

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Islamic Puberty and Health Workshop

Allah Ta`ala says in the holy Quran,

{ وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ }

*And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make clear to you His communications, and Allah is knowing, Wise.*

### Definition of Puberty:

The process of physical changes by which a child's body matures into an adult body capable of sexual reproduction to enable fertilization. It is initiated by hormonal signals from the brain to the gonads; the ovaries in a girl, the testes in a boy. In response to the signals, the gonads produce hormones that stimulate libido and the growth, function, and transformation of the brain, bones, muscle, blood, skin, hair, breasts, and sexual organs. Physical growth—height and weight—accelerates in the first half of puberty and is completed when the child has developed an adult body.

### The Signs of Puberty are Three:

1. Reaching the age of 15 (lunar) years for a male or a female.
2. Experiencing a wet dream by a 9 year old boy or girl.
3. Menstruation for a 9 year old girl.

\*Footnote: When a child reaches the age of seven and is *mumayyiz* (discerning) i.e. he can eat, drink and clean himself after using the toilet unassisted, he is ordered to perform *ṣalāh* and all other injunctions pertaining to *ṣalāh* (e.g. *wuḍū`*). When he reaches ten, he will be beaten for neglecting it, not severely, but so as to discipline the child, and not more than three strikes. *ṣalāh* and other injunctions of *Sharī`ah* become *wājib* when a child reaches the age of puberty.

### **Girls' Physical Changes:**

- Growth spurts
- Body shape changes as body fat accumulates around the hips, and thighs, giving girls a curvier shape.
- Breast development
- Body odor and skin breakouts due to increased oil gland production.
- Hair growth in the underarm area, on the legs and in the pubic area.
- Menstruation begins, typically around the age of 12.

### **Girls' Emotional Changes:**

- Mood swings may begin, punctuated with bouts of anger, sadness, and other emotional fluctuations.
- Romantic feelings and interest in the opposite sex.
- Anxiety and/or excitement about the changes she is going through.
- Concerns over increased responsibility, fitting in socially, and separating from her parents.

### **Stages of Puberty:**

Here's a quick look at how it works. Usually after a girl's 8th birthday or after a boy turns 9 or 10, puberty begins when an area of the brain called the hypothalamus starts to release gonadotropin-releasing hormone (GnRH). When GnRH travels to the pituitary gland (a small gland under the brain that produces hormones that control other glands throughout the body), it releases two more puberty hormones — luteinizing hormone (LH) and follicle-stimulating hormone (FSH).

What happens next depends on gender:

- **Boys:** Hormones travel through the bloodstream to the testes (testicles) and give the signal to begin production of sperm and the hormone testosterone.
- **Girls:** Hormones go to the ovaries (the two oval-shaped organs that lie to the right and left of the uterus) and trigger the maturation and release of eggs and the production of the hormone estrogen, which matures a female's body and prepares her for pregnancy.

At about the same time, the adrenal glands of both boys and girls begin to produce a group of hormones called adrenal androgens. These hormones stimulate the growth of pubic and underarm hair in both sexes. Estrogen in a female and Testosterone in a male.

### **What does reaching puberty mean spiritually?**

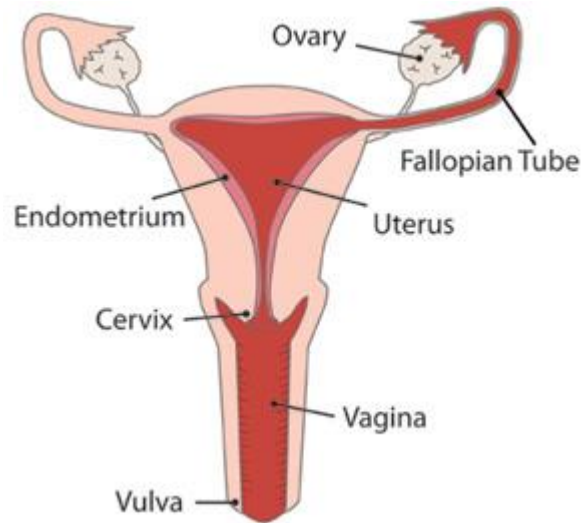
It means that you are legally responsible for everything you say and do, the good and the bad. Allah places two angels on your shoulders, Raqib and `Atid, who follow you everywhere you go, writing down everything you do. Allah Ta`ala says,

{ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ } { مَا يَلْفِظُ مِنْ قَوْلٍ  
إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ }

*Two recording (angels), at right and at left, are constantly recording. Not a word does he utter but there is a sentinel by him, ready (to note it).*

### **Definition of Menstruation:**

The shedding of the uterine lining (endometrium). It occurs on a regular basis in sexually reproductive-age females of certain mammal species. Women typically stop menstruating if they conceive or get pregnant. Menstruation lasts from puberty to menopause. Menstruation correlates with ovulation, which means girls who menstruate are capable of getting pregnant.



### **The Minimum and Maximum Menstrual Period:**

The minimum menstrual period is a day and a night. It generally lasts for six or seven days and the maximum period is 15 days and nights. In the Hanafi madthhab the minimum menstrual period is 3 days and the maximum is 10 days.

The minimum interval of purity between two menstruations is 15 days. Generally it lasts for 23 or 24 days and there is no maximum limit to the number of days between two menstruations.

### **Hadiths On Menstruation:**

The Messenger of Allah (peace be upon him) said, "... a woman can neither pray nor fast during her menses" (Sahih Muslim).

Aisha reported that the Prophet (peace be upon him) said, "Stop formal prayer when your menses begins. When it is finished, wash off the blood from your body and return to formal prayer. " (Sahih Al-Bukhari)

Ayesha narrates that, "We set out with the sole intention of performing Hajj and when we reached Sarif, my menses began. The Messenger of Allah sal Allahu alayhi wa sallam came to me while I was crying and asked, 'What is the matter with you? Has your menses started?' I replied, 'Yes.' He said, '*This is something which Allah has destined for the daughter of Adam.*'" (Al-Hakim)

'A'isha reported: Fatimah b. Abu Hubaish came to the Prophet Muhammad (may peace be upon him) and said: I am a woman whose blood keeps flowing (even after the menstruation period). I am never purified; should I, therefore, abandon prayer? He (the Holy Prophet) said: Not at all, for that is only a vein, and is not a menstruation, so when menstruation comes, abandon prayer, and when it ends wash the blood from yourself and then pray.

Mu'adha said: I asked 'A'isha: What is the reason that a menstruating woman completes the fasts (that she abandons during her monthly course), but she does not complete the prayers? She (Hadrat 'A'isha) said: Are you a Haruriya? I said: I am not a Haruriya, but I simply want to inquire. She said: We passed through this (period of menstruation), and we were ordered to complete the fasts, but were not ordered to complete the prayers.

### **The Fiqh (Jurisprudence) of Purity:**

#### **The Obligatory Acts of Wudū' (Ritual Ablution) are Six:**

1. Intention.
2. Washing the face.
3. Washing both hands and arms including the elbows.
4. Wiping any part of the head.
5. Washing the feet including the ankles.
6. *Tartīb* (to observe the above-mentioned sequence).

\*Footnote: The person performing ablution either intends removing a state of *ḥadath* (ritual impurity) or purification for the ṣalāh. Washing the entire face, from the point where the hairline usually begins to the chin in length, and from ear to ear in width. Washing both arms completely, up-to and including the elbows once. The minimum is to wipe part of a single hair, provided this part does not hang below the limit of the head (i.e. below the hairline).

\*Note: The Cleanliness of the Body: It is sunnah (1) to trim the fingernails and toenails, (2) to clip moustache to the extent that the pink of the upper lip is visible, it should not be plucked or shaved, (3) to pluck (or to shave) the hair of the underarms and nostrils, and to shave the pubic hair (4) to apply kuhl (an antimoniac compound), (5) to apply henna for women. Circumcision is wājib for both men and women.

### **The Factors that Nullify the Wudū' are Four:**

1. Anything that exits from either the front or the rear private parts, whether wind or anything else, except semen.
2. Loss of intellect through sleep or other causes, except sleep while firmly seated on the ground.
3. Skin-to-skin contact between an adult, non-mahram (marriageable), male and female without any barrier.
4. Touching the private parts of a human with the palm or inner surface of the fingers.

### **The Things Make a Ritual Bath Compulsory are Six:**

1. Sexual intercourse.
2. Discharge of semen.
3. Menstruation.
4. Postnatal bleeding.
5. Childbirth.
6. Death.

\*Footnote: Male sperm and female sexual fluid are recognized by the fact that they come in spurts by contractions, with sexual gratification and when moist, smell like bread dough, and when dry, like egg-white. Periodic discharge of blood from the vagina.

### **The Compulsory Acts of a Ritual Bath are Two:**

1. Intention.
2. To ensure that water reaches the entire body. Plus the mouth and the nose for the Hanafis.

**The Forbidden Actions for a Person in the State of Minor Impurity (in need of wudū') are Four:**

(1) Ṣalāh, (2) ṭawāf, (3) touching or (4) carrying the Qur'ān.

**The Forbidden Actions for a Person in the State of Major Impurity (in Need of Ritual Bath) are Six:**

(1) Ṣalah, (2) ṭawāf, (3) touching, (4) carrying or (5) reciting the Qur'ān and (6) to remain in the masjid.

**The Forbidden Actions for a Person in the State of Menstruation are Ten:**

(1) Salat, (2) ṭawāf, (3) touching or, (4) carrying the Qur'ān, (5) to remain in the masjid, (6) reciting the Qur'ān, (7) fasting, (8) divorce, (9) to pass through the masjid for a woman who thinks her blood might soil the masjid, and (10) to take sexual pleasure from what is between the navel and the knees.

**The 'Awrahs (Private parts) are Four Types:**

1. The 'awrah of a man generally is the area between the navel and the knees.
2. The 'awrah of a woman in ṣalāh includes the whole body except the face and the two palms.
3. The 'awrah of a woman in the presence of a stranger is the entire body (except the face and the two palms according to some scholars).
4. The 'awrah of a woman in the presence of a mahram (unmarriageable kin) or women is the area between the navel and the knees.

\*Footnote: Men includes young boys, even if they are not yet of the age of understanding. It generally means in all conditions; whether in ṣalāh or outside ṣalāh. The knees and the navel themselves are not part of the 'awrah, but it is wājib to cover them in order to fulfill the command of covering the 'awrah completely.

Allah Ta`ala says,

{ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ } { وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ }

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ  
 أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا  
 مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ  
 يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ  
 وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ {

*Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do. And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.*

{ وَالَّذِينَ هُمْ لِأَعْيُنِهِمْ حَافِظُونَ } { إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ }  
 فَإِنَّهُمْ غَيْرُ مَلُومِينَ } { فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ }

*And who guard their private parts, Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, - for (in their case) they are free from blame, But those whose desires exceed those limits are transgressors;*

'Abd al-Rahman, the son of Abu Sa'id al-Khudri, reported from his father: The Messenger of Allah (may peace be upon him) said: A man should not see the private parts of another man, and a woman should not see the private parts of another woman, and a man should not lie with another man under one covering, and a woman should not lie with another woman under one covering.

### **The First Requirement of The Hijab: Covering**

The word *zeenah* in the aayah above, literally means "adornment", and includes both (a) that which Allah has adorned, i.e., the woman's natural and/or physical beauty, and (b) that with which they adorn themselves, i.e., jewelry, eye shadow, attractive clothing, hand dye, etc. Soorat An-Nur spells out specifically the commands concerning the fact that a woman's natural beauty and her adornments are to be concealed from strangers except by (1) What may show due to accidental or uncontrollable factors such as the blowing of the wind, etc., and (2) What has been exempted (see explanation at end of this section). Allah also says: O Prophet, Tell your wives and your daughters and the women of the believers to draw their outer garments about themselves (when they go out). That is better so that they may be recognised and not molested. And Allah is Forgiving, Merciful. [Al-Ahzaab, 33:59]

Abu Dawood narrates that `Aishah (RAA) said: "Asmaa' the daughter of Abu Bakr (RAA) came to see the Messenger of Allah (SAAWS) wearing a thin dress; Allah's Messenger (SAAWS) turned away from her and said: O Asmaa', once a woman reaches the age of menstruation, no part of her body should be seen but this-and he pointed to his face and hands.

The word *khumur* (pl. of *khimar*) refers to a cloth which covers the head (including the ears), hair, neck and bosom. The esteemed mufaasir (Quranic interpreter) Al-Qurtubi explains: "Women in the past used to cover their heads with the *khimar*, throwing its ends over their backs. This left the neck and the upper part of the chest bare, in the manner of the Christians. Then Allah commanded them to cover those parts with the *khimar*." Allah states further in this aayah: ...And let them not stamp their feet so as to reveal what they hide of their adornments The women in the time of the Prophet (SAAWS) wore anklets which could be employed to attract attention by stamping their feet, thereby making the anklets tinkle. This practice is not only forbidden by Allah, but moreover, shows that the legs and ankles are to be covered as well.

Amongst the authentic hadeeths which clarify this point is the following: Ibn `Umar (RAA) reported that the Messenger of Allah (SAAWS) said: On the Day of Resurrection, Allah will not look at the man who trails his garment along out of pride. Umm Salamah then asked: What should women do with (the hems of) their garments? He replied: Let them lower them a handspan. She said: Their feet would be exposed! He then said: Let them lower them a forearm's length but no more. [Reported by At-Tabarani-Sahih]

The aayah of Soorat An-Nur also lists in detail those with whom a woman is permitted to be more at ease. Furthermore, the ayah from Soorat Al-Ahzab orders Muslim women to draw their outer garments about themselves when they go out. Abu Dawood related that `Aishah (RAA) said: "After this Aayah was revealed the women of the Ansar appeared like crows." (because of the color and shape of the cloaks they wore). Slight differences have arisen amongst the scholars concerning the precise meaning of ...except only that which is



apparent... from Soorah An-Nur which according to Ibn `Abaas (RAA), includes "the face, the two hands, and rings. This view is shared by Ibn `Umar, `Ata'a, and others from the Tabi'een." [Tafseer Ibn Kathir] Also, Imam Ash-Showkani states concerning this same ayaat, that it includes: "The dress, the face, and the two hands." The major point of difference among the scholars concerns the hadeeth of Asmaa' (RAA) i.e., that the face and hands need not be covered; a number of the scholars have maintained that the face and hands must also be covered, because it was the practice of the wives of the Prophet (SAAWS) and the wives of the Sahabah to cover themselves completely according to authentic hadeeths.

### **The Second Requirement of The Hijab: Thickness**

The garment should be thick and opaque so as not to display the skin color and form of the body beneath it. Delicate or transparent clothing does not constitute a proper covering. The Sahabah were very stern on this and regarded scanty clothing in public as an indicator of a woman's lack of belief. Al-Qurtubi reports a narration from `Aishah (RAA) that some women from Banu Tamim came to see her wearing transparent clothing. `Aishah said to them: "If you are believing women, these are not the clothes of believing women." He also reports that a bride came to see her wearing a sheer, transparent khimaar whereupon `Aishah (RAA) said: "A woman who wears such clothing does not believe in Soorat An-Nur." Moreover, the following hadeeth makes this point graphically clear. Allah's Messenger (SAAWS) said: There will be in the last of my Ummah (nation of believers), scantily dressed women, the hair on the top of their heads like a camel's hump. Curse them, for verily they are cursed. In another version he said: ...scantily dressed women, who go astray and make others go astray; they will not enter Paradise nor smell its fragrance, although it can be smelled from afar. [At-Tabarani and Sahih Muslim] "Scantily dressed women" are those who wear clothing which reveals more than it conceals, thereby increasing her attractiveness while opening the path to a host of evils.

### **The Third Requirement of The Hijab: Looseness**

The clothing must hang loosely enough and not be so tight-fitting as to show the shape and size of the woman's body. The reason for wearing a garment which is wide and loose fitting is that the function of Muslim women's clothing is to eliminate the lure and beauty of her body from the eye of the beholder. Skin-tight body suits, etc. may conceal the skin color, yet they display the size and shape of the limbs and body. The following hadeeth proves this point clearly: Usamah ibn Zaid said: Allah's Messenger (SAAWS) gave me a gift of thick Coptic cloth he had recieved as a gift from Dahiah Al-Kalbi, and so I gave it to my wife. Thereafter the Prophet (SAAWS) asked me: Why didn't you wear the Coptic cloth? I replied: I gave it to my wife. The Prophet (SAAWS) then said: Tell her to wear a thick gown under it (the Coptic garment) for I fear that it may describe the size of her limbs. [Narrated by Ahmad, Al-Bayhaqi, and Al-Haakim]

Allah ta'ala says:

"O wives of the Prophet! You are not like any other women; if you fear (Allah), then do not be too pleasant of speech, lest one in whose heart is a disease should feel desire (for you)." [Al-Ahzab, 33:32] The reason for the revelation of this verse is not the fear of distrust nor misbehavior on the part of the women, but rather to prevent them from speaking invitingly, walking seductively, or dressing revealingly so as to arouse sexual desire in the heart of lecherous and evil men. Seductive dressing and enticing speech are the characteristics of ill-intentioned women, not Muslims. Al-Qurtubi mentions that Mujahid (RAA) said: "Women (before the advent of Islam) used to walk about (alluringly) among men." Qatadah (RAA) said: "They used to walk in a sensuous and seductive manner." Maqatil (RAA) said: "The women used to wear an untied cloth on their heads, while provocatively toying with their necklaces, earrings and other ornamental jewelry." Furthermore, Allah has commanded women not to display their beauty, meaning both natural and acquired beauty. Allah commands the believing women thus: ...And do not make a display of yourselves like the displaying of the ignorance of long ago... [Al-Ahzaab, 33:33] A garment which is intended to conceal a woman and her beauty from public view cannot be a thing which enhances her beauty. Therefore, the garment cannot contain bright colors, bold designs or shiny and reflective material that draw men's attention to the wearer. The Arabic word above, At-Tabarruj, means not only "to display oneself" but also "to spruce up one's charms for the purpose of exciting desire".

The clothing of a Muslim woman must not resemble the clothing of men. The following two hadeeth help to explain this. Abu Hurayrah (RAA) said: Allah's Messenger (SAAWS) cursed the man who wears women's clothes and the woman who wears men's clothes. [Abu Dawood and Ibn Majah-Saheeh] `Abdullah ibn `Umar (RAA) said he heard Allah's Messenger (SAAWS) say: The man who resembles a woman and the woman who resembles a man is not of us (i.e., not of the believers). [Ahmad and At-Tabarani-Saheeh] Additionally, Abu Dawood relates a narration from Umm Salamah (RAA) which shows that the Prophet (SAAWS) forbade women to bundle their Khumoor on their heads in such a way as to resemble the turban of a man. Western Muslim sisters should pay specific attention to this point since regrettably this has become a widespread practice amongst them.

Her clothing must not resemble the clothing of unbelievers. This is a general ruling of the Shari'ah which encompasses not only dress but also such things as manners, customs, religious practices and festivities, transactions, etc. Indeed, dissimilarity with unbelievers is a precedent that was established by the first generation of Islam. The following two hadeeth and statement of `Umar (RAA) will help to clarify this position: `Abdullah ibn `Amr ibn Al-`Aas said: Allah's Messenger (SAAWS) saw me wearing two saffron-colored garments, he said: Indeed, these are the clothes of kuffar (unbelievers), so do not wear them. [Sahih Muslim] `Abdullah ibn `Umar (RAA) said: Allah's Messenger (SAAWS) stated:

Whoever resembles a people is one of them. [Abu Dawood] Abu Musa Al-Ash'ari (RAA) related that `Umar (RAA) told him: "...I shall not honor those whom Allah has dishonored, nor esteem those He has humbled, nor bring close those whom He has kept afar." [Ahmad]

The woman's dress must not be an expression of ostentation, vanity or as a status symbol by being excessively showy or expensive, nor must it be excessively tattered so as to gain admiration and fame for being humble. Ibn `Umar (RAA) reported that Allah's Messenger (SAAWS) said: Whoever dresses for ostentation in this world, Allah will dress that person in a dress of humiliation on the Day of Resurrection, and then set it on fire. [Abu Dawood]

### **Hadiths On Modesty:**

Ibn `Umar (May Allah be pleased with them) reported: Messenger of Allah (PBUH) passed by a man of the Ansar who was admonishing his brother regarding shyness. Messenger of Allah (PBUH) said, "Leave him alone, for modesty is a part of Iman." [Al-Bukhari and Muslim]

Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (PBUH) was even shier than a virgin behind her veil. When he saw something which he disliked, we could perceive it on his face. [Al-Bukhari and Muslim].

Abu Mas`ud Al-Ansari (May Allah be pleased with him) said: The Prophet (PBUH) said, "One of the admonitions of the previous Prophets which has been conveyed to people is that if you have no modesty, you can do whatever you like." [Al-Bukhari].

### **Ayahs and Hadiths On Gender Relations:**

Allah Most High says: *"And they (i.e. the servants of Allah) do not commit zina (fornication)- And whoever does this shall meet a full penalty. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace."*

Allah Most High says: *'And We sent Lot as a Messenger: Remember that he said to his people, "Have you become so shameless that you commit such indecent acts as no one has committed before you in the world? You gratify your lust with men instead of women: indeed you are a people who transgress the limits!" . . . And We rained upon his people; then behold what happened in the end to the guilty ones!'*

The Messenger of Allah (peace and blessings be upon him) explained: "If one of you were to be stabbed in the head with a piece of iron it would be better for him than if he were to touch a woman whom it is not permissible for him to touch." (Reported by al-Tabaraani; see also Saheeh al-Jaami, 5045).

The saying of `A'ishah, "No, by Allah, the hand of the Messenger of Allah (peace and blessings be upon him) never touched the hand of any woman ..."

Umaymah bint Raqeeqah said: 'The Prophet, peace be upon him, said, "I do not shake hands with women (not permissible to touch)."' (An-Nasaai, #4181 and Ibn Majah, #2874)

The Messenger of Allah (peace and blessings be upon him) said, "Whenever a man is alone with a woman the Devil makes a third." (Al-Tirmidhi 3118, Narrated Umar ibn al-Khattab, Tirmidhi transmitted it as authentic)

The Prophet (peace and blessings be upon him) is reported as having said: "And the eyes commit zina (fornication). Their zina is gazing."

He (peace and blessings be upon him) commanded Ali (as) said: "Ali! Do not look once after another, for the first look is for you (since it happens accidentally) while the second is against you."

It was narrated by Jaabir: "The Prophet (peace and blessings be upon him) said: 'There is nothing I fear for my ummah more than the deed of the people of Lot.'" (Tirmidhi 1457)

Narrated Ibn 'Abbas: The Prophet (peace and blessings be upon him) cursed effeminate men; those men who are in the similitude (assume the manners of women) and those women who assume the manners of men, and he said, "Turn them out of your houses." The Prophet (peace and blessings be upon him) turned out such-and-such man, and 'Umar turned out such-and-such woman. (Sahih Bukhari 7:72:774)

### **The Beginning of Life (Conception):**

Allah Ta`ala says,

{ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ } { ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ } { ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ }

*Man We did create from a quintessence (of clay); Then We placed him as (a drop of) sperm in a place of rest, firmly fixed; Then We made the sperm into a clot of congealed blood; then of that clot We made a (fetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!*

`Abdullah bin Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH), the truthful and the receiver of the truth informed us, saying, "The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Jannah until there is only one cubit between him and it (Jannah), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Jannah until he would enter it." [Al-Bukhari and Muslim].

The beginning of life is called conception. It takes place when the egg of the female is penetrated by the sperm of the male. This union between the sperm and the egg is known as fertilization. The entire process of conception is one of the great wonders of Allah's creation. Let's start from the beginning:

The male's sperm are deposited in the vagina near the cervix, the entrance of the womb or uterus. Nature seems to have sensed that it would be a difficult trip for the sperm to bring about conception, for this reason, 100 to 200 million sperm are provided just for the purpose of fertilizing one female egg. The millions of tiny sperms, which can be seen only under a microscope, are so delicate that they are successful in passing through the cervix into the uterus.

The sperm have tails, called Flagella, which push them forward. Actually, sperm look very much like miniature tadpoles, and they move forward like tadpoles by wiggling their tails from side to side. When they reach the cervix, the sperm must swim through a mucous barrier that covers the entrance to the inside of the uterus. Tens of millions of sperm are unable to do this and are lost. Those sperm that pierce the cervix then swim up the three to four inches of the inside of the uterus to find the two exits at the upper ends where the fallopian tubes begin. Tens of millions more sperm are lost before they get to the fallopian tube where they may finally meet an egg. But this meeting can take place only during one day of each month.

Females normally have one egg, no larger than the point of a pin, that leaves an ovary each month. This is called ovulation. Ovulation usually occurs 14 days before a woman's menstrual period.

When an egg leaves an ovary it finds its way to the funnel-shaped opening of the Fallopian tube. Nobody knows how it manages to get from the ovary to the Fallopian tube because an egg has no ability to move by itself. However, it gets there somehow. Once inside the Fallopian tube, the egg is very slowly swept down towards the uterus by tiny hair-like structures, called cilia, which line the tubes. The cilia are so small they can be seen only under a microscope. It takes anywhere from three to five days for the egg to travel the three inches of the Fallopian tube, and during this time it may meet the sperm.

If an egg meets the sperm in the Fallopian tube, there is a good chance that one of the sperm will enter the egg and unite with it. This is called fertilization.

So, even if there are 100 million sperm that meet an egg in the Fallopian tube, only one will be able to pierce the outer coating of the egg and cause fertilization. When this happens, all the other sperm die. Sometimes, however two or more eggs emerge from the ovary. They too may be fertilized, each one by a different sperm, and the result will be twins or triplet or even more. Also, twins can result by the splitting of a single fertilized egg into two.



