

## RECOMMENDED TIMES FOR SEXUAL INTERCOURSE: AN ANALYSIS OF QURRAH AL-UYUN BI SYARH NAZM IBN YAMUN

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### Abstract

*This study aims to describe and analyze the recommended times for sexual intercourse as outlined in the book Qurrah Al-'Uyūn bi Syarḥ Nazm Ibni Yāmūn. A common misconception exists that the best time for intercourse is solely on Friday night due to its supposed spiritual rewards. This research, which is of the library research type, utilizes secondary data sources, primarily the book Qurrah al-'Uyūn bi Syarḥ Nazm Ibni Yāmūn by Shaykh Abū Muhammad At-Tihāmī bin Madānī. Content analysis was employed to examine the data. The findings reveal that Shaykh At-Tihāmī emphasized that there is no specific time restriction for sexual intercourse, meaning it can be conducted at any time, whether day or night. Despite the permissibility of intercourse at any time, Shaykh At-Tihāmī identifies certain preferable times, including the beginning and end of the night, Friday night, Monday night, and the month of Shawwal. A sahih hadith narrated by Muslim corroborates this, noting that the Prophet married and consummated his marriage with Aisha during Shawwal. This study contributes to the theoretical understanding of recommended times for sexual intercourse.*

**Keywords:** *Timing, Sexual Intercourse, Qurrah Al-Uyun*

### Abstrak

*Tujuan penelitian ini adalah untuk menguraikan dan mentelaah kapan saja waktu-waktu yang dianjurkan untuk berhubungan seksual dalam kitab Qurrah Al-'Uyūn bi Syarḥ Nazm Ibni Yāmūn, yang selama ini sebagian masyarakat memahaminya waktu berhubungan terbaik hanya pada malam Jum'at saja dengan janji pahala. Jenis penelitian ini adalah penelitian kepustakaan (library research), dengan sumber data sekunder, kitab Qurrah al-'Uyūn bi Syarḥ Nazm Ibni Yāmūn karya Syaikh Abū Muhammad At-Tihāmī bin Madānī. Metode atau teknik yang digunakan untuk menganalisis data adalah Content analysis. Hasil analisis menemukan bahwa Syaikh at-Tihāmī menegaskan tidak ada ketentuan secara khusus yang mengatur waktu kapan saja untuk melakukan hubungan seksual, artinya berhubungan seks itu diperbolehkan pada waktu yang dikehendaki baik malam ataupun siang hari. Meskipun diperbolehkan berhubungan seksual pada waktu kapan saja, dalam pandangan at-Tihāmī terdapat waktu-waktu tertentu yang lebih utama daripada yang lain, yaitu permulaan dan akhir malam, malam jumat dan malam senin, dan bulan syawal, terdapat hadis sahih riwayat Muslim yang*

menguatkannya, bahwa Nabi menikahi dan berhubungan seksual dengan Aisyah pada bulan Syawal. Penelitian ini berkontribusi secara teoritis tentang waktu yang dianjurkan dalam berhubungan sek.

**Kata kunci:** Waktu-waktu, Hubungan Seksual, dan kitab *Qurrah Al-Uyun*.

## INTRODUCTION

In Islamic teachings, marriage is a means to regulate sexual activities, making them lawful and potentially meritorious acts of worship. It is often stated that no relationship brings more joy than marriage, as it not only involves the pleasure of sexual intercourse but also the satisfaction of following religious commands, increasing one's worship rewards, having offspring, and fostering social connections between two human civilizations (Al-Hakim, 2005, p. 3).

Given the significant position of marriage in Islam, it is accompanied by rules and guidelines to preserve its sanctity, whether concerning contractual relationships or sexual matters. Sexuality within marriage must be approached with ethics and regulations, not to restrict but to maintain harmony between spouses, achieve the rewards of worship, adhere to Sunnah practices, and avoid the negative consequences of ignorance.

In today's modern era, with the rapid advancement of science and technology, there is a noticeable shift in moral values, moving away from religious and traditional norms towards new morals grounded in philosophical reasoning and science, as seen in the Western world. This has led to a belief in the freedom to fulfill sexual desires and

relationships without moral constraints, thus legitimizing practices like promiscuity and free sex (Muthahhari, 2013, hlm. 11). Engaging in sexual activities without regard for moral boundaries, regardless of place and time, is not uncommon in public spaces, even when people are present. This reflects a brief overview of sexual misconduct.

There is also a widespread belief in society that sexual intercourse between husband and wife on Friday night will bring the same reward as killing a Jew (Agustina, 2022), some say it gets the equivalent reward of killing 40 Jews, 70 Jews (Ningsih, 2022), and 100 Jews (Safaat, 2021). These narratives are intended to encourage sexual intercourse on Friday night or to highlight its virtues. However, the validity of these accounts is questionable, given their unclear and unknown origins.

Given the ambiguity surrounding this "myth," it is crucial to clarify the actual recommended times for sexual intercourse. Among the scholarly works that discuss this topic is *Qurrah al-Uyun bi Syarh Nazm Ibn Yamun*. This paper examines and elaborates on the recommended times for sexual intercourse as presented in this book.

## RESEARCH METHODS

This research is categorized as library research, which involves analyzing and collecting data from various library sources, including periodicals, books, related documents, journals, previous research findings, and other library materials that can be used as references (Suyitno, 2018, p. 95). The research adopts a normative approach, which entails understanding a problem by examining and grounding it in the texts or *nash* contained within religious teachings as the standard of truth (Nasution, 2009, p. 153) and (Nata, 2001, p. 18). The primary data source for this study is the secondary data from the book *Qurrah al-'Uyūn bi Syarḥ Naẓm Ibnī Yāmūn* by Shaykh Abū Muhammad At-Tihāmī bin Madānī. The data was analyzed using the content analysis method (Emzir, 2011, p. 285), specifically focusing on a detailed examination of the recommended times for sexual relations between husband and wife as described in *Qurrah al-'Uyūn*

## RESEARCH RESULTS AND DISCUSSION

### Biography of Shaykh Abū Muhammad at-Tihāmī.

The full name of the author of the book *Qurrah Al-Uyūn* studied in this paper is Abū Abdillah Muhammad at-Tihāmī bin Madānī bin Ali bin Abdullah Kannūn, or better known as Shaykh at-Tihāmī Kannūn, who was a scholar with expertise in various fields; Maliki madhhab fiqh, hadith expert, and Sufi.

The city of Fez (الفاص), Morocco, was the origin of Shaykh at-Tihāmī, but due to the conflict at that time in the city, he finally moved, settled and lived his life until the end of his life in the city of Tangier (طنجة) a city located in the northern region of Morocco, at the end of the North African coast opposite the Strait of Gibraltar (Az-Zirikli, 2002, p. 65).

Shaykh at-Tihāmī in his daily activities was also known as a preacher, teacher in hadith and fiqh and other fields, and master of many branches of knowledge. His daily activities were very busy, and his classrooms were never devoid of scholarly studies and continuous recitation of hadith books, stories and biographies of pious people, and advice. Shaykh at-Tihāmī was also one of the preachers. When it was time to preach, people would gather and pray with him and listen to his sermons, which were filled with useful advice (al-Fāsī, 2003, p. 128). Syaikh at-Tihāmī is also known as a scholar who is quite productive in writing. In addition to *Qurrah Al-'Uyūn*, many of his other works include books in the disciplines of hadith, fiqh of worship, morals and so on (Az-Zirikli, 2002, p. 65).

Shaykh at-Tihāmī died in Tangier (طنجة), on Thursday the 7th of Rajab in 1331 AH/1913 CE (Ibnu Saudah, 1997, p. 104), or according to another version 1333 AH/1915 CE (Az-Zirikli, 2002, p. 65). Judging from the year the muṣonnif completed the compilation of *Qurrah al-'Uyūn*, 1305 AH/1888 CE, it is estimated

that Shaykh at-Tihāmī lived in the middle of the 12th century Hijri or 18th century CE (At-Tihāmī, t.t., p. 71).

### **Overview of Qurrah al-'Uyūn bi Syarḥ Naẓm Ibnī Yāmūn.**

The book of Qurrah al-'Uyūn compiled by Shaykh at-Tihāmī is a syarah or explanation of the naẓm by Shaykh Qāsim bin Ahmad bin Musa bin Yāmūn At-Talīdī Al-Akhmāsī or known as Ibn Yāmūn. Ibn Yāmūn completed this Naẓm in Ramadan of 1069 AH/1659 CE, while Shaykh at-Tihāmī completed Qurrah al-'Uyūn on 12 Ramadan of 1305 AH/1888 CE (At-Tihāmī, t.t., p. 71). Thus, between Shaykh at-Tihāmī and Shaykh Ibn Yāmūn, there was not a direct face-to-face meeting like that of a student and teacher, as they were quite distant in terms of years and generations.

Qurrah al-'Uyūn is the name chosen by Shaykh at-Tihāmī as the title of this book of sharī'ah naẓm Ibn Yāmūn. It is a beautiful name, but it is also very meaningful and contains a message to be conveyed. Qurrah al-'Uyūn consists of two syllables, Qurrah and 'Uyūn. There are several meanings of the word Qurrah, including: cold and cool (Al-Munawwir, 2007, p. 1106). Meanwhile, al-'Uyūn is the plural of al-'Ain, which means eyes (Al-Munawwir, 2007, p. 992). Thus, Qurrah al-'Uyūn can be interpreted as eye conditioning, eye pleasure or more accurately understood as something that pleases the eye and soothes the eye (pleases the heart). The

book is systematically composed of 11 chapters plus a preamble and a conclusion, which explain and elaborate on 105 stanzas of Ibn Yāmūn's naẓm (At-Tihāmī, t.t., pp. 71–72).

Qurrah al-'Uyūn is one of the treasures of the yellow book that is quite popular among traditional pesantren to be a source of reference regarding guidance in navigating domestic life and undergoing conjugal sexual activities: starting from the pillars and laws of marriage, choosing an ideal life companion, the ethics of having sex, to educating children. In compiling this book, Shaykh at-Tihāmī provides explanations and elaborations by quoting a lot of evidence from the Qur'an and hadiths, even citing 165 hadiths. He also cites the opinions of scholars, and the rest are his ideas. The ideas expressed in Qurrah al-'Uyūn are not far from the explanation of Ibn Yāmūn's naẓm, because he only provides explanatory information.

### **An Examination of the Recommended Time for Sexual Intercourse in Kitab Qurrah Al-'Uyūn bi Syarḥ Naẓm Ibnī Yāmūn**

Before discussing, describing and examining the recommended time for sexual intercourse, it is important to review it in terms of ontology, epistemology and axiology in order to further clarify the subject matter in this paper.

Ontology is the science of uncovering the nature and how things really are

(Jalaluddin & Idi, 1998, p. 69). Since the discussion of recommended times for sexual intercourse falls within the scope of ethics, the ontology of ethics will be described. The nature of ethics is a science that explains good and bad, explains what humans should do to other humans in relation to relationships, determines the goals that need to be achieved from the actions that have been carried out by humans, and guides the way how to do something in accordance with what should be done (Amin, 1995, p. 3). Thus, the essence of the recommended time for sexual intercourse is guidance in the form of recommendations, which should be, which is better, more afdhol, regarding the time to carry out sexual intercourse. The existence of these more preferable times is not to limit or restrain a person from having sexual intercourse at a certain time, but only a recommendation on how to have sexual intercourse at a good time.

Epistemology is revealing how the process of constructing correct knowledge (Suriasumantri, 1990, p. 105). In this case, how knowledge about the recommended times for sexual intercourse is obtained, namely by exploring the texts of both the Qur'an and hadith that are related and explain the times of sexual intercourse, and interpreting the two sources. And finally, Axiology, which examines the value of knowledge, in this case is what are the values and benefits of knowing the recommended times for sexual

intercourse, the answer is that a person can practice sexual intercourse in accordance with the recommendations in Islam related to time, so that in addition to getting inner and physical satisfaction, also get the reward of kesunnahan.

In having sexual intercourse, married couples should pay attention to the most appropriate situations and conditions, including the recommended times for sexual intercourse, so that in addition to getting satisfaction in sexual intercourse, they also get excessive reward. Basically, there is no specific provision that regulates the time when to have sexual intercourse. Sexual intercourse can be done at any time, Shaykh at-Tihāmī explains as follows:

أنه يجوز الوطء في كل ساعة من ليل أو نهار...

"Sexual intercourse is permissible at any time of the day or night, apart from the times to be avoided which will be explained". (At-Tihāmī, t.t., p. 48)

This is in accordance with the information contained in al-Qur'an Surah al-Baqarah verse 223 as quoted by Shaykh at-Tihāmī:

"نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ..."

"Your woman is your field, come as you will". (QS. Al-Baqarah: 223) (Tim Penerjemah Al-Qur'an UII, 2014, p. 61)

Shaykh at-Tihāmī explains that the meaning of “Come to your fields as you wish” according to one interpretation is whatever time you wish to have sexual intercourse during the day or night. Based on the above verse, it is permissible to visit one's wife at any time and from anywhere that is lawful in a ma'ruf manner (At-Tihāmī, t.t., hlm. 48).

The Hadīth of Companion Jābir explains that it is permissible for the husband to ask his wife for sexual intercourse at any time, especially when he feels his lust has peaked due to seeing the opposite sex:

قَالَ جَابِرٌ: سَمِعْتُ النَّبِيَّ قَالَ: إِذَا أَحَدُكُمْ  
أَعْجَبَتْهُ الْمَرْأَةُ، فَوَقَعَتْ فِي قَلْبِهِ، فَلْيَعْمِدْ إِلَيَّ  
إِمْرَأَتِهِ فَلْيُؤَاقِعْهَا، فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ

“If any man among you becomes enamored of a woman and falls in love with her, he should go to his wife and have sexual intercourse with her. This will remove the feeling of love that is in his heart.”(Muslim bin Al-Ḥajjāj, 1991, p. 1021)

Imam an-Nawawī explains that the meaning of the above Hadīth is the suggestion for a husband when his desire arises after seeing another woman, to immediately go to his wife or slave to have sexual intercourse with her. By doing so, it is hoped that it will eliminate the turmoil of his lust and calm his heart so that he can refocus on his goals (An-Nawawī, 1994, p. 254).

The Hadīth also indicates that it is permissible for the husband to ask his wife for sexual intercourse during the day and other times (An-Nawawī, 1994, p. 254). Thus, this Hadīth indicates that it is permissible to have sexual intercourse at any time of the day as long as it does not violate the Shariah, such as having sexual intercourse while in ihram and during the day in Ramadan.

However, Shaykh at-Tihāmī said that there are some times that are more favorable for sexual intercourse. By mentioning these more favorable times, it is not intended to limit or restrain a person from having sexual intercourse only at certain times. As explained above, it is permissible to have sexual intercourse at any time one wishes, Shaykh at-Tihāmī is merely providing information for those who want to find the right time to have sexual intercourse that there are certain times that are more preferable. Some of these times are: 1) the beginning of the night and the end of the night, 2) Friday night and Monday night, 3) the month of Shawwal.

### ***The beginning of the night and the end of the night***

Nighttime is often chosen by husbands and wives in having sexual intercourse, this is because even the day is considered the right time to have sex after a tiring day of routine. Then which time of the night is recommended? Is it the beginning of the night, the middle of the night or the end of the night before

dawn? In explaining the best time for sexual intercourse Shaykh at-Tahami quotes Imam Abū Abdillah ibn al-Khaj in al-Madkhal as follows:

"وأنت مخير بين أن يكون الوطء أول الليل أو آخره لكن أول الليل أولى، لأن وقت الغسل يبقي زمانه متسعا بخلاف آخر الليل فرما يضيق الوقت وتفوت صلاة الصبح في الجماعة أو يخرجها عن وقتها المختار."

"It is permissible for you to choose whether to have sexual intercourse at the beginning of the night or at the end of the night, but the beginning of the night is preferable because it gives you plenty of time, unlike if you have sexual intercourse at the end of the night, where you may miss the Fajr prayer in congregation and may even pray Fajr outside the prescribed time." (At-Tihāmī, t.t., p. 48–49)

Shaykh al-Tihami explained by quoting from al-Madkhal that the beginning of the night or the end of the night is a good time for sexual intercourse. Each partner is allowed to choose between the beginning of the night or the end of the night, but intercourse at the beginning of the night is more recommended. Shaykh at-Tihāmī then explains the arguments for each opinion.

The first opinion says that the beginning of the night is preferable for sexual intercourse. The reason why the beginning of the night is the preferred time to have sexual intercourse is

because it will leave ample time for the obligatory bath, so that the couple who have finished having sexual intercourse can take the obligatory bath first so that they do not sleep in a state of junub. This is not the case if sexual intercourse takes place at the end of the night, when time may be limited and may even cause one to miss the Fajr prayer in congregation or perform the Fajr prayer out of time." (At-Tihāmī, t.t., p. 48–49).

In addition to the reasons mentioned above, Shaykh at-Tahami reinforced the preference for sexual intercourse at the beginning of the night by adding the following information:

الجماع بأخر الليل يكون عقب نوم  
فتتغير رائحة الفم فيؤدى إلى المنافرة، والمراد  
الألفة والمحبة.

"Sexual intercourse performed at the end of the night after going to bed can change bad breath which can lead to hatred, whereas the purpose of sexual intercourse is to gain sympathy and love". (At-Tihāmī, t.t., p. 49)

Ibn Qayyim al-Jauzi in At-Ṭib An-Nabawi also stated that the beginning of the night is the best time for sexual intercourse because at the beginning of the night the process of food digestion that occurs in the stomach has been completed. Another advantage of having sexual intercourse at the beginning of the night is that there is ample time to make preparations before sexual intercourse such as adorning oneself (Basyir, 2006, p. 180)

The second opinion says that the end of the night is preferable for sexual intercourse. To explain this second opinion, Shaykh at-Tihāmī quotes Imam Al-Gazālī's words in the book of Ihya' as follows:

يكره الجماع أول الليل لئلا ينام المرء على غير طهارة...

"It is haraam to have sexual intercourse at the beginning of the night so that one does not sleep in an impure state". (At-Tihāmī, t.t., p. 49; Al-Ghazali, 2005, p. 490)

According to Shaykh at-Tihāmī, the view that the end of the night is the best time to have sexual intercourse, as preferred by Imam al-Gazālī, is based on the reason that if one has sexual intercourse at the beginning of the night, it is feared that one will neglect the obligatory ghusl due to the large amount of time remaining after sexual intercourse and the attainment of sexual pleasure, which will potentially make one sleep immediately even if one is junub, and sleeping while junub is makrooh (At-Tihāmī, t.t., p. 49; Al-Ghazali, 2005, p. 490)

There is a hadith that corroborates this second opinion, namely the hadith narrated by Aisha which explains that the Prophet's habit was to go to his wife for sexual intercourse after completing tahajud prayer at the end of the night.

كَانَ يَنَامُ أَوَّلَ اللَّيْلِ ثُمَّ يَفُؤُّمُ، فَإِذَا كَانَ مِنَ السَّحْرِ أَوْتَرَ ثُمَّ أَتَى فِرَاشَهُ فَإِذَا كَانَ لَهُ

حَاجَةٌ أَلَمَ بِأَهْلِهِ فَإِذَا سَمِعَ الْأَذَانَ وَتَبَّ فَإِنْ كَانَ جُنُبًا أَفَاضَ عَلَيْهِ مِنَ الْمَاءِ وَإِلَّا تَوَضَّأَ ثُمَّ حَرَجَ إِلَى الصَّلَاةِ.

"The Prophet slept at the beginning of the night, then got up for tahajud prayer, when it was time for Sahur then the Prophet prayed Witr, then returned to his bed. If there is a need then the Prophet goes to his wife. When he hears the call to prayer, the Prophet immediately gets up and if he is junub then he takes a bath, and if he is not junub then the Prophet makes ablution then goes out to pray in congregation". (An-Nasa'i, 2014, p. 476)

The above hadith is used as a basis by some scholars that the end of the night after completing tahajud prayer is the most appropriate time for sexual intercourse for the following reasons:

- Prioritizing the rights of Allah by using the beginning of the night to worship Allah, because at that time the body is still in a strong condition.
- Avoiding having to sleep in a state of junub, because one has to take the obligatory bath immediately to perform the Fajr prayer.
- At the end of the night the stomach is usually empty, whereas at the beginning of the night the stomach is usually full; it is not recommended to have sexual intercourse when the stomach is full (Baits, 2013).

The beginning of the night and the end of the night as mentioned by Shaykh at-Tihāmī as the main times for sexual



intercourse, both are included in the three times of aurat mentioned by the Qur'an. In the Qur'ān, there is information about the three times of aurat, which according to one narration are the times that the Companions used to choose for sexual intercourse.

"يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ  
مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ  
ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ  
تَضَعُونَ ثِيَابَكُمْ مِنَ الظُّهْرِ وَمِنْ بَعْدِ صَلَاةِ  
العِشَاءِ ثَلَاثُ عَوْرَاتٍ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ  
جُنَاحٌ بَعْدَهُنَّ..."

"O you who have believed, ask permission of your slaves under your authority and your minor children three times a day: before the morning prayer, when you undress in the middle of the day, and after the evening prayer. These are the three aurat (taboos) for you. Other than these times, it is not wrong for you or them to enter without permission." (QS. An-Nur: 58) (Tim Penerjemah Al-Qur'an UII, 2014, p. 632)

These times are before dawn, at dawn and after the evening prayer. Ibn Kathīr quotes As-Suddī as saying that the Companions used to have sexual relations with their wives during these three times, so that they would take a bath and then go out to pray, so Allah ordered them to teach slaves and children not to enter their rooms during these three times except with permission . (Ibnu Kaṣīr, 2000, p. 1345)

The reason for the revelation of the above verse based on the narration of Muqātil ibn Hayan is that there was a man from the Ansār and his wife named Asmā' bint Mursyidah who used to make food for the Prophet, one day someone entered her room without permission, then Asma reported this to the Prophet and said "O Prophet, how very bad this man is, entering without permission while the husband and wife are in the same blanket". Then Allah revealed the verse (Ibnu Kaṣīr, 2000, p.1345).

From this verse, it can be seen that the Shariah regulates that a child who has not reached the age of puberty and slaves who live with their masters, should not arbitrarily enter the room of both parents and the master's room but must be with permission at these three times. Hence, Allah calls these three times the three times of 'awrah, because it is during these times that they are in a state of uncovering (Ibnu Kaṣīr, 2000, p. 1345).

Thus, both the beginning of the night and the end of the night are included in the three times of aurat. The beginning of the night is the time after 'Isha' prayer, while the end of the night is the time before Fajr prayer. From the two opinions expressed by Shaykh at-Tihāmī regarding the best time for sexual intercourse, couples are allowed to choose between the beginning or the end of the night. However, Shaykh at-Tihāmī prefers the beginning of the night.

Based on the researcher's analysis, the end of the night is a more preferable time than the beginning of the night. This is because of the ṣaḥīḥ Hadīth narrated by an-Nasā'ī mentioned above, which states that the Prophet often came to his wife at the end of the night. Shaykh at-Tihāmī's argument that the beginning of the night is more preferable does not have a strong basis in naṣ. Shaykh at-Tihāmī only bases his opinion on the fact that the beginning of the night leaves a long time and the odor of the mouth has not changed due to sleep.

#### *Friday night and Monday night*

Friday is a special day for Muslims, also known as sayyidul ayyām or lord of the day, a small feast day. With this special day, Shaykh At-Tihāmī stated that Friday night is the best night of the week, so it is recommended to have sexual intercourse on that night. Friday is a special day for Muslims, also known as sayyidul ayyām or lord of the day, a small feast day. With this special day, Shaykh At-Tihāmī explains that Friday night is the best night of the week, so it is recommended to have sexual intercourse on that night.

أنه يستحب الجماع ليلة الجمعة فإنه  
أفضل ليالي الأسبوع.

“Sesungguhnya disunnahkan berhubungan seksual pada malam jum'at karena malam jum'at adalah malam terbaik dalam setiap pekan” (At-Tihāmī, t.t., p. 49).

Shaykh at-Tihāmī explains that the Sunnah of having sexual intercourse on Friday night is based on one of the interpretations of the following words of the Prophet:

مَنْ غَسَّلَ وَاعْتَسَلَ وَعَدَا وَابْتَكَّرَ وَدَنَا مِنَ  
الْإِمَامِ وَمَ يَلُغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلٌ سَنَةٍ  
صِيَامِهَا وَقِيَامِهَا.

“Whoever bathes others and bathes himself, and leaves at the beginning of the time and finds the beginning of the khutbah, then draws near to the Imam and does not speak, then every step of his foot will be rewarded like the reward of his fasting and night prayers for a year” (An-Nasa’i, 2014, p. 409–410).

Imam an-Nawawī explains the above Hadīth in Al-Majmū' that some narrate it with “غَسَّلَ” without the tashdid in the letter sīn, and some narrate it with “غَسَّلَ” with the tashdid in the letter sīn, and these are the two narrations that are equally well known, but the superior narration is the one without the tashdid in the letter sīn (An-Nasa’i, 2014, p. 410)

This affects the meaning of each narration. “غَسَّلَ يَغْسِلُ” without the tasydid on the letter sīn is a mujarrad fi'il sulāṣī which linguistically means washing, washing (Al-Munawwir, 2007, p. 10006), and the meaning in the context of the above hadith is washing the head, this is the opinion chosen by Al-Baihaqi . (An-Nasa’i, 2014, p. 409)

While “غَسَّلَ يَغْسِلُ” with tasydid on the letter sīn is a fi'isulāṣī mazīd bi ḥarfin following the wazan “فَعَّلَ يُفَعِّلُ” which

linguistically means to bathe (Al-Munawwir, 2007, p. 1006), and the meaning in the context of the above Hadith has several opinions, one of which is to bathe his wife or make her take an obligatory bath because of having sexual intercourse with her (An-Nasa'i, 2014, p. 409)

While the phrase "إِغْتَسَلَ" means he bathed for himself. Scholars who choose this meaning say that it is sunnah to have sexual intercourse on Friday in order to secure his view of what his eyes see when going out to go to Friday prayers (An-Nasa'i, 2014, p. 409). And this is the opinion chosen by Shaykh at-Tihāmī.

Of the two narrations, Shaykh at-Tihāmī firmly chose the narration "غَسَلَ" with tasydid on the letter sīn which means making his wife take a bath (At-Tihāmī, t.t., p. 49). So the understanding of the hadith is whoever makes his wife take a bath because of having sexual intercourse with her and he takes a bath for himself on Friday, then goes to Friday prayer at the beginning of the time and listens to the imam's sermon, will get a reward like the reward of fasting and praying at night for a year. Then Shaykh at-Tihāmī quoted the opinion of Jalāluddīn As-Suyūṭī who said that the argument for the sunnah of having sexual intercourse on Friday is strengthened by another hadith as follows (At-Tihāmī, t.t., p. 49; As-Suyūṭī, 1996, p. 433).

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ: أَيَعِجْزُ أَحَدُكُمْ أَنْ يُجَامِعَ أَهْلَهُ فِي كُلِّ يَوْمٍ جُمُعَةٍ، فَإِنَّ لَهُ أَجْرَيْنِ إِثْنَيْنِ: أَجْرُ غَسَلِهِ وَأَجْرُ غَسَلِ امْرَأَتِهِ.

"Is one of you unable to have sexual intercourse with his wife every Friday, for on Friday night there are two rewards for the one who has sexual intercourse, namely the reward for bathing him and the reward for bathing his wife" (Al-Baihaqī, 2003, p. 409)

Imam Al-Baihaqi stated that there is one opinion that says the hadith is correct or Ṣaḥīḥ in its meaning. And if a husband does this, namely having sexual intercourse with his wife on Friday, then he will be more careful in guarding his gaze when going to Friday prayer because in the past women were also present at Friday prayer (Al-Baihaqī, 2003, p. 409)

After explaining the sunnah of having sexual intercourse on Friday night, Shaykh at-Tihāmī said that it is also sunnah to have sexual intercourse on Monday night as follows:

وكذا يستحب الجماع ليلة الإثنين لمزيد فضلها.

"Just as it is sunnah to have sexual intercourse on Friday night, it is also sunnah to have sexual intercourse on Monday night because of the many virtues of Monday night." (At-Tihāmī, t.t., p. 49)

According to Sheikh At-Tihāmī, sexual intercourse on Monday night is

recommended due to the many virtues associated with that night. However, At-Tihāmī did not provide a clear basis or source for his argument; he merely stated that this night holds many virtues. It is indeed challenging to find a strong foundation or source for the claim that Monday night is specifically recommended for sexual intercourse. The researcher's study did not uncover any substantial evidence to support this claim. In fact, some scholars have expressed the opinion that Monday night, along with other nights, should not be regarded as specifically recommended for sexual intercourse.

Some scholars reject the idea of sunnah practices concerning sexual intercourse on certain days or nights, arguing that these do not have a strong legal basis. Among those who hold this view is Wahbah Az-Zuhailī, who emphasized that the sunnah of having sexual relations on specific nights is merely an interpretation by the scholars based on existing hadiths, and not a direct or explicit recommendation from the Prophet as found in the Sunnah (Az-Zuhailī, 1985, hlm. 556).

### *The month of Shawwal*

In the book Qurrah al-'Uyūn, it is mentioned that the month of Shawwal is a month that is recommended for sexual intercourse. Shaykh at-Tihāmī quoted a hadith narrated from 'Aisyah in explaining the month of Shawwal as a month that is considered good for sexual

intercourse as follows: (At-Tihāmī, t.t., hlm. 23)

"عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:  
تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي  
شَوَّالٍ، وَبَنَى بِي فِي شَوَّالٍ، فَأَيُّ نِسَاءِ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَحْظَى عِنْدَهُ مِنِّي،  
قَالَ: وَكَأَنَّ عَائِشَةَ تَسْتَحِبُّ أَنْ تُدْخَلَ  
نِسَاءَهَا فِي شَوَّالٍ."

"The Messenger of Allah married me at the beginning of Shawwal and had sexual intercourse with me also in Shawwal. Which wife of the Messenger of Allah is better in his sight than me? Urwah said: "Aisha liked to marry off women in Shawwal ". (Muslim bin Al-Hajjāj, 1991, p. 1039)

Furthermore, Sheikh at-Tihāmī explained that it is sunnah to have sexual intercourse in Shawwal to refute the opinion that considers it is makruh to have sexual intercourse in Shawwal.

وَأَنَّ الشهور كلها في ذلك سواء، لكن  
يستحب شوال خلافا لمن زعم من الجهال  
كراهية العقد والدخول في المحرم والشوال.

"Indeed, all months have the same status, but it is sunnah to have sexual intercourse in the month of Shawwal, to differ from the foolish people who think that performing the marriage contract and having sexual intercourse is disliked in the months of Muharram and Shawwal."(At-Tihāmī, t.t., hlm. 23)

Imam An-Nawawi also mentioned that scholars of the Shafi'i school of thought, based on the aforementioned hadith, believe that the month of Shawwal is recommended for marriage, as well as for marital relations. Aisha's statement was intended to refute the customs practiced during the Jahiliyyah era and the belief among the common people at that time that conducting marriages or engaging in sexual relations during the month of Shawwal was *makruh* (disliked). This belief is unfounded and stems from the misguided opinion of the Jahiliyyah people, who considered the month of Shawwal to be an unlucky time (An-Nawawī, 1994, p. 298).

Based on the researcher's analysis of Shaykh At-Tihāmī's argument regarding the sunnah of having sexual intercourse in the month of Shawwal, it is evident that this opinion is rooted in the hadith narrated by Muslim, as mentioned above. An-Nawawi's statement further supports this view, indicating that the scholars of the Shafi'i school of thought use this hadith to recommend marriage and sexual relations during the month of Shawwal.

## CONCLUSION

Sheikh At-Tihāmī, the author of the book *Qurrah Al-Uyun*, emphasizes that there are no specific rules governing the timing of sexual intercourse. This means that sexual relations are permissible at any time, whether during the day or night, as reflected in Surah Al-Baqarah

verse 223: "Your women are your fields, so come to them as you wish." Although it is permissible to engage in sexual intercourse at any time, At-Tihāmī highlights certain times that are considered more significant than others.

These preferred times include: (1) the beginning and end of the night, (2) Friday night and Monday night, and (3) the month of Shawwal. At-Tihāmī explains that both the beginning and end of the night are more important than the day, with the beginning of the night being more preferable due to the ample time available for performing the obligatory bath and the fact that one's breath has not yet been affected by sleep. However, upon further analysis, there is an authentic hadith narrated by An-Nasa'i that indicates the end of the night is more important because the Prophet would visit his wife after performing the tahajjud prayer before dawn.

Regarding Friday and Monday nights, there is an authentic hadith from An-Nasa'i that supports the virtue of having sexual intercourse on Friday nights. In contrast, there is no textual evidence to support Monday nights, and some scholars, such as Wahbah Az-Zuhailī, have argued that the recommendation to engage in sexual relations on specific nights is merely an interpretation by the scholars based on existing hadiths, rather than a direct recommendation from the Prophet as found in the Sunnah.

Finally, concerning the month of Shawwal, there is an authentic hadith in

Sahih Muslim that confirms the Prophet married and consummated his marriage with Aisha during this month, underscoring its significance as a preferred time.

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