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(The Muslim Family – 2)
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PRELUDE

Opening Sermon

إِنَّ ٱلْحَمْدَ للهِ، نَحْمَدُهُ ونَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ ٱللهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ.

Al-ḥamdu 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 لاَ إِلَـهَ إِلاَّ ٱللهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّداً 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 *ʿabd* (servant) and messenger.

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ، وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ۝﴾ آل عمران ١٠٢

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

﴿يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ، وَخَلَقَ مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً، وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ، إِنَّ ٱللَّهَ 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 ʿImrān* 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]

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلاً سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۝﴾ الأحزاب 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 ٱلْحَدِيثِ كِتَابُ ٱللهِ،
وَخَيْرَ الهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا،
وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي ٱلنَّارِ.

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-Ḥājah* (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'ī, 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 ٱلَّذِي بَعَثَ فِي ٱلأُمِّيِّـۧنَ رَسُولاً مِّنْهُمْ، يَتْلُواْ عَلَيْهِمْ ءَايَٰتِهِۦ، وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ، وَإِن كَانُواْ مِن قَبْلُ لَفِي ضَلَٰلٍ 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 ٱلَّذِيٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ۝﴾ 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.

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:

﴿وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ، وَلَا تَتَّبِعْ أَهْوَآءَهُمْ.﴾ 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 بَيْنَكُم مَّوَدَّةً وَرَحْمَةً﴾
2	**Closer than a Garment** Marital Intimacy According to the Pure Sunnah	﴿هُنَّ لِبَاسٌ لَكُمْ، وَأَنتُمْ لِبَاسٌ لَهُنَّ.﴾
3	**The Fragile Vessels** Rights and Obligations between the Spouses in Islām	«رفقاً بالقوارير»
4	**Our Precious Sprouts** Islāmic 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-Islāmic 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 Islāmic writings on marriage are restricted in scope — having been written for different cultures and backgrounds.

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 ʿAbdillāh for her continued support and relentless encouragement in this and all of my other works, my son ʿAbdullāh 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 ٱجْعَلْنِي مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِي، رَبَّنَا وَتَقَبَّلْ دُعَآءِ ۝
رَبَّنَا ٱغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ۝﴾

إبراهيم ٤٠-٤١

«My Lord, keep me constant in prayer, and the same for my progeny. Our Lord, answer my *duʿā*. 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 Mustafa al-Jibali
Al-Madīnah al-Munawwarah
Wednesday, 17 *Shaʿbān* 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:

﴿وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ۝ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ
أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ
هُمُ ٱلْعَادُونَ ۝﴾ المؤمنون ٥-٧ والمعارج 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-Muʾminūn* 5-7 and *al-Maʿārij* 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 remembers 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:

«أَوَلَيسَ قَدْ جَعَلَ اللهُ لكمْ مَا تَصدَّقونَ؟ إن بكلِّ تَسْبيحَةٍ صَدَقَةً، وَبكل تَكبيرَةٍ صَدَقَةً، وبكل تَهْليلة صَدَقَة، وبكل تَحْميدَةٍ صَدَقة، وأمْرٌ بالمعْروف صَدقةٌ، ونَهْيٌ عَن منْكرٍ صَدقةٌ. وفي بُضْعِ أحَدِكمْ صَدَقَةٌ. ويُجْزئُ مِنْ هَذا كلِّهِ رَكعَتا الضحَى.»

‹But has Allāh not given you that which you may offer as charity? Verily, every *tasbīḥ* (saying "*Subḥān 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:

«أرَأيتُم لو وَضَعَها في حَرامٍ، أكانَ عليه فيها وزرٌ؟ فكذلِكَ إذا وَضَعَها في الحلالِ كانَ له فيها أجرٌ.»

‹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 (رحمه 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 عنهما) reported that the Messenger (ﷺ) said:

«لو أنّ أحدكم إذا أرادَ أن يأتيَ أهلَهُ قالَ: "بسم اللهِ، اللّٰهمَّ جَنِّبنا الشيطانَ، وجَنِّبِ الشيطانَ ما رَزَقْتَنا،" فإنه إن قُضِيَ

1 Recorded by Muslim, Aḥmad, and others.

2 *Ādāb uz-Zifāf* p. 138.

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 (ﷺ) reported that Allāh's Messenger (ﷺ) said:

«إنَّ اللهَ ينهاكُم أن تَأتوا النِّساءَ في أدبارِهِنَّ.»

‹Verily, Allāh forbids you from having intercourse with women in their rectums.› [1]

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

«إتيانُ النِّساءِ في أدبارِهِنَّ حَرامٌ.»

‹Performing intercourse with the women in their

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

ghusl)?" The Prophet (ﷺ) replied:

«إنما الماءُ من الماءِ.»

‹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 (ﷺ):

> "'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 *ḥadīth* holds now only for cases other than intercourse, such as wet dreams or other stimulations that result in ejaculation without intercourse.

'Alī (ﷺ) 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-Muqdād Bin al-Aswad to ask him. The Prophet (ﷺ) then instructed me:

«لا تَفْعَلْ! إذا رَأَيْتَ المَذِيَّ فاغْسِلْ ذكَرَكَ وتوضَّأْ وُضوءَكَ للصلاةِ. فإذا فضَخْتَ الماءَ فاغْتسِلْ.»

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

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

«إذا حَذَفْتَ فاغْتَسِلْ منَ الجَنابة، وإذا لمْ تكُنْ حاذِفاً فلا تغْتسِلْ.»

‹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 (ﷺ) reported that Umm Sulaym (ﷺ) 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,

«إذا رَأَتِ الماءَ فلتغْتَسِلْ.»

‹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:

«نعَم، تَرِبَت يمينُكِ! فيمَ يُشبِهُها وَلَدُها؟»

‹Yes, may your right hand be prosperous! How then does her child resemble her?› [2]

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

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

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 *ʿawrah*s. Because of this, Allāh (ﷻ) commands the believing men to restrict their looks. He says:

﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّواْ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُواْ فُرُوجَهُمْ، ذَٰلِكَ أَزْكَىٰ لَهُمْ، إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ۝٣٠﴾ النور

«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 ʿAlī (رضي الله عنه):

«يا عليُّ! لا تُتبع النظْرَةَ النظرةَ، فإن لكَ الأولى، وليستْ لكَ الآخرةُ.»

‹O ʿAlī! 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 ʿAlī, who is one of the Four Rightly Guided *Khalīfah*s 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 رجلٌ إذا أتى أهلَهُ، وأغلقَ بابَهُ، وألقى عليهِ سِترَهُ، واستَتَرَ بسِترِ اللهِ، ثم يجلِسُ بعدَ ذلك فيَقولُ: "فعلتُ كذا، فعَلتُ 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 تحدِّث؟» **‹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-Jāmiʿ* no. 7954).

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 *ʿawrah*, 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 *ʿulamā'* 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 contracept-ives	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".