

Faith Research

QURANIC APPROACH ABOUT SEXUALITY EDUCATION

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ABSTRACT

Sex has a vital importance in the life of human beings; propagation of human life and society at large is mainly dependent upon its disciplined fulfillment. Thus all the divine religions made the marriage as an institution of legal relationship between man and woman through the family system. It is understood that society and civilization require for their existence a certain amount of regulation of sexual expression. However, it is also a fact that what is seen as being beneficial to society is not always considered by an individual as being beneficial to him. Humanity has been dwindling between the two extremes with reference to sexuality. Today, porn is advertised under the banner of sex education by including it in the syllabus of some educational systems. In all times and at all levels of human culture instructions in the matters of sex have been closely bound up with the social mores and the prevailing codes of ethics applied to sexual conduct. In the development of these codes, religion has of course been a dominant factor. The Quranic teachings related to human sexuality are of the most sober nature, which have further been explained in different Traditions of the Holy Prophet.

This paper discusses the Quranic verses related to some aspects of human sexuality as the most idealistic method of educating human beings about this significant subject. We believe that if those provisions were not revealed, then Muslims may have diverted from accomplishing the path of natural sexual desire to unnatural lust.

Key words: Quran, Tafseer, Sex Education, Human Sexuality in Islam, Haya, Modesty, Nikah, Nudity, Conjugal relations between spouses, Seduction.

INTRODUCTION

The concept and the purpose of life as given in the Holy Quran is that every aspect of human life is a ritual. Allah says: *And I did not create the jinn and mankind except to worship Me.* وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿

¹{Therefore, it must be understood that Islam is not merely a “religion” in the prevailing sense of the word, but, it is a “way of life”. It does not divide the human life into different compartments and thus dealing each one in isolation. In Islam each aspect of human life is to be seen in totality. Hence, the human sexuality cannot be conceived without marital and family life.² As such, all of these are to be considered in relation with other Islamic teachings. In this connection, following points need to be considered:

- Islam has dealt with the subject of sex as a serious topic: it's not a subject for fun or absolute pleasure.

¹Surat Adh-Dhāriyāt: 56

²Allah mentioned in Surat Al Hujrat: 13 يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا) "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another".

The subject of sexuality is always related to marital life as a superior human relationship aimed to create love, affection and tranquility between the spouses for a healthy happy life. Therefore it's discussed in the chapter of marriage in Islamic jurisprudence. The holy Quran clarifies this point "*And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy.*"

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً﴾³

Sex is a private affair between the spouses and should in no case be divulged to outside party/parties. "*It is made lawful to you, upon the night of the Fast, to lie (literally: lying) with your wives; they are a garment (i.e. vestment, mutual protection) for you, and you are a garment for them.*"

﴿أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَىٰ

نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ﴾⁴

- Soberness and due decorum has always prevailed over the subject. 'A'isha said: *How good are the women of Ansar (helpers) that their shyness does not prevent them from learning religion.*

³Surat Ar-Rūm: 21

⁴Surat Al-Baqarah: 187

عن عائشة رضي الله عنها أنها قالت: نِعَمَ النِّسَاءِ نِسَاءَ الْأَنْصَارِ لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَّقَهُنَّ فِي الدِّينِ.⁵

• Like other teachings of the Quran, the verses and Traditions of the Holy Prophet (PBUH) are not age specific, as well as not subject to change by anybody/authority,

At the outset, it may be understood that Islam has provided guidance in the matters of sexuality more than 1400 years ago. However, the Islamic concept of sexuality is poles apart from the Western concept of sexuality. West has committed great excesses in its approach and attitude. On the other hand, Islam has not ignored the sexuality of human beings; Islam considers sex as a blessing to human beings, a source of peace and tranquility, as well as “*Sadqah*” (صدقة). Islam provides a proper frame to enjoy this blessing from Allah. In fact, if exercised within the frame work given by Quran and Sunnah, it is a source of reward in the hereafter in addition to emotional satisfaction, enjoyment and procreation, thus helping in sustaining and increasing the population of *MuslimUmmah*. The Prophet peace be upon him has said in a number of traditions “*Marry the one who is fertile and loving, for I will boast of your great numbers.*”⁶

“تَزَوَّجُوا الْوُلُودَ الْوُدُودَ فَإِنِّي مُكَاتِرٌ بِكُمْ”⁶
The Companions once asked the Messenger of Allah, is there reward for the the one who satisfies his sexual passion? He said: Tell me, if he were to devote it in a forbidden manner, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward.⁷

“يَا رَسُولَ اللَّهِ أَيُّبِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ! قَالَ ”
أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وَرْزٌ فَكَذَلِكَ إِذَا
وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ”

With this background, in view, the article shall study some of the topics pertaining to sexuality in the daily life of human beings.

Conjugal relations between the spouses: Sex is a strong driving force in human beings which demands its satisfaction and fulfillment in some or the other way. All divine religions, encouraged regulating this natural urge within certain limits. These religions have allowed accomplishing this instinct through the institution of marriage which have been clearly expressed in the holy books. Amongst all the divine religion, Islam, in particular, recognizes the importance of the sexual urge in human beings and facilitates its satisfaction through lawful means i.e. marriage.

Quran has dealt with the relations between the spouses in such a serene and sober way and have used such simple words and expressions that they do not carry

any impression of lewdness. This is a unique trait of the Holy Quran which had a great impact on the future literary and poetic trends. Let us study how Quran has dealt with this important topic.

Sexual Intercourse: The sexual intercourse between spouses has been summarized in one beautiful verse (Surah Al-Baqarah 2: 187) “*It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them.. So now, have relations with them...*”⁸

﴿أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ فَأَلَانَ بَأْتِيرُوهُنَّ...﴾⁸

It may be seen that the holy Quran used the words ﴿بَأْتِيرُوهُنَّ﴾ and ﴿الرَّفَثُ﴾ which indirectly means “sexual intercourse”. Although intercourse is the most appropriate word to depict the nature of relations between the spouses, yet Allah used such words which are most serene and sober. Similarly, the word ﴿لِبَاسٌ﴾ indicates that “just as nothing can intervene between the clothes and the body and each fits into the other naturally, so is the relationship between husband and wife. Each is a means of comfort, protection and happiness to the other”.⁹ Another scholar commented that “only He knows why He used the word garment. We can only guess. A garment is close to our body. So husband and wife should remain close to each other. A garment protect our body from outside influences: thus husband and wife should protect each other from outside temptation. A garment is to beautify our appearance so they should complement each other and not belittle each other. A garment is always available to our body so should they to be to each other”.¹⁰

Menses: Biologically, the girls on attaining puberty start having regular monthly courses. However, after marriage, the man folks have been commanded to refrain from intercourse with wives during this period. Dealing with the subject of menses, the holy Quran expressed the commandments of Allah in a very sober and concise manner, verse 222-223 of Al-Baqarah explains this provision: “*They ask about the monthly course. Say, it is a state of impurity, so keep apart from woman during their monthly course and do not go near them until they are clean. When they have cleansed themselves, then you may go to them in the manner Allah has enjoined you*” O “*Your wives are you tilth: so you may go to your tilth as you please. Most surely Allah loves those people who*

⁸ Translation by Sahih International

⁹ Madudi S.A, 1999. Meaning of the Quran Vol-1 Islamic publications (Pvt.) Ltd. Lahore Pakistan.

¹⁰ Yousaf al Qaradawi, 1990. The Lawful and prohibited in Islam (Urud). Islamic Publications (Pvt.) Ltd. Lahore.)

⁵ Sahih Muslim 332 c

⁶ Sunan an-Nasa'i 3227

⁷ Sahih Muslim 1006

refrain from evil and keep themselves pure and clean. Your wives are your tilth; so you may go to your tilth as you please...

(وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَبْطُرْنَ فَأَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُنتَهِرِينَ ﴿١٥٨﴾ نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ... ﴿١٥٩﴾)

Maududi (1999a) explains that “the Quran uses indirect and covert hints and suggestion for the expression of such delicate matters. The instructions **“they should be separated”** and **“do not go near them”**, do not mean that the woman should be made untouchable during their monthly periods, as the case is in Hindu and Jewish laws. The Holy book prohibits intercourse with them during the menses. All other relations with them may be continued as before”. Further, he says that, again in these verses a beautiful expression is **“...when they have cleansed themselves, then you may go to them in the manner Allah has enjoined you”**. It may be seen that the Arabic word “Amr” does not refer to any legal injunction but to natural instinct to everyone” (Maududi, 1999a).

Further discussing about that “your wives are your tilth so you may go to your tilth as you please...” Maududi (1999a) says “that Allah has not created women merely for the enjoyment and entertainment of men. The relation between the two is as serious an affair as that of a farmer and his field. The farmer does not go to his field merely for recreation and enjoyment but for cultivation to get produce from it. In the same way, a man should go to his wife to produce children. Allah’s law however, is not concerned with the method of cultivation but with the demand that man should go to the field not elsewhere and to his field and for production”. It may be seen that such a civilized expression has been used for the relationship between the spouses for which in almost all the languages of the world, hundreds of slangs are used for arousal and lust.

Nikah (Marital Contract): In Surah Al-Ahzab (33:49)

Quran says: *O you who have believed, when you marry the believing women, and then divorce them before you have touched them...*

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ... ﴿٤٩﴾)

The legal term for marriage is “Nikah”, sometimes also used for sexual intercourse. However Maududi (1999d). says that “as far as the Quran and Sunnah are concerned, *Nikah* is a term either implies only contract of marriage or intercourse after the contract of marriage. Giving example of its meaning by many lexicographer (a professional of dictionaries), has quoted *Raghib Asfahani* asserting emphatically “*the real meaning of the word is contract of marriage; it has been used for intercourse metaphorically. It is impossible that its real*

meaning may be the intercourse and may have been used for the contract of marriage only metaphorically.”¹¹ The argument he has given is that all the words that have been actually coined for intercourse in Arabic or in other languages of the world, are obscene and most vulgar. No gentleman would like to utter them in a civilized gathering. Therefore, it is not possible that a society should use the word which has actually been coined for this act for marriage as metaphor. For conveying this meaning only chaste words have been used in every language of the world and not the obscene words”.

Again in the same verse a beautiful term has been used-----**“before you have touched them”**. In explaining this, Maududi (1999d); says that “the word (**muss**) “مس”—to touch) here has been used for intercourse by implication”.

Another example where Quran has dealt with sexual intercourse between spouses is in Surrah Al-Nisa (4:43) saying: *“O Believers, do not offer the prayer while you are intoxicated, for prayers should be offered only when you know what you are saying. Likewise, do not offer the prayer if you are “unclean” until you take you bath, except when passing on the way (travelling), and if you are sick or on a journey or any one of you have come after answering the call of nature or you have touched woman ...”*

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا^{١١} وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ... ﴿٤٣﴾)

Explaining these verse Maududi (1999a) says “the Arabic word **“junuba”** (جُنُبًا) literally means being far off and stranger. Whereas, in Islamic law, refers to that state of uncleanliness that is caused by emission (semen) by sexual intercourse or in sleep (nocturnal discharge) because this makes a person strange to cleanliness..” As we find here, that the above mentioned word has been used in a very refined manner by Quran explaining uncleanliness due to ejaculation. This is another evidence of the soberness while dealing with such matters. In the same verse another phrase dealing with the sexual intercourse is *“lamastum uannisaa”* (لَامَسْتُمُ النِّسَاءَ), meaning touching the women. Here one may also visualize the solemnity of the word picked for this activity.

Love and mercy between the spouses: The sexual urge perhaps the most powerful human inclination. It seems not to be an end in itself, rather a means to bring the matter together for the purpose of fertilization. Yet its fulfillment is the most enjoyable and absorbing of all the human experience. In Surah Ar-Rum, 30:21 Quran says: *“And*

¹¹Asfahani (502AH), Al mufradat fe ghareeb al quran, P. 823, Vol.1

among His Signs is that He has created for you wives from own species that you may find peace with them and created love and mercy between you”

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً...﴾

The verse highlights that Love and mercy between the spouses is the objective of marriage. It has been remarked, that “contrary to all other species of animal life, the fundamental factors that has helped create human civilization is that the Creator by His wisdom has placed a desire and thirst and a longing in the two sexes for each other, which remains unsatisfied unless the two live in complete attachment and make a home together. This same desire brought families and clans into being and the same desire made social life possible for man” (Maududi 1999a). Further, it is written that “love” here means sexual love which becomes the initial motive for attraction between man and woman, and keeps them attached to each other”. “Mercy” implies “the spiritual relationship which gradually develops in the matrimonial life, by virtue of which they become kindly, affectionate and sympathetic towards each other, so much so that in old age, sexual love falls into background and the two partners in life prove to be even more compassionate towards each other than they were when young”.

It may further be added that while dealing with love and affection between the spouses, Quran presents another novel expression for sexual intercourse in (Surah Al-A' araf (7:189): *"It is Allah Who created you from one being, and of the same species He made his mate, so that he may have tranquil life with her. Then when a man covered a woman, she bore a light burden with which she moved about, But when she became heavy with it, both of them prayed together to Allah, their Lord; if Thou givest us a sound child, we will grateful to Thee"*

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ﴾

The literal excellence of this phrase may be visualized by a person who is well versed with the literature of other religions/societies, using the most lewd expression for marital relationship between the spouses and the product thereof. Here the verse:

﴿فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ...﴾ (Then when a man covered a woman, she bore a light burden with which she moved about, But when she became heavy with it), indicate not only the most sober and natural sexual position during intercourse but also indicates about the fetus and condition of women during this stage. Here we may invite the attention of our readers about the most solemn expression having no match in any other literature of the world.

Pregnancy: In different verses of the Holy Quran, bringing out a child from the mother's uterus (womb) has been mentioned. This process is accomplished as a result of the ejaculation of semen from the man into a woman during sexual intercourse. Again in all these verses, Quran has described both these events in such a manner that one is amazed to visualize it (Surah, Az-Zumar, 39:6, 39.6, al-Aaaraf: 7:189, Al-Nahal:16:77, Fatir, 35:11, Al-Mumin, 40:67, An-Najam 53:32 and 45, Al-Qiyamah 75:37, Al-Mursalat 77:20, At-Tariq 86:5-7). In Surah An-Najam (53:32), Quran describes it as: *"..He knows you well from the time He created you from the earth and when you were yet embryos in your mother's wombs..."*

﴿..هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَاءٌ فِي بُطُونِ أُمَّهَاتِكُمْ...﴾

In Surah At-Tariq (86:5-7) another very beautiful expression has been used when Quran says: *"Then let man at least consider from what he is created? He is created from a spurting fluid that issues forth from between the backbone and the breast bones"*.

﴿فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾﴾

Here one may see that the holy Quran has dealt with the birth of a child in the form of embryo/fetus as a result of spurting semen (here mentioned as "fluid") emitted during sexual intercourse. Again one may appreciate the simple scientific description of the process of creation rather than agitating any feelings of sexual desire and lust.

Procreation: While reciting the Holy Quran, one is amazed as to how vividly Quran has dealt with the topic of procreation and developmental stages of fetus in the uterus of a woman. However, a pertinent question arises as to why the Holy book has dealt with different aspects of human sexuality so extensively?

It need to be pointed out that the information given in the Quran about procreation of human being is an answer to a commonly asked question by almost every child about his own birth. However, it needs the joint efforts of pedagogy experts¹² who may develop such material keeping in view the physical and mental development of the children.

Further, it needs to be pointed out that the information given in the Quran about asexuality before 1400 years was discovered by the Western scientists only about a century or so.¹³ There is a long journey of many

¹²Pedagogy is the discipline that deals with the theory and practice of education; it thus concerns the study and practice of how best to teach.

¹³Muzzam, M. G, 1962; Cole and Cupps, 1969; Moore, K. L. and Abdul Majeed Azandani, 1983, Maurice Bucaille, 2000

centuries during which many different theories about human reproduction and sexuality were put forward¹⁴

Everything in Quran is explained in simple terms which are easily understandable and in strict accordance with what was to be discovered much later on.

Haya (Modesty): Another topic emphasized in the Holy Book has been that of *Haya* (حياء): Probably, there is no word in English to convey its meaning in true sense. From the Islamic point of view, it is an inner spiritual protective mechanism that makes a person shun sin and what leads to it. It is not bashfulness or being introvert.¹⁵ Being a moral characteristic, it is considered a part of faith (*Iman*).

"الْحَيَاءُ مِنَ الْإِيمَانِ"¹⁶

After puberty, however, marriage has been stressed by the Prophet, as early as possible. "O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to fast, as fasting diminishes his sexual power."¹⁷

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْ بَيْنِكُمْ الْبَاءَةَ فَلْيَتْرُكْهَا، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ"¹⁸

It is because that this is the stage in the life of young boys and girls in which sexual sentiments are the strongest and at time uncontrollable. Although young people at this stage have sense to decide about their future but this is usually subservient to strong sexual passions. This is why, there is great apprehension of their going astray and Islam has made parents responsible to arrange the marriage of their children as early as possible after they attain puberty. The Messenger of Allah said: "If there comes to you one with whose character and religious commitment you are pleased, then marry (your daughter or female relative under your care) to him, for if you do not do that there will be *Fitnah* in the land and widespread corruption."¹⁸

"إِذَا أَتَاكُمْ مَنْ تَرْضَوْنَ خُلُقَهُ وَدِينَهُ فَزَوِّجُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ عَرِضٌ"¹⁹

Various verses in Quran tells us the concept of Haya in Islam (Surah Al-Qasas, 28:23; al-Ahzab 33:28-32; Al-Marij, 70:29-30; and 58; Al-Anbiya 21:91; Al-Mu-minun 23:4-6; Al-Furqan 25:72; Al-Maarij, 70:29-30; Al-Mumtahinah 60:12). For instance, in Surah Al-Qasas (28:25), Quran narrates about the Haya of the daughters of Shoaib in meeting with Mosses, which is a model for

other women: "...Then one of the two women came to him walking with shyness.."

(فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ...)

In Surah An-Nur (24:30 and 58) many instructions have been given to Muslims about refraining their gaze, guarding the private parts of the body, and drawing their veils over their bosom. This aspect has further been emphasized in Surah Al-Ahzab (33:128-32) by commanding the wives of the Prophet (PBUH) and obviously all other Muslim women, not to speak in a soft voice while staying in their house and not displaying their fineries, as women used to do in the days of ignorance (تبرج الجاهلية).

In Surah Al-Rehman (55:56), the real character of the women in Paradise has been highlighted. Such women would neither be shameless nor immodest, but having modesty in their looks. Let us be amazed with the expression of the Holy Quran in these verses; "Amidst these blessing will be those of bashful looks, whom neither man nor jinn have touched before"

(فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا

جَانٌّ)

Seduction: Contrary to the concept of Haya (Modesty), Quran has its peculiar teachings about sexual temptation. Islam has amalgamated all those essentials of purity and chastity which go to reinforce the basic of chastity and morality so that a climate of piety may prevail in the society. It has tried to plug all the loopholes through which satanic whispering and sentiments can have access to the sanctum of clean life and beguile men and women. The verses of Surah Yousaf (12:22-30 and 51) are the most pertinent and glaring example of the lewdness and sexual anarchy in the high-ups of the Egyptian society. A glimpse of this historic event of the ancient Egyptian culture has been revealed in these words. "Now the woman, in whose house Yousaf/Joseph (PBUH) was, began to tempt him and one day she closed the doors and said, "Come here". While Yousaf was refusing her temptations, the husband of the women happened to come at the door and she tried to instigate him for the "evil intention" of Yousaf towards her. At this occasion Yousaf said "It was she who solicited me"¹⁹.

(وَرَأَوْنَاهُ الَّذِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَعَلَقَتْ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ)... وَأَسْنَبْنَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَا سَيِّدَهَا لَدَى الْبَابِ...)

It may thus be concluded that Quran while negating the evil intentions of the lady, has also proved about the innocence and piety of Yousuf, thus commanding the Muslims to refrain from such immodest actions and keep themselves pious.

¹⁴ For the Explanation of this, interested reader is suggested to study its details in author's English book entitled "Quran -i-Hakeem and Embryology (2010), wherein such scientific matters have been discussed in details.

¹⁵ Omer Hassan Kasule, 1999

¹⁶ Sahih al-Bukhari 24

¹⁷ Sahih al-Bukhari 5065

¹⁸ Sunan Ibn Majah: Book 9, Hadith 2043

¹⁹ Surat Yousuf: verse 26

Sexual Perversion: Amongst so many sexual perversions practiced by the human beings since long, the most vital is homosexuality. Quran has also addressed this practice by the nation of *Lut* (PBUH). Condemning this practice, Quran in many verse tells us that a torment from the sky destroyed their inhabitations on account of the evil they had been committing (Al-Aaraf 7:80 Hood-83; Al-Hijr 15:59-77 and many others). In Surah Al-Ankabut (29:28-35), Quran in the most serene way criticizes on committing this heinous sin: “*And when Lut said to his people: You commit the indecency which no other people has ever committed before you in the world. What! Do you go to the males and commit robbery and indulge in indecencies in your assemblies?*”

(وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَثُونَ فَأَجَسَتْ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٢٨﴾ إِنَّكُمْ لَأَثُونَ لِلرِّجَالِ وَتَقَطُّعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ ... ﴿٣٥﴾)

Those people had been gratifying their lust with men instead of women and that too openly in their assemblies (Maududi, 1999c). One can visualize the height of the indecent act of the people and its narration in Quran in a serene and sober way, as well as a warning of fury and rage of Allah for such people.

Conclusion: It may be pertinent to conclude that there are many such other matters dealt with, in Quran, having the least tinge of lust and lewdness. Similarly, in the large collections of Ahadith, many narrations could be found out wherein the Prophet (PBUH) guided the Companions (men women both) about such delicate and sensitive topics in sober way. Different matters of human sexuality have also been discussed by the Muslim Jurists about the implicative aspects of human reproduction /sexuality such as marriage, divorce, rearing of children, inheritance, conjugal relations, *Taharat*, etc.

Through this article it may be concluded that Quran has not only addressed the questions by children about their coming into being (birth). But has also instructed him about *haya* (modesty), refraining from the sexual perversions on attaining puberty, showing him the right path on observing piety with reference to the sexual instinct. Similarly, human beings have also been directed to establish a family life as soon as they are capable of having a marriage. Still further instructions about getting *Taharat* as a result of nocturnal emissions, sexual intercourse, menses, etc. have also been given in a very simple manner. As a result of marriage, it has also been stressed to have offsprings to sustain the human species on this earth while increasing the population of Muslims.

All these commandments highlighted in *Quran* and *Sunnah* are indicative of the fact that a young Muslim (male and female both) should be made aware about the educative aspects of sexuality so that they may be able to spend a pious life in this world, thus making them eligible for the Blessings of Allah Almighty in the Hereafter.

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