

Question about times for relations

Written by Administrator
Wednesday, 12 November 2014 17:21 -

QUESTION

“Please see below and advise if this is valid or not.

Prohibited times for sexual relations

“It is makrooh to indulge in sex during 3 nights of each Islamic month - the 1st, last & the 15th night because on these nights shaytaan is (more) on the prowl. Therefore Tuesday night (i.e. after sunset on Tuesday which will be Wednesday night Islamically) and the 2 Eids must also be avoided.

It is also makrooh to have sex in the early part of the night because this will result in the possibility of staying in a napaak (impure) state the entire night.

Sexual intercourse on a full stomach is harmful due to medical and health reasons for both the woman and the man. Furthermore, the resultant child conceived will be a dull and backward.

Preferable times for sexual relations are:

Sunday night- the child will (probably) become a Qari.

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Monday night- the child will be a generous big hearted child.

Wednesday night- the child will be an uprighteous, Allah-fearing, sagacious child.

Thursday night- the child will be sincere.

Friday before Jumuah- the child will be born with good fortune.

Always remember to recite the Masnoon dua at the time of commencing cohabitation and at the time of ejaculation. The dua should be 'recited' in the mind only, not verbally. Both husband & wife should 'recite' the dua. It is reported that if a person does not recite these duas, shaitaan becomes a participant and derives pleasure from his wife.

Shah Abdul Haq Dehlawi (rahimahumullah) states in this regard: If a Dua like this is not made at time of coitus, and only the sexual urge is fulfilled like animals, the child that is born out of such a union will not be saved from the evil influence of shaytaan. This is one of the main reasons that the morals of the present generation are immoral" (Rifaatul Muslimeen)

ANSWER

The acts and advices in the question are obscure and generally unknown to the Ulama. However, we cannot discount these issues as false. There is the strong probability of the advice and admonition being valid. These kinds of issues are to be found in reliable Kutub (books) such as the works of Imaam Ghazaali, Sayyid Abdul Qadir Jilaani, Abu Taalib Al-Makk,i Shah Abdul Haq (Rahmatullah alayhim) and others. These personalities were illustrious Ulama who at the same time were Auliya of outstanding calibre.

The narrations of these Authorities of the Shariah may not be dismissed as fabrications as is the

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attitude of ulama who are spiritually barren. There is strong reason to believe that these illustrious Ulama had acquired these issues from Ahaadith of Rasulullah (sallallahu alayhi wasallam) – such Ahaadith which are not found in the popular Hadith Kutub. But this is not reason for discounting narrations. The popular Hadith kutub embrace an extremely small percentage of the Ahaadith which the Muhadditheen had compiled and from which they had selected for inclusion in their kutub such as Saheeh Bukhaari, Saheeh Muslim, Sunan Abu Daawood, Sunan Nasaa', Muwatta Maalik, Ibn Maajah and numerous other reliable Hadith kutub.

Imaam Bukhaari (Rahmatullah alayh) said: *"I have memorised one hundred thousand Saheeh Ahaadith and two hundred such Ahaadith which are not Saheeh."*

From this treasure of 300,000 Ahaadith, Imaam Bukhaari included in his Saheeh Bukhaari only 7,275 narrations, and after deducting the repetitions, there are only approximately 4,000 Ahaadith.

Further, the 200,000 *Ghair Saheeh* (not Saheeh) narrations are not fabrications to be discarded. They are technically not *Saheeh* in terms of the criteria formulated by Imaam Bukhaari for his high standard of authenticity. Numerous Ahaadith which are not Saheeh according to Imaam Bukhaari, are Saheeh according to other illustrious Muhadditheen. Thus,

Ghair Saheeh

should not be misconstrued to mean unauthentic, fabrications, forgeries, etc.

The Muhaddith, Imaam Abu Zur'ah Ar-Raazi (Rahmatullah alayh) had memorized more than 600,000 Ahaadith. He said that from these 600,000 he had memorized 100,000 Ahaadith in the manner in which Surah Ikhlaas (Qulhuwallaah) is memorized.

From this vast treasure trove of Ahaadith, the combined total of the *Sihaah Sittah* is approximately 10,000 narrations. Thousands of other authentic Ahaadith are scattered in innumerable kutub, and many of these kutub are no longer extant. Numerous Ahaadith were transmitted by reliable narration from generation to generation – from one Shaikh to the other down his Silsilah. It is therefore, moronic to deny the validity of advices and admonition which appear in the kutub of illustrious Ulama and Auliya such as Imaam Ghazaali, etc.

Regarding the issues mentioned in the question, it will not be sinful if not observed and not practically implemented. Nevertheless, wisdom dictates caution. It is in one's best interest to

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observe the advices. And Allah knows best.

18 Muharram 1436 – 12 November 2014