

Sexual Life, Rights and Responsibilities: Ethics and Etiquette of Intimacy

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Abstract: This study advances the proposition that Shariah guidance on marital intimacy is not a peripheral theme, but a deliberate and principled component of the religion that safeguards Aqidah, family stability, and human dignity. It opens with Hamd, locating lawful attraction and marital affection within the broader Qur'ani worldview: companionship between spouses is a sign of Rahmah of Allah, intended to produce Sakinah (tranquility), love, and compassionate responsibility. The paper further observes that the earliest Muslim community did not treat such questions as indecorous when posed for religious learning; rather, seeking clarity on matters of purity, rights, and lawful conduct was regarded as part of sound religious education. On the normative plane, the discussion synthesizes Qur'ani directives and transmitted reports that emphasize Adab al-Muasharah (marital etiquette): mutual consideration, kindness, and privacy; avoidance of harm, coercion, ridicule, and humiliation; and the categorical impropriety of publicizing intimate marital details. Intimacy is presented not merely as permissible, but as potentially meritorious within marriage when pursued with gratitude, restraint, and respect for the spouse's wellbeing. Particular attention is given to the protocol of Zafaf and Walimah, recommended supplications for Barakah, and the relationship between spiritual readiness and marital harmony. The paper also underscores the jurisprudential and ethical importance of cleanliness and ritual purity. Guidance concerning menstruation, personal grooming, remembrance of Allah before relations, and Ghusl thereafter is treated as a coherent discipline-promoting health, preserving spiritual capacity for Ibadah, and reinforcing dignity between spouses. Where certain reports include time-based discouragements or customary counsel, the analysis emphasizes stable objectives-Maqasid: protecting wellbeing, securing marital peace, and encouraging responsible parenthood, while warning against superstition or the misuse of religious language to shame women. Finally, the study concludes with a practical recommendation: structured, age-appropriate Islamic sex education for adolescents (approximately 12–16), delivered with modesty and scientific accuracy. In a media environment saturated with pornography and misinformation, principled instruction on puberty, ritual purity, consent, privacy, and marital rights becomes a protective necessity rather than an optional add-on.

Keywords: Hamd; Sakinah; Adab al-Muasharah; Marital Rights; Islamic Sex Education; Zafaf; Walimah; Ghusl; Menstruation; Privacy and Confidentiality.

1). Every creation invites towards Hamd:

All Hamd for Allah who has placed man's greatest pleasure in the natural parts of the woman, and has destined the natural parts of man to afford the greatest enjoyment to woman. He has not endowed the parts of the woman with any pleasurable or satisfactory feeling until the same have been penetrated by the instrument of the male; likewise, the sexual organs of the man know neither rest nor quiet until they have entered those of the female. Hence the kiss on the mouth, on the two cheeks, upon the neck, as well as the sucking of lips are the gifts of Allah destined to provoke erection at the favourable moment.

Allah has embellished the chest of the woman with breasts, has furnished her with eyes that inspire love, with eyelashes like polished blades, and has given brilliant colours to her cheeks. He has furnished her with a rounded belly and a beautiful navel, and with a majestic crupper; and all these wonders are borne up by the thighs. It is between this that Allah has placed the sexual organ. So let us praise and exalt Him who has created woman and her beauties, with her appetizing flesh; who has given her a beautiful figure, a bosom with breasts which are swelling, and amorous ways which awaken desires.

The Master of the Universe has bestowed upon them the empire of seduction; all men, weak or strong, are subjected to a weakness for the love of woman. The state of humility in which are the hearts of those who love and are separated from the object of their love, makes their hearts burn with love's fire; they suffer under the vicissitudes of their passion: and all this as a consequence of their burning desire for contact.

2. Manners of marital joy in Islam:

During the era of Rasulullah (S) women were not hesitant to ask questions on matters of physical intimacy. This indicates that in matters of the Shariah one should not feel any shame, and instead ask openly and educate themselves about the injunctions of Islam. One of the wives of Rasulullah (S) testified: [1]

"Blessed are the women of the Ans'ar; shyness did not stand in their way of seeking education about religion."

It is against the larger interest of the youngsters to create and maintain taboos and hide Shariah provisions pertaining to any aspects of life. Some might not feel comfortable discussing or even reading on this subject but youngsters nowadays are asking about these matters and it is not only a Sunnah but a duty to spread the education of Islam.

People today are deprived of the legal family life. This means the 'right' or Islamic way to conjugal pleasure. There is widespread literature available on sex, including from the canonical sources of Islam. Qur'an provides us guidance on each topic, and the topic of sex is no exception. The following Ayaat deal with it: [2]

"(Man) was fashioned from a liquid poured out. It issued (as a result) of the conjunction of the sexual area of the man and the woman."

Sex in married life has been openly recommended in Qur'an: [3]

"When they (i.e. the wives) have cleansed themselves [after menstruation], you go into them as Allah has commanded."

3. Necessity of Islamic Sex Education:

Islam is a scientific, systematic and perfect religion which provides guidance in all spheres of life. To overlook or neglect this topic means to neglect and overlook the Shariah. To ignore the guidance of the Shariah means Khasar al-Duniya wal Aakhirah - loss of both the worlds. While information on sex is readily available everywhere, in such circumstances it is the cardinal responsibility of the Ulama that they should pay attention and discuss the topic of sex under the guidance of Islam.

4. Protocol of Zafaf (Wedding Night):

A Hadith guides us in this regard: [4]

"Zafaf of bride should be done at night and Walimah should be held the next day".

A Hadith available in "Da'aim al-Islam" says:

The Walimah should be arranged the day after the wedding night. The second day is a matter of custom, but thereafter it is show off.

According to the Hadith the bridegroom should bring his bride to his home at night for Zafaf (the first night after marriage), and give a feast on the next day. Rasulullah (S) gave a Walimah (feast) on the morning of his Zafaf with Umm al-Mumineen Zaynab (ra), at which he fed the Muslims on bread and meat.

A hadith explains the significance of sexual union and reward of being awake at night:

"You should not remain awake at night except for three purposes: [5]

1. *Reading the Qur'an or offering the Salaat*
2. *Seeking Knowledge*
3. *For sexual union with your wife"*

Generally, men and women look forward to their wedding day compared to other days. And I am sure no other night can bring more joy, though blended with fear and anxiety, than this night. Saheb al-Shariah advises us some acts to do and warns not to indulge in misdeeds. To encourage marriage among believers, Qur'an informs: [6]

"And of His signs is that He has created of yourselves spouses for you that you might rest (repose) in them, and He has set love and mercy between you. Surely in that are signs for a people who consider."

Qur'an also advises: [7]

"Marry the spouseless among you, and your slaves and handmaidens who are virtuous; if they are poor, Allah will enrich them with His bounty; Allah is All-embracing, All-knowing. And let those who find not the means to marry be abstinent till Allah enriches them with His bounty."

Rasulullah (S) guided: [8]

“He who desires to meet Allah in a state of piousness and purity should remain satisfied with a spouse.”

Rasulullah (S) further explained: [9]

“He, who wishes to follow my character, should abide by my practices (Sunnah), and marriage is one of my Sunnah”.

He also informed: [10]

“When a man marries in his prime youth, the Shait’an, cries out repeatedly and yells that, ‘This man has protected two-thirds of his religion from me’, and let him fear Allah in his remaining third of life by doing good deeds.”

Amir al-Mumineen Ali (as) informed: [11]

Whenever any of the Ash’ab married, Rasulullah (S) used to say: “Kamula Dinuhu” - his Deen has been completed. In this regard, Ali (as) has transmitted an account: [12]

Once Uthm’an bin Mazun (ra) came in the presence of Rasulullah (S) and submitted: ‘O Rasulullah (S), my inner voice has overwhelmed me with certain thoughts, but I will not take any action without seeking direction from you first.’ Rasulullah (S) asked:

“And what is it that your soul urges you (to do), Uthm’an?”

He answered:

‘I am thinking of discontinuing marital relations with my wife Khawla.’

Rasulullah (S) guided:

“Do not do so, O Uthm’an! Verily, when a faithful takes his wife by his hands, Allah records ten good deeds to his credit and erases ten misdeeds; and if he kisses her, Allah gives him credit for one hundred good-deeds and erases his one hundred misdeeds; and when he performs union with her, Allah gives him the credit of one thousand good deeds and erases a thousand misdeeds. Moreover, Malaek visit the couple. Above all when that couple takes the Ghusul al-Janabat (ritual bath), for every drop of water that drops from their hairs, Allah records one good deed for them and erases their one misdeed. If the couple takes the bath in a cold night, Allah tells His Malaek, ‘Observe this couple, they are taking bath on a cold night, with the knowledge that I am their Lord. I bid you to bear witness that I have pardoned their sins’, and if conception occurs that night, then their child will become a source of comfort for their mind and coolness of their eyes and will be obedient to them in the Jannah”.

Then Rasulullah (S) placed his hand on the chest of Uthm’an and directed him:

“Uthm’an, do not turn away from my Sunnah; verily he who will turn his face away from my Sunnah will be met by Malaek on the Day of Qayamah who will turn his face away from Hawd al-Kawthar and Salsabeel.”

Rasulullah (S) further educated: [13]

"When a faithful man approaches his faithful wife for intercourse, two Malaek will enclose him, and then he is like one who draws his sword for the cause of Allah. And when he is free from her after the reunion, his sins are purged off, just as the leaves fall from a tree in autumn; and when he performs bath, he is absolved off all sins."

A Hadith says: [14]

"As the faith of man in Allah increases, love for his wife increases equally."

He further said: [15]

"Allah has conferred three unique favors to His Anbiya, which are their Sunnah and to act accordingly is commendable:

1: Attar (to wear fragrance)

2: Siw'ak (tooth-stick; cleaning the teeth with Misw'ak)

3: Ziw'aj (spending marital life)

Moula Abi Abdillah Al Imam Jafar al-Sadiq (as) said: [16]

When the bride comes to you, make sure that she is not menstruating, and you too should be clean.

He said: [17]

"Let a man prepare himself to go to his wife as he desires her to prepare herself for him".

He thus referred to the cleanliness of both the partners.

Rasulullah (S) has bestowed a Dua as a Divine Gift to the newly married couple. If they are desirous of Barakah, they should recite this Dua. When a bridegroom brings his bride at home, they should offer two Rakaat of Salaat al-Sukr/Qaza'il Hawa'ij after Wudu, and the husband should place his right hand on the forehead of his wife and recite as follows: [18]

Allāhumma bārik lī fī ahlī, wa bārik lahā fīyya. Wa mā jama'ta baynanā fa-jma' baynanā fī khayrin wa yumnin wa barakatin. Wa idhā ja'altahā furqatan fa-j'alhā furqatan ilā kulli khayrin. Al-ḥamdu lillāhi lladhī hadā ḍallatī, wa aghnā faqri, wa ansha'a khumūlī, wa a'azza dhillatī wa 'awlatī, wa zawwaja ghurbatī, wa akhdama mihnati, wa ānasa waḥshatī, wa rafa'a khasīṣatī. Ḥamdan kathīran ṭayyiban mubārakan, 'alā mā a'ṭayta yā Rabbī, wa 'alā mā qasamta, wa 'alā mā akramta.

"O Allah! Make my wife auspicious for me, and make me auspicious for her. As you have united us, unite us in goodness, success and blessing. Hamd and praise to Allah Who has guided me rightly when I was on the wrong path; Who has brought me towards prosperity from poverty; has given me fame from my normal position; has given honour to me in my imperfect condition; given protection to my family; coupled my celibacy with marital life; given support for my assistance; turned my loneliness into companionship; and removed my irreverence (removed my nine difficulties and given me nine comforts). O Allah, I thank you liberally and earnestly for invoking Your blessings for You have conferred benevolence upon us and what You have deemed to be my portion to honor me."

Then the groom should remove his hand from the forehead of his bride and recite:

Al-ḥamdu lillāhi rabbil-‘ālamīn. Allāhumma Salli ‘Alā Sayyidunā Muḥammadin wa ‘Alā Aāli Sayyidunā Muḥammadin, Kamā Sallayta wa Sallamta ‘Alā Ibrāhīma wa ‘Alā A’le Ibrāhīma; innaka Ḥamīdun Majīd. Allāhumma Rzuqnī ‘ilfahā wa Wuddahā wa Riḍāhā, wa Rzuqhā Dhālika Minnī. Wajma‘ Baynanā bi-aḥsani ijtīmā‘in wa Aymani i’tilāfin. Fa’innaka Tuḥibbul-Halāla wa Takrahul-Harāma wal-Khilāfa.

“Hamd for Allah who is the Lord of both the worlds, Salaw’at of Allah upon Muhammad and his progeny as He sent upon Ibrahim and his progeny. He is the loftiest and greatest. O Allah, Make my wife auspicious for me, and make me auspicious for her. As you have united us, unite us in kindness, success, and blessing, and when you separate us, separate us in fairness.”

A’ameen should be said by the bride on the above Dua of the groom.

Furthermore, Al Imam Jafar al-Sadiq (as) in his generosity bestowed a valuable Dua for the benefit and betterment of the married couple before the consummation of marriage. If it is not possible to recite this Dua then at least recite “Bismillahir Rehmannir Rahim”.

The Imam (as) warned: [19]

If you do not mention the name of Allah before penetration, Shait’an will be a part of the act.

Read this Dua:

Allāhumma in qaḍayta minnī l-yawma khalfan (khalqan), fa-j’alhu laka khālīṣan. Wa lā taj’al li-sh-shayṭāni fīhi shirkan, wa lā ḥaẓẓan wa lā naṣībān. Wa-j’alhu zakiyyan, wa lā taj’al fī khalqihī naqṣan wa lā ziyādatan. Wa-j’alhu ilā khayri ‘āqibatīn.

“O Allah. If you have decreed a successor to follow me, then let him be sincere to You in Im’an and do not give Shait’an any share, interest, or portion more or less in him; and make my child clean and pure (pious) and of good nourishment and etiquettes; and do not create any deficiency or superfluity in his creation and make his end happy.”

5. The manner of engaging sexually on the wedding night:

On Laylat al-Zafaf (wedding night), the husband is normally very anxious. The wife might be suffering from menses and informs her husband about the same, but he many times does not care. It is pertinent to note that it is Har’am to engage sexually during menses according to the very clear injunction available in Surah al-Baqarah. [20] If the husband copulates with his wife and she becomes pregnant during menses, it is feared that the child born may suffer from leprosy. Mating is allowed only when the wife takes bath after completing the period of menses.

Rasulullah (S) instructs the grooms that they should prepare for the bride in the same way as For if she menstruates after consuming vinegar she will never be entirely clean (from her menstruation) i.e. she will continue to experience minor bleeding outside her normal monthly

period. And coriander will intensify the bleeding, and aggravate her labour if she were to give birth. And the sour apple would prematurely stop her menstruation bleeding which would be the cause of illness for her . . .”

As husband want their wives to be ready for them, they also prepare for them. Al Imam Muhammad al-Baqir (as) explains: [21]

“Preparation means Nazafah (cleanliness) and Taharah (purification)”.

Rasulullah (S) instructed Amir al-Mumineen Ali (as): [22]

“O Ali! Do not offer dairy products, vinegar, apple and coriander to the bride for at least seven days”

Ali (as) asked the reason behind this to which Rasulullah (S) responded: [23]

“Due to eating of these foods women become infertile”

6. Shariah injunctions that should be observed:

A few recommendations reach us through the traditions of the Ahl al-Bayt (as), especially from Moula Abi Abdillah Al Imam Jafar al-Sadiq (as), as follows: [24]

(1) Abortion would occur if the sexual union takes place under the Sun.

(2) It would cause an abortion if the sexual unification is done on the 1st, 15th and last 3 nights of every Muslim month. Even if a child is born, he/she would be a fool, lunatic or would suffer from Epilepsy. Haven't you observed that those who suffer from epilepsy suffer from its attack in the beginning, middle or last days of the month?

(3) If during the sexual union husband looks on the vagina and the wife looks on the penis of her husband, it is feared that the child born would be blind.

(4) Intercourse should not take place during the time of Az'an and Iqamah because if the sperm foretells, the child would be a criminal, murderer and spiteful or malignant.

(5) If there is pregnancy on account of the copulation being done under the sun, the child born would remain poor till death.

(6) It should also not be done on the night of Eid ul-Fitr because due to pregnancy, the child born would be a great sinner and prone to vices.

(7) Mating should not take place on the night of Eid ul-Adha because in case of pregnancy the child would be disabled.

(8) The man should not hurry in performing the act. He should proceed slowly and indulge in foreplay to satisfy his partner completely before reaching orgasm.

(9) Ali (as) disapproved that anybody copulate while facing the Kabah.

(10) *If the man feels that he is about to ejaculate, he should not withdraw himself. Rasulallah (S) said that such an act is a kind of secret burying of a child at its birth.*

(11) *You should not indulge in sex when an infant is awake in the cradle.*

(12) *Looking at a couple having sexual intercourse leads to blindness.*

(13) *You should not converse during copulation; verily, this is the cause of the child born being unintelligent.*

(14) *Sexual intimacy is disapproved from the early dawn to the rising of the sun, and from the setting of the sun to the end of the twilight.*

(15) *You should refrain from sexual intimacy during the night when there is lunar eclipse; during the day when there is solar eclipse; during the day or night in an earthquake; during the times of cyclone, floods or any natural calamity. Al Imam Muhammad al-Baqir (as) said: "When a believer refrains from engaging in copulation during these periods, he will be blessed with children who will make him happy."*

(16) *You should not indulge in sodomy (anal sex).*

(17) *You should not share the same towel with your spouse after bathing.*

(18) *Abstain from having sexual intercourse on a Wednesday night – if conception occurs from it, the child will be tyrannical or help its cause.*

(19) *Refrain from engaging in sexual activity on Sunday night; if conception occurs, the child will be foolish.*

(20) *It is highly recommendable to engage in lovemaking on Monday night – if conception occurs, the child will be noble and obedient.*

(21) *Coition on Tuesday night will lead to the child conceived being chaste, generous and pure hearted.*

(22) *It is rather good to have sexual intercourse on Thursday night. If conception occurs, the child will be learned and wise.*

(23) *It is best to have sexual union on Friday night; if conception takes place, the child will be pious and virtuous.*

(24) *It is recommended that the couple should pass urine as soon as they are free from the sexual activity, it would protect them from urinal track diseases.*

(25) *70% virgin girls do not bleed upon having sex for the first time. It is a myth and completely false that bleeding translates to the proof of purity. This has been medically*

proved. Men have this misconception that if a girl does not bleed she is not virgin. Due to this innumerable marriages have been broken.

7. When sexual intimacy should be avoided:

Imam Muhammad al-Baqir (as) instructed clearly that copulation should not take place on four nights in a year. The child would be born defective if pregnancy took place on these nights. Therefore these nights are not recommended for sex: [25]

Night of 1st Rajab al-Asab

Night of 15th Shab'an al-Karim

Night of 1st Shaww'al, Eid al-Fitr

Night of 10th Dhulhajjah, Eid al-Adha.

It is also not allowed during the post-natal bleeding period (40 days).

It is not allowed during menses and prohibited by the Shariah.

It is not allowed during day time in Ramadan because of the Siy'am.

It is not allowed when a person is in Ehr'am during Haj or Umrah.

It is not allowed during frightful natural occurrences, eclipse, hurricane, earthquake, flash of lightening.

It is not allowed from Sunset till Maghrib.

It is not allowed from dawn till sunrise.

If one does not follow the injunctions it is possible that the child conceived may be deformed.

8. Manners of sexual intercourse prescribed by Islam:

Husband should never forget that Allah has created his wife with the same desires. Asbagh bin Nubatah transmitted from Amir al-Mumineen, Ali Ibn Abi Talib (as): [26]

"Allah has created sexual desires in ten parts of the human body and conferred nine of them to the women and one to the man. Allah also conferred a part of Haya to women and very often husband ignores the desire of his wife on account of her Haya."

Amir al-Mumineen, Ali (as) has clarified that when you are aroused, do not make haste in fulfilment because a wife, too, has desire (which must be fulfilled). Rasulullah (S) declared it unpleasant to discuss the sexual experience of a couple amongst their friends. Rasulullah (S) declared this practice shameful and a sign of illiteracy. Rasulullah (S) said: [27]

"In Qiyamah, that person holds the worst position near Allah who discussed and spread the secrets of his wife regarding their intimate experiences."

This law applies equally upon the women too. Rasulullah (S) clearly warned: [28]

"Among those who will be in the worst position in Allah's sight on the Day of Resurrection is the man who has intercourse with his wife, and she with him, and then he spreads her secret."

To set the mood, little signals should begin well in advance so that the wife expects what is coming. Regarding intimacy, all men know that they cannot achieve sexual fulfilment if they are not aroused. They should also realise that it is actually harmful and painful for the female organs to be used for sex without proper preparation. In simple biological terms, the woman's private parts need a kind of natural lubrication prior to penetration. For this, Allah has created special glands which provide the necessary 'lubricant'. Moula Abi Abdullah Al Imam Jafar al-Sadiq (as) elucidating upon this guidance further explained that equal sexual desire between the husband and wife is the best. A Hadith guides as follows: [29]

"When any of you goes to his wife, he should not make haste and should not go to them like birds (that he should not discharge before the fulfilment of his wife's desire, but as far as possible he should delay it)".

Another Hadith informs: [30]

Sexual intercourse should not be performed like cocks (birds); but first of all the man should stimulate her by talking, kissing and touching as foreplay and after that he should begin intercourse".

There is another Hadith in "Wasail": [31]

"None of you should engage in sex with your wife like an animal, but should keep a messenger between your spouses." When it was asked as to what was meant by a 'messenger', Rasulullah (S) explained: [32]

"It meant lovely talks and touches and kisses."

"Zabidi" adds: [33]

"This should include not only the cheeks and lips; ... he should caress the breast and every part of her body."

9. Why is Ghusul (bath) compulsory after copulation?

Writer of "Shara'e al-Islam" advises that after the act the couple should discharge urine; otherwise they will suffer from urinal diseases [34]. It is also recommended that instead of cold water, hot water should be used as it prevents paralysis.

Moreover, without bathing one should not consume food because in Junub (the condition in which bath is Wajib) one is deprived of Barakah and Rahmah. The one who drinks water soon after intercourse invites the disease of Asthma. Furthermore, without bathing one cannot read the Qur'an nor offer ibadah. Husband and wife should also take care that they dry their bodies

with separate towels. If both of them would dry their bodies with a single towel, enmity would develop which leads to separation.

The medical reason behind taking bath is that during foreplay the circulation of blood reaches the peak due to which impurities are discharged on account of an increased movement. Other poisonous elements are also released through pores of the body. If in such a condition the skin is not properly cleansed through a bath, the pores of the body remain blocked and other impurities cannot be discharged through secretions therefore impurities remain in the blood and it creates other diseases e.g. pain in joints, stomach trouble and cough. This is why ignoring bath after intercourse is an open invitation for diseases. A Hadith communicates: [35]
“Indeed women (wives) are a source of Sakun (pleasure) so benefit from them.”

The following verses of Amir al-Mumineen Ali Ibn Abi Talib (as) are relevant: [36]
*“Aflaha Man Kana Lahu Muzakhkha;
Yuzakhkuha Summa Yanaamu Fakhkha”.*

*That man is victorious who has a wife;
With whom he enjoys and then sleeps peacefully*

Conclusion:

A coherent Islamic approach to marital intimacy rests on three pillars: (i) recognition that lawful affection is a Divine sign and a means to family stability; (ii) regulation through ethics-privacy, mutual satisfaction, gentleness, and the prohibition of harm or coercion; and (iii) spiritual discipline-cleanliness, remembrance, and ritual purity that keep intimacy integrated with worship rather than detached from it. Accordingly, maintaining taboos around lawful education is counter-productive: it abandons youth to pornography, myths, and harmful practices. The more faithful and protective course is dignified, age-appropriate instruction-rooted in Qur'an and Sunnah-so that young Muslims can distinguish halal intimacy from exploitation, uphold consent and confidentiality, and enter marriage with knowledge, mercy, and responsibility. In conclusion I request all those responsible, especially the parents, educationists, media and the Ministry of Education that sex education be provided from the Islamic perspective to children from the age 12 to 16 years. It is highly preferable that youngsters learn these facts in the classroom, rather than through consumption of pornographic content. Children need to know the essential facts about sex. There is a difference of approach between Muslim and non-Muslim societies regarding the philosophy of sex. In non-Muslim societies the only purpose of sexual contact is satisfaction. Islam, however, is the only religion which has termed sexual contact between husband and wife first as Nafil Ibadah, and then as love, devotion, affection, pleasure and fulfilment of desire.

Bibliography & Notes:

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[3] Surah al-Baqarah 2, Ayah 222

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[5] “Da’aim al-Islam”, Al Dukhul bil Nisa wa Muasharatunna, Sayyiduna Qadi al-Nauman, volume ii, Qahirah

[6] Surah al-Rum-30, Ayah 21

[7] Surah al-Noor- 24, Ayah 32-3

[8] Hadith

[9] Hadith

[10] Hadith

[11] “Da’aim al-Islam”, Kitab al-Nikah, vol. ii, Sayyiduna Qadi al-Nauman, Qahirah

[12] Ibid

[13] Hadith

[14] Hadith

[15] Hadith

[16] “Da’aim al-Islam”, Al Dukhul bin Nisa, Sayyiduna Qadi al-Nauman, vol. ii, Qahirah

[17] Ibid

[18] Ibid

[19] Ibid

[20] Surah al-Baqarah,

[21] Imam Muhammad al-Baqir (as) says preparation means Taharah

[22] Harmful food for bride

[23] Ibid

[24] “Hulyat al-Muttaqin”, Mulla Muhammad Baqir Majlisi, Chapter iv, Iran

[Additional note on point 9] Moula Abi Abdillah Al Imam Jafar al-Sadiq (as) instructed: “One of you may sleep with his wife and satisfy his desires, but without her reaching the climax. This could leave her in a state that if she comes across even a slave she would cling to him (to satisfy her sexual need). Therefore if you were to make love to your wife, make sure there is mutual foreplay, for it is better and more pleasant.”

[25] Traditions transmitted from Moula Abi Jafar Al Imam Muhammad al-Baqir (as)

[26] "Wasail", vol. 14, p. 40, Qum, Iran

[27] "Sahih Muslim", vol 4, Kitab un-Nikah, Baab Tahrim Afshaa Sirril Miraat

[28] Muslim

[29] "Da'aim al-Islam", vol. ii, Sayyiduna Qadi al-Nauman, Qahirah

[30] "Al Jame'u Lil Shara'e", Hulli; Wasail, vol. 14, p.40

[31] "Wasail"

[32] 1-"Tahzib al-Ihya", Vol. 3, p. 110, Qum, Iran; ;2- "Zabidi, 3-"Ithaf al-Sada al-Muttaqin",v,372;4-"Daylami"

[33] "Zabidi", Muhammad ibn Muhammad ibn Muhammad ibn Abd al-Razzaq al-Husayni al-Zabidi, Abul Fayd and is widely known as Murtada al-Zabidi. [1145-1205 AH/ 1732-1790 CE] lexicographer, linguist, a grandmaster in Hadith, genealogy, biographies and personal histories [Hadith, Ansab, Rij'al]. He was a prolific writer. Apart from Arabic, he was proficient in Turkish, Persian and a language of Karaj.

[34] "Shara'il-Islam",

[35] Hadith

[Additional Note] In Islamic terminology a 'day' ends with the sunset and at the same time the next day begins as opposed to the system that has currently become dominant where a day starts at 00:00, i.e. midnight. Subsequently, under this current system, a day consists of a dark part from midnight 00:00 to sunrise, the daylight part - from sunrise to sunset, and the second dark part from sunset to midnight 00:00. In the Islamic terminology a day consists of two parts - the dark and the daylight. The day starts with the dark part - eve or night - which is from Maghrib to Fajr, and the daylight part, which is from Fajr to Maghreb. So the Eve of Friday starts when the sun sets on Thursday. In other words Thursday ends when the sun sets, while at the same time Friday begins, starting with its eve.

[36] Diw'an, Amir al-Mumineen Ali ibn Abi Talib (as).

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