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# NURTURING OF CHILDREN

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*Part 9 – Imparting Sexual Education to one's Children*



*DEALING WITH -LAWS OF THE GAZE, LAWS PERTAINING TO  
BEFORE AND AFTER MATURITY, ETTIQUETTES OF SEXUAL RELATIONS,  
REMAINING CHASTE IF MARRIAGE IS NOT AN OPTION*

*SPIRITUAL LIGHT  
TRANSLATION OF TARBIYATUL AULAAD FIL ISLAM*

# Contents

|                                                                                         |    |
|-----------------------------------------------------------------------------------------|----|
| <i>Should we impart sexual education to a child?</i>                                    | 2  |
| <b>IMPARTING SEXUAL EDUCATION TO ONE'S CHILDREN</b>                                     | 4  |
| <i>The Laws of the Gaze</i>                                                             | 5  |
| <i>Keeping the child away from those things which incite sexual desires</i>             | 14 |
| MEASURES TO RECTIFY A CHILD'S CHARACTER                                                 | 15 |
| (2) Cautioning and warning                                                              | 17 |
| <i>Teaching the child the laws applicable before becoming mature and after maturity</i> | 21 |
| <i>Marriage and sexual relations</i>                                                    | 22 |
| <b>AFTER MARRIAGE</b>                                                                   | 27 |
| THINGS THAT THE HUSBAND AND WIFE SHOULD ABSTAIN FROM                                    | 29 |
| <i>Those who cannot get married, should remain chaste</i>                               | 31 |

## Should we impart sexual education to a child?

Many parents ask whether it is permissible for them to clearly explain all those matters referring to sexual matters which occur before maturity and upon attaining maturity.

We see in the light of the *shari'ah* that parents may tell these things to their sons and daughters. In fact, at times it is compulsory for parents to tell them when any *shar'i* laws are based upon it.

Many verses of the Noble Qur'aan mention sexual matters. The Noble Qur'aan discusses the birth of man from a drop of sperm, adultery and other matters. Some verses clearly inform us from whom we should protect our private parts from misuse, about intercourse at night during *Ramadaan* and about not having intercourse with a menstruating woman. All of these matters are related to sex and carnal desires. If a child reaches maturity, and his teacher and parents do not explain these realities to him, then how will he understand these verses? Besides this, by concealing it, one will be acting contrary to the Noble Qur'aan's call to ponder.

Allah Ta'ala states,

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

'It is a Book We have sent down to you, full of blessing, so let people of intelligence ponder its Signs and take heed.' [Surah Saad 38:29]

The Noble Qur'aan reprimands those people who recite the Noble Qur'aan but do not ponder over it.

أَفَلَا يَتَذَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

'Will they not ponder upon the Qur'aan or are there locks upon their hearts?' [Surah Muhammad 47:24]

Just as other important facts and points are included in the Noble Qur'aan, according to necessity, sexual points are also mentioned. Therefore, it is important to understand these *masaa'il*.

Two important points should be kept in mind:

- (1) Convey the knowledge in relation to age. It is completely foolish to explain the principles of intimate relations to a child of ten years.
- (2) The mother should teach her daughter these *masaa'il*. If she is not present, then some other woman should fulfill this responsibility.

Friends! Remember well that only the Islamic system can salvage the whole world from their uncontrollable waves of sexual desires and from the destructive influences of misguidance. If only the Muslims could understand their religion and attain peace under the shadow of Islam so that they could take back their original place amongst other nations, and reclaim their lost honor and prestige. This is not difficult at all for Allaah Ta'ala.

# **IMPARTING SEXUAL EDUCATION TO ONE'S CHILDREN**

The meaning of sexual education is that child should understand those matters that are related to sexual desires. In my opinion, the mentor should turn the child's attention to the following points:

- (1) Etiquette of seeking permission
- (2) Laws of the gaze
- (3) Keeping the child away from those things which incite sexual desires
- (4) Teaching the child the laws applicable before becoming mature and after maturity
- (5) Marriage and sexual relations
- (6) Those who are unable to marry should remain chaste

Note: The etiquettes of seeking permission have been discussed in detail under general social etiquettes. Refer to it. Hereunder, we will discuss the remaining five points.



# The Laws of the Gaze

## (a) Looking at *mahaarim*

That woman whom a man can never ever marry is called the man's *mahram*. That man whom a woman can never marry is called the woman's *mahram*. One's *mahrms* are the following:

Those women who cannot be married due to family lineage are seven:

- (1) your mothers
- (2) your daughters
- (3) your sisters
- (4) your father's sisters
- (5) your mother's sisters
- (6) your brother's daughters
- (7) your sister's daughters

Four groups of women are forbidden to a man because of marital relations:

- (1) father's other wives
- (2) son's wife
- (3) wife's mother
- (4) wife's daughter (from another marriage)

All of these have been mentioned in the Noble Qur'aan.

Women forbidden due to milk ties are:

- (1) Your mothers who breastfeed you
- (2) Foster sisters.

Nabi (sallallaahu alayhi wa sallam) said,

يحرم من الرضاع ما يحرم من النسب

“Those forbidden due to family-lineage, are also forbidden due to foster relations.” [Sahih Muslim]

Those women who are forbidden due to family relations, for example, mother, daughter, sister, fathers / mother’s sister and niece (i.e. their brother’s and sister’s daughter) also become forbidden due to foster relations e.g. foster mother, foster sister, foster daughter, etc.

A man may see a *mahram* woman’s body above her breast and below her knees provided either one or both of them are not sexually aroused. The other portions e.g. stomach, back, thighs, etc. cannot be looked at by him.

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا

‘These are Allaah’s limits, so do not overstep them.’[Surah al-Baqarah (the Cow) 2:229]

A man is not permitted to glance at even a *mahram* woman in a scanty dress that exposes her body above her knees. He may not look at her in a thin dress that reveals her body or those parts that are not lawful to expose).

For a woman, it is unlawful to see a *mahram*’s body between his navel and knees whether there is risk of sexual excitement or not.-Translator

#### (b) Seeing the girl one intends to marry

The *shari’ah* has allowed a man to see the girl he intends to marry. Similarly, the girl has also been given permission to see the man she intends to marry. This is so that each partner gains love of the other.

Nabi (sallallaahu alayhi wa sallam) said to Mughirah bin Shu’bah (radiyallaahu anhu),

أَنْظِرْ إِلَيْهَا فَإِنَّهُ أَحْرِي أَنَا يُؤَدِّمُ بَيْنَكُمَا (مسلم)

“Look at her, by means of this, your marriage relations will be granted perpetuation.” i.e. Looking at her will create continuous love and cordiality.

There are etiquettes for seeing each other which are listed below.

- If a boy/man has resolved to marry a certain girl, then he may see her face and hands.
- If there is a necessity, he may glance at her a few times to keep her form in his mind.

- In the gathering wherein they are seeing each other and finalizing the marriage, they may speak to each other (on condition that they are not alone. A *mahram* male should be present. -Translator
- He cannot shake hands with her, because before marriage, she is still a strange woman (non-*mahram*) and to shake hands with non-*mahram* women is *haraam* (forbidden).
- The girl cannot be alone with the boy. Some family member of hers should be present.

It is necessary to point out here that the custom found today in modern families, when the boy and girl mingle with each other freely and unrestrictedly, is completely contrary to the Islamic way and teachings. They try to justify it by saying that the purpose is for both of them to become acquainted with each other's habits and character.

If the marriage does not take place thereafter, the harm will fall more so on the girl since she will become disgraced. People will now not be prepared to get married to such a girl. The result is that she will remain single.

#### **(c) Looking at one's wife**

A man may see every portion of his wife's body with or without sexual intent. It is preferable that they do not see each other's private parts. Aa'ishah (radiyallaahu anha) states, "Nabi (sallallaahu alayhi wa sallam) left this world in this state that he did not see my (private parts) and nor did I see his (private parts)."

However, it is permissible for both of them to see every part of the other's body. Nabi (sallallaahu alayhi wa sallam) said, "Protect your private parts except from your wife and slave-girl."

#### **(d) Looking at strange (*ghayr mahram*) females.**

A strange (*ghayr mahram*) man is one whom a woman is permitted to marry. These include paternal and maternal cousins, sister's husband, and one's maternal aunt's husband. (She is only permitted to marry the last two after the sister and maternal aunt has passed away (or has been divorced).

A strange (*ghayr mahram*) woman is one whom a man is allowed to marry. These include his paternal and maternal cousins etc. (Also included are his brother's wife, his paternal and maternal uncle's wife, his wife's sister, his wife's paternal and maternal aunts whom one can

marry after they are divorced or widowed –Details can be found in the books of *fiqh* (jurisprudence- Translator.).

The proof for the prohibition of looking at strange women is the following verse,

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

‘Say to the believers that they should lower their eyes and guard their private parts. That is purer for them. Allaah is aware of what they do.’[Surah an-Nur (Light) 24:30]

Nabi (sallallaahu alayhi wa sallam) said, “Allaah says, “An evil glance is an arrow from the poisonous arrows of *shaytaan*. Whoever leaves it due to fear of Me, I will change it into such *imaan* whose sweetness he will find in his heart.” [Tabaraani, Mustadrak Haakim]

Nabi (sallallaahu alayhi wa sallam) also said, “There is no Muslim whose gaze falls on the beauty of a woman and he lowers his gaze, except that Allaah will grant him the ability of such worship (*ibaadah*) whose sweetness he will feel in his heart.” [Musnad Ahmad, Tabaraani]

Abu Hurayrah (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) said, “For every person his portion of fornication is written which will definitely come to him. The fornication of the eyes is to see (strange women), the fornication of the ears is to hear, the fornication of the tongue is to talk, and the fornication of the hands is to hold. The fornication of the feet is to walk. The heart desires and the private parts testify to them or belie them.” [Sahih al-Bukhaari, Sahih Muslim]

Umme Salamah (radiyallaahu anha) narrates, “Once I was in the company of Rasulullaah (sallallaahu alayhi wa sallam). Maymunah (radiyallaahu anha) was also sitting there. Suddenly Ibn Umm-e-Maktum (radiyallaahu anhu) (who was blind) entered. This was at that time when the command of *hijab* had been revealed. Nabi (sallallaahu alayhi wa sallam) said, “Veil yourselves from him.” We said, “O messenger of Allaah! Is he not blind? He cannot see us or recognize us.” Nabi (sallallaahu alayhi wa sallam) said, “Are you two also blind? Can you not see him?”

All of these texts clearly show that it is forbidden to look at a strange woman. Similarly, it is forbidden for a woman to look at a strange man if they are in the same place and there is a fear of falling into evil by looking.

**Glad-tidings:** Ponder over the amazing glad-tidings given by Nabi (sallallaahu alayhi wa sallam) for protecting one’s gaze from evil glances.

“These groups of people are such whose eyes will not see the fire of *jahannum*:

- (1) Those eyes which stay awake guarding in the path of Allaah.
- (2) Those eyes which cry due to the fear of Allaah.
- (3) Those eyes which do not look at forbidden and prohibited things.”  
[Tabaraani]

**(d) Man looking at another man**

It is not permissible for one man to look at another man from his navel to below his knees, whether it be a far or close relative, a Muslim or disbeliever.

Nabi (sallallaahu alayhi wa sallam) said, “A man should not look at the private part of another man, nor a woman towards the private part of another woman.” [Sahih Muslim]

In another narration, Nabi (sallallaahu alayhi wa sallam) saw one person whose thigh was exposed. Nabi (sallallaahu alayhi wa sallam) cautioning him said, “Cover your thigh, since it is included in the *satr* (private part).” [Mustadrak Haakim]

Another narration states, “The thigh is *satr*.” [Jaami‘ at-Tirmidhi]

From these clear texts we learn that it is not permissible for any man to expose any portion between the navel and knee in front of another man.

**(e) Woman looking at another woman**

It is not permissible for one woman to look at another woman from the navel to below the knees.

**(f) A *kaafir* (disbeliever) woman looking at a Muslim woman**

It is not permissible for a Muslim woman to expose her beauty or any portion of her body in front of a disbelieving woman. The portion, which is opened at the time of work, i.e. hands, feet, and face can be exposed.

Allaah Ta’ala has stated,

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا .... أَوْ نِسَائِهِنَّ

‘And they must not display their adornments, except to.....,or their women.’[Surah an-Nur (Light) 24:30]

From this word '*Au Nisaa'ihin*' (or *their women*) we learn that it is permissible for Muslim women to expose their beauty to pious Muslim women. However, in any gathering in which any non-Muslim or evil Muslim women are present, there it is not correct to expose one's body or embellishments.

**(g) Staring at an *amrad***

A boy between the ages of ten to fifteen is called *amrad*. It is permissible to look at an *amrad* for matters of necessity like buying and selling, teaching and nurturing.

However, if one's purpose is to take pleasure and enjoyment from his beauty, then it is *haraam* (forbidden).

The pious predecessors have placed emphasis on abstaining from looking, sitting and moving with handsome beardless youths.

Hasan bin Dhakwaan (rahimahullaah) states, "Do not sit with the children of the rich. Their form resembles that of virgin girls. They are a bigger *fitnah* (test) than women."

Sufyaan Thawri (rahimahullaah) entered the hammaam (public bathroom) one day. A handsome lad also entered. He said, "Take him out from here, because there is one *shaytaan* with every woman and seventeen *shaytaan* with beardless boys." Sa'id bin Musayyab (rahimahullaah) said, "When you see any person staring at a beardless boy, then have evil thoughts about him." Therefore, it is necessary for pious Muslims to save themselves from places of suspicion.

**(h) Women looking at strange men**

A Muslim woman walking on the road may see a man involved in a permissible past time. Nabi (sallallaahu alayhi wa sallam) allowed 'Aa'ishah (radiyallaahu anha) to watch Abyssinians engaged in javelin throwing. This incident occurred in the 7<sup>th</sup> year hijri.

As for the hadith wherein Umme Salamah (radiyallaahu anha) and Maymunah (radiyallaahu anha) were prohibited from seeing the blind sahaabi, Ibn Umm-e-Maktum (radiyallaahu anhu), this was because they were all in one place. Thus Imaam Ghazaali (rahimahullaah) states, "We do not say that a woman looking at the face of the man is the same as a man looking at a woman's face. If there is a fear of *fitnah* (mischief), then it is *haraam* (impermissible) for a woman to look at a man, otherwise not. Therefore, the face of men are always kept open, whilst a woman's face

is covered by a *niquaab* (veil). If the law of both of them were the same, then men would have been commanded to also don the *niquaab*, or women would have been completely forbidden to emerge from the house.

In short, a woman can look at a strange male subject to two conditions,

- (1) There is no fear of evil or mischief.
- (2) They should not be sitting facing each other in one gathering.

#### **(i) Glancing at the private parts of infants**

The jurists have written that there is no *satr* (private parts) for children below the age of four, whether it be male or female.

After the age of four, the front and back private part and surrounding areas must be concealed. When the child comes close to maturity, then his *satr* will be the same as that of a mature person. From a young age, the more children are made accustomed to separation, the better it will be.

#### **(j) Some exceptions**

It is not permissible for a man to look at a female stranger. Due to necessity, there are exceptions to this rule:

- Looking at a girl when intending to marry her

This has already been discussed previously.

- Looking for the purpose of teaching

It is permissible for a strange woman to expose her face for the purpose of learning, subject to the following conditions.

- The knowledge which the woman is studying is such which the *shari'ah* has allowed, and the success of one's religious or worldly affairs is based on it.
- The knowledge must be related to women's affairs e.g. Teaching the woman the art of delivering a child, etc.
- There is no fear of *fitnah* (evil) in looking at her face. (However since this is rarely found, the jurists have not allowed unveiling oneself for this purpose in this era.-Translator)

- No females are available to teach.

(The manner of saving oneself from evil is that a woman should attain knowledge from another woman. If a female teacher is not available, then a man should teach from behind a screen, because any man sitting or standing by a strange woman learning from her or teaching her is not free from danger. Precaution is necessary.)-Translator

➤ Looking for the purpose of medical treatment

If a need arises, the doctor can see that place of a strange woman which needs to be treated, subject to the following conditions:

- The doctor is a pious and honorable person, and he is qualified and knowledgeable.
- The doctor should only expose that portion which is necessary.
- There is no lady doctor available in that field.
- The treatment and consultation should be done under the supervision of the woman's *mahram*, husband or mother.
- The doctor should not be a *kaafir* (disbeliever) unless no Muslim is found.

When those conditions are met, then the doctor can see any portion of the woman for the purpose of treatment. This is because the religion of Islam is such a religion which saves one from difficulties and creates ease. Allaah Ta'ala states,

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

'and not placed any constraint upon you in the din.' [Surah al-Hajj (the Pilgrimage) 22:78]

In another place, Allaah Ta'ala states,

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

'Allaah desires ease for you; He does not desire difficulty for you.' [Surah al-Baqarah (the Cow) 2:185]

➤ Looking for the purpose of testimony or for a court case judgement

There is permission for the judge or witnesses to look at the face of a strange woman, even if there is fear of mischief. The truth will be established and oppression will be removed once the culprit is

recognized. The primary reason is that Islam is a true and living religion that gives due regard to the necessities of man and protects his rights.

All these etiquettes are such that the parents and mentors should present themselves as role models and examples for their children. If they do so, then Allaah Ta'ala will grant them full reward thereof in the hereafter.

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## Keeping the child away from those things which incite sexual desires

One responsibility of the mentor is to keep his child away from all things that will arouse and incite the sexual desires, causing the child's character to become spoilt and corrupt. This should commence when the child is close to maturity. This is from the age of nine or ten until maturity. From the age of nine, boys should not be allowed to go near women.

In a hadith it is mentioned that on the 10<sup>th</sup> Dhul-Hijjah, Nabi (sallallaahu alayhi wa sallam) seated Fadl bin 'Abbaas (radiyallaahu anhu) behind him on his conveyance. He was at this time close to maturity. Fadl (radiyallaahu anhu) began looking at a woman from the Khatham tribe, who was asking Nabi (sallallaahu alayhi wa sallam) some religious matters. Nabi (sallallaahu alayhi wa sallam) held the chin of Fadl (radiyallaahu anhu) and turned his face towards another direction.

The responsibility of the mentor is two-fold.

- (1) Internal supervision
- (2) External supervision



(1) **Internal supervision** – Children should not be allowed to enter one's room without permission at times of rest and sleep (as has been mentioned in detail before). They should be prevented from going to strange women. On reaching the age of ten, brothers and sisters should be made to sleep separately. One should not allow the child to watch television or plays and dramas at home or anywhere else. It is obligatory upon the mentor not to bring or allow the television in his home, since its presence is a great harm and danger to one's character and morals. The child must not see vulgar films, read lewd magazines and romantic novels, or listen to cassettes that incite sexual desires.

(2) **External supervision** – Children should be prevented from going to cinemas, theatres, stage plays, and clubs since they arouse the sexual passions. Similarly, they should be prevented from looking at all forms of indecency and nakedness. They should be prevented from looking at those wares found in the market places that can cause the youngster to lose his mental distinction and senses.

The mentor should also keep his child away from brothels and clubs. People who are completely bereft of modesty, honor, and respect are found there. Women who have no modesty, chastity, and honor gather there. The purpose for assembling in these uninhibited areas is to develop into dogs and swine in terms of lowliness and meanness. In the intoxication of passions and intercourse, they become shameless animals.

This is such an infectious disease which has afflicted us due to our blind imitation of the west. We have only seen the external façade of the western lifestyle. We have not pondered over the reality of this lifestyle; therefore, we have become caught up in this disease. The result of this is that we are wasting our valuable capital of life in futility. May Allaah Ta'ala protect us.

## **MEASURES TO RECTIFY A CHILD'S CHARACTER**

In my opinion, if the mentor adopts three measures, then the child will be well-mannered. They are:

- (1) Mental grounding
- (2) Cautioning and warning
- (3) Coherence and relationship



### **(1) Mental grounding**

If from the beginning, the child's mind is prepared and grounded with the fact that social evils and moral decadence that has spread in Islamic society is the result of Jewish, Zionist, Christian, Orientalist and communist schemes, then the child will well understand. This will prevent him from falling into lusts and desires and will form a barrier against many evils.

Here we feel appropriate to mention their conspiracies in detail so that the reader may understand how the enemies corrupt Islamic societies in a systematic manner.

### ***Jews and Freemasons***

These people uphold the views of Freud who sees everything connected with a man's life drowning in a sea of sexual desires and lewdness. (Freud was a German philosopher who founded his philosophy on sex and fulfilment of desires). They also follow Karl Marx, the Jew, who destroyed the beliefs and morals of people. He regarded religion absurd and opposed belief in Allaah Ta'ala. When he was asked "What is the replacement for belief in God?" he answered, "Tourism and drama.

Involve people in play and amusement and make them negligent of belief in God.” The effort of these people is to destroy morals everywhere by means of women and sex. A famous statement of theirs is:

*“We have to gain control of women and take them into our laps. The day when women stretch their hands towards us, we will be successful in planting the seeds of evil, and the pious will be destroyed.”*

### ***Colonists and Christians***

A colonial pope stated, “Wine, female singers and vulgar women can destroy the *ummah* of Muhammad ((sallallaahu alayhi wa sallam)) in such a way which a thousand cannons cannot. Therefore, drown them in materialism and sensuality.”

Pope Zwemer in a gathering of popes in Jerusalem stated, “In the lands of the Muslims you have created such people who do not have any connection with Allaah.”

Really, the new generation of Muslims have become just as the colonialists desired. They have no thought or care of respect and have fallen to ease and luxury. Their gaze is on pleasures and desires of the world. If they study, it is for fulfilment of desires. If they gather wealth, it is for opulence. If they have to reach any high position, then they will sacrifice it for their desires and enjoyments.

### ***Communism and Atheism***

(All praise to Allaah Ta’ala that the largest proclaimer of communism, Russia was fragmented in 1992. All its plans and schemes against Islam were destroyed. Due to its incorrect theories, the whole country was split. A few Muslim countries came into existence. If Allaah Ta’ala wills, this will prove to be an assistant for Islamic power and its spread. That is not difficult for Allaah Ta’ala. -Translator

Amongst the things mentioned in a secret report of the communists is, “We have become successful in making those things which will destroy the foundations of religion common e.g. fiction, stage plays, speeches, magazines, newspapers and books which advocate and call towards atheism, mocks religious people, and holds that this knowledge is supreme and that it should be accepted as the overpowering and all-powerful deity.”

From these statements and conspiracies, it becomes clear that the Jews, Masons, Communists, Christians and Orientalists are all assistants of one another and share a common goal. The aim of all of them is to destroy

Islamic values by alcohol, sexual stage plays, books, magazines, radios, television programs, irreligious books, and immoral stories.

O mentors, it is your duty to create the correct understanding of religion in your children, so that they can be aware of the snares and traps of the enemies.

## **(2) Cautioning and warning**

According to me, this is the most effective and beneficial measure of preventing children from evil and wrong. The child will then see the reality of the dangers which are a necessary result of swimming in the flood of immorality and being entrapped in the nets of freedom. Thereafter the author has warned of the dangers of an adulterous life and the free mixing of men and women. A few are mentioned hereunder:

### **(a) Health harms**

Due to adultery, venereal diseases are spread, due to which pains in the joints are found. This causes harm to one's children. By adultery, other destructive diseases like syphilis and gonorrhea are caused.

### **(b) Psychological and moral harms**

(1) Sexual deviation. Men incline towards homosexuality and women become lesbians. This is a very detrimental disease. This is such a sickness in which those who claim to be civilized and cultured are involved e.g. America, Europe, etc.

(2) The sickness of inordinate desire.

You will find these involved in this sickness drowned in lustful and sexual thoughts all the time. They cannot do anything concrete. The sickness of forgetfulness increases in them. The importance of nothing remains. Negligence increases. You will find them to be dim-witted and foolish or sad and depressed. Besides having a weak memory, they are weak-bodied and psychological wrecks.

## **THE EVIL EFFECTS OF FORNICATION ON SOCIETY**

If youngsters follow their carnal and lustful desires, society will become misguided and free. Killing, rape and kidnapping will become common, and drug peddlers and sex traders will abound.

Many other evils take root due to this immorality. In 1962, the president of Russia announced, "The future of Russia is bleak, the future of the Russian youth is not certain since they have become free, immoral and drowned in the fulfillment of lusts."

NOTE: The result of the immorality and evil was that Allaah Ta'ala destroyed the Russian Republic in 1991. Yugoslavia followed suit.-Translator

At the same time, Kennedy (the President of America) clearly stated that the future of America was in danger, since their youth were free and drowning in their desires. They did not have any sense of responsibility.

NOTE: Their result and other countries similar to them will In-sha-Allaah be the same as that of Russia.-Translator

How lamentable is it not that the sickness of freedom found in the east and west is now creeping into Muslim countries. We hear that brothels, clubs, gambling dens, dance halls and bars are being found there in large numbers. All of this is happening in open view of the rulers and leaders.

May Allaah Ta'ala guide them and keep them in His protection. Amin!

### **(c) Social harms**

It is an accepted fact that fornication and adultery is equally harmful to the one who commits it and his family. Its evil effects disturb the whole society.

One harmful effect is that it weakens family ties. When an unmarried person fulfils his animalistic desires in an impermissible way, he will not be inclined to build a family and have children. A fornicating woman is not ready to fall pregnant and be a mother because it will cause her bodily and psychological harm. In some way or the other, she will attempt to abstain from marriage.

Another harm falls on the children born out of wedlock. They have no respect in society; and do not have a family lineage. This is a great injustice on children. They are also deprived of the love of a mother and father. When will children who have been born in a hospital and have grown up in the company of some nurses ever get love? When growing up, they realize that they are children of unmarried parents, they become confused psychologically and suffer from an inferiority complex. Often, they become morally corrupt.

By fornication and adultery, family ties and relations are severed, since these people fall from the gaze of their relatives.

Besides these, there are many other harmful effects, that are not hidden from the intelligent.

### **(d) Economical damage**

There is unanimity that those who fall into the trap of illegal sex cause economical losses to the *ummah*. They lose their vigour and abilities due to which they are unable to fulfill their obligation of earning and sustaining others. All their money is spent to fulfil their lusts and desires. This money is of no benefit to business ventures and trade. Such people then choose illegal and impermissible methods of income due to which the whole society suffers from theft and misappropriation.

**(e) Religious harms and harms related to the hereafter**

The most important point is that the youngster who does not abstain from the prohibitions of Allaah Ta'ala, will sustain humiliation in four ways, according to the statement of Nabi (sallallaahu alayhi wa sallam)

اياكم والزنا فان فيه اربع خصال يذهب بهاء الوجه ويقطع الرزق ويسخط الرحمن ويسبب  
الخلود في النار (معجم اوسط)

“Abstain from fornication and adultery, since four harms are found in it:

It destroys the luster of the face

It restricts sustenance

It angers Allaah

It causes a person to reside in *jahannum* for a long time.” [Mu'jam Ausat-Tabaraani]

When a person commits adultery or fornication; then this person comes out of the frame of *imaan* as Nabi (sallallaahu alayhi wa sallam) has stated,

لا يزني الزاني حين يزني وهو مؤمن (بخاري، مسلم)

“An adulterer, at the time of adultery, does not commit adultery while he is a believer.” [Sahih al-Bukhaari, Sahih Muslim]

If children are warned of these harms from childhood, then the effect of this is that they will grow up chaste and pure, staying away from immodesty and evil. They will fulfill their innate desires by marriage following the Islamic way.

It is necessary for the mentor to strengthen the child's beliefs. The child should remain occupied in the worship of Allaah Ta'ala, stay in good company, link himself to those engaged in propagating Islam, busy

himself with *dhikr*, meditation and *tilaawah* of the Noble Qur'aan. He should study the history of the *ambiyaa'* (alayhimus salaam), the sahaabah (radiyallahu anhum), the pious predecessors and elders.

NOTE: *Subhaanallaah!* What a beautiful way of reformation we are being informed of. This is worth imbibing. May Allaah Ta'ala grant us the ability.-Translator

## **Teaching the child the laws applicable before becoming mature and after maturity**

It is the responsibility of the parents and the *asaatidhah* (teachers) that when the child comes of understanding, then he should be taught the *shar'i* (Islamic) laws connected to natural desires. It is equally important to teach both boys and girls. Both are responsible according to the *shari'ah*.

(Thereafter the author has in detailed written the laws relating to becoming mature, nocturnal emissions, *ghusl* etc. We have not included it here, for the sake of brevity. In my opinion, if children are taught '*Behishti Zewar*' and '*Behishti Gohar*' (by Maulana Ashraf 'Ali Thaanwi (rahimahullaah) it will be sufficient for practice. -Translator

## Marriage and sexual relations

When Allaah Ta'ala created man, He also created many desires in him which are necessary for the continuation of man. He revealed such laws and regulations to regulate these desires and sentiments. These rights are connected to two things:

- a) Islam's view on sex
- b) The wisdom behind the institution of marriage



### (a) Islam's view on sex

The institution of marriage established by Islam is actually a means of fulfilling one's desire that one has for the opposite sex, so that man may remain on the straight path.

Allaah Ta'ala states,

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَكِرُونَ (الروم)

'Among His Signs is that He created spouses for you of your own kind so that you might find tranquility in them. And He has placed affection and compassion between you. There are certainly Signs in that for people who reflect.' [Surah ar-Rum (the Romans) 30:21]

Remember that Allaah Ta'ala has prohibited one from abstaining from marriage in order to devote oneself to worship and attain nearness to Allaah Ta'ala, especially if one has the means to marry.

Sa'd bin Abi Waqqaas (radiyallaahu anhu) has narrated the following hadith, "Allaah Ta'ala has granted us a beautiful and easy religion in place of monasticism."

Nabi (sallallaahu alayhi wa sallam) said,

من كان موسراً لان ينكح ثم لم ينكح فليس مِنِّي (بيهقي)

"He who has the ability to marry and then too does not marry is not from me." [Bayhaqi]

These statements of Rasulullaah (sallallaahu alayhi wa sallam) clearly show that Islam is a natural religion and its message is everlasting.

Another hadith states,

النكاحُ من سنَّتي فمن لم يعمل بسنتي فليس مني

“Marriage is from my sunnah. He who does not practice on my sunnah is not from me.” [Sunan Ibn Maajah]

Islam’s theory on sexual relations is very reasonable. It declares marriage and sexual intercourse with one’s married partner as a righteous deed and promises a reward for it. One attains the pleasure of Allaah Ta’ala by engaging in it. The author has mentioned a lengthy hadith to prove this point. Thereafter he writes,

The reward of charity attained by fulfilling one’s desire does not mean that a person should all the times be engaged in fulfilling his carnal desires and become negligent of other important duties, like, *jihad* in the path of Allaah Ta’ala, the assistance of Islam and raising the word of Allaah Ta’ala. Islam wants to create a complete and strong human, who will fulfill the rights of every person accordingly and who will not destroy the right of one person for another, or fulfill one compulsory duty leaving out another. If at any time, any matter of Islam, *jihad* or propagation towards Allaah Ta’ala, seem to clash with his worldly obligations or the needs of his wife, children and parents then the duty of the Muslim is to give preference to *jihad* and calling towards Allaah Ta’ala over all other duties. Sustaining an Islamic society, strengthening a Muslim government and guiding misled people is the first priority. In the eyes of Muslims, these are the highest aims and objectives.

When standing in front of Rustam during the Battle of Qadisiya, Rib’i bin ‘Aamir (radiyallaahu anhu) said, “Allaah has sent us to take people out from the worship of people to the worship of the Allaah, from the contractedness of the world to its vastness, and from the oppression of other religions to the justice of Islam.”

Respected mentors! Our pious predecessors gave preference to Islam and striving in its path over every personal and individual matter. Consider just one example!

Hanzalah bin Abi Amir (radiyallaahu anhu) married Jamilah bint ‘Abdullaah bin Umay (radiyallaahu anhu) on Thursday night (i.e. *Yawm al-Jumu’ah*). The next morning, an announcement was made, “Proceed for *jihad*”. As soon as Hanzalah (radiyallaahu anhu) heard this voice, he hung his sword around his neck, donned his armour and mounted his horse. He left for the battle of Uhud. He fought very bravely once the fighting started. He began searching for Abu Sufyaan ((radiyallaahu

anhu)) in the ranks of the enemy. Eventually he came across him. He attacked Abu Sufyaan ((radiyallaahu anhu)) causing him to fall. Hanzalah (radiyallaahu anhu) was about to finish him off with his sword. Abu Sufyaan (radiyallaahu anhu) shouted to the Quraysh for help. A few youngsters heard his call. They attacked Hanzalah (radiyallaahu anhu) until he was martyred. Allaah Ta'ala informed Nabi (sallallaahu alayhi wa sallam) and revealed the unseen to him. He remarked to the sahaabah (radiyallahu anhum, "I have seen the angels giving *ghusl* to Hanzalah (radiyallaahu anhu) in silver utensils between the heavens and earth." The sahaabah (radiyallahu anhum) ran to see his body. They found water dripping from his head. They asked his wife concerning this. She informed them that when he had heard the call to battle, he was in a state of *janaabah* (impurity). Due to haste, he could not make *ghusl*, and he went out to fight without *ghusl*. Allaah Ta'ala had granted him the honor that the angels bathed him.

When the Muslim *ummah* and more so the youth of Islam sacrificed all cheap and valueless things of this world out of love for Allaah Ta'ala, His messenger (sallallaahu alayhi wa sallam), *jihad* and calling to Allaah Ta'ala, then Allaah Ta'ala granted them rulership on earth. He changed their fear into security and changed their weakness into strength. If people do not do so then they should await the decision and punishment of Allaah Ta'ala. Allaah Ta'ala will never guide those who do not obey Him and do not practice on the path He has prescribed.

### ***THE EXPLOITS OF WOMEN***

We should acquaint ourselves with the exploits of women in the field of *jihad* and *da'wah* (propagation). If necessity arises and an opportunity presents itself, then Islam has enjoined on women to also come out for *jihad*. In the past, Muslim women stood holding the sword by the side of Rasulullaah (sallallaahu alayhi wa sallam). They treated the injured, looked after the ill, removed the martyred from the battlefield and cooked food. Hereunder are a few incidents:

(1) Rubayy' bint Muawwidh (radiyallaahu anha) narrates, "We used to participate in battles with Nabi (sallallaahu alayhi wa sallam). We helped in transporting the sick and dead to Madinah Munawwarah."

Umme 'Atiyya Ansaariyah (radiyallaahu anha) narrates, "I accompanied Nabi (sallallaahu alayhi wa sallam) in a few battles. I used to look after the war material, cook the food, treat the sick and tend to the injured." [Sahih Muslim]

(2) Ibn Hishaam (rahimahullaah) narrates that when Safiyyah bint 'Abdul Muttalib (radiyallaahu anha) saw a Jew walking around the fort; she took a pole, exited the fort, and hit him till he was killed.

Besides this, there are many other examples, which cannot be enumerated. The responsibility of propagation, enjoining good and prohibiting evil is equally on women as it is for men. Allaah Ta'ala states

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ  
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

'The men and women of the believers are friends of one another. They command what is right and forbid what is wrong, and establish the prayer and pay zakaah, and obey Allaah and His Messengr. They are the people on whom Allaah will have mercy. Allaah is Almighty, All-Wise.' [Surah at-Tawbah (Repentance) 9:71]

## (b) The wisdom behind the institution of marriage

There are countless benefits and wisdoms. Some of them are:

(1) It ensures the protection of one's lineage.

Allaah Ta'ala states,

وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم  
مِّنَ الطَّيِّبَاتِ

'Allaah has given you wives from among yourselves, and given you children and grandchildren from your wives, and provided good things for you.' [Surah an-Nahl (the Bee) 16:72]

(2) It saves one from social deviation.

Nabi (sallallaahu alayhi wa sallam) said, "O group of youngsters! Whoever has the ability to marry should do so, since it causes one to lower the gaze and protects the private parts."

(3) It calls on both husband and wife to shoulder family responsibilities.

Nabi (sallallaahu alayhi wa sallam) said, "Man is responsible for his family. He will be questioned regarding his flock. A woman is responsible for her family. She will be questioned regarding her flock."

(4) It protects society from many maladies and calamities.

(5) It grants psychological and spiritual peace. Allaah Ta'ala states,

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ  
يَرْجِعُونَ

‘Corruption has appeared in both land and sea because of what people’s own hands have brought about so that they may taste something of what they have done so that hopefully they will turn back.’[Surah ar-Rum (the Romans) 30:41]

(6) Pious and upright progeny comes about through marriage.

Nabi (sallallaahu alayhi wa sallam) said, “Marry, have children and increase yours numbers, so that I can have pride over the other nations on the day of *Qiyaamah*.”

Therefore, when the children understand the benefits of marriage, they will be inclined towards it, and they will opt for it as far as possible.

## AFTER MARRIAGE

(1) The bridegroom should place his hand on the forehead (by the forelocks) of the bride, take the name of Allaah Ta'ala and make *du'a'* of *barakah* (blessings) for the bride. Nabi (sallallaahu alayhi wa sallam) said, "When any of you get married, then he should place his hands on the forehead, take the name of Allaah, and make *du'aa'* for goodness by saying,

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ

(بخاري، ابو داؤد)

"O Allaah! I ask you for her goodness and the goodness of that which You have placed in her. I seek Your protection from her harm and the harm of that which You have placed in her." [Sahih al-Bukhaari, Sunan Abu Dawud]

(2) The bride and bridegroom should perform two *rak'aat* (units) of *nafl* (optional) *salaah*, and then make *du'aa'* of goodness and blessings.

(3) The bridegroom should speak to his bride and should offer her something to eat or drink. When Nabi (sallallaahu alayhi wa sallam) went to 'Aa'ishah (radiyallaahu anha) he brought a container of milk. He drank from there and then gave her. She lowered her head due to shame and modesty. Without doubt, this is a beautiful way of removing her fear and a cause of strengthening the bond of love and affection between the two. A famous saying is that a kind of fear comes with every oncoming person, and fear overcomes every strange person."]

(4) An etiquette of sexual intercourse is that the male and female should not be completely naked.

Nabi (sallallaahu alayhi wa sallam) said,

ان الله تعالى حيي ستير يحب الحياء والستر (أحمد، ترمذي)

"Verily Allaah Ta'ala is full of modesty and concealment, He loves modesty and concealment." [Musnad Ahmad, Jaami' at-Tirmidhi]

Nabi (sallallaahu alayhi wa sallam) also said, "Beware of becoming naked, since there are with you those angels who do not separate from you except at the time of sexual relations and relieving oneself. Therefore, be modest in front of them and honor them."

(5) Another etiquette is that the man should first kiss and fondle her. Nabi (sallallaahu alayhi wa sallam) said, "None of you should fall onto his wife like an animal. First, there should be some messenger. "It was asked, "O Rasul of Allaah ((sallallaahu alayhi wa sallam)), what is the messenger?" Nabi (sallallaahu alayhi wa sallam) replied, "Speaking and kissing." [Musnad al- Firdaws of Daylami]

Based on this hadith, Imaam Ghazaali (rahimahullaah) writes in *Ihya ul- 'ulum* that when the husband fulfils his desire, then he should grant her the opportunity to complete her enjoyment. At times, it takes woman time to ejaculate. Therefore, if he moves away immediately, it can become a cause of causing harm to her. It can even lead to disgust and hatred.

(6) Before intercourse, this *du'aa'* should be recited

بِسْمِ اللَّهِ أَلَلَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا (بخاري)

"In the name of Allaah, O Allaah, protect us from shaytaan and keep shaytaan away from the children that You will grant us." [Sahih al-Bukhaari]

If Allaah Ta'ala has decreed children due to this union, they will be saved from the influence of *shaytaan*.

(7) A man may have intercourse with his wife in any manner provided it is through the vagina.

Allaah Ta'ala says,

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

'They will ask you about menstruation. Say, 'It is an impurity, so keep apart from women during menstruation and do not approach them until they have purified themselves, then go to them in the way that Allaah has enjoined on you.' Allaah loves those who turn back from wrongdoing and He loves those who purify themselves.' [Surah al-Baqarah (the Cow) 2:222]

This means that a person could have vaginal intercourse with his wife in whichever manner he wants, either from in front of her, behind her or lying on the side.

(8) If after having intercourse once, there is a desire to have it a second time, then it is *mustahab* (commendable) to first make *wudu'*. This will increase pleasure and desire.

Nabi (sallallaahu alayhi wa sallam) said, "When any person has had intercourse with his wife, and desires to have a second time, then he should perform *wudu'*, because by making *wudu'* there is more pleasure."

If *ghusl* (bath) is performed between two sessions then this is much better as is proven in a hadith. [*Sunan Abu Daawud*]

(9) It is better for both, husband and wife to have *ghusl* as soon as possible. If due to tiredness, one cannot perform *ghusl* before sleeping, then it is *mustahab* (commendable) to at least perform *wudu'* before sleeping. This was the practice of Nabi (sallallaahu alayhi wa sallam) as narrated by 'Aa'ishah (radiyallaahu anha). [*Sahih Muslim*]

(10) The husband and wife can have *ghusl* together in one bathroom. 'Aa'ishah (radiyallaahu anha) narrates, "Rasulullaah ((sallallaahu alayhi wa sallam))(sallallaahu alayhi wa sallam) would make *ghusl* from one utensil which was between us. Our hands used to knock each other in the utensil. Nabi (sallallaahu alayhi wa sallam) would precede me until I would say, 'Leave for me also, leave for me also.'

## **THINGS THAT THE HUSBAND AND WIFE SHOULD ABSTAIN FROM**

(1) It is completely forbidden for the husband or wife to discuss their private matters and sexual relations with anyone, in words or by indication.

Nabi (sallallaahu alayhi wa sallam) has said, "On the day of Judgment, the lowest person in status in the sight of Allaah will be a person who had sexual relations with his wife, and then mentioned it to others." [*Sahih Muslim, Sunan Abu Daawud*]

(2) It is *haraam* (forbidden) to have anal intercourse. Nabi (sallallaahu alayhi wa sallam) has stated, "Allaah will not glance with mercy at that person who has anal intercourse." [*Nasaa'i, Ibn Hibbaan*]

Nabi (sallallaahu alayhi wa sallam) has also said, "Accursed is the person who has anal intercourse with his wife." [*Sunan Abu Daawud*]

Together with anal intercourse being harmful from a medical point of view, it is also contrary to honor and noble character.

(3) It is *haraam* (forbidden) to have sexual intercourse when one's wife is menstruating or during *nifaas* (bleeding after childbirth).

Allaah Ta'ala says,

فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ

'so keep apart from women during menstruation.' [Surah al-Baqarah (the Cow) 2:222]

The prohibition of sexual intercourse during *nifaas* is proven by *qiyaas* (analogy) i.e. *Nifaas* has been compared to *hayd* (menstruation) since the underlying reason of both are one i.e. harm. This prohibition is established by *ijmaa'* (consensus) of the *ummah*.

In these conditions, the husband can fondle and take pleasure over a piece of cloth covering the portion between the navels and knees. However, it is not permissible to take any enjoyment under this piece of cloth, so that one does not fall into any prohibited and harmful action. The shepherd who grazes his sheep on the boundaries of someone else's field always fears that perhaps his sheep may enter that field.

Therefore, a Muslim should always remain cautious in matters of religion and health. He should always choose that path in all his matters, dealings, and actions in which there is more precaution and in which lies greater piety.

## Those who cannot get married, should remain chaste

Money is a source of worldly happiness, fortune, and success. It is a necessity of life. It eases difficulties and removes obstacles. Objectives are attained by it. Someone has so aptly said,

ان الدراهم في المواطن كلها      تكسوا الرجال مهابة وجمالا

Verily wealth, in all places, grants men awe and beauty

فهي اللسان لمن اراد فصاحة      وهي السلاح لمن اراد قتالا

It is a tongue for him who intends to speak eloquently and a weapon for him who wishes to fight

The youngster who wishes to marry, but does not have any money, nor anyone to assist and aid him, then the only option open to him is to accept this command of the Noble Qur'aan,

وَلْيَسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ

‘Those who cannot find the means to marry should be abstinent until Allaah enriches them from His bounty.’ [Surah an-Nur (Light) 24: 33]

This Qur'aanic command of chastity and purity is an excellent mental achievement which strengthens a young man's will power, making him firm in intention. It develops angelic qualities in man and grants him peace and serenity.

Such youngsters should choose purity and chastity until such a time comes when Allaah Ta'ala blesses them with wealth out of His kindness, the doors of sustenance open for them and they are able to marry.

Remember! Allaah Ta'ala always looks after the pious, removes sorrows from them and creates roads of salvation from every difficulty.

Allaah Ta'ala says in the Noble Qur'aan,

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعِظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

‘Then when they have reached the end of their ‘idda either retain them with correctness and courtesy or part from them with correctness and courtesy. Call two upright men from among yourselves as witnesses and they should carry out the witnessing for Allaah. This is admonishment for all who believe in Allaah and the Last Day. Whoever has taqwaa of Allaah – He will give him a way out and provide for him from where he does not expect. Whoever puts his trust in Allaah – He will be enough for him. Allaah always achieves His aim. Allaah has appointed a measure for all things.’ [Surah at-Talaaq (Divorce ) 65:2-3]

#### AN OBJECTION AND ITS ANSWER

Some people feel that to destroy and repel the carnal self is chastity and purity. This is completely wrong, since according to the research of the psychologists, the meaning of destroying the carnal self and repelling it is to regard sex as evil and to regard those fulfilling their sexual desires as sinners, even though it is through lawful means, which is referred to as monasticism.

Respected brothers! You have seen that Islam severely abhors a person not getting married and has prescribed and regarded marriage as *sunnah* and as a means of fulfilling one’s desires. There is no place in Islam for the destruction and repelling of the carnal self.

Therefore, if sexual desires arise in a young person, then Islam does not state that one should seek forgiveness for this. Islam has clearly shown that the awakening of desires is something natural. There is neither evil in it nor is it objectionable.

However, Islam has not allowed a person to give vent to his sexual desires as he feels. It has fixed certain limitations and regulations within which man can fulfil his desires. It is forbidden and prohibited to exceed these limitations.

Those who object to Islam stating that it is a religion of monasticism should seal their mouths. You have seen with your own eyes that there is no basis for this claim in the clear and definite principles of Islam.