly derive from materialism and disbelief. The power of media, represented in newspapers, magazines, cable, satellite, internet, etc., has poisoned the minds in a way unprecedented in human history. Decadence and corruption have become “civilized” standards that are commonly approved and preached! This has introduced major deviation in the understanding and practice of sexuality for many contemporary Muslims.

This book is an attempt to brush away many of those deviant ideas

that have crept into the Muslims' minds and homes, and to present sexual intimacy as a pure and beneficent element of a Muslim's life.

Chapters 1 and 2 deal with the etiquettes, and the permissible and prohibited acts of intimacy.

Purification (or *ghusl*) must be performed after sexual intimacy. This extremely important subject is so broad and detailed that we found it worthy of a separate chapter (Chapter 3).

'*Awrah* is another subject that requires a detailed discussion to be fully understood. For this reason, we discuss it in Chapter 4.

In the following three chapters, we cover many violations to the guidelines laid in Chapters 1 to 4. We discuss the preliminary acts that may lead to *zinā* (Chapter 5), the *zinā* act itself and Islāmic regulations concerning it (Chapter 6), and sexual aberrations (Chapter 7).

The last chapter (Chapter 8) deals with the subject of birth control, which we have also published separately as part of our series: "Enter into Islām Completely".

In Appendix A, we provide a "scientific" overview of human sexuality. This is meant as a reference for some of the discussions in the book. A good portion of this appendix is reserved for a discussion of sexually transmitted diseases.

The first edition of this book was published five years ago (September 2000). While keeping the original content, this "revised edition" has the following main enhancements:

- ◇ It corrects typing errors, both in the Arabic and English texts.
- ◇ It improves the style and structure of many sentences and paragraphs.
- ◇ It replaces the original "Prelude" and "Arabic Terms" with improved versions.
- ◇ Chapter 1 has been moved to the end of the book where it now appears as Appendix A.
- ◇ The cover's color-scheme and other art-work have been modified.
- ◇ Some parts of Chapter 8 (Birth control) have been abridged,

leaving the full details for our stand-alone book on the subject.

Acknowledgement

All praise and thanks are due to our Lord (ﷻ) who facilitated the completion of this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī whose works have benefited us in ways beyond description. May He also reward my wife Umm ‘Abdillāh for her continued support and relentless encouragement in this and all of my other works, my son ‘Abdullāh who designed the original cover, and my daughters who proofread the manuscript and provided valuable suggestions.

We ask Allāh (ﷻ) to make this humble effort helpful and profitable to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي، رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾
 رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾﴾
 إبراهيم ٤٠-٤١

«My Lord, keep me constant in prayer, and the same for my progeny. Our Lord, answer my *du‘ā*. Our Lord, forgive me and my parents and the believers on the Day of Reckoning.»¹

And, O our Lord, bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

Muhammad Mustafā al-Jibālī
 Al-Madīnah al-Munawwarah
 Wednesday, 17 *Shā‘bān* 1426
 21 September 2005

1 *Ibrāhīm* 14:40-41.

CHAPTER 1

ISLĀMIC ETIQUETTES OF INTIMACY

Introduction

Sexual intimacy between spouses is allowed and encouraged in Islām. It is indeed a great favor from Allāh (ﷻ) that He does not set a blame upon those who lawfully release their desires. Rather, He permits this and even rewards it. Allāh (ﷻ) says:

﴿وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ ۖ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ
أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۖ فَمَنْ أَبْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ
هُمُ الْعَادُونَ﴾ ﴿المؤمنون ٥-٧ والماعراج ٢٩-٣١﴾

«And they (the believers) are those who guard their private parts, except from their wives or those their right hands possess, for indeed they will not be blamed (in that regard). Whoever seeks beyond that, those are the transgressors.»¹

There is a number of guidelines, however, that one should observe when intimately approaching one's spouse. In this chapter, we discuss the most important of them.

Awareness of Allāh

One should always maintain a realization of Allāh's closeness and watchfulness. This realization should guide and control one's actions — even during moments of intimacy and pleasure. Furthermore, one should nurture a feeling of gratitude that Allāh has

¹ *Al-Mu'minūn* 5-7 and *al-Ma'ārij* 29-31.

facilitated venting one's desire in a lawful and pleasurable way. This turns the fulfillment of desire to a rewardable act of worship.

HAVING A CORRECT PERCEPTION OF INTIMACY

Even at the peak of their passion, the believers do not forget their Lord (ﷻ). They remember that their intimacy with their spouses is a means of fulfilling many noble goals — not only lust.

Thus, one should have the sincere intention of performing intimacy as an act of obedience to Allāh, to follow the Prophet's (ﷺ) Sunnah, to increase the number of Muslims, and to protect oneself and one's spouse from falling into sin.

REWARDS IN PLEASURE

One acquires good deeds when performing intercourse with one's spouse with the intention of protecting oneself from sinning.

Abū Tharr (رضي الله عنه) reported that some of the companions of Allāh's Messenger (ﷺ) complained to him. "O Allāh's Messenger! The wealthy people have taken away all of the rewards. They pray as we do and fast as we do, and they give charities from their extra monies." He (ﷺ) replied:

«أوليسَ قدْ جَعَلَ اللهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنْ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ،
وَبِكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَبِكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَبِكُلِّ تَحْمِيدَةٍ صَدَقَةٌ،
وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ. وَفِي بُضْعِ أَحَدِكُمْ
صَدَقَةٌ. وَيُجْزَى مِنْ هَذَا كُلِّهِ رَكَعَتَا الضُّحَى.»

«But has Allāh not given you that which you may offer as charity? Verily, every *tasbīh* (saying "Subhān Allāh — Exalted be Allāh") is a charity; every *takbīr* (saying "Allāhu akbar — Allāh is the Greatest") is a charity; every *tahlīl* (saying "Lā ilāha illallāh — There is no true deity except Allāh") is a charity; every *taḥmīd* (saying "Al-ḥamdu lillāh — Praise be to Allāh") is a charity; commanding good

is a charity; forbidding the evil is a charity; and having intercourse (with your wife) is a charity. And all of those (charities) may be encompassed by two rak'āt that one would pray in the mid-morning.>

The companions asked, "O Allāh's Messenger, would one of us fulfill his desire and yet get a reward for that?" He (ﷺ) responded:

«أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ، أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ؟
فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ فِيهَا أَجْرٌ.»

<Assume that he directed it toward a prohibition (zinā), would that not result in a burden for him? Therefore, if he directs it toward that which is permissible (his wife), he gets a reward for it.> ¹

Commenting on this, al-Albānī (رحمته الله) said:

"As-Suyūṭī said in *Ithkār ul-Athkār* that one's intercourse (with his wife) is a charity, even if he did not have any intention in that regard. My opinion is that this may be true for each individual intercourse, but he should have a prior intention in that regard at least when he first married her. And Allāh knows best."²

SUPPLICATION BEFORE INTERCOURSE

One of the noble goals of intercourse is producing a righteous progeny. Thus, it is important for the copulating spouses to supplicate to Allāh asking him to keep Satan away from their progeny.

Ibn 'Abbās (رضي الله عنه) reported that the Messenger (ﷺ) said:

«لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: "بِسْمِ اللَّهِ، اللَّهُمَّ
جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا؛" فَإِنَّهُ إِنْ قُضِيَ

1 Recorded by Muslim, Aḥmad, and others.

2 *Ādāb uz-Zifāf* p. 138.

«بَيْنَهُمَا وَلَدٌ مِنْ ذَلِكَ لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا.»

«When one of you wants to approach his wife, if he says:

“*Bismillāh. Allāhumma jannib nash-Shayṭān, wa-jannib ish-Shayṭāna mā razaqtanā* —

With the Name of Allāh. O Allāh, keep Satan away from us, and keep him away from what You grant us,”

If it is then decreed that they get a child (from that intercourse) Satan will never harm it.»¹

Immediate Sexual Fulfillment

One of the most important goals of marriage is preserving chastity². Thus, whenever one is exposed to sexual temptation, one should hurry to one’s spouse to release one’s desire. Otherwise, ill thoughts would accumulate, causing tension and leading to sinning.

THE MAN SHOULD HURRY TO FULFILL HIS DESIRE WITH HIS WIFE

Men have a natural desire for women, and vice versa. Satan takes advantage of this to entice men and move their lusts when a woman approaches or moves away from them.

Usāmah Bin Zayd (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«مَا تَرَكْتُ بَعْدِي فِتْنَةً هِيَ أَضْرُّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ.»

«I have not left after me a tribulation more harmful to men than women.»³

Jābir (رضي الله عنه) reported that the Messenger of Allāh (ﷺ) said:

«إِنَّ الْمَرْأَةَ تُقْبَلُ فِي صُورَةِ شَيْطَانٍ، وَتُدْبَرُ فِي صُورَةِ شَيْطَانٍ، فَإِذَا

1 Recorded by al-Bukhārī, Muslim, and others.

2 Review Part 1 of this series, “The Quest for Love & Mercy”.

3 Recorded by al-Bukhārī, Muslim, and others.

أَبْصَرَ أَحَدُكُمْ مِنْ امْرَأَةٍ مَا يَسُرُّهُ فَلْيَأْتِ أَهْلَهُ، فَإِنْ عِنْدَهَا مَا
عِنْدَهَا، وَإِنْ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ.»

«A woman approaches in the (tempting) form of a devil, and moves away in the (tempting) form of a devil. When any of you finds in a woman something that attracts him, he should go to his wife, because she has the same as the other woman has, and that satisfies his desire (in a lawful way).»¹

Thus, a married man has a quick means of protection against the Devil's whispers and seduction.

Even if his wife is occupied with an important activity, he should still hurry to release his desire with her, because this has a higher priority than most of the things that she may be doing. Ṭalq Bin 'Alī (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«إِذَا أَرَادَ أَحَدُكُمْ مِنْ أَمْرَاتِهِ حَاجَتَهُ فَلْيَأْتِهَا وَإِنْ كَانَتْ عَلَى تَنْوِيرٍ.»

«When one of you desires from his wife his (sexual) need, let him go to her, even if she is working at the outdoor oven.»²

THE WIFE SHOULD FULFILL HER HUSBAND'S DESIRE

It is a great obligation upon the wife to be always available for the consummation of her husband's desire; and it is a major sin for her to deny him the intimate pleasure that he seeks with her.

'Abdullāh Bin Abī Awfā (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا تُؤَدِّي الْمَرْأَةُ حَقَّ رَبِّهَا حَتَّى تُوَدِّيَ حَقَّ»

زَوْجِهَا كُلَّهُ، حَتَّى لَوْ سَأَلَهَا نَفْسَهَا وَهِيَ عَلَى قَتَبٍ لَمْ تَمْنَعَهُ نَفْسَهَا.»

1 This is a combined report recorded by Muslim, Abū Dāwūd, and others (*aṣ-Ṣaḥīḥah* no. 235).

2 Recorded by at-Tirmidhī, Aḥmad, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1202).

«By the One that Muḥammad's soul is in His hand, a woman would not truly fulfill the right of her Lord (Allāh) until she fulfills all of her husband's right — even if he were to ask her for herself while she is in a camel's saddle, she should not deny him of that.»¹

The wife should not hesitate in answering her husband's call, even if it would cause an inconvenience. Refusing to do that is a major sin that deserves the angels' curse and Allāh's wrath.

Abū Hurayrah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«إِذَا دَعَا الرَّجُلُ أَمْرَأَتَهُ إِلَى فِرَاشِهِ، فَأَبَتْ (فَلَمْ تَأْتِهِ)، قُبَاتٌ
غَضَبَانَ عَلَيْهَا، لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ (أَوْ يَرْضَى عَنْهَا).»

«If a man invites his wife to bed and she refuses to come and he sleeps while angry, the angels curse her till the morning (or until he becomes pleased with her).»²

Also, Abū Hurayrah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«وَالَّذِي نَفْسِي بِيَدِهِ، مَا مِنْ رَجُلٍ يَدْعُو أَمْرَأَتَهُ إِلَى فِرَاشِهِ، فَتَأْبَى
عَلَيْهِ، إِلَّا كَانَ الَّذِي فِي السَّمَاءِ سَاخِطًا عَلَيْهَا حَتَّى يَرْضَى عَنْهَا.»

«By the One in Whose hand is my soul, never would a man invite his wife to his bed and she refuses but the One Who is above the heavens would be angry with her until he (her husband) is pleased with her.»³

1 Recorded by Aḥmad, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* p. 84).

2 Recorded by al-Bukhārī, Muslim, and others.

3 Recorded by Muslim.

THE HUSBAND SHOULD FULFILL HIS WIFE'S DESIRE

The husband is also required to help his wife fulfill her desire and maintain her chastity. 'Abdullāh Bin 'Amr Bin al-'Aṣ (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said to him:

«يا عبدُ اللهِ! ألم أُخْبِرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟ فَلَا تَفْعَلْ، فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ هُجِمَتْ عَيْنُكَ، وَتَفِهَتْ نَفْسُكَ، فَصُمْ وَأَفِطِرْ، وَقُمْ وَنَمْ، فَإِنْ لَجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنْ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنْ لَزَوْجِكَ عَلَيْكَ حَقًّا. وَإِنْ بِحَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ، فَإِنْ لَكَ بِكُلِّ حَسَنَةٍ عَشْرُ أَمْثَالِهَا، فَإِنْ ذَلِكَ صِيَامُ الدَّهْرِ كُلِّهِ.»

<O 'Abdullāh: Haven't I been informed that you fast the days and stand the nights (in prayer)? Do not do that, because if you did, your eye will become tired, and your body will become sick. So, fast (on some days) and break your fast (on others); and get up (for the night prayer) and sleep; for, indeed, your body has a right upon you, your eyes have a right upon you, and your wife has a right upon you. Indeed, it would suffice you to fast three days from each month, because you get for each good deed ten times its worth; thus, this would count as fasting the whole time.>

Approaching the Wife from Any Side

During intercourse, a man may approach his wife from any side or in any manner that he likes, provided that he inserts his penis only in her vagina. Allāh (ﷻ) says:

«نِسَاؤُكُمْ حَرْثٌ لَكُمْ، فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ، وَقَدِّمُوا لَأَنْفُسِكُمْ، وَاتَّقُوا اللَّهَ، وَأَعْلَمُوا أَنَّكُمْ مُلْقَوُهُ، وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾ البقرة

«Your women are a place of cultivation for you, so come to your place of cultivation however you wish, and put forth (righteousness) for yourselves. And maintain *taqwā* of Allāh, and know that you will surely meet Him. And give good tidings to the believers.»¹

“Place of cultivation” indicates that it is only permissible to have intercourse with one’s wife in her vagina, because this is the only way for the seeds to be cultivated and for her to conceive.

Mu‘āwiyah Bin Ḥaydah (رضي الله عنه) reported that he asked, “O Allāh’s Messenger! In regard to our women, what may we do with them, and what should we avoid?” Allāh’s Messenger (ﷺ) replied:

«أنتِ حرثك أتي شئت، وأطعمها إذا طعمت،
وأكسها إذا اكتسيت، ولا تقبح الوجه ولا تضرب.»

«Approach your place of cultivation any way you wish. And feed her when you eat and clothe her when you clothe yourself. And do not abuse her face (by words or action) or beat (her).»²

Jābir Bin Abdillāh (رضي الله عنه) reported that the Jews used to say that if a man performs intercourse with his wife in her vagina, but from behind, the child that she conceives would be cross-eyed. So Allāh (ﷻ) revealed ... (the above *āyah*: *al-Baqarah* 2:223). And the Prophet (ﷺ) then said:

«مُقبلةٌ ومُدبِرةٌ، إذا كان ذلك في الفرج.»

«(This means) whether she is turning forward or backward, as long as it is done in the vagina.»³

Similarly, Ibn ‘Abbās (رضي الله عنه) reported that before Islām, the *Anṣār*

1 *Al-Baqarah* 2:223.

2 Recorded by Abū Dāwūd, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 687).

3 Recorded by al-Bukhārī, Muslim, and others.

were pagans. They lived next to the Jews who were People of Scripture. The *Anṣār* considered the Jews more knowledgeable, and imitated them in many of their actions. The Jews performed intercourse with their women only sideways, because the woman is least exposed in that position, and the *Anṣār* imitated that. However, the Quraysh people used to expose the woman (during intercourse) in an offensive way (according to the *Anṣār*), and enjoyed them facing forward, backward, or lying down. When the *Muhājirūn* came to al-Madīnah, one of them married a woman from the *Anṣār*, and wanted to do with her things like that. She objected and said, “We were only approached (in intercourse) on our sides. So do that or stay away from me.” That problem became well known — until it reached Allāh’s Messenger (ﷺ). So Allāh (ﷻ) revealed ... (the above *āyah*: *al-Baqarah* 2:223). Ibn ‘Abbās added:

“This means: facing forward, backward, or lying down, provided that the man enters through the baby’s passage.”¹

Ibn ‘Abbās (رضي الله عنه) also reported that ‘Umar Bin al-Khaṭṭāb (رضي الله عنه) came to Allāh’s Messenger (ﷺ) and said, “O Allāh’s Messenger, I have been doomed!” He asked, «وما الذي أهلكك؟» **What is it that has doomed you?** He replied, “Last night, I changed my saddle (referring to copulating with his wife from behind).” Allāh’s Messenger (ﷺ) did not say anything until Allāh (ﷻ) revealed ... (the above *āyah*: *al-Baqarah* 2:223). So the Prophet (ﷺ) told him:

«أقبل وأدبر، وأتقِ الحيضة والدبر.»

«Approach her for the front or back, but avoid menses and the anus.»²

Khuzaymah Bin Thābit (رضي الله عنه) reported that a man asked the Prophet (ﷺ) about approaching a woman from behind. He (ﷺ) replied,

1 Recorded by Abū Dāwūd, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* pp. 100-101).

2 Recorded by an-Nasā’ī (in *Ishrat un-Nisā’*), at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* p. 103).

«حلال.» **It is permissible.** When the man turned to leave, he called him back and said:

«كَيْفَ قَلْتِ؟ فِي أَيِّ الْخِصْفَتَيْنِ؟ أَمِنْ دُبُرِهَا فِي قُبُلِهَا فَنَعَمْ، أَمْ مِنْ دُبُرِهَا فِي دُبُرِهَا فَلَا، فَإِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ: لَا تَأْتُوا النِّسَاءَ فِي أَدْبَارِهِنَّ.»

What did you mean, in which of the two entries? If it is in her vagina but from behind, then yes. And if it is in her rectum from behind, then no. Indeed, Allāh is not shy of the truth: do not approach women in their rectums. ¹

And Umm Salamah (رضي الله عنها) reported that when the *Muhājirūn* came to al-Madīnah, they married some of the *Anṣār*'s women. The *Muhājirūn* used to perform intercourse with the woman facing down, but the *Anṣār* did not do that. When one of the *Muhājirūn* wanted to do that with his *Anṣārī* wife, she refused until she would first ask Allāh's Messenger (ﷺ). She came to him, but was embarrassed to ask him. So Umm Salamah asked him instead, and Allāh (ﷻ) revealed ... (the above *āyah*: *al-Baqarah* 2:223). So the Prophet (ﷺ) said:

«لَا، إِلَّا فِي صَمَامٍ وَاحِدٍ.»

No (it is not wrong), as long as (intercourse is done) in only one opening (the vagina). ²

Ibn Qudāmah (رضي الله عنه) said:

“It is permissible to enjoy her (the wife) in between her buttocks without insertion, because the Sunnah restricts the prohibition to the rectum.” ³

1 Recorded by ash-Shāfi'ī, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* p. 104).

2 Recorded by Aḥmad, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* p. 102).

3 *Al-Mughnī* 8:132.

Intimacy with a Menstruating Wife

It is not permissible to perform intercourse with a menstruating woman. Allāh (ﷻ) says:

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ، قُلْ: "هُوَ آذَى، فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ، وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ، فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ، إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ."﴾ البقرة ٢٢٢

«They ask you concerning (intercourse during) menstruation. Say, "It is harm (to both partners), so keep away from women during menses and do not approach them until they are clean. When they have purified themselves, approach them from where Allāh permitted you. Indeed, Allāh loves those who constantly repent and loves those who purify themselves.»¹

However, it is permissible for a man to sleep next to his menstruating wife, touch her, caress her, and so on.

Anas (رضي الله عنه) reported that when a woman from among the Jews menstruated, they would move her out of the room, and would not eat, drink, or sit with her. Allāh's Messenger (ﷺ) was asked about that, upon which Allāh (ﷻ) revealed ... (the above *āyah*: *al-Baqarah* 2:222). So Allāh's Messenger (ﷺ) said:

«جامِعُوهُنَّ فِي الْبُيُوتِ، وَاصْنَعُوا كُلَّ شَيْءٍ غَيْرِ النِّكَاحِ.»

«Live with them in the house, and do anything (you wish) except for intercourse.»

On hearing this, the Jews said, "This man does not want to leave any of our affairs but differ from us in it!"²

1 *Al-Baqarah* 2:222.

2 Recorded by Muslim, Abū Dāwūd, and Abū 'Uwānah.

Allāh's Messenger (ﷺ) performed intimacy with his wives when they were in their menses. Maymūnah (رضي الله عنها) reported:

”كان النبيُّ إذا أرادَ أن يباشرَ امرأةً من نِسائِهِ
وهي حائضُ أمرَها أن تاتزرَ ثم يباشرُها.“

“When the Prophet (ﷺ) wanted to have intimacy with one of his wives while she was menstruating, he would have her wrap a piece of cloth around her lower body and would then fondle her.”¹

Another one of the Mothers of the Believers (رضي الله عنها) reported:

”كان النبيُّ إذا أرادَ من الحائضِ شيئاً ألقى على فَرْجِها ثوباً.“

“When the Prophet (ﷺ) wanted something (intimate) from a menstruating woman (of his wives), he would first cover her private area with a piece of cloth.”²

The *imām* ash-Shāfi'ī (رحمته الله) said:

“As for enjoying (one's wife) without reaching the vagina (during menses), in between the buttocks, or enjoying the whole body — there is nothing wrong in that.”³

After a woman's menses ends, it is recommended for her to perform *ghusl* before her husband copulates with her, because this is the highest form of purification that is mentioned in the above *āyah*. However, it would be sufficient for her to merely wash her private parts and remove all traces of blood prior to intercourse. The latter is the opinion of many 'ulamā', including three of the prominent *tābi'ūn*:

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- 1 Recorded by al-Bukhārī, Muslim, and Abū Dāwūd. A similar *ḥadīth* is recorded by al-Bukhārī and Muslim from 'Ā'ishah (رضي الله عنها).
 - 2 Recorded by Abū Dāwūd and al-Bayhaqī. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* p. 125).
 - 3 *Al-Umm* 5:137.

Mujāhid, Qatādah, and ‘Aṭā’¹.

Successive Intercourses

Some men find the ability to have more than one intercourse in one day or night. Islām does not prevent this; rather, it provides guidance for dealing with it.

SUCCESSIVE INTERCOURSES WITH ONE WIFE

It is recommended to wash one’s private parts and perform *wuḍū’* after each intercourse. Allāh’s Messenger (ﷺ) indicated that this gives added stamina. This was reported from him by Abū Sa’īd al-Khudrī (رضي الله عنه):

«إذا أتى أحدكم أهله ثم أراد أن يعودَ فليتوضأ
بينهما وضوءاً، فإنه أنشطُ في العودِ.»

«When one of you approaches his wife (in intercourse) and then wishes to come back to her (a second time), let him perform *wuḍū’* in between because this gives him more vigor the second time.»²

SUCCESSIVE INTERCOURSES WITH MORE THAN ONE WIFE

If a man has more than one wife, it is permissible for him to copulate with any number of them during one day — provided that he ends up spending the night with the wife who has the turn with him.

Anas (رضي الله عنه) reported:

“كان النبيُّ يدورُ على نِسائِهِ في السَّاعَةِ الْوَاحِدَةِ مِنَ اللَّيْلِ وَالنَّهَارِ.”

“The Prophet (ﷺ) used to go to all of his wives (for intercourse) during one hour of the night or day.”³

1 *Ādāb uz-Zifāf* pp. 125-127.

2 Recorded by Muslim.

3 Recorded by al-Bukhārī and an-Nasā’ī.

Anas (رضي الله عنه) also reported:

“كان النبي يطوفُ على جميع نَسَائِهِ في ليلةٍ، بغُسلٍ واحدٍ.”

“The Prophet (ﷺ) used to go to all of his wives (for intercourse) in one night, and with just one *ghusl*.”¹

Man’s and Woman’s Fluids

During intercourse, the man ejaculates the seminal fluid. The woman gushes fluids that help lubricate her vagina and carry the semen (see Appendix A). There is a difference in color and viscosity between the two fluids. The Prophet (ﷺ) indicated that the way these two fluids interact plays an important role in determining the gender of the baby and its resemblance to one of the two parents.

CAUSE FOR BABY’S GENDER

Thawān (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«ماءُ الرجلِ غليظٌ أبيضُ، وماءُ المرأةِ أصفرٌ رقيقٌ. فإن علا ماءُ الرجلِ ماءُ المرأةِ أذْكَرَ بإذنِ الله، وإن علا ماءُ المرأةِ ماءُ الرجلِ أثْثَ بإذنِ الله.»

«A man’s fluid is white and thick, and a woman’s fluid is yellow and thin. If the man’s fluid rises above the woman’s, that produces a male child — with Allāh’s permission. And if the woman’s fluid rises above the man’s, that produces a female — with Allāh’s permission.»²

CAUSE FOR RESEMBLANCE

Anas (رضي الله عنه) reported that (his mother) Umm Sulaym (رضي الله عنها) asked Allāh’s Messenger (ﷺ) in regard to a woman who sees a (wet) dream like

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by Muslim, an-Nasā’ī, and others.

what a man sees. He replied:

« إذا رأت ذلك فأنزلت فعليها الغُسل . »

«When she sees that, and the fluid gushes from her, she is required to take a bath.»

Umm Salamah, who was present, asked, “O Allāh’s Messenger! Does this happen (to women)?” He (ﷺ) replied:

«نعم، ماء الرجل غليظٌ أبيضٌ، وماء المرأة رقيقٌ أصفرُ،

فأيهما سبقَ (أو علا) أشبههُ الولدُ.»

«Yes indeed. A man’s fluid is thick and white, and a woman’s fluid is thin and yellow. Whichever of the two mates ejaculates first, the child would resemble him (or her).»¹

Removing the Armpit and Pubic Hair

Removing the armpit and pubic hair is an ordained Sunnah. It is an important act of beautification and cleanliness that the two spouses should frequently practice to enhance their love-making.

‘Ā’ishah (رضي الله عنها) reported that Allāh’s Messenger (ﷺ) said:

«عشرٌ من الفِطْرَةِ: قَصُّ الشَّارِبِ، وإِعْفَاءُ اللِّحْيَةِ، والسَّوَاكُ،

[والمُضْمَضَةُ] واسْتِنْسَاقُ المَاءِ، وَقَصُّ الأظْفَارِ، وَغَسْلُ البِرَاجِمِ،

وَتَتْفُ الإِبْطِ، وَحَلْقُ العَانَةِ، وَأَنْتِقَاصُ المَاءِ، [وَالِاخْتِتَانُ].»

«There are ten qualities of *fiṭrah*: trimming the mustaches, sparing the beard, *siwāk* (brushing the teeth), inhaling water (to clean the nose) [and rinsing the mouth], cutting the nails, washing the finger

1 Recorded by Muslim, Ibn Mājah, and others.

knuckles, plucking the armpit hair, shaving the pubic hair, washing the private parts with water, [and circumcision].¹

Removing the armpit and pubic hair should be done at least once every forty days, but more frequent removal is better and recommended for most people. Anas (رضي الله عنه) reported

“Allāh’s Messenger (ﷺ) timed for us trimming our moustaches, clipping our nails, pulling our armpit hair, and shaving our pubic hair — that we do not delay that beyond forty nights.”²

Summary of Etiquettes of Intimacy

The following is a summary of acts of intimacy that are recommended between the two spouses. The evidence for this is found in this or other chapters of this book or, in some cases, in the other two parts of this series³:

1. **The two spouses go into a private room** and close the curtains and doors to make sure that no one, not even a small child, will be able to watch them. Covering the ‘*awrah* in front of other than one’s spouse is an important obligation.
2. **The two spouses adorn and beautify themselves for each other.** Each of them wears clothes, jewelry, and perfumes that pleases the other partner. They brush their teeth and make sure that no ugly smells come out of their mouth or body. They avoid clothes or makeup that are prohibited in Islām or that are known to be specific for the disbelievers or the decadent. Ibn ‘Abbās (رضي الله عنه) said:

1 Recorded by Muslim, Aḥmad, and others. The part between square brackets is recorded by Abū Dāwūd and Ibn Mājah, and verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 5606 & *Ṣaḥīḥu Sunani Abī Dāwūd* no. 44).

2 Recorded by Muslim, Aḥmad, and others.

3 See, “The Quest for Love & Mercy” and “The Fragile Vessels” by the author.

“I like to beautify myself for my wife as much as I like her to beautify herself for me.”¹

3. **The two spouses indulge in various acts of foreplay** that may include light talk and love expressions, touching, caressing, kissing, and so on. The husband should not rush into intercourse until he feels that his wife is ready for it. He should be especially kind and gentle with her on the first few nights of their marriage.

Ibn Qudāmah (رحمته الله) said:

“It is recommended for the man to caress and fondle his wife prior to intercourse in order to arouse her so that she would get as much pleasure from intercourse as he does ... And if he climaxes before her, it would be disliked for him to pull out until she climaxes ... because that would otherwise cause her harm and prevent her from fulfilling her desire.”²

Oral sex should be avoided — except in a very limited scope. The same is true about most so-called “fetishes. These issues will be discussed later in this book.

4. **The two spouses may undress completely** and freely look at each others’ private parts. *Hadīths* preventing this are unauthentic, and we will see later that ‘Ā’ishah (رضي الله عنها) and the Prophet (ﷺ) bathed together, with each of them looking at his mate. However, it is recommended to hide their intimacy and nakedness under a shared cover for protection from anyone (such as a child) who might unexpectedly come within close range of them.
5. **The two spouses mention Allāh’s name and the supplication** that was cited earlier in this chapter. It is important for them to bring to mind the important goals of their intimacy and the reward that they expect for it from Allāh (ﷻ). They should also remember Satan’s plotting and that he will whisper to them and attempt to

1 Recorded by Ibn Jarīr at-Ṭabarī in his commentary on the *āyah* 2:228.

2 *Al-Mughnī* 8:136.

entice them to introduce acts of disobedience into their love-making.

6. **Intercourse is performed by the man entering his wife in her front passage (vagina).** They may take any position that is enjoyable and comfortable for them both.

When performing intercourse with a virgin bride, the husband should be extremely gentle and should not be too rushed to break her hymen. Contrary to common cultural beliefs and practices, there is nothing imposing that breaking the hymen must be performed on the very first night of marriage.

7. **Entering one's wife through her back entry (rectum) is a major sin** that should never be done.
7. **During his wife's menses, the man may enjoy all of her body except for the vagina.**
8. **Intercourse with a pregnant wife is permissible,** but the man should be careful not to hurt her or the embryo. Extreme care is especially required during her advanced pregnancy.
9. **One may perform successive intercourses during one day.** In that case, the man should wash his private parts after each intercourse. It is further recommended to perform *wuḍū'* after each intercourse.
10. **Ghusl (bath) is required after intercourse.** This is discussed in detail in Chapter 3.

CHAPTER 2

PROHIBITED ACTS OF INTIMACY

In this chapter, we discuss a number of acts of intimacy that are prohibited for the two spouses. There are other prohibited acts that we find more appropriate to include in Chapter 7, titled, "Perversions and Aberrations".

Anal Intercourse

A STRONG PROHIBITION

Anal intercourse is a major sin that is strongly prohibited in Islām. It is an unnatural act that does not fulfill any of the goals of marriage. Rather, it is the practice of those whose nature has been distorted — those who prefer that which is filthy to that which is good. It is the way of the people of Lūṭ whom Allāh condemned and destroyed in a most overwhelming manner.

Khuzaymah Bin Thābit (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

« إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَأْتُوا النِّسَاءَ فِي أَدْبَارِهِنَّ. »

«Verily, Allāh forbids you from having intercourse with women in their rectums.»¹

In another narration, Khuzaymah Bin Thābit (رضي الله عنه) reported that the Prophet (ﷺ) said:

« إِيْتَانُ النِّسَاءِ فِي أَدْبَارِهِنَّ حَرَامٌ. »

«Performing intercourse with the women in their

1 Recorded by aṭ-Ṭabarānī (in *al-Kabīr*). Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 1921).

rectums is prohibited.»¹

Also, Khuzaymah Bin Thābit and Jābir Bin ‘Abdillāh (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، لَا تَأْتُوا النِّسَاءَ فِي أَدْبَارِهِنَّ.»

«Indeed, Allāh is not bashful of the truth. Do not have intercourse with women in their rectums.»²

DESERVES ALLĀH’S CURSE

A man who performs anal intercourse with his wife deserves Allāh’s curse and wrath.

Ibn ‘Abbās (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«لَا يَنْظُرُ اللَّهُ إِلَى رَجُلٍ أَتَى رَجُلًا، أَوْ أَمْرَأَةً فِي الدُّبْرِ.»

«Verily, Allāh does not glance (with mercy) at a man who performs intercourse with another man, or who performs it with a woman in her rectum.»³

Abū Hurayrah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«لَا يَنْظُرُ اللَّهُ إِلَى (أَوْ مَلْعُونٌ) مَنْ جَامَعَ أَمْرَأَتَهُ فِي دُبْرِهَا.»

«Indeed, Allāh does not view with mercy (or He curses) a man who performs intercourse with his wife in her rectum.»⁴

1 Recorded by an-Nasā’ī (in *al-Kubrā*). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 873).

2 Recorded by an-Nasā’ī, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 933, 934, 1852, 7711 & *Irwā’ ul-Ghalīl* no. 2005).

3 Recorded by at-Tirmithī. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 7801 & *Ādāb uz-Zifāf* p. 105).

4 Recorded by an-Nasā’ī, Aḥmad, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* nos. 5889, 7802 & *Ādāb uz-Zifāf* p. 105).

WORLDLY PUNISHMENT

If it becomes known to an Islāmic judge that the husband or both spouses indulge in anal intercourse, he may choose to physically punish them, separate between them, or both.

Ibn Taymiyyah (رحمته الله) said:

“If the husband performs intercourse with his wife in the rectum and she allows him, they should both be punished (by the Islāmic authority). If they do not then stop, they should be separated from each other.”¹

Intercourse During Menses

As we saw earlier, it is prohibited to perform intercourse with a menstruating woman. Such intercourse is harmful to both the woman and the man. Allāh (ﷻ) says:

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ، قُلْ: «هُوَ أَدْيٌ،
فَاعْتَرِلُوا الْنِّسَاءَ فِي الْمَحِيضِ.»﴾ البقرة ٢٢٢

«They ask you concerning (intercourse during) menstruation. Say, “It is harm (to both partners), so keep away from women during menses.”»²

Performing intercourse with a menstruating woman is also a major sin. Abū Hurayrah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«من أتى كاهناً فصدقه بما يقول، أو أتى امرأةً حائضاً،
أو أتى امرأةً في دُبُرِها، فقد برىء بما أنزل على محمدٍ.»

«A person who goes to a soothsayer and believes what he tells him, performs intercourse with a

1 *Majmū' ul-Fatāwī* 32:266-268.

2 *Al-Baqarah* 2:222.

menstruating woman, or performs intercourse with a woman in her anus — he has surely disbelieved in what has been revealed to Muḥammad.»¹

If, despite the above warnings, a man falls into the sin of copulating with his menstruating wife, he incurs on himself by that a great sin that cannot be wiped off except with sincere repentance. Furthermore, he would then be required to pay a charity.

Ibn ‘Abbās (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said in regard to a man who performs intercourse with his menstruating wife:

«يَتَصَدَّقُ بِدِينَارٍ أَوْ نِصْفِ دِينَارٍ.»

<He should give charity in the amount of one *dīnār* or half a *dīnār*.»²

Explaining this, Ibn ‘Abbās (رضي الله عنه) added:

“إِذَا كَانَ دِمًا أَحْمَرَ فِدِينَارًا، وَإِذَا كَانَ دِمًا أَصْفَرَ فَنِصْفُ دِينَارٍ.”

“One *dīnār* when the blood is red, and half a *dīnār* when it is yellow (near the end of her period).”³

Oral Sex

“Oral sex” refers to the use the mouth for stimulating a mate’s genitalia.

There is no reference to oral sex in the texts of Islām or in the sayings of the *salaf*. There are two possible reasons for this:

1. This practice was not known to the early Muslims, and has not

1 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* pp.105-106).

2 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* pp. 122-123).

3 Recorded by Abū Dāwūd and at-Tirmithī. Verified to be authentic by al-Albānī (*Ṣaḥīḥ Abī Dāwūd* no. 258 & *Ṣaḥīḥ ut-Tirmithī* no. 118).

become widely known except after the contemporary spread of pornography and obscenity.

The ‘*allāmah* al-Albānī (رحمته) was once asked about oral sex and he replied:

“We have not heard of anyone doing this except dogs.”¹

2. To a certain degree, this practice counts as foreplay², and Islām prohibits disclosing private secrets of sexual intimacy such as foreplay, intercourse, and so on (see p. 63).

With the above understanding, we may conclude (Allāh knows best) that oral sex is permissible but highly disliked for the following reasoning:

1. One cannot declare the prohibition of something without clear evidence from the Book or Sunnah.
2. Oral sex was not one of the known practices of the early righteous Muslims. In addition, it is known to be the practice of dogs and of disbelievers. The Muslims are encouraged to imitate the righteous *salaf* and are discouraged from imitating disbelievers or animals. Thus, oral sex is a disliked practice.
3. Oral sex may be practiced as a form of foreplay — similar to kissing other parts of the body. But one may not indulge in it to a degree that makes it replace normal intercourse.
4. Oral sex should not be accompanied by swallowing genital excretions of either one of the two spouses. Some of these excretions (like the pre-seminal fluid) are *najis* (impure) and should not come into one’s mouth or on one’s clothes. Furthermore, a man may not ejaculate in his wife’s mouth because the mouth is not a place for seed-cultivation, not to mention the possible harmful

1 From an old cassette that was recorded prior to al-Albānī’s migration from Damascus to Jordan.

2 This opinion has been attributed to the ‘*allāmah* Ibn Bāz (رحمته).

effects of this.

5. Excessive oral sex causes infections to the genitals (more often for women than for men), and Islām prohibits causing harm.

Exposing Intimate Secrets

It is greatly prohibited for a man to expose his wife's secrets, especially in matters of intimacy that, except for him, no person would normally know — such as birthmarks, reaction to some intimate acts, and so on. Likewise, a woman is prohibited from exposing her intimacy secrets to other women.

Abū Sa'īd al-Khudrī (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«إِنَّ مِنْ أَشَدِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ
يُفْضِي إِلَى أَمْرَاتِهِ، وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا.»

«Indeed, among the people who will have the most grievous position before Allāh on the Day of Resurrection is a man who, after he intimately approaches his wife and she intimately approaches him, he exposes her secrets.»¹

This subject will be discussed further (p. 63).

Exposing the wife's secrets brings mistrust and fear into her heart, and could be an indication of a man's inclination toward being a *dayyūth* (see p. 67).

1 Recorded by Muslim, Abū Dāwūd, and others.

CHAPTER 3

RITUAL BATH (*GHUSL*)

Definition of *Janābah*

After performing certain sexual activities, one becomes in a state of *janābah*. A person in a state of *janābah* is called *junub*. one who is *junub* may not pray until one has purified oneself. Allāh (ﷻ) says:

﴿وَأِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا﴾ المائدة ٦

«And if you are in a state of *janābah*, purify yourselves (with *ghusl*).»¹

The state opposite to *janābah* is called *ṭahārah* (cleanliness and purity).

Causes of *Janābah*

INTERCOURSE

Upon performing a “complete” intercourse, both the man and woman become *junub* and are thus required to perform *ghusl*. Abū Hurayrah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ ثُمَّ جَهَدَهَا فَقَدْ وَجَبَ الْغُسْلُ، وَإِنْ لَمْ يُنْزِلْ.»

«Once he (the man) sits between her (the woman’s) four limbs and thrusts into her, the *ghusl* becomes compulsory — even if he does not ejaculate.»²

1 *Al-Mā'idah* 5:6.

2 Recorded by al-Bukhārī, Muslim, and others.

“Complete” intercourse is defined as that in which the man’s and woman’s sex organs meet.

‘Abdullāh Bin Rabāḥ reported that he went to ‘Ā’ishah (ﷺ) and said, “I wish to ask you about something but am embarrassed to do so.” She said, “Ask what you wish, because I am only your mother.” He asked, “O Mother of the Believers! What act requires *ghusl*?” She then told him that Allāh’s Messenger (ﷺ) said:

« إِذَا أَلْتَقَى الْخِتَانَانِ وَجَبَ الْغُسْلُ. »

«When the two organs (of man and woman) meet, *ghusl* becomes obligatory.»¹

Similarly, Abū Mūsā al-Ash‘arī (رضي الله عنه) reported that once a group of the *Muhājirūn* and another of the *Anṣār* differed about *ghusl*. The *Anṣār* said, “*Ghusl* is only required because of ejaculation (of semen).” And the *Muhājirūn* said, “Rather, mere intercourse makes *ghusl* obligatory.” Abū Mūsā told them, “I will bring you the right answer.” Then he went and requested permission to speak to ‘Ā’ishah (ﷺ). When he was admitted, he said, “O Mother of the Believers, I wish to ask you about something but am embarrassed to do so.” She said, “Do not be embarrassed from asking me about anything about which you would ask your mother who gave birth to you, because I am only your mother.” He asked, “What act requires *ghusl*?” She said, “You have come to the expert on this!” Then she told him that the Prophet (ﷺ) said:

« إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ، وَمَسَ الْخِتَانُ الْخِتَانَ، فَقَدْ وَجَبَ الْغُسْلُ. »

«Once he (the man) sits between her (the woman’s) four limbs and their two organs touch, the *ghusl* becomes compulsory.»²

In another report, the Prophet (ﷺ) gives a more explicit definition of “complete” intercourse as being that in which the man’s glans (at least) disappears inside the woman’s vagina. ‘Ā’ishah (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

1 Recorded by Muslim, Aḥmad, and others.

2 Recorded by al-Bukhārī, Muslim, and others.

«إذا جاوزَ الخِتَانُ الخِتَانَ وَجَبَ الغُسلُ.»

«When the (man's) organ goes past the (woman's) organ, *ghusl* becomes obligatory.»

‘Ā’ishah (رضي الله عنها) added, “I did that with Allāh’s Messenger (ﷺ), and we then both performed *ghusl*.”¹

INTERRUPTED INTERCOURSE

From the above, it is clear that once a “complete” intercourse is performed, *ghusl* becomes compulsory. Thus, if during intercourse, the man cools off or is interrupted so that he becomes unable to reach the point of ejaculation (or climax), he would still have to perform *ghusl*.

‘Ā’ishah (رضي الله عنها) reported that once while she was sitting near the Prophet (ﷺ), a man came and asked him, “If, while a man is performing intercourse with his wife, he cools off, would he then be required to perform *ghusl*?” The Prophet (ﷺ) replied:

«إني لأفعلُ ذلك، أنا وهذه، ثم نغتسلُ.»

«Indeed, I do that, together with this woman (‘Ā’ishah), and we then perform *ghusl*.»²

EJACULATION

Ejaculation of semen is one of the causes for *janābah*. Abū Sa’īd al-Khudrī (رضي الله عنه) reported that he once went with the Prophet (ﷺ) to Qubā’ (a suburb of al-Madīnah). When they reached the dwellings of the Sālim tribe, the Prophet (ﷺ) stood by the door of a man called ‘Itbān and called him out. ‘Itbān rushed out dragging his lower garment, which made the Prophet (ﷺ) realize that ‘Itbān was having intercourse, so he said, «أعجلنا الرجل.» «We have interrupted the man.» ‘Itbān then asked, “O Allāh’s Messenger, if a man is interrupted during intercourse so as to leave his wife before he ejaculates, what should he do (for

1 Recorded by at-Tirmithī, Ibn Mājah, and Aḥmad. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 442 & *Irwā’ul-Ghalīl* no. 80).

2 Recorded by Muslim and others.

ghusl)?” The Prophet (ﷺ) replied:

« إِنَّمَا الْمَاءُ مِنَ الْمَاءِ .»

«The water (of *ghusl*) is only (required) because of the (seminal) fluid.»¹

This meant that a man only became *junub* if he ejaculated semen, and that intercourse without ejaculation did not cause *janābah*. However, this was later abrogated, as was reported by Ubayy Bin Ka'b (رضي الله عنه):

“The water (of *ghusl*) is only required because of the (seminal) fluid’ was only a permission at the beginning of Islām, but was later discontinued.”²

The above *hadīth* holds now only for cases other than intercourse, such as wet dreams or other stimulations that result in ejaculation without intercourse.

‘Alī (رضي الله عنه) reported, “I was a man who considerably discharged pre-seminal fluid. So I would take a bath (whenever I felt that), until (the skin of) my back chipped. I was embarrassed of asking the Prophet (ﷺ) about that because of his daughter’s position (being my wife), so I requested al-Muqḍāḍ Bin al-Aswad to ask him. The Prophet (ﷺ) then instructed me:

« لَا تَفْعَلْ! إِذَا رَأَيْتَ الْمَدْيَ فَاغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وَضوءَكَ
لِلصَّلَاةِ. فَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ.»

«Do not do that. When you see pre-seminal fluid, wash your member and perform *wuḍū’* for the prayer. But (only) when you ejaculate the (seminal) fluid, perform *ghusl*.»³

1 Recorded by Muslim.

2 Recorded by at-Tirmithī, Abū Dāwūd, and ad-Dārimī. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 448).

3 This is a combined report recorded by al-Bukhārī, Muslim, Abū Dāwūd, and

In another report by 'Alī (ﷺ), the Prophet (ﷺ) said:

«إِذَا حَذَفْتَ فَاغْتَسِلْ مِنَ الْجَنَابَةِ، وَإِذَا لَمْ تَكُنْ حَازِفًا فَلَا تَغْتَسِلْ.»

«When you ejaculate, perform *ghusl* of *janābah*.
When you do not ejaculate, do not perform *ghusl*»¹

WOMEN'S EJACULATION

A woman also “ejaculates” when she reaches her climax. But the discharged fluids (or wetness) often go undetected because they remain within the vagina. When a woman climaxes and discharges fluids, even if she did so unconsciously during sleep, she is required to perform *ghusl* upon realizing that.

Umm Salamah (رضي الله عنها) reported that Umm Sulaym (رضي الله عنها) came to Allāh's Messenger (ﷺ) and asked him, “O Allāh's Messenger! Surely, Allāh is not shy from the truth. Is it required for a woman to perform *ghusl* when she has a wet dream?” He (ﷺ) replied,

«إِذَا رَأَتْ الْمَاءَ فَلتَغْتَسِلْ.»

«When she (upon awakening) finds wetness (in her clothes), she must take a bath.»

Upon hearing this, Umm Salamah laughed and, covering her face (from embarrassment), asked, “O Allāh's Messenger! Do women have wet dreams?” He (ﷺ) replied:

«نَعَمْ، تَرَبَّتْ يَمِينُكَ! فِيمَ يُشْبِهُهَا وَلَدُهَا؟»

«Yes, may your right hand be prosperous! How then does her child resemble her?»²

others (see *Irwā' ul-Ghalīl* no. 108, 125).

1 Recorded by Aḥmad. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* no. 125).

2 Recorded by al-Bukhārī, Muslim, and others.

WHAT TO DO WHEN IN DOUBT

When one is in doubt as to whether one has had a wet dream requiring *ghusl*, one should examine one's undergarments. If one finds traces of seminal fluid, one should perform *ghusl* regardless of whether one remembers having a dream. Otherwise, one need not perform *ghusl*.

‘Ā’ishah (رضي الله عنها) reported that Allāh’s Messenger (ﷺ) was asked in regard to a man who (upon waking up) would find wetness (of semen) in his clothes without remembering any dream associated with that. Allāh’s Messenger (ﷺ) replied, «يغتسل.» **«He should perform *ghusl*»**. He was then asked in regard to a man who would remember having a wet dream without finding any wetness (of semen). He (ﷺ) replied, «لا غُسلَ عليه.» **«No *ghusl* is required from him»**. Umm Salamah (in some reports, Umm Sulaym) then asked, “O Allāh’s Messenger, if this happens to a woman, is she required to perform *ghusl*?” He replied:

«نعم، إن النساءَ شقائق الرجال.»

«Yes. Women are indeed the full sisters of men.»¹

Permissible Things for a *Junub*

SITTING WITH OTHER PEOPLE

It is permissible for a person in a state of *janābah* to sit with other Muslims and talk to them.

Abū Hurayrah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) once met him while he was *junub*. The Messenger (ﷺ) held his hand, and he walked along with him until the Messenger (ﷺ) sat down. He then left quietly and went to his dwelling where he performed *ghusl* and then came back to the Messenger (ﷺ). Allāh’s Messenger (ﷺ) asked him, «أين كنتَ يا أبا هريرة؟» **«Where have you been, O Abū Hurayrah?»** He replied, “You met me while I was *junub*, and I hated to sit with you before I performed *ghusl*.” He (ﷺ) said:

1 Recorded by at-Tirmithī, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Tirmithī* no. 98).

«سَبْحَانَ اللَّهِ! إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ.»

«Exalted is Allāh! Indeed, a believer is never *najis* (filthy).»¹

MENTIONING ALLĀH

We show below that it is disapproved to mention Allāh (ﷻ) without full *tahārah*. However, this does not mean that it is prohibited for a *junub* or a person without *wuḍū'* to invoke Allāh. As we show elsewhere², there is no solid evidence against this. Rather, there are proofs to the contrary, such as 'Ā'ishah's (رضي الله عنها) statement:

“كَانَ النَّبِيُّ يُذَكِّرُ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ أَحْيَانِهِ.”

“The Prophet (ﷺ) invoked Allāh (ﷻ) at all times (and situations).”³

This clearly included the times during which he (ﷺ) was *junub* and slept without touching any water (see below).

TOUCHING THE QUR'ĀN OR RECITING IT

By the same token, there is no clear proof prohibiting a *junub* from touching the Qur'ān or reciting it. The commonly cited proofs in that regard are either unauthentic or equivocal in meaning. And even though this is a controversial issue among the scholars of Islām, we accept the easier opinion that it is permissible (though disliked) for a *junub* to touch the Qur'ān and recite it.⁴

1 Recorded by al-Bukhārī, Muslim, and others. Other authentic reports of this *ḥadīth* are recorded by Muslim and others from Ḥuṭhayfah, Ibn Mas'ūd, and Abū Mūsā.

2 We discussed this in “Worship During Menses”, which is the fourth part of the series, “Enter into Islām Completely”.

3 Recorded by Muslim.

4 The reader is again referred to “Worship During Menses”.

ENTERING A MASJID

The same argument above applies to entering a *masjid*: There is no authentic proof prohibiting that.

OTHER ACTIONS

We see from various texts in this chapter that it is permissible for a *junub* to eat, drink, and sleep before ending his state of *janābah*. Thus, the only thing that is unequivocally prohibited for a *junub* is performing prayer (and *tawāf* or circumambulating around the Ka'bah, which is considered a prayer).

Hurrying to Perform Ghusl**ANGELS' ABANDONMENT**

One should rush to end one's state of *janābah* and avoid allowing it to continue for an extended amount of time. A person in a constant state of *janābah* denies himself of the angels' company and protection.

Ibn 'Abbās (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«ثلاثة لا تقرُّبُهُمُ الملائكةُ: الجُنُبُ، والسُّكْرانُ، والمتَّضِعُّ بِالْخَلُوقِ.»

⟨There are three individuals whom the angels do not approach: a *junub*, a drunk person, and a man who wears *khalūq*^{1, 2}⟩

Ibn ul-Athīr (رحمته الله) said:

“*Khalūq* is prohibited because it is a women's perfume ... and a *junub* here probably means one whose habit is not to perform *ghusl* from *janābah*, so that most of the

1 *Khalūq*: A yellowish/reddish mixed perfume made from Saffron and other perfumes.

2 Recorded by al-Bazzār and al-Bukhārī (in *at-Tārīkh*). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1804).

time he would be *junub*, which is an indication of weak faith and evil heart.”¹

Therefore, the above *ḥadīth* applies to those who have no concern or interest to end their state of *janābah*, and not to those who are sometimes overwhelmed by tiredness or sleep. After citing Ibn ul-Athīr’s above words, al-Albānī (رحمته) added:

“In addition, it is confirmed that the Prophet (ﷺ) would go to sleep while he was *junub*, and without touching any water, as I have established in *Ṣaḥīḥ Abī Dāwūd* no. 223.”²

Thus, even though it is permissible to remain *junub* overnight or for a brief duration, it is far better to rush to perform *ghusl* — as explained below.

RECOMMENDATION OF HURRYING

We learn from the above *ḥadīth* of Ibn ‘Abbās (رضي الله عنه) that it is recommended for a person to end his state of *janābah* as soon as possible. This would make it more likely for the angels to come near him during sleep.

In addition, it is disliked to mention Allāh without *ṭahārah*. Al-Muhājir Bin Qunfuth (رضي الله عنه) reported that he once saw the Prophet (ﷺ) urinating (in the distance). He said *salām* to him, but the Prophet (ﷺ) did not respond to his *salām* until he performed *wuḍū’*. The Prophet (ﷺ) then apologized to him saying:

«إني كرهتُ أن أذكرُ اللهَ إلا على طُهرٍ.»

◁I disliked to mention Allāh except while I am in a state of (complete) purity (with *wuḍū’*).▷³

1 *An-Nihāyah fī Ghrīb il-Ḥadīthi wal-Athar*.

2 *Aṣ-Ṣaḥīḥah* vol. 2, p. 420.

3 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 834 & *Ṣaḥīḥ ul-Jāmi’* no. 2472).

PERMISSION TO POSTPONE GHUSL AND PERFORM WUDŪ INSTEAD

It is permissible for to go to sleep while in a state of *janābah*, but it is then recommended to perform *wudū'* before sleeping. 'Ā'ishah (رضي الله عنها) reported:

”كان النبي إذا كان جنباً فأراد أن يأكل أو
ينام غسل فرجه وتوضأ وضوءه للصلاة.“

“When the Prophet (ﷺ) was *junub* and wanted to eat or sleep, he would wash his private parts and perform *wudū'* like he would for the prayer.”¹

'Ā'ishah (رضي الله عنها) also reported:

“When Allāh’s Messenger (ﷺ) was *junub* and wanted to go to sleep, he would first perform *wudū'* or *tayammum*.”²

'Abdullāh Bin Qays reported that he asked 'Ā'ishah (رضي الله عنها), “What did Allāh’s Messenger (ﷺ) do when he was *junub*? Did he perform *ghusl* before going to sleep or go to sleep before *ghusl*?” She replied:

“He did all of that. Sometimes he would perform *ghusl* and go to sleep, other times he would perform *wudū'* and go to sleep.”

'Abdullāh then said, “Praise be to Allāh who has put ease in this matter.”³

Ibn 'Umar (رضي الله عنهما) reported that 'Umar Bin al-Khaṭṭāb asked Allāh’s Messenger (ﷺ) what to do if he became *junub* during the night. Allāh’s Messenger (ﷺ) told him:

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by al-Bayhaqī. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* pp. 117-118).

3 Recorded by Muslim and others.

«تَوَضَّأَ، وَأَغْسَلَ ذَكَرَكَ ثُمَّ نَمَ.»

«Perform *wuḍūʿ*, wash your organ, then go to sleep.»¹

In another narration, Ibn ʿUmar (رضي الله عنه) reported that ʿUmar asked, “O Allāh’s Messenger, may one of us go to sleep while he is *junub*?” The Prophet (ﷺ) replied:

«نَعَمْ، إِذَا تَوَضَّأَ.»

«Yes — when he performs *wuḍūʿ*.»²

The correct sequence in this case is to wash the private parts before performing *wuḍūʿ*, as is clearly mentioned in a similar report by Ibn ʿUmar (رضي الله عنه) that he asked the Prophet (ﷺ), “May one of us go to sleep while he is *junub*?” The Prophet (ﷺ) replied:

«اغْسِلْ ذَكَرَكَ، ثُمَّ تَوَضَّأَ وَنَمَ.»

«Wash your organ, then perform *wuḍūʿ* and go to sleep.»³

Wuḍūʿ IS NOT COMPULSORY

We saw above that a *junub* person is urged to perform *wuḍūʿ* before going to sleep. However, it is important to note that this is only a recommendation and not an obligation. In other words, he would be rewarded for doing it but would not be sinful if he did not.

Ibn ʿUmar reported that he asked the Prophet (ﷺ), “May one of us go to sleep while he is *junub*?” He (ﷺ) replied:

«نَعَمْ، وَيَتَوَضَّأُ إِنْ شَاءَ.»

«Yes, but he may perform *wuḍūʿ* if he wishes.»⁴

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by Muslim and at-Tirmithī.

3 Recorded by an-Nasāʾī (in *al-Kubrā*).

4 Recorded by Muslim, Ibn Ḥibbān, and others (*Ādāb uz-Zifāf* pp. 114-116).

Umm Salamah (رضي الله عنها) reported:

”كَانَ رَسُولُ اللَّهِ يَمَسُّ أَهْلَهُ مِنَ اللَّيْلِ فَيُصْبِحُ
جُنُبًا مِنْ غَيْرِ احْتِلَامٍ فَيَغْتَسِلُ وَيَصُومُ.“

“Allāh’s Messenger (ﷺ) used to approach his wives (in intercourse) at night, and would thus get up in the morning *junub* — not because of wet dreams. He would then perform *ghusl* and fast.”¹

‘Ā’ishah (رضي الله عنها) reported:

“While he was *junub*, Allāh’s Messenger (ﷺ) would sleep without touching any water — until he would later get up and perform *ghusl*.”²

‘Ā’ishah (رضي الله عنها) also reported:

“Allāh’s Messenger (ﷺ) would sleep while he was *junub*. Bilāl would come and notify him of the prayer, so he would get up and perform *ghusl*. I would watch the water as it dropped off his head. He would then go out (to the *Masjid*), and I would hear his voice (reciting) in the *fajr* prayer. He would then remain fasting for the rest of the day.”³

A SEPARATE GHUSL FOR EACH INTERCOURSE

If one wants to have intercourse with more than one of his wives, it is recommended that he performs *ghusl* after finishing intercourse with each wife before he goes to the next one.

Abū Rāfi‘ (رضي الله عنه) reported that one day Allāh’s Messenger (ﷺ) went

1 Recorded by Aḥmad. Verified to be *ḥasan* by al-Albānī (*al-Mishkāt* no. 468).

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* p. 116).

3 Recorded by Ibn Abī Shaybah, Aḥmad, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* p. 117).

to each one of his wives (for intercourse), performing *ghusl* (after that) in this one's house and that one's house. Abū Rāfi' asked, "O Allāh's Messenger! Why don't you perform just one *ghusl* at the end?" He (ﷺ) replied:

«هذا أزكى وأطيب وأطهر.»

«This is purer, sweeter, and cleaner.»¹

However, it is permissible to perform just one *ghusl* at the end. Anas (رضي الله عنه) reported:

«كان النبي يطوف على نسائه بغسل واحد.»

"The Prophet (ﷺ) used to go to his wives (for intercourse) with just one *ghusl*."²

If one chooses the latter approach, he should still clean himself well and perform *wudu'* after each intercourse. Abū Sa'īd al-Khudrī (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«إذا أتى أحدكم أهله ثم أراد أن يعود فليتوضأ
بينهما وضوءاً، فإنه أنشط في العود.»

«When one of you approaches his wife (in intercourse) and then wishes to come back to her (a second time), let him perform *wudu'* in between because that gives him more vigor the second time.»³

Method of Performing *Ghusl*

THE PROPHET'S *GHUSL*

The method of performing *ghusl* is best learnt from the Prophet's (ﷺ) practice — as is described by two of his wives.

1 Recorded by Abū Dāwūd, Ibn Mājah, and others.

2 Recorded by al-Bukhārī, Muslim, and others.

3 Recorded by Muslim.

‘Ā’ishah (رضي الله عنها) reported:

“When Allāh’s Messenger (ﷺ) performed *ghusl* because of *janābah*, he would wash his hands before inserting them into the water container. He would then scoop water with his right hand, pour it into his left hand, and wash his private parts (with it). He would then perform *wuḍū’* as he normally did for prayer, insert his fingers into the water container, and then run them through the base of his hair. He would then pour over his head (with both hands) three scoops of water, and then pour water over the rest of his body.”¹

Ibn ‘Abbās (رضي الله عنه) reported that his aunt Maymūnah (رضي الله عنها) told him:

“I prepared some water for the Prophet (ﷺ) to perform *ghusl*, and concealed him with a screen (while he did). He poured water on his hands and rinsed them twice or three times, then poured with his right over his left hand and washed his private parts. Then he intensely rubbed his left hand over the ground and washed it. Then he rinsed his mouth and inhaled water (to wash his nose), washed his face and his two arms, poured three handfuls of water over his head, and then poured water over the rest of his body. Then he moved aside (to a drier place) and washed his feet.”²

SUMMARY

In summary, the *ghusl* is performed in the following sequence:

1. Washing the private parts and then cleaning the hands with soap or some other cleansing material.
2. Performing regular *wuḍū’* on the hands, face, and head.

1 A combined report from al-Bukhārī, Muslim, and others.

2 Recorded by al-Bukhārī, Muslim, and others.

3. Pouring water over the head and the rest of the body, making sure the water reaches the base of the hair.
4. Washing the feet.

WOMEN'S BRAIDS

Whereas women are required to untie all braided hair when they perform *ghusl* at the end of their menses, the same is not required for the *janābah* bath.

Umm Salamah (رضي الله عنها) reported that she said to Allāh's Messenger (ﷺ), "O Allāh's Messenger! I am a woman who tightly braids my hair. Should I unbraid it for the *ghusl* of *janābah*?" He replied:

« لا، إنما يكفيك أن تحثي على رأسك ثلاث
حِثَّاتٍ، ثم تُفِيضِينَ عَلَيْكَ الْمَاءَ فَتَطْهَرِينَ. »

«No. It would suffice you to pour over your head three cups of water, and then spread the water over the rest of your body — that would make you clean.»¹

NO NEED FOR *WUḌŪ* AFTER *GHUSL*

A *ghusl* covers for *wuḏū*, and one does not need to perform *wuḏū* after completing the *ghusl*. 'Ā'ishah (رضي الله عنها) reported:

"Allāh's Messenger (ﷺ) did not use to perform *wuḏū* after *ghusl*."²

1 Recorded by Muslim.

2 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 445).

Tayammum in the Absence of Water

A PRACTICAL PERMISSION

In the absence of water, one is allowed to perform *tayammum* instead of *ghusl*. Allāh (ﷻ) says:

«وَأَن كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ.» النساء ٤٣ والمائدة ٦

«And if you are ill, or on a journey, or one of you comes from the place of relieving oneself, or you have contacted women (in sexual intercourse) and do not find water, then wipe with clean earth over your faces and hands.»¹

Abū Tharr (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«إِنَّ الصَّعِيدَ الطَّيِّبَ وَضَوْءَ الْمُسْلِمِ، وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ. فَإِذَا وَجَدَ الْمَاءَ فَلْيُمْسَسْهُ بِشَرِّهِ، فَإِنَّ ذَلِكَ خَيْرٌ.»

«Indeed, clean dust is for the *wuḍūʿ* of a Muslim — even if he does not find water for ten years. When he finds water, though, let him apply it to his skin, because that is better for him.»²

ʿImrān Bin Ḥuṣayn (رضي الله عنه) reported that he was once with the Prophet (ﷺ) on a journey. After one of the prayers, the Prophet (ﷺ) saw a man who sat aside and did not join the *jamāʿah*. He asked him, «ما منعك يا فلان أن تصلي مع القوم؟» «O so-and-so, what prevented you from joining the others in the prayer?» He replied, “I am *junub*, and there

1 *An-Nisāʾ* 4:43 & *al-Māʾidah* 5:6.

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 530 & *Ṣaḥīḥ ul-Jāmiʿ* no. 1666, 1667).

is no water.” He (ﷺ) told him:

«عَلَيْكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ.»

«Use the dust. It would suffice you.»¹

DESCRIPTION OF *TAYAMMUM*

Tayammum is performed by hitting or rubbing the hands over the ground or a dusty surface, blowing away the extra dust, and then passing them over the face and the hands (up to the wrist only).

‘Ammār (رضي الله عنه) reported that a man came to ‘Umar Bin al-Khaṭṭāb (رضي الله عنه) and said, “I am *junub*, and cannot find any water (for *wuḍū*).” Seeing ‘Umar’s reluctance to give the man a permission for *tayammum*, ‘Ammār said to him, “Don’t you recall? We both were travelling once and became *junub*. We could not find water (for *wuḍū*), so you did not pray, and I rolled myself in the earth like an animal and then prayed. When I later mentioned that to the Prophet (ﷺ) he told me:

«إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ يَدَيْكَ الْأَرْضَ،

ثُمَّ تَنْفُخُ، ثُمَّ تَمْسَحُ بِهِمَا وَجْهَكَ وَكَفْيَكَ.»

«Indeed, it would have sufficed you to only hit the ground with your hands, blow at them (to remove the excess dust), and then rub them over your face and palms.»²

ASKING IS THE CURE FOR IGNORANCE

Allāh’s permissions are meant to make our lives easier and reduce our inconveniences. Accepting a permission can sometimes be an important means of protection against harm.

Jābir Bin ‘Abdillāh (رضي الله عنه) reported that once he went on a journey with other Muslims. Along the way, one of them was hit by a stone

1 Recorded by al-Bukhārī, Muslim, and an-Nasāī.

2 Recorded by al-Bukhārī, Muslim, and others.

that produced a cut in his head. During the night he became *junub* from a wet dream, and he asked his companions if they saw any excuse for him (in order not to perform *ghusl*). They told him that he has no excuse because he can use the water. Following their advice, he performed *ghusl*, which resulted in his death. When they came to the Prophet (ﷺ), he was told about that, and he said:

«قَتَلُوهُ، قَتَلَهُمُ اللَّهُ! أَلَا سَأَلُوا إِذَا لَمْ يَعْلَمُوا؟ فَإِنَّمَا
شِفَاءُ الْعِيِّ السُّؤَالُ. إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتَيَمَّمَّ.»

«They killed him, may Allāh punish them! Should they not have asked when they did not know (what to do)? Verily, the cure of ignorance is only in asking. It would have been sufficient for him to perform *tayammum*.»¹

FINDING WATER AFTER PERFORMING TAYAMMUM

If one finds water after he has performed *tayammum* and prayed, there is no need for him to repeat the prayer — even if its time has not yet passed.

Abū Saʿīd al-Khudrī (رضي الله عنه) reported that two men went on a journey. When the time came for prayer, they did not have water for *wuḍūʿ*. They performed *tayammum* with clean dust and prayed. Later on, before the time of that prayer was over, they found some water. One of them performed *wuḍūʿ* and prayed again while the other did not repeat the prayer. When they came to the Prophet (ﷺ) and told him what had happened, he said to the one who did not repeat the prayer, «أَصَبْتَ السُّنَّةَ وَأَجْرَاتُكَ صَالِتُكَ.» «You have fulfilled the Sunnah, and your prayer was sufficient for you.» And he told the other, «لك الأجر مرتين.» «You will have a double reward.»²

1 Recorded by Abū Dāwūd. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmiʿ* no. 4362). A similar report is recorded by Aḥmad, Abū Dāwūd, and al-Ḥākim from Ibn ʿAbbās and verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmiʿ* no. 4363).

2 Recorded by Abū Dāwūd, an-Nasāʾī, and others. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 533, 534 & *Ṣaḥīḥ Abī Dāwūd* no. 327).

A QUICK WAY FOR ACHIEVING *TAHĀRAH*

We saw earlier that it is disliked to mention Allāh without *wuḍū'*. Tayammum is a quick way for resolving this and enabling one to mention Allāh while one is in a state of *tahārah*.

Abū al-Juhaym Bin al-Ḥārith Bin aṣ-Ṣimmah (رضي الله عنه) reported that the Prophet (ﷺ) was once coming from the direction of Bi'r Jamal (after relieving himself there). A man met him and greeted him with *salām*. The Prophet (ﷺ) waited until he reached a wall, collected dust from its surface, rubbed it over his face and hands, and then responded to his *salām*.¹

Etiquettes for Performing *Ghusl***MODERATENESS IN USING WATER**

It is recommended to be moderate and avoid excessiveness in the use of water for *wuḍū'* or *ghusl*. Anas (رضي الله عنه) reported:

“The Prophet (ﷺ) used to perform *wuḍū'* with one *mudd*², and perform *ghusl* with one *ṣā'*³ up to five *mudds*.”⁴

AVOIDING EXPOSURE

When bathing, one should avoid exposing oneself to others. Ya'lā Bin Umayyah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) once saw a man taking a bath in the open. Allāh's Messenger (ﷺ) then went into the *Masjid*, stood on the *minbar*, praised and glorified Allāh (ﷻ), and then said:

«إن الله حيٌّ سِتِيرٌ، يَحِبُّ الْحَيَاءَ وَالتَّسْتُرَ.»

1 Recorded by al-Bukhārī and Muslim.

2 *Mudd*: A measure equal to the fill of an average man's two hands when they are cupped together.

3 *Ṣā'*: four *mudds*.

4 Recorded by al-Bukhārī and Muslim.

فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتَتِرْ بِشَيْءٍ.»

«Indeed, Allāh is Bashful and Covering: He loves bashfulness and cover. Thus, when one of you takes a bath, let him use something for a cover.»¹

PROHIBITION OF URINATION IN A WATER BASIN

It is prohibited to urinate or introduce any form of *najāsah* (filth) into a water that is to be used for *wudū'*, *ghusl*, or other forms of cleansing. We have seen above that the Prophet (ﷺ) would wash his hands before inserting them into a water container. Similarly, he (ﷺ) prohibited urinating in the bath water.

Ḥumayd al-Ḥimyarī reported from one of the *ṣaḥābah* (رضي الله عنه):

«نَهَى رَسُولُ اللَّهِ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ أَوْ يَبُولَ فِي مُغْتَسَلٍ.»

“Allāh’s Messenger (ﷺ) forbade that one of us would groom his hair every day, or that one would urinate in the water that is used for bathing.”²

Abū Hurayrah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسَلُ فِيهِ.»

«Let not any of you urinate in a stagnant, non-running water, and then perform *ghusl* with it.»³

Abū Hurayrah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«لَا يَغْتَسَلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ.»

«Let not any of you perform *ghusl* in stagnant water

1 Recorded by Abū Dāwūd, an-Nasā’ī, and Aḥmad. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 447).

2 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 472, 473).

3 Recorded by al-Bukhārī and Muslim.

while he is *junub*.

Abū Hurayrah (رضي الله عنه) was asked, “What would one then do, O Abū Hurayrah?” He replied, “One should take scoops out of it.”¹

PERMISSION FOR THE TWO SPOUSES TO SHARE THE SAME WATER

It is permissible for the two spouses to perform *ghusl* together and share the same water for that purpose. Mu‘āthah reported that she heard ‘Ā’ishah (رضي الله عنها) say:

“I used to perform *ghusl* with Allāh’s Messenger (ﷺ) when we were both *junub*. Between the two of us, we would share one basin and he would use the water faster than me until I say, ‘Leave me some, leave me some.’”²

DISAPPROVAL OF USING SOMEONE’S RESIDUAL WATER FOR *GHUSL*

If one of the two spouses uses a water basin or tub to perform *ghusl*, it is not recommended for the other spouse to use the residual water in that basin for performing *ghusl*.

Ḥumayd al-Ḥimyārī reported that he met a man who accompanied the Prophet (ﷺ) for four years³. The companion told him:

”نهى رسول الله أن تغتسل المرأة بفضل الرجل، أو يغتسل
الرجل بفضل المرأة، وليغتربا جميعاً.“

“Allāh’s Messenger (ﷺ) forbade that a woman would use a man’s residual water (from *ghusl*) for her *ghusl*, or that a man would use a woman’s residual water for his *ghusl*.”⁴

1 Recorded by Muslim.

2 Recorded by al-Bukhārī and Muslim.

3 According to al-Bukhārī, this companion is al-Ḥakam Bin ‘Amr (*al-Mishkāt* vol. 1, p. 147).

4 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-

This disapproval is not to the degree of prohibition. If the water does not change or become dirty, it is permissible to use it.

Ibn ‘Abbās (رضي الله عنه) reported that one of the Prophet’s (ﷺ) wives took a bath in a basin. Allāh’s Messenger (ﷺ) then wanted to perform *wuḍū’* using that water, but his wife told him, “O Allāh’s Messenger! I was *junub* (when I used that water).” He replied, «إِنَّ الْمَاءَ لَا يُجْنِبُ.»¹
◀Indeed, the water does not become *junub* (by that).▶¹

Another narration by Maymūnah (رضي الله عنها) indicates that she was the wife referenced by her nephew in the above narration².

Cleaning from Seminal and Pre-Seminal Excretions

CLEANING FROM PRE-SEMINAL EXCRETIONS

Discharging the pre-seminal fluid (or *mathī*) invalidates one’s *ṭahārah* only to the extent that one would have to perform *wuḍū’*.

‘Alī Bin Abī Ṭālib (رضي الله عنه) reported that he asked Allāh’s Messenger (ﷺ) about *mathī*, and the Messenger (ﷺ) told him:

«من المذي الوضوءُ ومن المنى الغسلُ.»

◀*Wuḍū’* is required after *mathī*, and *ghusl* is required after semen.▶

Similarly, in a *ḥadīth* by ‘Alī (رضي الله عنه) cited earlier, the Prophet (ﷺ) told him:

«إذا رأيت المذي فاغسل ذكرك وتوضأ وضوءك للصلاة.»

◀When you see pre-seminal fluid, wash your member and perform *wuḍū’* for the prayer.▶³

Albānī (*al-Mishkāt* no. 472, 473).

1 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*al-Mishkāt* no. 457 & *Ṣaḥīḥ ul-Jāmi’* no. 1927).

2 Recorded by Aḥmad. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 1926).

3 This is a combined report recorded by al-Bukhārī, Muslim, Abū Dāwūd, and others (see *Irwā’ ul-Ghalīl* no. 108, 125).

When pre-seminal fluid comes on one's garments, one needs to wash or at least spray with water the area that it touched.

Sahl Bin Ḥunayf reported that he used to find hardship and inconvenience because of his excessive pre-seminal excretion, and used to frequently perform *ghusl* because of this. He then mentioned this to Allāh's Messenger (ﷺ) asking him for advice. The Prophet (ﷺ) said:

«إِنَّمَا يُجْزئُكَ مِنْ ذَلِكَ الْوُضوءُ.»

«Indeed, it would only suffice you to perform *wuḍū* because of that.»

He asked, “But how about what falls of it on my clothes?” He (ﷺ) said:

«يَكْفِيكَ أَنْ تَأْخُذَ كَفًّا مِنْ مَاءٍ، فَتَنْضِجَ بِهِ ثَوْبَكَ حَيْثُ تَرَى أَنَّهُ أَصَابَ مِنْهُ.»

«It would suffice you to take a handful of water and spray it over the part of your garment where you think that it fell.»¹

CLEANING FROM SEMEN

We have seen earlier that ejaculation of semen invalidates the *ṭahārah* to the extent that one would have to purify himself by performing *ghusl*. However, the seminal fluid itself is not *najis* (filthy). When it dries up on one's garments, it would be sufficient to remove it by rubbing or scraping.

Hammām Bin al-Ḥārith reported that once a guest stayed in 'Ā'ishah's (رضي الله عنها) house. She instructed some of her servants to give him a yellow blanket. When he slept, he had a wet dream, and he was embarrassed to send the blanket back with the traces of semen from his dream. So he dipped it in water before sending it to her. When 'Ā'ishah (رضي الله عنها) saw it and realized why he did this she said:

“Why did he damage our blanket? It would have

1 Recorded by at-Tirmithī and Ibn Mājah. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ut-Tirmithī* no. 100).

sufficed him to scrape it (the semen) with his fingers. Sometimes I used to scrape the semen off Allāh's Messenger's (ﷺ) garment with my fingers.”¹

And 'Ā'ishah (رضي الله عنها) also reported:

“I used to scrape the semen off the Prophet's (ﷺ) garment, after which he would pray in it.”²

On the other hand, 'Ā'ishah (رضي الله عنها) reported that she once washed off semen from Allāh's Messenger's (ﷺ) garment.³

In regard to the latter report, at-Tirmithī said:

“This does not contradict the *ḥadīth* of scraping. Even though scraping is sufficient, it may be recommended for a man to completely remove the semen's traces from his garments. Ibn 'Abbās said, ‘Semen is like mucus. Wipe it off, even with some *ithkhir* (sweet smelling desert grass).’”⁴

1 Recorded by Muslim, at-Tirmithī, and Ibn Mājah.

2 Recorded by Muslim.

3 Recorded by al-Bukhārī, Muslim, and others.

4 *Ṣaḥīḥ ut-Tirmithī* no. 102.

CHAPTER 4

THE 'AWRAH

Introduction

Understanding the subject of 'awrah is vital for many of the discussions in this book.

'Awrah in Arabic means a weak area that needs to be covered or protected. In the *fiqh* terminology, it means the parts of the body that must be covered from others.

Mahrams

A *mahram* is a man who is closely related to a woman, and whom she can never marry¹. Most of the *mahrams* are mentioned in the following *ayah*:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ، وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا، وَلِيَضْرِبْنَ بِحُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ، وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبَاعِينَ غَيْرِ أُولِي الْأَرْبَةِ مِنَ الرِّجَالِ أَوْ الْوَالِدِ الَّذِينَ لَمْ يُظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ، وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ، وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا

1 This subject is covered in detail in the first part of this series, "The Quest for Love & Mercy".

أَلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿النور ٣١﴾

«And tell the believing women to lower their gaze, guard their private parts (i.e., chastity), and not display their adornment, except that which (ordinarily) appears. And (tell them) to draw their headcovers over their chests, and not to reveal their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their (Muslim) women, those (female slaves) whom their right hands possess, the male attendants who have no physical desire (for women), or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allāh in repentance, all of you, O Believers, that you might succeed.»¹

Thus, *maḥrams* include the father, son, brother, and so on. Cousins and brothers-in-law (from either side) are NOT *maḥrams*.

Obligation of Covering the 'Awwrah

Covering the 'awrah is an obligation on every Muslim. Jābir Bin Ṣakhr (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«إِنَّا نُهَيِّنَا أَنْ تُرَى عَوْرَاتِنَا.»

«We have surely been prohibited from exposing our 'awrahs.»²

Mu'āwiyah Bin Ḥayadah (رضي الله عنه) reported that the *ṣaḥābah* asked, "O Allāh's Messenger! In regard to our 'awrah, when are we required to

1 An-Nūr 24:31.

2 Recorded by al-Ḥākim and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1706).

cover it, and when are we permitted to uncover it?" He (ﷺ) replied:

« اِحْفَظْ عَوْرَتَكَ، إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ. »

«Guard your 'awrah, except from your wife or female slave.»

They asked him, "What if men are with other men?" He replied:

« إِنْ اسْتَطَعْتَ أَلَّا يَرِيَنَّهَا أَحَدٌ فَلَا يَرِيَنَّهَا. »

«If you can manage to let no one see it, then no one may see it.»

They asked him, "What if one is alone by himself?" He (ﷺ) replied:

« اللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنَ النَّاسِ. »

«Allāh deserves that you be shy of Him more than you be shy of the people.»¹

Extent of 'Awrah

The extent of 'awrah differs according to whether one is inside or outside the prayer. Also, the extent of a woman's 'awrah differs in the presence of mahrams and non-mahrams.

MAN'S 'AWRAH

For a man, 'awrah extends from the navel to the knee. 'Alī (رضي الله عنه) reported that Allāh's Messenger (ﷺ):

« لَا تَكْشِفُ فَخْذَكَ، وَلَا تَنْظُرُ إِلَى فَخْذِ حَيٍّ وَلَا مَيِّتٍ. »

«Do not expose your thigh, nor look at the thigh of

1 Recorded by Aḥmad, Abū Dāwūd, Ibn Mājah, and others. Verified to be ḥasan by al-Albānī (Ṣaḥīḥ ul-Jāmi' no. 203).

a living or dead person.> ¹

‘Abdullāh Bin Ja‘far (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

« ما بين السُرَّةِ والرُّكْبَةِ عورةٌ. »

⟨The area between the navel and knee is a ‘*awrah*.> ²

‘Abdullāh Ibn ‘Abbās (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

« الفخذُ عورةٌ. »

⟨The thigh is a ‘*awrah*.> ³

A man’s ‘*awrah* must be covered in the presence of both men and women, whether relatives or strangers. During the prayer, the men are additionally required to cover their shoulders ⁴.

THE KNEES AND NAVEL

The ‘*ulamā*’ differ in regard to the navel and the knee themselves. While there are no clear authentic texts indicating that they are included in the ‘*awrah*, there are authentic reports of the Prophet (ﷺ) exposing his knees on a number of occasions ⁵. Furthermore, he (ﷺ) saw Abū Bakr exposing his knees and did not object to that. ⁶

Thus the knees and navel remain as part of what is permissible to expose of a man’s body.

1 Recorded by Abū Dāwūd. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 7440).

2 Recorded by al-Ḥākim. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 5583). This is also part of a *ḥadīth* recorded by Ibn Abī Shaybah, Abū Dāwūd, and others from ‘Abdullāh Bin ‘Amr (رضي الله عنه), and verified to be *ḥasan* by al-Albānī (*Irwā’ ul-Ghalīl* no. 247, 271).

3 Recorded by at-Tirmithī. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 4280).

4 As recorded by al-Bukhārī and Muslim from Abū Hurayrah (رضي الله عنه).

5 See *Nayl ul-Awṭār* 2:52-54.

6 Recorded by al-Bukhārī and Aḥmad from Abū ad-Dardā’.

LIGHTENED 'AWRAH

Some authentic reports indicate that the Prophet (ﷺ) exposed his thighs on a few occasions.

'Ā'ishah (رضي الله عنها) reported that Allāh's Messenger (ﷺ) was lying down in his house with his thighs exposed. Abū Bakr asked for permission to enter, and the Prophet (ﷺ) permitted him while he was in that state. 'Umar then asked for permission to enter and he (ﷺ) permitted him, while he was still in that state, and he talked to him. 'Uthmān then asked for permission to enter, and the Prophet (ﷺ) sat up and fixed his garments, then he admitted him and talked to him. When he left, 'Ā'ishah (رضي الله عنها) said, "Abū Bakr came to see you and you did not sit, then 'Uthmān came to see you and you sat up and fixed your garments!?" He (ﷺ) replied:

«أَلَا أَسْتَحْيِي مَنْ اسْتَحْيَى مِنْهُ الْمَلَائِكَةُ؟»

«Should I not be shy in the presence of him from whom the angels are shy?»¹

Anas (رضي الله عنه) reported that Allāh's Messenger (ﷺ) once entered a garden of the *Anṣār* in which there was a well. He sat on top of the well and dangled his legs with part of his thigh exposed. He commanded Anas to guard the gate. After a little while, Abū Bakr came and Anas informed the Prophet (ﷺ) who said, «أئذن له وبشره بالجنة.» <Admit him and give him the glad tidings of *Jannah*.> Abū Bakr praised Allāh (for that) and sat like the Prophet (ﷺ). Then 'Umar came, and the same took place. Then 'Alī came, and the same took place. Then 'Uthmān came, and the Prophet (ﷺ) admitted him with the same tidings. When the Prophet (ﷺ) saw him, he covered his thigh. He was asked, "O Allāh's Messenger, you only covered your thigh when 'Uthmān came!?" He replied:

«إِنِّي لَأَسْتَحْيِي مَنْ يَسْتَحْيِي مِنْهُ الْمَلَائِكَةُ.»

«I am indeed shy of him of whom the angels are

1 Recorded by Muslim, aṭ-Ṭaḥāwī, and others (*Irwā' ul-Ghalīl* 1:298-299).

shy.> ¹

Anas (رضي الله عنه) also reported that on the morning when the Prophet (ﷺ) attacked Khaybar, he prayed *fajr* while it was still dark, then rode his camel. Anas rode behind Abū Ṭalḥah. Allāh's Messenger (ﷺ) let his animal run through the roads to Khaybar, and Anas's knee was almost touching the Prophet's (ﷺ) thigh. The Prophet (ﷺ) moved his *izār* (lower garment) exposing part of his thigh — until Anas could see the whiteness of the Prophet's thigh (ﷺ). ²

The *'ulamā'* have reconciled between the earlier *ḥadīths* (indicating that the thigh is a *'awrah*) and the later ones in different ways. Ash-Shawkānī, for example, takes the position that the later *ḥadīths* describe limited incidents and specialty for the Prophet (ﷺ). They cannot be generalized to oppose the earlier *ḥadīths*. ³

Al-Albānī, on the other hand, seems to lean more ⁴ toward Ibn ul-Qayyim's position in this regard:

“The way to reconcile among these *ḥadīths* is that which was mentioned by a number of the companions of Aḥmad and others — that the *'awrah* is two types: a lightened one and a weighty one. The weighty *'awrah* (for men) is the private parts, and the lightened one is the thighs. There is no conflict between the command of lowering the gaze off the thighs because they are part of the *'awrah*, and exposing them because they are a lightened *'awrah*.” ⁵

WOMAN'S 'AWRAH

As is mentioned in the earlier *āyah* of *Surat un-Nūr*, a woman is allowed to display her *zīnah* (adornment) to her *maḥrams* and to other Muslim women. *Zīnah* must be understood as the parts of the body

1 Recorded by aṭ-Ṭaḥāwī. Verified to be *ḥasan* by al-Albānī (*Irwā' ul-Ghalīl* 1:300).

2 Recorded by al-Bukhārī, Muslim, and others.

3 *Nayl ul-Awṭār* 2:49.

4 In *Irwā' ul-Ghalīl* 1:301.

5 *Taḥṭīb us-Sunan* 6:17.

where the Muslim women at the time of the Prophet (ﷺ) wore their jewelry. This includes the neck (for necklaces), the arms (for bracelets), and the lower shins (for anklets). Thus, in the presence of the above-mentioned people, a woman may wear clothes that display her shins, arms, head, neck, and the upper part of her bosom. Everything else must be covered; and it is a mistake to think that she may display her knees, thighs, upper arms and armpits, chest, or belly.

In the presence of non-Muslim women and non-*maḥrams*, a woman's 'awrah covers all of her body, except for her face and hands ¹.

During the prayer, a woman's 'awrah is the same as it is with non-*maḥrams*.

'AWRAH BETWEEN SPOUSES

As is indicated in the above *ḥadīth* of Mu'āwiyah Bin Ḥayadah, there is no 'awrah for a woman in front of her husband, nor for a man in front of his wife. Only reasonable measures of modesty and good manners should be exercised.

'AWRAH BETWEEN MEMBERS OF THE SAME GENDER

Contrary to the common view, it is not permissible for men to expose their 'awrah to other men, nor for women to expose their 'awrah to other women.

Abū Sa'īd al-Khudrī (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

« لا ينظر الرجلُ إلى عورةِ (عُرْيَةٍ) الرجلِ، ولا المرأةُ إلى عورةِ

(عُرْيَةٍ) المرأةِ، ولا يُفصِّ الرجلُ إلى الرجلِ في ثوبِ واحدٍ، ولا

تفصِّ المرأةُ إلى المرأةِ في الثوبِ الواحدِ. »

«Let not a man look at another man's 'awrah (or nakedness), nor a woman to another woman's 'awrah (or nakedness). And let not a man sleep

1 For a detailed coverage of this subject, refer to al-Albānī's (رضي الله عنه) excellent book, "Jilbāb ul-Mar'at il-Muslimah".

under the same cover with another man, nor a woman with another woman.»¹

Covering the ‘*Awrah* from *Jinns*

A believer’s modesty compels him to cover his ‘*awrah* even when he is by himself, as we have seen in the *ḥadīth* of Mu‘āwiyah Bin Ḥayadah that the Prophet (ﷺ) said:

«اللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ مِنَ النَّاسِ.»

«Allāh deserves that you be shy of Him more than you be shy of the people.»²

If one is in a situation where he must expose his ‘*awrah*, he can take measures that no one would see him — not even *jinns*! Anas (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«سِتْرٌ مَا بَيْنَ أَعْيُنِ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ إِذَا وَضَعَ أَحَدُهُمْ ثَوْبَهُ أَنْ يَقُولَ: “بِسْمِ اللَّهِ.”»

«To cover the ‘*awrahs* of human beings from the eyes of *jinns*, one should say, “*Bismillāh* — With Allāh’s Name,” when taking off one’s clothes.»³

‘Alī (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«سِتْرٌ مَا بَيْنَ أَعْيُنِ الْجِنِّ وَعَوْرَاتِ بَنِي آدَمَ إِذَا دَخَلَ أَحَدُهُمُ الْخَلَاءَ أَنْ يَقُولَ: “بِسْمِ اللَّهِ.”»

1 Recorded by Muslim, Abū Dāwūd, and others. Verified to be *ḥasan* by al-Albānī (*Irwā’ ul-Ghalīl* no. 1808).

2 Recorded by Aḥmad, Abū Dāwūd, Ibn Mājah, and others. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 203).

3 Recorded by aṭ-Ṭabarānī in *al-Awsaṭ*. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 3610).

«To cover the 'awrahs of human beings from the eyes of *jinn*s, one should say, “*Bismillāh* — With Allāh’s Name,” when one goes to the toilet.»¹

Undressing Outside the Home

It is greatly prohibited for a woman to take off her clothes in a place where there is a chance of someone seeing some of her 'awrah. This includes women’s public baths or gymnasiums, public toilets, insecure dressing rooms in department stores, and so on. Any woman who does that would lose Allāh’s protection.

'Ā'ishah and Umm Salamah (رضي الله عنهما) reported that Allāh’s Messenger (ﷺ) said:

«أَيُّمَا أَمْرَأَةٍ وَضَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِهَا (أَوْ بَيْتِ زَوْجِهَا) فَقَدْ هَتَكَتْ
سِتْرَ مَا بَيْنَهَا وَبَيْنَ اللَّهِ عِزَّ وَجَلَّ (أَوْ حَرَقَ اللَّهُ عَنْهَا سِتْرَهُ).»

«Any woman who undresses in other than her (or her husband’s) house, has, by that, broken the veil between her and Allāh (ﷻ).»²

This also applies to men. They are not allowed to expose their 'awrah in public (or private) places.

1 Recorded by Aḥmad, at-Tirmithī, and Ibn Mājah. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 3611).

2 Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 2707, 2710).

CHAPTER 5

THE ZINĀ “PACKAGE”

General Criteria

Allāh (ﷻ) is the One who ordained marriage and instilled into it all the blessings that we discussed earlier. Because of this, He (ﷻ) prohibits anything that conflicts with marriage or undermines its values. Thus, one of the believers’ important qualities is that they do not vent their sexual desire in any way other than what Allāh made permissible and what fully conforms with the meaning and wisdom of marriage. Allāh (ﷻ) says:

﴿وَالَّذِينَ هُمْ لِأَعْيُنِهِمْ هَحْفِظُونَ ۖ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ
أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۖ فَمَنْ أَتَعَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ
هُمُ الْعَادُونَ ۖ﴾ المؤمنون ٥-٧ والماعارج ٢٩-٣١

«And they (the believers) are those who guard their private parts, except from their wives or those that their right hands possess ¹, for indeed they will not be blamed (in that regard). Whoever seeks beyond that, they are the transgressors.» ²

Therefore, it is prohibited to perform any sexual act that does not comply with “guarding” one’s desire and dedicating it exclusively to one’s spouse. There is no doubt that such acts inflict on the married life damages that are sometimes irreversible and destructive.

Understanding this important rule will make it easy to understand many of the issues pertaining to the sexual acts prohibited in Islām.

We will show in the next chapter that *zinā* is a major sin that

1 Female unmarried captives who are under their sole ownership.

2 *Al-Mu’minūn* 5-7 and *al-Ma’ārij* 29-31.

yields great harm in this life and brings its committer severe punishment on the Day of Judgment. This specifically applies to the major *zinā*, which is accomplished by of the full insertion of a male's glans inside a female's vagina.

However, Islām does not only prohibit *zinā*, but also prohibits all things that lead to it. Allāh (ﷻ) says:

﴿وَلَا تَقْرَبُوا الزَّوْجِيَّ، إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾ (الإسراء ٣٢)

«And do not approach *zinā*. Indeed, it is a great atrocity and an evil way.»¹

By forbidding the mere “approach” to *zinā*, the above *āyah* clearly prohibits any of the numerous sinful acts that pave the road to it, such as looking, flirting, touching, kissing, and so on.

Levels of *Zinā*

Allāh's Messenger (ﷺ) describes many introductory acts of *zinā* and considers them forms of *zinā* committed by the body-parts that perform them. Abū Hurayrah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«كتب على ابنِ آدمَ حَظُّهُ مِنَ الزَّوْنِ، مَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرَزْنَا الْعَيْنَ النَّظْرُ، وَزَنَا الْأَذْنَيْنِ الْاسْتِمَاعُ، وَزَنَا اللِّسَانِ التَّنَطُّقُ، وَزَنَا الْفَمِ الْقُبْلُ، وَزَنَا الْيَدِ الْبَطْشُ (أَوْ اللَّمْسُ)، وَزَنَا الرَّجْلِ الْحُطُّ، وَالتَّنَفُّسُ (أَوْ الْقَلْبُ) تُمْنِي ذَلِكَ وَتَشْتَهِي، وَالْفَرْجُ يَصْدُقُ ذَلِكَ أَوْ يَكْذِبُهُ.»

«A son of Ādam's share of *zinā* has been predestined for him, and he will inevitably fulfill that. Thus the eyes commit *zinā* by looking, the ears commit *zinā* by listening, the tongue commits *zinā* by speaking, the mouth commits *zinā* by kissing, the hand commits *zinā* by acting (or touching), the foot commits *zinā*

1 Al-Isrā' 17:32.

by walking (toward the sin), the soul (or heart) wishes and desires (the sin), and the private part confirms all of that or denies it.»¹

Of course, the acts mentioned in this *ḥadīth* are not equivalent to the full act of *zinā*, but they ultimately lead to it — if things are allowed to take their normal course. Thus, the physical punishment (established by the Muslim authorities) for the full act of *zinā* is not applicable to them.

Unlawful Looking

ZINĀ OF THE EYE

We saw above that the eye commits *zinā* by looking. To the same effect, Abū Mūsā al-Ash‘arī (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«كل عين زانية. والمرأة إذا استعطرت فمرت
بالمجلس فهي كذا وكذا (أي زانية).»

«Every eye commits *zinā*. And when a woman wears perfume and then passes by a gathering of men (so they smell her perfume), she is an adulteress (by that).»²

This shows that anyone who cooperates in evil or helps in seducing a believer will have his share of sin.

Thus, making exposed *‘awrahs* available for the eye constitutes a clear invitation to some degree of *zinā*. Because of this, exposing the *‘awrahs* is a highly sinful and punishable act.

Among those who fall under this threat is anyone who helps produce or propagate nakedness and indecency in any form or by any means. This includes newspapers, magazines, television, films, theaters,

1 This is a combined report recorded by al-Bukhārī, Muslim, and others.

2 Recorded by at-Tirmithī. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ut-tirmithī* no. 2237 & *al-Mishkāt* no. 1065).

nightclubs, swimming clubs, health spas, fashion shows, internet sites, advertisements, computer games, etc.

THE OBLIGATION OF LOWERING THE GAZE

We have seen above that the eyes commit *zinā* by looking at the prohibited *‘awrahs*. Because of this, Allāh (ﷻ) commands the believing men to restrict their looks. He says:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ، ذَٰلِكَ أَزْكَىٰ لَهُمْ، إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾ النور ٣٠

«Tell the believing men to lower of their gaze and guard their private parts (i.e., chastity) — that is purer for them. Indeed, Allāh is Aware of what they do.»¹

As we have seen earlier, Allāh (ﷻ) directs the same command to the believing women. “Lowering the gaze” means to look only in the amount necessary for one to see his (or her) way or recognize who is before him.

PROHIBITION OF STARING

Staring is prohibited, even if it is only directed toward a permissible part of the anatomy, such as a woman’s face or a man’s chest. With staring come Satan’s whispers, painting a lustful image, and bringing to one’s imagination what possibly lies behind the veils and garments.

Because of this, one is only entitled to the first look; any subsequent looks are sinful because they signify staring.

Buraydah (رضي الله عنه) reported that the Prophet (ﷺ) said to ‘Alī (رضي الله عنه):

«يا علي! لا تتبع النظرة النظرة، فإن لك الأولى، وليست لك الآخرة.»

«O ‘Alī! Do not follow one look with another, because for you is the first one (i.e., it is forgiven),

1 An-Nūr 24:30.

but not the next one.»¹

Note that Allāh’s Messenger (ﷺ) said this to his cousin ‘Alī, who is one of the Four Rightly Guided *Khalīfahs* and the Ten companions who were given the tidings of *Jannah*. Anyone after him claiming immunity from the lustful effects of staring would be lying to himself before anyone else.

Other Forms of “Minor” *Zinā*

EXPOSING INTIMATE SECRETS

The acts of intimacy that take place between a man and his wife are performed privately, behind veils and closed doors. Their details must remain private and secret as well. Sharing them with others is a means of bringing evil thoughts and imagination to the hearts of the believers, and is one of the avenues leading to *zinā*. It should therefore be totally blocked.

Abū Hurayrah (رضي الله عنه) reported that while the Prophet (ﷺ) was once giving a *khuṭbah* in the *Masjid*, he turned toward the men and asked:

«هل منكم رجل إذا أتى أهله، وأغلق بابه، وألقى عليه ستره، واستترَ بسترِ الله، ثم يجلسُ بعدَ ذلك فيقول: “فعلتُ كذا، فعلتُ كذا”؟»

«Is there among you a man who, when he approaches his wife, closing his door, lowering his veils, and covering himself with Allāh’s cover, would after that sit (in a company) and say, “I have done such, I have done such.”?»

The men remained silent. He then turned toward the women and asked them, «هل منكنَّ من تحدّثتُ؟» «Is there among you a woman who speaks (about her intimate secrets)?» And they remained silent as well. A young girl then, kneeling on one of her legs and standing on the foot

¹ Recorded by Aḥmad, An-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 7954).

of the other leg, raised herself so that the Prophet (ﷺ) would pay attention to her, and said, “O Allāh’s Messenger! Indeed, the men speak of that, and the women do as well!” He (ﷺ) then said:

«هل تدرون مثل ذلك؟ إنما مثل ذلك مثل شيطانةٍ لقيت شيطاناً في السّكة، ففضى حاجته والناسُ ينظرونَ إليه. ألا إن طيبَ الرجال ما ظهرَ ريحُه ولم يظهرَ لونه، ألا إن طيبَ النساءِ ما ظهرَ لونه ولم يظهرَ ريحُه. ألا لا يفصينَّ رجلٌ إلى رجلٍ، أو امرأةٌ إلى امرأةٍ، إلا إلى ولدٍ أو والدٍ.»

«Do you know what is that like? It is like a she-devil who encounters a devil on the road, and he fulfills his lust with her while the people watch him!

Verily, a man’s perfume is that whose smell is apparent but whose color is not visible. And a woman’s perfume is that whose color is visible but its smell is not.¹

Verily, a man may not be under one cover with another man, nor a woman with another woman — except if it is a child or a parent.»²

DESCRIBING A WOMAN TO A STRANGER

We saw in the previous chapter that a Muslim woman is permitted to see some of her Muslim sister’s charms. This, however, does not give her a license to broadcast what she saw or relate it to a man who is not a *maḥram* for the woman whom she saw.

‘Abdullāh Bin Mas‘ūd (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

- 1 Which means that a woman should not wear perfumes in the presence of men, but it is permissible for her to wear clothes containing a limited degree of decoration.
- 2 Recorded by Abū Dāwūd and Aḥmad. Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 2011). A similar report is recorded by aṭ-Ṭabarānī in *al-Kabīr* from Asmā’ Bint Yazīd and verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 4008).

« لا تباشِرُ المرأةُ المرأةَ، فتتبعُها لزوجها كأنه ينظرُ إليها. »

«Let not one woman look closely at another woman and then describe her to her husband — as though he is then looking at her.»¹

Thus, a woman would be committing a sin by telling her husband, for example, “My friend so-and-so is very attractive, she has long curly hair, colored eyes, a thin waist, etc.” Any such descriptions are certain to stir the man’s imagination and form in his heart a footstep for Satan.

ZINĀ OF THE TONGUE AND EAR

The above two *ḥadīths* emphasize the great sin of talking about acts of intimacy that take place between the two spouses or other things that could provoke lust. They also point to the associated sin of listening to such talks. These two acts are *zinā* of the tongue and ears, as is mentioned in the earlier *ḥadīth* of Abū Hurayrah.

Saying or listening to any other things that stir the sexual desire could also be listed under *zinā* of the tongue and ears, such as flirting, seductive singing, lewd jokes, and so on.

ZINĀ OF THE HAND

Touching is the practical move that brings two individuals into contact. Because of this, Allāh’s Messenger (ﷺ) considered the unlawful touch a form of “minor” *zinā* in the earlier *ḥadīth* of Abū Hurayrah.

INVITING THE NOSE TO ZINĀ

A woman is only allowed to wear perfume for her husband and among her *maḥrams*. Wearing perfume among strangers constitutes an invitation for them to at least “consider” her charms. Thus, when a woman does that, she is doing an act of “minor” *zinā*.

Abū Muṣā al-Ash’arī (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

1 Recorded by al-Bukhārī, Aḥmad, and others.

«أَيُّ امْرَأَةٍ أَسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا رِيحَهَا فَهِيَ زَانِيَةٌ.»

«Any woman who wears perfume and then passes by some people (men) so that they would smell her perfume, she is an adulteress (by that).»¹

KHULWAH

Khulwah is for a woman to be privately with a man who is not her *maḥram*. This “privacy” may be a house, an office, a car, an elevator, or even an open park where there is little chance for the presence of an observer (other than Allāh (ﷻ)).

Khulwah is prohibited because it gives a chance for Satan to set his snares and bring ill thoughts to the mind of at least one of the two individuals who are in *khulwah*.

Ibn ‘Abbās (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«لا يَخْلُونَ رَجُلًا بِامْرَأَةٍ، وَلَا تَسَافِرُنَّ امْرَأَةٌ إِلَّا وَمَعَهَا مُحْرَمٌ.»

«Let no man be in *khulwah* with a woman, and let no woman travel unless she has a *maḥram* with her.»²

‘Umar (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«لا يَخْلُونَ رَجُلًا بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ.»

«Whenever a man is in *khulwah* with a woman, Satan will be the third one with them.»³

1 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ul-Jāmi‘* no. 2701). Another report of this *ḥadīth* was presented earlier in this chapter.

2 Recorded by al-Bukhārī and Muslim.

3 Recorded by at-Tirmithī, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 430 and *al-Mishkāt* no. 3118).

The *Dayyūth*

A *dayyūth* is a man who has no *ghayrah* (sense of protection and honor) for his wife or other female members of his family. He would not mind them doing things that subject them to sinning, such as exposing parts of their *'awrah*, being loose with men, or mixing freely with men in parties, work, etc. A *dayyūth* would often reach a level of degeneracy as to encourage his female family-members or facilitate for them to go with men.

This immoral act of a *dayyūth* is a major sin, and its committer is threatened by that he may never enter *Jannah*.

‘Ammār Bin Yāsir (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«ثلاثة لا يدخلون الجنة أبداً: الديوث، والرجلُ من النساءِ، ومُدْمِنُ الخمرِ.»

⟨There are three individuals who will never enter *Jannah*: a *dayyūth*, a masculine woman, and an alcohol addict.⟩¹

Ibn ‘Umar (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«ثلاثة قد حرم الله عليهم الجنة: مُدْمِنُ الخمرِ، والعاقِ،
والديوثُ الذي يُقرُّ في أهله الخُبثَ.»

⟨There are three individuals who are prohibited from entering *Jannah*: an alcohol addict, one who ill-treats his parents, and a *dayyūth* who approves filth in his family.⟩²

1 Recorded by aṭ-Ṭabarānī (in *al-Kabīr*). Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi‘* no. 3062).

2 Recorded by Aḥmad, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi‘* no. 3052, 3063).

CHAPTER 6

PERILS OF ZINĀ

Introduction and Definition

Zinā is the main enemy of marriage. It is one of the worst and most disgraceful sins. It is destructive to individuals and societies, and it brings with it countless diseases — physical, psychological, social, economical, etc.

Zinā is the voluntary and deliberate performance of unlawful sexual intercourse with other than one's spouse. The act of *zinā* is considered complete with the full insertion of a male's glans inside a female's vagina — even if that is done only once, and even if there is a condom or another thin separator between the couple's organs.

In modern English, *zinā* is usually called “adultery” in the case of married individuals, and “fornication” in the case of single individuals.

In Islām, a willful fornicator deserves a whipping of one hundred lashes, and a willful adulterer deserves being stoned to death.

Plights and Harms

ZINĀ IS ONE OF THE WORST SINS

The major sin of *zinā* has been prohibited by the religions through history. In Islām, its prohibition is even more emphatic and forceful.

‘Abdullāh Bin Mas‘ūd (رضي الله عنه) reported that a man asked Allāh's Messenger (ﷺ), “O Allāh's Messenger, what sin is most grave to Allāh?” He replied, « أن تدعوَ للهَ ندأَ وهو خلقك. » **Joining a partner with Allāh Who created you.** He asked, “What comes next?” He (ﷺ) replied, « أن تقتلَ ولدك مخافة أن يطعمَ معك. » **Killing your offspring for fear that it would eat from your food.** He asked, “What comes next?” He (ﷺ) replied, « أن تُزاني حليمةَ جارك. » **Committing *zinā* with your**

neighbor's wife.»¹

In this *ḥadīth*, the Prophet (ﷺ) mentioned *zinā* immediately after the two appalling sins of *shirk* and offspring-murder.

Note that “neighbor’s wife” refers to the common situations where a man would commit *zinā* with a neighbor because of proximity and acquaintance — when he should, on the contrary, greatly esteem the neighbors’ rights. Al-Muqḍād Bin al-Aswad (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لأن يزني الرجل بعشر نسوة، خير له من أن يزني بأمرأة جاره.»

«It is better for a man to commit *zinā* with ten women than to commit it with his neighbor’s wife.»²

This emphasizes the multi-fold gravity and punishment of such a sin, but does not, by any means, indicate that it is less prohibited to commit *zinā* with distant women.

ZINĀ IS NOT A QUALITY OF THE BELIEVERS

In *Sūrat ul-Furqān*, Allāh (ﷻ) lists a number of the qualities of His righteous believers (the Servants of the Most Merciful). In the process, He (ﷻ) mentions *zinā*, together with *shirk* and homicide, as being among the most grievous sins that they abhor, and whose committers deserve multiplied punishment on the Day of Judgment:

«وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ، وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَلَا يَزْنُونَ، وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يضاعف له العذاب يومَ القيامة ويخلد فيه مهانًا ﴿٦٩﴾ الفرقان ٦٨-٦٩»

«And those (the servants of the Most Merciful) who never invoke any deity with Allāh, nor kill the soul

1 Recorded by Muslim.

2 Recorded by Aḥmad, aṭ-Ṭabarānī (in *al-Kabīr*), and al-Bukhārī (in *al-Adab*). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 65 & *Ṣaḥīḥ ul-Jāmiʿ* no. 5043).

that Allāh sanctified — except by right, nor commit *zinā*. And whoever should commit any of that will meet a full penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated.»¹

This multiplication of punishment is an indication of the seriousness of these three sins (*shirk*, murder, and *zinā*) and the great damage they cause to the human societies.

LOSS OF *ĪMĀN*

A person with full *īmān* would be aware of Allāh's watchfulness over him. He would be afraid to disobey Allāh (ﷻ) — especially by committing a *kabīrah* (major sin) like *zinā*. Committing a *kabīrah* is an indication of poor *īmān*, at least while one is in the process of committing it.

Abū Hurayrah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

« لا يزني الزاني حين يزني وهو مؤمنٌ، ولا يشربُ الخمرَ حين يشربُها وهو مؤمنٌ، ولا يسرقُ السارقُ حين يسرقُ وهو مؤمنٌ. »

«A person who commits *zinā* does not commit it while he is a (full) believer; nor does he drink alcohol while he is a believer; nor does a thief steal while he is a believer.»²

Thus, while committing a major sin, a Muslim is in a state similar to that of disbelief. When he commits *zinā*, *īmān* departs from his heart and hovers over his head like a cloud. Only after he ceases committing *zinā* would *īmān* come back to him. Abū Hurayrah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

« إذا زنى الزاني خَرَجَ منه الإيمانُ فكانَ كالظِّلَّةِ، فإذا انقلعَ رجعَ إليه الإيمانُ. »

1 *Al-Furqān* 25:68-69.

2 Recorded by al-Bukhārī, Muslim, and others.

«When a person commits *zinā*, *īmān* comes out of him until it is like a cloud (over him). When he stops, *īmān* returns to him.»¹

Painful Punishment in this Life

PUNISHMENT OF UNMARRIED FORNICATORS

Under the Islāmic jurisdiction, a person committing *zinā* is liable to a very severe punishment. For an unmarried person committing fornication, his punishment is specified in the Qurʾān as one hundred lashes:

«الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ، وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ، وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢٤﴾ النور ٢

«The woman or man found guilty of *zinā*, flog each one of them with a hundred lashes. Let not pity for them withhold you from applying the ruling of Allāh — if you should believe in Allāh and the Last Day. And let a group of the believers witness their punishment.»²

From the Sunnah, we find that the above punishment is supplemented by banishment for one year. ‘Ubādah Bin aṣ-Ṣāmit (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«حُذُوا عَنِّي، قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا: الْبَكَرُ بِالْبَكَرِ
جَلْدُ مِائَةٍ وَنَفْيُ سَنَةٍ، وَالثَّيْبُ بِالثَّيْبِ جَلْدُ مِائَةٍ وَالرَّجْمُ.»

«Take from me; Allāh has made a decree for them.

1 Recorded by Abū Dāwūd and al-Ḥākim. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 509).

2 *An-Nūr* 24:2.

A virgin (committing *zinā*) with a virgin: one hundred lashes (for each) and banishment for one year (for the man). And a married (committing *zinā*) with a married: one hundred lashes and stoning.¹

Ubayy Bin Ka'b (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«التَّيْبَانِ يُجْلَدَانِ وَيُرْجَمَانِ، وَالْبِكْرَانِ يُجْلَدَانِ وَيُنْفَيَانِ.»

«The two married ones (committing *zinā*) are to be lashed and stoned, and the two virgins (committing *zinā*) are to be lashed and exiled.»²

However, the banishment is only applied to the fornicating man and not the fornicating woman. A woman is weaker and needs protection that may not be available for her if she is exiled.

PUNISHMENT OF A MARRIED ADULTERER

In addition to the above *hadīths* by 'Ubādah and Ubayy, there are many other authentic reports indicating that a married adulterer is subject to death penalty (by stoning) under the Islāmic jurisdiction. For example, 'Ā'ishah and 'Uthmān (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لا يَحِلُّ دَمُ أَمْرِي مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِلَّا بِأَحَدِي ثَلَاثٍ: رَجُلٌ زَنَى بَعْدَ إِحْصَانٍ، فَإِنَّهُ يُرْجَمُ، وَرَجُلٌ خَرَجَ مُحَارِبًا لِلَّهِ وَرَسُولِهِ (أَوْ أَرْتَدَّ بَعْدَ إِسْلَامٍ)، فَإِنَّهُ يُقْتَلُ أَوْ يُصَلَبُ أَوْ يُنْفَى مِنَ الْأَرْضِ، أَوْ يُقْتَلُ نَفْسًا بَعِيرٍ حَقٍّ، فَيُقْتَلُ بِهَا.»

«The blood of a Muslim, who testifies that there is no (true) god except Allāh and that Muḥammad is Allāh's Messenger, does not become permissible (for

1 Recorded by Muslim, Aḥmad, and others.

2 Recorded by Abū Nu'aym and ad-Daylamī. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1808).

the death penalty) except for one of three acts: a man who commits *zinā* after marriage — for which he would be stoned; a man who apostates and goes out fighting against Allāh and His Messenger — for which he would be killed or crucified or banished from the land; and one who kills a human soul — for which he would be killed.»¹

Similarly, Ibn Mas‘ūd (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لا يحل دمُ أمريِ مسلمٍ يشهدُ أن لا إلهَ إلا اللهُ وأني رسولُ اللهِ إلا بإحدى ثلاثٍ: الثيبُ الزاني، والنفسُ بالنفسِ، والتاركُ لدينه المُفارقُ للجماعة.»

<When a Muslim testifies that there is no (true) god except Allāh and that I am Allāh’s Messenger, his blood becomes inviolable except in three cases: a married person who commits *zinā*, one soul for (killing) another soul, and a man who abandons his *dīn* and departs from the *Jamā‘ah* (of Muslims).»²

The Prophet (ﷺ) applied stoning to a number of people. As examples, we cite below the reports of his stoning a man called Mā‘iz and a woman from the tribe of Ghāmid. Similarly, the *ṣahābah* (رضي الله عنهم) implemented stoning after the Prophet (ﷺ), as is demonstrated below in the report about ‘Alī.

The above *ḥadīth* of Ubayy indicates that a married adulterer should be whipped before stoning. However, we will see below that the Prophet (ﷺ) did not whip, but ‘Alī did. This seems to indicate that whipping is optional in this case.

STONING MĀ‘IZ BIN MĀLIK

Abū Hurayrah, Jābir Bin ‘Abdillāh, Jābir Bin Samurah, ‘Abdullāh Bin ‘Abbās, Abū Sa‘īd al-Khudrī, Buraydah Bin al-Ḥaṣīb, and Na‘īm Bin

1 This is a combined report recorded by Aḥmad, Abū Dāwūd, an-Nasā‘ī, and others. Verified to be authentic by al-Albānī (*Irwā‘ul-Ghalīl* no. 2196).

2 Recorded by al-Bukhārī, Muslim, and others.

Hazzāl (ﷺ) all reported the stoning of Mā'iz.

Mā'iz Bin Mālik was a short muscular man from the tribe of Aslam. He grew up as an orphan under custody of Hazzāl (ﷺ). He committed *zinā* with a girl from his vicinity. Hazzāl told him, "Go tell Allāh's Messenger (ﷺ) about what you did so that he might seek forgiveness for you."

Wearing an *izār*, Mā'iz went to the Prophet (ﷺ) in the *Masjid* and said, "O Allāh's Messenger, I have committed *zinā*, so purify me." The Prophet (ﷺ) responded:

«وَيْحَكَ، أَرْجِعْ فَاسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ.»

«Woe be to you! Go back, seek Allāh's forgiveness, and repent to Him.»

Mā'iz moved away a few steps, then came back to the Prophet (ﷺ) and repeated his plea, and the Prophet (ﷺ) responded as before. Mā'iz repeated this two more times. Thus, having made four testimonies against himself, the Prophet (ﷺ) asked him, «فِيمَ أَطَهَّرُكَ؟» «From what do I need to purify you?» He said, "From *zinā*." He asked him:

«أَحَقُّ مَا بَلَّغَنِي عَنْكَ أَنْكَ وَقَعْتَ بِجَارِيَةِ آلِ فُلَانٍ؟»

«Is it true what I heard, that you committed *zinā* with the girl of so-and-so family?»

He replied, "Yes." The Prophet (ﷺ) asked him, «أَبُكَ جُنُونٌ؟» «Are you insane?» He replied, "No."

The Prophet (ﷺ) then asked his people, «أَبُهُ جُنُونٌ؟» «Is he insane?» They replied, "No." He asked them, «أَشْرِبَ خَمْرًا؟» «Is he drunk?» They smelled him and replied, "No, he has no problem except that he committed a sin and feels that nothing would purify him except the punishment."

The Prophet (ﷺ) then asked him, «فَهَلِ أَحْصِنْتَ؟» «Are you married?» He replied, "Yes." He asked him, «لَعَلَّكَ قَبَّلْتَ أَوْ غَمَزْتَ أَوْ نَظَرْتَ؟» «You probably only kissed or fondled or looked?» He replied, "No." He asked him, «هَلِ ضَاغَعْتَهَا؟» «Did you sleep with her?» He replied, "Yes." He asked him, «هَلِ بَاشَرْتَهَا؟» «Did you intimately touch her?» He

replied, “Yes.” He asked him most explicitly, «هل جامعتهَا (أُنكثها)؟» **«Did you copulate with her?»** He replied, “Yes.”

Upon hearing his clear and unequivocal confession, the Prophet (ﷺ) said, «اذهبوا به فأرجموه.» **«Take him and stone him.»** Then he addressed the people saying:

«كلما نفرنا غازينَ في سبيلِ اللهِ تخلف أحدكم يَنبُ نَبِيبَ التيسِ،
يَمْنَحُ إحداهنَّ الكَبِشَةَ؟ إن الله لا يُمكنني من أحدٍ منهم إلا نكَلْتُهُ.»

«Whenever we go out to fight for Allāh’s cause, one of you would stay behind and make the cries of a billy goat mating with one of those women. Indeed, never will Allāh give me hold of any of them but I will severely punish him.»¹

Mā’iz was taken to the *Muṣallā*² at Baqī’ ul-Gharqad for stoning. The people did not dig a hole for him or tie him, but immediately started casting rocks, bricks, and bones at him. This made him so terrified that he ran away saying, “O people, take me back to Allāh’s Messenger. Indeed, my people betrayed me and told me that he would not kill me.” But they ran after him until they surrounded him in a place called al-Ḥarrah and stoned him to death. When the Prophet (ﷺ) was later told that Mā’iz tried to escape, he said:

«فهلَّا تَرَكَتُمُوهُ وَجِئْتُمُونِي بِهِ، لعله أن يتوبَ فيتوبُ اللهُ عليه؟»

«Wouldn’t you have let him go and brought him before me? He would then have probably repented and Allāh would have accepted his repentance.»

After the death of Mā’iz, the people split in opinion. One group thought that his sin had engulfed and doomed him. The second group

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- 1 This seems to indicate that Mā’iz committed *zinā* while the Prophet (ﷺ) and many of his companions were away from al-Madīnah for one of their fights, and that the girl’s guardian was possibly gone with them as well.
 - 2 An open field to the east of the Prophet’s (ﷺ) *Masjid* where the Prophet (ﷺ) used to hold *‘id* and *janāzah* prayers.

thought that he had a truthful repentance, because he had come to the Prophet (ﷺ), put his hand in his, and asked to be stoned. After two or three days, the Prophet (ﷺ) came to them and said:

«إِسْتَغْفِرُوا لِمَاعِزِ بْنِ مَالِكٍ. لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوْسَعَتْهُمْ.»

«Seek forgiveness for Mā'iz Bin Mālik. He repented such a repentance that, were it to be divided among the members of a nation it would have encompassed them.»

The Prophet (ﷺ) also said to Hazzāl (who convinced Mā'iz to confess):

«يَا هَزَّالُ، لَوْ سَتَرْتَهُ بِشَوْبِكَ كَانَ خَيْرًا لَكَ.»

«O Hazzāl, had you covered him with your clothes (i.e., hidden his sin from the people), that would have been better for you.»¹

STONING THE WOMAN FROM GHĀMID

ʿImrān Bin Ḥuṣayn, Buraydah Bin al-Ḥaṣīb, and Abū Mūsā al-Ashʿarī (رضي الله عنه) all reported the stoning of the woman from the Juhaynah branch of the Ghāmid tribe.

A woman came to the Prophet (ﷺ) from al-Azd and said, “O Allāh’s Messenger, purify me.” He replied:

«وَيْحَكَ، أَرْجِعِي فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ.»

«Woe be to you! Go back, seek Allāh’s forgiveness, and repent to Him.»

She responded, “I see that you are trying to deter me like you deterred Mā'iz Bin Mālik.” He asked her what she meant and she confessed that she was pregnant from zinā. He said, «أنتِ؟» «You?» She confirmed, “Yes.” He said, «حتى تضعي ما في بطنك.» «Let us wait until you

1 A combined report recorded by al-Bukhārī, Muslim, and others. Its various parts were verified to be authentic by al-Albānī (*Irwāʿul-Ghhalīl* no. 2322).

deliver what is in your abdomen.>

A man from the *Anṣār* took her into his custody, and the Prophet (ﷺ) told him:

«أَحْسِنِ إِلَيْهَا، فَإِذَا وَضَعْتَ فَأَتِنِي بِهَا.»

<Treat her well, and bring her back to me after she delivers.>

When she delivered, the man came to the Prophet (ﷺ) and said, “The woman from the Ghāmid has delivered.” The Prophet (ﷺ) said:

«إِذْنٌ لَا نَرْجُحُهَا وَنَدَعُ وَلَدَهَا صَغِيرًا لَيْسَ لَهُ مَنْ يُرِضِعُهُ.»

<We cannot stone her leaving her baby young, having no one to breast-feed it.>

A man from the *Anṣār* said, “I will take care of breast-feeding it, O Allāh’s Prophet.”

So the Prophet (ﷺ) had her clothes tightened around her, and then he had her stoned. After her death, he prayed the *janāzah* prayer for her. ‘Umar (رضي الله عنه) asked him, “O Allāh’s Prophet! Do you pray for her after she had committed *zinā*?” The Prophet (ﷺ) said:

«لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ.
وَهَلْ وَجَدْتَ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ تَعَالَى؟»

<She has repented such a repentance that, were it to be divided among seventy of al-Madīnah’s residents it would cover them. Have you seen a better repentance than her giving away herself for Allāh (ﷻ)?¹

There are numerous lessons in the above two stories. We would only like to emphasize the following:

1 A combined report recorded by Muslim, Abū Dāwūd, and others. Its various parts were verified to be authentic by al-Albānī (*Irwā’ ul-Ghālīl* no. 2322, 2333).

1. Only the Muslim commander (or his authorized representative) has the right of establishing a physical punishment (*ḥadd*).
2. The Muslim commander should be lax in accepting a confession that would result in a physical punishment. He should give the guilty person chances to repent and hide away his sin from the people. This is especially true in the case of *zinā* — it is such a serious and ugly sin that the Muslims, as much as possible, should be spared of hearing or knowing about it.
3. If a person's sin is not widely or publicly known, and if some Muslims come to learn about it, it is recommended that they cover him up and give him a chance for repentance before bringing his case before the Muslim commander.
4. Once a confession is clearly submitted and validated, the Muslim commander must establish the corresponding physical punishment.
5. A person who is killed by stoning should be treated as a deceased Muslim, giving him a full Islāmic funeral and burial.
6. A person who has committed a major sin should not despair of Allāh's mercy. If he truly repents to Him, his repentance may completely wipe out his sin.

RETRACTION OF A TEXT BUT NOT ITS RULING

The punishment of stoning is not only in the *Ḥadīth* of the Prophet (ﷺ). It was revealed in the Qur'ān. Its text was later removed from the Qur'ān, during the Prophet's (ﷺ) lifetime, by Allāh's command, and for a wisdom of His. However, its ruling continued to hold. This is part of what is considered by the scholars of Qur'ān as having been “abrogated in text but not in ruling”.

Ibn 'Abbās (رضي الله عنه) reported that 'Umar (رضي الله عنه) said in one of his speeches:

”إن الله بعث محمداً بالحق، وأنزلَ عليه الكتابَ، فكانَ فيما أنزلَ

آيةَ الرجم، فقرأتها وعقلتها ووعيتها. ورجمَ رسولُ الله، ورجمنا

بعده. فأخشى إن طال بالناس زمانٌ أن يقول قائلٌ: "ما نجدُ الرجمَ في كتابِ الله،" فيضلُّوا بتركِ فريضةِ أنزلها اللهُ تعالى. فالرجمُ حقٌّ على من زنى إذا أُحصِنَ من الرجالِ والنساءِ، إذا قامتِ البيِّنَةُ أو كان الحبلُ أو الاعترافُ، وقد قرأتها: ﴿الشَّيْخُ وَالشَّيْخَةُ إِذَا زَنَيَا فَأَرْجُمُوهُمَا أَلْبَتَّةَ، نَكَالاً مِّنَ اللَّهِ، وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾¹

"Indeed, Allāh sent Muḥammad (ﷺ) with the truth and revealed to him the Book. Among what He revealed was the *āyah* of stoning. I recited it, comprehended it, and understood it. Allāh's Messenger (ﷺ) stoned, and we stoned after him. I am afraid that after extended times someone would say, 'We do not find "stoning" in Allāh's Book.' The people would then be misguided by dropping an obligation that Allāh (ﷻ) revealed. Stoning is indeed right in regard to those who are married and commit *zinā*, men and women — when there is evidence (by the witnesses's testimony), pregnancy, or confession. I had indeed recited that *āyah*:

«The mature (i.e., married) man and woman, when they commit *zinā*, stone them to absolute death — a punishment from Allāh, and Allāh is Mighty and Wise.»¹

‘ALĪ STONES AN ADULTERESS

Ash-Sha‘bī (رضي الله عنه) reported that, during the rule of of ‘Alī (رضي الله عنه), a woman called Shurāḥah from the tribe of Hamadān committed *zinā* and became pregnant while her husband was away with the army in Shām.

She was brought before ‘Alī and confessed that she committed *zinā*. ‘Alī (رضي الله عنه) asked her, "Did a man rape you while you were asleep?" She said, "No." He said, "You were probably raped by force?" She said, "No." He said, "Probably your husband came to you

1 Recorded by al-Bukhārī, Muslim, and others.

secretly, leaving his post with the army?" She said, "No." He was trying to help her to possibly say, "Yes" to one of his questions. When she did not, he commanded that she be imprisoned until she delivered her baby.

After delivery, he summoned the woman who was most closely related to her and gave her the baby. On Thursday, he had her brought out (in front of the public) and lashed her one hundred times.

On the following day, a hole was dug for her in the ground, as deep as her navel, and he had her stand in it. The people surrounded her (for stoning). He said, "This is not how stoning is done; you might then hit each other. Stand in rows, one row behind the other, like you do for the prayer." Then he addressed the people saying:

”أَيُّمَا امْرَأَةٍ نُعِيَّ عَلَيْهَا وَلَدُهَا أَوْ كَانَ الاعْتِرَافُ، فَالْإِمَامُ أَوَّلُ مَنْ يَرْجُمُ، ثُمَّ النَّاسُ؛ فَإِنْ نَعَاها الشُّهُودُ، فَالشُّهُودُ أَوَّلُ مَنْ يَرْجُمُ، ثُمَّ الْإِمَامُ ثُمَّ النَّاسُ.”

“If a woman is charged (of *zinā*) because of pregnancy or confession, the *imām* (commander) would be the first to stone her, followed by other people. If she is charged because of the witnesses’ testimony, the witnesses would be the first to stone her, followed by the *imām* and then the other people.”

He then launched a stone at her, hitting her on the temple, and causing her to pass out. The people followed him, one row after another, until she was dead. After that he said, “Do for her what you do for your dead ones (i.e., give her an Islāmic funeral and burial).”

He was then asked, “You whipped her and then stoned her!?” He replied:

”جلدتها بكتابِ الله، ورجمتها بسنةِ رسولِ الله.”

“I whipped her according to Allāh’s book, and stoned her according to Allāh’s Messenger’s (ﷺ) Sunnah.”¹

1 A combined report recorded by al-Bukhārī, Aḥmad, aṭ-Ṭaḥāwī, and others (review *Irwā’ ul-Ghalīl* no. 2340).

REASON FOR THE SEVERE PUNISHMENT

One may ask, “Why is the punishment of *zinā* so severe, and does that not contradict the spirit of mercy in Islām?” The answer to this is that mercy should be evaluated at the level of the whole society, and not the individual level. A married man committing *zinā* is a person who, after Allāh granted him the *halāl* means of venting his lust, insists on turning to the filth of the prohibited. This causes damage to his family, lineage, and morality. It leads to the spread of moral decadence and diseases in the society and turns it into a corrupt arena where vice is rampant and free to work on destroying it from the roots up.

When the people realize the graveness of the sin of *zinā*, and that its punishment is most humiliating and painful, very few of them would dare to approach it. This is where true mercy is exhibited toward the whole society, rather than false mercy toward a very few criminal individuals.

DESERTION

The true believers would never consider marrying a person who is known to be a fornicator. Only another fornicator, or a pagan, would consider such a relationship. The society of true believers shuns and abandons those guilty of *zinā* — until they clearly and manifestly repent and reform in their conduct. Allāh (ﷻ) says:

«الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً، وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ، وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾ النور ٣»

«A fornicator does not copulate but with a female fornicator or polytheist; and none copulates with a female fornicator but a fornicator or a polytheist. Such a thing is forbidden to the believers.»¹

Filthy individuals guilty of *zinā* are only worthy of filthy mates like themselves. On the other hand, good and purified individuals are

¹ An-Nūr 24:3.

worthy of good mates like themselves. Allāh (ﷻ) says:

«الْحَبِيبَاتُ لِلْحَبِيبِينَ وَالْحَبِيبُونَ لِلْحَبِيبَاتِ، وَالطَّيِّبَاتُ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ. أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ، لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾ النور

«Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women — such are exonerated from what they (the slanderers) say, and are promised forgiveness and generous provision.»¹

Sexually Transmitted Diseases

Part of Allāh's punishment in this life for those who commit *zinā* is subjecting them to numerous sexually transmitted diseases (STDs). Not only AIDS, but many other STDs are fatal or seriously dangerous to humans. The reader is referred to Appendix A for further discussion of this subject.

We should understand that, regardless of what precautions and medications people use, it is impossible for them to stop the STDs or seriously limit their dangers. Allāh (ﷻ) promises to inflict fatal diseases on the sinners, and Allāh surely fulfills His promises.

'Abdullāh Bin 'Umar (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«يا معشرَ المهاجرين! خمسٌ إذا ابتليتم بهن، وأعوذُ بالله أن
تدركوهنَّ: لم تظهر الفاحشةُ في قومٍ قطُّ حتى يُعلنوا بها، إلا
فشا فيهم الطاعونُ والأوجاعُ التي لم تكن مضت في أسلافهم
الذين مضوا؛ ولم يُنقصوا المكيالَ والميزانَ، إلا أخذوا بالسنين
وشدةِ المؤونةِ وجورِ السلطانِ عليهم؛ ولم يمنعوا زكاةَ أموالهم،

1 An-Nūr 24:26.

إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ، وَلَوْلَا الْبِهَاتُ لَمْ يُمَطَّرُوا؛ وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ، إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ فَأَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ؛ وَمَا لَمْ تَحْكَمْ أُمَّتُهُمْ بَكِتَابِ اللَّهِ وَيَتَخَيَّرُوا مِمَّا أَنْزَلَ اللَّهُ، إِلَّا جَعَلَ اللَّهُ بِأَسْهَمِ بَيْنَهُمْ.»

«O *Muhājirūn*, there are five things that, when you (Muslims) will be afflicted by them — and I seek refuge in Allāh from that you (the *ṣaḥābah*) would live to see them — (the following punishments will occur):

1. Whenever depravity (*zinā*, sodomy, etc.) appears among a people to the extent that they would publicly declare it, plague and diseases that were not common among their predecessors become widespread among them.
2. Whenever they defraud the measure and scale, they are afflicted by famines, scarcity of provisions, and oppression from their rulers.
3. Whenever they hold off giving the *zakāh* of their wealth, they are denied rain from the sky — and if it were not for the animals they would not get any rain.
4. Whenever they break Allāh's covenant and his Messenger's covenant, Allāh focuses on them an enemy from outside of themselves that would take away some of what they possess.
5. And whenever their rulers do not rule by Allāh's Book and take from the good that is in what Allāh revealed, Allāh causes their power to turn against one another.»¹

Buraydah Bin al-Ḥaṣīb (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

1 Recorded by Ibn Mājah, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 106).

«ما نَقَضَ قَوْمٌ الْعَهْدَ قَطُّ، إِلَّا كَانَ الْقَتْلُ بَيْنَهُمْ؛ وما ظَهَرَتِ
 الفاحِشَةُ في قومٍ قَطُّ، إِلَّا سَلَطَ اللهُ عَلَيْهِمُ الْمَوْتَ، ولا مَنَعَ قَوْمٌ
 الزَّكَاةَ، إِلَّا حَبَسَ اللهُ عَنْهُمْ الْقَطْرَ.»

«Whenever a people break their covenant (with Allāh), killing takes place among them; whenever depravity becomes prevalent among a people, Allāh focuses death on them; and whenever a people hold off the *zakāh*, Allāh holds the rain off them.»¹

Punishment in the Grave

Those who commit *zinā* are severely punished in their grave as well. In a long *ḥadīth*², Allāh's Messenger (ﷺ) relates a dream in which he saw how a number of sinners are punished in the intermediate life of *al-Barzakh*. Samurah Bin Jundub (رضي الله عنه) reported that one morning Allāh's Messenger (ﷺ) said:

«إنه أتاني الليلة رجُلان، وإنهما ابتعثاني، وإنهما قالا لي:
 "انطلق"، وإنني أنطلقت معهما، فأخذا بيدي، فأخرجاني إلى
 أرض مقدسة، ... فأنطلقنا حتى أتينا على ثُقبٍ مثل التَّنُّورِ،
 أعلاه ضيقٌ وأسفله واسعٌ، تتوقدُ تحته نارٌ، فأطلعنا فيه، فإذا رجالٌ
 ونساءٌ عُراةٌ، وإذا هم يأتِيهم لهبٌ من أسفلٍ منهم، فإذا أتاهم ذلكَ
 اللهبُ ضَوْضُوا، وإذا أرتفعتِ النارُ أرتفعوا معها حتى كادَ أن يخرجوا
 منها، وإذا خمدت رجَعوا فيها، فقلت: "ما هذا؟" قالا: "أنطلق!"
 ... قلت لهما: "إنكما قد طوفتُماني الليلة، وإني رأيتُ منذ الليلة

1 Recorded by al-Ḥākim, al-Bazzār, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 107).

2 The complete text is presented in our book, "Life in *al-Barzakh*".

عجباً، فأخبراني عما رأيتُ.“ قالوا لي: ”أما إنا سنُخبرك ... وأما الرجال والنساء العُراهُ الذين في مثل بناء التنور، فهمُ الزنَاهُ والزَّواني ... وأنا جبريلُ، وهذا ميكائيلُ ...“

«Last night two men came to me (in a dream ¹) and said, “Come with us.” I went with them to a sacred land ...

We proceeded until we came upon a hole in the ground that resembled a baking pit, narrow at the top and wide at the bottom. Babbling and voices were issuing from it. We looked in and saw naked men and women. Underneath the pit was a raging fire; whenever it flared up, the men and women screamed and rose with it until they almost fell out of the pit. As it subsided, they returned (to the bottom). I said, “Who are these?” They said, “Come along!” ...

I said, “Since the beginning of this night, you have taken me to different places, and I have seen amazing things! What is all this that I saw?” They said, “We will now tell you ... As for the naked men and women who were in the pit, they are men and women who indulge in *zinā* ... And I am Jibrīl, and this is Mīkāīl ...”²

Similarly, Abū Umāmah al-Bāhīlī (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said that while he was sleeping one day, two angels came to him, held him by the upper arms, took him to a rough mountain, made him climb it, and showed him various scenes of punishment for sinners³, among which is the following:

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- 1 The Prophet’s (ﷺ) dreams are all truthful; Satan cannot approach him in his sleep.
 - 2 This is a combined narration of two different reports recorded by al-Bukhārī from Samurah.
 - 3 The complete text of this *ḥadīth* is presented in the third part of this series, “The Fragile Vessels”.

«ثُمَّ أَنْطَلِقَ بِي، فَإِذَا بِقَوْمٍ أَشَدَّ شَيْءٍ أَنْتَفَاخًا، وَأَنْتَنَهُ رِيحًا، كَأَنَّ رِيحَهُمُ الْمَرَاحِيضُ، قُلْتُ: “مَنْ هَؤُلَاءِ؟” قَالَ: “هَؤُلَاءِ الزَّانُونَ وَالزَّوَانِي.”»

«We moved on until I saw people who were awfully swollen, and had the most foul stench — their stench was like that of sewers. I asked, “Who are these?” They replied, “Those are the male and female adulterers.»¹

Punishment in the Hereafter

Since *zinā* is a major sin that has been highly prohibited in Islām, those who commit it are liable to a great punishment in the hereafter as well. We cite again Allāh’s saying:

«... وَلَا يَزْنُونَ، وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾﴾ الفرقان ٦٨-٦٩

«... And they (the servants of the Most Merciful) do not commit *zinā*. And whoever should commit any of that will meet a full penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated.»²

Proving *Zinā*

THREE DIFFERENT WAYS

Because *zinā* is a major sin deserving severe punishment, Allāh (ﷻ) has provided a strict approach for proving it. This can be done in only one of three ways: the guilty person’s clear and absolute confession, pregnancy, or testimony of the witnesses.

1 Recorded by Ibn Khuzaymah (no. 1986), Ibn Hibbān, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb* no. 991).

2 *Al-Furqān* 25:68-69.

In 'Umar's (رضي الله عنه) earlier statement, he said:

”فالرجمُ حقٌّ على من زنى إذا أُحصِنَ من الرجال والنساءِ،
إذا قامتِ البيِّنَةُ أو كان الحبلُ أو الاعترافُ.“

“Stoning is indeed right in regard to those who are married and commit *zinā*, men and women — when there is evidence (by the witnesses's testimony), pregnancy, or confession.”¹

REQUIRING FOUR WITNESSES

The witnesses should be at least four individuals who have all seen the occurrence of *zinā*, including the actual insertion. Allāh (ﷻ) says:

﴿وَاللَّائِي يَأْتِيَنَّ الْفُجْحَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ
أَرْبَعَةً مِنْكُمْ﴾ النساء ١٥

«Those who commit immorality (*zinā*) of your women — bring against them four witnesses from among you.»²

Thus, three or less witnesses are not enough to prove this grave sin. This is meant to deter from accusing the Muslims of *zinā* without the highest degree of certitude. Anyone accusing a Muslim of committing *zinā* without producing the required number of witnesses is himself liable to a very severe punishment. Allāh (ﷻ) says:

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ، ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ، فَاجْلِدُوهُمْ ثَمَانِينَ
جَلْدَةً، وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا، وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥﴾ إِلَّا الَّذِينَ تَابُوا
مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا، فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٤﴾﴾ النور ٥-٤

«Those who accuse chaste women but do not

1 Recorded by al-Bukhārī, Muslim, and others.

2 *An-Nisā'* 4:15.

produce four witnesses, lash them with eighty lashes, and do not accept from them testimony ever after, and those are indeed the disobedient ones — Except for those who repent thereafter and reform, for Allāh is verily Forgiving and Merciful.»¹

Abū ‘Uthmān an-Nahdī, Qisāmah Bin Zayd, and Abū Bakrah all reported that three men (Abū Bakrah, Shibl Bin Ma‘bid, and Abū ‘Abdillāh Nāfi‘) came before ‘Umar (ﷺ) and testified that they witnessed al-Mughīrah Bin Shu‘bah commit *zinā*. ‘Umar’s color changed, and he became very upset. A fourth man (Abū ‘Uthmān Ziyād) then came to testify, and ‘Umar said, “(You are) a man that will not bear but a truthful testimony, if Allāh wills.” Ziyād said, “As for *zinā*, I did not witness it. But I did indeed see an ugly situation.” Upon hearing this, ‘Umar (ﷺ) shouted:

“*Allāhu Akbar!* Praise be to Allāh who did not allow Satan to rejoice at the misfortune of Muḥammad’s (ﷺ) *Ummah.*”

‘Umar then commanded that the three witnesses be whipped. After being whipped, Abū Bakrah said, “By Allāh, I am truthful, and I still testify that he has committed *zinā*.” On hearing this, ‘Umar wanted to whip him again, but ‘Alī (ﷺ) objected saying, “If you were to whip him, you would have to stone your companion².”³

EXCEPTION IN THE CASE OF A MAN ACCUSING HIS WIFE

Allāh (ﷻ) allows an exception to the above in the case of a man accusing his wife of *zinā*. In such a case, his word would be sufficient, provided that he swears by Allāh four times that he is saying the truth, and a fifth time invoking Allāh’s curse on him if he was lying. Of

1 *An-Nūr* 24:4-5.

2 A witness is only whipped once. If Abū Bakrah was to be whipped again, that would mean that he is treated as a fourth witness. In that case, the four-witness requirement would be fulfilled, and al-Mughīrah would be liable to stoning!

3 Recorded by aṭ-Ṭaḥāwī, Ibn Abī Shaybah, and others. Verified to be authentic by al-Albānī (*Irwā’ ul-Ghalīl* no. 2361).

course that would not confirm the sin against her unless she chooses to remain silent. If she wants to defend herself and avert the punishment of stoning, she must then counter his claim by swearing by Allāh four times that he is a liar, and a fifth time invoking Allāh's wrath on her if he was saying the truth. Allāh (ﷻ) says:

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ، وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ، فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ، لَمِنَ الصَّادِقِينَ ﴿٦﴾ وَالْخَمِيسَةَ أَنْ لَعْنَةُ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ، لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَمِيسَةَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾﴾ النور ٦-٩

«And for those who accuse their wives, but have no witnesses except themselves, let the witness of one of them be four testimonies (swearing) by Allāh that, indeed, he is of the truthful, and the fifth that Allāh's curse be upon him if he should be of the liars (against her).

But it will avert the punishment from her if she gives four testimonies (swearing) by Allāh that, indeed, he is of the liars, and the fifth (oath) that Allāh's wrath be upon her if he was of the truthful.»¹

A GREAT SLANDER

It is no slight sin to accuse the believers of vice without a solid evidence. When the vice is of the magnitude of *zinā*, false accusation is a major endeavor that deserves punishment in both lives. Allāh (ﷻ) says:

﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعْنُوا فِي الدُّنْيَا وَالْآخِرَةِ، وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾﴾ النور ٢٣

1 An-Nūr 24:6-9.

«Indeed, those who falsely accuse chaste and unaware believing women are cursed in this life and the hereafter; and a great torment awaits them.»¹

Careless and unverified accusations lead to the spread of rumors in the society. This makes sinning customary in the minds of the common people, and eventually leads them to accept it and spread any news about it. This is why Allāh (ﷻ) puts a strong limit to the spread of accusations and slander, especially in the case of *zinā*, and considers this an avenue to spreading immorality among the believers:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ النور ١٩

«Indeed, those who like that immorality (*zinā*) should be propagated among those who believe will have a painful punishment in the first life and the hereafter. And Allāh knows and you do not know.»²

Protection Against *Zinā*

Despite the ugliness of *zinā*, a person is often attracted to it by various temptations, including the evil in his *nafs* (soul) and the enticement of Satan. Thus it is incumbent to employ all possible precautions to protect against this great evil. In what follows, we mention some of the most important means of protection against *zinā*.

REMEMBERING ALLĀH

One should always invoke Allāh by heart and tongue. This is indeed the greatest source of success and the greatest protection against the plots of Satan. Allāh (ﷻ) says:

﴿وَأذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ﴾ الجمعة ١٠

1 *An-Nūr* 24:23.

2 *An-Nūr* 24:19.

«Remember Allāh frequently so that you may succeed.»¹

Remembrance of Allāh (ﷻ) includes prayer, reading His book, learning the true knowledge, calling to His way, extolling and supplicating to Him, and other act of worship that reminds of Him.

Frequent remembrance of Allāh surrounds the individual with a strong shield against Satan's attacks. In a long *ḥadīth* reported by al-Ḥārith al-Ash'arī (رضي الله عنه), the Prophet (ﷺ) relates that Yaḥyā Bin Zakariyyā (رضي الله عنه) told his people:

«وَأْمُرْكُمْ أَنْ تَذْكُرُوا اللَّهَ، فَإِنْ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ الْعَدُوُّ فِي
أَثَرِهِ سِرَاعًا، حَتَّى إِذَا أَتَى عَلَى حُصْنٍ حَصِينٍ فَأَحْرَزَ نَفْسَهُ مِنْهُمْ.
كَذَلِكَ الْعَبْدُ، لَا يُحْرَزُ نَفْسَهُ مِنَ الشَّيْطَانِ لَا بِذِكْرِ اللَّهِ.»

«And I command you to remember Allāh. The parable of this is like a man whose enemies were running after him and about to catch him. He then entered a well-fortified fortress and saved himself from them. So is a 'abd: he cannot save himself from Satan except by remembering Allāh.»²

On the other hand, a person who is away from remembering Allāh is weak and vulnerable. Satan and his troops become his allies and consultants, directing him to evil and away from good. Allāh (ﷻ) says:

﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾ الزخرف ٣٦

«Whoever is blinded from remembrance of the Merciful, We appoint for him a devil who becomes his close companion.»³

1 Al-Jumu'ah 62:10.

2 Recorded by at-Tirmithī, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Tarḥīb wat-Tarḥīb* no. 550).

3 Az-Zukhruf 43:36.

In the following sub-sections, we discuss some other forms of remembrance of Allāh.

AWARENESS OF ALLĀH

Part of remembering Allāh is being aware of His presence and closeness at all times. Allāh (ﷻ) says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ، وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ، وَنَحْنُ

أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾ ق ١٦

«We surely have created the human being and know what his soul whispers to him, and We are closer to him than (his) jugular vein.»¹

This awareness instills into the heart feelings of awe and fear of Allāh (ﷻ) that should stop one from disobeying Him.

FEARING ALLĀH AND RESTRAINING DESIRES

One should fear Allāh and remember that He is the One Who is capable of punishing the sinful, and that His punishment is very painful. Allāh says:

﴿قُلْ: "إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ."﴾ الأنعام ١٥

«Say, "Indeed, I fear, if I should disobey my Lord, the punishment of a great Day."»²

One should remember that he will be questioned about his senses and body parts — whether he used them in obedience or otherwise. Allāh says:

﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ، كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ الإسراء ٣٦

1 *Qāf* 50:16.

2 *Al-An'ām* 6:15.

«Indeed, hearing, eyesight, and heart: about all of these will one be questioned (on Judgment Day).»¹

When one truly fears Allāh, he would be ready to exert and strive hard to suppress his desires and deserve Allāh's rewards:

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۗ﴾
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿﴾ النازعات ٤٠-٤١

«But as for him who fears the position of his Lord and prevents the soul from (unlawful) inclinations, then indeed, *Jannah* will be his abode.»²

And as for those who strive to obey Allāh and suppress their ill desires, Allāh (ﷻ) promises to help them and guide them to the right ways:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا، وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾
العنكبوت ٦٩

«And those who strive for Us — We will surely guide them to Our ways. Indeed, Allāh is with those who do good.»³

PRAYER

Prayer is a protection against *zinā*, as well as other sins. Allāh (ﷻ) says:

﴿أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ، وَأَقِمِ الصَّلَاةَ، إِنَّ الصَّلَاةَ،
تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ، وَلَذِكْرُ اللَّهِ أَكْبَرُ، وَاللَّهُ يَعْلَمُ
مَا تَصْنَعُونَ﴾ العنكبوت ٤٥

«Recite what has been revealed to you of the Book,

1 *Al-Isrā* 17:36.

2 *An-Nāzi'āt* 79:40-41.

3 *Al-Ankabūt* 29:69.

and establish prayer. Indeed, prayer prevents from depravity and wrongdoing; and the remembrance of Allāh is greater. Allāh knows that which you do.»¹

Furthermore, prayer is a means of expiating the sins. Ibn Mas'ūd (رضي الله عنه) reported that a man came to the Prophet (ﷺ) and said, "I have met a woman in a garden and, except for intercourse, did everything with her, including kissing and hugging. So punish me any way you wish." Allāh's Messenger (ﷺ) then recited:

﴿وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ، إِنَّ الْحَسَنَاتِ
يُذْهِبْنَ السَّيِّئَاتِ. ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ﴾ هود ١١٤

«Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds wipe off bad deeds. That is a reminder for those who remember.»²

The man asked, "O Allāh's Prophet, is this specifically for me?" He (ﷺ) replied, «بل للناس كافة.» **«No, it is for the people in general.»³**

FASTING

Fasting is an important physical means of restraining the sexual desire. The Prophet (ﷺ) prescribed it for the young men who cannot afford marriage, as Ibn Mas'ūd (رضي الله عنه) reported from him:

«يا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ
لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ.»

«Young men, let him who can afford marriage marry, for it helps lower the gaze and guard the private parts (i.e. chastity); and let him who cannot

1 Al-'Ankabūt 29:45.

2 Hūd 11:114.

3 Recorded by al-Bukhārī, Muslim, and others.

afford it fast, for fasting is a repression (of desire) for him.»¹

SUPPLICATION

Supplication is one of a believer's strongest weapons, and we should sincerely and devoutly ask Allāh to safeguard our chastity.

Abū Umāmah (رضي الله عنه) reported that a young man came to the Prophet (ﷺ) and said, "O Allāh's Messenger, give me permission for *zinā*." The people turned to the young man and strongly rebuked him. But the Prophet (ﷺ) said, «أدنيه.» **«Bring him close.»** After sitting near the Prophet (ﷺ), the following dialogue issued:

The Prophet (ﷺ):

The young man:

«أَتَحِبُّ لَأُمِّكَ؟» **«Would you like it (*zinā*) for your mother?»** "No, by Allāh — may Allāh make me a ransom for you!"

«وَلَا النَّاسُ يَحِبُّونَهُ لَأُمَّهَاتِهِمْ.» **«Nor do other people like it for their mothers.»**

«أَفَتَحِبُّ لَابْنَتِكَ؟» **«Would you like it for your daughter?»** "No, by Allāh — may Allāh make me a ransom for you!"

«وَلَا النَّاسُ يَحِبُّونَهُ لِبَنَاتِهِمْ.» **«Nor do other people like it for their daughters.»**

«أَفَتَحِبُّ لِأَخْتِكَ؟» **«Would you like it for your sister?»** "No, by Allāh — may Allāh make me a ransom for you!"

«وَلَا النَّاسُ يَحِبُّونَهُ لِأَخْوَاتِهِمْ.» **«Nor do other people like it for their sisters.»**

«أَفَتَحِبُّ لِعَمَّتِكَ؟» **«Would you like it for your paternal aunt?»** "No, by Allāh — may Allāh make me a ransom for you!"

«وَلَا النَّاسُ يَحِبُّونَهُ لِعَمَّاتِهِمْ.» **«Nor do other people like it for their paternal aunts.»**

«أَفَتَحِبُّ لِحَالَتِكَ؟» **«Would you like it for your maternal aunt?»** "No, by Allāh — may Allāh make me a ransom for you!"

1 Recorded by al-Bukhārī, Muslim, and others.

«ولا الناس يحبونه لخالاتهم.» **«Nor do other people like it for their maternal aunts.»**

The Prophet (ﷺ) then put his hand over the young man and said:

«اللَّهُمَّ اغْفِرْ ذَنْبَهُ، وَطَهِّرْ قَلْبَهُ، وَحَصِّنْ فَرْجَهُ.»

«O Allāh, forgive his sin, purify his heart, and safeguard his private parts (from *zinā*).»

After that, the young man had no interest in *zinā*.¹

REMEMBERING THE HIGH REWARDS OF THE ABSTAINERS

Sins are commonly associated with strong temptations that make them hard to resist. When a believer refrains from committing a sin, his reward increases in proportion with the temptation that he faces. A young man could have three incentives for committing *zinā*: his youthful energy and desire, the beauty of the woman who invites him to herself, and her social status and influence. If, despite all of that, he perseveres and fears Allāh, he would be worthy of a most sublime reward.

Abū Hurayrah and Abū Sa'īd al-Khudrī (رضي الله عنهما) reported that Allāh's Messenger (ﷺ) said:

«سبعة يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ فَأَجْتَمَعَا عَلَى ذَلِكَ وَأَفْتَرَقَا عَلَيْهِ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ أَمْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: "إِنِّي أَخَافُ اللَّهَ"، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تَنْفَقُ يَمِينُهُ.»

«There are seven (types of) individuals whom Allāh will shelter in His (Throne's) shade on the Day when

1 Recorded by Aḥmad and aṭ-Ṭabarānī (in *al-Kabīr*). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 370).

there will be no shelter except His: a just ruler; a young man who grows up in Allāh's worship; a man whose heart is attached to the *masjids*; two men who love each other for Allāh's sake — meeting and departing upon this; a man who remembers Allāh when he is alone, and his eyes shed tears; a man who is invited (to *zinā*) by a woman of prominence and beauty and he responds, "I surely fear Allāh."; and a man who gives charity so secretly that his left hand does not know what his right hand spends.> ¹

Abū Hurayrah (رضي الله عنه) also reported that Allāh's Messenger (ﷺ) said:

«مَنْ وَقَاهُ اللَّهُ شَرَّ مَا بَيْنَ حَيْئِهِ، وَشَرَّ مَا بَيْنَ رِجْلَيْهِ، دَخَلَ الْجَنَّةَ.»

«Whoever Allāh protects from the evil of what is between his jaws (his tongue) and the evil of what is between his legs (his private parts), he will enter *Jannah*.» ²

TAKING EXAMPLE IN THE RIGHTEOUS

Instead of the immoral and depraved sinners, such as actors and singers, who openly and boastfully advertise their sins, one should take his high example and role models in the righteous believers who demonstrate great levels of self control and who rise high above the carnal behavior of the disbelievers.

Allāh (ﷻ) gives us the practical example of the prophet Yūsuf (عليه السلام). His master's wife, who is said to have been most beautiful, found him to be a handsome, single young man under her authority. She tried to seduce him:

«وَرَأَوْدَتْهُ أَلْتِي هُوَ فِي بَيْتِهَا عَنِ نَفْسِهِ، وَعَلَّقَتْ الْأَبْوَابَ، وَقَالَتْ: "هَيْتَ لَكَ." قَالَ: "مَعَاذَ اللَّهِ، إِنَّهُ رَبِّي أَحْسَنَ

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by at-Tirmithī, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 510 & *Ṣaḥīḥ ul-Jāmi'* no. 6593).

مَشَوَايَ، إِنَّهُ، لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾ يوسف ٢٣

«And she, in whose house he was, sought to seduce him. She closed the doors and said, “Come to me!” He said, “I seek the refuge of Allāh. Indeed, my master (your husband) has been good to me. Indeed, the wrongdoers will not succeed.»¹

So he sought Allāh’s protection, and reminded himself and her of their master’s favors, and that it is wrong to respond to his generosity by harming him. That, however, did not stop her and the other high-class women of the city from exerting more efforts to seduce him. Yūsuf turned to Allāh with sincere supplication, asking him for protection against their plotting. And indeed, Allāh responded, granting him immediate protection, as well as a status of dignity and praise in both lives:

﴿فَاسْتَجَابَ لَهُ رَبُّهُ، فَصَرَفَ عَنْهُ كَيْدَهُنَّ،

إِنَّهُ، هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ يوسف ٣٤

«So his Lord responded to him and averted from him their plotting. Indeed, He is the Hearing, the Knowing.»²

On the other hand, a person who commits *zinā* with the least incentive deserves a painful punishment. This clearly applies to an old man whose sexual desire and bodily energy are not enough to provide the drive for sinning, and yet he insists on plunging into filth. Abū Hurayrah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَزَكِيهِمْ وَلَا يَنْظُرُ إِلَيْهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ.»

«On Resurrection Day, there are three individuals whom Allāh will not speak to, nor purify, nor look

1 Yūsuf 12:23.

2 Yūsuf 12:34.

at, and they will have a severe punishment: an adulterous old man, an untruthful king, and an arrogant poor man.>¹

OTHER MEANS

There are many other means of protection against *zinā*. Some of them have been indicated in the previous chapters or earlier in this chapter. Some of them will also be mentioned next chapter in connection with masturbation, but they equally apply to *zinā*. For the reader's benefit, we summarize a number of those means in the following:

1. Remaining in the company of the righteous believers as much as possible.
2. Filling one's time with beneficent activities, such as Islāmic studies, reading and teaching Qur'ān, etc.
3. Avoiding all "preliminaries" that could lead to *zinā*, such as looking, smiling, touching, *khulwah*, exposing one's 'awrah, and so on.
4. Avoiding television, movies, newspapers, magazines, internet sites, and any doubtful places that might stir one's desire and move evil thoughts in one's head.
5. Marrying as early as possible. This requires from the parents of the girls who are ready for marriage to avoid asking for extremely high dowries or financial commitments from the young men.
6. Remembering the great punishment in both lives for those who commit *zinā*, and the diseases that they are bound to catch regardless of how much precaution they take.

¹ Recorded by Muslim, an-Nasā'ī, and others.

CHAPTER 7

PERVERSIONS AND ABERRATIONS

Introduction

Just as it is not easy to see the limits of Satan's ways, it is not possible to enumerate all of the sexual aberrations that are practiced by sick-natured people.

In the following sections, we list the aberrations that are most commonly known. Our main purpose in this is to indicate the serious wrong in committing those acts, especially since the author has, on various occasions, received inquiries about the ruling of some of them.

Masturbation

RULING

Masturbation is the stimulation of one's sexual organs using one's hand or any external tool for this purpose. Stimulation of one's sexual organs by one's spouse normally comes under "fondling and foreplay" rather than "masturbation".

Masturbation is prohibited for both men and women. We again cite the *āyāt*:

﴿وَالَّذِينَ هُمْ لِأَفْئَاتِهِمْ حَافِظُونَ ۖ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ
أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۖ فَمَنْ أَتَعَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ
هُمُ الْعَادُونَ ۖ﴾ المؤمنون ٥-٧ والمعارج ٢٩-٣١

«And they (the believers) are those who guard their private parts, except from their wives or those that their right hands possess, for indeed they will not be

blamed (in that regard). Whoever seeks beyond that, they are the transgressors.»¹

In the above, Allāh does not allow venting one's sexual desire except with one's spouse or with one's owned female slave (for men). For those who cannot afford marriage, Allāh (ﷻ) does not give them masturbation as an option; rather, He commands them to maintain chastity:

«وَلَيْسَتَعْفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُعْزِبَهُمُ اللَّهُ مِنْ فَضْلِهِ» النور ٣٣

«Let those who cannot afford marriage maintain chastity.»²

Also, the Prophet (ﷺ) commanded the young people to marry, and advised those who could not afford it to fast in order to control their sexual desire. Masturbation was never an alternative. Ibn Mas'ūd (رضي الله عنه) reported, “We were with the Prophet (ﷺ) while we were young and had no wealth whatsoever. So the Prophet (ﷺ) said:

«يا معشر الشباب، من استطاع منكم الباءة فليتزوج، فإنه أغض للبصر وأحصن للفرج، ومن لم يستطع فعليه بالصوم، فإنه له وجاء.»

«Young men, let him who can afford marriage, marry, for it helps lower the gaze and guard the private parts (i.e. chastity); and let him who cannot afford it, fast, for fasting is a repression (of desire) for him.»³

CAUSES

Even though masturbation is an abnormal and ugly act, it is widely practiced in our time. This has many reasons, among which are the following:

1 *Al-Mu'minūn* 5-7 and *al-Ma'ārij* 29-31.

2 *An-Nūr* 24:33.

3 Recorded by al-Bukhārī, Muslim, and others.

1. Weak commitment to Islām. The sexual desire can only be restrained by strong faith, perseverance for the pleasure of Allāh, and fearing Allāh.
2. Delaying marriage for no *shar'ī* reasons, such as requiring high dowries or using criteria for marriage other than that established in the Sunnah.¹
3. Using artificial means for sexual arousal, such as watching provocative movies, looking at provocative pictures, reading provocative stories, listening to provocative talk and music, and going to places where the *'awrahs* of people are exposed (beaches, nightclubs, etc).
4. Listening to disbelievers' arguments. Many Western behavioral and so-called social scientists, such as Freud, declare that masturbation is perfectly acceptable and has no harmful effects. Those "scientists" have similar approaches with other sexual aberrations. Their misconceptions have poisoned the thoughts of most people in our time, have given them a deviant understanding of many aspects of human sexuality, and have made sexual aberrations — even the extreme ones, like homosexuality — acceptable by many people.
5. Unsubstantiated misconceptions that are mostly based on the wrong opinions of the above-mentioned "scientists". Among those misconceptions are the following:
 - a. Abstinence causes the sexual organs to shrink and lose their functionality. This is not true and has no scientific basis.
 - b. Abstinence causes continual arousal of the sexual organs. This is false, and the contrary is true. It is scientifically demonstrated that repeated performance of sexual acts causes excessive and continual arousal of the sexual system, which

1 For further discussion of this, the reader is referred to part 1 of this series, "The Quest for Love & Mercy".

also results in weakening one's will-power and determination. Abstinence, on the other hand, helps cool the desire — provided that one brushes off illicit thoughts and fantasies.

- c. Abstinence leads to a loss or decline in the body's production of the seminal fluid. Again, the opposite is true. Excessive sexual involvement and induced ejaculation cause an early decline in seminal production. On the other hand, if the body finds excess of seminal production because of abstinence, it is naturally eliminated after urination or through wet dreams.
6. Accepting false arguments from some Islāmic "scholars" who permit masturbation, claiming that it protects against the greater sin of *zinā*. The short-sightedness of such "scholars" prevents them from realizing that:
 - a. Masturbation is clearly prohibited by the texts of the Qur'ān and Sunnah (see above), and there is a consensus among the prominent '*ulamā*' of Islām in this regard.
 - b. Masturbation has many harms, some of which are comparable to those of *zinā* (see below).
 - c. Masturbation is one of the important incentives for *zinā*. When one is a willing slave and prisoner of his lust, he becomes ready to fulfill it by any means, permissible or prohibited. Thus, *zinā* becomes a feasible alternative that would seriously be considered if the occasion presents itself.

HARMS

In addition to what has been indicated above, masturbation has many other harms, among which are the following:

1. Harm to the *dīn*. Masturbation is a sin that puts a barrier between the '*abd*' and his Lord (ﷻ), reducing the love of Allāh in his heart and making sinning acceptable to him.

2. Harm to the character. Masturbation weakens one's determination, reduces one's opposition to sinning, and causes one a loss of self-esteem.
3. Harm to the pure nature (*fiṭrah*). Masturbation is an addictive practice that makes one derive pleasure only through it. This makes it difficult for one to enjoy the permissible and correct method of venting one's desire: marriage.

PROTECTION AND CURE

In what follows we outline some of the important means of protection against masturbation:

1. Fearing and revering Allāh at all times.
2. Getting married as early as possible.
3. Keeping company of the righteous believers and avoiding solitude or company of the sinful.
4. Lowering the gaze and avoiding looking at what Allāh (ﷻ) prohibited.
5. Keeping busy with acts of obedience.
6. Understanding the danger of the wrong views about masturbation (as explained above).
7. Fasting as often as possible.
8. Following the Sunnah etiquettes for sleep (sleeping early, sleeping with *wuḍū'*, saying the *thikrs* and supplications, sleeping on the right side, etc).
9. Striving patiently to obey Allāh and avoid sinning, remembering the high rewards that Allāh promised for the patient.

10. Repenting to Allāh and doing much good in order to overcome the evil thoughts and actions that one does.

Homosexuality

Homosexuality is an aberration whereby a person is sexually attracted to people from the same sex. This may reach the level of performing intercourse among members of the same sex.

Homosexuality is divided into “sodomy” for men and “lesbianism” for women.

SODOMY

Sodomy (in Arabic, *liwāṭ*) is for a man to perform anal intercourse with another man. Sodomy is the most appalling sexual aberration for men. It indicates a marked deviation in a man’s nature from the pure and clean state upon which Allāh (ﷻ) created him. It is a major sin that was not committed by any human beings prior to the Sodomite people of Lūṭ (ﷺ). Allāh (ﷻ) says:

﴿وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ: «أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ؟ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ، بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ. ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا: «أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ، إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ» ﴿٨٢﴾ فَأَنْجَيْنَاهُ وَأَهْلَهُ، إِلَّا أَمْرَأَتَهُ، كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا، فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾﴾ الأعراف ٨٠-٨٤

«And (remember) Lūṭ, when he said to his people, “Do you commit such depravity with which no one has preceded you from among the peoples? Indeed, you direct your desire to men instead of women — rather, you are a transgressing people.” But his people’s only response was, “Drive them (Lūṭ’s

family) out of your town, for indeed they are folks who purify themselves (from sinning).” So We saved him and his family, except for his wife — she was of the doomed ones. And We sent down upon them a rain (of stones). Thus, see how was the end of the criminals.»¹

From the above *āyāt*, we see that sodomy is a major sin that deserves a most severe punishment. Some of today’s cultures are sympathetic with it, giving it misleading names such as “sexual preference”, “alternative lifestyle”, and “gayness”. They also sympathize with the criminals who commit it and allow them social rights that reach the level of offending the “straight” people. This only points to the serious degree of corruption that the modern civilization has reached.

Sodomy is one of the major sins that deserve Allāh’s curse. Ibn ‘Abbās (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«مَلْعُونٌ مَنْ سَبَّ أَبَاهُ، مَلْعُونٌ مَنْ سَبَّ أُمَّهُ، مَلْعُونٌ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ،
مَلْعُونٌ مَنْ غَيَّرَ تُخُومَ الْأَرْضِ، مَلْعُونٌ مَنْ كَمَّهَ أَعْمَى عَنْ طَرِيقٍ،
مَلْعُونٌ مَنْ وَقَعَ عَلَى بَهِيمَةٍ، مَلْعُونٌ مَنْ عَمِلَ بِعَمَلِ قَوْمِ لُوطٍ.»

<Accursed is he who curses his father. Accursed is he who curses his mother. Accursed is he who slaughters to other than Allāh. Accursed is he who changes the landmarks (to take someone’s land without right). Accursed is he who misleads a blind man. Accursed is he who copulates with an animal. Accursed is he who does the doing of Lūṭ’s people.>²

Under the Islāmic law, a person who is convicted of sodomy is subject to the capital punishment of killing. Ibn ‘Abbās (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

1 *Al-A’rāf* 7:80-84.

2 Recorded by Aḥmad. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 5891).

«مَنْ وَجَدْتُمُوهُ يَعْمَلْ عَمَلًا لِقَوْمِ لُوطٍ فَأَقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ.»

«Whoever you find doing the deed of Lūṭ's people,
kill the doer and the one to whom it is done.»¹

Thus, what we hear nowadays of some so-called Muslims establishing so-called “Muslim gay associations” is clear non-sense. A person who is afflicted by indulgence in such a major sin must hide away his sin and repent to Allāh rather than insisting on it and daring to openly advertise his wickedness.

It is important to emphasize what we previously mentioned: The Islāmic penalties for various crimes are only handled by the ruler of the Islāmic state or his authorized representative. It is not to the individuals or local community *imāms* to establish such penalties.

LESBIANISM

Lesbianism (in Arabic, *siḥāq*) is an aberration whereby two women perform sexual acts together. This would normally involve many violations to Islām, mainly:

1. Exposing their *‘awrah* to each other.
2. Stimulating each other's private parts, and performing other acts of intimacy that may only be done between a woman and her husband.
3. Performing various perverted acts (some of which are discussed in this chapter) in order to reach sexual gratification.

All of the above contradicts the wisdom of marriage and violates Allāh's command to the believers to guard their private parts from other than their spouses. Because of this, *siḥāq* is clearly prohibited in Islām. Its penalty under the Islāmic law is left to the Islāmic ruler's judgment.

1 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Irwā'ul-Ghalīl* no. 2350).

Other Perversions and Aberrations

BESTIALITY

Bestiality is an ugly act whereby a human being, after Allāh (ﷻ) has honored him with a good and clean nature, chooses to plunge into the disgusting state and crooked nature of performing sexual acts with animals. Such a person surely deserves Allāh's curse.

In the previously cited *ḥadīth* of Ibn 'Abbās (رضي الله عنه), the Prophet (ﷺ) said:

«...ملعون من وقع على بهيمة...»

«... Accursed is he who copulates with an animal ...»¹

Bestiality is a major crime that warrants in Islām the capital punishment of killing. Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَنْ وَجَدْتُمُوهُ وَقَعَ عَلَىٰ بَهِيمَةٍ فَأَقْتُلُوهُ وَأَقْتُلُوا الْبَهِيمَةَ.»

«Whoever you find performing intercourse with an animal, kill him and kill the animal.»

Ibn 'Abbās was asked, “Why should the animal be killed?” He replied:

“I did not hear from Allāh's Messenger (ﷺ) anything in that regard. But I believe that he hated for the people to eat its meat or benefit from it after what had been done to it.”²

RAPE

Rape is performing sexual intercourse by force with a non-consenting

1 Recorded by Aḥmad. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 5891).

2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Irwā' ul-Ghalīl* no. 2348).

individual. Most commonly, the man is the criminal and the woman is the victim in a rape act.

In Islām, rape deserves a double punishment: first because it involves *zinā*, and secondly for its brutal and abusive nature.

We should note, however, that many women in our time have made themselves appealing preys to rape by the indecent way they dress and act. Pornography, alcohol, and drugs are added incentives for rape.

CHILD MOLESTING

Child molesting is performing sexual acts with minors. The sexual acts could range from intentional indecent exposure to intercourse (vaginal or anal).

“Minors” in Islām are defined as individuals who have not reached puberty, as well as unmarried adolescents.

Child molesting is a major crime that involves, in addition to the many woes of *zinā* and obscenity, introducing major life-time harm to the molested child’s personality. Under the Islāmic law, it has a severe punishment that is additional to that of *zinā* or sodomy.

INCEST

Incest is the performance of sexual acts with *mahrams*. It is a most major sin, because one is entrusted to protect his *mahrams*. Neglecting this trust, and becoming the thief instead of the guard is a great sin that deserves serious punishment in both lives.

Al-Barā’ (رضي الله عنه) reported that he once met his uncle Abū Burdah Bin Niyār with a flag (of command) in his hand. He asked him about his destination. He replied:

“Allāh’s Messenger (ﷺ) has sent me to kill and take away the wealth of a man who married his father’s wife after his death.”¹

To understand the graveness of incest, we may look at how the

1 Recorded by at-Tirmithī, Ibn Mājah, and others. Verified to be authentic by al-Albānī (*Irwā’ul-Ghalīl* no. 2351).

Prophet (ﷺ) compared both simple *zinā* and incest to *ribā*.

‘Abdullāh Bin Ḥanzalah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«درهمٌ ربا يأكله الرجلُ، وهو يعلمُ، أشدُّ عندَ الله من ستةٍ وثلاثينَ زنيَةً.»

«One *dirham* of *ribā* that a man eats knowingly is more grave before Allāh than performing *zinā* thirty-six times.»¹

Ibn Mas‘ūd, Abū Hurayrah, and al-Barā’ Bin ‘Āzib (رضي الله عنه) all reported that Allāh’s Messenger (ﷺ) said:

«الربا ثلاثة وسبعونَ باباً، أيسرها مثلُ أن ينكحَ الرجلُ أمَّهُ.»

«*Ribā* is seventy-three levels, the least of which is similar to a man performing intercourse with his mother.»²

This shows that incest is roughly about thirty-six times more grave than plain *zinā*.

NUDISM

Nudism is a practice whereby people expose their *‘awrahs* and go naked in what they call “the natural way”. They have nude beaches, colonies, and camps for that purpose. They take their children with them to these places, claiming that they do this with purely innocent objectives that are devoid of any sexual thoughts.

Besides being contrary to the human nature, their theory is also baseless, because even for our first parents Ādam and Ḥawwā’, the “natural way” was to be covered³ and not to go naked like animals.

1 Recorded by Aḥmad and aṭ-Ṭabarānī (in *al-Kabīr*). Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 3375 & *aṣ-Ṣaḥīḥah* no. 1033).

2 Recorded by al-Ḥākim, Ibn Mājah, and aṭ-Ṭabarānī (in *al-Awsaṭ*). Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 3537, 3539, 3541 & *aṣ-Ṣaḥīḥah* no. 1871).

3 See *al-A’rāf* 8:20-26.

OPEN SEX AND ORGIES

Some people have lost modesty to such a degree that they enjoy performing acts of intimacy, including intercourse, in front of other people who act as observers or partners. Their deviations are often combinations of indecent exposure of *'awrah*, immorality, and *zinā*.

It is interesting to note that once a question was posed to the Author as to whether it is permissible for two co-wives to perform sex with their husband at the same time, and whether, in this case, they are allowed to touch each other! This question clearly presents ignorance of some Islāmic basics that we discussed earlier in this book. Furthermore, it shows that the questioner is influenced by pornography or the deviant ways of the disbelievers that revive wicked practices of the ancient Greek and Roman pagans.

FETISHES

Fetishes represent a certain degree of insanity and a clear deviation from the pure human nature. They include masochism (deriving pleasure from receiving pain), sadism (deriving pleasure from giving pain), enjoyment of filth (deriving pleasure from urine or other filth), and so on.

A normal human being cannot imagine deriving pleasure from filth. This is only known to be the practice of pigs. Yet, it is shocking to learn that there are “sick” individuals who do that.

When we hear of aberrations that reach this level of degeneracy, we cannot help noting, “It is no wonder that so many STDs mushroom from sinning,” and we gratefully turn to Allāh (ﷻ), sincerely praising Him for showing us the path of pure and clean guidance: Islām.

CHAPTER 8

BIRTH CONTROL

In this chapter, we discuss birth control by first presenting the most commonly used methods. We follow this by presenting, over a sequence of sections, Islāmic texts that relate to birth control. We conclude by a section that presents verdicts by contemporary *'ulamā'* regarding this subject.

Birth Control Methods

Birth control or contraception is deliberate prevention of pregnancy ¹. Birth control methods can be classified into major types, each type including one or more individual methods as follows:

Type	Description
1 Barrier methods	Provide physical barriers that keep the sperm from entering the uterus. They include male and female condoms, the diaphragm, and the cervical cap.
2 Hormonal contraceptives	Deliver doses of female sex hormones. This inhibits ovulation, thickens the mucus of the cervix to make it difficult for sperm to enter the uterus, and keeps the uterine lining from thickening so that a fertilized egg cannot implant in it. The doses are administered as pills, skin implants, or injections.
3 Spermicides	They are jellies, creams, foams, suppositories, tablets, or films that contain a sperm-killing chemical.

¹ Whereas we had a full discussion of this subject in the first edition of this book, we have now removed most of the scientific discussion — keeping the details in our separate book titled: “Islāmic Perspective of Contraception and Abortion”.

Type	Description
4 Intra-uterine device (IUD)	This is a small plastic device inserted into the uterus. It may be coupled with the use of hormones or other materials. IUD can interfere with the ability of sperm to fertilize an egg, and prevents a fertilized egg from implanting in the lining of the uterus.
5 Surgical sterilization	This includes vasectomy for men and tubal ligation for women. They are permanent and mostly irreversible forms of birth control.
6 Natural methods	These apply purely natural means for birth control. They include the "rhythm method" and "early withdrawal".
7 Abstinence	This is the avoidance of any sexual activity that could cause pregnancy. It includes celibacy.
8 Induced abortion	This is the termination of pregnancy before birth. It normally results in the death of the fetus.

Islām Encourages Birth

Islām encourages the Muslims to have as many children as possible. This increases the size and power of the Muslim *Ummah*, and thus increases the number of humans who worship Allāh and strive to establish His *Dīn*.

Ma'qil Bin Yasār, Anas, and Ibn 'Umar (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«تَزَوَّجُوا الْوَدُودَ الْوَالِدِ، فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَّمَ.»

«Marry a woman who is loving and can bear you many children, because I will display your outnumbering of other nations (on the Day of Resurrection).»¹

1 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-

Jābir Bin ‘Abdillāh (رضي الله عنه) reported that he once came from a journey and saw Allāh’s Messenger (ﷺ), who told him:

«إِذَا دَخَلْتَ لَيْلًا فَلَا تَدْخُلْ عَلَى أَهْلِكَ حَتَّى تَسْتَجِدَّ الْمُغَيَّبَةَ
وَمَتَشِطِّ الشَّعْثَةَ – إِذَا دَخَلْتَ فَعَلَيْكَ الْكَيْسَ الْكَيْسَ.»

«When you arrive (from travel) during the night, do not go to your wife (by surprise), but wait until she who needs to shave (her pubic hair) does so, and she who needs to comb her hair does so. And when you go to her, do what is clever, do what is clever (that which leads to pregnancy).»¹

In another report from Jābir, the Prophet (ﷺ) said:

«إِذَا أَتَيْتَ أَهْلَكَ فَأَعْمَلْ عَمَلًا كَيْسًا.»

«When you go to your wife, do a clever act (that leads to pregnancy).»²

‘Azl (Coitus Interruptus)

‘Azl is the Arabic term for “coitus interruptus” or “early withdrawal”. It is that a man who is performing intercourse with a woman would withdraw from her before ejaculation, so that no sperm would enter her vagina.

PERMISSION OF ‘AZL

It is permissible to perform ‘azl because the *ṣaḥābah* (رضي الله عنهم) did so and Allāh’s Messenger (ﷺ) did not prevent them. Jābir (رضي الله عنه) reported:

Albānī (*Ādāb uz-Zifāf* 132-133).

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by al-Khaṭīb al-Baghdādī. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1190).

”كُنَّا نَعْزِلُ وَالْقُرْآنَ يَنْزِلُ.“

“We used to perform ‘*azl* while the Qur’ān was being revealed.”¹

And in another report:

”كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ، فَبَلَغَهُ ذَلِكَ فَلَمْ يَنْهِنَا.“

“We used to perform ‘*azl* during the time of Allāh’s Messenger (ﷺ), and he heard of that but did not prevent us.”²

‘AZL DOES NOT INTERFERE WITH THE CREATION

In various *hadīths*, the Prophet (ﷺ) indicated that ‘*azl* cannot interfere with Allāh’s creation. If Allāh wills to create a soul, ‘*azl* cannot stop it.

Jābir Bin ‘Abdillāh (رضي الله عنه) also reported that a man came to the Prophet (ﷺ) and asked him, “I have a female slave who is our maid and who irrigates our palm trees. I approach her (with intercourse) but dislike for her to get pregnant (because of her duties).” The Prophet (ﷺ) replied:

«إِعْزَلْ عَنْهَا إِنْ شِئْتَ، فَإِنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا.»

◁Perform ‘*azl* with her if you wish, for indeed, whatever has been decreed for her will reach her.▷

Later on, the man came to the Prophet (ﷺ) and said, “Indeed, the woman has gotten pregnant.” Allāh’s Messenger (ﷺ) responded:

«أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ، قَدْ أَخْبَرْتُكَ أَنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا.»

◁I am Allāh’s Servant and Messenger. I have indeed told you that whatever has been decreed for her will

1 Recorded by al-Bukhārī, Muslim, and others.

2 Recorded by Muslim and others.

reach her.»¹

Abū Saʿīd al-Khudrī (رضي الله عنه) reported that when they (the *ṣaḥābah*) went with Allāh's Messenger (ﷺ) for the battle of Banī al-Muṣṭaliq, they acquired female captives. They desired women because they had been away from their wives for some time. So they wished to have intercourse with their female slaves but wanted to perform 'azl. They asked Allāh's Messenger (ﷺ) about that and he said:

« مَا عَلَيْكُمْ أَنْ لَا تَعْزِلُوا، فَإِنَّ اللَّهَ قَدَّرَ مَا هُوَ خَالِقٌ إِلَى يَوْمِ الْقِيَامَةِ. »

«You do not have to stop 'azl. Allāh has surely decreed all what He will create until the Day of Resurrection.»²

Also, Abū Saʿīd al-Khudrī (رضي الله عنه) reported that when the Muslims defeated the tribe of al-Muṣṭaliq, the Muslim men were given their share of the battle spoils, including women captives. They performed 'azl with these women. Abū Saʿīd then went to the market to sell one such female captive of his. A Jewish man passed by him and asked him, "Did you perform intercourse with her?" He replied, "Yes." He said, "You might then be selling her while there is a child of yours in her womb." He said, "I performed 'azl with her." The Jew said, "That is the minor *wa'd* (killing of children)." Abū Saʿīd then went to the Prophet (ﷺ) and mentioned this to him, upon which the Prophet (ﷺ) said:

« كَذَبَتْ يَهُودُ. لَوْ أَرَادَ اللَّهُ أَنْ يَخْلُقَهُ لَمْ تَسْتَطِعْ أَنْ تَصْرِفَهُ. »

«The Jews lie. If Allāh wills to create it, you can never stop it.»³

In another report from Abū Saʿīd, the Prophet (ﷺ) was asked in regard to 'azl, and he inquired why it is done. He was told, "A man would have intercourse with his nursing wife but would dislike for her

1 Recorded by Muslim, Aḥmad, and others.

2 Recorded by al-Bukhārī, Muslim, and others.

3 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* pp. 130-131, *as-Sunnah* no. 360).

to become pregnant (thereby interrupting her breast-feeding). Or a man would have intercourse with his female slave, but would dislike for her to become pregnant (wanting to sell her, etc).” The Prophet (ﷺ) responded:

« لا عليكم ألا تفعلوا، ما كتب الله خلق نَسْمَةٍ
هي كائنة إلى يوم القيامة إلا ستكون. »

«You do not have to stop ‘azl. Allāh has not recorded the creation of a soul that will be created until the Day of Resurrection but it will be created.»

Abū Sa’īd (رضي الله عنه) also reported that after the battle of Ḥunayn, the Muslims gained female captives. They hoped that the people of these captives would want to pay ransom for them. In the meantime, they asked Allāh’s Messenger (ﷺ) about ‘azl (when they have intercourse with them) and he replied, « أصنعوا ما بدا لكم. » **«Do as you wish.»** And he added:

« مَا مِنْ كُلِّ الْمَاءِ يَكُونُ الْوَلَدُ، وَإِذَا أَرَادَ اللَّهُ خَلْقَ شَيْءٍ لَمْ يَمْنَعُهُ شَيْءٌ. »

«Not all of the (seminal) fluid is needed to produce a child. And when Allāh wills to create a being, nothing can prevent Him.»¹

Anas Bin Mālīk (رضي الله عنه) reported that a man asked Allāh’s Messenger (ﷺ) about ‘azl, and he (ﷺ) replied:

« لو أن الماء الذي يكون منه الولد أُهْرِقَتْهُ عَلَى صَخْرَةٍ لِأَخْرَجَ
اللهُ تعالى منها ولداً. وليخلقن الله نفساً هو خالقتها. »

«If you pour that fluid that produces children on a rock, Allāh (ﷻ) can still bring forth a child from it. Surely, Allāh will create every soul that He wills to create.»²

1 Recorded by Muslim, Aḥmad, and others.

2 Recorded by Aḥmad, Ibn Abī ‘Āṣim, and others. Verified to be authentic by al-

DISAPPROVAL OF 'AZL

'Azl is disapproved in Islām, and should be avoided as much as possible for the following reasons:

1. It causes emotional harm to the woman because it interrupts her pleasure. Thus, it may not be performed without her full agreement.
2. Even if the woman agrees, 'azl still conflicts with one of the main purposes of marriage, which is increasing the number of Muslims, as has been outlined earlier.
3. Allāh (ﷻ) prohibits killing one's children. He says:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ، نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ.
إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴾ (الإسراء ٣١)

«Do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.» ¹

And He (ﷻ) says:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ، نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾ (الأنعام ١٥١)

«Do not kill your children because of poverty. We provide for you and for them.» ²

'Azl and other birth control methods do not involve actual killing. Yet, they involve prevention of birth, which is in some respects similar to killing. This is why the Prophet (ﷺ) described it as the "secret *wa'd* (killing of children)" in the forthcoming *ḥadīth* reported by Juthamah Bint Wahb.

Albānī (*aṣ-Ṣaḥīḥah* no. 1333 & *Ṣaḥīḥ ul-Jāmi'* no. 5245).

1 *Al-Isrā'* 17:31.

2 *Al-An'ām* 6:151.

4. The Prophet (ﷺ) permitted 'azl, but at the same time, he showed disapproval of it. This can be seen from a number of the previously-cited *hadīths*, as well as the following.

Abū Sa'īd al-Khudrī (رضي الله عنه) reported that 'azl was mentioned to the Prophet (ﷺ) and he asked (repeating this three times), «أَوَأَنْتُمْ لَتَفْعَلُونَ ذَلِكَ؟» **«Do you really do that?»** Then he said:

«مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا هِيَ كَائِنَةٌ.»

«No soul that is decreed to be created, until the Day of Resurrection, but will be created.»¹

In reference to this *hadīth*, al-Hāfiẓ Ibn Ḥajar (رحمته الله) said:

“This indicates that the Prophet (ﷺ) did not clearly prohibit ('azl), but pointed to that it is better to avoid it. This is because 'azl is done for fear of having a child, and this has no benefit. If Allāh wills to create a child, 'azl would not prevent it, because the (seminal) fluid may come out too soon without the man's control, leading to conception and pregnancy. Indeed, it is not possible to stop Allāh's decree.”²

5. Sometimes, the Prophet (ﷺ) did not accept the excuses that were given for 'azl.

Sa'd Bin Abī Waqqāṣ (رضي الله عنه) reported that a man came to Allāh's Messenger (ﷺ) and said, “I perform 'azl with my wife.” He asked him, «لِمَ تَفْعَلُ ذَلِكَ؟» **«Why do you do that?»** He replied, “I pity her child (that she nurses).” Allāh's Messenger (ﷺ) then said:

«لَوْ كَانَ ذَلِكَ (الغَيْلُ) ضَارًّا ضَرًّا فَارِسَ وَالرُّومَ.»

«If that (i.e., for a woman to conceive and continue breast-feeding) were harmful, it would have harmed the Persians and the Romans (by reducing their

1 Recorded by al-Bukhārī, Muslim, and others.

2 *Faṭḥ ul-Bārī* 9:251.

numbers and dissipating their power).»¹

Because of the above, we see that the *ṣahābah* (رضي الله عنهم) did not freely practice ‘*azl*, except when they had good reasons for doing so.

SECRET WA’D

Juthāmah Bint Wahb (رضي الله عنها) reported that she was present among other people with Allāh’s Messenger (ﷺ) when he said:

«لَقَدْ هَمَمْتُ أَنْ أَنْهِيَ عَنِ الْغَيْلَةِ، حَتَّى ذَكَرْتُ أَنَّ الرُّومَ
وَفَارِسَ يَصْنَعُونَ ذَلِكَ فَلَا يَضُرُّ أَوْلَادَهُمْ.»

«I was about to prohibit pregnant women from nursing their children, but then realized that the Romans and the Persians do it and it does not harm their children.»

He (ﷺ) was then asked about ‘*azl* and he replied:

«ذَلِكَ الْوَأْدُ الْخَفِيُّ.»

«That is the secret *wa’d* (killing of children).»²

The ‘*ulamā*’ explain that there is no conflict between this *ḥadīth* and the earlier one in which the Prophet (ﷺ) rejected the Jew’s description of ‘*azl* as the “minor *wa’d*”.

Al-Ḥāfiẓ Ibn Ḥajar (رحمته الله) said:

“The ‘*ulamā*’ have reconciled between (the Prophet’s (ﷺ)) declaring the Jews as lying when they said about ‘*azl*, ‘the minor *wa’d*’ and his affirming in Juthāmah’s *ḥadīth* that it is ‘a secret *wa’d*’. They said that ‘minor *wa’d*’ indicates that it is an apparent *wa’d*, but it is small compared to burying a baby after it is

1 Recorded by Muslim.

2 Recorded by Muslim and others.

born alive. This does not conflict with his (ﷺ) saying that it is a ‘secret *wa’d*’, because it indicates that it does not have the ruling of the apparent *wa’d*, so no ruling applies to it. He only considered it *wa’d* because both acts agree in that they inhibit birth.”¹

Ibn ul-Qayyim (رحمته) said:

“The Jews thought that ‘*azl* has the same ruling as *wa’d* in terminating what has been instituted by creation. The Prophet (ﷺ) declared that this was wrong, and informed that if Allāh wanted to create it, no one would be able to stop it. As for calling it ‘secret *wa’d*’, it is because a man only performs ‘*azl* with his wife to avoid having a child, and he shows interest in preventing birth. Thus his purpose, intention, and concern resemble those of a person who kills a child through *wa’d*, even though the first is secret and the second is apparent.”²

Celibacy

Marriage allows a person to live in harmony with human nature upon which Allāh created people. On the other hand, abstaining from marriage is an unnatural and abnormal act that brings feelings of conflict and dejection. This is why celibacy is prohibited in Islām.

Sa’d Bin Abī Waqqāṣ, Samurah Bin Jundub, and ‘Ā’ishah (رضي الله عنها) reported:

“نَهَى رَسُولُ اللَّهِ عَنِ التَّبَتُّلِ.”

“Allāh’s Messenger (ﷺ) prohibited celibacy.”³

Abū Umāmah (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

1 *Fath ul-Bārī* 9:254.

2 *Tahṭhib us-Sunan* 3:85.

3 Recorded by al-Bukhārī, Muslim, and others.

«تَزَوَّجُوا فَإِنِّي مُكَاتِّرٌ بِكُمْ الْأُمَّمَ، وَلَا تَكُونُوا كَرَهْبَانِيَّةِ النَّصَارَى.»

«Marry so that (on Judgment Day) I will be displaying your outnumbering of other nations. Do not practice celibacy like the Christians.»¹

Castration

Castration (or any other form of permanent contraception) is absolutely prohibited in Islām — even for animals!

‘Abdullāh Bin ‘Umar (ﷺ) reported:

«نهى رسول الله عن الإخصاء.»

“Allāh’s Messenger (ﷺ) prohibited castrating (the animals).”²

Similarly, Ibn ‘Abbās (ﷺ) reported that Allāh’s Messenger (ﷺ) said:

«لا إخصاء في الإسلام.»

«No (animal) castration (is allowed) in Islām.»³

Sa’d Bin Abī Waqqāṣ (ﷺ) reported:

«رَدَّ رَسُولُ اللَّهِ عَلَى عُثْمَانَ بْنِ مَظْعُونِ التَّبْتَلِ. وَلَوْ أُذِنَ لَهُ لَأَخْتَصَيْنَا.»

“Allāh’s Messenger (ﷺ) rejected for ‘Uthmān Bin Maẓ‘ūn to practice celibacy. Had he permitted him, we would have gotten castrated.”⁴

1 Recorded by al-Bayhaqī and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 2941 & *aṣ-Ṣaḥīḥah* no. 1782).

2 Recorded by Ibn ‘Asākir. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 6862).

3 Recorded by al-Bayhaqī. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 7166).

4 Recorded by al-Bukhārī, Muslim, and others.

Abū Hurayrah (رضي الله عنه) reported that he said to the Prophet (ﷺ), “O Allāh’s Messenger, I am a young man. I fear for myself falling into sinning (because of desire), and I have no wealth to marry. Should I get castrated?” The Prophet (ﷺ) replied:

«يا أبا هريرة! جَفَ القَلَمُ بما أَنْتَ لاقٍ، فَأَحْتَصِ على ذلكِ أوْ ذَرِّ.»

<O Abū Hurayrah, the pen is dry in regard to what you will face. So get castrated with that knowledge or do not.>¹

In this *ḥadīth*, Allāh’s Messenger (ﷺ) does not give permission to Abū Hurayrah to get castrated. Rather, he reminds him of Allāh’s Decree and warns him of choosing to do what he knows to be wrong.²

Stages of Embryogeny

Knowing the stages of development of an embryo plays an important role in understanding issues relating to birth control and abortion. ‘Abdullāh Bin Mas‘ūd (رضي الله عنه) reported that Allāh’s Messenger (ﷺ) said:

«إِنْ أَحَدَكُمُ يُجَمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ. ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ، فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتِبَ رِزْقُهُ وَأَجَلُهُ وَعَمَلُهُ وَشَقِيٌّ أَمْ سَعِيدٌ. فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ، إِنْ أَحَدَكُمُ لِيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنْ أَحَدَكُمُ لِيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ

1 Recorded by an-Nasā’ī, Ibn Abī ‘Aṣīm, and al-Bukhārī (without *isnād*). Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 7832 & *as-Sunnah* nos. 109, 110).

2 Review *Faṭḥ ul-Bārī* and *‘Umdat ul-Qārī* (no. 5076) for a discussion of this.

الكتاب، فيعملُ بعملِ أهلِ الجنةِ فيدخلُها.»

Indeed, the creation of each one of you is gathered together in his mother's abdomen for forty days as a sperm-drop; then it is a clinging clot for as long, then it is (in the form of) a chewed lump for as long. The angel is then sent to it. He breathes the soul into it, and is also commanded to perform four decrees: to record its sustenance, its life span, its deeds, and whether it will be miserable or happy.

By Allāh, whom there is no (true) god except Him, one of you will surely perform deeds of the people of *Jannah* (as it would appear to people) until he is only a cubit away from it. What had been recorded for him will then take over, and he will perform deeds of the people of the Fire and enter it.

And one of you will surely perform deeds of the people of the Fire (as it would appear to people) until he is only a cubit away from it. What had been recorded for him will then take over, and he will perform deeds of the people of *Jannah* and enter it.¹

Fatwās by the 'Ulamā

AL-ALBĀNĪ

The 'allāmah Muḥammad Nāṣir ud-Dīn al-Albānī (رحمته) was asked about the ruling of birth control. He replied:

“The ruling of birth control depends on its incentive. It is permissible if, based on the advice of trustworthy Muslim physicians, the incentive is to guard the wife's health that has been adversely affected by bearing too many children. On the other hand, if it is done for fear

1 Recorded by al-Bukhārī, Muslim, and others.

of poverty, applying material reasoning similar to that of the nonbelievers ... based on their income, they conclude that they cannot support more children, which is impermissible in Islām. This arises from the *Jāhiliyyah*'s logic to which Allāh (ﷻ) refers by saying:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ، نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ﴾ الإسراء ٣١

«Do not kill you children for fear of poverty. We provide for them and for you.»¹

True Muslims believe that every child's sustenance comes with it. As is well-known, even while it is still in its mother's womb, and before it comes out to this life, its sustenance is recorded for it."²

He also said:

"... This (permission) is in regard to the 'azl that was know in those days. As for our time, there are methods whereby a man can completely prevent his fluid from reaching his wife, such as tubal ligation, condoms, and so on. Thus, the arguments regarding the *ḥadīths* (that permit 'azl) do not hold here. Rather, what applies are the two above-mentioned predicaments (harming the woman, and reducing the number of Muslims), especially the second one.

In any case, in my opinion, 'azl is disapproved when purposes of the disbelievers are not added to the above two predicaments, or to one of them. Purposes of the disbelievers in birth control include fear of poverty because of many children, and concern about spending on them and raising them. In such cases, the disapproval reaches the level of prohibition ...

On the other hand, if the woman is sick, and the

1 *Al-Isrā* 17:31.

2 *Al-Ḥāwī min Fatāwā al-Albānī*, v. 2, p. 14.

doctor fears that her sickness will increase by pregnancy, she may take a temporary contraceptive. *And if her sickness is severe and life-threatening — only in this case is it permissible, or even obligatory, to perform tubal ligation on her — and Allāh knows better.*"¹

IBN BĀZ

The *'allāmah* 'Abd ul-'Azīz Bin Bāz (رحمته الله) was asked about the ruling of birth control. He replied:

“The Supreme Council of *'Ulamā* has studied this issue and arrived at the conclusion that it is not permissible to take the birth control pill, because Allāh (ﷻ) has legislated for His servants undertaking the means of boosting birth and increasing the *Ummah*. The Prophet (ﷺ) said:

«تَزَوَّجُوا الْوَدُودَ الْوَالِدِ، فَإِنِّي مُكَاثِّرٌ بِكُمْ الْأُمَّمَ.»

«Marry a woman who is loving and can bear you many children, because I will be delighted by your outnumbering of other nations.»²

... This is because the *Ummah* needs large numbers in order to worship Allāh, strive for His cause, and protect the Muslims (with Allāh's permission and facilitation) from the plots of their enemies. Thus it is obligatory to avoid this and not to permit it or use it except for a necessity. If there is a necessity, there is no harm in using it in accordance with the need. Also, if the woman has so many children that pregnancy becomes difficult for her then it is not prohibited for her to take

1 *Ādāb uz-Zifāf* pp. 136-137.

2 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* 132-133).

the pill for a limited duration, like one or two years, to complete her nursing and make it easier for her to rear her children properly. But if the pills are to be used so that the woman would devote her time for employment, entertainment, or other reasons that concern the women today, then this is not permissible.”¹

Ibn Bāz (رحمته) was also asked in regard to a twenty-nine year old woman who gave birth to ten children, and a Caesarian operation was required for her tenth delivery. She asked her husband before that operation to have a tubal ligation done to her so that she would not have any more children — because of her health, and because the birth control pill had bad side effects on her health. Her husband gave permission for that. Is she or her husband sinful? His answer was:

“There is no harm in doing that operation provided that the physicians have decided that additional pregnancies would harm her, and that her husband gave her permission for that.”²

He was asked in regard to a young woman who was told by a skillful Muslim doctor that she may not bear any children because she would then die before delivery. Is it permissible for her to use medications that prevent pregnancy, or for her husband to perform ‘*azl* with her? He replied:

“The ruling in regard to taking the pill depends on the woman’s situation ...

Some reports, such as that of Jābir (رحمته)³, indicate the permissibility of ‘*azl* ...

Taking the pill or doing ‘*azl* does not prevent what Allāh has decreed to create of human beings. This is based on reports by Jābir, Abū Saʿīd, and other *ṣaḥābah* (رحمته)⁴ ... that indicate the permissibility of

1 *Fatāwā al-Marʾah*, pp. 84-85.

2 *Fatāwā al-ʿUlamāʾ fī ʿIshrat in-Nisāʾ* p. 86.

3 Cited earlier.

‘*azl*. Taking the pill is similar to ‘*azl*.¹

As for the “skillful Muslim doctor” saying that if this woman bears a child, she would die before delivery, then this is very wrong, because such certain knowledge of the time of death is part of the *ghayb* that only Allāh knows.”²

AL-‘UTHAYMĪN

In regard to birth control, the ‘*allāmah* Muḥammad Bin Ṣāliḥ al-‘Uthaymīn said:

“There are different kinds of birth control methods:

1. Those that permanently inhibit birth. This is not permissible, because it prevents pregnancy and decreases the offspring — which contradicts the Legislator’s purpose of increasing the Muslim *Ummah*. Furthermore, a woman who practices this is not secure of losing her current children, thereby possibly becoming a widow without children.

2. Those that prevent birth temporarily. The example for this would be a woman who had frequent pregnancies that overburdened her, so she wishes to organize her pregnancies to be biennial. This is permissible with the condition that her husband permits it, and that it does not cause her any harm. The evidence for this is that the *ṣaḥābah* performed ‘*azl* with their women during the time of the Prophet (ﷺ) ...

3. Abortion that is done with the intention of destroying the embryo. If this happens after the blowing of the soul into it, it is doubtlessly prohibited because it involves

4 Cited earlier.

1 We saw above that al-Albānī (رحمته) drew a clear difference between ‘*azl* on the one hand, and methods that completely inhibit pregnancy and have harmful side-effects, including the pill, on the other hand. Therefore, whereas ‘*azl* is usually disapproved only, the other methods are prohibited except in situations of necessity.

2 *Fatāwā al-‘Ulamā’ fī ‘Ishrat in-Nisā’* pp. 88-89.

killing a sanctified soul without right — which is prohibited by the Book, the Sunnah, and the Muslims' consensus.

And if it happens before the blowing of the soul, the scholars differ in its regard, some permitting it, others prohibiting it, a third group permitting it before the embryo becomes a *'alaqah* (clot), i.e., before forty days, and a fourth group permitting it before the embryo takes a clear human form.

The safest position is to prohibit this except for a need, such as that the mother is sick and unable to bear a child. In this case, it would be permissible to abort it — unless it has passed a term long enough that it takes a clear human form, in which case it would be prohibited — and Allāh knows better.”¹

He was also asked in regard to a woman who wants children but her husband does not. Is he allowed to force her to take the pill? And is he allowed to practice *'azl* if she refuses to use the pill? He replied:

“It is prohibited for a man to perform *'azl* without his wife's consent. He should respect her feelings: if he were the one who wanted children and she did not, he would not let her stop him from fulfilling his wish.”²

AL-FAWZĀN

The *'allāmah* Ṣāliḥ Bin Fawzān al-Fawzān was asked about practicing birth control because of limited income. He replied:

“Practicing birth control because of limited income is not permissible. Sustenance is in Allāh's (ﷻ) Hand. He is the One who decrees the life span and sustenance. There is no born child but his sustenance has been decreed, just as has been his life span. Allāh (ﷻ) says:

1 *Fatāwā wa-Rasā'il lin-Nisā'* pp. 87-89.

2 *Fatāwā al-'Ulamā' fī 'Ishrat in-Nisā'* p. 86.

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ، نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾ الأنعام ١٥١

«Do not kill your children because of poverty. We provide for you and for them.»¹

This action (in question) resembles the doing of the people of *Jāhiliyyah* who killed their children for fear of poverty... Birth control for fear of poverty shows mistrust in Allāh (ﷻ). You should properly rely on Allāh (ﷻ) and have good thoughts about Him. Do not let those evil thoughts come to you, especially that you cannot know where the benefit lies (in more or less children) ...

If birth control needs to be practiced for a physical reason, such as that a woman cannot bear children or deliver in certain situations because of a sickness, she may use methods to temporarily prevent pregnancy until her health condition improves. This would then be classified under prevention and treatment, and not under birth control for fear of poverty.”²

Summary

From the above discussion and verdicts by prominent ‘*ulamā*’, we summarize the subject of birth control in the following points:

1. Islām encourages the Muslims to have many children.
2. All of birth control methods have one or more types of harm: religious, emotional, and physical. The harm varies with the individual and the method used. Some require exposing the private parts to a professional (religious harm), others cause heart problems or tumors (physical harm), others cause depression (emotional harm), etc.

1 *Al-An‘ām* 6:151.

2 *Fatāwā al-‘Ulamā’ fī ‘Ishrat in-Nisā’* pp. 86-87.

3. Regardless of the method, birth control is prohibited if it is done for a non-Islāmic purpose, such as fearing poverty or wanting to live “a peaceful and quiet life without children”.
4. With the above restriction (in item 3), birth control using natural methods (which cause the least harm), such as early withdrawal, rhythm, condoms, and so on, is permissible but disapproved in Islām. It should be avoided unless there is a *sharʿī* benefit in using it, such as spacing pregnancies, breast-feeding, and so one.
5. Birth control using any method other than the natural methods is not allowed unless there is a definite physical necessity for it because of a serious threat to the woman’s well-being. In that case, the method to be used must be chosen to carry the least possible harm for the woman.
6. If the woman’s health problem is temporary, she may not use a permanent birth control method. Only if her health situation is permanent and life-threatening may she use permanent contraception (like tubal ligation).
7. Abortion is prohibited regardless of the age of the embryo. The prohibition is more emphasized as the embryo begins to develop distinctive human features after blowing the soul into it (at the age of 120 days), abortion counts as killing a living human being.
8. Abortion is only permissible in situations where continuing the pregnancy would most likely cause death to the mother.

Indeed, Allāh (ﷻ) knows best — and may He bestow His *ṣalāh* and *salām* upon our beloved Prophet Muḥammad (ﷺ).

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APPENDIX A: HUMAN SEXUALITY

Introduction

In this appendix, we present a summary of scientific and empirical information relating to human sexuality¹. This should provide the reader with a background that might be necessary for understanding some of the discussions of this book.

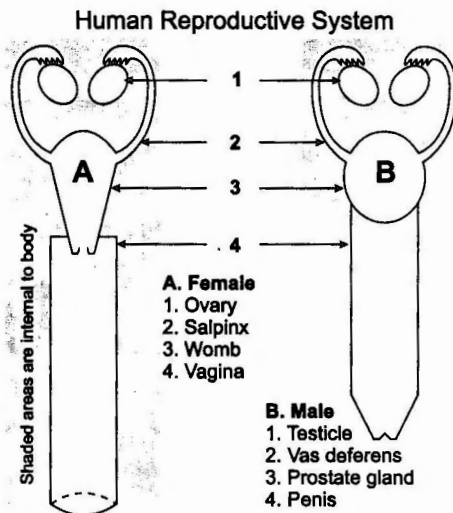
Human sexuality refers to various sexually related aspects of human life, including physical and psychological development, behaviors, attitudes, and social customs associated with the individual's sense of gender, relationships, sexual activity, mate selection, and reproduction. Sexuality enters into many areas of human life and culture, thereby setting humans apart from members of the animal kingdom, in which the objective of sexuality is usually confined to reproduction.

Human Sexual Characteristics

Sexual characteristics are divided into two types: primary and secondary.

Primary sexual characteristics are directly related to reproduction and include the sex organs (genitalia). The adjacent figure sketches the main parts of the male and female reproductive organs.

Secondary sexual characteristics are attributes other



¹ Much of this material is taken from common references on human sexuality, such as Microsoft's Encarta or the Encyclopedia Britannica.

than the sex organs. They generally distinguish one gender from the other but are not essential for reproduction. They include the larger breasts that are characteristic of women, and the facial hair and deeper voice that are characteristic of men.

FEMALE SEX ORGANS

A female's primary sexual characteristics include the external genitalia (vulva) and the internal organs that make it possible for a woman to produce ova and become pregnant. This includes the following:

Part	Description
Mons pubis	The most visible part of a woman's external genitalia. It is a pad of fatty tissue that covers the pubic bone and is commonly covered with pubic hair.
Labia majora	The large outer lips.
Labia minora	The smaller, hairless inner lips that run along the edge of the vaginal opening and often fold over to cover it. The labia minora come together in front to form the clitoral hood that covers the clitoris.
Clitoris	A sensitive organ that is important for a woman's sexual response.
Fourchette	The area where the labia majora join behind the vagina.
Perineum	The area of skin between the vaginal opening and the anus.
Urethra	The tubular vessel through which urine passes. Its opening is located midway between the clitoris and the vaginal opening.
Vagina	A flexible tube-shaped organ connecting the uterus to the external vulva opening. The penis is inserted into it during sexual intercourse. The vagina is also known as the birth canal because the baby comes out through it. A woman's menstrual flow comes out of the uterus and through the vagina.

Part	Description
Hymen	A thin membrane that partially covers the vaginal opening. If the hymen is extensive and is still present at first intercourse, it may be broken or stretched as the penis enters the vagina, and some bleeding and pain may occur. Historically, the presence of a hymen has been taken as an indicator of virginity.
Cervix	Located at the bottom of the uterus. It includes the opening between the vagina and uterus.
Uterus or womb	A muscular organ with an inner lining (endometrium), richly supplied with blood vessels and glands. During pregnancy, the uterus holds and nourishes the fetus. The uterus is normally about the size of a fist; but during pregnancy it is capable of stretching to accommodate a fully developed fetus. The uterine muscles produce the strong contractions of labor.
Fallopian tubes (or Salpinx)	Also known as the oviducts. They are the pair of tubes that lead to the ovaries. The fallopian tubes have finger-like projections at the ends near the ovaries that sweep in the egg after its release by the ovaries. If sperm is present in the fallopian tubes, fertilization (conception) may occur and the fertilized egg would be swept into the uterus by cilia (hairlike projections inside the fallopian tube).
Ovaries	The two ovaries produce eggs, or ova (the female sex cells that can become fertilized), and female sex hormones, primarily estrogen and progesterone.

MALE SEX ORGANS

A male's primary sexual characteristics include the following:

Part	Description
Penis	A sensitive organ important for reproduction, urination, and sexual pleasure. The penis contains three cylinders of tissue that run parallel to the urethra. During sexual arousal, these tissues become engorged with blood and expand, causing the penis to enlarge to a state of erection (or tumescence).
Glans	Penis tip. It contains the urethral opening through which urine and sperm pass. The glans is covered with a foreskin (prepuce). Through circumcision, the foreskin is surgically removed.
Corona (or coronal ridge)	Latin for “crown”. It is the ridge that separates the glans from the body of the penis. The glans and corona are the most sensitive parts of the penis.
Scrotum	The pouch that hangs below the penis and contains the two testes. The scrotum pulls up closer to the body when the surrounding temperature is low, and drops farther away when the temperature is high — in order to keep the testes at an optimally constant temperature somewhat lower than the body’s temperature.
Testes (or testicles)	Two glands that produce sperm (the male sex cell responsible for fertilization). They are considered part of the internal genitalia. The testes also are the primary producers of testosterone (male sex hormone) in men. Inside the testes are about 1000 seminiferous tubules that manufacture and store the sperm. After sperms are produced, they move out of the testes and into the epididymis.
Epididymis	A long tube coiled against the testes, where the sperms are stored to mature.
Vas deferens	A tube that transports the sperm from the epididymes through the prostate, after which the vas deferens becomes the ejaculatory duct. Here, fluids from the prostate and seminal vesicles (small sacs that hold semen) combine with the sperm to form semen — a thick, yellowish-white fluid. The average discharge of semen, called ejaculate, contains approximately 300 million sperms.

Human Sexual Development

SEXUAL REPRODUCTION

Every individual receives two sets of chromosomes, one set from each of the two parents, and passes on mixtures of these chromosomes to his (or her) offspring. Thus, in each generation the genetic material is recombined in new ways. Actually, the shuffling of the hereditary determinants, or genes, is even more thorough, because a process of crossing-over and exchange takes place between the two sets of parental chromosomes. This leads to the formation of "gametes" whose single set of chromosomes is actually a composite of the maternal and paternal genes. Statistically, the number of genes is so great that no two individuals are precisely alike, and each individual has a unique combination of genes that will not recur in populations of even many trillions of individuals.

The mechanism that controls the direction of development normally consists of a special pair of sex chromosomes (threadlike structures that contain genetic material) present in all of the body cells. In one sex the two sex chromosomes are alike and are known as X chromosomes. In the other sex the sex chromosomes are different, one of them being an X chromosome, and the other is known as a Y chromosome.

A female has two X chromosomes, while a male has an X and a Y chromosome. This pattern affects the development of the organism by controlling cellular metabolism and stimulating the production of hormones that trigger the development of sexual glands or organs. An excess or lack of hormones during embryological development may cause an individual to develop the superficial appearance of one sex while retaining the genetic constitution of the other sex.

The mere existence of eggs, sperm, and accessory reproductive organs does not ensure fertilization. There must also be behavioral tendencies and reactions through which the male approaches and inseminates the female eggs.

STAGES OF SEXUAL DEVELOPMENT

There are two periods of marked sexual differentiation in human life.

The first occurs prenatally and the second at puberty. Whereas adult women and men normally are very distinctive in genital appearance and secondary sexual characteristics, they are almost identical during prenatal development.

As indicated above, when an egg and a sperm unite during fertilization, they each bring to the new cell half the number of chromosomes present in other cells. From fertilization until about the first six weeks of development, male and female embryos differ only in the pair of sex chromosomes they have in each cell — (XX) in females and (XY) in males. At this stage, both male and female embryos have undifferentiated gonads (ovaries or testes), two sets of ducts (one set capable of developing into male internal organs and the other into female organs), and undifferentiated external genital folds and swellings.

PRENATAL SEXUAL DEVELOPMENT

About six weeks after conception, if a Y chromosome is present in the embryo's cells (as it is in normal males), a gene on the chromosome directs the undifferentiated gonads to become testes. If the Y chromosome is not present (as in normal females), the undifferentiated gonads will become ovaries.

If the gonads become testes, they begin to produce androgens (male hormones, primarily testosterone) by about eight weeks after conception. These androgens stimulate development of the one set of the genital ducts into the epididymis, vas deferens, and ejaculatory duct. The presence of androgens also stimulates development of the penis and the scrotum. The testes later descend into the scrotum. Males also produce a substance that inhibits the development of the second set of ducts into female organs. In the absence of such hormonal stimulation, female structures develop.

Prenatal hormones also play a role in the sexual differentiation of the brain. For example, prenatal hormones direct the development of sex differences in some cells and the neural pathways in the hypothalamus (the part of the brain that controls the endocrine system). Beginning at puberty, based on prenatal sexual differentiation, the hypothalamus directs either the cyclic secretion of sex hormones that controls the female menstrual cycle or the relatively continuous

production of male sex hormones. Other brain differences may be related to differences in sexual and aggressive behavior or in cognitive and perceptual characteristics.

CHILDHOOD

After birth, the process of sex-role socialization begins immediately. There may be small, physiologically-based differences present at birth that lead girls and boys to perceive the world or behave in slightly different ways.

The behavioral differences between the sexes, such as differences in toy and play preference and in the degree of aggressive behavior, are a combination of the way that the child perceives the world and the way that parents, siblings, and others react to the child. The messages about appropriate behavior for girls and boys intensify differences between the sexes as the child grows older.

Generally by the age of six or seven, children develop a sense of privacy and are aware of social restrictions on sexual expression.

As the first bodily changes of puberty begin, normally between eight and fourteen years of age, the child may become self-conscious and more private.

PUBERTY

Puberty marks the second stage of physical sexual differentiation — the time of development of both primary and secondary sexual characteristics, as well as the development of adult reproductive capacity, and the surge of sexual interest.

Puberty typically begins in girls between eight and twelve years of age, whereas boys start about two years later. The hypothalamus initiates pubertal changes by directing pituitary growth hormones and gonadotropins (hormones that control the ovaries and testes).

A girl's breasts grow, her pubic and under-arm hair appears, and her body grows and takes on the rounded contours of an adult woman. This is followed by the first menstrual period (menarche), and increased secretions from oil- and sweat-producing glands. It may take a year or two before menstruation and ovulation occur regularly. The hormones primarily responsible for these changes in young girls are the

adrenal androgens, estrogens, progesterone, and growth hormone.

During puberty, a boy's testes, scrotal sac, and penis grow; his body grows and develops; his facial, underarm, and pubic hair appears; his voice deepens; and secretions from his oil- and sweat-producing glands increases. Penile erections increase in frequency, and first ejaculation (thorarche) occurs — usually through a nocturnal emission (commonly known as wet dream). The ability to produce sperm may take one or two years after the first ejaculation. Growth hormone and androgens, particularly testosterone, are responsible for these pubertal changes in boys.

The first menstruation and first ejaculation are often considered the most important events of puberty. However, it is the development of the secondary sexual characteristics that serve as more apparent signals to others that the person is becoming a man or a woman. These signals lead to increasingly differential treatment of adolescent girls and boys by parents or other adults.

Whereas the term puberty refers to the period of physical maturation, the term adolescence typically refers to the socially defined period during which a person adjusts to the physical, emotional, and social changes associated with the transition from childhood to adulthood. It usually occurs between the age of twelve and seventeen.

MENSTRUATION

Menstruation is a periodic vaginal discharge in females. It consists of blood and cells shed from the endometrium, or lining of the uterus. Menstruation accompanies a woman's childbearing years, and is part of the process that prepares a woman for pregnancy. Each month the lining of the uterus thickens; if pregnancy does not occur, this lining breaks down and is discharged through the vagina. Menstruation lasts for a period of three to seven days, which is called the menstrual period.

In most women the menstrual cycle is about 28 days, but it can vary considerably even from one month to another. The cycle is initiated by hormones in the blood that stimulate the ovaries. Each month, hormones cause an egg in one of the two ovaries to mature. The ovaries also produce hormones of their own, primarily estrogen, that cause the endometrium to thicken. About midway through the

menstrual cycle, 14 to 15 days before the next period, the ovary releases the mature egg in a process called ovulation. The egg passes through the Fallopian tube to the uterus. If the egg unites with a sperm on its way to the uterus, fertilization occurs and pregnancy ensues.

After being released by the ovary, the egg takes three to five days to reach the uterus. This is known as the woman's fertile period. If fertilization does occur, the fertilized egg attaches itself to the enriched uterine lining and pregnancy continues.

Menstruation does not occur during pregnancy, and a missed period is often the first indication of pregnancy. If fertilization does not occur, the uterine lining does not receive the hormones it needs to continue the thickening process. Thus, it breaks down and is discharged from the body during menstruation.

Many women experience premenstrual discomfort. Tenderness of the breasts and a tendency to retain fluid (bloating) are common one to seven days before each period. Some women also experience a condition called premenstrual syndrome (PMS), which is characterized by headaches, irritability, nervousness, fatigue, crying spells, and depression with no apparent cause. A few women also experience menstrual cramps (dysmenorrhea) during the first day or two of the period. Although premenstrual symptoms and discomfort during menstruation were once thought to be of psychological origin, research now indicates that hormonal and chemical changes are responsible. New medications are effective in treating these problems.

ADULTHOOD

In adulthood, more permanent sexual relationships become prevalent. It is not unusual for new couples to have sexual intercourse almost every day, but in general, among married couples, the frequency of sexual intercourse tends to decline with time.

Many individuals remain sexually active throughout their older years. According to some studies, about 60% of married couples continue to have sexual intercourse at the age of seventy.

As people age, they may experience physical changes, illnesses, or emotional upheavals, such as the loss of a partner, that can lead to a decline in sexual interest and behavior.

In women, there is a gradual decline in the function of the ovaries

and in the production of estrogen. The average age at which menopause (the end of the menstrual cycle) occurs is about 50. Decreased estrogen leads to thinning of the vaginal walls, shrinking of the vagina and labia majora, and decreased vaginal lubrication. These conditions can be severe enough to cause a woman pain during intercourse. Women can use hormone-replacement therapy or hormone-containing creams to help maintain vaginal health.

In men, testosterone production declines over the years, and the testes become smaller. The volume and force of ejaculation decrease and sperm count is reduced, but viable sperm may still be produced in elderly men. Erection takes longer to attain, and the time after orgasm during which erection cannot occur (the refractory period) increases. Medications and vascular disease, diabetes, and other medical conditions can cause erectile dysfunction.

Physiology of Sex

The human sexual response cycle is divided into four stages: excitement, plateau, orgasm, and resolution.

The excitement stage is characterized by increased blood flow to blood vessels (vasocongestion), which causes tissue swelling. Both women and men may develop “sex flush” during this or later stages of the sexual response cycle — although this is more common among women. Sex flush usually starts on the upper abdomen and spreads to the chest, resembling measles. In addition, pulse rate and blood pressure increase during the excitement phase.

During the plateau stage, vasocongestion peaks and the processes begun in the excitement stage continue until sufficient tension is built up for orgasm to occur. Breathing rate, pulse rate, and blood pressure increase.

Orgasm, or climax, is an intense and, usually, pleasurable sensation that occurs at the peak of sexual arousal, and is followed by a drop in sexual tension. Not all sexual arousal leads to orgasm, and individuals require different conditions and types and amounts of stimulation in order to climax. Orgasm consists of a series of rhythmic contractions in the genital region and pelvic organs. Breathing rate, pulse rate, and blood pressure increase dramatically during orgasm. General muscle

contraction may lead to facial contortions and muscle contractions in the extremities, back, and buttocks.

During resolution, the processes of the excitement and plateau stages reverse, and the bodies of both women and men return to the unaroused state. The muscle contractions that occurred during orgasm lead to a reduction in muscular tension and release of blood from the engorged tissues.

In the following table, we list the most distinctive features of each of the four stages, both for men and women.

Stage	Man	Woman
Un-arousal	Penis is relaxed, or flaccid.	Labia majora are close to each other; labia minora fold over the vaginal opening; vagina's walls collapse like an uninflated balloon.
Excitement	Penis's tissues become engorged with blood causing erection; scrotum's skin thickens; tension increases in the scrotal sac, and the scrotum pulls up closer to the body; nipple erection may appear in some cases.	Fluids seep through the vaginal walls producing lubrication; the clitoris's glans hardens and swells; muscular contraction causes nipple erection; the breasts enlarge slightly; the labia majora flatten and spread apart; the labia minora swell and open. The upper two-thirds of the vagina expands in a "ballooning" response in which the cervix and the uterus pull up, preparing to accommodate the penis during sexual intercourse.
Plateau	The penis reaches full erection and the glans swells; pre-seminal fluid secreted from the Cowper's gland (located near the urethra, below the prostate) may appear at the tip of the penis — this fluid nourishes the sperm and may contain active sperm capable of impregnation.	The breasts continue to swell; the lower third of the vagina swells, creating the "orgasmic platform"; the clitoris retracts into the body; the uterus enlarges; the labia majora darken as orgasm approaches.

Stage	Man	Woman
Orgasm	First, the vas deferens, seminal vesicles, and prostate contract, sending seminal fluid to the bulb at the base of the urethra; the man feels a sensation of ejaculatory inevitability. Next, the urethral bulb and penis contract rhythmically, expelling the semen.	A series of rhythmic muscular contractions, ranging in number and intensity, arise from the orgasmic platform and uterus. The sensation is quite intense, surpassing the pleasure that accompanies strong sexual arousal.
Resolution	Erection subsides rapidly and the penis returns to its normal size; the scrotum and testes shrink and return to their unaroused position. A refractory period issues, during which the man is incapable of erection and orgasm; the duration of this period varies from a few minutes up to 24 hours or more, and generally increases with age.	The breasts return to normal size; sex flush may disappear soon after orgasm; the clitoris quickly returns to its normal position and more gradually begins to shrink to its normal size; the orgasmic platform relaxes and starts to shrink; the ballooning of the vagina subsides; and the uterus returns to its normal size. Resolution usually takes about twenty minutes. Women do not appear to have a refractory period; because of this, they can have multiple orgasms within a short period of time.

Sexual Dysfunctions

Sexual dysfunctions are problems with sexual response that cause distress.

Dyspareunia refers to painful intercourse in either women or men. Low sexual desire is a lack of interest in sexual activity. Discrepant sexual desire refers to a condition in which partners have considerably different levels of sexual interest.

These dysfunctions may be caused by physical problems such as fatigue or illness, intake of certain substances (such as prescription

medications, drugs, or alcohol), or psychological factors, including learned inhibition of sexual response, anxiety, interfering thoughts, spectating (observing and judging one's own sexual performance), lack of communication between partners, insufficient or ineffective sexual stimulation, and relationship conflicts.

MALE

The most common male dysfunctions are the following:

- a. Erectile dysfunction (impotence), which is a man's inability to have or maintain an erection.
- b. Premature ejaculation. It occurs when a man is not able to postpone or control his ejaculation.
- c. Inhibited male orgasm, or retarded ejaculation. It occurs when a man cannot have an orgasm despite being highly aroused.

FEMALE

The most common female dysfunctions are the following:

- a. Female orgasmic dysfunction (anorgasmia, or inhibited female orgasm). It refers to the inability of a woman to have an orgasm. Orgasmic dysfunction may be primary, meaning that the woman has never experienced an orgasm; secondary, meaning that the woman has had orgasms in the past but cannot have them now; or situational, meaning that she has orgasms in some situations but not in others.
- b. Vaginismus refers to a spastic contraction of the outer third of the vagina, a condition that can close the entrance of the vagina, preventing intercourse.

Sexually Transmitted Diseases

INTRODUCTION

Sexually Transmitted Diseases (STD's), formerly known as venereal diseases, are infectious diseases passed from one person to another primarily during sexual contact. STD's are among the most common infections known.

More than 12 million people in the United States, including 3 million adolescents get infected with STD's every year. The United States has the highest STD rate in the industrialized world; roughly, one in ten Americans catches an STD during his or her lifetime.

According to the United States Centers for Disease Control and Prevention (CDC), in the United States a teenager becomes pregnant every 30 seconds, and every 13 seconds a teenager contracts a sexually transmitted disease (STD).

People who carry an STD can infect their sexual partners and, in some cases, their unborn children. If left untreated, these diseases may cause debilitating pain or sterility.

Some STD's can be cured with proper treatment, but many are incurable. People with these diseases remain infectious to others for their entire lives.

STD's are transmitted by infectious agents: microscopic bacteria, viruses, parasites, fungi, and single-celled organisms called protozoa. Those agents thrive in warm, moist environments in the body, such as the genital area, mouth, and throat. STD's are mostly spread during sexual intercourse (vaginal or anal), but may also be spread during other forms of sexual contact, such as oral sex.

Some STD's are passed from an infected mother to her child in one of three cases: before birth, when the disease crosses the placenta and enters the baby's bloodstream; during childbirth, as the baby passes through the birth canal; or after birth, when the baby consumes infected breast milk.

Some viral STD's, especially AIDS, may be transmitted by blood. Such STD's may be passed between people who share infected needles or receive infected blood through a transfusion.

In recent years, STD infections have increased despite the increase in using condoms since the onset of the AIDS epidemic. This is

attributed to trends in sexual behavior (or misbehavior). In the last several decades, the age at which people have sex for the first time has shifted downward, while the average number of partners with whom one has sex during his or her lifetime has increased.

In the following subsections, we present an overview of each of the most commonly known STD's.

CHLAMYDIA

Chlamydia is caused by the *Chlamydia trachomatis* bacterium. It is the most commonly transmitted STD in the United States. According to the Centers for Disease Control and Prevention (CDC), about a half million chlamydia infections are reported each year. But because chlamydia may not produce noticeable symptoms, it often goes undiagnosed, and the CDC estimates that the true incidence of chlamydia is nearly ten times the number of reported cases.

People who do not know they are infected may not seek medical care, and may continue to unknowingly spread the disease. When symptoms do develop, men may experience painful or burning urination or a discharge from the penis. Women may experience burning urination, vaginal discharge, or mild lower abdominal pain. If left untreated, chlamydia damages reproductive tissues, causing inflammation of the urethra in men and, possibly, pelvic inflammatory disease (PID) in women. PID can cause chronic, debilitating pelvic pain, infertility, or fatal pregnancy complications. Chlamydia infections are diagnosed by testing penile and vaginal discharge for the presence of the bacteria.

GONORRHEA

Gonorrhea is the most common venereal disease, and was known in ancient times. It is almost invariably due to sexual intercourse. It is caused by the bacterium *Neisseria gonorrhoeae*. It infects the membranes lining certain genital organs. The organism has an extremely short incubation period, making it difficult to interrupt the chain of transmission.

Gonorrhea is often symptomless, and men are more likely to develop symptoms than women. Usual symptoms are a urethral (penile

or vaginal) discharge and discomfort during urination.

The bacterium can sometimes enter the bloodstream, causing infection in virtually every organ system. Common symptoms after invasion of the bloodstream are fever, swelling of the joints, eye infection, and skin rash.

Untreated gonorrhea can cause arthritis or heart disease. It can also cause PID in women. Babies born to mothers with gonorrhea are at risk of infection during childbirth; such infections can cause eye disease in the newborn.

About one-third of a million infections are reported each year in the United States. But experts estimate the actual occurrences to be more than twice this number.

SYPHILIS

Syphilis was first discovered in the fifteenth century in Europe. It is named after a shepherd in a Latin poem who had the disease. It is also called the "Great Pox", "syph", "lues", "bad blood", and the "Great Masquerader". The last name comes from the fact that its symptoms mimic many other diseases.

Most people think that syphilis is a dead disease. However, its annual occurrence in the general population is 1 per 2500 people, and in 1981, there were about half a million untreated syphilis cases in the United States. According to the CDC, there are an estimated 100,000 new cases of syphilis in the United States each year.

Syphilis is caused by *Treponema pallidum*, which is a slender, spiral microorganism (or germ) about ten microns long. It is found in sores and rashes anywhere on the skin or inside the mouth or genitals. It needs moisture to survive and be transmitted.

Syphilis is mostly transmitted by intercourse, but may also be transmitted through any kind of sexual activity. Once the germ enters into a person's body, it quickly multiplies, reaching many millions within the first hour.

Syphilis progresses through three or four stages over a period of many years.

The first syphilis symptoms appear shortly after sexual contact with an infected person. They would occur ten to ninety days after a person becomes infected, but usually within three weeks.

The first stage of syphilis infection is the chancre, which lasts from one to five weeks. It consists of one or more painless sores that are colorless or only slightly pink, and may be accompanied by swollen glands. The chancres usually occur on the genitals, which means that they are commonly external for a man and are within a woman's vaginal canal or on the cervix. In the first stage of syphilis, these sores always occur where the bacterium entered the body. The chancres do not scar. Although the sore may go away without treatment, the infected person would still have the bacterium.

Other syphilis symptoms include body rashes, spots or scaling on the palms or soles, large moist patches in the mouth and groin areas, headaches, sore throat, swollen glands, and hair falling out in big patches. These symptoms last for two to six weeks, and usually disappear even without treatment.

After those symptoms, the disease will go into a latent or hidden stage, making it difficult to detect it even with tests. The latent period lasts from three to 10 years, and about half of the infected persons never leave this stage. The rest go to the advanced stage.

The advanced stage of syphilis is called tertiary syphilis. The victims may develop serious eye problems, brain and spinal cord damage, and would have a high chance of paralysis, insanity, blindness, deafness, perforation of the palate, inflammation of the liver, and even death.

Late syphilis causes wasting, lack of coordination, and intense pains, which result from degeneration of the posterior columns of the spinal cord. Furthermore, the aorta and aortic valve are affected, causing heart complications.

Syphilis is transmitted to the fetuses of infected pregnant women. The bacterium can cross the placenta and infect unborn fetuses. About one-fourth of these fetuses die and are spontaneously aborted, while another one-fourth die in the immediate neonatal period. Those fetuses that survive may be born with rashes, pneumonia, liver failure, bleeding, or damage to the brain, bones, teeth, and skin. The infant may have lesions at birth or may develop them as late as adolescence — when late-stage symptoms usually begin.

GENITAL HERPES

Genital coldsore/herpes is caused by the herpes simplex virus (HSV). Most cases of genital herpes are due to HSV type 2. Some cases, however, result from genital infections with HSV type 1, a common cause of cold sores.

The herpes virus is very successful in invading the human body. It appears on the mouth, eyes, esophagus, trachea (wind pipe), brain, genital areas, and any area of the skin. The genital herpes causes recurrent outbreaks of painful sores on the genitals.

The symptoms of HSV can be treated with antiviral drugs, but HSV cannot be eradicated from the body — it is incurable.

It is estimated that among the American adults, about 25% have genital herpes. Most of them, though, do not know it because the symptoms often are too mild to notice.

The coldsore/herpes virus is extremely contagious and spreads rapidly into open cuts or other sores. A person infected with herpes may shed the virus from the skin of the genitalia, even in the absence of symptoms. With the presence of an active blister, one could also transmit the virus to one's sexual partner through slight abrasions created by heavy sex.

Transmission of herpes is also possible from mother to the new born if the birth takes place during the mother's infectious period or if the mother has contacted the virus during the last weeks of pregnancy.

Today, record numbers of people are infected with genital herpes, and experts suspect that this incurable disease is quickly surpassing chlamydia as the most common STD in the United States.

AIDS

Acquired immuno-deficiency syndrome (AIDS) is caused by the human immunodeficiency virus (HIV). It is an incurable and deadly STD. AIDS attacks the body's immune system, leaving victims open to a wide range of infections.

The virus is found in highest concentrations in the blood, semen, and vaginal and cervical fluids of the human body. Although the primary route of transmission is sexual, HIV is also spread by the use

of infected needles among intravenous drug users, by the exchange of infected blood products, and from an infected mother to her fetus during pregnancy or in breast milk.

The progression of the syndrome does not follow a defined path. Nonspecific symptoms reflect the myriad effects of a failing immune system. These symptoms are referred to as AIDS-related complex (ARC) and include fever, rashes, weight loss, and wasting. Opportunistic infections such as *Pneumocystis carinii* pneumonia, neoplasms such as Kaposi's sarcoma, and central nervous system dysfunction are also common complications. The patient eventually dies, unable to mount an immunologic defense against the constant onslaught of infections.

A blood test can be used to detect HIV infection before the symptoms begin to manifest themselves. Identification of infection before the onset of the disease, however, does not promise a better prognosis; the vast majority of those infected with HIV will ultimately succumb to AIDS.

The CDC estimates that there are 40,000 new cases of HIV each year in the United States.

HEPATITIS

Certain types of the hepatitis virus can be spread through sexual contact. One hundred times more contagious than HIV, hepatitis B is spread sexually and during childbirth. Between 90 and 95 percent of all babies born to infected mothers contract the disease during birth.

Hepatitis B attacks liver cells, leading to cirrhosis and, possibly, liver cancer. Even though arduous chemotherapy can eliminate the virus in some patients, hepatitis B is mostly incurable.

TRICHOMONIASIS

Trichomoniasis is caused by the protozoan *Trichomonas vaginalis*. It is usually, but not exclusively, spread by sexual contact.

In females, trichomoniasis causes inflammation of the vagina accompanied by vaginal discharge and inflammation of the vulva, perineum, and thighs. Both sexes may experience complications, cystitis and urethritis; males may also contract prostatitis and

epididymitis.

It is estimated that three million Americans are infected with trichomoniasis each year.

GENITAL CANDIDIASIS (MONILIASIS)

Local infections with the yeast *Candida albicans* in men are almost always acquired through sexual contacts. In women, in whom candidiasis is much more common, the infection can be acquired in a variety of ways. In men, candidiasis involves the surface of the glans penis, causing intense burning or itching. In women, candidiasis frequently produces no symptoms but can cause vaginal and vulval irritation (sometimes with production of a thick, white discharge) or pain during urination.

CHANCROID

Chancroid, also called "soft sore," is an acute, localized, sexually transmitted disease. It is caused by the microorganism *Haemophilus ducreyi* and occurs chiefly in the tropics and in Asia. It is characterized by the appearance, 3-5 days after exposure, of a painful, shallow ulcer at the site of infection. Such an ulcer is termed a soft chancre, as opposed to a hard chancre, which is the characteristic lesion of the primary stage of infectious syphilis. The appearance of the soft chancre is followed by enlargement and inflammation of the regional lymph nodes. The pustules burst to form painful ulcers. Unlike syphilis, which it may resemble, chancroid is a purely localized disease of the genitals.

GENITAL WARTS (CONDYLOMA ACUMINATA)

Genital warts are wartlike growths in the pubic area that are accompanied by itching and discharge. They are caused by the same papilloma virus that produces common skin warts. They are almost always transmitted through sexual intercourse.

Genital warts grow on the penis and in and around the entrance to the vagina and anus. The wart begins as a pinhead-sized swelling that enlarges and becomes pedunculated; the mature wart is often composed of many smaller swellings and may resemble the genital lesions of

secondary syphilis.

The CDC estimates that there more than one half of a million of new cases of genital warts in the United States each year.

Although they are relatively painless, genital warts significantly increase the risk of cervical cancer in women.

LYMPHOGRANULOMA VENEREUM

This infection, common in the tropics but very rare in temperate regions, is caused by the bacteria *Chlamydia trachomatis*. It is usually transmitted through intercourse but may be contracted in other ways. Typically, a transient genital blister is followed by regional inflammation of the lymph nodes. If untreated, this condition may progress to genital elephantiasis whereby local tissue is destroyed and infected lymph nodes become enlarged.

GRANULOMA INGUINALE

Granuloma inguinale is caused by infection with *Donovania granulomatis* and occurs primarily in tropical and subtropical climates, including the southern United States. It may be spread through sexual contact. Initial symptoms are painless papules that become ulcerated, ultimately forming granulomatous masses that tend to bleed easily. These lesions occur on the genitals, thighs, and groin of infected persons and may resemble syphilis lesions, a reason for additional concern. Malignancy has also been associated with granuloma inguinale.

PROCTITIS

Proctitis is an acute inflammatory infection of the anus and rectum, chiefly occurring in male homosexuals. It is usually acquired by the direct inoculation of pathogenic microorganisms into the rectum during anal intercourse. The most common cause of proctitis is gonorrhea, but it may also be caused by chlamydia infections, herpes, or syphilis. The usual symptoms include anorectal pain, a purulent or bloody discharge, constipation, and inflammation of the rectal lining. Herpes infections also typically produce fever and rectal ulcers.

Therapy is directed at the specific microbial cause, but diagnosis and treatment are often complicated by the presence of multiple sexually transmitted infections in the same individual. When the infection extends beyond the rectum to the sigmoid colon, it is termed proctocolitis; this disorder usually involves the additional symptoms of diarrhea, abdominal cramping, and fever.

PROSTATITIS

Prostatitis is a condition whereby the prostate, the gland in males located just below the bladder and surrounding the urethra, is inflamed. It is a byproduct of a number of the STD's. Symptoms include fever, malaise, muscle aches, groin pains, a sensation of pressure in the lower abdomen, and burning upon urination. Physical examination reveals a very tender, warm, swollen, and firm prostate.

Prostatitis may be caused by bacteria, viruses, or fungi; and the specific infectious agent is seldom identified.

URETHRITIS

Urethritis is an inflammation of the duct that leads from the bladder to the body's exterior. Its causes vary with age, sexual practices, and hygienic standards. Urethritis due to fecal contamination or irritation due to physical or chemical substances is common in young children. After puberty, the most common cause of the condition is gonorrhea. It can also be caused by trauma, the introduction of foreign bodies into the urethra, bubble bath, or soap.

Nongonococcal, or nonspecific, urethritis (NGU) is one of the most common sexually transmitted infections. It has only been recognized recently by public health officials. While caused by a variety of microorganisms, it is most commonly attributed to Chlamydia species. In about half the cases, although no bacteria can be identified, an infectious transmission is strongly implicated. The symptoms are those of low-grade urethritis, chiefly pain and burning on urination, but are generally milder than those of gonorrhea.

APPENDIX B: ARABIC TERMINOLOGY

Introduction

TRANSLATING AND REFERENCING QUR'ĀN AND ḤADĪTH

The Qur'ān contains Allāh's exact words that cannot be precisely translated into other languages because of possible misinterpretation and limited human understanding. Therefore, we only translate the meanings as understood by trustworthy Islāmic scholars. Our Qur'ān quotes include the Arabic text, the English meaning in **«boldface»**, and a footnote specifying the location of the *āyah(s)* cited.

Similarly, our *ḥadīth* quotes include the Arabic text, the English meaning in **«boldface»**, and a footnote briefly specifying its location in *Ḥadīth* compilations and its authenticity verification. If the *ḥadīth* contains a supplication or exaltation, we generally also include a full transliteration of its text.

USEFUL CHARTS

We present below two important charts. The first defines the transliteration symbols that we employ in this book. The second defines terms that should be uttered at the mention of Allāh or one of his righteous worshipers.

ARABIC TERMS

A number of Arabic terms are frequently used in Islāmic discussions, and seem to constitute a basic vocabulary that needs to be available to the readers of books on Islām. We attempt to provide such terms, together with their definitions, in the following glossary. We follow the glossary with a list of the Arabic weekdays and the Islāmic lunar months.

Other terms pertinent to the current book are included in the "Index" section at the end of this appendix, together with a page-reference indicating where they are defined in this book.

Glossary of Common Terms

Term	Definition
' <i>Abd</i>	Slave, servant, or worshiper. Pl.: ' <i>ibād</i> or ' <i>abīd</i> .
<i>Adab</i>	Good characters or manners; etiquettes. Pl.: <i>Ādāb</i> .
<i>Al-Fātiḥah</i>	The first chapter of the Qur'ān.
' <i>Ālim</i>	A scholar or learned man in Islām.
' <i>Allāmah</i>	Exaggerated form of " <i>ālim</i> ".
<i>Āmīn</i>	"O Allāh, answer my supplication."
<i>Anṣār</i>	Madīnah residents who supported the Prophet (ﷺ).
' <i>Aṣr</i>	Afternoon. It is usually applied to the third daily obligatory prayer.
<i>Athān</i>	Call to the prayer.
' <i>Awrah</i>	A weakness that requires protection, or body-parts that must be covered from others.
<i>Āyah</i>	Miracle or sign. Also, the smallest subdivision of the Qur'ānic text — usually one sentence in length. Pl.: <i>āyāt</i> .
<i>Biḍ'ah</i>	Unacceptable innovation in one of the Islāmic teachings.
<i>Dā'wah</i>	Call or mission.
<i>Dīn</i>	Religion — usually used in reference to the religion of Islām.
<i>Dīnār</i>	An old golden currency.
<i>Dirham</i>	An old currency that was made of silver or copper.
<i>Du'ā'</i>	Supplication.
<i>Fajr</i>	Dawn. It usually applies to the first daily obligatory prayer.
<i>Farḍ</i>	Obligation.
<i>Farḍ Kifāyah</i>	A communal obligation that must be performed by at least a few Muslims.
<i>Farḍ 'Ayn</i>	An obligation that must be performed by every Muslim.

Term	Definition
<i>Fatwā</i>	A religious verdict. Pl.: <i>fatāwā</i> or <i>fatāwī</i> .
<i>Fiqh</i>	Understanding. It is often applied to the subject of “Islāmic jurisprudence” that deals with the practical regulations in Islām.
<i>Fitnah</i>	Trial, test, temptation, or affliction.
<i>Fiṭrah</i>	The pure nature upon which Allāh (ﷻ) created people.
<i>Ghayb</i>	All knowledge that is beyond the reach of human perception.
<i>Ghusl</i>	A ritual bath required after intercourse, ejaculation, and after a woman becomes clean from her menses.
<i>Ḥadīth</i>	Reports of the Prophet’s (ﷺ) sayings, actions, and tacit approvals.
<i>Hajj</i>	Major pilgrimage to Makkah.
<i>Ḥalāl</i>	Permissible.
<i>Ḥalqah</i>	A circle or ring. It normally refers to a study circle.
<i>Ḥarām</i>	Prohibited.
<i>Ḥasan</i>	Good or acceptable.
<i>Hilāl</i>	Crescent
<i>Hijāb</i>	Cover. It usually refers to the Muslim woman’s proper clothing.
<i>Hijrah</i>	Migration — usually refers to the Prophet’s migration to al-Madīnah.
<i>‘Īd</i>	Festival. Pl.: <i>ā’yād</i> .
<i>Ijmā’</i>	Consensus.
<i>Ijtihād</i>	Striving to reach a right conclusion from available evidence.
<i>Imām</i>	A leader or distinguished Islāmic scholar. It is often applied to the leader of prayer.
<i>Īmān</i>	Faith or belief.
<i>‘Ishā’</i>	Night. It is usually applied to the fifth daily obligatory prayer.
<i>Isnād</i>	Chain of narrators of a <i>ḥadīth</i> .

Term	Definition
<i>Jāhiliyyah</i>	The era of ignorance (<i>jahl</i>) and disbelief prior to Islām.
<i>Jamā'ah</i>	A Muslim congregation or community.
<i>Janāzah</i>	A funeral, or a deceased's prepared body.
<i>Jannah</i>	The Garden (of paradise).
<i>Jihād</i>	Striving or fighting for Allāh's cause.
<i>Jinn</i>	A creation that Allāh (ﷻ) made from fire and smoke, sometimes translated as "demon". Satan is one of the <i>jinn</i> s.
<i>Jumu'ah</i>	Friday. It also applies to the Friday prayer.
<i>Kāfir</i>	A person who practices <i>kuf</i> r. Pl.: <i>kuffār</i> .
<i>Khalīfah</i>	Successor. It commonly refers to a Muslim ruler who succeeded the Prophet (ﷺ) in leading the Muslims. Pl.: <i>khulafā'</i> .
<i>Khamr</i>	Alcoholic beverages.
<i>Khilāfah</i>	Successorship. It usually refers to the period of rule of a <i>khalīfah</i> .
<i>Kufr</i>	Disbelief or rejection of faith.
<i>Khuṭbah</i>	Speech or sermon.
<i>Maghrib</i>	Sunset. It is usually applied to the fourth daily obligatory prayer.
<i>Makrūh</i>	An act that is disapproved in Islām.
<i>Maḥram</i>	A man closely related to a woman and permanently prohibited from marrying her, such as her father, son, brother, uncle, nephew, father-in-law, son-in-law, suckling son, etc. Examples of non- <i>maḥrams</i> : first cousins, step brothers, and brothers-in-law.
<i>Masjid</i>	Place designated for <i>sujūd</i> ; mosque.
<i>Mathhab</i>	Way or approach. It usually refers to one of the four Islāmic schools of <i>fiqh</i> : the Ḥanafī, Mālikī, Shāfi'ī, and Ḥanbalī.
<i>Minbar</i>	Steps mounted by an <i>imām</i> in a <i>masjid</i> for delivering a <i>khuṭbah</i> .
<i>Muhājir</i>	A migrator — a person who undertakes <i>hijrah</i> . Pl.: <i>muhājirūn</i> or <i>muhājirīn</i> . It usually refers to those who migrated to Madīnah.

Term	Definition
<i>Mujāhid</i>	A person who performs <i>jihād</i> . Pl.: <i>mujāhidūn</i> or <i>mujāhidīn</i> .
<i>Munkar</i>	Disapproved; rejected.
<i>Muṣallā</i>	A place designated for prayer.
<i>Mushrik</i>	A person who practices <i>shirk</i> . Pl.: <i>mushrikūn</i> or <i>mushrikīn</i> .
<i>Nafl</i>	Extra, voluntary, or supererogatory deeds.
<i>Qadar</i>	Allāh's decree and measure.
<i>Qiblah</i>	The direction of al-Ka'bah in Makkah.
<i>Qiyām</i>	Literally means standing. It usually refers to the night prayer.
<i>Qudusī</i>	Holy. A <i>qudusī ḥadīth</i> is quoted by the Prophet (ﷺ) from Allāh.
<i>Rak'ah</i>	A full prayer unit, containing one <i>rukū'</i> . Pl.: <i>rak'āt</i> .
<i>Ribā</i>	Usury or interest.
<i>Rukū'</i>	The act of bowing in the prayer.
<i>Ṣadaqah</i>	Charity.
<i>Ṣaḥābah</i>	The Prophet's companions; singular: <i>ṣaḥābī</i> .
<i>Ṣaḥīḥ</i>	True or authentic.
<i>Salaf</i>	The early righteous pioneers and scholars of Islām.
<i>Ṣalāh</i>	Prayer.
<i>Salām</i>	Peace. It also means the greeting with peace (<i>as-salāmu 'alaykum</i>).
<i>Sanad</i>	Same as <i>isnād</i> .
<i>Shahādah</i>	Testimony; it is mostly applied to the testimony of Islām: "There is no true god but Allāh, and Muḥammad is Allāh's Messenger." Also, it is often applied to martyrdom for Allāh's (ﷻ) cause.
<i>Shahīd</i>	A person martyred for Allāh's cause. Fem.: <i>shahīdah</i> , Pl.: <i>shuhadā'</i> .
<i>Shām</i>	Middle-East area of Palestine, Jordan, Syria, and Lebanon.

Term	Definition
<i>Shar' or Shar'ah</i>	The Islāmic Law. " <i>Shar'ī</i> " means a legislated or permissible matter in Islām. And " <i>ash-Shārī</i> " is the Legislator: Allāh (ﷻ).
<i>Shaykh</i>	An elderly man. It is commonly used as a title of respect for a man with some level of Islāmic knowledge.
<i>Shayṭān</i>	Satan.
<i>Shirk</i>	Polytheism or paganism — ascribing divinity to others besides Allāh.
<i>Ṣiyām</i>	Fasting.
<i>Sujūd</i>	The act of prostration in the prayer.
<i>Sunnah</i>	Way, guidance, or teachings. Most commonly, it refers to the Prophet's (ﷺ) way and guidance.
<i>Sūrah</i>	Qur'ānic chapter.
<i>Tābi'ī</i>	Literally, follower. It normally refers to a student of the <i>ṣaḥābah</i> . Pl.: <i>tābi'ūn</i> or <i>tābi'īn</i> .
<i>Tafsīr</i>	Qur'ānic commentaries and interpretations.
<i>Takbīr</i>	Saying, " <i>Allāhu Akbar</i> — Allāh is the greatest."
<i>Tahlīl</i>	Saying, " <i>Lā ilāha illallāh</i> — There is no (true) god except Allāh."
<i>Taqīd</i>	Imitation, especially without knowledge.
<i>Taqwā</i>	Fearing and revering Allāh.
<i>Tasbīḥ</i>	Saying, " <i>Subḥān Allāh</i> — Exalted is Allāh."
<i>Tashahhud</i>	Pronouncing the <i>Shahādah</i> . It is mostly applied to the last part of the prayer that includes the <i>Shahādah</i> and <i>ṣalāh</i> upon the Prophet (ﷺ).
<i>Tayammum</i>	A symbolic ablution, in the absence of water, performed by wiping clean dust over the hands (to the wrists) and face.
<i>Taslīm</i>	Saying <i>salām</i> , especially to conclude the prayer.
<i>Tawāf</i>	Circumambulation around the Ka'bah.
<i>Tawḥīd</i>	Belief that Allāh is the only Lord and God who deserves to be worshiped, and who possesses the excellent and perfect attributes.

Term	Definition
<i>Thikr</i>	Extolment: remembering Allāh (ﷻ) and mentioning Him.
' <i>Ulamā</i>	Plural of "‘ālim".
<i>Ummah</i>	Community, nation, or followers.
' <i>Umrah</i>	A minor form of pilgrimage to Makkah that may be performed at any time of the year.
<i>Wahy</i>	Revelation or inspiration.
<i>Wājib</i>	Obligatory or required.
<i>Witr</i>	Odd number. The entire night prayer is sometimes called <i>witr</i> because the total number of its <i>rak'āt</i> is odd.
<i>Wuḍū'</i>	Ritual ablution for the prayer, which includes washing the face and forearms, wiping over the head, and washing the feet.
<i>Zakāh</i>	Obligatory charity.
<i>Zinā</i>	Adultery or fornication.
<i>Zuhr</i>	Noon. It usually refers to the second daily obligatory prayer.

Arabic Weekdays and Islāmic *Hijrī* Months

	Weekday	Arabic Name	اليوم
1	Friday	<i>Al-Jumu'ah</i>	الجمعة
2	Saturday	<i>As-Sabt</i>	السبت
3	Sunday	<i>Al-Aḥad</i>	الأحد
4	Monday	<i>Al-Ithnayn</i>	الاثنين
5	Tuesday	<i>Ath-Thulāthā'</i>	الثلاثاء
6	Wednesday	<i>Al-Arbu'ā'</i>	الأربعاء
7	Thursday	<i>Al-Khamīs</i>	الخميس

	Lunar Month	الشَّهْر
1	<i>Muḥarram</i>	مُحَرَّم
2	<i>Ṣafar</i>	صَفَر
3	<i>Rabi' al-Awwal</i>	رَبِيعُ الْأَوَّلِ
4	<i>Rabi' al-Ākhir</i>	رَبِيعُ الْآخِرِ
5	<i>Jumāda Ūlā</i>	جُمَادَى الْأُولَى
6	<i>Jumāda Ākhirah</i>	جُمَادَى الْآخِرَةِ

	Lunar Month	الشَّهْر
7	<i>Rajab</i>	رَجَب
8	<i>Sha'bān</i>	شَعْبَانَ
9	<i>Ramaḍān</i>	رَمَضَانَ
10	<i>Shawwāl</i>	شَوَّالَ
11	<i>Thul-Qa'dah</i>	ذُو الْقَعْدَةِ
12	<i>Thul-Hijjah</i>	ذُو الْحِجَّةِ

Transliteration





Except for proper nouns, transliterated Arabic terms are *italicized*. In general, the rules of English pronunciation are applicable. The following table includes additional symbols employed in this book to help pronounce the Arabic terms.

Symbol	Stands for	English Equivalent Sounds
ā, Ā	(ا) <i>Alif</i> (long vowel a)	Mostly: <u>Man</u> , <u>saḍ</u> . At times: <u>Fa</u> ther, <u>ha</u> rd, <u>go</u> d.
ū, Ū	(و) <i>Wāw</i> (long vowel u)	<u>Ro</u> ot, <u>so</u> up, <u>flu</u> te.
ī, Ī	(ي) <i>Yā'</i> (long vowel i)	<u>Se</u> ed, <u>lea</u> n, <u>pie</u> ce, <u>recei</u> ve.
'	(ء) <i>Hamzah</i>	The first consonant vocal sound uttered when saying: <u>at</u> , <u>it</u> , <u>oh</u> .
Th, th	(ث) <i>Thā'</i>	<u>Th</u> ree, <u>mo</u> th.
H, ḥ	(ح) <i>Hā'</i>	No equivalent. Produced in the lower throat, below "h". It somewhat resembles the "h" in "ahem".
Kh, kh	(خ) <i>Khā'</i>	No equivalent. Produced in the back of the mouth and top of the throat.

Symbol	Stands for	English Equivalent Sounds
Th, th	(ذ) <i>Thāl</i>	There, mother.
S, ṣ	(ص) <i>Ṣād</i>	A deeper “s” sound. Somewhat close to the “sc” in “muscle”.
D, ḍ	(ض) <i>Ḍād</i>	Sounds deeper than a “d”. Produced by touching the tongue to the mouth's roof, with the sides of the tongue pressed against the top molars.
T, ṭ	(ط) <i>Ṭah</i>	Similar but deeper than a “t”.
Z, ḏ	(ظ) <i>Ẓah</i>	A deeper <i>thāl</i> , produced by touching the backside of the tongue to the tip of the upper front teeth.
‘	(ع) <i>‘Ayn</i>	Produced in the bottom of the throat, underneath “h”.
Gh, gh	(غ) <i>Ghayn</i>	A gurgling sound produced in the back of the mouth, just above the <i>khā</i> . Similar to the “R” in some French accents.
Q, q	(ق) <i>Qāf</i>	Somewhat similar to the “c” in “coffee”.

Notable Utterances

Out of love, appreciation, gratitude and other noble feelings, a Muslim is encouraged to utter the following phrases at the mention of Allāh, His messengers, or other righteous individuals.

Phrase	Mentioned with	Transliteration	Meaning
	Allāh's Name	<i>Subhānahū wa ta'ālā</i>	He is exalted above weakness and indignity.
	Allāh's Name	<i>'Azza wa-jal</i>	He is exalted and glorified.
	Allāh's Name	<i>Jalla jalāluh</i>	Exalted is His glory.
	Muḥammad and other prophets	<i>Ṣalla 'llāhu 'alayhi wa sallam</i>	May Allāh's peace and praise be on him.

Phrase	Mentioned with	Transliteration	Meaning
السَّلَامُ	Prophets and angels	'Alayh is-Salām	Peace be on him.
رَضِيَ	A male companion	Raḍiya 'Llāhu 'anhu	May Allāh be pleased with him.
رَضِيَ	A female companion	Raḍiya 'Llāhu 'anhā	May Allāh be pleased with her.
رَضِيَ	Two companions	Raḍiya 'Llāhu 'anhumā	May Allāh be pleased with them.
رَضِيَ	More than two companions	Raḍiya 'Llāhu 'anhum	May Allāh be pleased with them.
رَحِمَهُ	A past scholar or righteous Muslim	Raḥimahu 'Llāh	May Allāh have mercy on him.

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