

Islamic Concept of Sexual Psychology by Anwar Shaikh

The Islamic message when analysed carefully, emerges as a novel doctrine of sexual psychology, which stands on the two pillars of carnal enjoyment and conscience--free violence in the name of Allah, who claims to be the Most Merciful and the Best Judge. Though this faith cannot stand without these props, they have been masterfully camouflaged with Divine Veneer, which loses its lustre when subjected to a rational examination.

To demonstrate this truth, I must first, narrate the two universal legends - The Greek and the Biblical - which have determined the sexual status of woman in Islam, and the appeal of her carnal attraction in arousing the spirit of Jihad, the holy concept of violence, seeking plunder, persecution and paralysis of non-Muslim societies.

The Greek tradition holds that Pandora, the first woman was especially created by Zeus, the King of gods, to punish man for receiving the gift of fire that Prometheus had stolen from Heaven. He commanded Hephaestus, the divine artisan, to mix earth with water for preparing woman's body, which ought to have man's voice, but in fairness and beauty it must resemble an immortal goddess. He bade Athena to teach her the art of weaving highly complex webs. The golden Aphrodite was ordered to embellish her (woman's) head with grace, as well as, painful desire, and cares that decimate limbs. At the same time, Hermes, the god's messenger, was told to equip her with a dog-like mind and deceitful manners. To obey Zeus, the gods allotted her a beguiling mode of utterance. When the creative act was completed, the woman was called Pandora because every god had bestowed on her a gift, which was to be a source of some mischief to man.

The fascinating souvenir was presented by Zeus to man - Epimetheus, whose brother Prometheus, had warned him not to accept any memento from gods. So beautiful was Pandora that Epimetheus could not resist the temptation of accepting her.

How did this Divine plan materialize? Prometheus had left a mysterious box in the custody of Epimetheus with the express instructions not to open it under any circumstance. When Pandora saw it, her curiosity became boundless. She opened the box whereupon ten thousand evils rushed out and started plaguing man. Hope was the only one that could not escape for the timely replacement of the lid.

Had Pandora listened to Epimetheus, evil would have been unknown in the world. Thus, the moral of the story is:

1. Man is innocent and woman is guilty.
2. It is the sexual attraction of woman that misled Epimetheus to accept the gift despite a stern warning from his brother not to do so.
3. Since Epimetheus heeded the warning but Pandora did not, man is superior to woman in resolve, wisdom and general character but woman is the source of mischief, misery and misunderstanding.

This Hesiod point of view about womanhood seems to have served as the cornerstone of the Greek culture, allotting her the lowest status in society. As a result, the Greek culture became patriarchal in which woman ranked as a household chattel. She was just a man's sexual toy; even in this state she had to compete with boys, who were preferred by majority of men.

No doubt, this Greek legend has exerted an enormous influence on human civilization, but the Biblical story of Adam's creation has a greater psychological depth than the Pandora's tale. The Bible states:

Having created man in His own image, "the Lord God said, It is not good that the man should be alone: I will make him an help meet (companion) for him ..."

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof;"

"And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man."

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man."

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

"And they were both naked, the man and his wife, and were not ashamed."
(Genesis 2: 18- 25)

In these verses, it is clearly stated that:

1. Man without woman is a lonely being.
2. Man has precedence over woman because she has been created out of his rib.
3. Woman is the dearest thing to man because he believes her to be "the bone of my bones and flesh of my flesh."
4. Man and woman shall leave their parents to live together until death they do part.
5. Because of their closeness, it is not shameful for man and woman to be naked in each other's company.

According to the Biblical description, man is the source of woman's creation, and she has been brought about for the company and pleasure of man. Yet, in status, she is nearly equal to man because they have to live together eternally as one flesh.

So far so good. However, the story of creation adds a strange twist to this affair by adding that the couple were found a home in the Garden of Eden where there was to be no sorrow, no illness and no death, and where all luxuries of life would be available free, just for desiring.

In the Garden, there was "the tree of knowledge of good and evil." (Genesis 2: 9) The Lord God expressly forbade Adam not to eat the fruit of this particular tree but he defied the Creator at the behest of Eve, his wife. Since this event shows that man rebelled against God to please his woman, it demonstrates the significance of sexual delight to man. Stated briefly, the event establishes that:

1. So important is carnal gratification to man that he will defy God for sexual pleasure. On the contrary, God shall be adored by man most humbly and fervently if He were to promise him abundant sexual satisfaction by way of houris (beautiful virgins) and ghilmaan (pretty boys) as the reward for obeying Him.
2. Sex is the chief drive of male activity and plays a major role in his felicity and frustration. Diagnosis of his mental, physical and spiritual condition is somehow, associated with the realization of his sexual dreams. This link is not restricted to puberty and adolescence but goes back to infancy because parental harmony and discord, which influence baby's tendencies, are broadly determined by their sexual attitudes and mutual satisfaction. No matter how educated and materially prosperous a household be, without sexual match, which is the fountain of love, it cannot provide a healthy growth to the children.
3. Sexual appeal of woman is her greatest shield against the brutal proclivities of man. In fact, it is more than a shield: it can be an offensive feminine weapon to tame, twiddle and twist him. The effectiveness of this tool can be greatly enhanced by the woman who knows the art of loving, shedding tears, self-beautification, tantalisation, and keeping man at a boiling point through hearty, hilarious and high-sounding promises.

However, the Church Elders failed to gauge the psychological depth of this episode. Instead of utilising its hidden wisdom for the good of humankind, they used it to promote their selfish interests. Calling this event as the origin of sin, which precipitated Adam's fall, they branded woman as the agent of Satan and the enemy of man. This Christian interpretation led to the inferior social status of woman and creation of a patriarchal society with its concomitant afflictions to the fair sex.

Both the tales of Pandora and Eve have been invented to depict woman as the enemy of man. An enemy is someone, who is feared because he or she has the power to damage, debilitate and devastate. Feminine charm, which is the aggregate of woman's sexual appeal plus her tantalising manners, constitute the powerful threat that makes man grovel before her. These tales not only indicate man's fear of woman but also arouse his contempt, preparing him for a head-on collision with her.

Again, everything is known by its opposite: for example, light can be recognised by darkness only and the concept of sweet has no meaning without bitter. In fact, all psychological attributes e.g., love, friendship, etc., also have their opposites. Feminine charm is no exception: man is endowed with dominance-urge, which acts as a counter to the feminine charm.

It is not to say that women do not possess dominance-urge. They certainly do, but this trait is a far less effective part of their personality compared to what I call Feminine Charm. The fact that human society has been chiefly patriarchal, proves decisively that the male urge to dominate is severe, successful and supreme.

Patriarchal society is the one in which man is the boss; his word is the law and woman has no choice but to obey him in his capacity as a father, son and husband. In a nutshell, she exists only for the pleasure and convenience of man. This is an extreme form of degradation, which woman would try to avoid at all costs, if she could, but it has not been possible over the centuries except in casual circumstances when small matriarchal societies appeared for short periods.

The concept of dominance-urge is explained by the pecking order where the stronger bird pecks the weaker bird for no other reason than making a show of his commanding stature. It is this dominance-urge, which is the source of competition in all walks of life, setting new and higher goals to be achieved.

To my mind, the mechanism of human culture, in the last resort, is operated by the fraction of Feminine Charm and Dominance-Urge. These two opposites are different from the physical opposites known as positive and negative poles, which are equal in magnitude, and act as functional mates and not as adversaries.

On the contrary, dominance-urge recognises no other goal than securing ascendancy on both friends and foes. This is the reason that it can be malicious, merciless and morally bankrupt. Since woman has been projected as the chief enemy of man, dominance-urge is particularly misogynist i.e., hater of womanhood, and requires its total submission through a process of cunningness but painted in brilliant colours of serenity, sincerity and suavity. Religion has been man's best friend because it has enabled him to unleash his dominance-urge to fool and snool women in the name of God, who wants them to surrender all their human rights to please their fathers, husbands, sons and brothers! Polygamy, concubinage etc., which turn women into appetising sexual objects of seraglios, are some of the well-known examples.

As stated before, the earth has occasionally relished matriarchal societies on a limited scale. It represents a social state where mother is the head of the family and descent is reckoned in the female line. Thus, matriarchy is the antonym of patriarchy.

Woman is artful in relation to man because this is the only way she can survive. Otherwise, she is mercy, love and care. This is the reason that, as a general rule, she is a poor substitute for a man in the political and military fields, which require tough, selfish and murderous attitudes to succeed and prosper. In a matriarchy i.e., government by women, its members may bicker but it is unlikely that they will declare and wage bloody wars because they are too soft to be severe and too kind to be cruel.

After this background discussion, I am in a positive to state why the Prophet Muhammad (peace be upon him) chose sex and violence as the two pillars of Islam.

No person (in known history) has ever possessed the magnitude of dominance-urge that Muhammad did. If we turn the entire humankind into a pyramid, right at the apex shall be found the Arabian Prophet: he declared himself to be the divine Model of Behaviour for the human race, which means that everyone should think and feel like him, act and rest like him, walk and talk like him, eat and drink like him; all the laws he made in the name of Allah are there to suit his convenience; faith in God alone is immaterial to qualify for divine mercy or salvation unless one believes in him as well; he is the Intercessor because it is his word on the Day of Judgement, which shall decide whether a person is entitled to hell or heaven. Above all, Allah and His angels pray peace to Muhammad i.e., worship him this is what testifies to the immensity of

Muhammad's dominance-urge: even Jesus Christ is found praying to Jehovah, the God, but Allah, the God adores Muhammad along with His angels!

This type of position, which is beyond the grip of both man and God, requires patience, planning and power. The prophet was endowed with all these elements and the ability to operate them with an unusual degree of success. Having discussed them fully in my book "Islam, The Arab Imperialism," I need not describe them here again except to state that the Prophet decided to weld his nation into a formidable fighting force for creating a mighty empire, principally founded on his personal holiness, and sanctity of teachings. In an effort to make the Arabs a stout and fearless army that could administer a mighty dose of torture, tyranny and torment to achieve his imperial goal, the Prophet used sex appeal as the most attractive force to draw men towards his cause. However, realising that man's delights are not restricted to carnal enjoyment, he widened the fascination of his appeal and invented Jihad, which not only provided abundant supplies of women and boys to his holy soldiers (Mujahadeen) but also legalised loot and murder of non-Muslims and served as the best way to please Allah. This was the Prophet's master-stroke to create a fantastic faith in his followers' minds that robbery, murder, seduction, spreading untold misery and creating helpless orphans and widows as Jihad (the Holy War) was the supreme act of piety that assured wide opening of the heavenly portals. Of course, there had been terrible predators known as conquerors before the time of Muhammad, but nobody had ever named such atrocities as pieties packed with blessings, benedictions and beatitudes. This power of brainwashing that the Prophet Muhammad possessed, was not only massive but also everlasting because it is still going strong on both counts, even after a passage of fourteen centuries.

It is only tough, tedious and tyrannical men, who win battlefields; effeminate fellows faint at the sight of blood. The deep insight that the Prophet possessed enabled him to exploit the psychological mechanism, which I may describe as "feminine charm versus dominance urge." When the goal is achievement of personal ascendancy both in love and loathing and fair and foul, the urge of dominance seldom recognises the established rules of conduct. Therefore, the Prophet Muhammad had to rise the status of men at expense of women. So he hammered out a plan of sexual gratification based on male command, which embellished man with dictatorial rights and turned woman into a sexual toy. Man was legally empowered to set up private brothels, technically known as seraglios. These abodes of luxurious wickedness carried out only the approval of "The Most Munificent" Allaha but also constituted as the sole object of salvation because a Muslim obeys the commands of Allaha-Muhammad only for the purpose of gaining entry into paradise, which is inhabited by the most exquisite virgins and boys, the source of wonderful sexual delights.

Although the "theory of feminine charm versus dominance-urge" could be an effective scheme to secure the purpose of Muhammad, putting it into practice was an extremely difficult task because the land of Arabia had a matriarchal system, which bestowed considerable reverence and authority on a mother or grandmother.

It has been the policy of Islam to destroy the pre-Islamic culture of the land wherever it achieved domination. Arabia itself is no exception. Yet if one gazes through history, one finds that Arabia can boast of several queens during the pre-Islamic era. It would not have been possible unless women enjoyed fundamental civic rights:

We find that Tiglath-Pileser III (745-727 B.C.), who founded the Assyrian Empire, carried out several military expeditions against Syria and its adjoining territories. In the third year of his

reign, he succeeded in exacting tribute from Zabibi, the Queen of Aribi (Arabia). Another Arabian queen, who was conquered by him during the ninth year of his rule, was called Shamsiyah.

The Palmyrean king, bearing an Indian name Odaynath, who chased the famous Persian Shapur to the walls of his Capital, Ctesiphon (al-Madain), had a beautiful, courageous and ambitious wife called Zenobia. Appointing herself the regent of her son Wahb-Allath, she ruled her land capably and after repulsing several Roman attempts to re-conquer Palmyra, she declared herself to be the Queen of the East.

The most famous of all the Arabian queens was the Shunammite girl, whose beauty bewitched Solomon, the Wise, considered a major Prophet of God by the Muslims. She is believed to be an Arab of the Kedar tribe. Her physical elegance has been preserved by Solomon, who also happened to be a romantic poet. This Arab damsel called Bilqis is known to history as Queen of Sheba. Hearing the fabulous tales of Solomon's wisdom, she became enamoured of him, and travelled all the way to Jerusalem with abundant gifts to see him. The meeting proved to be really jubilant. In return, the Wise Solomon "gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants." (1 Kings: 10. 13)

These verses have been interpreted by the Biblical scholars to mean that Solomon showered sexual favours on her when she was his guest. Exaggerated it may seem, but its veracity has been borne out by history. This Prophet of God indulged in the hobby of woman-collecting. Thus he succeeded in adding no fewer than 300 concubines to his harem, which also contained wedded wives!

History testifies to the fact that the Queen of Sheba conceived to celebrate the erotic hilarity of the occasion and gave birth to a son, who came to be known as Menelik the second: he fathered a small African tribe of Jews, called Falasha, whose existence remained unknown until 1867.

The purpose of this description is to demonstrate that the Arab women did not live as veiled captives of their men. This situation was created by Islam to manipulate womanhood. The Prophet Muhammad himself was a trusted employee of Khadija, whom he married later. It is noteworthy that the Allaha did not command Muslim women to observe purdah (veil) during the life-time of powerful Khadija, who was a caravan trader in her own right. Nor did Muhammad indulge in polygamy when she was alive despite the fact that she was fifteen years older than he was and had been married twice before becoming his wife.

One should also note that polyandry was a recognized custom of Arabia before the advent of Muhammad. It refers to the practice that allows a woman to have legally more than one husband at the same time, and gives her a commanding position in the household.

The Mahabharata story of Draupadi shows that polyandry as a legal custom originated in India. She was married to the five Pandava brothers. Polyandry is not a privileged sexual access to a woman by several men. It is a form of regular marriage in which woman is the boss. This practice was associated with the customs of kinship. It is usually brothers, who are found in this marital relationship, though unrelated men can also enter this arrangement and call themselves "brothers."

Polyandry was totally different in essence from the "lek mentality;" lek refers to the communal area in which two or more males of a species perform courtship displays. While the lek behaviour of insects such as fire flies is playful, among male mammals, it means an arena, which they enter to display ferocity for establishing their priority to sex, food and water. The standing-by females are so much awed by the winning male that they willingly submit to him for satisfying his sexual desires. This is the situation in which a female has no rights; she does not have to be a consenting partner; she must be available when she is wanted. This is what I call "Sex by domination;" it nullifies the defensive role of feminine charm, which gives the fair sex her grace, greatness and grandeur. Sexually, this is an ideal situation for man because it enables him to have carnal pleasure by command.

This setting is opposite of matriarchal institution, which demands genuine respect for female beauty and dignity. In fact, this social state carries the same significance for fair sex as a flower has for bees, flame for moths and rain for the parched soil. Thus it lowers the value of dominance-urge, which usually is driving force for man. In fact, manliness is associated with urge of dominance which motivates him to tame brutes, humble storms and build empires. Men, whose aggressive spirit is dampened by consideration of sexual pleasures, change into sex-worshippers. They become effeminate and cannot rise to the situations demanding high tests of toughness, dare and supremacy.

In this sense, feminine charm ceases to be the opposite pole of dominance-urge for lacking equality of functional dynamism and acts as an ineffective challenge to man's brute force, which is not only physical but also intellectual. Dominance-urge is to manliness what fire is to locomotive engine, eruption of lava is to earthquake roar is to lion. Thus, man feels that he is not a man unless he is the dominant member of community. This is the secret of the patriarchal society, which is established at the expense of women's rights.

The Prophet Muhammad knew this fact, his marriage to Khadija, in which she was evidently the dominant partner, must have made him more conscious of the male dominance-urge. So he forged the doctrinal policy of Dominance-Urge vs Feminine Charm for creating a really virile, virulent and vibrant nation which built an empire. Thus, he allotted sexual pleasure, the central role in his religion deliberations: man was to have all the rights and woman was to be burdened with all the obligations; man could legitimately have as many woman as he wished in the form of wives and concubines; only a true Muslim was to enter paradise, the place of the choicest sex; and the pious and swift way of securing houris (the paradisiac virgins) was through Jihad, which makes mutilation, murder and massacre of non-Muslims so holy that in case of surviving battle, the Mujahid (warrior) receives plundered wealth and women as Allaha's mercy and if he is killed in action, he goes straight to paradise where no fewer than seventy-two houris are restlessly waiting to offer him their lusty goodies.

The entire purpose of this divine planning is to instal Muhammad as the holiest of holies. This was not possible without waging wars, but men do not risk their lives without expecting high rewards. The solution is the concept of holy Jihad, which the Prophet conceived masterfully.

It is claimed that the real Superpose of Jihad is to enforce righteousness and forbid evil. History does not support this view of the Koran. Here is an episode which reveals the true nature of Jihad and its relationship to sex:

The Battle of Honein, which was fought on February 1, 630 A.D. yielded the following booty:

"24,000 camels, 40,000 sheep and goats, 4,000 ounces of silver and 6,000 prisoners. They were removed to the neighbouring valley of Al-Jirana, and sheltered there, awaiting the return of the army from At-Taif."

Citizens of At-Taif held out bravely but when Muhammad's army started destroying their famous vineyards, which formed the backbone of their economy, they surrendered but the time that this process took was too long for the soldiers of Allah to wait for their share of the plunder.

Having agreed the restoration of prisoners to their relatives, as Muhammad mounted his camel and proceeded to his tent, further waiting proved very trying for his followers, who wanted an immediate distribution of the booty. Barricading his way, they shouted: "Distribute to us the spoil - the camels and the flocks!"

"So rudely did they jostle him that he was driven to seek refuge under a tree, with his mantle torn from his shoulders..... 'Return to me my mantle, O man!' cried Muhammad, who had now secured a more free position, extricating himself with some difficulty from the crush: - 'Return my mantle: for I swear by the Lord that if the sheep and the camels were as many as the trees of the forest in number, I would divide them all amongst you. Ye have not heretofore found me niggardly or false.'"

"Then plucking from his camel's hump a hair, he held it aloft, and said, 'even to a hair like this, I would keep back nought but the Fifth; and even that I will divide amongst you.' They were pacified, and Muhammad went on his way."

From the above quotation, it is quite clear that the followers of Muhammad joined him in his invasions not to enforce good but to secure plunder; their greed is demonstrated by their rude treatment of the Prophet.

Again, Jihad was a tool of the Prophet for gaining followers to glorify himself through distribution of plunder. According to this episode, the Prophet gave much bigger shares to those who had just embraced Islam, and whose conversion had some significance. For example, Abu Sufyan along with his two sons, received 100 camels each. And so did Hakim Ibn Hizam, Safwan, Suheil and several others. These are the men who had been Muhammad's deadly enemies only a few weeks earlier. The lesser chiefs received fifty camels each. Those who still grumbled, their share was doubled without hesitation.

There were men like Joeil, who received nothing except lip-sympathy. In reply to the complaint about such a distribution, the Prophet said, "I wish to gain over the hearts of these men to Islam, while Joeil bath no need of such inducement."

Is it not pure politics? Does the Almighty need this type of behaviour to pacify men with plunder of the innocent in return for worship ? If it is really the attitude of Allah, then is He worthy of adoration?

Wealth and women are the two psychological weaknesses of man, and Jihad remedies them both. Among the captives of At-Taif were three beautiful women. The Prophet gave one of them to All, another to Uthman and the third to Umar.

One ought to remember that All and Uthman were the Prophet's sons-in-law, and Umar was his father-in-law.

Again, it should be noted that Islam held it legitimate to have sexual intercourse with one's slave-girls; the Prophet himself had at least two slave-girls. One of them, Mary, was the mother of his son Ibrahim, who died as an infant. Such a practice was considered a grave offence in the Roman Empire and carried sentence of death for the lewd master.

Handing slave-girls to one's son-in-law and father--in-law is certainly an unusual act; its moral undertones are difficult to understand unless it is treated as an integral part of Jihad, which declares it Allah's blessing to a Muiahid, the Muslim warrior, though to women folk, it is the greatest blight reducing them to the status of a household chattel, which can be abused, sold or thrown away. It clearly shows that Jihad is man's tool of dominance, which seeks to humiliate women for easy and cheap sex.

Appendix

The Islamic view about sex and violence has been camouflaged so skillfully that vice appears as virtue, wrong as right and dark as bright. The stark truth is that it is nothing but sexual psychology, purposely developed to create and sustain Arab Imperialism. Since its face is being unveiled for the first time in this book, it is imperative that confusion forms no part of its description. Therefore, its salient points ought to be reiterated in terms of modern psychology with reference to its origin, nature and purpose. The Islamic theory of sexual psychology may be stated as follows:

Sex and violence are the two pillars that have supported Islam since its inception. Though in practice, they have wrought havoc with civilization, in appearance, they represent the apex of purity, piety and providence.

Islam has blended sex and violence in its doctrine so diligently that these two elements along with their details, constitute what may be called "Sexual Psychology."

What is Islamic sexual psychology? To understand this concept one should refer to the Old Testament. Its fundamentals are to be found in Genesis 1-3. Stated simply, it means that God made man (Adam) in His own image. Realising that Adam is lonely, and thus unhappy, God created woman from Adam's rib. This shows man's precedence over woman, whose naturally allotted function cannot be anything but living for man's pleasure. Since woman comes out of man, she essentially controls his psychological mechanism and thus, his felicity and frustration come to depend upon her attitude towards him. She exerts such an enormous influence on man that he defies God for paying deference to woman. This is how woman becomes a threat to God and all those who want to be godly. Therefore, it is the will of God to coerce woman's liberties for keeping her under the control of man!

In view of the restrictions that Islam has imposed on woman's rights, it emerges that her ability to provide man with sexual delight is her competent weapon, which is made lethal by her virtues of presence, cunningness, flirtation, arts of beautification, sartorial elegance and modes of self-exhibition. The combined effect of these skills may be termed as "Feminine Charm." Of course, it is highly desirable, but despite being alluring, gratifying and delightful, it is inimical to man's urge of dominance, which is the fountain of his greatness, grandeur and glory. A man enslaved by feminine charm ceases to be manly because he develops womanly characteristics, which disqualify him as a soldier, a pioneer, an adventurer or a commander.

Since sex is man's greatest delight, it is unnatural for him to become an ascetic or practice celibacy. In fact, the more the chances for a man to enjoy sex, the greater the likelihood for his happiness, but carnal gratification must not result in man's surrender to feminine charm. On the contrary, it must reinforce man's dominance-urge but this is possible only if he can achieve sexual satisfaction by command, and not by pleading. Thus, there is a direct clash between man's dominance-urge and woman's feminine charm. Since dominance-urge is the drive, which enables him to conquer all challenges, Islam has taken all those legal and social steps, which deprive woman of her liberties to decimate the powers of feminine charm; polygamy, purdah, (veiling), man's superior rights of inheritance, discriminatory privileges in tendering legal evidence and divorcing woman at will, are some of the examples.

What is even more stunning is man's prerogative to beat woman when she fails to delight him or denies him the pleasures that he demands. Woman-beating is not only a speciality of Islam but a part of the integral disabilities that this religion inflicts on woman to make her think of male-persecution as a source of divine benediction, bliss and beatification. This venerated piety is, in fact, a form of masochism, which has several forms:

1. It applies to those people, who find sexual gratification in self-humiliation and physical injury.
2. Its meaning is also extended to the self-damaging behaviour, which has become the hall-mark of a Muslim woman's piety; her husband ranks as her metaphoric god and she feels pious, proud and privileged to make him happy by humiliating herself!
3. Subservient sexual role of Muslim women through self-demotion, which is a form of masochism, has been prescribed for them by the Koran: it lays down that women are tillage for men, who are empowered to use them as they think fit.

Masochism is essentially a form of violence interwoven with sex. Its more hideous kind is known as sadism, which is a state of mind requiring sexual excitement or gratification through inflicting physical pain, including murder. Jihad is the culmination of the Islamic sexual psychology, which motivates a Muslim soldier to participate in battles for booty - and booty does not mean just plundered goods but also women and children of the "enemy." These soldiers of Allah are entitled to use them sexually; as the social status of these concubines is that of a household chattel, their masters enjoy carnal pleasures by command, smashing the fortification of the feminine charm!

Stated briefly, the Islamic concept of sexual psychology is based on the following facts:

- a. Sex is man's greatest delight, which makes him so vulnerable to feminine charm that he is prone to defy God and deify woman.
- b. Man is man because he is endowed with the urge of dominance, which enables him to fight and command. An uxurious man becomes a victim of feminine charm and loses his manliness (the fountain of dominance-urge).
- c. Thus, there is an inverse ratio between feminine charm and dominance urge. The way to strengthen the latter is to weaken the former through a legal code and social practices.

The Prophet Muhammad was possibly, the greatest national hero that any country ever produced. His greatness lies in the fact that he sought personal glory through the elevation of his nation (the

Arabs). To make them dominant, he had to offer them some really attractive incentive to fight and build an Empire where his word counts as the law and he himself ranks as the holiest of holiest

The concept of sexual psychology, which uses sex and violence as its two props, proved to be the perfect source of realising the Prophetic dreams. This book endeavours to illustrate this phenomenon in a responsible manner, using reason and evidence as its guiding principles. It certainly has not been written out of any animosity to Islam but try serve the cause of humanity including the Muslims, who claim to be required by the Koran to promote the cause of truth by argument (2: III) and not coercion (2: 255).

Here is a challenge for them to demonstrate sincerity of their faith.

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