

## Sex and Sexual Fantasy among the Arabs in the Middle Ages

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### ABSTRACT

Dealing with the theme of sex among the Arabs in the Middle Ages requires distinction between two stages: the pre-revelation of the Koran and the life of Prophet Muhammad stage, and the post- Prophet stage, including the Umayyad and Abbasid ages. The Arabs were interested in the subject of 'sex' in an incomparable way, and this appears in their over-talking about everything that is related to the female sex organs and her reproductive system such as female circumcision, puberty, engagement, marriage, sexual intercourse, haymen, virginity and non-virginity. In addition, the Arabs dealt with the shortcomings of the wife, her childbearing and child birth, breastfeeding, *nikah al-mut'ah*, literally "pleasure marriage", adultery, fornication, sexual deviation, male homosexuality (liwatt) and female homosexuality (lesbianism), which is called "sihaq" in Arabic. Islam gave interest to 'sexuality' because the sexual passion is a human instinct and a phenomenon that affects the behavior of human beings. Therefore, it should be cultivated and refined without going away from its reality and the human tendencies that God created in the human being. According to Islam, the human being does not have to nullify his instincts or control them just for control's sake, but he has to employ them according to the Islamic Law (Shari'a).

**Key Words:** sex, sexuality, adultery, homosexuality, nikah, Middle Ages

### INTRODUCTION

The theme of 'sex' is one of the most controversial subjects in different cultural environments. While the approaches that deal with it are varied as a result of people's different intellectual tendencies, the Islamic world in general and the Arab world in particular consider talking about it as a suspicious action. The questions that arise regarding this attitude include the following: Does Islam prohibit it or consider taking pleasure in the sexual desire to be a taboo? What is the real attitude of the Islamic Law (Sharia) regarding sex? Is it possible to consider sex in Islam as a spiritual experience?

Treatment of the subject of sex by the Arabs in the Middle Ages requires that we think deeply about different contexts in which the Holy Koran deals with the subject of sex. In the **scientific context**, the Holy Koran deals with the subject of sex in the verses that talk about the issue of 'creation'. God says(1): " وَأَنَّهُ خَلَقَ الرُّوحَيْنِ الذَّكَرَ وَالْأُنثَىٰ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ". In another verse about Virgin Mary, peace be upon her, the Koran says(2): " قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَعْثًا ". Thus, this speech about sex here is completely scientific and there is not any trace of the idea of sex, lust, excitement or temptation. In

the *linguistic context*, there is strict selectivity in the lexical items and intensity of the term. God says(3): "نَسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَنْتُوا حَرْثُكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مَلَائِقُهُ وَيَسِّرِ الْمُؤْمِنِينَ 1". As we see, the sexual intercourse activity is compared to the activity of plowing and cultivation that require skill, follow-up, and emotional and affectionate connection as the farmer is connected to his land. In addition, the holy verse makes the sexual intercourse unlimited by place and time or specific position, as we clearly see in the phrase "أَنْى شِئْتُمْ", namely, whenever you wanted it or how you wanted it. The verse adds: "وقدّموا لأنفسكم", urges to make introductory dalliance to the sexual intercourse activity. This is the gist of the philosophy of sex in Islam.

In his book *Ihyā' 'Ulūm al-Dīn*, al-Ghazali describes in detail how Islam achieved integration between 'sexual desire' and 'social system' and how it put this desire in a way that achieves God's satisfaction. Al-Ghazali (d.1111 AD) starts by emphasizing the contradiction between 'sexual desire' and 'social system' and argues that the continuity of progeny constitutes one of God's Maqassid (goals) on Earth and the sexual desire serves this goal(4): "وإنما الشهوة خلقت باعثة مستحثة كالموكل بالفحل في إخراج البذر، وبالأنثى في التمكين من الحرث تلطفا بهما في السياقة إلى اقتناص الولد بسبب الوقاع كالتلطف بالطير في بث الحبي الذي يشتهي ليساق إلى الشبكة". al-Ghazali also says that God, be He exalted, created the two sexes and provided each of them with a qualitative anatomical structure that allows them to complement each other in order to achieve God's goal(5):

"والله تعالى خلق الزوجين وخلق الذكر والأنثى وخلق النطفة في الفقار وهياً لها في الأنتيين عروفاً ومجاري، وخلق الرحم قراراً ومستودعاً للنطفة، وسلط الشهوة على كل واحد من الذكر والأنثى".

George Murdock (1965) sees that societies are divided into two groups according to the manner in which the sexual desire is organized. The *first group* imposes respect to the sexual rules by considering sexual taboos as individual affairs in their social process. The *second group* imposes that respect by taking external protective measures (rule of avoidance) because the group fails to lend a subjective attribute to the sexual taboos among its individuals(6). Thus, and in view of this attitude, the Western society is classified under the first group, while societies that conceal the woman are classified under the second group.

Fatima al-Marnisi (2004) says: "However, I believe that the difference between the two groups does not lie in the instruments of creating an internal restraint as much as it lies in the concept of the woman's sexual activity in both groups; in societies in which the hijab prevails and the two sexes are segregated, the implicit concept of the females activity is active, but in societies in which there are observation instruments and constraint, the concept of the woman's sexual activity is passive (receptive)(7).

In his attempt to understand the idea of segregation between the two sexes and the logic behind the tradition of veiling the woman and isolating her, Qassem Amin (1863- 1908) reached the conclusion that the woman is more capable of controlling her sexual drives than the man. Consequently, he maintains that segregation between the two sexes is intended to protect the men and not the women. He asks: "Who is afraid of what in such societies? He wonders: if men are afraid that the women might submit to the men's masculine temptation, why do they not wear hijab? Did men think that their ability to fight "fitna" (temptation, seduction) is lower than the women's ability? Are men considered less able to control themselves and resist their sexual drives? Does prevention of women from appearing unveiled express men's fear and their weakness and falling preys to the woman's "fitna" (temptation) wherever an unveiled woman meets them? The thoughts that lie in such a social

institute lead us to think that women are more equipped than men in this field. He ends his argument jokingly: if the men constitute the weaker sex, then they need protection, and consequently, they are the ones who should be veiled(8)'.

Fatima al-Marnisi wonders: Why does Islam fear "fitna" (temptation, seduction)? Why does Islam fear the authority of the woman's sexual attraction to the man? Does Islam assume that the woman's sexual ability is more powerful than that of the man? Al-Marnisi says: The Islamic society is characterized by a paradox between its 'explicit view' and 'implicit view' regarding the woman's sexual activity, and, consequently, it is characterized by two views regarding the sexual dynamics. The '*explicit view*' represents the prevailing belief that men are aggressive in their relations with women and women are negative and passive. The '*implicit view*', which goes deeper into the Islamic unconsciousness, are summarized in al-Ghazali's classical works(9) that see in culture a conflict to contain the women's destructive power that possesses everything. Therefore, it is necessary to control the women in order that the men will become able to deal with their social and religious duties. However, the society derives its sustainability specifically from the establishments that reinforce the male's authority by segregating the two sexes and permission of polygamy. The 'implicit view' theory regarding the sexual activity of the woman, as it appears in al-Ghazali's interpretation of the Koran, turns the woman into a 'hunter' and the man into a 'victim'. The two theories or points of view above share one fundamental element, which is the power of the woman's craftiness and ability to mislead and defeat the man by temptation and trickery rather than strength (10).

Reading of the classical Arabic books that are specialized in the issues of sex and sexual relationships reveals the fear of the Arab man of the woman. It is a fear that stems from a system of male values that demand that the authority should be in the hands of the man, who fears that this formula might be turned upside down. What was escalating this feeling is that the Arab man used to consider the woman an enigma and the attempt to decode it was thought to be impossible.

The classical Arab works that are specialized in the sexual relationships emphasize the unlimited lust of the Arab woman and describe her as a lascivious creature whose thoughts are focused on sexual issues. The man cannot reach what he desires in the woman unless he succeeds in meeting her sexual desires. Therefore, the man fears the woman just because of his belief that she is created with superiority in her sexual abilities. For example, the Arabs used to say what we read in the book Bahjat *al-Majalis wa Uns al-Majalis* by Ibn ' Abd al-Bir (11): "الذة المرأة على قدر شهوتها، وغيرتها على قدر محبتها".

A certain story from the period of al-Mamoun Caliph tells that a certain even took place between a silly man called Bahloul (idiot) and Ḥamdouna, daughter of al-Mamoun and wife of the Great Vizir, who was known of her extraordinary beauty. The event itself is not significant, but the significance lies in Ḥamdouna's speech after having a sexual intercourse with him. When he asked her what made her have sexual intercourse with a stranger while she is a married woman, she answered him saying that the woman is like a mare and she told him that the woman rushes to have sexual intercourse if the period of having no sexual relation with a man is long. Besides she is affected by beautiful words (12).

There is another story that tells that a thin person named Abbas had a small penis but he had a fatty wife, who was not satisfied with him in their sexual intercourse. She complained about him to his friends for a long time. The woman was rich and Abbas was poor. He complained to a certain physician, who gave him this answer: "If your penis was big, you would be the ruler of the money. Don't you know the women's religion and mind is in their vulva!? But I will tell you about a medicine and treat you and then give you the medicine, and your penis will be bigger." Abbas used what the medicine gave him and his penis became bigger. When his wife saw that, she was surprised and gave him everything that she possessed and all her furniture. The sentence "The women's religion is in their vulvas" has summarized for a long time the view of the Arab men about the woman. In this context, there is another story that says that a man had an argument with his wife. In his attempt to make peace with her, he approached her in order to have sexual intercourse with her, and she said to him. "You came to me with a mediator that I cannot refuse," referring to his sexual organ(13).

All these conceptions about the nature of the woman created among the Arab men fear of turning the social roles and control of the woman on society due to her possession of sexual abilities that the man does not possess. Regarding intimate sexual issues, the Arabs refused sexual positions that imply the woman's sovereignty over the man. They justified their preferences to the man through medical superstitions as we see in al-Nafzawi's words in his book *'al-Rawd al-Zaher fi Nuzhat al-Khater*: "Never let her be over you as I am afraid that her water will enter your penis as that will cause you hernia and kidney stones(14).

Some jurists also talked about sexual positions. For example, the Arab jurist Ibn Qayyim al-Jawziyya wrote several pages about that in his book *al-Tib al-Nabawi/ the Prophetic Medicine*. He repeated the sentence "The woman wouldn't feel happy in life unless she has sexual intercourse." He stresses that "The best position for sexual intercourse is when the man is over the woman on bed after he dallies and kisses her, and that's why the woman is called 'a bed' ... and this is complementary to the man's guardianship on the woman; the worst position of sexual intercourse is when the woman is over him and he makes love with her while he is on his back, which is the opposite of the natural way." Then Ibn Qayyim al-Jawziyya says that "the woman is the receiver by nature and according to Sharia, and if she becomes a doer, she breaks the requirements of nature and religious law (Shari') (15).

### THE SEXUAL FANTASY AMONG THE ARABS IN THE MIDDLE AGES

The sexual fantasy among the Arabs has undergone lots of change since the Pre-Islamic period till today. In Pre Islamic period, the desert circumstances formulated the sexual fantasy world among the Arabs and many poems were written by well-known poets about sex and the woman, such as: Umru' al-Qays ' Antara Ibn Shaddad, who compared the woman to a deer, sword blades, the water that camels drink, the moon and the stars. The desert was like a place or material that motivated the poet's imagination, and an arouser of lust and desires. ' Antara's imagination, for example, was aroused by the glitter of the sword, as we see in the following lines from his Mu'allaqa:

مَنِي وَبَيْضُ الْهِنْدِ تَقَطَّرُ مِنْ دَمِي  
لَمَعَتْ كِبَارِقُ نُغْرِكَ الْمُتَبَسِّمِ (16)

وَلَقَدْ ذَكَرْتُكَ وَالرِّمَاحُ نَوَاهِلُ  
فَوَدِدْتُ تَقْبِيلَ السُّيُوفِ لِأَنَّهَا

We also read in the book of *'Uyun al-Akhbar* by Ibn Qutayba about a certain person who asked a Bedouin: "What does 'adultery' mean to your people? The Bedouin said: the kiss and the hug. The man said: This is not adultery for us. The Bedouin asked: What is it? The man answered: Sitting

between her four parts and then exhaust oneself. The Bedouin said: This is not adultery. This is a request for a child(17). This is the people's common view about 'adultery' that prevailed among some Arabs before Islam and continued after the appearance of Islam.

Pre-Islam Arabs had a special sexual fantasy that are connected to the days of the week and to the months of the year. For example, they liked to have sexual intercourse on Fridays and hated it during Shawwal Month, but when Islam appeared, it cancelled most of the prevailing traditions and customs. The Messenger Mohammad intended to establish customs that differed from those of Pre-Islam. For example, He got married to Aisha in Shawwal month. Some of the Koran verses reflect the fantasy of the Arabs in the Pre-Islamic period.

According to what we read in Ṭaha Ḥussein's book, *Fi al-Shi'r al-Jahili*, (18) the Koran is the official trusted document that reflects the life of the Arabs in Jahiliyya. The descriptions of the women in the Promised Paradise embodied the Arab fantasy during the period of the Mohammedan Message regarding sex and the woman. The Koran described the women in Garden of Eden as 'al-Ḥur al-'Ayn' (19) God says:

(وَحُورٌ عِينٌ \* كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ \* جَزَاءً بِمَا كَانُوا يَعْمَلُونَ \* لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا إِلَّا قِيلاً سَلَامًا سَلَامًا \* وَأَصْحَابُ النِّيمِينَ \* مَا أَصْحَابُ النِّيمِينَ \* فِي سِدْرٍ مَّخْضُودٍ \* وَطَلْحٍ مَّنضُودٍ \* وَظِلٍّ مَّمْدُودٍ \* وَمَاءٍ مَّسْكُوبٍ \* وَفَاكِهَةٍ كَثِيرَةٍ \* لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ \* وَفُرُشٍ مَّرْفُوعَةٍ \* إِنَّا أَنْشَأْنَاهُنَّ إِنشَاءً \* فَجَعَلْنَاهُنَّ أَبْكَارًا \* غُرَبًا \* أَتْرَابًا \* لِأَصْحَابِ النِّيمِينَ) (20)

Both the Holy Koran and the Prophet's Hadith mention the men and women of Paradise. God says: (وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَبِيراً) (21).

What is said is relevant to both men and women, without making distinction between the two sexes. The men and women are equal in Paradise except for the things that are specified in the text itself(22). We can also find that the women of Paradise are described as virgins. One of the hadiths that is told among the Moslems says: "The woman is deflowered in Paradise but she returns to be a virgin as she was" (23).

The people in the Umayyad period were not different from those who preceded them in their sexual fantasies. After the Islamic society settled in a semi-urban society, new developments started to take place such as: diversion from the goals (maqassed) of religion started; the age of the members of the royal families started possessing large property by the members of the ruling families; bequeathing of the sovereignty of the Caliphate; the age of invasions continued; the age of commerce flourished; new economic horizons were opened; sex, singing, and other arts became significant. In that period, a state of luxury appeared and the Umayyad Capital became like Mecca, but with more space for the expression of instincts, desires and lusts. Urwa Ibn al-Zubayr described Damascus in that time as the city where "libertinage in it is prevalent and the people's hearts are wanton."

Besides, Ibn ' Abd Rabbuhu mentions in his book *al-Iqd al-Farid*, that "There were some people there who were collecting men and women and bringing them drinks. Their gatherings were not to pray for God but to entertain themselves and prepare for enjoying sexual intercourse.(24)"The Umayyad caliphates were not different in that. It is told that Hisham bin Abd al-Malik said: "I had so much sexual intercourse with women till I could not know if I was having it with a woman or a wall." Yazib bin Mu'awiya also fell so deeply in love with Ḥubaba that the affairs of the state were

disrupted. "He preferred to stay with her to going to pray on Friday." Similarly, al-Walid Ibn Abd al-Malik married 'sixty-three women' during his rule of nine years.

In addition to that, the phenomenon of prostitutes became common, and the job of 'wedding intermediary', whose job was to mediate between the woman and the man who were looking for a partner. If he succeeds, he tempts her and gets a sexual intercourse with her before her marriage, and tempts the male partner and pushes him into having homosexual relationship with him before he gets married and has sexual relationship with his wife. The immoral poetry of al-Farazdaq is poetry of wantonness, sex and it is a true expression about that period (25).

In the Abbasid period, there was a wild outbreak of sexual instinct and personal emotions, which spread in private homes whose purpose was enjoying sexual relations and entertainment. Some people were buying female slaves and young boys for sexual practices in private homes. The number of brothels increased, and the taverns witnessed carnivals of sexual activities. The Abbasid caliphates urged people to enjoy having sex with women. The Caliph Haroun al-Rashid is known to have been in love with three beautiful young women called: Sahar, Dia', and Khanath and he got married to a fourth one called Marajil, who gave birth to his son al-Ma'moun. He also got married to Zubaida, who gave birth to al-Amin, and got married to Marida, who gave birth to al-Mu'tassem. Al-Ma'moun, however, had two hundred female slaves and then he was inclined to have sex with young males, after his connection with Yahya Ibn Akthamba, who was a judge in al-Bassra. Al-'Amin did not desire women and was inclined to have sex with young boys.

He used to make 'fatwas' saying that: having sexual intercourse with young boy was permitted if he was a slave that was gained by war or owned by money'. This is also true about al-Mu'tassem, who was inclined to the Turkic boys. The phenomenon of falling in love with young males was headed by the poet Abu Nuwas, who expressed in his poems the fantasies of the common people and the princes of that time. In his talk about this phenomenon, Taha Hussein says about in his book of *Ḥadith al-Irba'a/ Wednesdays' Speeches* in the context of his talk about profligacy in the Abbasid period that the people of Baghdad, the capital of the Abbasid Caliphate, and the people of Iraq, al-Sham, and Egypt, were charmed by Abu Nuwas, and they used to learn his poems by heart and tell tales about him and make up stories about him. Taha Hussein concluded that Abu Nuwas was their "pure mirror " and their "true tongue".(26) Similarly, al-Assfahani mentions in his book *Muḥadherat al-'Udaba'/ Lecturers of the Writers* that a certain Muslim was asked: What is the best food in life? He answered "A dish of meat, a yellow wine, and a boy having eyes with deep white and black eyes."

Similarly, when Afiya al-Qadi was asked: "Why did you choose a male slave rather than a female slave?", he answered: "Because he does not have a menstruate or lays eggs." A certain Abbasid poet said about preferring male slave to female ones: "Thank God, he is safe from menstruation and pregnancy".(27) He added that "the hairless young boy was arousing to the sexual fantasy of some people in the Abbasid period more than the black or hairy one." Ibn Tabaṭaba says that "Death is more comfortable than [having sex with] a broad black shouldered one."(28)

### THE SUBJECT OF SEX IN ISLAMIC STUDIES

It might seem strange that religious people and imams deal with subjects that are connected to sex as sex is a taboo in religions. After the first century of Islam, the Moslem scholars (‘ Ulama’) dealt

with the subject of sex in their studies. Some of the Moslem kings and princes used to ask them to write on the subject and introduce ways of sexual intercourse and its positions or describe the attitude of society about sex, its types and its legal or illegal ways.

Several researchers of the subject of gender in the Islamic history pointed out the writers' employment of the real common names of things that are related to sex, without circumlocutions and in such a way that we might be hesitant to adopt today. Besides, there were several varied literary and scientific styles and methods of dealing with the subject. The most remarkable thing is that most of those who dealt with this issue were scholars of jurisprudence and ḥadīth, who were introducing in their writings stories, tales and anecdotes that they were classifying in systematic categories, without giving rulings. Their works were concerned with organizing the law for sexual intercourse and introducing their interpretations through books that dealt with the sexual issue from all its different aspects, especially when they had to interpret the Koranic verse that says: "تساؤمكم حرث لكم" (29) and other verses that deal with this issue.

The surprise of gender heritage is the book *Nawādir al-Ayk fī Ma'rifat al-Nayk/The Thicket's Blooms in the Knowledge of Sexual Intercourse* (30) by Imam Jalal al-Din al-Suyuti five hundred years ago (15015 AD), which was based on a previous book, which he had written about the 'sexual movements' and different positions that the partners take during their sexual practice. He wrote about these aspects in an open and a frank way in his book *Fann al-Nikaḥ fī Turath Sheikh al-Islam fī al-Jima' wa Alatihi/ The Art of Sexual Intercourse in the Heritage of Sheikh al-Islam and its Instruments*, which is considered to be the only Arabic dictionary on sex that remained after the loss of all the other books on the subject. (32) Al-Suyuti wrote another book on the subject called *Al-Wishāḥ fī Fawā'id al-Nikāḥ*. Part Two of this book is titled: *Fann al-Lughā / The Art of the Language* and it consists of four sections:

1. The names of sexual intercourse
2. The names of the penis
3. The names of the vulva
4. The language that is related to the acts of sexual intercourse.(33)

Al-Suyuti wrote other works on the subject such as *al-Ifsah fī Lughat al-Nikah*. Besides, he wrote three books that speak about sex called: *Rashf al-Zulal min al-Siḥr al-Ḥalāl* (34) and *شقائق الأترج في رقائق الغنج* / *Shaqā'iq al-Utrunj fī Raqā'iq al-Ghunj*(35) and *ضوء الصباح في لغات النكاح* / *Dou' al-Sabah fī Lughat al-Nikah*(36)

His writings are characterized by buffoonery and profligacy but he does not mention them in order to criticize them. On the contrary, he talks about them in joy and ecstasy.

Some of the scholars who spoke with elaboration about the subject of sex are: al-Tifashi who wrote the book *Nuzhat al-Albab fima la Yujad fī Kitāb*" (37) Ibn Ḥazm al-Andalusi, who wrote: *Tawq al-Hamama fī al-'Ulfa wa al-Alaf*" (37), al-Nafzawi, who wrote *الروض العاطر في نزهة الخاطر* / *Al-Rawd al-'Ater fī Nuzhat al-Khater*(38), al-Sheikh Yusuf Mohammad al-Sharbini, who wrote *شرح قصيد أبي شادوف* / *Haz al-Quḥuffi Sharḥ Qassidat Abi Shadouf*(40),. Other writers wrote other book such as: *أحكام النساء* / *Aḥkam al-Nisa'*(39) and *الأذكيا* / *al-Adhkiya'* by Ibn al-Jawzi'(41), *آداب النساء* / *Adab al-Nisa'* by Ibn Ḥabīb al-Andalusi(42) *تحفة العروس* / *Tu ḥ fat al-'Arous* by al-Tijani(43), and the book *رجوع الشيخ إلى صباه في القوة على الباه* / *Rujou' A al-Shaikh Ila Sibah fī al-Quwati 'ala al-*

*Bah* by Imam Ahmad Bin Suleiman bin Kamal Pasha(44). In addition, most of al-Jahiz' books dealt with subject of sex such as (45) *البيان والتبيين* *al-Bayan wa al-Tabyin*, *الحيوان* *al-Hayawan*,(46) and *al-Rasa'il* (47) in which he spoke about one of the female slaves saying: "A certain female slave was introduced to Caliph al-Mutawakkil, and he asked her:

What things can you do well?

She answered:

Twenty kinds of *Rahz*/ sexual movements(48).

He was pleased with her and bought her."

Abu Hayyan al-Tawhidi also wrote books that celebrated the woman such, e.g.: *al-Imta' wa al-Mu'anasa*(49) *الإمتاع والمؤانسة*, and *al-Bassa'ir wa al-Dhakha'ir* (50) *البصائر والذخائر*, which includes heard and transmitted literary pieces. The book has severe criticism to the image of society in the fourth century of Hegira. It is noticed in this book that al-Tawhidi was naming things in their original names. Besides, he was transmitting stories narrated by female slaves and free females making them say freely whatever they wanted and express their lust. Their daring was not less than men's daring. Other books that introduced women's stories are *al-Aghani* by al-Assfahan(51) *al-Fihrist* by Ibn al-Nadeem(52), and *Alf Layla wa Layla*, which reached us in its form of 1500 AD. The stories of the book reflect the sexual fantasies that took place in the mind of the Arabs at the end of the Abbasid period and the beginning of the Fatimid period.

*Alf Layla wa Layla* tells us that the women were fond of young boys (Gilman), especially the black ones and they were seeking sex with street beggars. These stories include stories of lesbianism and women having sex with animals. For example, we read in the tale of *Wardan al-Jazzar* (*Wardan the Butcher*)(52) which is an imaginary tale that belongs to what is known now as "magical reality", that a certain woman was coming to his shop to buy meat. He suspected her and when he followed her, he noticed that she hid a bear, which she fed and had sexual intercourse with. He slayed the bear and advised her to repent.

Consequently, *Alf Layla wa Layla* was a target for the arrows of people who saw it as an open sexual text. Hence some people repeatedly called for the stop of printing the book *Alf Layla wa Layla*. From their point of view, it's a text that promotes adultery and profligacy. Throughout the nights there are detailed descriptions of sexual intercourse relationships and names of the sexual organs of the women (The Story of the Porter with the Girls). In addition, there are hints at homosexual relationships (*The Tale of Qamar al-Zaman* with his mistress). (53)

Slawa al-Naimi maintains that the Arabs are the only nation who considers 'sexuality' a bless. Sheikh Mohammad al-Nafzawi starts his book *'al-Rawd al-'Ater fi Nuzhat al-Khater*/ *الروض العاطر في نزهة الخاطر* saying: (the Sheikh Imam, the gallant Sidi Mohammad al-Nafzawi, may God have mercy upon him, said:

*"Thank God who made men's Great Pleasure in the women's vulvas and made the women's pleasure in the men's penises; the vulva cannot rest or be calm and settle unless the penis enters it. The penis cannot rest or be calm unless it enters the woman's vulva. If this contacts that, the wedding and butting and strong battle takes place. The two lusts come closer when the two pubes meet and the man starts charging and pressing and the woman starts shaking and by that, ejaculation takes place. Thank God who*

*turns the pleasure of kissing in the mouth, the cheeks, the neck, and hugging to the breast and sucking the tender lip into something that strengthens the penis immediately." (54)*

Moreover, a certain section of the book summarizes the attributes of the woman that caress the sexual fantasy of the Arabs. The attributes of the ideal woman are described in detail: perfect stature, broad, fertile, black-haired, broad-forehead, spearheaded-eye-brows, wide-dark and white eyes, glorified face, thin beautiful nose, narrow mouth, red lips and tongue, good smell of the mouth and nose, long thick neck, broad chest, rising breasts, full chest, narrow abdomen, wide navel, broad pubis, full flesh from the pubes to the buttocks, narrow vulva, without moistness, wet, so hot that fire would emanate from it, thick thighs and hips, heavy buttocks, soft abdomen folds, beautiful hands and legs, broad wrists, wide flanks, broad shoulders, big posteriors." (55)

It should be pointed out here that the nature of medical culture that prevailed in that period created special sexual fantasies and customs. People believed in the existence of diseases that are connected to the attributes of the beloved lady. They also believed that the times of the day have effect on the act of sexual intercourse. Some people believed that having sexual intercourse with the beautiful lovely lady has healthy effects and vice versa. Ibn al-Qayyim says in his book *Prophetic Medicine* الطب النبوي: "sexual intercourse with a lovely lady reduces weakness of the body on ejecting one's sperm, and sexual intercourse with an ugly and hated lady weakens the body and weakens one's powers due to decrease in ejection of one's sperm." (56)

The woman occupied a major role in Arabic poetry, and she is described as a beautiful, radiant and inspiring to the poet. Sometimes, she is given other attributes that specific poets love such as being lustful and nymphomaniac. We see that in the poetry of Amru' al-Qays, who fell in love with several women including: 'Um Malek, 'Um Jundob, 'Um al-Huwayreth and her neighbor 'Um al-Rabab, Layla, Sallama, Qadhur, Harr, Ruqash, Sulaima, al-Khansa', Fatima and 'Unaizah. He described one of his relationships with a certain woman saying:

إِذَا مَا بَكَى مِنْ خَلْفِهَا  
وَتَحَنَّنِي شِفْهُا لَمْ يُحْوَلِ (57)  
I distracted her from her baby,  
She moved to him with her upper body

أَلْهَيْتُهَا عَنْ ذِي تَمَانِمِ مُحْوَلِ  
أَنْصَرَفَتْ لَهُ بِشَقْوَى  
And when he cried behind for her,  
While her lower body is under me

He implies that inclination to him was so strong that it did not distract the woman from his desire. For him, she was such a lustful woman that she forgot about her baby and did not pay attention to him like other mothers. If he cries, she will give him half of her attention because she is busy having sexual intercourse with him.

The poet Al-A'sha loves the plump fat woman whose sides protrude with flesh. He considers that a beautiful attribute, which reflects the luxurious life that his sweetheart lives. He says:

إِذَا تَقَوْمٌ إِلَى جَارَاتِهَا الْكَسَلُ  
يَكَادُ يَصِرَ غَهَا، لَوْلَا تَشَدُّدُهَا  
If she did not have power, as a result of laziness, she would not stand up and go to her neighbor.

وَاهْتَرَتْ مِنْهَا ذُنُوبُ الْمَتَنِ وَالْكَفَلِ  
إِذَا تُعَالِجُ قِرْنَآ سَاعَةَ فَنَرَتْ  
If she competes with someone of her age, she will weaken and her waist, shoulder sides and buttocks will shake.

إذا تَأْتَى يَكَادُ الْخَصْرُ يَنْحَزِلُ  
ملءُ الوشاحِ وَصَفْرُ الدَّرْعِ بِهَيْكَةِ  
She has a full abdomen and fills the shield because she is a big lady and her waist has folds.

ويقول:  
تمشى فتثقلها روادفها  
فكأنها تمشى إلى خلف (59)  
When she walks, she looks as if she were walking backwards because of her heavy buttocks

Similarly, 'Omar Ibn Kalthoum extremely loved the very plump woman. He gives her beautiful attributes such as: tall, fat, full and big size. Therefore, she was called 'firm', and 'compact' fatty but not heavy except in her hips and buttocks. Heaviness is likable but the waist should be thin and her abdomen should be folded.

He says:  
تنوء بما ولينا (60)  
في معلق سمنت وطالت رداها  
She is tall, fat, and her heavy buttocks are long under her body.  
يقصد أنها سمينة طويلة الأرداف ثقيلتها.  
ويقول مسلم ابن الوليد:

Muslim Ibn al-Walid says:  
فغطت بأيديها ثمار صدورها (61)  
كأيدي الأسارى أثقلتها الجوامع  
She covered with her hands the fruits of her chest as the heavy handcuffs cover the hands of the captives.

There is a well-known poem called al-Qassida al-Yatima/ the Orphan Poem by the poet Dowqalah al-Manbaji that talks about an extremely beautiful Arab princess who stipulated that her dowry was the best poem that describes her beauty best from the top of her head to the bottom of her foot. She decided on a specific day and declared that the one who succeeds in writing such a poem would be her husband. Here are selected lines from the poem:

نهذ كحوق العاج إذ يبندو	والصدر منها قد يزينته
كفل يجاذب خصرها نهذ	والتف فخذها، وفوقهما
من ثقله، وقعودها فر (62)	فقيامها مثنى إذا نهضت
<i>Her chest is adorned</i>	<i>by a breast that is like the jar of ebony</i>
<i>Her thighs are folded, and above them</i>	<i>she has a rump that attracts her breast</i>
<i>When she stands up she is twice herself</i>	<i>and when she sits down she is only one.</i>

In his book *al-Hub wa al-Jins fi al-Islam* الحب والجنس في الإسلام, Fowzi Mohammad Abu Zeid sees that Islam deals with the theme of sex in sufficient clarity and necessary transparency, and it left no field without complete discussion and clarification to the whole society.

The sociologist Ishaq Kan'oo maintains that "Christianity was based on the idea that the body is mortal and it did not give it its credit. In its first years, Christianity made sex a filthy act made by the Devil", while Islam made it a charity. The prophet said: "There is some charity in your sexual intercourse" and "life is entirely personal property and its best property is the good woman..."

marriage is my law and he who does not follow my law is not one of me." Some traditionalists say the Prophet said: Don't approach your women [for sexual intercourse] like animals; have a messenger between you and them. They asked. What is that messenger? He answered: the kiss. However, this ḥadith is considered weak

To prove the positivity of Islam in its treatment of the issue of sex, we can say that despite its prohibition of sexual intercourse during the fasting days, it allowed some practices that are less than that such as caressing between the man and the woman. In a certain ḥadith by Abu Dawoud, Aḥmad, al-Bukhari and Moslem, Mrs. Aisha said, "The Messenger was kissing me when he was fasting, and was sucking my tongue when he was fasting(63)

In view of this, some researchers have asked the following question: If Islam prohibits enjoying sex or if it limits the sexual relationship to reproduction only, why does it allow caressing between the man and the woman during the fasting period? Another example raised more questions as a result of the story of a woman who came to the Prophet to complain to him that her husband has sexual intercourse with her if she fasts in another month which is not Ramadan and thus he forces her to break her fasting. Her husband was present when she complained to the Prophet, who asked him about that. The young man answered: "I am a young man and cannot help it!" The Prophet said about fasting during a month which is not Ramadan: "The woman cannot fast without her husband's permission. (64)

#### **TABOOED SEX AMONG THE ARABS AFTER ISLAM IN THE MIDDLE AGES:**

Islam called for purification of the soul or the spirit in order to protect the body from falling into the sewage of vice. God says on this aspect: "وَنَفْسٍ وَمَا سَوَّاهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا. قَدْ أَفْلَحَ مَنْ زَكَّاهَا. وَقَدْ خَابَ مَنْ دَسَّاهَا". (65) Islam does not only differentiate between the relationships of halal and haram but it lends on the legitimate relationship a special degree known by the name of "Iḥṣān /chastity, whose violation is considered falling into one of the great sins, which is adultery.

Islamic heritage is highly concerned with the issue of nikaḥ / marriage as a way for chastity. The role of marriage is not conditioned by removing prohibited deeds but by declaring them, because nikaḥ is one of the most lawful and most legitimate forms of sexual relationships. Thus, sexual intercourse is not a movement into the world of Satan but an operation of the movement of the existence and its expansion, which makes nikaḥ /marriage able to allow practicing something that was prohibited to become a component that constitutes 'Iḥṣān' / chastity. In view of this definition, the chaste person is the one who is committed to his partner through the frame of nikaḥ /marriage, and any relationship outside marriage deserves denunciation and condemnation.

Fornication is completely opposite nikaḥ / marriage, which makes it absolutely forbidden. At least, there are twenty-seven verses in the Koran that talk about 'adultery'(65) God says in al-Nur verse: Therefore, "الزاني لا ينكح إلا زانية أو مشركة والزانية لا ينكحها إلا زان أو مشرك وخرم ذلك على المؤمنين". (66) Islam, first and foremost, refuses the idea of the woman's impurity and does not attribute the idea of purity and impurity to the difference between the two sexes.

The call to prohibit adultery Islam and consider it a vice or a great sin was renewed depending on the verse that says: "ولا تقربوا الزنى إنه كان فاحشة وساء سبيلا"(67): God made adultery equal to polytheism and murder of an innocent soul. God says "والذين يدعون مع الله إله آخر ولا يقتلون النفس التي حرم الله إلا بالحق ولا يزنون ومن يفعل ذلك يلق أثامًا". (68)

Prohibition of adultery in Islam stems from its respect to Sex and from its hatred to it. Adultery that Islam fights is adultery that takes place between two people that are prohibited to get married according to Islamic Law (Sharia) or that takes place without consent and acceptance.(69) Islamic Sharia intended to take protective measures and preventive method that agree with the human nature in order to exterminate the desire for adultery in the human souls, especially that adultery was a prevailing tradition and an accepted social custom in the pre-Islamic period (Jahiliya). The historical books write that the two tribes of Hudhayl and Thaqif put condition to the Prophet that they would be accept Islam if adultery continue to be permitted but the Prophet rejected this condition and refused their request(70) The Prophet started making legal marriage desirous and he showed people that it is the law of natural life and the law of the prophets. God says: "ولقد أرسلنا " (71) Besides, the Prophet warned against committing adultery and said: "إذا زنى الزاني خرج منه الإيمان" (72)

Islam showed the result and punishment of adultery in the afterworld in the verse of al-Furqan as mentioned above and also showed the *hudud* (borders, boundaries, limits) and their secular punishments. God says: "الزانية والزاني فاجلدوا كل واحد منهما مائة جلدة ولا تأخذكم بهما رأفة في دين الله إن كنتم تؤمنون بالله واليوم الآخر." (73). This is *the hudd* of the unmarried Moslem man and woman. However, the *hudd* of the adultery of the married man and married woman is by stoning to death. Abdulla related that the Prophet said: "لا يحل دم امرئ مسلم يشهد أن لا إله إلا الله إلا بالله ثلاث: النفس بالنفس، والثيب الزاني والمفارق لدينه التارك للجماعة." (74).

Islam also warned against the introductions to adultery and what it can lead to. It also warned against any doubt in the Prophet's words: "الحلال بين والحرام بين وبينهما مشبهات لا يعلمها كثير من الناس، فمن اتقى فمن اتقى الشبهات فقد استبرأ لعرضه ودينه ومن وقع في الشبهات كراع يرعى حول الحمى يوشك أن يواقع" (75)

The Messenger confirms that there is no human being that is infallible. He said: "إن الله كتب على ابن آدم حظاً من الزنى أدرك ذلك لا محالة فزنى العين النظر وزنى اللسان النطق والنفس تمنى ذلك وتشتهي والفرج يصدق ذلك أو يكذب" (76).

Adultery occurs in several forms: public prostitution that is organized by rules in certain countries and it takes place in special places called Homes of Pleasure; participation of a number of men in having sexual intercourse with the same woman at the same time; having a mistress; exchange of wives and husbands for the sake of enjoyment in making love individually or collectively. In addition, if the man divorces his wife a major divorce (baynuna kubra) the woman becomes temporarily unlawful for her husband till she is married to another man who has a full sexual relationship with her(77). God says: "فإن طلقها فلا تحل له من بعد حتى تنكح زوجا غيره فإن طلقها فلا جناح عليهما أن يتراجعا" (78). If her marriage to another person is a formal marriage, her relationship with her original husband is considered adultery. Aisha told the following incident:

The wife of Rifa'ah al-Quraḍi (who comes from Qurayḍa, a Jewish tribe) came to the Prophet and said: I was Rifa'ah's wife and he divorced me a full divorce (three times). I married Abd al-Rahman Ibn al-Zubayr but he has is like the edging of a shirt (i.e. Abd al-Rahman's sex machine is like as thin as the edge of a shirt and this represents his impotence). The Prophet smiled and said: Do you want to return to Rifa'ah? She said: Yes. The Prophet said. No, you cannot till you taste his 'honey' (sexual pleasure) and he tastes yours. The prophet meant that she cannot return to her first husband without having sexual intercourse with the second husband. So, the woman cannot return to her

husband if he divorces her three times till the second husband has real sexual intercourse with her (70).

Regarding homosexuality, Islam considers it a kind of sexual deviation for both men and women. God says: "ولو طأ إذ قال لقومه أتأتون الفاحشة ما سبقكم بها من أحد من العالمين. إنكم لتأتون الرجال شهوة من دون النساء بل أنتم قوم مسرفون". (71). Moslem jurists differed regarding the punishment that should be given to the one who commits this lewdness. Should it be like the punishment given to the person who commits adultery? Or should the doer and the receiver of the sexual lewdness be killed? If yes, how? By which tool? Ibn Abbas tells that al-Tirmidhi and Ibn Maja mentioned that Prophet said the following: "من: عشر خصال عملها قوم لوط ... إتيان الرجال بعضهم بعضا ... إتيان النساء بعضهم بعضا". (72). Al-Hassan said that the Prophet said: "سحاق النساء زنا بينهن". (74). Wathela Ibn al-Asqa' mentioned that the prophet said: "سحاق النساء زنا بينهن". (74).

It deserves mentioning here that there are deeds that are not considered 'adultery' in Islam but some people classify them to be 'Lamam' (اللَّمَم). The Holy Koran says "الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ". (75). "إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ". (75).

Al-Qurtubi defines this term (اللَّمَم) as follows: *Lamam* are minor misconducts that no one is safeguarded from, such as: a kiss, a wink, a look. There was no consensus regarding these misconducts. Abu Huraira, Ibn Abbas and al-Sha'bi said: *Lamam* is every deed that is less than adultery. Muqatil Ibn Suleiman said: This verse was revealed with reference to a person called Nabhan al-Tammar, who had a date-shop. One day, a certain woman came to buy dates from him and he said to her: "The dates inside the shop are better than these dates. When she entered, he tried to seduce her but she refused and left the shop. Nabhan regretted it. The prophet came to his shop and he asked him:

O, Messenger of God! I did everything that a man does except sexual intercourse. This verse was revealed on this occasion. Also, Ibn Mas'oud, Abu Sa'id al-Khadari, Hudhaifa and Masrouq said: The *Lamam* are deeds that are less than sexual intercourse including: a kiss, a wink, a look, and sexual intercourse. However, if the circumcised (penis) touched the circumcised (vulva), they should be washed as this is fornication. (76)

Sexual intercourse before Islam was dealt with in a tolerant way. Talking about it was also free. This can be attributed to the nature of Bedouin life that reduces a lot of the complications of social life more than the urban environments.

The Arabs knew various types of sexual practices, which all fall within the relationship between the male and the female. The most famous forms of sexual practices among the Arabs in Pre-Islam was *Istibda'* (الاستبضاع) which means, Sexual Intercourse by agreement of the husband. There was a tradition in Pre-Islam that a husband can send his wife to a certain well-known person from the high class such as a poet or a powerful and brave knight of noble family to have sexual intercourse for the sake of having a powerful or noble son from him. When he knows she is pregnant, she returns to her husband (77)

Mukadana, which means 'companionship', is another type of sexual relationship. Mukhadana (المُخَادِنَة) means 'companion', and word is mentioned in the Koran (78) "ولا متخذات أخداناً". Khadin/ خدين is a

boyfriend in the modern sense. Some women before Islam were having a paramour, in addition to their husband, with whom she would have sexual relationship. Mukhadana/ Companionship after Islam is different from Mukhadana before Islam. Mukhadana does not reach the degree of 'wedding' and the 'paramour' is satisfied with a kiss or a hug. It could also be secret or an accepted custom, but most likely, it was a secret practice. There is an Arabic proverb that says: "If it is secret, it's OK, but if it's public, it is ignoble."(79)

Badal/ Exchange relationship was also a common relationship, which implies that the two men can exchange their wives for a limited period for the sake of change and enjoyment, without declaring divorce or changing a wedding contract. It is said that Abu Hurayra said: "Exchange in Jahiliya is that the man would say to the other man: You give up your wife for me and I give up my wife for you, and I give you more."(80)

Al-Mudhamadah, which means that the wife could have one or two more husbands in addition to her first husband. The dictionary meaning of the noun "dimad/ضماد" means that the woman can have two or three companions so that she would eat once at this and once at that during the days of famine. It seems that this type of relationship was not likable, and probably the Arabs considered it a kind of infidelity, though it was common and prevalent." (81)

Al-Rahtt: which means that ten men can meet and fornicate the woman simultaneously. If she gets pregnant, she will call them and then she will choose one of them to be the baby's father. No one can refuse to acknowledge the child as his son.

Ashab al-Rayāt /Women of the Flags: These are women whom we call 'prostitutes' or 'whores'. The woman who belongs to this group used to raise a red flag as a sign that she is 'ready' and willing for men. (82) Who were looking for sexual intercourse.

Islam prohibited certain types of adultery that were common before it. It also canonized the sexual relationship by a wedding contract, as we know it today. It added new subtypes of weddings according to jurisprudential schools:

1. Nikah Mut'ah (نكاح المتعة): Literally, it means "pleasure marriage". It is a private and verbal temporary marriage contract that is practiced in Shi'a Islam in which the duration of the marriage and the Mahr (dowry) must be specified and agreed upon in advance. The preconditions for mutah are: The bride must not be married, she must be Moslem or belong to Ahl al-Kitab (People of the Book); she should be chaste, not addicted to fornication and she should not be a young virgin. At the end of the contract, the marriage ends and the wife must undergo *iddah*, a period of abstinence from marriage and sexual intercourse. The *iddah* is intended to give paternal certainty to any child should the wife become pregnant during the temporary marriage contract. (*Wikipedia*)
2. Nikāḥ Misyar (نكاح مسيار): It is a Sunni type that is carried out via the normal contractual procedure, with the specificity that the husband and wife give up several rights by their own free will, such as living together, equal division of nights between wives in cases of polygamy, the wife's rights to housing, and maintenance money (nafaqa), and the husband's right of home-keeping. The difference between this and Mut'ah is that Mut'ah has the condition of a definite time period. (*Wikipedia*)

3. Nikāh Tahleel (Halala): Nikah means (marriage) and Tahleel or Halala means to make something lawful which is currently unlawful. Nikah Halala is practiced by certain sects of Sunni Moslems. It involves a female divorcee marrying someone else called Muhallil, and then getting a divorce in order to make it allowable to remarry her previous husband. Tahleel / Halala marriage makes the divorced wife lawful to the former husband, after she had become unlawful due to the Third Talaq final divorce after which the same people cannot remarry. (*Wikipedia*)
4. Nikah Istibdaa: (نكاح استبضاع): It is a marriage) in which a husband would send his wife to another person, usually of noble lineage, to have sexual relations with him. The husband would refrain from sexual relations with his wife until she became pregnant by the other man. Afterwards, the man would claim paternity of the conceived child. This was done to get a child of noble breed. It was eradicated by Islam.
5. Nikāh Shighār: It is marriage (نكاح شغار) in which two men would exchange their daughters, sisters or other close women for marriage without paying Mahr (dowry) . It was prohibited by Prophet Mohammad. (*Wikipedia*)
6. Nikāh Ijtimaa: This is polyandrous marriage, in which up to ten men would have sexual relations with the same woman at around the same time. When she bore a child she would call all the men and attribute paternity of the child to a man of her choosing. This practice was eradicated by Islam. (*Wikipedia*)

These six types of marriage in Islam stipulated that there should be a marriage contract but they differ in their conditions. They were common in Pre-Islamic period but they are different from the marriage that was decided by Islam. Islam cancelled all these types because it considered them sources of mess and corruption in the Pre-Islamic societies.

#### SUMMARY

The news and the stories that are mentioned in classical Arabic literatures that are specialized in sexual issues are not historical events or facts but they certainly express the viewpoint of the Arab to the woman.

Islam put down new rules for the legitimate sexual practices. Some people argue that Islam did not constitute a complete disconnection of knowledge with the sexual life of the Arabs before Islam. This axiom starts the postulation that Islam, despite its canonization and organization of the subject of sexual practices for the sake of social purposes, it was tolerant with some practices that the Arabs had before such as its legalization that the man is allowed to marry four wives. Evidence to this, the Holy Koran allowed polygamy and limited the number of wives to four women on condition that there must be justice and equality between all of them. Besides, there are several Islamic opinions that maintain that sex is a spiritual experience, too.

Generally speaking, the Islamic society has shown since the time of the Prophet that Islam did not consider sex a taboo aspect that we should not talk about or come closer to. This feature has pushed a number of contemporary critics to compare between sex in Islam as a permitted lust and even divine one, and sex in Christianity that deals with the body as a profane body.

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16. Antara Ibn Shadad: *al-Mu'allāqa: Nawahil/نواهل = stick in my flesh and eats it. Bidh al-Hind/بيض الهند = swords that are made in India. Bariq Thaghrek بارق ثغرك = the gleam that is on the lips.*
17. Ibn Qutayba, Abdalla al-Dinawari (1997) *Kitab 'Uyun al-Akhbar*, Vol. 2. Beirut: Dar al-Kutub al-'Ilmiyya, p. 133.
18. Ḥussein, Ṭaha (1926). *Fi al-Sh'ir al-Jahili*. Susa-Tunis: Dar al-M'aref li al-Tiba'a wa al-Nashr, p. 161.
19. 'al-Ḥur al-'Ayn' الحور العين are wide eyes with strong contrast between black and white. See, Ibn Manzour (1993). *Lisan al-'Arab*. Beirut: Dar Sader, p. 188; About al-Ḥur al-'Ayn in Paradise, see: *The Holy Koran*, Surat al-Waqi'a. Verses: 22, 37; Surat al-Raḥman. Verses: 58, 70; Surat al-Ṣafat. Verse: 49; Surat al-Waqi'a. Verse: 37.
20. The Holy Koran, Surat al-Waqi'a. Verses: 22-38.
21. Ibid. Surat al-Nisa'. Verse: 124.
22. Al-Shahud, 'Ali Bin Nayef (2007). *Al-Mufassal fi Sharḥ Ayat "La Ikrah fi al-Din"*. 1st ed.; Part 2. Al-Riyadh: Maktabat al-'Abikan, p. 278-279.
23. al-Haythami, Nur al-Din (1994). *Majma' al-Zawa'id wa Manba' al-Fawa'id*. Ed. by Mohammad 'Abd al-Qader Aḥmad 'Ata. Cairo: Maktabat al-Qudsi, p. 10, 420.
24. Ibn 'Abd Rabbihi al-Andalusi (1983). *Al-'Iqd al-Farīd*. Ed. by Mufid Qammiḥa. Beirut: Dar al-Kutub al-'Ilmiyya, p. 88.
25. Al-'Alawi, Hadi (2002). *Al-Mustazraf al-Jadeed – Mukhtarat min al-Turath*. 2nd ed. Syria: Dar al-Huda. Markaz al-Abḥath wa al-Dirasat al-Ishtirakiyya fi al-'Alam al-'Arabi, p. 221.
26. Ḥussein, Ṭaha (2012). *Ḥadith al-'Irba'a*. Cairo: Mu'asasat Hindawi li al-T'alim wa al-Thaqafa, p. 74.

27. Al-Assfahani, Al-Ragheb Moḥammad Bin al-Mufadhhal (1902). Muḥadharat wa Muḥawarat al-Shu'ara' wa al-Bulagha'. Cairo: Maktabat al-Hilal, p. 110.
28. Ibid. Part 3, p. 201.
29. The Holy Koran, Surat al-Baqara. Verse: 223.
30. al-Suyuti , Jalāl al-Dīn (n.d.) Nawādir al-Ayk fi Ma'rifat al-Nayk. Ed. by Tal'at Ḥssan 'Abd al-Qawi. Damascus: Dar al-Kitab al-'Arabi.
31. al-Suyuti is one of the most prominent jurists who were known by the name of "Jurists of Love". Regarding his works that are connected to the subject of sex, they were fourteen. Some of them have been published while others are still manuscripts. We mention some of them here: al-Ifṣah fi Asma' al-Nikaḥ, al-Zanjabeel al-Qati' fi Waṭi' Dhat al-Baraq'i, al-Mustazrafa fi Aḥkam Dukhul al-Ḥashafa. For more information about the details of sexual intercourse, the names of the sex instrument, the language used during the sexual intercourse, and the male "artistry" in his performance, see: Jalal al-Din al-Suyuti (n. d.). Fan al-Nikaḥ fi Turath Sheikh al-Islam. Fi al-Jima' wa Alatihi. Third Book. 1st ed. Beirut: al-Furat li al-Nashr wa al-Tawzi', p. 187.
32. Al-Suyuti, Jalal al-Din (1997). Al-Wishah fi Fawa'ed al-Nikaḥ. Beirut: al-Furat li al-Nashr wa al-Tawzi'.
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38. Ibn al-Jawzi, 'Abd al-Rahman (1997). Kitab Aḥkam al-Nisa'. 1st ed. Cairo: Maktabat Ibn Taymiyya.
39. Ibn al-Jawzi, 'Abd al-Rahman (1997). Al-Adhkiya'. 1st edition. Beirut: Dar Ibn Ḥazm li al-Tiba'ah wa al-Nashr.
40. Ibn Ḥabib Al-Andalusi, 'Abd al-Malik (1992). Adab al-Nisa'. Ed. by Abd al-Majid Turki. 1st ed. Beirut: Dar al-Gharb al-Islami.
41. Al-Tajani, Moḥammad Bin Aḥmad (1992). Tuhfat al-'Arous wa Mut'at al-Nufus. 1st edition. Beirut: Riyadh al-Rayyes li al-Kutub wa al-Nashr.
42. Ibn Kamal Pasha, Aḥmad Ibn Suleiman (n.d.). Ruju' al-Shaeikh ila Sibah fi al
43. Al-Rahz means: movement. "rahazaha al-mubad'i" means they both moved when the man inserts his penis in the woman's vulva. See: Ibn Manzour (1308 h.) Lisan al-'Arab, Beirut: Dar Sader, p. 222.
44. al-Tauḥidi, Abu-Ḥaiyan (2004). Al-Imt'a wa al-Mu'anasa. 1sted. by Haitham Khalifa al-T'aimi. Beirut: Dar Sader.
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47. Ibn al-Nadeem (1971). Al-Fihrist. Introduction by Yusuf 'Ali Taweel. Beirut: Dar al-Kutub al-'Ilmiyya.
48. See the whole story of Wardan al-Jazzar in Alf Layla wa Layla (1838) 1st ed. Bulaq, Cairo, p. 56.
49. Alf Layla wa Layla (1836). 1st ed. Bulaq, Cairo.
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51. Ibid. p. 87.
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60. The Holy Koran. Surat al-Shams. Verses: 7, 10.
61. Bouhadeba, Abd al-Wahab (2001). Al-Islam wa al-Jins. Translated by Hala al-'Uri. 2nd ed. Beirut: Riyadh al-Rayyes li al-Kutub wa al-Nashr, p. 58.
62. The Holy Koran, Surat al-Nour. Verse: 3.
63. Ibid. Surat al-Isra'. Verse: 32.
64. The Holy Koran. Surat al-Furqan. Verses: 68-70
65. Bouhdeba, Abd al-Wahab. Al-Islam wa al-Jins, p. 47.
66. Ibn Hisham, al-Sira. Part 2, p. 540; Al-Tabari, Moḥammad Bin Jarir (1960). Tarikh al-Rusul wa al-Muluk. Part 3. Cairo: Dār al-Ma'ārif bi Misr, p. 99.
67. The Holy Koran. Surat al-Ra'd. Verse:38.
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71. Ibid. p. 166.
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75. Al-Bukhari. Saḥiḥ al-Bukhari, p. 2149.
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