

The topic of Sex is one of the major taboos in Eastern society which Muslims normally avoid discussing. A Hadith has been related from Khuzaimah: "For revealing the truth and matter of Shariat Haya is not required". Sex as Taboo creates confusion and especially the younger generation does not know the subject in the light of the Shariah. To save the Muslims from the curse of Haram practice of Sex, which is a great challenge of today, it is a Jih'ad to enlighten them. May Allah forgive me by Wasilah of "Ibadehil-Lazinastafa" for any errors that may be. There may be some who may not like to discuss this topic. Youngsters nowadays are asking about these matters and it is not only a Sunnah but a duty to spread the Talim of Islam.

Questions & Answers on Sex

Qazi Dr. Shaikh Abbas Borhany

PhD (USA), NDI, Shahadat al Aalamiyah (Al Hawzah, Najaf, Iraq), M.A, LLM (Shariah)

Mushir: Fed. Shariat Court of Pakistan

Member, Ulama Council of Pakistan

The Writer is Attorney at Law & Religious Scholar

Email: qazishkborhany@hotmail.com

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Introductory Note:

Islam is a perfect religion. It covers all aspects of human life, including spouses' sexual relations. How is it possible that in the Shariah, answers of the current era's problems are not available? Following questions were asked by different people. Through these answers, I have tried to clear the confusions on the sensitive issue of Sex in the light of the Shariah. If people find this topic disgusting in discussion, they should know that during the era of Rasulullah (S) even women were not hesitant to ask questions on the matters of their Private Life in the light of Shariah. In the matters of Shariah, one should not be shy in even inquiring about sexual matters, so as to educate themselves about the injunctions of Islam on these matters. One of the wives of Rasulullah(S) testified:

Blessed are the women of the Ansaar as shyness did not stand in their way of seeking Talim of Islam

It was narrated that Muhammad ibn al Hanafiyyah reported that Ali said:

"I was a man who had a problem of pre-seminal fluid, and I felt too shy to ask Rasulullah(S) about that, so I asked Al Miqdad ibn al Aswad to ask him on my behalf, and he informed:

"Wudoo' is required for that."

Ali warned the people against failing to acquire knowledge because of shyness, saying: "None of you should feel too shy to learn if he does not know, and an ignorant person should not feel too shy to ask about what he does not know."

People, amazed with materialistic innovations, are deprived of legal family life. Legal family life means the 'Right' approach to enjoy pleasure of sex. Western civilization

has destroyed the values bestowed by religions. The most important issue on which people avoid discussion is Sex. This word becomes taboo. From all corners, literature on Sex is available, but if one tries to learn, it is not difficult to get it from the Canon sources of Islam. Qur'an provides us guidance on each topic, and sex life is no exception. Surah 86, Ayah 6-7 deals with the topic of sex:

He is created from spurting water, Issuing from between the backbone and the ribs.

(In the spinal cord and in the brain is the directive energy of the nervous system, and this directs all actions, organic and psychic).

The spreading of Sexual diseases in Muslim countries in increasing rates is a matter of shame. This curse is the result of the blind following of the alien ideologies and philosophies. Freud and his followers are worshippers of sex and philosophy repugnant to Islam, which has generated destruction in the form of the free sex culture. AIDS and Hepatitis like diseases are the outcome of this curse. Only a single attempt of an illegal sexual relation may ruin the child's health forever. All societies which neglect concept of morality and chastity suffer from diseases spiritual, physical and mental. Due to fornication or rape, the numbers of illegitimate children are increasing. Parents should first learn and then teach their children the culture and history of Islam.

Suitable sex education can only be given if the correct messages are being sent explicitly and perfectly by parents. A broad minded atmosphere is the need of the time, as rigidity creates suffocation and pollution. Attitude of parents plays a vital role in building the character of their children. It is necessary that in the presence of children, the parents should act with each other with decency. It is the responsibility of parents to monitor the activities of children. They should teach them in such a manner that child understands well what is Right and Wrong or legal & illegal. Liberty could be given to the children but surely with certain reservations and under supervision. Dating should not be allowed. They should explain them not to engage in pre-marital sex. They need to frequently discuss topics like menstruation, sexual changes in adolescents and Taharah after various types of un-cleanliness associated with sex. If one feels uncomfortable discussing sex with one's child, take the help of your dearest ones who can communicate teachings of Islam regarding sex to your child. The Community institutions can be helpful in this regard in terms of providing a space for interaction with religious scholars.

It is required to offer pre-marriage Sex Education to mature boys & girls to prepare them for the role of father and a husband and of mother and wife. It is the need of the time to remove the taboo of sex as a subject. If parents guide their children in basic religious information regarding sex, it would be helpful towards building a healthy Muslim society. In the current era, it is not possible for parents to keep a strict eye upon their children. Electronic media is spreading vulgar culture, which can only result in the breeding of crows and vultures, but not falcons of the high skies.

Q.1-How is the act of masturbation seen in Islam. Is it a sin? If it is, then what is the punishment for it?

Ans. Masturbation (for both genders) is an unpleasant act on the basis of the following Ayah:

"And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, - for them, they are free from blame. But whoever seeks beyond that and then those are the transgressors." 23.5-7.

Here the Ayah is clear in forbidding all illegal sexual acts (including masturbation). And whoever seeks beyond that is the transgressor.

"And let those who find not the financial means for Nikah keep themselves chaste, until Allah enriches them of His bounty." 24.33.

This Ayah also clearly orders that whoever does not have the financial means to do Nikah to keep him chaste, he should be patient in facing temptations (including masturbation) until Allah enriches them of His bounty. Secondly, from the Sunnah: Abdullah Ibn Masud said:

"We were with the Rasulullah(S) while we were young and had no wealth whatsoever. A Hadith says:

"O young people! Whoever among you can do Nikah, should do Nikah, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to do Nikah, should keep Sawm, as it diminishes his sexual power".

- i. A permanent and quick cure from this problem lies in Nikah as soon as the person is able, as shown in the Hadith.
- ii. Being cautious not to develop any of the medical symptoms that may result from masturbation such as weak eyesight, weak nervous system, and/or back pain. I don't think there is any medical basis for this. More importantly, feeling of guilt and anxiety can be complicated by missing Faraiz because of the need to shower after every incidence of masturbation.
- iii. Avoiding the illusion that some youth have that masturbation is permissible because it prevents them from committing illegal sexual acts such as fornication or even homosexuality.
- iv. Trying to follow the recommendation of Rasulullah (S) concerning the etiquette of getting ready for bed, such as reading Dua, sleeping on the right side, and avoiding sleeping on the belly, as Rasulullah (S) forbade sleeping on the belly.
- v. Observe moderation in eating and drinking in order to avoid stimulating your desire. Keep away from anything that is sexually stimulating, such as pornographic pictures, erotic films and love songs.
- vi. Avoid gatherings and places that bring men and women physically close to each other.'
- vii. Avoid sleeping on beds that are so soft that they make one think about sex.

Q.2). What is the Sawab in sexual intercourse which can be done by spouse and how this action becomes a source of Ajar?

Ans. When a Muslim man has had sexual intercourse with his wife in the legal manner and then wishes to return another time, for Sawab he should first perform Wudhoo, as recommended by the Hadith:

When one of you comes to his wife and then wishes to perform (sexual intercourse) another time, let him perform Wudhoo between the two times

Rasulullah (S) declared Ajar of Sadaqah for legal sexual intercourse done by spouses. Once a question was raised by Ash'ab un Nabi(S), Rasulallah(S) explained that while one acts unlawfully, he would be punished, likewise, if one act lawfully, he would be rewarded.

Rasulullah(S) stated that in one's sexual closeness with one's life-partner, there is Sadaqah (Ibadat through giving): He(S) explained:

In the sexual act of each of you there is a Sadaqah

Ash'ab questioned:

O Rasulallah(S)! When one of us fulfils his sexual desire, will he be given a Reward for that?

Rasulullah(S) explained:

Do you not think that were he to act upon it unlawfully, he would be sinning? Likewise, if he acts upon it lawfully he will be rewarded. (Muslim)

What's more, a reward equal to Sadaqah (voluntary charity) is recorded for them every time spouses have sex. Syedna Abu Dharr transmitted that some of the Ashaab asked:

O Rasulallah(S)! The rich among us have taken the rewards (of the Akhirah)! They offer Salaat as we offer Salaat, keep Sawm as we keep Sawm and then they give charity from the extra of their wealth!

Rasulullah(S) granted Barakaat and said:

Did Allah not make for you that from which you can give Sadaqah? Verily for every time you say Subhan Allah there is a Sadaqah, and for every time you say Allahu Akbar there is a Sadaqah, and for every time you say Al Hamdulillah there is Sadaqah, and in every act of enjoining what is Right there is Sadaqah, and in every act of forbidding what is Wrong there is a Sadaqah, and in your sexual relations [husband and wife] there is a Sadaqah.

Rasulullah(S) continued:

In the same way, when one satisfies his wife with that which is Halal[lawful], for him there is a reward.

It is the wife who required physical pleasure, not the husband, and that the location mentioned is the one most likely to bring about an orgasm. So much for the idea that Islam totally ignores the sexual needs of women, rendering them as little more than house keepers and sex toys for the husband's every whim.

Q.3).Can Spouses enjoy Ghusul[bath] together ?

Ans. It is permissible for the husband and wife to bath together in the same place even though he sees her private parts, and she sees his. A Hadith established:

Guard your nakedness except from your wife or those whom your right hand possesses

So it is permissible for both spouses to look at and touch the body of his or her companion even the private parts. It is best for the husband and wife not to sleep or eat or drink after having sex until they first perform Ghusul.

Q.4). Is Oral Sex allowed between spouses and can they kiss on the lower portion of each of them?

Ans. Oral sex is an act whereby the man or the woman touches their partner's sexual organs with their mouth. Fiqah is silent on this issue, and no one asked Rasulullah(S) about this issue, nor did he ever mention anything about it. Therefore one cannot say it is Har'am, as long as it is practiced between husband and wife.

The spouses can kiss the lower portion of their life partner's body. Taharat increases the love game. Rasulullah (S) recommended regularly removing the pubic hairs. Therefore, all kinds of sexual pleasures, except anal intercourse, is Halal between husband and wives. There is no clear prohibition about oral sex in the Qur'an or the Sunnah. Oral sex can be done in such a way that no filth is involved, although Muttaqi people extend 'Karahat' with it. I understand that Semen is Najis but other liquids a man releases is not in the category of Najis. This kind of liquid is of three types:

1. Mazi: a whitish liquid which is discharged from the organ of urination during fore-play.
2. Wazi: a liquid which comes out after the discharge of semen.
3. Wadi: a liquid which comes out after urinating.

All these discharges are not Najis.

Note:

(As for Wazi and Wadi, they will be considered Tahir if he has done Istibra'. If he has not done Istibra', then he must consider it Najis. Istibra is a recommended act for men after urinating. Its object is to ensure that no more urine is left in the urethra. There are certain ways of performing Istibra, and the best of them is that after the passing of urine, if the anus also becomes Najis it should be cleaned first. Thereafter, the part between the anus and the root of penis should be pressed thrice, with the middle finger of the left hand. Then the thumb is placed on the penis, and the forefinger below it pressing three times up to the point of circumcision, then the front part of the penis should be jerked three times. Istibra is not meant for women, and if she sees any liquid and she doubts whether it is urine, that liquid is Tahir, and it will not invalidate Wudhu and Ghusl).

Q.5).Can husband and wife share their private experiences among friends?

Ans. No! Rasulullah(S) declared this practice as shameful, obscene and a sign of illiteracy and showed his displeasure's. Rasulullah (S) warned:

In Qiyamat, that person holds the worst position near Allah who discusses and spreads the secrets of his wife regarding Sexual Relation

This Law is applicable equally upon the women too. It is unlawful for them to speak to others about (or otherwise mention) anything that happened between them in intimacy. Rasulallah (S) clearly warned:

Among those who will be in the worst position in Allah's sight on the Day of Resurrection is the man who has intercourse with his wife, and she with him, and then spreads her secret.

Q.6).How can a husband please and satisfy his wife?

Ans. It is an important point for a man to realise that women are not all the same, but are actually individual living beings. The love of a wife for a husband has nothing to do with the size or shape of his private organ. The Fuquha [Jurists] believed that a woman's private parts need "protecting" (Tahsin). What they meant was that it was important for a husband to satisfy his wife's sexual needs so that she would not be tempted to commit Zina out of despair or frustration. A wife is not merely a lump of flesh without emotions or feelings, and isn't there just to satisfy a man's natural urges. On the contrary, her body contains a soul no less important in Allah's sight than her husband's. Her heart is very tender and delicate, and crude or rough manners would hurt her feelings and drive away love. The husband would be both foolish and immoral to act in any way unpalatable to her natural temperament, and a man selfishly seeking his own satisfaction without considering that of his wife is a selfish boor. In fact, according to a Hadith:

Three things are counted as inadequacies in a man.

Firstly, meeting someone he would like to get to know, and taking leave of him before learning his name and his family.

Secondly, denial of the generosity that another shows to him.

And thirdly, going to his wife and having intercourse with her before talking to her and gaining her understanding, satisfying his need from her before she has satisfied her need from him

This is another of the things implied by the saying that one's wife is

A tilth unto you. (Qur'an, 2:223)

Q.7).Why sexual intercourse is Har'am during the days of menses?

Ans. Sexual Intercourse should not be done during menses because if there is pregnancy, the child would suffer from leprosy or other major diseases. One of the reasons for sexual intercourse declared Har'am during menses has been stated by Rasulallah (S). If a husband committed this act and after that a child bearing white spots or leprosy is born, he should not blame or hold responsible anybody but himself for this. The other reason is that during menses dirty blood enters into penis which causes sexual diseases. Due to this harmful effect and for this reason clear instructions have been given in Ayat 222 of Surah al Baqarah

(O Rasul) they (people) ask you about menstruation, tell them that it is a period of discomfort (for women). Therefore, don't establish sexual relation with them during

the menses and don't approach them (sexually) until the blood stops and they have become clean

Therefore the husband is not allowed to have intercourse with his wife until she purifies herself by taking Ghusul after her menstruation stops because Qur'an says in Surah al Baqarah-2, Ayah 222:

..... When they [i.e., the wives] have cleansed themselves [after menstruation], you go into them as Allah has commanded to you...

Menses quickens the flow of blood in a woman, due to which dirty elements are ejected from the vagina in a large quantity. Due to this reason the woman feels uncomfortable. The woman who does not clean her body by regular bath would suffer from skin diseases, kidney trouble, cough and cold.

One of the wives of Rasulullah(S) informed:

When Rasulullah(S) wanted something from one of his wives who was on her periods, he put a cloth over her private parts, and then did whatever he wanted.

Like other religions, Islam did not declare woman in menses as a source of dirt. Rasulullah(S) guides:

Be with them in the house, and do everything except for intercourse itself.

The Jews said:

This man wants to leave nothing which we do without doing something different.

Then, Asyad ibn Hudayr said:

O Rasulullah(S)! Verily the Jews says such-and-such, should we not then have sexual intercourse during menstruation?

Colour of Rasulullah'S (S) face changed such that they thought that he was angry with them, so they left. As they were coming out, they saw a gift of milk being brought to Rasulullah(S), who sent someone after them to give them milk, so they felt that he was not angry with them.

Q.8).Can a spouse leave the sexual relationship with the life partner for Ibadat?

Ans. According to Abu Saad, Rasulullah (S) once warned the wife of Safwan Ibn al Muattal for being over-pious to the detriment of her Nikah. She used to read long Surats during her night Salaat, keeping her husband waiting; and she took Nafil Siy'am frequently without the concern of her husband, which made her tired and prevented any opportunity for sex during the day (sexual activity in day time is forbidden only in Ramadan). Rasulullah (S) gave a ruling in favour of the husband and recommended that she should recite short Surahs and take Sawm with the consent of her husband only. Similarly, when Rasulullah (S) heard that Abdallah Ibn Amr, spent his night in Salaat and stayed in Siy'am, he instructed him to control his Ibadat and Riyazat, pointing out:

Your eye has a Right over you, your guests have a Right over you, and your wife has a Right over you.

This Hadith should be taken seriously. Many Muslim wives know the pain of loneliness, while their husbands are away, or frequently stay out late with their friends (even if busy in ibadah very late), and sometimes fail to come to bed, until the

wife is already asleep, or is so tired that she is no longer interested! It is Sunnah to leave the Masjid and return home after the Salaat al Eshaa. Early to bed and early to rise is also a Sunnah thankfully as every day is a new day, and it is never too late to make a fresh start and put things right. Hadith says:

Taubah of a Muslim is accepted until he gives the death-rattle

Q.9). Can a life partner refuse or reject the wish of sexual-relation to the other partner?

Ans. It is explained in the Fiqah that husband has a Right upon his wife. Islam commands not only women but also men too in this regard that they must fulfil their natural desire within the Nikah bond. It is a duty of a wife as well as a husband to be aware of the urges and needs of their life partner. Otherwise either will be committing a sin, like Zina. So it is essential for the spouse to satisfy the desire and neither should reject the other, unless one has a legally valid reason. Rasulullah warned:

If a husband calls his wife to his bed (to have sexual meeting) and she refuses and causes him to sleep in anger, Malaek will send Lanat upon her till morning.

Another Hadith declared:

If a woman spends the night leaving her husband's bed (does not please him), then Malaek send Lanat upon her till she comes back (to her husband).

Ashaab asked:

O Rasulullah! Is there a reward if one satisfies his passion?

He (S) answered:

Do you know that if he satisfies it unlawfully he has taken a sin upon himself? Likewise, if he satisfies it lawfully, he is rewarded

It is the Right of the husband and the wife in marriage, that if they invite their spouse for sexual intercourse, they cannot refuse their invitation.

It is essential for the wife to satisfy the desire of the husband. Neither should reject the other unless there is some lawful excuse. Now, it is fairly easy for a wife to satisfy her husband and make herself available to him, even if she is not really in the mood. It is far harder for a husband to satisfy his wife if he is not in the mood, and this is where an important aspect of male responsibility needs to be brought to every Muslim man's attention, and stressed strongly.

Q.10). A gentleman asked that sometimes he thinks of going out and searching for sex workers due to non response of his wife.

Ans. Do Istaghfaar and remember death and imagine Azaab of the grave. Follow the path of Taqwa which increases in reward. Show your wife the above authentic Ahadith regarding the Lanat of Malaek on the woman who refuses her husband's invitation to have sex. It may be that she fears Allah, and her attitude towards having sex with you whenever you invite her might change. If her attitude does not change, you are well within your Rights to seek another wife; but do it within the boundaries prescribed by Shariah, and honour and engage in Nikah tie with another woman. Be alert! Qur'an warns: in Ayah 32 of Surah al Israa:

Do not even go near Zina for it is a very indecent thing and a very evil way!

Q.11). Sexual Gratification has no limit. How should one control it?

Ans. An important aspect of present day's problems is sexual gratification. Once Rasulullah (S) saw a woman who charmed him, so he immediately approached his wife Saudah, who was busy wearing a perfume in the company of her friends. Her friends then left. He then satisfied himself with Saudah and said:

If a man sees a woman who charms him, he should go to his wife, for she has the same sources of satisfying him as the other woman has

Today we are constantly exposed to sensual material, electronically as well as physically. Therefore it is absolutely necessary that the partners should respect each other's feelings. Negligence by the wife or the husband can have harmful effects on the happiness of the family.

Q.12). Why can't a wife refuse her husband for sex when she doesn't like?

Ans. Rasulullah(S) said:

If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the Malaek will curse her till morning.

No matter how busy the wife is, Rasulullah(S) advised that when she is called to bed by her husband, she must leave everything and enjoy what Allah has made permissible for the believers in marriage. If a wife is not satisfying the natural needs of her husband, because of below normal appetite or otherwise, it would be best for the husband to talk to her politely and with wisdom, and explain his needs to her. If the husband feels that he cannot have patience and fears that he may transgress the boundaries of Allah if the situation does not improve, he always has the option of marrying a second, or a third, or a fourth time. On the other hand, the husband must also take into consideration his wife's disposition if she falls sick or is pregnant, or is in grief, the husband should realize and keep their relation in harmony and avoid any discord.

It is the right of the husband and the wife in Nikah, that if any partner invites the other for sexual intercourse, he/she cannot refuse this invitation.

Q.13). Is it necessary for a wife to fulfil even unlawful desire of her husband?

Ans. The wife's obedience of the husband is conditional; he is to be obeyed as long as he is within the limits of the Shariah. A Hadith guides:

There is no obedience to people in the Creators' disobedience

If the husband forces her wife to stop Faraiz of Islam, like Salaat, Sawm of Ramadan, Zakaat, Haj, etc then she should not obey her husband's instructions. Ayah 189 of Surah al Air'af guides us towards this point so nicely. A Religious Advice is Wajib upon us that if any Muslim lady is forced by her husband to fulfil his unnatural desire to have sexual intercourse through Anus, she should totally refuse him. It is against the injunctions of Qur'an and Sunnah. Wife should not co-operate with her husband in this matter. It is not necessary for a wife to obey the order of husband which is against the Qur'an and Sunnah, because it is a great sin.

Q.14). What are the instructions regarding Anal intercourse?

Ans. Sexual relations among the human beings are very delicate. The Qur'an deals with it in a manner which not only takes into consideration the physical sensuality but also makes certain that man should rise above the animal level and temper his sensual urge with moral and spiritual discipline. Even the language used to provide the essential guidance in this connection has been very carefully worded so as not to let the issue be described in a lewd style-the literary way and techniques of the then Arabi poets. Women are compared to cultivated land. The real object of conjugal union should be for the reproduction of human life for the service of the Lord. Anal intercourse is Haraam, even if both partners agree to it. Mutual consent to a Haraam deed does not make it Halal. It is strictly unlawful for the couple to engage in sodomy, as Rasulullah(S) warned:

Cursed is the one who comes to his wife in her anus

A man asked Ibn Abbas about engaging in sodomy with his wife. He replied: This man is asking me about Kufur. Rasulullah(S) said:

Whoever has intercourse [with his wife] during her menses, or commits sodomy with her, or comes to a soothsayer, then he is a disbeliever

Woman has a Right to refuse to comply with her husband's demands even on the threat of divorce. Some men lie to their wives who are shy to ask the religious scholars about this matter, concerning this act. They may tell them that it is allowed, and might even present them a 'so-called proof' from the Qur'an:

Your women are cultivated land for you, so enter your cultivated land as you please and wish (2:223).

Syedna Qazi al Nauman clearly instructed anal intercourse as extremely Har'am. In Vol. 14 of Wasail, on p.104, this Hadith clarified the matter:

On my Ummah, the Anus of their wives are Har'am

A Hadith has been quoted in Tirmizi from Syedna Abdullah bin Abbas, who was one of the famous students of Ali, Amir al Mumineen. He narrated:

Your wives are your Farms. Therefore go to them from the front side and go to the front portion from the back side. Avoid sexual intercourse in their Anus in the same manner as you avoid it during the Menses.

This Hadith categorically declares Anal intercourse as Haraam. Vagina is the only right place for penis, not the Anus. The imagery is that of a farmer taking care of his field, similarly a vagina is like a field. The farmer sows the seed in order to reap the harvest, but he does not sow it out of season or cultivates it in a manner which will injure or exhaust the soil. The damage in this case could sometimes be irreparable, because the woman, unlike a farm, is very sensitive and has emotions, feelings and strong passions which require needful satisfaction and attention in a proper and appropriate manner.

That person is Maloon who does anal intercourse. The meaning of Maloon in Arabi is a person who is far from Rahmat and Barakat in Dunya and Akhirah and very close to Azab. Those people who practice Anal Intercourse are Maloon; Lanatullah upon them.

From the Medical point of view this act is extremely harmful. On account of anal intercourse, sexual power decreases and it may cause impotency. The wife of an impotent would naturally cast her eyes on other people. It is obvious that for the fulfilment of her desire she would be inclined to seek someone else. It is a natural urge that when a hungry person is not able to fill his stomach by a lawful source, he then approaches illegal means. May Allah protect us and save our family. The science of medicine agrees that this act is unclean, unhealthy, and is one of the causes of the incurable disease, Aids.

Among the causes of this crime is to enter the pure marital life with filthy habits of forbidden perverted acts inherited from the times of Jahiliyah, or with a memory full of pornographic scenes from xxx movies that some had watched and had not repented to Allah for them. It is well known that this act is Haraam, even when both parties agree on it. The seriousness of this sin is such that that Rasulullah(S) compared it to Shirk. If a person commits this sin out of ignorance of the rule of Shari'ah, then there is no blame on him, but if he committed it intentionally while he knew of the rule, then he should be penalized for it.

Q.15). Can a husband suck the milk of his wife while she breast feeds a baby? Is it permissible?

Ans. Touching, playing, fondling or sucking of a wife's breast is absolutely legal for the husband. If the husband tastes the milk of his wife, it has absolutely no bearing on the validity of their Nikah. A husband is allowed to take pleasure from any part of his wife's body, including her breasts. Sucking of a woman's milk forms foster-relations only when an infant sucks the breast of a woman in his infancy. It should be noted that child's Right is first on the milk of his/her mother and only the remaining milk can be sucked by the husband.

Q.16). Can a Muslim follows sex techniques of Kama Sutra?

Ans. Let us be clear first that in Islam, legal Sex has a reward of Ibadat first and then it is considered as a passion, while the Philosophy of 'Kama Sutra' is totally based upon exploitation. Islam does not allow any kind of exploitation. The best recommended style of intercourse is available in Kitab al Tibb of Al Shaikh al Raees, Dai Bu Ali Sina. He has explained that the worst position of intercourse is that of a woman who is upon the man, because it will later on create health disorders. Ayat 189 of Surah al Air'af guides us towards this point so nicely. A Religious Advice is Wajib upon us that if any Muslim lady is forced by her husband to fulfil his unnatural desire to do sexual intercourse through Anus and asks for to do this, she should totally refuse him. It is against the injunctions of Qur'an and Sunnah. Wife should not co-operate with her husband in this matter. It is not necessary for a wife to obey the order of her husband which is against the Qur'an and Sunnah, because it is a great sin.

Q.17). Is a medicine like Viagra, Halal or Haram?

Ans. For those of you who may not know, Sildenafil Citrate, marketed under the name Viagra, is a prescription drug developed by Pfizer which treats erectile dysfunction, or

male impotence. Using a drug that helps sexual intercourse is permitted and there is no legal prohibition provided it does not contain ingredients that may harm health, or any intoxicating substances." Note: If you're a man who uses nitrate drugs, like nitroglycerine, (drugs commonly used for the treatment of chest pains) never take Viagra with any nitrate medicine, as your blood pressure could suddenly drop to an unsafe or life threatening level. Viagra must never be used by men taking nitrates of any kind, any time.

Q.18). Today transplanting sexual (reproductive) glands is very popular among the rich class. What is the Shariah guidance in this regard?

Ans. Because the testicles and ovaries continue to carry and produce the genetic characteristics (DNA) of the original donor even after being transplanted into a new body, the transplantation of reproductive glands is Haraam according to the Shariah. Transplanting other parts of the sex organs, which do not transmit DNA (with the exception of the private parts themselves) is permissible in case of legitimate reason as long as the relevant rulings and regulations of Shariah are adhered to.

Q.19). Why in the presence of an infant, sexual pleasure is not permitted to spouse?

Ans. Imam Baqir says:

"Refrain from having sexual pleasure in places where an understanding child can see you and follows your action to such an extent that he can narrate to others what he has seen."

The author of Wasail ash-Shiah narrates a Hadith:

"Wallah! If a child watching a couple doing sexual intercourse or listens to their talk or even hears their breathing sounds then such a child, whether the male or a female, it will get involved in adultery at one stage or the other in his or her life"

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