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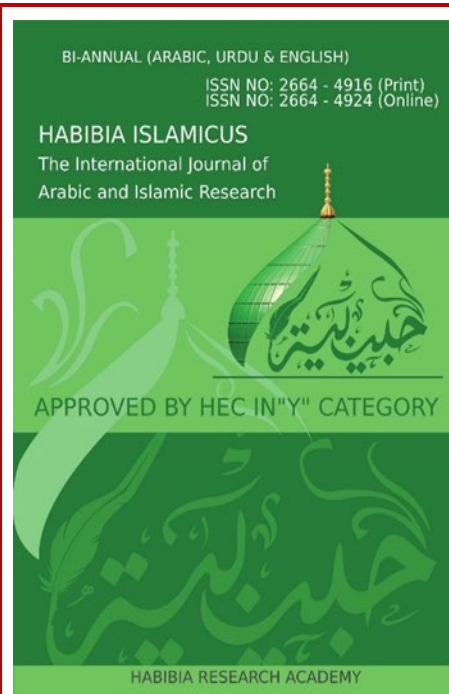
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TOPIC:

GENDER EDUCATION? – A QUESTION OF MORAL OR IMMORAL IMPACTS ON MUSLIMS SOCIETIES!

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GENDER EDUCATION? – A QUESTION OF MORAL OR IMMORAL IMPACTS ON MUSLIM SOCIETIES!

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ABSTRACT:

Gender distribution in all creatures is a sign of Nature. For human guide it seems to realize the gender division that is found distinctive in physical nature, man and woman with entirely different physique, that all other religions admit the difference, but their societal customs have counted on equal gestures. That is the reason modern societies are now viewing no problem at homosexual contact in the west, without ascertaining the results of failures in saving their nation from a purgatory desire in their youth, who have forgotten how to quench their natural thirst from the right way, of having a marriage with the opposite gender. This study will explain how the west has allowed homosexuality, contrary to which no religion has allowed freedom against the natural way. Islamic teachings are proactive in restricting these kinds of illegal trials for the safety of human folk. Conclusively it is clarified that due to the denial of religious teachings, there are arising big issues of gender-wise sins in the world that are also arresting Muslim youth too. Therefore, only religious theories are advisable to all humankind for the safety of human identity. Thus, Islamic teaching can never allow promoting the western's theories of 'sexuality' amongst the Muslim community.

KEYWORDS: *Sexuality and education, Western intentions; Natural Theories, an Islamic perspective*

INTRODUCTION: Throughout the history of the world, humanity was grown under the umbrella of the religion of their own perspective. But when modernism started a number of immoral problems have been developed especially in those domains, where 'State Laws' have drawn more emphatic upon 'Natural Laws'. While the sources of natural laws were ever taken from the heavenly books – to which three religious' faiths/religions were established and still exist in the world, like, Judaism, Christianity, and Islam, or the Canons were historically running amongst the un-revealed religions, Hinduism, Buddhism, etc. In the second instance – the development of scientific novelties and the industrial revolution rust begun from the sixteenth to nineteenth centuries has brought a major crumbled thought in the human mind, especially in the elite class of the world who separated spirituality from worldly life. Thus, the control upon natural activism was entirely expelled from their elite class, which further becomes an example for the general public. And public felt free from their modesty and shyness and gave it a name; 'freedom' – which on very little worth was noticed by some of the states – named the malpractice of their youths being 'adultery sin' and for knotted it under a head of 'rape law' – but all their efforts in implementing the natural laws in their territories were become in vain – contrary to which the natural laws have proportionally been applying in Islamic countries because of strict employing principles. While, to some extent, some scholars have tried expediting this scrambled situation through their literature – but their efforts were not taken seriously. Likewise –

Mary Pickering¹ has referred quotation sayings that “Science did not hold all the answers to human questioning. Given that science was restricted, there was more room for a spiritual realm, which made religion more attractive what really he means that Religion has been presented to explain unknown intellectual problems” – Even Comte² was himself a positivist of the west, but he on some extant has mentioned the importance of religion can never be left in the worldly matters. Contrary to the above scenario of the world, Islam has proved within a large span of fifteen centuries that spiritual and social aspects are altogether indispensable to human life it cannot be separated from each other. Islam has taught ‘Modesty’ to be the most favorable manner of humanity, proportionally saving other people’s lives from indulging in a great sinful life and providing them harmony and peace. The following verse of the Quran is comprehensively showing the situation of that protection order to all humankind: ‘And do not approach immoralities - what is apparent of them and what is concealed.’³ It all means that Islam does not forbid only adultery sins but stops all of its attractive evil gateways. Apparently, this verse is all enough to mention that through acting upon this verse, large numbers of Muslim families were successfully protected to each other’s honor ship and self-respect then passed away from this world to the next trait, without focusing the necessity of acquiring further ‘open knowledge’; so-called ‘sexual teaching’ separately from their natural the *Qur’anic* and the Traditional (*Sunnah*) teachings of the Prophet Muhammad (*S.A.W.*)⁴, as likely the question has arisen in the present modern era that sexual teaching, in our school or some other level, should be provided. Before thinking about it, it should be realized that either our precedents Muslims (ancestors) were outdated about this ‘particular’ knowledge or they were quite innocent – that they did not try to get this important ‘sexual knowledge’ separately. If I may be allowed to frankly speak upon this juncture, it would be better to keep silent, because no one can get the essence of Islamic teachings until he embraces Islam or even could keep a soft corner, in his heart, in enriching the psychosocial knowledge of Islam, will entirely resolve all such kinds of problems of the west as well.

But reality of the outer world is very far from the Muslim societal thought that Muslims are quite consistent upon receiving the bountiful commandments from their Lord Allah (*S.W.T.*)⁵, together with the teachings of the final Prophet of Islam, from their earlier period of life, while others are searching a black cat in a dark room’ only for their confined perceptions against Islam. For example, a case of matrimonial law or the ‘*Nikah* System’ of Islam is enough to correlate here with one of the abundant manifestations of Islam that this system of *Nikah* is so much comprehensive for one’s life, it entirely satisfies him or her through an instinctive guidance/presentation of their Prophet’s lifestyle. Therefore, the decorum of dealing with this law is a spontaneous response to learning Islamic teachings. In the following discussion, readers will find some of the terminologies are attributed to the approbation of Islamic teachings in comparison with some of the offensive use in other-worldly terms. Then the readers will enable to accept that these Islamic terms are so greatly inflexible and unchangeable, but totally are benevolent to all humankind.

LITERATURE REVIEW: The Western terminologies about gender or sexual teachings are quite dissimilar to the Islamic lexis, hence, to make comparison and taxonomy outlook the middle way for this discussion has been tried. Therefore, I have selected two books as exemplary cases from the western writers, which have been named Case-1 and Case-2. Amongst each case three steps have been raised being their devotee questions or narrations and have named them step-1, step-2, and step-3. Otherwise, some other form of... literature will also be quoted in point-to-point references. Finally, it will resolve through the clear indications of Verses of the Qur'an and *Sunnah* outlines. For this exercise, I have used some terms in Arabic transliteration with eloquent styles for the reader's better understanding and made this study in Qualitative methods.

CASE-1 Kekla Magoon has written a book on "Sex Education in Schools", wherefrom, the following explanations of the writer are given in three steps:

STEP-1.1 (A) WHAT THE WEST HAS TAKEN BY MEANS OF SEXUAL EDUCATION? Sexual education is a process of getting knowledge about sex or sexuality⁶, which is intimate relationships between man and woman. It also involves forming opinions and beliefs about what sexual feelings and behaviors are right and appropriate. For most people, sex education has many different components. Sexual knowledge comes from many different sources, some formal and some informal. Sources of sexual information often include parents, teachers, friends, and media. When formal sex education takes place at home or in schools, it is usually intended to provide students with a core set of facts about sexuality. Not everyone agrees on what information is best to include in formal sex education. These include abstinence, birth control, and safer sex.⁷:

(B) WHAT IS ABSTINENCE? Abstinence means voluntarily choosing not to have sex. Many people choose to practice abstinence by waiting until they are married to have sex. People choose abstinence for many reasons. Some feel that sex before marriage is morally wrong. Others abstain because their religious tradition requires them to wait. Some want to avoid the emotional attachment that comes with the intimacy of sex. Others seek to protect themselves against sexually transmitted infections and unwanted pregnancy by avoiding sexual contact. People who practice abstinence may think about sex and even talk about sex, but they have made the decision not to have intercourse until they are married.⁸

Kekla Magoon has given some of the meanings without reference; to which I am giving a tag [Term Explained – 1 or 2, etc.....] and putting it for more elaboration of their aspects.

[Term Explained-1]: Abstinence: words and phrases people use in talking about abstinence include purity, virginity, chastity, innocence, modesty, waiting until marriage, and saving oneself for marriage.⁹

STEP-1.2: SEX EDUCATION IN 'US HISTORY': In one sense, sex education is ageless. But the debate over sex education today is a relatively modern concept. Within the twentieth and twenty-first centuries, the nation's views about sex and sex education have changed greatly¹⁰.

STEP–1.3: SEXUAL REVOLUTION IN EARLY 1900’s: In the late nineteenth century, sex was not only a socially taboo subject, but with legislation such as the Comstock Act of 1873, distribution of “immoral” or “lewd” material was banned. This included birth control information. In the early twenties century, people thought about sex education, but talking about it was socially awkward. *Women were fighting for the right to vote*, and a major part of the motivation was women’s desire to be in control of their destinies. A related movement toward sex education emerged. To many women, sex education represented the ability to control one’s body and one’s sexual decisions. In 1913, Grace Dodge established the American Social Hygiene Association. The group was officially launched in 1915. This became the first organization to promote sex education. The organization was concerned with prostitution, sexually transmitted Infections (venereal diseases), and other health risks. They focused especially on vulnerable communities. “Social hygienists” also believed in women’s rights and called public attention to the different standards held for men and women in sexual life.¹¹

[Term Explained–2]: Turn of the Century Changes: Many things changed in U.S. society at the beginning of the twentieth century, and many of the changes affected young people. Cities were growing and new kinds of jobs became available. Education became important to more people, so young people stayed in school longer. Coeducational high schools and colleges allowed teenagers to spend time together away from their parents. Teens began going out with friends and dating alone, instead of courting their families watching. It slowly became more socially acceptable for unmarried people of opposite sexes to touch each other in public, such as by holding hands and kissing.¹²

CASE-2: Editor of the Journal of Cambridge University, Rex S. Rogers, has gathered the various articles on the topic: Sex Education: Rational and Reaction, 1974; about which some of the views are produced here:

STEP–2.1 :SEX EDUCATION: In this second example, the editor is introducing ‘Sex Education’ as: Sex education is a growing social and educational phenomenon. Unlike other innovations such as ‘New Mathematics’, however, its introduction into curricula has broader implications – for it reflects and, in turn, influences a change in contemporary values.¹³ Indeed one of the few points of agreement between the two sides of the ‘permissiveness’ debate is that man’s sexual expression depends on his socialization – society being seen by both as having the power to produce sexuality that is ‘responsible’ or sexuality that is ‘free’¹⁴. It is appropriate; therefore, to begin with, a paper that speculates on the exact role that learning plays in sexuality. In Chapter 1, Wright poses the question ‘Sex: Instinct or appetite?’ By this, he means to contrast the view that sex is a drive that man merely learns to channel (rather as we do in ‘potty training’) with the view that sex is a taste (other examples being things like food preferences which are environmentally determined and have little to do with real hunger). The latter view, which Wright favors, calls into question the Freudian notion of a sexual drive (libido) which could be ‘dammed up’ and so produce psycho-sexual disorders. Nevertheless, it justifies sex education in

another sense by pointing out how malleable the sexual appetite is. This is, in fact, a very commonly set objective for sex education and one towards which the editor feels both sympathy and unease.¹⁵

CONCUPISCENCE / LIBIDO – TERMS THAT MAKE EVERYTHING

CORRUPT: The foremost examples of Concupiscence and Libido are concomitants of the literature grown by **Augustine** (354–430 AD) being an ‘Original Sin’ doctrine¹⁶ which affected human intelligence and will, as well as affections and desires, including sexual desire that have been further evaluated by Livy’s introduction to *ab urbe condita*, the moral program that includes the reproach of libido, is clearly dictated: the recent economic growth of Rome has led to greed (*avaritia*) and varying pleasures (*voluptates*), which in turn have created a need (*desiderium*) to corrupt everything with luxurious living (*luxus*) and licentious lifestyle (*libido*). Thus, it is clear that Livy does not always bother to nominate the *libidinous* by clarifying attributes: it is evident that *libido* is used in negative contexts in the majority of cases, where licentious sexual behavior, material greed, or other arbitrary (and thus morally reproachable) acts are reported. For example, if sexual desire is violent or otherwise criminal, it is denoted with the word *libido*. Because *libido* is often connected to greed (*aviartia*), sex, or, more generally, to a dissolute style of living, it represents a certain kind of hubris and is thus the opposite of modesty and temperance.¹⁷

As a radical re-interpreter of the tenets of the Christian faith, Tillich sharply criticized American fundamentalism. But his view of the human situation also led him to criticize the form of liberal theology that stemmed from the optimistic humanism of the nineteenth century. He admired the honest realism of the Freudian assessment of the unlimited libido in man and regarded this as an insightful account of the human predicament on the existential level. Tillich used the term concupiscence to denote the unlimited desire to draw the whole of reality into oneself. Concupiscence is distorted from libido and “refers to physical hunger as well as to sex, to knowledge as well as to power, to material wealth as well as to spiritual values. This never satisfied striving is symptomatic of the existential estrangement of man from the true source of his essence. “Every individual, since he is separated from the whole, desires reunion with the whole. His ‘poverty’ makes him seek abundance.”¹⁸ Here we can refer to the *Qur’anic* verse from surah *Baq’ra* that how *Shaitan* (Satan) is threatening people with poverty, then the man gets money from the forbidden areas then man spends his money on his lavishly desires. Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and knowing.¹⁹ *Abdul Majid Daryabadi* (1971) wrote a good sentence for it “the devil instills the fear in your mind that you shall be reduced to poverty by your contributing liberally to the works of charity and public good”²⁰.

STEP–2.2: ANIMAL BEHAVIOR AND MEN: In Derek Writght’s²¹ demonstration detailed in the first chapter named as “Sex: instinct or appetite” of the book “Sex Education rationale and reaction”; the sexual behavior of several animal’s species have been discussed about rates, mice and monkey’s but man is discussed along with these species on the same manner, should also be a term for Muslims to be an alarming indication that

how they are resembling human behavior to animals: Such research shows how important the inbuilt biological factors are. But their influences is neither simple nor direct, particularly human beings. Sexual arousal depends much more on external stimuli than hunger or thirst does. Even the hormones that are secreted by the glands seem only to make sexual arousal possible when appropriate stimulation occurs, rather than them-selves induce it directly. There is evidence, too, that once a pattern of sexual behavior is well established in an animal, it tends to become 'autonomous', i.e., it becomes a little bit less dependent on its biological basis. Rats castrated as adults will nonetheless copulate when the relevant stimuli, such as a female on heat, are there. Most important is the evidence of evolutionary development in sexual behavior. The higher up we go on the phylogenetic scale, the more the cortex (the upper brain) is involved. In lower species, what external stimuli will release sexual activity is largely determined by the innate genetic structure of the animal; in man, however, they are heavily conditioned by culture and circumstances.²²

STEP-3 EXCESSIVE USE OF PROBABLE TERMS IN ISLAMIC SOCIETIES: Before going to discuss the Step-1 to Step-2 from the above cases, it would be better to enlighten the 'Islamic Culture' literally being an introduction; it is a sociological term that covers all aspects of Muslim's needs that can be observed the Muslim States in general or specific where Muslims are found in minority. In this sphere the main heads of Islamic Culture are required to be paid the basic rights of humankind in two forms: One is the Right of *Almighty Allah* (*Subhanuhuwataala* – *SWT*) – the only God of Muslims, that the right is not paying their God not only by performing worships; but obliging the commandments of *Allah*, in all regards to the 'rights of humankind' whatever is needed so far, i.e., amongst these are 'to serve the hospitality and basic requirements of human nourishments and developments' through alms and charities, providing shelter to each other etc., are the activities that are counted as the Right of *Allah*. And the Second form of the Rights is denoting the right of Humankind without discrimination of religious, rational, or sectarian differences, but within the core determination and guidance under 'Prophetic/traditional way', which is termed as *Sunna-tu-Rasool*. In *Sunnah* all human factors have been covered, the method of Muslim Civilization, Ruling methodology, Rights of Property of Muslims to each other, and Rights of Women is also the great adventure of Islam, , Islam has ever put the question of how to shelter a ruined or crumbled women of the ignorant period, not only being regarded just for getting her for man's sexual satisfaction or being a lady servant or being putting her as a model of the monument to get worldly benefits, etc., as for the prospects of Islam which considered women very, very important personal and gave a distinctive status; as mentioned in following two verses of the *Qurán*:

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ كِتَابَ اللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ
غَيْرَ مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ
اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.²³

And further the *Qurán* drives us towards Halal (lawful) not only in sustenance but in our social attachments as mentioned below:

This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.²⁴

Then Islam gave her a big shelter through the system of Wedlock (*Nikah*); being the wife of a husband, and even gave the self-respect to the captivated lady got after a succeeded war by being a respectful Slave-girl (who becomes a second wife of the taking over a person, but within the boundaries of Wedlock system of Islam) underneath all rights of women are auto covered and no further requirements are erupted or did not erupt in the history of Islam. Last but not least Islam has also given the Rights of Non-Muslims; even commanding Muslims to take care of their neighbor as you do for your Muslim neighbor. These are the facts upon which I did not refer any of the clues within the Islamic Literature like the verses from Quran and Hadith because of remaining myself upon the one-thought principle and to save the time of respected readers, and also these are open chapters of Islam as well.

ISLAMIC VIEWPOINT ABOUT ALL ABOVE STEPS: In the first instance through Step 1 to 2 it is very clear that the intimation of the relationship and the sense of sexual teaching resources are entirely different in Islamic teachings as mentioned in Step 3. All teachings pertaining to ‘sex’; are not named as ‘teaching of sex’ in Islam but a delicate manner of whole some teaching has been taught by the Islamic Code (*Qur’an* and the Prophetic Way–*Sunnah*) which are the main sources of human learning. Even in the above context, the writer is agreed that most people are not agreed about their resources and do not depend on the sufficient information given by their human-made teaching. Contrary to this, Quran has mentioned all those relations of humankind in which man has naturally bound to make firm relations courteously and delicately. As such all Islamic teachings are dependent on the dual nature bounding which means to adopt a relation in the worldly life but it will continue in the life hereafter. Thus, man has to make them firmly within the circle of his belief. Therefore, Quran has mentioned those relations for this world and for the day of resurrection as well. However, in the word ‘abstinence’, there are so many soft words used in Islam as an alternative like ‘sex’ is replaced as ‘chastity’; ‘unwanted

pregnancy' is replaced by 'adultery'; 'unlikeness of intercourse before marriage by some people' is also counted in Islam being a 'heinous crime/sin'. Hence it can be said that Islam has not left any corner of life, which has not been discussed in Quran and Sunnah but in a decipherable context, likewise, the first two verses of the Quran which was rereleased upon the Last Prophet Muhammad (S.A.W.) were quite related with the knowledge of the genetic theory of humankind. ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ "Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood)"²⁵.

Here we can see that while a man or a woman is a product of sperm, which is called in Arabic 'Nutfa' (sperm) i.e., a drop mixed by male and female sexual discharge, and 'Money' i.e., semen but to all, before it *Qur'an* has literally used the word 'Alaq' i.e., from a clot. All it means is that *Qur'an* is talking with a very comprehensible mode of human approaches. Thereafter, *Qur'an* has in its first instance given an introduction to humankind's origin and its purpose which means has to get knowledge of 'Iqra' in his life is a compulsory feature. Now we see what kind of relationship Islam telling us to make for our self-identification as well.

ISLAMIC IDEOLOGY OF SINFUL DEEDS: In Islam there is a comprehensive ideology of sinful life and virtues of the life of a Muslim. According to the above-referred Cases-1 and 2 are conclusively determining their lives against religious thoughts as well. Before going to elaborate on the differences between Sinful and Virtual life, the following example will see sufficient to say about their sexual education is also against their religious ideology as well:

PERMISSIBILITY IN OTHER HEAVENLY BOOKS

CONSIDERATION FOR STEP-1.3: In the second step there is a clear indication that when a nation forgets its religious teachings then surely it will deviate from the natural phenomenon. That's why the sex education was invented being the science of 'intimacy of sex', but the whole culture has got disruption in morality. We can see here, what Islam has prohibited the adultery or to disrupting women, as really shown being the act of a beast, while the Holy Bible has also intimated the condemnation of those acts as forbidden to its followers ordered to lower down his gaze upon the opposite sex:

THE TEN COMMANDMENTS²⁶

Exodus ²⁷	Deuteronomy ²⁸
"You shall not commit adultery".	"And you shall not commit adultery".
"You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor's."	"And you shall not covet your neighbor's wife. And you shall not desire your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor's."

Table:1

The above verdicts of Holy Bible are self-explanatory and do not need to be explained more, but it is very clear that avoiding the filthiness (*Fawahish*) and keeping their followers away from committing these sins of adultery (*Zina*) or filthiness, are apparently very clear. Then what are the reasons behind to legalizing these sins is an unresolved Question to the West. Contrary to it, how beautifully our beloved Prophet (ﷺ) treated the case of adultery of a book holder within the sphere conditions of their own religious book is an incomparable example of the world manners:

Abdullah b. 'Umar reported that a Jew and a Jewess were brought to Allah's Messenger (ﷺ) who had committed adultery. Allah's Messenger (ﷺ) came to the Jews and said: What do you find in Torah for one who commits adultery? They said: We darken their faces and make them ride on the donkey with their faces turned to the opposite direction (and their backs touching each other), and then they are taken round (the city). He said: Bring Torah if you are truthful. They brought it and recited it until when they came to the verse pertaining to stoning, the person who was reading placed his hand on the verse pertaining to stoning and read (only that which was) between his hands and what was subsequent to that. Abdullah b. Salim who was at that time with the Messenger of Allah (ﷺ) said: Command him (the reciter) to lift his hand. He lifted it and there was, underneath that, the verse pertaining to stoning. Allah's Messenger (ﷺ) pronounced judgment on both of them and they were stoned. Abdullah b. 'Umar said: I was one of those who stoned them, and I saw him (the Jew) protecting her (the Jewess) with his body.²⁹

ISLAMIC DECREE ABOUT SINFUL ACTS: Islam clearly said about the sinful life is a hateful and punishable life before the Eyes of Al-Mighty Allah. Hence from all above discussion here we can count only Six major Sins are being a part of their sexual education: 'to injure by casting an evil eye upon anyone:

WESTERN TERMS	SPECIAL EFFECTS	ISLAMIC/ ARABIC TERMS	ISLAMIC ENGLISH TERMS	SPECIAL EFFECTS
Sex or Sexuality	Unprecedented term being used for sexual education	<i>Nafs</i>	The word 'Soul' has come in Quran 295 times on different effects: <i>Nafsi</i> means: my own self; <i>Nufus</i> means: Several souls; <i>Nafasakum</i> means: Yourself	Quran has given Three types: (i) <i>Nafs</i> ; <i>Nafs-e-Ammarah</i> means 'the soul is a persistent enjoiner of evil, ' (ii) <i>Nafs-e-Lawwamah</i> means 'the reproaching soul' (iii) <i>Nafs-e-Mutmainnah</i> means 'reassured Soul' These terms become the base of the Psychological terms of Islamic Manners.
Prostitution	Before or after marriage, quenching the thirst or	<i>Fehesh</i>	Filthy,	Islam has counted Fehesh or types of prostitution being a Hateful, heinous sin, openly committing sin; Contrary

	hunger of 'Instinct or Appetite' or sexual drive (libido)		To be shameful, Stinginess in the payment of tithes or other Religious dues	to this word Islam has given the word 'Ha'ya'/Chastity which mean pious shyness.
Sexuality before or after marriage	Permissible law of 1915 in the US	Zina	Fornication (before marriage); Adultery (after marriage) but both are lusts of Self-Desire (Nafs-e-Ammarah)	Zina is forbidden in Islam as like the 'polytheism' is forbidden; it brings firstly transgression from the commandments of Islam then it cause to give perversion from the Religion; hence it becomes Non-repent-able sin until special conditions are offered by Al-Mighty Allah to purify His slave.
Sexually transmitted diseases (Venereal diseases)	Social Hygienic Association has to establish for riding with the worst results of VD's	Be'gha	Fornication; perversion; Transgression;	Begha brings perversion to the Religion of Islam that the committed person can easily be a Denial or Polytheist– Having Venereal Diseases are the less punishment in Islamic ideology; then he will be removed by sighting the scene of Paradise on the day of Judgment

Table:2

REASONING OF ISLAMIC TERMINOLOGIES:

(i) **Nafs**: this word is a complex formation having several meanings. But the main theme of this word is being used in Sufism for making self-determination of human nature. Sometimes it is counted as skin or organ of human structure. Because of the taste or the sense of touch are too closer terms are being used for it. Allah SWT has mentioned its taste conditions of punishment in this verse:

Indeed, those who disbelieve in Quranic verses - We will drive them into a Fire. Every time their skins are roasted We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever *Exalted* in Might and Wise.³⁰

Hence three kinds of **Nafs** are being indicated in the *Qur'an* as:

(a) NAFS-E-AMMARAH:

And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.³¹

The word *Ammarah* is driven from the word '*Amr*' in Arabic, which means ordainment or to order someone. Hence in the light of the above verse the '*Ammarah*' is used in the Quran only once to determine the person who are being the Most Obedient to Allah and Most from the Innocent people 'being Apostle' but this **Nafs** or the sense of touch or the feeling of human nature are being aroused in the most delicate person towards those called sexual

acts. But Allah saves his chosen persons by indulging them in an illegal act. And Allah gave him a simple and righteous way of Wed-lock (*Nikah*).

(b) **NAFS-E-LAWWAMAH:** And I swear by the reproaching soul [to the certainty of resurrection]³²

This word is also being used for self-accusing purposes, and it is also come in the *Qur'an* only one time.

(c) **NAFS-E-MUTMAINNAH:** [To the righteous it will be said], "O reassured soul,...."³³

This word came twice time in the *Qur'an*, and has been used for the satisfaction of the entire human-self for his good deeds. Muslims, who are having good conduct in their worldly life, will be given the un-punishing reward in the shape of entrance into Paradise without any disapproval note from their Lord.

(ii) **FEHESH:** This is a very rich word in Islamic teaching and is used about 24 times in *Qur'an*. It is being used for alarming a person to protect himself from indulging in sins, lesser or greater kind. It also covers all filthy actions; either openly or secretly be done. Briefly, it is a disloyalty of conduct of a man in Islam. For this reason, Allah (SWT) has strictly prohibited man to involve in *Fawahish* (plural of *Fehesh*). Several verses in the Quran have been revealed explaining this word from different angles. Likewise, the Characteristics of profound believers (*Mau'mineen*) in Islam are those who save their selves from indulging not in greater sins but lesser sins also, in their whole life:

(a) Say, 'My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know',³⁴

(b) And do not approach immoralities – what is apparent of them and what is concealed.³⁵

(c) And those who avoid the major sins and immoralities, and when they are angry, they forgive.....³⁶

(d) Those who avoid the major sins and immoralities, only [is committing] slight ones. Indeed, your Lord is vast in forgiveness....³⁷

And to replace this term '*Fehesh*' Islam has given another beautiful word '*Ha'ya*' creating an impression of an 'innocent model' of Muslim life following the attitudes of *Ha'yah* from the life of the Prophet Muhammad (S.A.W.)

(iii) **ZI'NA :** *Zi'na* is an atrocious crime in Islam; however Islam has given some chance of repentances or forgiveness upon its conditions. There are many kinds of *Zi'na*; like to see forbidden things is called *eye-zi'na*; on the same way whole forbidden things are used in this sense will be counted in *zi'na*, which have some conditional forgiveness from Allah SWT; but major *zi'na* is an action in which two un-married male and female or same sex are involved into the penetration of their private parts; will be counted as MAJOR *ZI'NA* (Adultery); which is counted as unforgiving sin; until the punishment mentioned in the *Qur'an* and *Sunnah* are not applied for. As such this Sin does not let a person be obedient to Islam that is the reason the Prophet Muhammad (S.A.W.) has interpreted the conditions of *Qur'an* being a Polytheism involved in this act and neglecting the

Commandments of Allah (SWT), indulging him into dishonour or disowning Allah, therefore, he does not remain further in Islam. This Sin is quite serious; that's why Allah (SWT) has indicted it with *Nafs-e-Amma'rah* and proved it be an extra dangerous thing even dangerous to an apostle it can be, in the verse referred in *Nafs-e-Amma'rah* above:

And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.³⁸

Zina and *Fehesh* have been reciprocally used to determine their gravity towards involving the weaken faith persons into major sins. Quran said both the sins in one verse:

And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.³⁹

And Homosexuality is also involved in both above sins; *Qur'an* quoted the sayings of *Hadrat Lot Alaihissalam (A.S)*:

And [mention] Lot, when he said to his people, Do you commit immorality while you are seeing? (i.e., Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly).⁴⁰

Islam is very severe in this sin *Zi'na*; likewise, who can be the most honorable persons after a Prophet of the world, those are the Companions of Prophet Muhammad (S.A.W.) and amongst the lady companions when they were coming to make their pledge before Allah's Prophet then Allah (SWT) ordained to His Prophet that they have to have protect themselves involving from the immoral actions:

Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.⁴¹

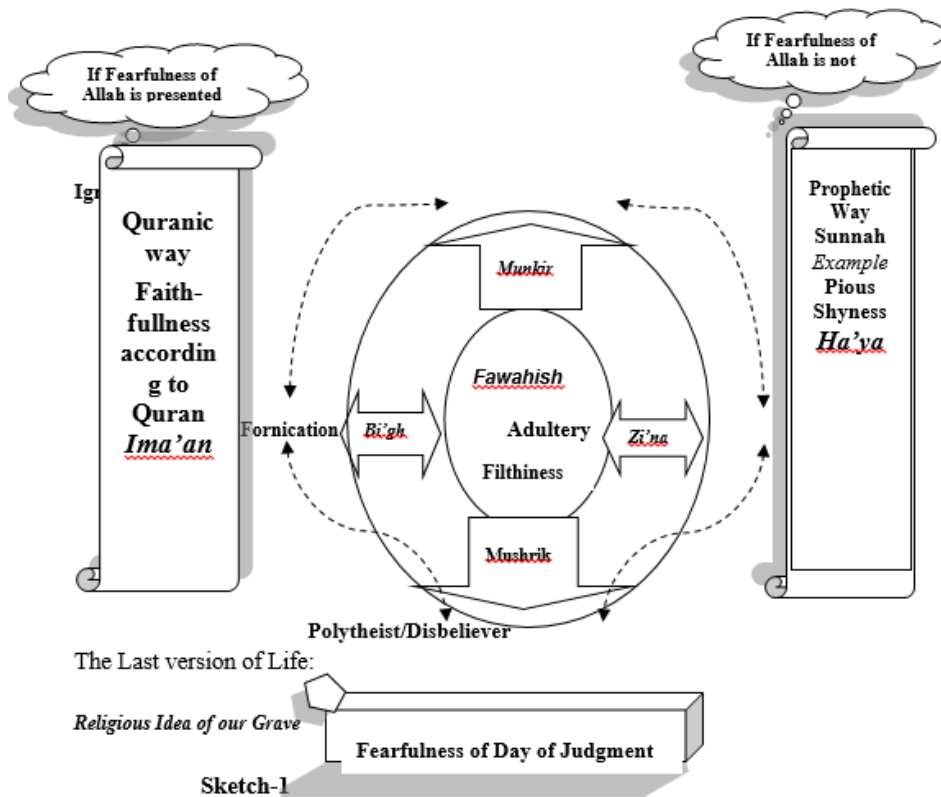
Thus, how it is possible that Islam can allow a little learning aspect about sexuality education but in its own principle Islam has given some 'Forbidden' orders, under which wholesome of the purpose of Islam is meeting the terms of sexuality learning as well.

(iv) **BE'GHA** : *Be'gha* is a term being used for those who disrupt their religious ways by their own will; thus the profession of selling out his/her body for gain wages or quenching sexual excitement thirst etc. are included in, as said the *Qur'an*:

But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty. And those who seek a contract [for eventual emancipation] from among whom your right hands possess - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful.⁴²

This particular way of perversion is that which brings a distortion in the faith of a Muslim man or woman that he/she does remain no more Muslim. Consequently, it can be said that all the above terms are those treacherous ways by which a person fell into tearing the shell of boundaries of religion Islam is then called a denial of religion '*Munkir*' (the rejectionist); finally due to not accepting the advice of the Invitation Verses of Islam (*Dawat-e-illallah*); even after having openly discussed "Book: the *Qur'an*", then he becomes out from the shell of Islam and then is called

‘Polytheist’ (*Mush’rik*), as such the Prophet of Islam (ﷺ) has mentioned is being presented here in an hypothesis-view for determination of the importance of Faith in Islam:



- In this figure the central word *Fawahish* is the plural of *Fehesh*; is showing a close contact and interlinked with each other major sins until it ends to the disbelieving act against our religion.
- On the top Fearness with Allah's Dignity protects a person to save his own self indulging in *Fawa'hish*.
- The Right and the Left Tablets are a self-explanatory guide to a Muslim he adopts Faith due to the Quran and acts in the Prophetic way – wherein the *Ha'ya* is matched after the Belief in the Oneness of Allah, His Prophet, His Books, Angles, Day of Judgment and the Fate of good and bad are from Al-Mighty Allah.
- In the end, there is a clear concept of 'Grave' in a Muslim's life, then when he sees his last resting place than he also gets fear to appear before Allah's on the day after hereafter.
- Then all above can be realized by any intellectual one that if a person is bounded, protected and guarded by these above FOUR sides, how a person could remain into slightest involvement in any kind of major sin.

In the above conclusion I am bringing here two *Ahadith* of the Prophet in regard to prove the above hypothesis is well supported by His gracious sayings:

- i. Narrated Abdullah: The Prophet (ﷺ) Said: “There is none having a greater sense of *Ghira* than Allah, and for that reason He (Allah) has forbidden shameful deeds and sins (illegal sexual intercourse etc.) And there is none who likes to be praised more than Allah does.”⁴³
- ii. Narrated Abu As-Sawar Al-Adawi: ‘Imran bin Husain said: “The Prophet Muhammad (ﷺ) said: ‘*Ha’ya*’ (pious shyness from committing religious indiscretions) does not bring anything except good”. Thereupon Bashir bin Ka’b said, ‘it is written in the wisdom paper: *Ha’ya* leads to solemnity; Haya leads to tranquility (peace of mind)’. ‘Imran said to him, ‘I am narrating to you the sayings of Allah’s Messenger (ﷺ) and you are speaking about your paper (wisdom book)’.⁴⁴
- iii. Narrated Abu Mas’ud: The Prophet (ﷺ) said: ‘One of the sayings of the early Prophets which the people have got is: If you don’t feel ashamed (from Haya’: pious shyness from committing religious indiscretions) do whatever you like.”⁴⁵

Thus, it is a decided preview of Islam that the Messenger Allah (S.A.W.) is also rejecting the evil acts of humankind, how it can be accounted positively before Al-Mighty Allah? Then Muslim authorities should think about where they intend to drag people only for quenching thirst of their own lusts by taking bribery from the west in allowing people to become immodest in Muslim society.

Benefits of Marriage Bond/NIKAH – The Genealogy: In the genealogical aspect Islam is very rich to elaborate the life cycle from bottom to top and from this world to the next world is known as resurrection or the life in the hereafter.

IMPORTANCE OF THIS WORLDLY LIFE: And Allah has given you spouses from among yourselves, and has given you, from your spouses, sons, and grandsons, and has made provision of wholesome things for you. So will they still believe in falsehood while they disbelieve in Allah’s favor?⁴⁶

BLOOD TIES AND LINEAGE, PEDIGREE AND INLAWS: And He is the Only Who has created mankind from water, and has granted kindred by blood (blood ties) and kindred by marriage (In-Laws); for you Lord is Capable.⁴⁷

This is the leading example of rising up a structure of the strong family bond, which no doubt has certainly been in all other religions – but till now what they are paying regard to this sacred relationship is not hindered by anyone.

PUBERTY MANNERS IN ISLAM: The world should learn with Islamic rules that if anyone wants to make their family safe from runniness of making sinful life begins from the childhood in their societies thus what *Qur’an* has beautifully handled this issue in the following verse:

And when the children among you come to puberty then let them ask permission just as those before them used to ask it. Thus Allah makes clear His revelations for you. Allah is Aware and Wise.⁴⁸

It is addressed to parents or even all seniors of a family to see their children, when they reached near puberty thus their beds should make separated; even all other manners should

be dealt with in a strict eye watching, thus how Muslim growing children could get deviation, after this kind of care.

FINAL STAGE OF STEP-1.2: *Qur'an* has mentioned that a believer in Islam could not think about getting in touch with the OPPOSITE GENDER. Even this kind of relationship is counted as 'Adultery' in Islam. *Qur'an* has strictly prohibited the way of indulging in this kind of sin, while intercourse before marriage is too far from the thought of Muslims. Even we have learned that *Qur'an*⁴⁹ has prohibited us to come near the ways which can lead a man towards fornication/adultery sins. In this verse Prophet Muhammad (S.A.W) has also prohibited this act and counted it a great sin.

Narrated `Abdullah: I asked the Prophet, "What is the greatest sin in the Sight of Allah?" He said, "That you set up a rival unto Allah though He Alone created you." I said, "That is indeed a great sin." Then asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor."⁵⁰

In this Hadith the greatest sin in the sight of Allah has been mentioned as "committing illegal sexual intercourse with a wife of anyone's neighbor, thus it is to be assured by every Muslim that before approaching a man the way of adultery, *Qur'an* has protected him through a bearer of eye contact that he should keep his eyes away from the contact of other sex in order to abide by the way of Allah's pleasure.

Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is acquainted with what they do.⁵¹

The next verse⁵² is the same but has explained in detail by the kinship as well as to woman part that she should not assume that this category has been left from this responsibility as well.

STEP – 2.2 AND ITS PROBABLE APPLICABILITY IN ISLAMIC: This step is self-explanatory, and elaborated the manufacturing order of bringing up the awful actions into the ruling order. Hence, according to this step, it is very clear that when women were not given the right of their basic rights, which are not bound to sexual rights, but probability goes towards their property and shared rights. Hence, upon their protest if a natural law cannot be implemented then the fabrication would have to happen, therefore, the law which gives some relief to the women was drawn by human hands was only to give liberty in the sexual actions, even to free them from their chastity and innocence, etc. While on margining Islamic period the same situation was there in Arabs, but Islam did not free the women or men from this lust act, but gave them more chances to grow their marriage system firmly for which polygamy was allowed by Allah (SWT). This scenario surely affected human life in the Arabian Peninsula cleansing and purifying their hearty happiness and joy within the circle of Islamic laws. Therefore, the following *Qur'anic* verse will tell us how we can save ourselves from the lustful life. Thus, the following verse of the *Qur'an* has determined an extreme challenge to the followers of Islam if they are having inducted love to Al-Mighty Allah, and do make the differences between lust and virtue, even the

lust is around them on plentiful occasion but their faith will save them from indulging into sinful life.

Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful.⁵³

Demographic Profile of the Respondents (n, %)

Demographic variables		Frequency (f)	Percentage (%)
Age	13-15	59	24.80
	16-18	179	75.20
	Total	238	100
Condition before Entry	Studying	50	63.00
	Working	48	20.20
	Both	40	16.80
	Total	238	100
Sexual Experience	Yes	238	100
	Total	238	100
Onset Age to Sex	Under 12	39	13.70
	12- 14	134	47.20
	15-17	65	22.90
	Total	238	100
Pregnant after having sex	Yes	50	21.00
	No	188	79.00
	Total	238	100
Rape Experience	Yes	118	49.60
	No	120	50.40
	Total	238	100
Onset Age to Rape	Under 12	31	13.00
	12- 14	58	24.40
	15-17	29	12.20
	Non-related	120	50.40
	Total	238	100
Same-sex relationship	Yes	64	26.90
	No	174	73.10
	Total	238	100

Table 1: Demographic Profile of the Respondents (n, %) Above table is the psychological profile of moral values and coping strategies of adolescents involved in premarital sex. The table reveals there are 169 respondents (71%) has a moderate level of moral value. There are 38 (16%) of the respondents have a high level of moral value and 31 (13%) of the respondents have a low level of moral value. The table also reveals there is 115 (48.3%) of respondents score a low level of CS1 (coping strategy focus on self and emotion), 85 (35.7%) high, and 38 (16%) moderate. While 121 (50.8%) of respondents score a moderate

level of CS2 (coping strategy focus on adaptive and maladaptive behavior), 61 (25.6%), a high, and 56 (23.5%) of respondents score a low level of CS2. For CS3 (coping strategy focused on emotion), 132 (55.5%) of respondents score a moderate, 73 (30.7%), high and 33 (13.9%) respondents score a low level of CS3.

Say, "Not equal are evil and the good, although the abundance of evil might impress you."

So fear Allah, O you of understanding, that you may be successful.⁵⁴

This above study is done in a Muslim country but as compared to the Islamic *Shari'ah* Complaint, the modern world's impacts upon such area is so modified, thus the study was indeed let to the author to elucidate and to make the demographic preview that conclusively has identified the profile of the adolescents involved with premarital sex from the age of 14-19, at the ratio of about 75.2% of the adolescents involved with premarital sex.[1] This result shows that the age at first sexual intercourse is 14 years old, which according is similar to Qur'an and Sunnah which have already been discussed in this study. Conclusively it determines that in our Country such kinds of studies are not promoted but the adverse realistic means are being promoted through fashion and of crazy trends of our youth what they are adopting through media and through the global net.

CONCLUSION: Therefore, it has been proved that there was no perfidious law practiced in the west until just two centuries before, even what the religions were being followed. As well as the natural perversion laws along with the freedom of sexual activities, likely allowing prostitution or nightclubs in the west as the perversion of religion is also has spread. Even mostly atheism has grown in their spheres that have also disturbed the fellowship of their own Churches and synagogues etc. Also, from an adaptation of freeing sex in their policies has grown up the unresolvable social problems have increased until the diminishing situation that has erupted a large number of hazardous diseases like Venereal diseases or so-called AID's from the earliest stages in their youth generation, to all about it the hygienists are agreed about the reality of growth reason of these diseases are duly to this freedom. In a comparison of the above paragraphs, Islam can easily be considered being their social helping Religion. It can be seen in this study that if anyone wants to save the sanctity of humankind from perishing they can follow the commandments of the *Qur'an* and *Sunnah*. Therefore, what kind of bearer or circles have been drawn around the people to abide strictly by the laws of nature or Islamic fundamentals are only a key to success in eyes of observers of both from west to east from a healthiness point of view and for the successful life in the hereafter. In the end, it is suggested that from the above discussion it has been tried to prove that what kind of *Sexual Education* has been launched in the western societies, in previous eras, till now it is fully practicing has got so many diversities against their religions, especially to Islamic ideology is entirely unable to run in the societies of Muslim Countries. Being Muslims, the plenty of worldly dazzling

glares showing through social media or from all communication sources, there are more chances of distorting the character of our Muslim youth, so we should think to save them by using no other means, except to train strictly prohibiting commandments of *Qur'an* and *Sunnah* to be put before them by speeches, literature or Instructions, by Islamic scholars on all educational stages. Otherwise, if this youth will not be alarmed or awakened through Islamic perspectives, they will loosen their faith – as such, they are assuming that there is no watchful eye upon them. Muslims have no more capacity to include further sexuality teachings, because of the sufficient teachings of their beloved Prophet (S.A.W.) and Allah's modest teachings, likely the *Qur'an* and *Sunnah* have given the sense of differentiation between the beast's desires and a man's desires, henceforth Muslims should feel their well-known status being humankind as they have no comparability sense from a man to an animal. If Allah (SWT) has given some examples of Bees or the Cobweb's home in the *Qur'an*; it can never be applied to present this scenario, while the purpose of it is providing guidance to humankind or to denote the similarity of human gesture to it, thus man has been taught to keep his worldly life so different to animal's life. Because animals cannot change their habits because of the phenomenon that Nature has prefixed in them, due to this Man keeps an entirely different perception of their gene breeding method. And also, Muslims are entirely different from other religious ones because their learning process is foremost more sacred one than making distinction only between 'Good' and 'Bad', 'Virtue' and 'Evil', etc.

Hence we should think about saving ourselves from indulging in another block that can push us back and can deprive us to gain the favor of Al-Mighty Allah. We should think that our Islamic teachings about our greater success are more important to us than fulfilling the lust desire of this limited life. When our civilization and culture could not bear to accomplish these craving hunger desires, so why we should spend our precious time learning the western teaching of covetousness towards gender-wise acts?

Our beloved country Pakistan is a leading ideological state of the Islamic world, and this becomes a responsibility to guide our own nation first then to the whole Muslim *Ummah* that they should avoid taking up the sexual teachings in their education policies. We have to appear before the Court of Al-Mighty Allah and have to answer all about our responsibilities of inviting the people towards Islamic *Shariah*, or all about this negligence. Also, it is a message to the West that they should serenely think upon the peaceful message of Islam that Allah (S.W.T.) has regarded all Heavenly Book-holding religions through the commandments as Allah (S.W.T.) has ordained Muslims the same verdicts only for the purpose to save humanity from a sinful life and its punishments in the hereafter. Why

altogether whole humankind should not abide by Religious laws in resolving our socio-ethical problems? Conclusively the authorities of higher education in Islamic countries should think that if we are being enforced by modern educational policies – then the line of action have needed to be thought on strictly complying with Islamic rules to save the Muslim nation on this serious matter – and even all kinds of literature should only be handled by learned and sincere authorities. That is the only reason why our student’s ethical graph is continuously going down within the slogan of modern civilization’s diversity.

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