

# Islamic Kamasutra: Prevention from Giving Birth Children with Disability

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**Abstract-** Islamic literature regulates all aspects of human life, including the sex ritual. A number of literature such as Qurrot al- Uyun, Fath al-Izar, became mandatory subject in pesantren. The books teach the Islamic intercourse with its rules and prohibitions. Like a prohibition doing sex in a certain position, in a certain time, or in a certain place. In writing the prohibitions, when the couple doing intercourse, it is mentioned also the consequences that will occur if the prohibition is violated. This paper will discuss about the relationship between sexual intercourse with the birth of a disabled child, based on the mentioned Islamic literature. The study uses literature study method, from the main literature of the two books above. The research question is how the pesantren world see its disability and how to response it. The significance of this study is to know how the world view of pesantren and the dynamics of disability is still a curse because of the punishment for people who violate a rule, the rule when performing sexual intercourse. I argue that many people from pesantren world see children with disabilities because of their parents. This will disrupt the harmony of the household if a spouse gives birth to a disabled child because it will be considered as a punishment.

**Keywords:** *disability; pesantren; sex education*

## I. INTRODUCTION

A happy family is everyone's dream especially for families with disabled members. No single parents want to have disabled member in their family. Meanwhile, many clinicians today too much focus on disability treatment rather than prevention [1]. Although there is a research to prevent disability, but it limited in the environmental factor and after birth [2].

Therefore a lot of research to prevent disability is needed because many children got wrong treatment such confined in the house because parents feel ashamed of the surrounding environment related to the condition of his son or daughter. In some places still found cases of children with disabilities is being chained. Such behavior occurs due to lack of information and education. The wrong stigma still rests on the minds of some parents so that discrimination

against children with disabilities still persists. Children are not gets into a health-care facility, rehabilitation center, or school. In fact, children with disabilities have the same rights with other

children. They have the right to have an identity, get a proper education, and being accepted in the neighborhood or society.

The indisputable fact is that health care, education, and public facilities for children with special needs in Indonesia are still lacking. In fact, their rights have been regulated in the law, but its application is still not as expected. There are still very few schools that can accept children with disabilities. Qualified teachers toward disability were not sufficient to assist children with special needs. Solutions from religion are also not much help other than just a certain dispensation in terms of worship [3]. It should be covered the mindset of the follower. Meanwhile, Reference [4] proposed two methods, physical medicine and spiritual medicine. The first one is using medicines and drugs to cure disability. The second makes use of specific religious teaching whether it is text from the Quran or hadith of the Prophet.

Islam is a religion that regulates various aspects of human life, including sexual needs. The various verses in the Qur'an and the Prophet's guidance in the hadith about the rules of sex have become an indication that the sexual intercourse falls into the realm that needs to be regulated in religion. Some Islamic literature has been written about sexual intercourse. In some Islamic literature such as *Fath al-Izar* and *Qurrot al-Uyun*, it was found that sexual intercourse affects the infant's disability to be born. If a husband and wife have sexual intercourse but ignore the existing rules in the literature, the infant will be born with disabilities. This has the potential to cause division within the family, because children with disabilities can accuse their parents of violating the rules of Islam that result in him suffering from disability. Therefore, it needs to be investigated about the sources that affect the worldview of pesantren community which is familiar with those kinds of literatures.

Disability, even considered as a punishment, parents have a choice to give a meaning. Reference [5] examined that the first option in giving meaning the family member with disability is an acceptance. Meaning, we should accepting God's destiny, and then giving spiritual meaning such as being tested, a form of repentance, even being an entrustment from God that we are able to survive with disability, and trust in God as resignation, gratitude, and prayer. Thus, disability is free of meaning based on understanding of the person.

Actually Islam is not too curbing sexual relationship. Reference [6] mentioned that Hinduism and Islam are two religions that apply sex-positive. That is, both are more flexible in limiting sexual intercourse. Both are more tolerant of wider sexual expression than what exist in Western culture represented by JudeoChristianity. In reference to the main literature of Islam, there is no strict limitation on sexual relations. But the scholars then wrote a book on the rules of sexual relations with more stringent threats.

In principle, Islamic law and ethics that have been enshrined in the sacred texts are indisputable. But after hundreds of years of deep transformation, Islamic scholars began using other sources to interpret the law for the relevant conditions for each place and age [7]. In practice, therefore, Islamic rules have been reconstructed and adapted to the conditions under which the Muslim community lives. After the Five Pillars of Islam (*Shahadat*, Daily prayers, Fasting, Almsgiving, Hajj) are fulfilled, a number of rituals and practices may change, according to the culture of each place. That is why cultural worldview plays a pivotal role in framing attitudes towards disabled people [8]. In the formulation, after the Quran and hadith, there are *ijma'* (consensus), *qiyas* (analogy), and *ijtihad* (interpretive reasoning). Sunni as a dominant representation of the stream in Islam also has four schools of jurisprudence. Finally, as a nonprimer source, Islamic literature that exists outside the Quran and hadith, in this context is the rule of intercourse, may be questioned and criticized if it is not in the context of the times or places.

Islam teaches its people about the importance of studying sex. In various levels of Islamic education, sex lessons usually begin with knowledge of reproductive health. Reproductive health is studied in the basics of the jurisprudence of the sacred chapter. Reference [9] mentions that in general Muslims teach this knowledge in the

family environment even though some cases as happened in Indonesia, sex education is taught by religious experts. This confirms that the religious dimension is stronger than the health dimension in influencing the reproductive health of Muslims in Indonesia.

In conclusion, sexual education in Indonesia still dominated by religious teacher. *Pesantren* as a place to study Islam in Indonesia teaches several literatures toward sexual education. Two major books which has found is *Fath al-Izar* by Abdullah Fauzi and *Qurrat alUyun* by Ibn Yamun. Those books taught in *pesantren*. This paper is analyzing the content of those books which related to the disability.

As a reproductive health education, in fact some material concerning it is contained in the Islamic literature or often called as yellow book (*kitab kuning*). The material contained in the classic book, is still taught and a source of reference in most *pesantren* in Indonesia. This paper is giving a little picture of the *kitab kuning* and the material featured in it. When we take a closer look at some *kitab kuning*, there is a picture that the yellow texts that have been taught have been much discussed matters relating to reproductive health problems. The discussion raised in the *kitab kuning* should be reviewed its relevance to the current situation. This is none other than because only a small part of the reproductive health problem is peeled, especially the discourse of disability which has been raised. The *kitab kuning* could be considered as highly gender biased because it is positioning women as male subordination. It was depicted in the *Qurrat al-Uyun* and *Fath al-Izar* books.

In conclusion, this paper will focus on the disability content in *Qurrat al-Uyun* and *Fath alIzar* texts and classifying then analyzing with some discussion regarding the result. The objective of this research is to aware the society especially for Muslim married person about the restriction on sexual intercourse.

## II. METHODS

This paper discusses the literature on *pesantren* that discusses sexual intercourse and its prohibitions, especially those dealing with disability to answer the question, how the sources of sexual education in Islam place the issue of disability in the context of sexual intercourse. The method used is literature study by examining the books about sexual education that is commonly used in *pesantren*. Then it is descriptively analyzed after selecting disability part which is contained in those books, and how

we should see the disability part in those books.

### III. RESULT & DISCUSSION

#### a. *Qurrat al-Uyun*

*Qurrat al-Uyun* is a book written by Ibn Yamun then it was explained in exegesis by AtTihami entitled *Syarah Qurrat al-Uyun*. This paper is using *Syarah Qurrat al-Uyun* as a reference. Based on my research, there are ten restrictions regarding sexual intercourse which affects the infant in *Syarah Qurrat al-Uyun*.

- 1) Whoever does sex with a wife who is still a relative (incest) then his child will be thin or abnormal [10].
- 2) Whoever does sex without preceded by foreplay then his child will be mental retarded [10].
- 3) Whoever does sex and is preceded by kissing his wife's two eyes then his child will be mental retarded [10].
- 4) Whoever does sex when the wife is menstruating then his child will be black or leprosy [10].
- 5) Whoever does sex on the night of Eid al-Adha then his child will have a bloodthirsty or psychopath [10].
- 6) Whoever does sex in three nights of every month: at the beginning, at the end and in the middle, then his child will be mental retarded [10].
- 7) Whoever does sex on the roof and under a fruitful tree and also faces the sun and moon then his child will be kleptomaniac [10].
- 8) Whoever does sex while talking then his son will be a mute [10]. 9) Whoever does sex and looks at his wife's genitals then his child will be blind [10].
- 10) Whoever touches the penis with the right hand and also sex with the wife after the dream of sex before he washes his penis or a big bath or urinate first then his child will be mental retarded [10].

#### b. *Fath al-Izar*

- 1) Whoever does sex at night of Eid then his child will be polydactyl [11].
- 2) Whoever does sex on Friday night then his child will be retarded mental [11]. 3) Whoever does sex while talking then his child will be mute [11].
- 4) Whoever does sex and looks at his wife's genitals then his child will be blind [11].

#### c. *Discussion*

Based on the findings, there are a lot of restrictions which affect the disability of infants. There are also several kind of disability from physical and mental which affected by wrong sexual intercourse regarding those books. There are several discussions below:

- 1) The bias culture, *Fath al-Izar* is written by Indonesian while *Syarah Qurrat al-Uyun* is written by Arabs. At-Tihami as an author of *Syarah Qurrat al-Uyun* recognized the incest (number 1), forced sex (number 2), kissing eyes (number 3), sex during period (number 4), lunatic (number 6), outdoor sex (number 7), and dirty sex (number 10). The rest is sharing with *Fath al-Izar*. It can be concluded that some restrictions in *Qurrat alUyun* are not suited with the culture of Indonesia.
- 2) The method which has been used by authors while writing those restrictions is not mentioned. Therefore, it has raised question about the method of those explanation. It could be a divine knowledge which has obtained by divine person such saints, or through experiments, but it could be an experience of other person cases which has been gathered by author.
- 3) Even the author provides restrictions and the punishments, those restrictions could not be called as *haram* (forbidden) but *makruh* (should be avoided). Because those restrictions are not directly refer to Quran or Hadith. Meanwhile, Quran states in al-Baqarah: 223 "come to your wife, whenever, wherever, and however you want". Therefore, it is not compulsory to follow the rule on those books. For people who believe in those texts and those authors, it is permitted to follow as long as not believe that those restrictions are the real Islamic teaching.
- 4) The reader of those books should be an adult who is ready to have a marriage. This book could not be taught for underage people because the content is very vulgar and provocative. Besides, the teacher should aware about his student while teaching this book to make sure his student is ready to read this book.
- 5) Pesantren society is still considering disability in a negative context, as punishment of bad habit of the parents. If this understanding is kept and could not be changed by Islamic scholar, it can be deny the destiny of the God. Because there are a lot of people who abandon those restrictions but

their children is not disabled. It is still doubtful whether there is a correlation between sexual intercourse and the disability of infant.

#### IV. CONCLUSION

Sexual intercourse is a ritual which is considered sacred in Islam, even considered as worship if it is done by legal couple, and not *zina*. From the result and discussion, it can be concluded that although scholars such as Reference [6] said Islam side by side with Hindu are among the religion which is more tolerant in sex ritual rather than other religion, but it is not liberal nor considered as free sex. There are some permission and prohibition to make an ideal intercourse physically and psychologically. Regarding the disability as punishment based on those texts, Muslim should put those books in decent place. Meaning, not to glorify it as it is not sacred text, but an intellectual work of scholars based on their own research. As a research, it can be trusted and criticized. It should be updated to follow the culture of recent place and time. As a massive development of modern technology, the research to prove the relation between sexual intercourse and disability infant should not only be based on interview or personal judgment, but also enhanced the latest technology, even the religious expert should cooperate with the expert in health sciences.

The teaching of Islamic law regarding the sexual intercourse should not only be limited to what is permitted or prohibited. To some extent, it should be examined the discourse of disability itself, because it was mentioned in those books about how to deal with our disability, how to deal with disability infant, family member, society, etc. Even the book does not need to be revised as it is a product of certain culture and time, but an advance meaning to give the understanding deeper and broader need to be prepared by the teacher to give full insight for reader. Pesantren society even need to be examined, do they follow those books fully? It could not be guaranteed that the graduates of *pesantren* follow or even remember those many restrictions in those books. Even the teacher or *kyai* himself. To make sure whether the books are still relevant or not, a further study needs to be conducted based on the *pesantren* society responses toward those books.

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