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ISLAMIC PERSPECTIVE ON SEX



Abd Ar-Rahman bin
Abd Al-Kareem Ash-Sheha



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In the name of Allah, the
Beneficent, the Merciful.



Dear Reader,

Islam is a complete and integral Divine religion and way of life. It has a complete code of ethics for a happy life, as well as a peaceful and tranquil life after death.

Islam is free from all imperfections and defects.

Any deviant or abnormal behavior observed in a Muslim should have no bearing on Islam, none whatsoever.

The reason for such deviant behavior is generally a poor understanding of the faith, and in other cases, weak faith that leads to the person going astray from what is proper and noble.

It is unjust and unreasonable for Islam to be assessed or evaluated based on any individuals' behavior or attitudes, with the exception of the Prophet Muhammad, who is the best example and role model for all humans.

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FOREWORD

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All praise be to God, the Lord of all the worlds, the Creator of the heavens and earth and all creatures living in them. May God grant peace and blessings to Prophet Muhammad, God's final Messenger, whose message brought mercy to all

mankind. May He also give His blessings to all the prophets and messengers whom He sent to guide mankind out of darkness and into light.

At the Osoul Centre for Islamic Advocacy, every new release that we produce gives us a great opportunity to interact with our readers. All our releases have the same overall objective; to present Islam to mankind, as it truly is. We aim to make people aware of Islam's fine aspects and profound teachings and to show clearly that it is the only faith that provides practical and effective solutions to all the problems faced by humanity. Islam gives clear and solid answers to all of the questions that have troubled people over many generations, such as: How did we come into existence and why do we exist? Where do we go from here? Furthermore, Islam is the only religion that requires its followers to love and respect all the prophets God sent, particularly Moses and Jesus (peace be upon them both).

We take great care to provide solid and rational proofs for our arguments, so as to give our readers the reassurance they need, and our releases also refute the accusations levelled against Islam and provide clarification to people's misunderstandings of Islamic teachings.

By God's grace, Islam is the fastest growing religion in our time, as confirmed by a study undertaken by the Pew Research Center⁽¹⁾, and our motive is to make this great divine faith known to all people.

This book, ***The Islamic Perspective on Sex***, discusses the Islamic approach to sex and how to satisfy sexual desires in the proper and beneficial way. Indeed, when conducted in the proper and lawful manner, sex may be elevated to the rank of worship. Thus a Muslim is rewarded for it in the same manner as he or she is rewarded when doing other good deeds.

Islam makes clear that the proper way to satisfy the sexual desire is within marriage. For the individual, marriage is necessary to achieve personal fulfilment, and for society it creates an environment of love and compassion. For humanity in general, marriage is the means to preserve mankind, and the proper way to maintain chastity and honour. It also serves to preserve human dignity for individuals and the community.

Islam views marriage as the way for both man and wife to achieve personal and emotional fulfilment and protect themselves against sinful practice. Yet we hear voices speaking against marriage and calling for free sex with total disregard to religious controls. Islam does not approve of free, uncontrolled sex. It requires its followers to maintain purity, chastity and faithfulness, and provides them with guidance that ensures they will stay on such a course. On the other hand, Islam does not approve of monastic celibacy or the disavowal of legitimate pleasures.

We hope that readers will find this book useful in adding to their knowledge and understanding of Islam.

Basil ibn Abdullah al-Fawzan
Executive Director

(1) "The Future of the Global Muslim Population", Pew Research Center, 27 January 2011, Available at <http://goo.gl/uk8y1i>



Terminology used in this Book

(Taken from Sheik Mahmoud Murad's book, *Common Mistakes in Translation*.)

1. **Rubb:** Some prefer to translate the term “Rubb” into “Lord”. Beside the fact that the latter is a Biblical term referring to the alleged lordship of the servant of Allah, the Prophet Jesus, the word lord, which also implies master, chief, proprietor or ruler, can never convey the conclusive significance of the term “Rubb”. The term “Rubb” means: the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence, and the One Who gives life and causes death.
2. **Deen:** The word often translated as religion is “Deen”, which in Arabic commonly refers to a way of life, both private and public. It is also an inclusive term meaning: acts of worship, political practice, and a detailed code of conduct, including hygiene or etiquette matters.
3. [ﷻ] “Sal’lal’laaho a’laihi wa sal’lam”. Some translate it as “peace be upon him”. This translation is incorrect. The correct translation is, “may Allah exalt his mention, and render him and his household safe and secure from every derogatory thing.”



INTRODUCTION



All praise is due to Allah, the Rubb of the worlds, and may Allah exalt the mention of His Prophet, and render him, his household and his companions safe and secure from every derogatory thing.

Islam acknowledges the fact that one's sexual desire has to be satisfied. It considers fulfilling this desire a praiseworthy matter, as long as it is done within Islamic legal (Shari'ah) limits.

Islam acknowledges the fact that one's sexual desire has to be satisfied. It considers fulfilling this desire a praiseworthy matter, as long as it is done within Islamic legal (Shari'ah) limits. Allah says: "Beautified for people is the love of that which they desire – of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of the worldly life, but Allah has with Him the best return." (3:14)

The Prophet ﷺ said:

"Women and perfume have been made dear to me, and I find comfort in performing Salah (prayer)." (Nasa'ee)

Islam prohibits suppressing this desire completely, for Islam is the Deen, which is in accord with the natural disposition of man. It fulfills his natural needs in an appropriate way, in accordance with Shari'ah law. Abu Hurairah said:

The Messenger of Allah ﷺ was asked about what admits people into Jannah [Heaven] most. He said, "Fear of Allah and good manners." He was then asked about what admits people into the Hell-Fire most? He said, "One's tongue and private parts." (Tirmidhi)

In this booklet, we will discuss the Islamic method of satisfying the sexual desire, and how it can be transformed from a base desire into an act of worship through which a Muslim receives reward.

Abu Dharr said that some of the companions said to the Prophet ﷺ: "O Messenger of Allah! The wealthy companions have attained the greatest rewards! They pray as we pray, fast as we fast, and give out (more) in charity from their (excessive) wealth!" The Messenger of Allah ﷺ said:

'Has not Allah given you that with which you can give charity from? Indeed every Tasbeehah⁽¹⁾ is a charity, every Takbeerah⁽²⁾ is a charity, every Tahmeedah⁽³⁾ is a charity and every Tahleelah⁽⁴⁾ is a charity. Ordering with the good is a charity, and forbidding evil



(1) i.e. to say, "Subhan Allah", meaning, "How perfect is Allah above all that they associate with Him".

(2) i.e. to say, "Allahu Akbar", meaning, "Allah is Greater".

(3) i.e. to say, "Alhamdulillah", meaning, "All praise is due to Allah".

(4) i.e. to say, "Laa ilaaha il'laa Allah", meaning, "There is nothing worthy of being worshipped except Allah alone".

is a charity, and when one of you approaches his spouse, it too is a charity.’ The Companions said, ‘O Messenger of Allah, one of us approaches his wife desiring her, and receives reward on account of that?’ The Messenger of Allah ﷺ said, ‘Won’t a person be sinful for approaching a woman other than his wife? Hence, when he approaches his wife, he will be rewarded.’ (Muslim)

In Islam, marriage is encouraged. It is the only permissible way in which a person may relieve his sexual tension. The Messenger ﷺ said:

“I marry women, so whoever disregards my Sunnah, is not from me.” (Irwaa al-Ghaleel)

Islam considers marriage an innate need in the life of the individual. Love, mercy, and altruism is spread in society, and it preserves the human race by means of procreation. One’s chastity, honor and dignity are also preserved through it. Therefore, abstaining from marriage prevents one from these considerable benefits and causes him to oppose his natural disposition.

A life of tranquility, peace and affection is what Islam seeks to establish between husband and wife. Allah says:

“And of His signs is that He created for you, from yourselves, mates that you may find tranquility in them. And He placed between you affection and mercy. Indeed in that are signs for a people who give thought.” (30:21)

Through marriage, each spouse safeguards the other from the unlawful. This is the goal of marriage in Islam. Allah says:

“...They are clothing for you and you are clothing for them...”. (2:187)

Some oppose Islam in this regard, and support sexual relationships that are not bound by moral laws. Islam admonishes Muslims who behave like animals and fulfill their sexual desires in any manner they please. What a grave sin it is indeed, when a man engages in sexual intercourse with a woman who is unlawful to him!

The Prophet ﷺ said:

“There is no sin more serious after Shirk [associating partners with Allah in worship] than fornication.” (Ahmed)

In Islam, marriage is encouraged. It is the only permissible way in which a person may relieve his sexual tension.



Islam nurtures and teaches its followers to be chaste, pure, and dignified. It seeks to refine and perfect the manners and etiquette of the Muslim.



Islam nurtures and teaches its followers to be chaste, pure, and dignified. It seeks to refine and perfect the manners and etiquette of the Muslim. Abu Umaamah said:

“A young man came to the Prophet ﷺ and said, ‘O Messenger of Allah, allow me to fornicate!’ People gathered around him and said, ‘Mah...Mah!’⁽¹⁾ The Prophet said, ‘Bring him.’ He then came close to the Prophet and sat. He then said to him, ‘Do you like this for your mother?’ He said, ‘No, by Allah! May I be your ransom!’ The Prophet said to him, ‘Similarly, people abhor this for their mothers.’ The Prophet then asked him, ‘Do you like it for your daughter?’ He said, ‘No, By Allah! May I be your ransom!’ He said to him, ‘Similarly, people abhor this for their daughters.’ He then said to him, ‘Do you like it for your sister?’ He said, ‘No, by Allah! May I be your ransom!’ He said to him, ‘Similarly, people abhor this for their sisters.’ He then said, ‘Do you like it for your paternal aunts?’ He said, ‘No, by Allah! May I be your ransom!’ He said, ‘Similarly, people abhor it for their paternal aunts.’ He then asked him, ‘Do you like it for your maternal aunts?’ He said, ‘No, by Allah! May I be your ransom!’ He said, ‘Similarly, people abhor it for their maternal aunts.’ (The narrator of the Hadeeth said that) the Prophet placed his hand on the young man’s chest and said, ‘O Allah forgive him, purify his heart, and safeguard him from fornication.’ After that the most hated thing to that youth was fornication.” (Ahmed)

At the same time, Islam does not approve of monasticism or abstinence from lawful worldly pleasures. Anas b. Malik reports:

“Three people came to the houses of the Prophet ﷺ asking about the worship of the Prophet ﷺ. When they were informed of his worship, they saw it as miniscule, and said, ‘We are unlike the Prophet ﷺ; Allah has forgiven him his past and future sins!’

(1) An expression, used to express scorn and displeasure.

(2) *Manhaj at-Tarbiyyah al-Islamiyyah* vol. 2, pg. 218-9.

(Seeking to dedicate as much time as possible to worship) one of them said, ‘As for me, I will continuously pray throughout the nights and not sleep.’ The other said, ‘I will continuously fast every single day.’ The last one said, ‘I will not get married.’

The Messenger ﷺ came and asked, ‘Are you the ones who

said this? Indeed, by Allah, I am the most pious and god-fearing of you, but I fast some days and not on other days, I pray part of the night and I also take my rest, and I marry women. So whoever does not adhere to my way (Sunnah) is not from me.” (Bukhari)

Islam does not allow fulfilling one’s sexual desire in an uncontrolled animalistic manner.

Islam does not approve of monasticism or abstinence from lawful worldly pleasures.

The Islamic researcher Muhammad Qutub said:

“There is no problem with the issue of sex in Islam. Islam sets regulations through which one can satisfy his natural needs [among which is his sexual desire] and does not prevent him from doing so. The regulations set in Islam [regarding this topic] are similar to bridges set over a stream; it does not block the stream, rather it organizes commuting back and forth. In this manner, other goals can be achieved as well, which could not have been achieved [before the building of the bridge]. This is exactly what Islam aims with man’s sexual urge. It sets up regulations, not to prevent and suppress it, but organizes and regulates it, for these are the boundaries and limits of Allah. Allah says, ‘Do not transgress the boundaries of Allah.’ These are the boundaries that Allah sets as safe limits within which man can disburse that energy, and with which goodness encompasses both the individual and the society.”



The norms of the Jaahiliyah (Pre-Islamic Era of Ignorance) society realized the importance of regulating and organizing all natural human desires except sexual desire! It is the only natural desire of man which they did not bind by regulations! Yet [the norms of that society] did not allow one to possess things they liked from wherever they wanted, for this was considered theft, which that law punished. Similarly, there are regulations concerning dwellings and clothing, these are not left to one’s desires.⁽²⁾

Dr. Abdul Rahmaan b. Abdul-Kareem ash-Sheha



وَالَّذِينَ لَا يَجِدُونَ كَافًا لَهُمْ مَا يَشَاءُونَ مِنَ الْعُلَمَاءِ فَاسْتَعْفِفُوا ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

- “And those who find no means of marriage should keep themselves chaste, until Allah grants them a means out of His bounty.” (24:33)



**ISLAMIC
PERSPECTIVE ON
SEX**



Islam acknowledges the fact that one's sexual desire has to be satisfied through marriage. One may not satisfy his desire in any other way. Allah praises those who abide by these laws saying:

“Certainly will the believers have succeeded, they who are during their prayer humbly submissive, and they who turn away from ill speech, who are observant in paying the Zakah, and who guard their chastity, except from their wives or what their right hands possess, for then they are not to be blamed.” (23:1-6)

Allah, the Exalted, encourages Muslims to get married, as this was a Sunnah (practice) of all Prophets and Messengers.



Islam has ordered Muslims to assist the one who wants to get married immediately.

Allah, the Exalted, encourages Muslims to get married, as this was a Sunnah (practice) of all Prophets and Messengers, may Allah render them safe from every derogatory thing. Allah says:

“And we have already sent messengers before you and assigned to them wives and descendants.” (13:38)

The Messenger of Allah ﷺ also encouraged Muslims to get married

and have offspring. Ma'qal b. Ya'saar said:

“A man came to the Messenger of Allah ﷺ and said, ‘O Messenger of Allah, I am going to get married to a woman who is of noble descent, status and is rich, but she is barren. Shall I marry her?’ The Messenger of Allah ﷺ said:

‘Marry the amicable and fertile woman, for I will boast (the large number of) my nation before all nations (on the Day of Resurrection).’” (Abu Dawood)

Islam has ordered Muslims to assist the one who wants to get married immediately. Abu Hurairah reported that the Messenger of Allah ﷺ said:

“If you are approached by a man (whose manners and Deen

you are satisfied with) then get married. Indeed, if you do not, fitnah [trials and strife] and evil will prevail.” (Haakim)

Islam encourages guardians to make matters that relate to marriage uncomplicated. The Messenger of Allah ﷺ said: “A sign of woman’s Barakah (blessing) is the ease in her engagement, dowry and labor (child birth).” (Haakim)

Islam commands Muslims to get married and not fear poverty. Allah says:

“Allah will surely help three types of people: the fighter in the path of Allah, the one who marries in order to safeguard himself and to seek chastity, and the slave who seeks to buy his freedom.” (24:32)

The Prophet ﷺ also said: “A sign of woman’s Barakah (blessing) is the ease in her engagement, dowry and labor (child birth).” (Haakim)

Islam orders those who are unable to marry, because of financial or other reasons, to keep chaste.

Allah says:

“And those who find no means of marriage should keep themselves chaste, until Allah grants them a means out of His bounty.” (24:33)

In Islam, youth are encouraged to get married as soon as they are capable. The Prophet ﷺ has informed us what one must do to curb his desires if he cannot find the means to get married. He ﷺ said:

“O youth, whoever of you is capable of marriage [financially and physically] let him get married; for indeed it lowers the gaze, and keeps one chaste. As for whoever cannot get married, he should fast, for it safeguards him.” (Bukhari)

Islam encourages guardians to make matters that relate to marriage uncomplicated.



In Islam, youth are encouraged to get married as soon as they are capable.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِيَائِكُمْ

- “And marry the unmarried among you and the righteous among your male slaves and female slaves.” (24:32)



The Qur'an has given an exemplary paradigm to Muslim youth on how to deal with sexual desire, and how to suppress it, in the story of Yousef. Allah says:

“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 Allah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed.’ And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof of his Lord. And thus [it was] that we should avert from him evil and immorality. Indeed, he was of our chosen servants.” (12:23-24)

The Qur'an has given an exemplary paradigm to Muslim youth on how to deal with sexual desire, and how to suppress it, in the story of Yousef.

Even if one is imprisoned and harmed, he should not give in to illegal relations.

Allah says:

“She said, ‘That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused. And if

he will not do what I order him, he will surely be imprisoned and will be of those debased.’ He said, ‘My Lord, prison is more to my liking than that to which they invite me. And if you do not avert from me their plan, I might incline toward them and [thus] be of the ignorant.’” (12:32-33)

Islam prohibits releasing sexual desire by any means other than that which is lawful. If one fears that he would fornicate, then in that case only, he may masturbate to relieve his sexual tension, which is the lesser of the two evils.







**STEPS ISLAM HAS
TAKEN TO REGULATE
SEXUAL DESIRE**



Islam prohibits everything, which arouses one sexually – except what occurs between spouses – for fear that a person would do what is unlawful. The following steps are carried out in Islam to prevent one from becoming sexually aroused.

01

Separating children in their sleeping places.

The Prophet ﷺ said:

“Command your children to perform prayers when they are seven, and beat them [if they do not perform prayer] when they are ten, and separate them in their sleeping places.” (Abu Dawood)

This is to prevent anything that would arouse them sexually while they are asleep.

Islam orders Muslim women to cover themselves, act with modesty (Hijab) and not to socialize with non-Mahram⁽¹⁾ men, so that they can preserve their chastity and avoid arousing their sexual desires. Allah says:

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.” (33:59)

Islam has made it lawful for elderly women, who neither desire marriage, nor are desired by others, to take off their outer garment (abaya). Allah says:

“And women of post-menstrual age who have no desire for marriage – there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing.” (24:60)

02

Lowering the gaze⁽²⁾.

The Muslim is ordered to lower his gaze and not look at prohibited things. The concern is that a person would stare passionately after the initial look, then imagine, and finally do the unlawful. Allah says:

Islam orders Muslim women to cover themselves, act with modesty (Hijab) and not to socialize with non-Mahram men.



(1) Non-Mahram - those men that she is allowed to marry from among. A mahram, though, is a man that she cannot marry due to family relations.

(2) This applies to men and women.

(3) *Al-Jawab al-Kafi le'man sa'a'la an ad-da'waa ash-sha'fee (The Adequate Answer for him who asks for the Curative Remedy)* pg. 232.

“Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to lower their gaze and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose 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 women, that which their right hands possess, or those male attendants having no physical desire, 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 Allah in repentance, all of you, O believers, that you might succeed.” (24:30-1)

The Muslim is ordered to lower his gaze and not look at prohibited things. The concern is that a person would stare passionately after the initial look, then imagine, finally do the unlawful.

Ibn al-Qayyim, may Allah have mercy on him, said⁽³⁾:

“Since [fornication] stems from what one sees, the command to lower the gaze is given precedence over safeguarding one’s private parts (to be chaste). All incidents stem from what one sees. Similarly, a fire starts with small sparks. An unlawful look, evolves into a thought [in the heart] which leads one to action and finally to the sin itself. That is why it is said:

“Four things: the eyesight, thoughts, utterances, and actions. Whoever safeguards these, he preserves his Deen.”



One may happen to glance at something unlawful, but it is prohibited for him to look at it intently or a second time.

The Prophet ﷺ said to Ali:

“O Ali, do not look over and over. You would not be chastised on account of the first glance, but would be chastised on account of the second.”

In order to encourage Muslims to lower their gaze, the Prophet ﷺ stated the reward a Muslim receives when he lowers his gaze out of fear of Allah and in hope of His reward. He ﷺ said: “A glance is similar to a poisoned arrow of [Satan]. Whoever leaves it due to the fear of Allah and to seek His pleasure receives reward and his faith increases, the pleasure of which he feels in his heart.” (Weak Hadith – Targheeb, Al-Albaani)

Seeking permission before entering upon someone, so that he would not see something that is unlawful.

03

Seeking permission before entering upon someone, so that he would not see something that is unlawful. Allah says:

“O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise.” (24:58)

Allah continues by saying:

“And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise.” (24:59)

04

Islam prohibits men to imitate women and women to imitate men. Ibn Abbas said:

“The Messenger of Allah ﷺ cursed men who imitate women and women who imitate men.” (Bukhari)

05

Islam prohibits looking at things that arouse one sexually, such as evil pictures. Abdurrahmaan b. Abi Sa'eed al-Khudri said that his father said that the Prophet ﷺ said:

“A man should not look at another man's private parts, nor



should a woman look at another's private parts. Two men should not lay naked under one garment, and two women should not lay naked under one garment.” (Muslim)

06

Listening to things that arouse one sexually, such as certain types of music. Certain types of rhythms have the effect of provoking one to do evil and can arouse the individual sexually. The scholars were truthful in their statement about music, when they said, “Music leads to fornication.”⁽¹⁾

Islam prohibits looking at things that arouse one sexually, such as evil pictures.

07

The Prophet forbade sitting with pre-pubescent youth and looking at them intensely, especially if they are attractive. Abu Hurairah said that the Prophet ﷺ said:

“The son of Adam will commit his due share of fornication. The eyes fornicate and their fornication is looking at prohibited things. The ears fornicate and their fornication is listening to prohibited things. The tongue fornicates and its fornication is speaking to female strangers. The hand fornicates and its fornication is to touch unlawful things. The feet fornicate and their fornication is walking to the prohibited. The heart wishes and desires. Thereafter, one may actually fornicate or come close to doing it.” (Muslim)



08

The Prophet ﷺ forbade secluding oneself with a woman not from his immediate family. In such a case, a person may fall prey to satanic desires and fornicate with her. The Prophet ﷺ said:

“Let not one of you seclude himself with a woman [stranger], for Satan would be their third.” (Ibn Hibban)

Free intermingling between both sexes is prohibited in Islam, for prohibited relationships may result. Hence, all that leads to the prohibited is prohibited as well.

(1) This is the statement of Fudail b. A'yaad, may Allah have mercy on him, and is narrated by Ibn Abid-Dunya and al-Baihaqi.

Muhammad Qutub said in his book, *Man Between Materialism and Islam*:

“Innocent coeducation was a great myth that originated from the West. When the West headed to secularism [and lost its ideals] and aimed to treat sexual tension, the sociologists and psychologists presented the benefits of coeducation. Thereafter the West realized the fallacies of these values and benefits. Psychiatrists and psychologists withdrew their opinions regarding coeducation, and stated that slow dances, innocent parties, mixed tea parties and picnics, even under the supervision of parents, arouse one’s desire. If these desires are suppressed due to social circumstances or shyness, this creates mental and nervous anxiety after the calmness one feels during these occasions. In this case, the youth resorts to one of two things; either to go to a place where he can do these things without the barriers present, or reside in this state of anxiety which leads to certain disorders. Therefore, what kind of innocence and nurturing is this?”

The Prophet ﷺ forbade secluding oneself with a woman not from his immediate family.



09

Islam prohibits a woman to describe another woman to her husband for fear that he may dislike his wife on account of that.

Some qualities that his wife tells to him about her may be preferable to him and are not present in his wife. Satan may even provoke him to seek this woman. Abdullah b. Masood said that the Messenger of Allah ﷺ said:

“A woman should not sit with another woman in order to describe her to her husband as though he is looking at her.” (Abu Dawood)

10

Women are forbidden to leave their homes while they are perfumed and beautified, for this would cause people to look at them, and hence lead to the unlawful. Allah says: “And abide in your houses and do not display yourselves as [was] the way of the former times of ignorance.” (33:33)

She is also prohibited to speak softly in a submissive tone. This safeguards her from weak men who desire fornication. A

woman should talk to men (strangers) when needed only, and when she does, she should not talk in a flirtatious manner.⁽¹⁾

Allah says:

“If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet. Instead, speak with appropriate speech.” (33:32)

Allah says:

“... And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts.” (33:53)

Islam forbids nudity and the displaying of woman’s adornments. Allah says:

“O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness – that is best. That is from the signs of Allah that perhaps they will remember.” (7:26)

Abu Hurairah said that the Messenger of Allah ﷺ said:

“There are two types of people who will be punished in Hell whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and women who will be dressed but appear to be naked, inviting to evil, and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Paradise and they will not even smell its fragrance which is perceptible from such a far distance.” (Muslim)

Islam clearly lists with whom the woman is allowed to uncover her apparent adornment. Allah says:

“And tell the believing women to lower their gaze and protect their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands’ fathers, their sons, their husbands’ sons, their brothers, their

Free intermingling between both sexes is prohibited in Islam, for prohibited relationships may result.



(1) This applies to men as well.

brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, 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..." (24:31)

It is prohibited for the woman to travel alone, without a Mahram (male guardian) such as the husband, father, brother, or relative who is prohibited for her to marry.

11

It is prohibited for the woman to travel alone, without a Mahram (male guardian) such as the husband, father, brother, or relative who is prohibited for her to marry. The Messenger of Allah ﷺ said:

"A man should not sit in seclusion with a woman [stranger], nor should she travel without Mahram.' A man then asked the Prophet ﷺ, 'O Messenger of Allah I have enlisted to go in such and such battle, and my wife has left to make pilgrimage!' The Prophet said, 'Go make the pilgrimage with your wife.'" (Bukhari)

The wisdom behind this is to preserve and safeguard the woman's chastity, for usually traveling is not easy, and presents many unique challenges. Furthermore, the woman has special circumstances in that she menstruates, may be pregnant, and may need to breastfeed her child. Therefore, during travel, she benefits from a person who safeguards and protects her from those who wish to harm her in any way or take her money. She is also in need of someone who provides her with her needs, and ensures her comfort. The Mahram is obliged to do all this, so she would not require the assistance of a stranger.

12

The Prophet ﷺ commanded Muslims to approach their wives if they see a woman who stimulates their sexual desire, in order to relieve themselves from this desire in a lawful manner. By doing this, he safeguards himself from falling into evil, and rids himself of the whispering of Satan. The Messenger of Allah ﷺ said:

"The woman comes in a shape similar to Satan, and goes in a shape similar to Satan⁽¹⁾." (Muslim)



13

Islam commands both spouses to satisfy each other's sexual desire when either spouse desires. It is

prohibited for a woman to refuse her husband's request when he wants to satisfy his sexual desire, since this would lead him to evil. He may search for other methods to satisfy his desire, or develop mental pressure, and both are detrimental to health. The Prophet ﷺ said:

"If the husband calls his wife to sleep with him, and she refuses, and he sleeps that night angry with her, the Angels curse her until the morning." (Abu Dawood)

The husband must also satisfy his wife's desires in order to protect and safeguard her from evils. Imam Ibn Hazm, may Allah have mercy on him, said:

"It is a duty of the husband to have intercourse with his wife, when she becomes purified if he is capable of doing so. Otherwise, he is a sinner. The proof of this is in the words of Allah: "And when they have purified themselves, then go in unto them as Allah has ordained for you." (2:222)

Due to the severity of this matter, if the husband does not fulfill the wife's desire, she can raise her matter to the legal courts – if needed – so that she can take her due rights. This maintains the safeness of society from all evils.

Allah has indeed threatened those who love to see evil become widespread in the community with a most severe punishment. He says:

"Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know." (24:19)

If this is the punishment of those who like illicit relations to become apparent (in society), what is the punishment of those who engage in it and help spread it in society?

Islam commands both spouses to satisfy each other's sexual desire when either spouse desires.



(1) Looking at women intently would certainly lead one to evil.



تُنكِحُ الْمَرْأَةَ لِأَرْبَعٍ مَلَاحِهَا وَحَسَبِهَا وَجَمَالِهَا وَدِينِهَا

- "A woman is married for one of four reasons: for her wealth, her lineage, her beauty and her Deen." (Bukhari)



MARRIAGE IN ISLAM



- “And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and knowing.” (24:32)

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ
وَالصَّالِحِينَ مِنْ عِبَادِكُمْ

Sayyid Saabiq, may Allah have mercy on him, said in his book, *Fiqh as-Sunnah*⁽¹⁾:

Islam has not legalized discharging sexual desire except through marriage, for Allah, the Exalted, did not want to equate man with other creatures, such that he fulfills his desire without understanding, or that his relationship with the female be a chaotic one without regulation.

Islam has instituted a system that safeguards man's honor and dignity. The relationship between man and woman only occurs after the mutual consent of both parties is sought, and the marriage is attested and witnessed by others and that both spouses belong to each other. In this right, a proper and safe way for this relationship is established, progeny would be safeguarded from going astray and preserved, and the woman is also safeguarded from all evil. Islam has preserved the core of the family that is nourished by motherly care, and taken care of by fatherly affection. Thereafter children would grow up in a suitable environment. This is the system that Islam has instituted and it has effaced all others besides it.

It is appropriate to mention in brief the steps taken in Islam in order to marry a woman.

The relationship between man and woman only occurs after the mutual consent of both parties is sought, and the marriage is attested and witnessed by others and that both spouses belong to each other.



(1) Vol. 2, pg. 7.

1ST STEP: Choosing The Wife

In Islam, there is a specific way to choose a wife, for the purpose of marriage in Islam is not only to satisfy one's sexual desire; rather, marriage is the first step in forming a family.

In Islam, there is a specific way to choose a wife, for the purpose of marriage in Islam is not only to satisfy one's sexual desire; rather, marriage is the first step in forming a family. For this reason, a Muslim should choose a wife with whom family relations can be maintained. This cannot happen unless a man marries a pious wife, who fears Allah, and fulfills her rightful duties, without ignoring other aspects, such as beautifying herself for her husband. Allah says:

“And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and knowing.” (24:32)

The Prophet ﷺ clarified the things that attract one to get married, and as we previously stated the most important factor among them is piety and Deen. He said:

“A woman is married for one of four reasons: for her wealth, her lineage, her beauty and her Deen. Marry on account of Deen, may you prosper!” (Bukhari)

Islam seeks to prepare men to be husbands, who fit the description of the Prophet. The Prophet ﷺ:

“The believers with the most complete and strong faith are those who possess good character and manners, and the best of you is he who is the best to his family.” (Tirmidhi)

Islam also seeks to prepare women to be wives, who fit the description of the Prophet ﷺ. He was asked, “Which women are the best?”

He said, “[She is] the one who pleases [her husband] when he looks at her, follows him when he instructs her⁽¹⁾, and does not disobey him when he calls her [to satisfy his sexual desire] and helps him [as long as that matter is not unlawful].” (Nasa'ee)

Islam seeks to prepare the family to be a helpful element in the society. The Prophet ﷺ said:

“May Allah have mercy on a man who performed night prayers



and awoke his wife, and if she refused to do awaken, he sprinkled some water on her face. May Allah have mercy on a woman who performed night prayers, awoke her husband, and if he refused, sprinkled some water on his face.” (Ibn Khuzaimah)

2ND STEP: Looking At The Woman⁽²⁾

Islam seeks to establish lasting marital relations. A person should seek an attractive spouse who has good character and manners, so that both would be committed in this relationship. Therefore, Islam has allowed both spouses to look at each other.

A man came to the Prophet ﷺ and informed him that he was engaged to a woman from the Ansaar. He ﷺ said to him, “Have you looked at her?” He said, ‘No!’ Thereupon the Prophet ﷺ said to him:

‘Go and look at her, for indeed there is something in the eyes of the Ansar [women].’ (Muslim)

The Prophet ﷺ mentioned the wisdom for seeing a woman in this regard. Anas reported that Al-Mughira b. Shu’bah engaged him self to a woman and the Prophet ﷺ said to him:

“Go and look at her, for this will bring you closer together.”

(Ibn Majah)

The Islamic society is one that is safe and secure from social problems. Love and affection, between husband and wife, are normal feelings [in Islam]. As long as this love is pure, innocent, and lawful, Islam acknowledges it. The Prophet ﷺ said:

“There is nothing better for two who love one another than marriage.” (Ibn Majah)

Islam encourages that one intercede for a pious man to marry a pious woman who love each other.

Ibn Abbas said that the husband of Bareerah, may Allah be pleased with her, a servant named Mugeeth, used to walk behind her weeping, while his tears would be falling off his beard. The Prophet ﷺ said to Abbas:

- (1) She should obey her husband as long as he does not order her to do something unlawful.
- (2) One should bear in mind the following:
 - a. It is unlawful for a man to be secluded with a woman in uninterrupted privacy. The Prophet ﷺ said: “He who believes in Allah and the Last Day, let him not seclude himself with a woman [stranger], unless she is accompanied by a Mahram [male guardian]. Otherwise, Satan will be their third.” (Ahmed)
 - b. He looks at what usually appears of the woman; face, hands, feet, etc.
 - c. He should have genuine interest in marrying the woman.
 - d. He should not speak to anyone about the shortcomings of that woman.

“O Abbas, are you not amazed at how much Mugeeth loves Bareerah, and at how much she dislikes him?”

He then said to her, “Why don’t you go back to him?” She asked him, “Are you ordering me to do so?” He ﷺ said, “I am only interceding on his behalf.” She said, “I have no need for him.” (Bukhari)

Islam encourages male guardians to propose for women under their guardianship to suitable, pious men, after taking their consent. For the guardian should be keen on acquiring what is best for those under him.

Islam also encourages male guardians to propose for women under their guardianship to suitable, pious men, after taking their consent. For the guardian should be keen on acquiring what is best for those under him. Allah says:

“And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, ‘What is your circumstance?’ They said, ‘We do not water until the shepherds dispatch [their flocks], and our father is an old man.’ So he watered [their flocks] for them, and then he went back to the shade and said, ‘My Lord, indeed I am, for whatever good You would send down to me, in need.’ Then one of the two women came to him walking with shyness. She said, ‘Indeed, my father invites you that he may reward you for having watered for us. So when he came to him and related to him the story, he said, ‘Fear not. You have escaped from the wrongdoing people.’ One of the women said, ‘O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.’ He said, ‘Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years, but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous.’ [Moses] said, ‘That is [established] between me and you. Whichever of the two terms I complete - there is no injustice to me, and Allah, over what we say, is Witness.’” (28:23-28)

Salim b. Abdullah said that he heard Abdullah b. Umar say that Umar b. al-Khat’tab said:

“When [my daughter] Hafsa b. Umar lost her husband Khunais bin Hudahaafah as-Sahmi⁽¹⁾, I met Uthman b. Affan and suggested that he marry Hafsa, saying, ‘If you wish, I will marry Hafsa



bint Umar to you.' On that, he said, 'I will think about it.' I waited for a few days and then he said to me, 'I am of the opinion that I shall not marry at present.' Then I met Abu Bakr and said, 'If you wish, I will marry Hafsa bint Umar to you.' He kept quiet and did not give me any reply, and I became angrier with him than I was with Uthman. Some days later, the Messenger of Allah requested her hand in marriage, and I married her to him. Later on, Abu Bakr met me and said, 'Perhaps you were angry with me when you offered me Hafsa for marriage and I gave no reply to you?' I said, 'Yes.' Abu Bakr said, 'Nothing prevented me from accepting your offer except that the Messenger of Allah had referred to the issue of Hafsa, and I did not want to disclose the secret of the Messenger of Allah ﷺ but had he [i.e. the Prophet ﷺ] given her up, I would surely have accepted her.'" (Bukhari)

If a woman is forced into marrying someone, she has the right to seek annulment of that marriage.

3RD STEP: Marriage Contract, Dowry And Wedding Feast

The Pillars and Preconditions of Marriage:

01

Both parties accept and approve of the marriage.

The Prophet ﷺ said:

"The widowed woman or divorcee is not to be married unless she approves, and the virgin is not to be married until her permission is sought.' The Companions said, 'O Messenger of Allah ﷺ how is her permission sought?' He said, 'If she remains silent.'" (Bukhari)

If a woman is forced into marrying someone, she has the right to seek annulment of that marriage. Khansaa bin Jidhaam al-Ansaariyah told the Prophet ﷺ that her father forced her to marry someone, while she disliked him, so the Prophet ﷺ annulled the marriage. (Bukhari)

These precautionary measures are taken so that the family would not fall apart, and to prevent evil from spreading in soci-



(1) He was one of the Companions of the Messenger of Allah ﷺ and had fought in the Battle of Badr and died in Madinah.

ety (i.e. cheating on the other spouse) which results when one of the spouses dislikes the other.

02

The guardian is a prerequisite for the validity of marriage. The Prophet ﷺ said:

The guardian is more knowledgeable and keen to benefit those under his care. He would choose a suitable person who would keep her happy.

“No marriage is valid unless one has a guardian and two trustworthy witnesses [to attest the marriage]. If marriage is completed without these elements it is a false marriage, and if they dispute with one another, then the ruler is the guardian for the woman who has no guardian.” (Ibn Hibban)

This measure is taken so that the relationship of the kith and kin would not be severed. Usually, the guardian is more knowledgeable and keen to benefit those under his care. He would choose a suitable person who would keep her happy.

In the event the woman has no male guardian or her family prevented her from marrying a suitable person, the ruler becomes her guardian. The Prophet ﷺ said, “The ruler is the guardian for the woman who has no guardian.”

Ibn Abbas said on the commentary of the ayah:

“O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them – perhaps you dislike a thing and Allah makes therein much good.” (4:19)

In the Pre-Islamic Era of Ignorance, when a man died, his guardians were the rightful heirs of his wife. The woman was part of the man’s property and inherited along with his property. Whoever of them wanted to marry her would marry her, or they would not allow her to get married, so Allah revealed the aforementioned ayah.

03

When both parties agree, it becomes a duty upon the husband to give his spouse her due dowry. Allah says:

“And give the women [upon marriage] their dowry graciously.



But if they give up willingly to you anything of it, then take it in satisfaction and ease.” (4:4)

The Mahr (dowry) should be reasonable. The Prophet ﷺ said: “A sign of woman’s Barakah (blessing), is ease in her engagement, dowry and [child birth].” (Haakim)

Umar b. al-Khattab, the second Caliph, said:

“Do not make the marital dowry excessive. Were it praiseworthy or a means of piety, the Messenger of Allah would have done so. He did not give any of his wives or take for his daughters more than twelve Ooqiyah⁽¹⁾.” (Tirmidhi, Abu Dawood & Ibn Majah)

If any conditions were placed in the marriage contract, they must be fulfilled and the husband or wife must abide by them.

The Prophet ﷺ said:

“The most rightful conditions one must fulfill are those that relate to marriage.” (Bukhari)

In order for happiness to spread, one must invite family and friends to a wedding banquet. Its purpose is to publicize the marriage.

Anas b. Malik said that Abdurrahman b. Auf came from Makkah to Madinah and the Prophet ﷺ made a bond of brotherhood between him and Sa’d b. ar-Rabi al-Ansari. Al-Ansari had two wives, so he suggested that Abdurrahman take half, from his wives and property.

Abdurrahman replied, “May Allah bless you with your wives and property. Kindly show me the market.” So Abdurrahman went to the market and gained some dried yoghurt and some butter. After a few days the Prophet ﷺ saw Abdurrahman with some yellow stains on his clothes and asked him, “What is that O Abdurrahman?” He replied, “I have married a woman from the Ansar.” The Prophet ﷺ asked, “How much dowry did you give her?” He replied, “The weight of one date stone of gold.” The Prophet ﷺ said, “Offer a Walimah (wedding banquet) if even with one sheep.”

(Bukhari)

One should not be wasteful and extravagant in this banquet. Allah says:

In the case the woman has no male guardian or her family prevented her from marrying a suitable person, the ruler becomes her guardian.



When both parties agree, it becomes a duty upon the husband to give his spouse her due dowry.

(1) One “Ooqiyah” is equivalent to 40 silver Dirham; therefore, 12 Ooqiyah are equal to 480 (silver) Dirham.

“Verily the wasteful are brothers of the devils, and the devil is ever ungrateful to his Rubb.” (17:27)

It is necessary upon the person who is invited to attend the banquet, unless he has a valid reason. The Prophet ﷺ said: “Whoever is invited to a wedding banquet should attend.” (Bukhari)

When the groom and bride meet for the first time, the bridegroom is advised to present himself in a pleasant manner.

The guests who attend the wedding banquet should supplicate for their hosts, as in the Hadeeth of the Prophet ﷺ:

اللهم اغفر لهم وارحمهم وبارك لهم فيما رزقتهم

Al'laahum'magħ fir la-hum wur-ham-hom wa baarik la'hom
fee'maa razaqtahom

“O Allah, forgive them, and have mercy on them, and bless them in that which You have provided them.” (Ibn Hibban)

The guests should also supplicate Allah for both the spouses saying:

بارك الله لك وبارك عليك وجمع بينكما في خير

Baarakal-laawho laka wa baaraka alaika wa ja'ma'a baina-
koma fee khair

“May Allah bless you both and gather you in goodness.” (Haakim)

Using the tambourine (duff) and singing innocent songs that do not excite a person sexually during this occasion are lawful for women in order to publicize the marriage.

The Prophet ﷺ said to A'ishah who had prepared a woman for a man from the Ansaar as his bride:

“O A'ishah! Weren't you amused [during the marriage ceremony]? Indeed, the Ansaar like amusement.” (Bukhari)

Etiquettes of the Wedding Night

When the groom and bride meet for the first time, the bridegroom is advised to present himself in a pleasant manner, and



talk sweetly to the bride in order to start a good relationship and to stop uneasiness and nervousness.

Asmaa bint. Yazeed b. as-Sakan, may Allah be pleased with her, said, "I prepared A'ishah for the Messenger of Allah and then called him. He ﷺ came and sat beside her. A jug of milk was brought to him, which he drank from, and gave A'ishah. She lowered her head, and was embarrassed. Asmaa' said, "I reproached her and said to her, 'Take it from the hand of the Prophet ﷺ!' She then took it and drank from it. The Prophet ﷺ then said to her, 'Give it to your companion.' Asmaa said, 'I said, 'O Messenger of Allah, take it yourself, drink from it, and then give it to me with your hand.' He took it and drank from it, and then gave it to me. I sat, and moved the utensil around so that I would drink from the same spot the Prophet ﷺ drank from. He then said, 'Give it to [the other women that were with me].' They said, 'We do not fancy it!' The Prophet ﷺ said, 'Do not gather between hunger and lies.'" (Ibn Majah)

In order for happiness to spread, one must invite family and friends to a wedding banquet. Its purpose is to publicize the marriage.



It is also an act of Sunnah (practice of the Prophet) for the groom to place his hand on the forelocks of the bride and supplicate Allah, as in the Hadeeth:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جُبِلَتْ عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جُبِلَتْ عَلَيْهِ

Al'lahum'ma in'nee asa'loo-ka khai'raha wa khair maa
jo'be'lat alaih wa a'oodthu be'ka min shar're'haa wa shar'ree
maa jo'be'lat alaih

"O Allah! I seek of you [to grant me] the best of this woman and the best of her characteristics. O Allah! I seek refuge in you from all the evils of this woman and her evil characteristics."

(Bukhari)

اللَّهُمَّ اغْفِرْ لَهُمْ وَارْحَمْهُمْ وَأَبْرِئْ لَهُمْ مِنْ قَبْتِهِمْ

- "O Allah, forgive them, and have mercy on them, and bless them in that which You have provided them." (Ibn Hibban)

Foreplay Between Spouses

Each spouse should groom themselves for the other. They should also clean themselves hygienically, wear pleasant scents, and appear in good attire. This increases one's love for the other.



Islam regards the satisfaction of sexual desire a natural instinct that should be fulfilled in an appropriate manner following certain regulations. The aim of marriage is that both spouses find comfort and spiritual stability in each other.

Allah says:

“And of His signs is that He created for you wives from among yourselves, so that you may find tranquility in them, and He engenders love and mercy between you. Indeed in that are signs for a people who reflect.” (30:21)

Marriage is encouraged in Islam. Jabir b. Abdullah said, ‘My father died and left seven or nine girls and I married a matron. The Messenger of Allah said:

‘O Jabir! Have you just got married?’ I said, ‘Yes.’ He said, ‘A virgin or a matron?’ I replied, ‘A matron.’ He said, ‘Why not a virgin, so that you might play with her and she with you, and you might amuse her and she amuses you.’ I said, ‘Abdullah [my father] died and left girls, and I dislike marrying a girl like them, so I married a lady (matron) so that she may look after them.’ On that he said, ‘May Allah bless you.’” (Bukhari)

Foreplay with the spouse is an important matter, for this increases the love, care and concern each has for the other. The Messenger of Allah ﷺ said:

“Everything besides the remembrance of Allah is an idle and vain pursuit except for four things: A man’s playing with his wife, training his horse, target practicing, and learning swimming.” (Saheeh al-Jami as-Saghir)

Each spouse should groom themselves for the other. They should also clean themselves hygienically, wear pleasant scents, and appear in good attire. This increases one’s love for the other. The Prophet ﷺ said:

“Allah is beautiful and loves beauty.” (Muslim)

Na’fi’, may Allah have mercy on him, said that Abdullah b. Umar used to perfume himself with pure Ood and Ood mixed with camphor, and say, “This is how the Prophet ﷺ perfumed himself.” (Muslim)

A'ishah said, "I used to perfume the Prophet ﷺ with the best perfumes he brought, and see its shine on his head and beard."

(Bukhari)

Ibn Abbas said, "I beautify myself for my wife, as she beautifies herself for me. I do not demand from her all my rights, for I would have to give her all her rights, for Allah says, 'And due to the wives is similar to what is expected of them, according to what is reasonable.'" (2:228)

Types of Foreplay Between Spouses

A. On the Bed

Each spouse is allowed to undress completely in front of the other, and they are allowed to enjoy looking at each other. Bahz b. Hakeem reported that his father said that his grandfather said, "I said, 'Messenger of Allah, from whom should we conceal our private parts and to whom can we show?' He replied, 'Conceal your private parts except from your wife...' I then asked, 'Messenger of Allah, (what should we do), if the people are assembled together?' He replied, 'If it is within your power that no one looks at your private parts, then no one should look at it.' I then asked, 'Messenger of Allah, if one of us is alone, (what should he do)?' He replied, 'Allah is more entitled than people that bashfulness should be shown to him.'" (Abu Dawood)

Both spouses can enjoy each other the way they like, as long as the husband approaches the wife in the appropriate place (the vagina).

Ibn Abbas said that Umar b. al-Khattab came to the Prophet ﷺ and said, "O Messenger of Allah! I am destroyed!" The Messenger of Allah ﷺ said, "What has destroyed you?" He said, "I approached my wife in a different manner last night."⁽¹⁾ The Messenger of Allah did not say anything to him, and Allah revealed:

"Your wives are a tilth for you, so go to your tilth, when or how you will." (2:223)

Both spouses can enjoy each other the way they like, as long as the husband approaches the wife in the appropriate place (the vagina).



(1) He approached his wife from behind, but in the vagina.

The Prophet ﷺ said:

“Approach your wives in any manner as long as it is in the vagina, and as long as she is not in her menses.” (Tirmidhi)

This Hadeeth does not mean that the husband should stay away from his wife, and abstain eating or drinking with her if she is menstruating. A'ishah said:

“While I was in my menstrual period, I drank from a cup, and the Prophet ﷺ drank from the same spot I drank from and I ate meat from a bone, and the Prophet ate from the same place.” (Nasai)

One may enjoy his wife while she is in her menstrual period, but should avoid having intercourse with her. Anas b. Malik said, “When a Jewess was in her menstrual period, [the Jews] would not eat or drink with her, and they would not approach her while they were in their houses.’ The Companions asked the Prophet ﷺ about this, and Allah revealed: ‘Your wives are a tilth for you, so go to your tilth, when or how you will, and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.’” (2:223)

The Prophet ﷺ said:

“Enjoy your wives (during their menses), but do not have intercourse.” (Muslim)

When the Jews heard this, they said, “This man wants to differ with us in every matter!”

Usaid b. Hudhair and Ab'baad b. Bishr informed the Prophet ﷺ of what the Jews had said, and said, “Shall we not have intercourse with our wives while they are menstruating?’ (Upon hearing that) the Prophet ﷺ was angry, and the two Companions left. Someone brought some milk as a gift for the Prophet ﷺ and he called them back, so that the Companions would not think that he was angry with them.” (Muslim & Abu Dawood)

Jabir said, the Jews said, “If a man approaches his wife from behind (but in the vagina) the child would be born cross-eyed.” So Allah revealed the following verse:

“Your wives are a tilth for you, so go to your tilth, when or how you will.” (2:223)

Each spouse is allowed to undress completely in front of the other, and they are allowed to enjoy looking at each other.



Jabir then said, “If the man wishes he may approach his wife from any position, as long as he approaches her in the vagina.” (Muslim)

It is a Sunnah practice to mention the name of Allah, when a man approaches his wife, and to say the supplication that has been reported in the Hadeeth:

“If someone wants to approach his wife, and says:

بِسْمِ اللّٰهِ اللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

‘Bismillah, Al’laahum’ma jan’nib’nash-shaitan wa jan’nib ash-Shaitan maa razaqtana.’

‘I begin with the name of Allah. O Allah ward away Satan from us and from that which You bless us with.’

If Allah wills that a child be born, Shaitan would never harm him.” (Bukhari)

He should also engage in foreplay with her, by kissing and touching her, to make her sexually aroused. A husband must wait for his wife to satisfy her sexual desire. Anas said that the Messenger of Allah said:

“If a husband has intercourse with his wife he must be truthful with her. If he got sexually satisfied before her, then he should wait for her to get her satisfaction.” (Abu Ya’la)

Umar b. Abdul-Aziz reported that the Prophet ﷺ said:

“Do not have intercourse with your wife right away. Wait until she is as sexually aroused as you are.” The man asked, “O Messenger of Allah, what should I do [in order to achieve that?]” He ﷺ replied, “Kiss her, touch her, and try to arouse her. If you notice that she is as ready [sexually] as you are, then engage in the intercourse.” (Al-Mughni)

In addition, it is also an act of Sunnah to perform a complete ablution by taking a full bath, or a partial ablution, as one does to offer a prayer, if the husband desires to have another round of intercourse with her. The Prophet ﷺ said:

“If a man has intercourse with his wife, and thereafter wants to approach her again, let him perform ablution.” (Muslim)

This practice is purer, more hygienic and enables the person to have stronger sexual strength and desire.

One may enjoy his wife while she is in her menstrual period, but should avoid having intercourse with her.



B. When bathing

Foreplay with one's wife is not confined to the bed. A husband may sport with his wife at any time, if privacy for both is secured and maintained.

A'ishah said:

"The Messenger of Allah and I bathed from the same pot of water. He ﷺ (playfully) rushed to take the water and I said to him, 'Leave some for me! Leave some for me!'" (Muslim)

Foreplay with one's wife is not confined to the bed. A husband may sport with his wife at any time, if privacy for both is secured and maintained.

C. In the house

A'ishah was asked:

"What did the Messenger of Allah do upon entering his home?" She said, 'He used the tooth stick (siwak) to purify his mouth to kiss and hug his family.'"

A'ishah said:

"The Messenger of Allah kissed one of his wives and went to the Masjid to perform his prayers, and he did not make ablution in between." (Ahmed)

D. Outside the house

As we pointed out earlier, fun with the wife is permitted at all times and places if full privacy is ensured. Nobody must see a husband and wife having fun with each other in public.

A'ishah said:

"While I was young, before I put much weight on, the Messenger of Allah and I were on a trip. He asked his Companions ﷺ to go ahead of him and asked me to race with him. I beat him in that race. Thereafter the Messenger of Allah ﷺ did not ask me to race with him. Later on, after I had put on some weight and forgotten that I had beaten him in a race, he asked his Companions, while I was traveling with him, to go ahead of him. He then asked me to race with him, I said, 'O Messenger of Allah! How can I race with you and I have put on weight?' He ﷺ said, 'You will do it.' We raced and he beat me. He ﷺ said,



‘O A’ishah this win [of mine] by that win [of yours] in the (previous) race!’” (As-Silsilah as-Saheehah)

It is unlawful to reveal marital secrets or to talk about what takes place between a husband and his wife in private. The Prophet ﷺ said:

“The greatest betrayal on the Day of Resurrection is that of a man who approaches his wife and she approaches him, and he fulfills his desire, and then tells people what he did with her.” (Muslim)

In order for matrimonial life to be maintained, and the family to be protected, Islam has designated certain rights each spouse owes to the other.

It is unlawful to reveal marital secrets or to talk about what takes place between a husband and his wife in private.

The Rights of the Wife over the Husband

The following verses from the Qur’an and Prophetic traditions clarify the rights of the wife in Islam.

01

Allah says:

“And live with them in kindness. For if you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.” (4:19)

02

Allah says:

“And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.” (2:228)

03

The Prophet ﷺ said:

“The best of you is he who is the best to his family.” (Ibn Majah)

04

Hakeem b. Mu’awiyah al-Qushairi said that his father said: “O Messenger of Allah, what is the right of one of our wives over us?’ He said, ‘To feed and clothe her as one



feeds and clothes himself. Do not slap her on the face, or say evil and nasty things to her. He should only forsake her in the bed [and not send her away to a separate house].” (Abu Dawood)

05

The Prophet ﷺ said:

“The most complete believers are the best mannered, and the best of you is he who is the best to his family.”

(Ibn Hibban)

06

The Prophet ﷺ said:

“...Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can rap them, but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner...” (Muslim)

07

The Prophet ﷺ said:

“Let a believer not completely hate a believing woman [to whom he is married], for if he hates a trait of hers, he might like another one [in her].” (Muslim)

Indeed perfection belongs to Allah alone.

In order for matrimonial life to be maintained, and the family to be protected, Islam has designated certain rights each spouse owes to the other.



The Rights of the Husband over the Wife

01

Allah says about the pious wives:

“So righteous women are devoutly obedient, guarding in [the husband’s] absence what Allah would have them guard.” (4:34)

02

A'ishah, may Allah be pleased with her, said, "I asked the Messenger of Allah:

'Whose right is greatest upon the woman?' He said, 'Her husband's right.' I then asked, 'Whose right is greatest upon the man?' He said, 'His mother's.'" (Haakim)

03

Husain b. Muhsan said my paternal aunt told me:

I went to the Messenger of Allah ﷺ asking him about a certain matter. Thereafter he ﷺ asked me, "Do you have a husband?" I replied affirmatively. He ﷺ asked, "How do you treat him?" I replied, "I do my best serving him, until I cannot." He ﷺ said, "Take care of him, for he is either your [means to] Jannah (Paradise) or the Hell-Fire.'" (Haakim)

04

The Prophet ﷺ said:

"If a [wife] performs her five daily prayers, observes the fast of the month of Ramadan, is chaste and safeguards herself, and obeys her husband, she would be given the choice to enter Jannah through any of its gates." (Ibn Hibban)

05

Mu'aadh b. Jabal said that he went to Shaam and saw the Christians prostrating to their priests and ministers. He saw the Jews prostrating to their rabbis and scholars. He asked them, "Why do you do this?" They replied, "This is the greeting due to the Prophets." He said, "Our Prophet is more deserving of this honor!"

The Prophet ﷺ then said:

"They have forged lies against their prophets as they distorted their books. If I were to order anyone to prostrate to another human, I would have asked the woman to prostrate to her husband, due to the great right she owes him. A woman would not taste the sweetness of Iman unless she fulfills the right of her husband." (Haakim)

Islam considers marriage a blessed ritual, and for this reason it is keen to strengthen the relationship between husband and wife.





هِنَّ لِبَاسٌ لِّكَرِيمٍ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

• "They are clothing for you and you are clothing for them." (2:187)



DIVORCE IN ISLAM



Islam considers marriage a blessed relationship, and for this reason, it is keen to strengthen this relationship between husband and wife. Allah describes the marriage contract as “a strong and firm covenant”. He ﷺ says:

“And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?” (4:21)

When marital relations cannot continue, divorce is an alternative, for it prevents evils from spreading in the community.

The words of the Prophet ﷺ also prove this point. He said: “He is not considered among us, he who turns a woman or a servant girl against her husband or master.” (Saheeh al-Jami as-Saghir)

Although marriage is blessed and sacred in Islam, divorce has been deemed lawful, yet it is as the Prophet ﷺ described: “The most hated lawful thing to Allah is divorce.”⁽¹⁾ (Haakim)

When marital relations cannot continue, divorce is an alternative, for it prevents evils from spreading in the community, such as a husband’s cheating on his wife and vice versa. It prevents alteration of lineage, disruption of the inheritance, and the spread of evil in society. Divorce is confined within its limits, so that it cannot be abused by those who have little intellect. The scholars have clarified that divorce is subject to the following rulings:

01

Waajib (compulsory). It is compulsory in the following cases:

a. When the two judges (one from the wife’s family and one from the husband’s family) decide that the couple should separate. Allah says:

“And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].” (4:35)

b. When the wife does not adhere to the Islamic teachings, or is not chaste. This also applies to the husband, for the wife should seek separation from her husband if he does not adhere to the Islamic teachings or is not chaste.



C. If the husband takes an oath not to have sexual relations with his wife, and he did not approach her for more than four months. Allah says:

“For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is Forgiving and Merciful.”

(2:226)

Ibn Umar said, “If the period expires, then the husband has either to retain his wife in a good manner or to divorce her as Allah has ordered.” (Bukhari)

02

Makrooh (dispraised). This is the case when the person divorces his wife without any reason. This is what Iblees tries to do, may Allah curse him. The Prophet ﷺ said:

“Iblis (Satan) places his throne upon water. He then sends out detachments (for creating dissension). The nearest to him in rank are those who are most notorious in creating dissension. One of them comes and says, ‘I did such and such (of evil).’ And he says, ‘You have done nothing.’ Then one amongst them comes and says, ‘I did not spare so and so until I sowed the seed of discord between a husband and a wife.’ Satan goes near him and says, ‘You have done well (you deserve the honor).’” A’mash said, “He then embraces him.” (Muslim)

03

Mubaah (legally neutral). It is lawful when the wife is of bad character, although one should be patient with her if he has a child from her.

04

Haram (prohibited). If the husband divorces his wife during her menstruation cycle, or when she is pure, after having intercourse with her⁽²⁾. Allah says:

“O Prophet ﷺ! When you divorce women, divorce them with a view to the waiting-period appointed for them, and reckon the period [carefully], and fear Allah your Rubb.” (65:1)

If marital life is not built on love, harmony and good companionship between husband and wife, it would become a misery and ruin.



(1) This Hadeeth is weak. Allah says: “And if they decide upon divorce, then Allah is All-Hearer, All-Knower.” (2:227).

It is understood from this verse that one should resort to divorce only when needed.

(2) It is also prohibited for a man to divorce his wife by uttering three divorces in one sitting.

Islam has prohibited fornication, and it is considered among the gravest sins. Islam has also forbidden all things that lead to it.

Ibn Umar divorced his wife while she was in her menses, so Umar asked the Messenger ﷺ about it, and He ﷺ said: “Order [your son] to take her back and keep her till she is pure [from her menses], and then to wait till she gets her next period and becomes pure once again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her, he can divorce her before having sexual intercourse with her. And that is the Iddah (prescribed waiting period) which Allah has fixed for the women meant to be divorced.” (Bukhari)

Khul’⁽¹⁾ in Islam

If marital life were not built on love, harmony and good companionship between husband and wife, it would become misery and ruin. In this case, Islam has instructed that the spouses bear patiently. Allah says:

“And live with them in kindness. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.” (4:19)

If the condition becomes unbearable, and the husband cannot stand his wife, he may divorce her. But sometimes, it is the wife who cannot bear her husband. For her, it is lawful for her to ask for Khul’ (instant divorce). In this case, she must return to him the dowry which she took, at which, the marital relation ends. This is among the signs of complete justice in Islam. The husband gave the dowry to his wife, and took care of all marital costs. Allah says:

“And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah – it is those who are the wrongdoers.” (2:229)

(1) Khul’ is the dissolution of the marriage at the wife’s insistence; also referred to as “instant” divorce.

(2) *Fee Dhilaal al-Qur’an (In the Shade of the Qur’an)*.



Ibn Abbas narrated that the wife of Thabit b. Qais came to the Prophet ﷺ and said, “O Messenger of Allah! I do not blame Thabit for defects in his character or his Deen, but I, being a Muslim, dislike behaving in an un-Islamic manner (if I remain with him).” On that the Messenger of Allah ﷺ said to her, “Will you give back the garden which your husband has given you [as dowry]?” She said, “Yes.” Then the Prophet ﷺ said to Thabit, “O Thabit! Accept your garden, and divorce her at once.” (Bukhari)

The goal of Islam, in this regard, is to safeguard the honor of people, and society, from all evils. If a woman stays with a man she does not want, or cannot bear, or if a man stays with a woman he does not want, this may lead one of them to the unlawful, especially if they do not have a strong Islamic sense to prevent them from doing the unlawful. Allah says:

“But if they separate, Allah will provide for each of them out of His abundance. And Allah is ever All-Sufficient for His creatures’ needs, All-Wise.” (4:130)

The Outcome of Sexual Freedom

Islam has prohibited fornication, and it is considered among the gravest sins. Islam has also forbidden all things that lead to it.

S. Qutub, may Allah have mercy on him, said⁽²⁾:

“Islam seeks to eliminate pure animalistic sexual behavior where one is unable to differentiate between one individual and another. It seeks to establish a lasting family, not a relationship which ends after the initial sexual encounter. It also seeks to establish relationships between both sexes on account of human feelings and emotions; a relationship in which the spouses’ hearts, feelings and bodies come together. They live their lives together and hold similar hopes, and bear similar pains, and seek out a future together. In this atmosphere, the new generation is raised, under the guardianship of both parents, and in an appropriate manner.”

Islam seeks to eliminate pure animalistic sexual behavior where one is unable to differentiate between one individual and another.



Unlawful sexual relationships lead to many psychological diseases and disorders.



In relation to this, there is a grave punishment for fornication in Islam. It is described as an animalistic relapse, which effaces all these meanings, and goals [mentioned above] and transforms a human into an animal. He would not differentiate between one woman and another, nor would a woman differentiate between one man and another. All a person hopes for is to fulfill his sexual desire. Even if he does differentiate between one and another, no goodness would result from this relation, and he may not be trusted or charged with the betterment of his (nation); no offspring or true emotions would result. True emotions have a lasting effect. This is the difference between lusts, passions and true emotions. Many do not differentiate between these things, and are confused in this regard. What many consider emotion is actually an animalistic passion! Islam does not bar one from expressing his natural emotions, nor regard them as lowly behavior. Islam only regulates, purifies and elevates it from animalistic lusts. Fornication, and promiscuity in particular, holds no such values, and is very distant from all feelings, emotions and ethical manners and sense of belonging and relationship. Islam regards promiscuity as the filthiest act in a human society. This practice would degrade man and equate him with an animal. In fact, there are many animals that live a decent and organized social life, far from the problems that arise from idolatry in some societies.

We will list some of the problems and evils that result from the spread of fornication within a society; and of these evils are the following:

01

Spread of fatal disease that not only harms the individual, rather, the entire society. Allah says:

“And come not near to unlawful sex⁽¹⁾. Verily it is a great sin, and an evil way.” (17:32)

The Messenger of Allah said:

“O Muhajireen I seek refuge with Allah that you witness or are tried with five things.

Unlawful sex does not become apparent among a people, except sicknesses and diseases which were not known previously spread among them.

A people would not cheat in selling weighed goods, except that they would be punished with famine and drought, tightness in provisions, and a ruler who oppresses them.

A people would not prevent giving out Zakah, except they would be prevented rain. And had it not been for the animals, they would never receive rain.

A people would not break the pledge of Allah and his Messenger ﷺ except that their outside enemies would gain the upper hand over them, and take from them some of what they previously had controlled.

If the rulers do not rule by the Book of Allah, their efforts would be spent fighting and quarrelling with each other.” (Haakim)

Doing evil takes away one’s honor and pride, and transforms him into an animal whose goal is to fulfill his desires. He inherits poverty, for he spends his money to fulfill his illegal lusts and desires. It causes one to feel great remorse in this life, and makes him liable for punishment in Hell-Fire. It also shortens one’s life, for doing these evils are unhealthy and would cause sicknesses in one’s body, which would possibly lead to his death.

02

Illegitimate children proliferate in society. Such children are deprived of the normal care and custody of real loving parents. As a result, these children lack the proper guidance and direction in their lives. Most of these children will be deprived of honest, truthful, and meaningful guidance. Consequently, these children would grow up holding the rest of society in contempt. Anna Freud, in her book, *Children without Families*, comments on the psychological disorders that cannot be corrected by a psychiatric specialist except with great difficulties.

Sexual confusion leads to moral confusion in society. It is a well-established fact that money easily lures people to do evil.



(1) The Arabic word for “unlawful sex” is “zina”. It signifies all sexual intercourse between a man and a woman who are not husband and wife. Therefore, it denotes both “adultery” and “fornication”.



فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ
لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

- “So righteous women are devoutly obedient, guarding in [the husband’s] absence what Allah would have them guard.” (4:34)

03

Psychological disorders: Unlawful sexual relationships lead to many psychological diseases and disorders. People who practice and maintain such unlawful relationships develop unease, lack of personal happiness and satisfaction, inferiority complex, and guilt. Allah says:

“And among His signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.” (30:21)

If those who are practicing unlawful pleasures lack the needed funds, they may commit any type of crime to satisfy their needs.

04

Sexual confusion leads to moral confusion in society. It is a well-established fact that money easily lures people to do evil. Money also enables a person to get all that he likes in terms of pleasures and satisfaction. Thus, if those who are practicing unlawful pleasures lack the needed funds, they may commit any type of crime to satisfy their needs. Such individuals may steal, cheat, molest, rape, lie, deceive, or bribe to get what they want. They do not care where or how they get the needed funds, even if this is on the account of others.



05

The punishment of Allah descends upon communities wherein adultery and fornication are prevalent. The Prophet ﷺ said: “My Ummah will be in a [continuous] state of good affairs as long as illegitimate children do not become widespread within society. If this happens, the punishment of Allah would be imminent.” (Ahmed & Saheeh at-Targhib wat-Tarhib)

The punishment of Allah descends upon communities wherein adultery and fornication are prevalent.







THE MESSENGER OF GOD MUHAMMAD

An account of the life of Prophet Muhammad (peace be upon him). The book introduces us to the Prophet's noble character, his humble life and his conduct with his family at home, his companions and all people in society. It tells us how he strove to fulfil the task God assigned to him and contemplates how he dealt with his enemies, the exceptional magnanimity he showed to all and his simple, but highly effective, method of advocating his message.



THE KEY TO UNDERSTANDING ISLAM

This book explains how Islam is a code of living that covers all aspects of life. It comprises a set of acts of worship which play important roles in placing morality on a solid foundation and strengthening good qualities in people so that they are keen to follow the right path. The book cites many examples and speaks about the importance Islam attaches to knowledge. It mentions a number of recent scientific discoveries that the Qur'an has referred to 14 centuries ago.



MESSAGE OF ISLAM

The Message of Islam begins by reminding the reader that Islam, its worship, the rules governing people's transactions and all its teachings have always remained the same as they were taught by Prophet Muhammad (peace be upon him). No change or alteration has been introduced into the religion, though some Muslims have changed. The book discusses and sheds light on a number of rights to which Islam attaches great importance.



ISLAM IS THE RELIGION OF PEACE

Islam is the Religion of Peace, shows with perfect clarity that Islam is the religion of peace and that the spread of Islam means the spread of peace throughout the world. Muslims must always be true to their promises and covenants and treat others with justice and compassion.



EASE AND TOLERANCE IN ISLAM

This book explains that Islam admits no rigidity and making things easy is a general feature of all aspects of the Islamic faith. It is a religion God revealed that can be implemented by people with different failings, feelings and abilities. Islamic law takes all this into account and addresses human nature and appeals to it. God says: "He has laid no hardship on you in anything that pertains to religion." (22: 78)



HUMAN RIGHTS IN ISLAM

Human rights in Islam are outlined in the Qur'an and the teachings of Prophet Muhammad (peace be upon him). They aim to make man lead a life of compassion and dignity, so that he acquires all good qualities and deals with others in the best manner. The book clarifies the misconceptions that are often expressed regarding the different aspects of freedom and responds to criticism in a calm and objective way.



BILAL THE ABYSSINIAN

This book tells the history of Bilal ibn Rabah, a former slave who became a companion of the Prophet. The book expounds Islam's attitude to racial discrimination, highlighting significant events that show the Prophet took care of many of those who were persecuted, protected them and gave them their rightful status in the Muslim community.



THE PATH TO HAPPINESS

The Path to Happiness explains that the way of life Islam provides for its followers is divine and intended to ensure that people enjoy real happiness in this present life and in the life to come. Islam establishes the concept of true and everlasting happiness, which makes Muslims aspire to the sublime through obedience of God and earning His pleasure.



WOMEN IN ISLAM

This book discusses the status of women prior to Islam and how women were ill-treated and humiliated in many cultures. It explains how Islam put an end to all this injustice, established women's rights and gave women their rightful status.



ROMANCE IN ISLAM

This book highlights the great importance Islam attaches to love. It shows that the love of God is the best and the most noble love. When it is rooted in a person's heart, it sets that person's behaviour on the right footing, elevates his emotions and feelings and removes selfishness. A person who truly loves God extends feelings of love and compassion to all creatures.



ISLAMIC PERSPECTIVE ON SEX

This book discusses the Islamic approach to sex and how to satisfy the sexual desire in the proper and beneficial way. The proper way to satisfy sexual desire is within marriage and according to Islam, marriage is a necessity for the individual to achieve personal fulfillment. For society, marriage is the way to progress, development and stability.



JESUS IN THE QURAN

After first discussing people's need to receive the divine message through prophets, this book relates the story of Jesus, son of Mary (peace be upon him). It starts well before his birth, then goes on to discuss his message and the opposition he had to endure. The book also discusses the Qur'anic account of Jesus, which makes clear that he enjoys a very high position with God Almighty.



GLAD TIDINGS

Glad Tidings explains the nature of Islam and clarifies the error of people who rely for information on suspect sources. The book highlights the main features of Islam and tells everyone who embraces Islam that God erases all their past sins and errors. As the Prophet makes clear: "Islam wipes away all past sins."



MY FIRST STEPS IN ISLAM

This book explains for non-Muslim readers how to embrace Islam and shows that this does not require much effort. To new Muslims, the book explains the essential elements of Islam and outlines the character of Prophet Muhammad, his qualities and the message he delivered to mankind. It goes on to discuss the various acts of worship Muslims are required to offer, as well as their purposes and significance.



THE PURITY

Under Islam, the concept of purification is not limited to personal and physical purity; it includes purifying oneself of sin and all disobedience of God. This book discusses the detailed rules of physical purification, including ablution, grand ablution, the removal of impurity, dry ablution, etc.



HISN AL-MU'MIN

Hisn Al-Mu'min speaks of the causes of reversals and misfortunes that people encounter. It highlights how one can ensure the protection and preservation of God's favours and blessings, as well as preventing harm and reducing the effects of personal tragedies and calamities. The book teaches the ways and means to fortify oneself against the effect of such tragedies, the most important being remembrance of God and glorifying Him at all times. This book explains the best forms of such remembrance and glorification.



THE BEGINNING AND THE END

Questions of the creation, existence and progress of the universe have been raised by communities throughout the ages. Yet from its earliest days, Islam addressed these questions in a most direct and clear way. This book explains that the ultimate objective of creation is for all creatures to submit themselves to God and worship Him alone. All aspects of life in the universe inevitably end in death then will be brought back to life on the Day of Resurrection when they receive due recompense for their actions.



EVERY RELIGIOUS INNOVATION

This book defines and explains the various types of deviation from the essence of Islam and its true teachings. It reveals the negative consequences of deviation on Muslims and their life and how deviation is bound to give non-Muslims a distorted view of Islam. Finally, the book describes the role of Muslims in discarding all deviation, according to their abilities.





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عرض تعريفية عن مركز اصول
ومجالته وخدماته، مشاهدة ممثلة لك



ISLAMIC PERSPECTIVE ON SEX

This book discusses the Islamic approach to sex and how to satisfy sexual desires in the proper and beneficial way. When conducted in the proper and lawful manner, sex may be elevated to the rank of worship and a Muslim is rewarded for it as he or she is rewarded when doing other good deeds.

The proper way to satisfy the sexual desire is within marriage, and according to Islam, marriage is a necessity for the individual to achieve personal fulfilment. For society, marriage is the way to progress, development and stability.

We trust that you will enjoy reading this book and we will be happy to receive your comments and observations.

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