

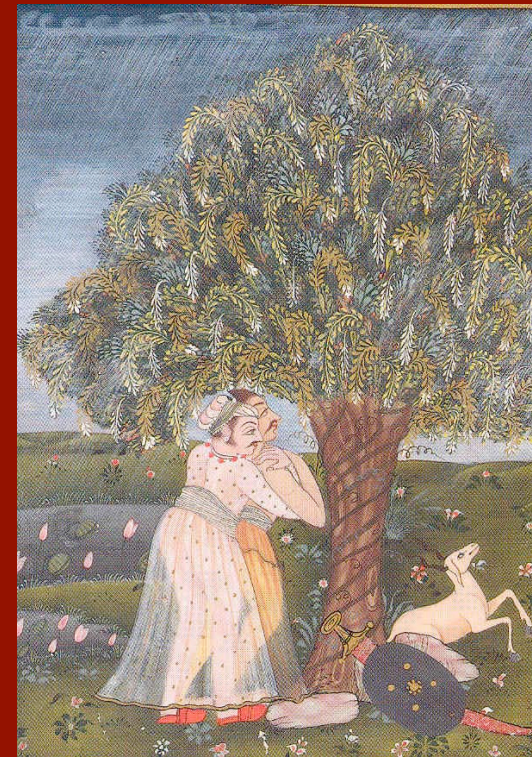
Advocacy, policy and support on male sexualities

# **Jihad Of The Heart**

## ***Muslims, sexualities & same sex desires***

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**India Naz Foundation  
International**

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**For the vast majority of people in Bangladesh and Pakistan, along with a significant minority in India and Nepal, being a Muslim is central to one's life and sense of self.**

**This is particularly true for many males who have sex with males**

**In 2005, NFI conducted a literature review of what Islam says about male-male sexualities and behaviours, as well as a small study in Bangladesh and India on the lived experience of males who have sex with males and who were practising Muslims.**

**The study focused on feminised males who have sex with males who were self-identified as kothis.**

# What does the Qur'an say

There are four statements in Quran on male to male sex

Part 8, Chapter 7 (81) – Al Araf (The Heights)

*“For ye practice your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds”.*

Part 19, Chapter 26 - SHU- 'ARAAA (The Poets)

*"You approach the males of the worlds and forsake those whom your Lord has created for you for your mates."*

Part 19, Chapter 27 – NAML (The Ant)

*"Will you indeed approach males in lust excluding women?"*

# What does the Qur'an say

## Part 20, Chapter 29 – 'ANKABUUT (The Spider)

*"Most surely you are guilty of an indecency which none of the nations has ever done before you.*

*What! Do you come unto the males and cut the passageways [i.e. vas deferens and/or urethra] and do so in your private clubs?"*

**None of these statements speak of judgment or punishment.**

# What does the Qur'an say

**24:31: GHAIR OOLAA IL-IRBATI MIN AR – RIJAALI**  
some men are without the defining skills of males and  
these men can remain unmarried.

**76:19 – And immortal boys (WALIDAANUN  
MUKHALLADOONA) will circulate among them, when  
you see them you will count them as scattered pearls.  
(As gifts for your good work)**

# What does the Qur'an say

**But in terms of adultery, this is mentioned nine times in the Qur'an in much more negative terms with a specific punishment.**

**It therefore can be seen as if adultery is treated more seriously than male-male sex**

## What does the Sharia say

**Source:**

[http://en.wikipedia.org/wiki/Homosexuality\\_and\\_Islam](http://en.wikipedia.org/wiki/Homosexuality_and_Islam)

However, Kur'an isn't the only source for judgments used in Islam, as Hadith is the second main source for said judgments to be extracted from, which on a specific case reported the Prophet saying "Allah curses the one who does the actions (homosexual practices) of the people of Lut." and repeating it 3 times

# What does the Hadith say

**Shahih Al Bukhari :Translated by Dr. Muhammad Muhsin Khan,  
Islamic University, Madina Al – Munawwara, Kitab Bhavan, New  
Delhi, 1987, Volume VII**

## **25 (Chapter)**

### **1. What women are lawful for one to marry and what are unlawful?**

**WA ABI JAFARI FIMAN YAL ABO BIS SABIHIN AD KHALAHO  
FIHE FALA YASTAJO WAH JANNAH UMMAHOO**

**And narrated Abu Ja'far, "If a person commits homosexuality  
with a boy, then the mother of that boy is unlawful for him to  
marry".**

# What does the Hadith say

## 61 (Chapter)

**About those men who are in the similitude (assume the manners) of women, and those women are in the similitude (assume the manners) of men are condemned.– Bukhari**

# Lived experiences

## Key questions:

**What is the impact of religious beliefs on males who have sex with males in South Asia?**

**What are the psychosocial implications of these teachings and beliefs?**

**How does one incorporate religious identities into one's sexual/gender identities?**

**How is any conflict between knowledge, belief and practice managed and what are the consequent experiences?**

**Hyderabad, India**  
**Lucknow, India**  
**New Delhi, India**  
**Dhaka, Bangladesh**

**Focus Group Discussions:**  
**10 discussants per group**  
**per city**

**In-depth interviews: 5**  
**interviews in each city**



# Findings

- **Multiple partners: average 15 per month**
- **Self-perception as receptive males - not men – *kothis* – 79%**
- **Behavioural preference: receptive anal sex**
- **All practising Muslims - frequency of namaz, visits to mosques etc – 57% reported doing namaz once a week.**
- **39% reported self-damage.**

# Findings

- **42% had thought of committing suicide and 15% attempted suicide.**
- **93% thought that there is conflict in being a kothi and a Muslim.**
- **55% expressed that they were happy with their first sexual act.**
- **25% were married and those unmarried stated that they will marry.**

# Findings

## Attitudes towards oral sex and anal sex

The mouth was seen as a good thing, while oral sex was defined as the most sinful and dirty because one uses the mouth to pray and read out the *Qur'an*. *Kothi*-identified participants particularly felt ashamed to give oral sex because of this, and would prefer being receptive to anal sex rather than oral sex, as this would be a less sinful act.

However, oral sex was common, often producing a deep sense of shame

# Findings

## Sexually transmitted infections

**For many participants, diseases arising from sex (particularly male-to-male sex) were seen as a punishment from Allah. For most *kothi*-identified participants, becoming infected with HIV or other sexually transmitted diseases was a deserved punishment, since their behaviour was going against Allah's will. Thus to use condoms to practice safer sex was incorrect since this would interfere with their punishment.**

## Being a Muslim

**97% of participants reported that Islam was very important in their lives.**

**While most participants reported their knowledge of Islam and its teachings were good, only 62% had read the *Quran*, with 8% reading in their own language. Mostly it was read in Arabic.**

**In Islamic terms, participants believed male-to-male sex was sinful behaviour and to be ashamed of, although there were differences in beliefs as to which was more sinful, that of being penetrated, or of penetrating.**

**Both the penis and the anus were seen as unclean and shameful parts of the body, and should always be covered.**

# Issues of concern

**Conflict between identity, sexual practice and Muslim self-identity producing impediments to prevention and self-esteem**

**This has an impact on condom promotion and empowerment, along with self-damage, depression and inner conflicts**



# The need

**Need to develop a range of psychological support mechanisms to address this conflict between religious belief and sexual sense of self if we are to reduce HIV risk and vulnerability among Muslim identified males who have sex with males**



# **Only Allah can decide And He loves us all.....**

- **INNAL LAHA YAH QAMA WA YURIDO [Sura 5 (Mayda) Ayat 1]  
Only Allah decides – what He wants to**
- **ALAISALLAHO BE AHLEMIL HAKEMEEN [Sura Deen (95) Ayat 8]  
Isn't Allah the best decider**
- **FASBEROOH HATTA YAHKUMALLAHO WAHAWA KHAIRUL HAKEMEEN [Sura Aras (7) Ayat 87  
Be patient till Allah decides and he is the best decider**