

The Facts Of Life

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INTRODUCTION

It is the duty of every Muslim to follow the Shariah. The Shariah is not just confined to the rules for prayers or fasting, the Shariah has also definite rules about sexual behaviour. So while learning to follow Islam, just as it is obligatory to learn to pray and fast correctly, it is obligatory to learn the Islamic rules and precepts regarding sexual matters.

Today our youngsters at school have to attend classes in sex education. Parents should be aware of the rights and wrongs in this subject. At many schools it is taught that homosexuality is normal; that masturbation is normal; that sex before marriage is normal. The students are taught how to prevent unwanted pregnancy and how to avoid sexually transmitted diseases. Very rarely do we come across any serious attempt at giving moral or religious views on these important matters.

At Wessex Madressa it was decided to give the Islamic perspective to sex education. We considered it our duty to teach about the physical aspects of the sexual behaviour set within a clear Islamic framework. The pupils were taught the Shariah regarding homosexuality, masturbation and sex outside marriage. Discussions were initiated on self-restraint, dignity and respect for themselves and for others. Students were helped to recognise the physical, emotional and moral risks of casual and promiscuous sexual behaviour.

I compiled this booklet "Facts of Life" and used it as the syllabus. The compilation is based in part on "Marriage & Morals in Islam" by Sayyid Muhammad Rizvi (The Vancouver Islamic Educational Foundation), and "A Manual of Islamic Beliefs and Practice" by Ali Muhammad Naqvi (The Muhammadi Trust of Great Britain and Northern Ireland).

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While every effort has been made to ensure the accuracy of the information given, it must be stressed that this compilation does not have the force of law.

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THE FACTS OF LIFE

The only way in which human beings achieve biological immortality is by reproducing themselves in the form of children. Instead of one person living for ever, one generation follows another.

The Beginning

Each new person starts life as an almost invisible speck of Jelly planted in the red spongy wall of the mother's womb, the **UTERUS**.

A few days after it has been implanted, this minute speck of life begins to develop the recognisable features of a living creature. As it grows, the tiny creature begins to reshape, and in less than twelve weeks the unmistakable features of a human being begin to appear.

This transformation takes place in a water-filled balloon, called the **AMNIOTIC SAC**, which swells day by day to protect the growing baby, the **FOETUS**.

Life Support

While sealed in the watery darkness of its private capsule, the foetus is entirely dependent upon the oxygen and nourishment circulating in the mother's bloodstream.

The foetus is connected to this life-giving source by a pipeline of its own blood-vessels called the **UMBILICAL CORD**. These vessels exit and reenter the body of the foetus at a point that will later become the belly-button. At the far end of the cord the blood vessels merge into the thick wall of the uterus, where they branch and rebranch to form a discshaped system of roots called the **PLACENTA**.

Although the blood of the foetus does not mix with the blood of the mother, the two streams flow so close to one another that oxygen and nourishment can pass freely between the two systems.

After nine months the efficiency of this arrangement proves itself in the development of an individual who can now survive without it.

Preparing For The Next Generation

While the foetus is developing the limbs and organs that it will need during its own lifetime, it is secretly saving a number of cells that are set aside for the benefit of the next generation. These are called **GERM CELLS** and they are rather like the seed-corn that the farmer saves for the next season's crop.

In a girl the germ cells are called **OVA**, or eggs. They are to be found in a pair of almondshaped glands called the **OVARIES**, suspended on each side of the uterus at the upper end of the **VAGINA PASSAGE**.

Two months before a girl is born, her ovaries contain some seven million cells. This drops to about one million at birth. In the girl's lifetime only about 400 of these cells turn into eggs; the rest degenerate.

In a boy the germ cells are called **SPERM**. They are made and stored in a pair of plumshaped glands called **TESTES**, housed in a wrinkled purse between the legs called the **SCROTUM**.

Each testis is tightly packed with a tangle of coiled tubes. These tubes are thickly lined with cells that multiply to form still more cells. These sperm cells grow long whipped tails as they mature.

The testes manufacture uncountable millions of sperm. The sperm are suspended in a special **SEMINAL FLUID**, manufactured by several glands grouped at the base of the bladder, to make **SEMEN**.

Creating A New Generation

The germ cells are the only cells in the human body that are capable of creating a new generation. However before they can do this, the male's sperm and the female's ovum have to be brought together in a process known as **FERTILIZATION**.

To introduce the sperm to the ovum each testis is connected by a **SPERMATIC DUCT** to the **PENIS**, a specialised organ capable of pumping the semen into the woman's body. The spermatic duct loops back into the abdomen, curving around the bladder, to enter the penis through the **URETHRA**, the tube that carries urine out of the body.

The penis, which normally hangs limp, is composed of spongy tissue surrounding the urethra. The enlarged end of the penis, the **GLANS**, is covered by the **FORESKIN**, unless this has been removed by **CIRCUMCISION**. (Although circumcision is performed for religious reasons, some believe it is also more hygienic. When the foreskin is intact, smegma can accumulate beneath it, causing a smell or occasionally an infection.)

During **SEXUAL INTERCOURSE**, the penis fits into the woman's vagina passage for the seminal discharge that facilitates fertilization.

PUBERTY

The process of sexual reproduction is not ready for action until the female and the male have reached sexual maturity, or **PUBERTY**. This is the age when the sexual urge is first aroused.

The Age And Signs Of Puberty

Girls reach puberty around the age of nine years:

Body chemicals known as hormones begin to prepare the girl's body for the tasks of childbearing.

Hair grows under the arms and around the vaginal opening.

The breasts begin to enlarge, although they do not secrete actual milk until the baby is born. The pelvis enlarges so that gradually the girl develops the characteristic silhouette of a mature woman.

Meanwhile the ovaries start the job of delivering an egg cell into the **FALLOPIAN TUBE** at monthly intervals with almost clockwork regularity. The egg cell drifts down the fallopian tube to the uterus and if it is not fertilized on the way then it does not implant on the uterus wall. Instead, the lining of the uterus thickens, and is shed as soft lumps along with blood. This is the bleeding that takes place at the **MENSTRUAL PERIOD (haiz)**.

Boys reach puberty around the age of thirteen years:

Bodily changes begin to occur that signal the onset of sexual maturity.

Under the influence of hormones, which begin to appear in the bloodstream, the voice breaks. Hair begins to grow on the chin, under the arm, around the penis, and sometimes on the chest.

Sperm accumulates in the testicles from puberty onwards and if they are not used, they just disintegrate, and are absorbed into the body without causing any harm. If more sperm is formed than the system can assimilate, then the excess is expelled during sleep. This is commonly known as **NOCTURNAL EMISSION**.

BULUGH: puberty.

In Islamic legal definition bulugh is determined by either

- 1) **age**, fifteen lunar years for boys and nine lunar years for girls,
- or 2) **internal change**, the first nocturnal emission in boys, the first menstruation in girls,
- or 3) **physical change**, growth of coarse hair on lower part of abdomen.

THE SEXUAL INTERCOURSE

Sexual intercourse, besides serving a biological function, is usually a source of immense pleasure for the man and the woman. Enjoying sex to the full involves a lot of trust and mutual respect, caring, sharing, affection and love between two persons. Sexual intercourse should never be a mere physical gratification.

Before starting the intercourse, the husband's limp penis has to be stiffened to ease its entry into the wife's vaginal passage. Normally the nervous effect of sexual excitement shunts blood into the spongy tissue surrounding the urethra, causing the penis to lengthen to thicken and to straighten into an **ERECTION**.

Despite all fears, rumours (and boasts) to the contrary, most penises are the same size: usually about two or three inches when limp and about six inches when erect. However like all averages, some are a bit smaller and others a bit larger.

In the wife, sexual excitement causes the vagina to swell. At the same time the vagina walls get lubricated by a fluid secreted by special glands. This will reduce friction during the intercourse. The vagina is normally about three and a half inches long. It has walls of ribbed membrane that normally lie flat against each other. It is a very flexible organ and can stretch to more or less the size of any erect penis that is put in it.

Sexual excitement is heightened by body contact and **FOREPLAY**. This is when the husband and wife engage in mutual stimulation of the sexual organs and other erogenous parts.

Further sexual arousal leads to the penile penetration of the vagina passage, followed by the in and out thrusting that is characteristic of the sexual intercourse.

The natural conclusion, the **CLIMAX**, of the intercourse is the **ORGASM**. The penis **EJACULATES**, squirting semen in a series of bursts into the upper end of the vagina. The sperms' tail now work like powerful propellers driving the sperm on their journey up the vagina, through the opening of the uterus, the **CERVIX**, and up the fallopian tube.

If the intercourse has taken place around the time when the ovary has released an ovum into the fallopian tube, then it will take just one of the millions of sperm released in the vagina to fertilise it.

The egg, now fertilised, will continue drifting down the fallopian tube to the uterus to implant in the wall of the uterus. This is the start of the nine-month process of **PREGNANCY**.

After ejaculation the male erection subsides. The time before the man can have another erection to be able to repeat the act of sexual intercourse varies from minutes to hours and sometimes days.

JANAABA

When a man discharges semen, he enters the state of **JANAABA** and **GHUSL OF JANAABA** becomes obligatory upon him,

- the cause of the discharge may have been voluntary or involuntary;
- the discharge may have occurred in the sleep or when awake;
- the amount of discharge may have been a little or a lot.

Also after any sexual activity where the glans penis penetrates the vagina, or the anus, ghusl of Janaaba becomes obligatory upon both the persons involved.

- the penetration may have been lawful or unlawful;
- the penetration may have been natural or unnatural;
- the penetration may have been into a woman or into another man, regardless whether the persons involved are mature or immature.

If, while sexually aroused, seminal fluid (**MAADHI**) comes out of the penis tip, without climax and ejaculation of semen, penetration not having taken place, then ghusl of Janaaba is not obligatory.

The semen of human beings and animals whose blood spurts out is considered najjis. However the white seminal fluid (maadhi), discharged from the penis before ejaculation is not najjis.

Acts forbidden in Janaaba:

In the state of janaaba the following acts are forbidden:

- touching the letters of the Quran, the names of God, the names of the Prophets and the names of the Imams;
- entering the holy mosque of Mecca (Masjid al-Haram) and the mosque of the Prophet at Madinah, even if it is only to pass through them;
- staying at other mosques - passing through the mosques without stopping is allowed; as a recommended precaution, a junub is not allowed to pause within the area around an Imam's tomb;
- going to place something in a mosque, or to enter and take something out from it, even taking something from inside while standing outside;
- reciting those verses of the Quran that necessitates sujud. These are verses 32:15, 41:38, 53:62 and 96:19.

Besides the forbidden acts, the following are some that are undesirable for one who is in the state of janaaba:

- reading more than seven verses of the Quran;
- touching the cover or the blank pages of the Quran;
- dying the beard or colouring the hands with henna;
- rubbing oil on the body;
- sleeping, eating or drinking;
- having sexual intercourse.

Leaving The State Of Janaaba

To leave the state of janaaba, an obligatory ghusl has to be performed. Before the ghusl is performed, it must be ensured that no semen has been left in the urethra by performing **ISTIBRA**.

Istibra after the discharge of semen:

- first pass urine;
- then squeeze forward from the anus (which must be clean) towards the base of the penis three times;
- then squeeze forward from the base of the penis to the tip of the penis three times;
- then shake the penis three times.

If a person after the discharge of semen does not pass urine and performs ghusl, his ghusl will be valid. However when he next passes urine, the residue semen in the urethra will come out and he will become junub again and he will have to reperform the obligatory ghusl.

Any seminal fluid (**WAADHI**) discharged after performing istibra and ghusl, is not najis and does not necessitate another ghusl.

Prerequisites for Ghusl (Conditions)

- those things that prevent water from reaching the body must be removed;
- the water for the ghusl must be clean and pure;
- the water and the place where the ghusl is performed must be lawful and not usurped;
- the containers used for ghusl water must, as a matter of precaution, not be of gold or silver;
- the whole body must be taahir (paak);
- and there must not be any difficulty or danger in the use of the water.

Modes of performing Ghusl

There are two methods of performing ghusl:

- sequential ghusl (al-ghusl at-tartibi)
- ghusl by submersion (a]-ghusl al-irtimasi)

How sequential ghusl is performed

Intention - in ghusl one must have the intention of performing a ritual act in obedience to the Divine Law and to gain the pleasure of God.

In ones mind one must also be clear that the ghusl is obligatory and is being performed for janaaba.

Washing the head and the neck - one should then rinse the head and the neck and wash them thoroughly.

Washing the right half of the body - one should then thoroughly wash the right half of the body including the front and rear private parts and the navel. No part may be left unwashed.

Washing the left half of the body - in the same manner the left half of the body should be washed.

To ensure that the body is fully washed, when washing the right side of the body, the neck should also be included and when washing the left side of the body, parts of the right side should be included.

It is better that the body should be washed up to a point that includes the private parts on both occasions.

How Ghusl by submersion is performed

Intention - in ghusl one must have the intention of performing a ritual act in obedience to the Divine Law and to gain the pleasure of God.

In ones mind one must also be clear that the ghusl is obligatory and is being performed for janaaba.

Submersion - One dips the whole body into the water at once. If one realises after completing the ghusl that a part of the body was not submerged, the act must be repeated.

TAYAMMUM

Tayammum is an alternative ablution when one cannot perform wudhoo or ghusl. It is performed with earth-rubbing in a special manner.

When Tayammum Can Be Performed

In the following seven instances, Tayammum, instead of wudhu or ghusl, must be performed:

1. **Unavailability of water:** It is obligatory that one should try one's level best to obtain water first.
2. **Lack of means:** If water is available, but due to old age, infirmity, fear of thieves or lack of means, one cannot obtain it.
3. **When water is harmful:** In all cases where the use of water is harmful for one's health.
4. **Fear of thirst:** When it is feared that if one were to use water for wudhu or ghusl, one will run out of it and at that time or later, oneself, one's family, other persons or even one's animals will suffer from thirst.
5. **When only limited water is available:** In cases where there is only enough water to clean one's body or clothes from ritual impurity, then the water should be used for cleaning.
6. **When water or its container is unlawful:** If one has no water or container except that which is not allowed (e.g. if it is usurped, or when the owner denies permission).
7. **When time for prayer is short:** If the time left for the prayers is so short that to take wudhu or ghusl will mean that the prayer or part of it will be performed beyond the prescribed time.

Things Upon Which Tayammum Is Valid

Tayammum is performed on the ground, whether it is earth, sand, a mass of pebbles, clods or stones.

When there is no earth, sand, dry mud or stone, one should perform tayammum with the dust in a carpet, clothing etc.

The object upon which tayammum is performed must be clean.

How Tayammum Is Performed

One should first ensure that the forehead and the palms and the backs of ones hands are clean.

Obstacles should be removed.

1. **Intention:** It is necessary to specify in one's mind whether the tayammum is in place of wudhu or ghusl.
2. **Rubbing the forehead:** Hair covering the forehead should be brushed aside. Then with solemn intention, a sufficient quantity of earth, sand or dry dust should be struck with both palms, and both palms should then be placed on the forehead and pulled down, rubbing the forehead and the eyebrows.

3. **Rubbing the back of hands:** One should then rub the back of one's right hand with the palm of the left and the back of the left hand with the palm of the right. In order to ensure that the required part has been rubbed, one should start higher than the wrist on the back of the hand.

PERCEPTS REGARDING SEXUAL CONDUCT

For a man and a woman the desire to fulfil the sexual urge is a natural instinct.

Islam does not accept the idea of suppressing this urge. Instead it encourages the nurturing of those feelings and fulfilling them in a responsible manner. As with other natural instincts, Islam has set limits for sexual fulfilment:

Pre-Marital Sex

Sex before marriage, is considered irresponsible and is forbidden; regardless whether it is with a girl-friend or a prostitute.

A person's first sexual encounter is particularly emotional. It will probably be a lifelong memory and will most certainly colour his or her feelings about physical intimacy for years to come. This is especially true for a woman. For during the woman's first intercourse, the penis has to stretch and then pierce the HYMEN, a thin fragile tissue of skin that covers the entrance to the vagina passage.

Since one can choose the first sexual partner only once, one should make the right choice. Retaining one's virginity for one's marriage partner, one protects one's emotional well-being while at the same time one protects one's health and most important of all, one's relationship with God.

Adultery

Married man or married woman having sex with a person who is not his or her spouse, is also forbidden. Adultery can lead to the erosion of the family, confusion about parentage, the spread of diseases, and, worst of all, declining moral standards in society. Once adultery is considered acceptable, it can engulf the whole society, leading to an unhealthy preoccupation with sex. The Quran has pointed out that luxuriousness and sex addiction leads to the downfall of nations. (17:16,24:20)

Homosexuality and Lesbianism

Sexual relations between members of the same sex is condemned in the Quran. The Islamic view is that homosexuality and lesbianism are an indecency, and that God had destroyed a whole nation (the people of Prophet Lot) because of such sexual behaviour.

Masturbation

Self-stimulation of the sex organ till one achieves orgasm or emission of semen, is forbidden.

A Moslem scholar, Sayyid S.A.Rizvi has written,"They seem to forget that in sexual intercourse all the senses contribute to the stimulation and orgasm: Man and woman see their partner, touch each other,

say endearing words to each other and hear the stimulating sounds; and even the senses of smell and taste are utilized. And the penetration of male organ into the female leads to the final excitement and orgasm. But in masturbation the only source of stimulation is imagination, in which no other sense takes any part. The whole burden is loaded upon the mind; and, as a result, while the normal sexual intercourse causes happiness and joy, masturbation creates emotional and psychological depression."

In Islam the only legitimate way to fulfil the sexual urge is with one's own wife or husband. Sexual activity is firmly confined to marriage. To block any avenue that may lead to sexual excitement outside marriage and illicit relations, all kinds of nudity, even nude pictures and nude statues are prohibited in Islam; mixed swimming and mixed bathing is also prohibited. It is forbidden for a man and a woman, who are not married to each other, to be together in private if there is a possibility of sexual temptation. It is also forbidden to try to seduce someone, in whatever way.

LIMITATIONS IN THE SEXUAL ACT

Sexual Pleasure

No restrictions have been placed on the sexual pleasures that married couples can enjoy between themselves. The only laws and rules are the ones established by the lovers through mutual understanding. Whatever is pleasing and satisfying to both is right and proper; whatever is mutually displeasing is wrong.

Sexual Foreplay

Islam allows the husband and the wife to see, kiss, touch, smell and stimulate any part of each other's body. The couple should feel completely free when they are engaged in sexual foreplay.

The only restriction is that no foreign objects may be used.

As for the role of the wife in foreplay, our Imams have praised a wife who discards shyness when she is with her husband.

Sexual Positions

There are no restrictions as far as the positions during sexual intercourse are concerned. Any position that allows the couple's genitalia to come into proximity, join and provide for the motion necessary to produce orgasm is perfectly valid. The Shariah has left it on the husband and the wife to explore and experiment as they wish. There is nothing wrong, according to the Islam, for a woman to be active and responsive during sexual intercourse.

Voyeurism And Pornography

It is forbidden to watch others performing the sexual acts. The husband and the wife have to ensure that no other person, including their children, sees or hears them while they are engaged in sexual intercourse.

Sexual Penetration

There are three instances when penetration is forbidden. Also during these three instances special rules apply for other sexual activities. The instances are:

- during the woman's monthly menstruation period
- whilst fasting
- whilst in Ihraam.

Rules regarding sexual intimacy during menses

- it is prohibited for a husband and wife to have vaginal sexual intercourse during the period of menstruation;

- if the husband realises at the time of the intercourse that his wife is menstruating, he must not proceed;
- it is the duty of the wife to halt her husband from making advances while she is menstruating;
- apart from sexual intercourse, other sexual enjoyment is allowed, but the husband must, as an obligatory precaution, refrain from anal sex with his menstruating wife;
- after the termination of bleeding, it is permitted to have intercourse with the wife, but it is a recommended precaution to refrain from it until after she has performed ghusl of menstruation.

Rules regarding sexual intimacy and fasting

- while fasting, i.e. from dawn to sunset, sexual intercourse and every kind of voluntary seminal discharge are forbidden. However the fast is not invalidated by involuntary seminal discharge.
- while fasting, one is permitted to kiss ones spouse and to enjoy other mutual pleasures, so long as the husband does not indulge in the acts with the intention of ejaculating. However, it is undesirable to indulge in such acts during the fast. If during such indulgences the husband ejaculates involuntarily, his fast will remain valid.
- if ejaculation takes place while sleeping during a fasting day, the fast will remain valid. It is also not necessary to perform ghusl immediately after waking up.
- if one is certain that if he slept he would ejaculate, there is no harm in his sleeping and the fast will not be invalidated even if his fears come true.
- if the ejaculation takes place at night, it is necessary that the man should perform the ghusl of Janaaba before the time of morning prayers in order to fast. If he fails to do so on purpose, the fast will be invalid. If he deliberately delays the ghusl to the extent that there is no time left and he has to practice tayammum, although he has committed a sin, his fast is valid.

Rules regarding sexual intimacy whilst in Ihraam

- upon wearing the Ihraam, sexual intercourse or any acts which would arouse sexual desire are forbidden. Even a lustful glance at ones own spouse is forbidden.
- masturbation, or any form of sexual self-gratification is also forbidden.

FAMILY PLANNING

Every single time a man and a woman have vaginal intercourse, a baby may be conceived. It takes just one sperm to make a woman pregnant. These days young married couples want to wait a few years before starting a family. They would want to enjoy sexual pleasures while ensuring that the wife does not become pregnant. To successfully achieve this desired objective it is important to select a suitable method of birth control.

Birth Control

Neither is there any Quranic verse (or hadith) against birth control, nor is it obligatory to have children in marriage. So birth control and family planning would come under the category of Jaa'iz (lawful acts).

Decisions regarding birth control are best made with mutual consultation between the husband and the wife.

Any method of control that prevents pregnancy before the implantation of the fertilized ovum on the wall of the uterus is permissible.

Any method that terminates pregnancy after the implantation of the fertilized ovum on the wall of the uterus will be considered as an **ABORTION**.

Decisions regarding the method of birth control are best made in consultation with the family doctor.

Abortion

Abortion of the fertilized ovum after its implantation to the uterus wall, is forbidden in Islam and is considered a crime against the law of God and the foetus.

The illegitimacy of aborting a foetus does not depend on whether the foetus has the status of a human being or not. For even though Islam does not recognize the foetus as a human being, it still gives it the right of a possible life.

However the Shariah does allow abortion when doctors declare with reasonable certainty that the continuation of the pregnancy will endanger the mother's life.

Methods Of Birth Control

Oral contraceptives - in the form of pills, prevent conception by altering the wife's hormonal levels that then suppresses the signal from the gland for the ovaries to release the ovum. Since all such pills inhibit ovulation, *there is no Islamic objection to using them.*

There are some pills that work after the intercourse has taken place. Since pregnancy begins at implantation, use of any pill that may prevent implantation is permissible. However it is not permissible for the woman to take such a pill after feeling or knowing that pregnancy, i.e. implantation of the fertilized ovum on the uterus wall has already occurred.

Depro-Provera - works exactly like the pills, but instead of taking it orally, it is injected once every three months. *This method is permissible.*

Barrier devices - prevent the sperm from entering the uterus. This is done by sheathing the penis with a condom or by covering the cervix with a diaphragm, a cervical cap or a vaginal sponge. The use of spermicidal substance that kill the sperm before reaching the ovum is also a barrier device. *This method is permissible.*

Intrauterine Devices (IUD) - are plastic or metal objects, in a variety of shapes, one of which can be fitted inside the female and prevents the fertilized egg from implanting onto the uterus. *This method is permissible.*

Abstinence During Fertile Period - requires the avoidance of ejaculation inside the vagina during the wife's most fertile monthly phase. Normally the woman learns to recognize the fertile phase which lasts for approximately six days. *This method is permissible.*

Withdrawal (Coitus Interruptus) - requires the withdrawal of the penis from the vagina just prior to ejaculation. This was the most common method of birth control prior to the invention of modern devices. *This method is permissible but makruh without the wife's consent.*

Sterilization - involves surgical operation.

In the male, known as **vasectomy**, sterilization involves the blocking or severing of the spermatic duct in the scrotum.

In the female, known as **tubal ligation**, sterilization involves the blocking or severing of the fallopian tubes.

The permissibility of sterilization depends on whether or not it is reversible. At present, the rate of reversibility (40%) is not good enough to make sterilization permissible. Until at least 80% chance of reversibility can be achieved, it is difficult to permit sterilization.

SCIENTIFIC REPRODUCTION TECHNIQUES

Islam allows the utilization of new reproduction technology provided that all the sperm and ova used come from a married couple. The following are some examples of scientific reproduction methods and the rulings that apply to them.

Artificial Insemination

There are occasions when the husband's semen are not adequate to achieve fertilization. The inadequacy of the semen can be attributed to a low number of active sperm or the inability of the sperm to swim fast enough towards the ovum.

Modern techniques can improve the sperm in the laboratory and then inject them into the wife's cervix at the best fertile days. *This is permissible as it is done between a married couple.*

When the husband's sperm cannot be improved and used in artificial insemination then a donor's sperm is used to fertilize the wife's egg. *This is not permissible.*

Some single women who wish to remain unmarried but wish to have a child, also use this method to become pregnant. *This is not permissible.*

In Vitro (TEST TUBE) fertilization

This is a technique used mostly for women whose fallopian tubes are blocked and cannot be remedied by surgical procedures. One or more ova are removed from the wife and then in the laboratory they are fertilized with the sperm of the husband. The fertilized ovum is then implanted into the wife's uterus. This is permissible provided that the husband's sperm is used to fertilize the woman's ovum.

Surrogate Motherhood

Surrogate motherhood means that a woman allows a fertilized ovum of another couple to be implanted in her uterus. Then she carries the child to its full term for the other couple. This can be done for free or in exchange for money. This procedure is adopted when a woman has a problem in carrying her child to its full term. *This is not permissible in Islam.*

SEXUALLY TRANSMITTED DISEASES

Infections acquired during sexual contact or intercourse are caused by germs that affect men and women in different ways. The following are the most common of these **VENEREAL DISEASES**:

Gonorrhoea - transmitted by a bacteria during sexual activity. It is first noticed as an intense burning in the penis three to ten days after sexual intercourse with an infected person. This is followed by a profuse yellowish discharge of pus. If these symptoms develop see the doctor as soon as possible.

Untreated or inadequately treated men will be prone to infertility, arthritis and constriction of the urethra.

Avoiding casual sex with promiscuous men and women is the only way of avoiding contracting gonorrhoea.

Syphilis - this sexually transmitted disease is first noticed two to four weeks after sexual relations with an infected person. A small, hard, painless pimple or nodule forms on or near the penis. This nodule then breaks down to form an ulcer, an open wound that is highly infectious.

If any unexplained nodule or open ulcer appears on or near the penis, especially a few days after intercourse, see the doctor as soon as possible. Untreated, the disease, causes irreversible damage to vital organs in the body, including the brain.

Avoiding casual sex with promiscuous men and women is the only way of avoiding contracting syphilis.

Genital Herpes - this sexually transmitted simplex virus is first noticed as a crop of tiny blisters (like cold sores) on the genitals and surrounding areas two to twelve days after intercourse with an infected person.

If any unexplained rash or sore appears on the genitals, a few days after intercourse, see the doctor as soon as possible.

Avoiding casual sex with promiscuous men and women is the only way of avoiding contracting genital herpes.

A.I.D.S. - *Acquired Immune Deficiency Syndrome* is an infection that causes the body's defence against other infections and certain cancers to be severely diminished. AIDS is believed to be caused by a virus transmitted by blood transfusions, shared hypodermic needles and male homosexual intercourse.

Spread by heterosexual intercourse is relatively unusual. Early symptoms include weight loss, fever and diarrhoea.

Avoidance of homosexual intercourse drastically reduces the chances of contracting AIDS.

There are other disorders of the genital system affecting the external organs.

Any pain in the penis; any itching of the penis; any unusual discharge from the penis; any swelling of the testes; any rash or ulcer in the genital area, should all be regarded as serious infections and medical help should be sought as soon as possible.

APPENDIX I

Some verses from The Quran justifying the interpretations of Islamic Laws on sexual matters as presented in this booklet.

The Role of The Quran

and We have revealed to you (O Muhammad) the Reminder (i.e. The Quran) so that you may clarify to the people what has been revealed to them, and so they may reflect. (16:44)

The Role of The Prophet

He (God) raised up among the common people a Messenger from among themselves to recite to them His revelations, to purify them, and to teach them the Book and wisdom. (62:2)

Following The Prophet's Sunnah

Whoever obeys The Messenger has surely obeyed God. (4:80)

The best commentators of The Quran

Verily God intends to purify you, O the Ahlul-bayt, a thorough purification. (33:33) It is The Holy Quran in a preserved tablet, none shall touch it but the purified ones. (56:79)

God's love for mankind

God does not desire to make any impediment for you, but He desires to purify you and to complete His blessings upon you. (5:6)

God's covenant

For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in God's praise - for them has God prepared forgiveness and great reward. (33:35)

Islam, submission to the will of God

It is not for any believer man or woman, when God and His Messenger have decreed a matter, to have the choice in the affair. Whosoever disobeys God and His Messenger has gone astray into manifest error. (33:30)

APPENDIX II

Some verses from The Quran on sexual matters that are presented in this booklet.

Love between man and woman

and amongst His signs is that He has created for you spouses from among yourselves so that you may live in tranquillity with them; and He has created love and mercy between you. Verily, in that are signs for those who reflect. (30:21)

Desire for a woman

The love of desire of a woman, has been made to seem fair to people. (3:14)

Modesty

Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and God is well acquainted with all that they do. (24:30)

Marriage, a recommended deed

Marry the spouseless among you, and if they are poor, God will enrich them of His bounty. (24:32)

Temporary Abstinence

and those who cannot marry should practice restraint(or abstinence) till God enriches them out of His bounty. (24:33)

Sex in Marriage

Your women are a tilth for you, so go into your tilth as you like. (2:223)

Sex outside marriage

Do not go near adultery, surely it is an indecency, and an evil way. (17:32)

Masturbation and Homosexuality

The believers are those who protect their sexual organs except from their spouses; therefore, whosoever seeks more beyond that (in sexual gratification) then they are the transgressors. (23:5-6)

GLOSSARY

BULUGH: puberty. In Islamic legal definition bulugh is determined by EITHER

- 1) age, fifteen lunar years for boys and nine lunar years for girls
- 2) internal change, the first nocturnal emission in boys, menstruation in girls
- 3) physical change, growth of coarse hair on lower part of abdomen

GHUSL: major ablution. The ritual bathing of the entire body, performed according to the religious precepts.

HARAAM: forbidden, prohibited. It is necessary to abstain from the acts which are haraam. If one performs a haraam act, one will be punished either by the Islamic court or in the hereafter or both.

IHRAAM: state of worship, by the entering of which one makes certain things haraam for oneself. e.g. participation in the pilgrimage to Mecca.

IHTIYAAT WAAJIB: precautionarily waajib. Its significance is the same as that of waajib with the difference that whenever a mujtahid says that "it is ihtiyat waajib," his followers have the option of leaving his taqlid (following) in that particular problem and following the fatwa of the second best muftahid, provided the latter has a different opinion.

ISTIBRA: a recommended act performed by men after urinating to ensure that no more urine is left in the urethra.

JAA'IZ, HALAAL, MUBAAH: permitted, allowed, lawful, legal. The acts or things which are permitted and lawful. There are no rewards for performing them nor any punishment for neglecting them.

JANAABA: state of impurity caused by sexual activity.

MAKRUH: reprehensible, disliked, discouraged. It is used for the acts which are disliked but not haraam. If one does a makruh act, one will not be punished; however, if one refrains from it, then one will be rewarded.

NAJIS: dirty, impure.

SHARIAH: divine law.

SUNNAT, MUSTAHAB: recommended, desirable, better. It refers to the acts which are

recommended but not waajib. If one neglects them, one will not be punished; however if one performs them, one will be rewarded.

TAAHIR, PAAK: clean, not impure.

TAYAMMUM: spiritual cleansing which is sometimes a substitute for wudhoo and ghusl.

WAAJIB: obligatory, necessary, incumbent. An act which must be performed. One will be punished for neglecting a waajib act.