ANALYSIS OF THE IMPLICATION OF SEX EDUCATION IN MODERN SUBJECTS ON THE MORALITY OF THE MUSLIM UMMAH IN KADUNA STATE, NIGERIA

BY

MUHAMMAD, Magaji Ahmad

P14EDAS8119

A DISSERTATION SUBMITTED TO THE POSTGRADUATE SCHOOL, AHMADU BELLO UNIVERSITY, ZARIA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER DEGREE IN EDUCATION (ISLAMIC STUDIES)

DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,
FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY,

ZARIA, NIGERIA

SEPTEMBER, 2017

DECLARATION

I hereby declare that this thesis "Analysis of the Implication of Sex Education in Modern Subjects on the Morality of the Muslim *Ummah* in Kaduna State of Nigeria" is a record of my own research work in the Department of Art and social science Education, under the supervision of Dr. Muhammad Yahya and Prof. F.S.M Koya. The topic has not been presented anywhere in any application for a degree or higher degree programme. All direct quotations are indicated by way of indentation and source of information are duly acknowledged by means of references.

---------- ----------

Muhammad Magaji Ahmad **Date**

DEDICATION

This work is dedicated to my parents, guardians and to my loved ones who are always by my sides.

CERTIFICATION

This research work entitled "ANALYSIS OF THE IMPLICATION OF SEX EDUCATION IN MODERN SUBJECTS ON THE MORALITY OF THE MUSLIM UMMAH IN KADUNA STATE, NIGERIA " by Muhammad Magaji Ahmad has been read and approved as meeting the requirements governing the award of Master of Education Degree in Islamic Studies, Ahmadu Bello University, Zaria.

…….. ……...

Dr. Muhammad Yahya Date

Chairman, Supervisory Committee

…….. ……...

Prof. F.S.M. Koya Date

Member, Supervisory Committee

…….. ……..

Dr Abdullahi Dalhatu Date

Head of Department

…….. …….

Prof. S.Z. Abubakar Date

Dean, Postgraduate School

ACKNOWLEDGEMENTS

All praises are to Allah, the Lord of the worlds. May the peace and blessings of Allah be upon the noble Prophet Muhammad (S.A.W), his family, his companions and those who follow his footsteps to the Day of Judgments.

My profound gratitude goes to my supervisors Dr. Muhammad Yahya and Prof. F.S.M. Koya for their critical analysis and full commitment in the supervision of this work. May Allah (SWT) reward them. I also wish to acknowledge with high degree of gratitude, Prof. A.A. Ladan, Dr. Abdullahi Dalhatu ,Dr Muhammad Sani Birnin Kudu, Dr Mustapha Isa Qasim, Dr Abubakar Isma'il Shika, Dr Abdulqadir Lamido, Dr Adamu Aliyu, Dr Yakubu Wakili, Malam Abdullahi Danyaro, Malam Lawal Tambaya Ahmed and Malam Sabo Yusha'u toward the success of this work. May Allah (SWT) reward them.

My appreciation also goes to Malam Rabiu Abdullahi Basawa and Malam Usman Abubakar Basawa, May Allah (SWT) reward them too. I equally like to acknowledge the constant encouragement given to me by Alhaji Ishaq Ibrahim Basawa, Isma'ila Muhammad Basawa, Malam Haruna Abubakar Shika, Dr Ahmed Aliyu Palladan and the entire teachers of Nuril Islam, Basawa. May Allah (SWT) reward them abundantly.

I also wish to express my appreciation to my parents Alhaji Muhammadu Magajin Askan Basawa and Malama Rabi'atu Muhammad for their support and prayers in all my undertakings. Similarly, I wish to express my gratitude to my house hold members, my wives Wasila Habibu, Mariya Dahiru and my children for their endurance, patience and prayers during this work.

Lastly, my special thanks and appreciation goes to my employer (Kaduna State Ministry of Education Science and Technology) for giving me the opportunity to further my studies to this level and all those that helped me in one way or the other to the successful completion of this research work. May Allah (SWT) forgive our sins and reward us abundantly, Amin

TABLE OF CONTENTS

Title Pages

Declaration----------ii

Dedication----------iii

Certification----------iv

Acknowledgements----------v

Table of Content----------vii

Abbreviation----------x

Definitions of Terms----------xii

Abstract----------xiv

CHAPTER ONE: INTRODUCTION

1.0 Introduction----------1

1.1 Background of the Study----------1

1.2 Statement of the Problem----------4

1.3 Objectives of the Study----------5

1.4 Research Questions----------6

1.5 Significance of the Study----------6

1.6 Scope and Delimitation----------7

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction----------8

2.1 History of Nigerian Educational Curriculum----------8

2.1.1 Period before the Missionaries----------9

2.1.2 The Missionary/Colonial Period1842-1951----------10

2.1.3 Period of Self Government1952-1969----------11

2.1.4 Period of Developing New National Policy on Education 1969-1977----------11

2.1.5 The 6-3-3-4 system of 1983----------13

2.1.6 The U.B.E. System of 1999----------13

2.1.7 The 9-year Basic Education curriculum. (B.E.C)----------14

2.1.8 The Revised 9-year Basic Education Curriculum----------14

2.2. Definitions and concepts of Sexuality Education in Modern Subjects----------15

2.2.1 The Origin of Sex Education----------17

2.2.2 The History of Sex Education Curriculum in Nigeria----------21

2.2.3 The Content of FLHE/ Sex Education Curriculum in Nigeria----------25

2.2.4 The Effort of Jama'atu Nasril Islam ----------29

2.3 The Concept of Sex Education in Islam----------30

2.3.1Contraceptive Devices and Islamic Provisions----------35

2.3.2 Sex and Sex Education in Islam----------39

2.3.3 Etiquettes of sexual fulfillment in Islam----------42

2.3.4 Sex during Menstruation and what Islam says about it----------50

2.4 The Concept of Morality----------54

2.4.1 Islamic approach to morality----------55

2.4.2 Western approach to morality ----------56

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction----------58

3.1 Research Design----------58

3.2 The population---------- ----------59

3.3 Sample and Sampling Technique----------59

3.4 Instrument for the data collection ----------59

3.5 Validity of the Instrument----------60

3.6 Method of Data Analysis----------60

CHAPTER FOUR: DATA ANALYSIS

4.0 Introduction----------61

4.1 Analysis of the Islamic Scholars Respondents----------61

4.2 Summary of the Major Findings from Scholars----------69

4.3 Analysis of the Subject Teachers Respondents----------70

4.4 Summary of the Major Findings from Subject Teachers----------77

4.5 Analysis of the Community Respondents----------78

4.6 Summary of the Major Findings from the Community----------83

CHAPTER FIVE: SUMMARY, RECOMMENDATIONS AND CONCLUSIONS

5.0 Introduction----------84

5.1 Summary----------84

5.2 Conclusion----------85

5.3 Recommendations----------86

References----------87

Appendix I Questionnaire for the Islamic Scholars----------91

Appendix II Questionnaire for the Subject Teachers----------95

Appendix III Questionnaire for the Muslim Community----------99

ABBREVIATIONS

A.B.C. Abstinence be careful use of condom

A.B.U. Ahmadu Bello University

AIDS Acquired Immune Deficiency Syndrome

A.H.I. Action Health Incorporation.

A.H. After Hijrah

B.E.C Basic Education Curriculum

B.O.S.A.C.A Borno State Action Committee on AIDS

e.g. For example

e.t.c And so forth

F.L.H.E Family Life and HIV Education

H.I.V Human Immunodeficiency Virus

i.e That is

I.M.F International Monetary Fund

I.P.P.F International Planned Parenthood Federation

J.S.S Junior Secondary School

N.A.C.A National Action Committee on Aids

N.D No date of Publication

N.E.C.O National Examinations Council

N.E.R.D.C Nigerian Education Research and Development Council

N.G.Os Non Governmental Organizations

P.B.U.H Peace be upon Him

R.A Radiyyallahu Anhu (May Allah be pleased with Him or Her)

S.A.W Sallal-lahu Alaihi Wasallam (May the peace and Blessings of Allah be upon Him)

S.T.Ds Sexually Transmitted Diseases

S.T.I.S Sexually Transmitted Infections

S.W.T Subhanahu Wata'ala (the Exalted, the Most High)

U.B.E.C Universal Basic Education Commission

U.N.E.S.C.O United Nations Educational Scientific and Cultural Organization

U.P.E Universal Primary Education

U.S. United States

V.D Venereal Diseases

W.A.E.C West African Examinations Council

W.H.O World Health Organization

DEFINITION OF TERMS

Almajiri	Literally, Beggar. Technically, refers to traditional Qur'anic student
Azlu	Coitus Interuptus.
Fiqh	Jurisprudence
Ghusl	Ritual Bath
Hadarah	Civilization
Hadith	Sayings, Actions and tacit approvals of the Prophet (SAW)
Haram	Prohibited
Haya'	Modesty
Iddah	Awaiting Period a woman observes after divorce or death of the Husband before she gets married.
Ikhlas	Sincerity
Ijma'i	Consensus of Muslim Jurists
Iman	Faith
Ja'iz	Permissible
Khalifah	The agent of Allah on earth
Kufr	Unbelief
Mas'alah	case

Nifaq	Hypocrisy
Salat	Prayer
Qiyas	Analogical deduction
Saum	fasting
Shari'ah	Islamic law
Shirk	Polytheism
Sunnah	Practices or pattern of life of the Prophet (SAW)
Tarikh	History
Ummah	community `
Wajib	Obligation
Zanniat	Hypothecal report
Zina	fornication or Adultery

ABSTRACT

This study is to analyze the implication of Sex Education in Modern Subjects on the morality of the Muslim *Ummah* in Kaduna State, Nigeria. The research was motivated as a result of differences of opinion about the introduction of sex education into the curriculum of studies in secondary schools in Kaduna State. In view of this, Survey research design was used in this research and the research used three types of Questionnaires, first to the Islamic Scholars, the second to the Subject Teachers and the third to the Muslim Communities in order to collect their opinions which served as a data for analysis in this research. Simple percentage was used in analyzing the data collected. Consequently, the research revealed the major findings of this research as, teaching sex education will promote moral decadence of the students; instilling consciousness of God is what can mostly promote moral consciousness of the students, Philosophy of sex education does not conform to the cultural practices of the Muslim localities, religious education and guidance is the main way to promote moral values among the members of Muslim localities, and that attempt to pollute the societies is the main idea of introducing sex education. The researcher recommended that the teaching of sex education should be in line with Islam as the western sex education is not in line with the ethical teachings of Islam. Summary, conclusion and recommendations were made.

CHAPTER ONE:

INTRODUCTION

1.1 Background of the Study

In the name of Allah, the Most Gracious, the Most Merciful, All Praises are to Allah, the Cherisher and Sustainer of the world. May the peace and benedictions of Allah be upon His Servant and Messenger, Muhammad (S.A.W), his household, companions and to all those who follow their footsteps to the Day of Judgment.

The basic aims of Islam are establishing a society guided by consciousness of Allah, which upholds moral values that are geared in establishing justice and sanitization of the society from all forms of corruptions. The following Qur'anic verse reveals the basic mission of Islam:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ
وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ
بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (٣٣)

> Say: the things that my Lord Hath indeed forbidden are shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partner to God, for which He hath given no authority; and saying things about God of which ye have no knowledge. (Q7:33)

The advocators of sex education have agreed to the introduction of sex education as instruction about sex and related issues. This is because, according to them, in our society, cultural practices often prevent parents from introducing their children to sex education; the children are thus left to obtain incorrect information about sex from their friends, magazines and novels. Anyakoha (1991:66)

Certainly, to a Muslim Allah (S.W.T.) explained everything that man requires to know in this life through revelation to His Messenger, Muhammad (S.A.W.).The following Qur'anic verse buttresses the statement:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ (٨٩)

And we have sent down to you the Book as an exposition for everything, guidance, a mercy, and glad tidings for Muslims. (Q16:89)

The above verse states that nothing is left untouched or unstated in the Qur'an. However, the comprehensive knowledge about the Qur'an was given to the Prophet (S.A.W.) who was equally commanded to explain and clarify to people the message of the Qur'an. The Qur'an stated:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (٤٤)

And we have also sent down unto you the reminder that you may explain clearly to men what is sent to them, and that they may give thought. (Q16:44)

Thus, the Prophet (S.A.W.) explained every bit of the message of the Qur'an and hence made the Islamic guidance perfect. The message of the Qur'an and the explanation of the Prophet (S.A.W) formed the ultimate basis of Muslims' way of life. The two are aiming at instilling consciousness of Allah, which awards dignity to human status and moral values that upholds society's decorum and drives all the essentials that are responsible for development and peaceful coexistence of members of society. Therefore any utterances or activities that could lead to immorality or loss of consciousness of Allah are strongly prohibited in Islam. The Prophet (S.AW.) says:

ليس المؤمن بالطعان ولا اللعان ولا الفاحش ولا البذيء

The believer is not a defamer, nor a curser, nor a ribald
nor bawdy.

(Tirmidhi vol 3 p 393 no 1984)

Islam strongly frowns at *zina* (fornication / adultery) and every means that could lead to it. This brought about the prohibition of promiscuity and viewing it, naughty talks, free mingling of males and females, and nakedness or revealing sensitive parts of the body. However, guiding youths on ethical teachings that has to do with sexual affairs such as how to perform ritual baths at the point of maturity or discussion on modesty, prohibitions of fornications, homosexual and their likes are strongly enjoined in Islam.

The sex education advocates acclaimed that it has capacity of creating awareness about sexual matters to youth while it ignores the sensitive aspects of the contemporary activities that could lead to sexual harassment. However, their propaganda has influenced or is attracting people without proper knowledge of Islamic approach, and as a result of that, the issue remains a subject of interest among different people. Nonetheless, the agitation for the total implementation of Sex Education curriculum in Nigerian schools by some groups has continued to attract different views and comments from various Nigerian ethnics and religious groups. Islam, therefore, obliged Muslims to share and pick from ideas that are promoting a good life as long as it does not violate its basic aims and principles. The Prophet (S.A.W.) says:

« الْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا »

"The word of Wisdom is the lost property of believer, and
whenever he finds it, he deserves it more than anybody else,"
(Ibn Majah vol 4 p 1395 No 4169*)*

In this regard, this research is designed to carefully study the nature and evidence as well as the implications of the application of sex education in Muslim communities of Kaduna State in the light of Islamic guidance.

1.2 Statement of the Problem

Some Muslims have been in a state of uncertainty and confusion on whether to accept or reject the sex education programme. The proponents of the curriculum use all measures to convince and frighten people from the social point of view so as to make them accept the curriculum as a solution to many of their social problems, especially on issues related to sex. However, some continue to challenge and point out the disadvantages of the curriculum both physically and spiritually.

Some deadly ailments and sicknesses have been reported in some hospitals in Muslim dominated states in Nigeria. The cause of these ailments had been attributed to consumption of drugs, pills and other contraceptives that prevent women from pregnancy. Likewise, cases of abortion are becoming more prevalent in some Muslim communities in Nigeria. This may directly be attributed to degradation in moral values, which may be associated with the current system of sex education. Of course, the subject, sex education, as a programme, is not officially implemented, but there are other subjects such as Home Management and its like, which contain issues of sex education that are taught in the secondary schools. Thus, some among the Muslims have ignorantly accepted the sex education curriculum. Of course, the pioneers of sex education curriculum have succeeded in teaching some people anti-pregnancy devices, which gave rise to sexual promiscuity *zina* which some Muslims do not care to find out what Islam said about it.

Sex Education can be viewed as part of a belief system and not just as a subject in the school curriculum. The hazard of illicit sexual affairs and what promotes it has a detrimental effect on the faith of a Muslim and the societal set up of the muslims. Ideally, sex education, as a programme should take cognizance of ethical teachings of Islam and hence be imparted to Muslim *Ummah* in the context of the whole concepts and practices of Islam.

Sex Education has been a problematic area in this country, not only for the Muslim *Ummah* but also for people of other faiths. Young Muslims learn about sexual manners, etiquette, values, vices and taboos not through a formal curriculum but from society. Strict social pressure and segregation of sexes have never necessitated the inculcation of the western type of sexual education whether at the primary or secondary level. Intact primary child does not know how babies are formed or that secondary pupils are not aware of different methods of contraception is not seen as a deficiency but as perfectly normal.

1.3 Objectives of the Study

In every useful research there must be a set of objectives which would direct the researcher to achieve his goals. Therefore, the objectives of this study are:

1) To analyze the implications of sex education curriculum on the moral system of Islam.
2) To evaluate the challenges of implementation of sex education curriculum among the Muslim societies of Kaduna State.
3) To discuss comprehensively on the main aim of introducing sex education curriculum.
4) To examine the Islamic views on drugs, pills and other detail contents of sex education curriculum.

5) To suggest ways of solving the problems and challenges of sex education through Islamic guidance.

1.4 Research Questions

This research intends to answer the following questions:-

1. What are the implications of sex education curriculum on the moral system of Islam?
2. What are the challenges of implementation of sex education curriculum among the Muslim societies of Northern Nigeria?
3. What is the main aim of introducing sex education?
4. Do contraceptive devices have any effect on Muslim *Ummah*?
5. How can the problems of sex education be solved through Islamic perception?

1.5 Significance of the study

The emphasis of Islam is the inculcation of consciousness of Allah and moral values. Therefore, any program which has the capacity of promoting these values is a subject of concern to Islam. Sex education curriculum, with its nature and without due consideration to Islamic moral values, may be antithetical to Islam and Muslims' societies. In view of this, any research that is concerned with unveiling the true nature of sex education curriculum will not only be significant in rescuing Muslims' faith from corruption, but will as well promote the most acceptable Islamic form of morality. In the same vein, it will reveal the misguidance of western ideology, and the guidance of Islamic ideology. Similarly, it will serve as a guide to policy makers in their decision making.

1.6 Scope and Delimitation of the study

The scope of this research covers the objectives and nature of sex Education and its implication on the life of Muslims in Kaduna State.

CHAPTER TWO:

REVIEW OF THE RELATED LITERATURE

2.0 Introduction

This chapter intends to discuss the concept of sexuality education, history of Nigerian Education Curriculum, The concept of morality, origin of sex Education, the history of Sex Education Curriculum in Nigeria, and the effects of Sex Education curriculum on Muslim *Ummah* in Nigeria. The chapter will also identify the uses of contraceptive devices for controlling pregnancy, and promoting promiscuity as among the sources of sexually transmitted disease, the provision of *shari'ah* on sex education and the chapter will analyze the position of sex during menstruation.

2.1 History of Nigerian Educational Curriculum

This section reflects on the various periods of history of educational curriculum in Nigeria. Tanner and Tanner in Yunusa (2000:2) has defined curriculum as the planned and guided learning experiences and intended outcomes formulated through systematic reconstruction of knowledge and experience under the auspices of the school for the learners continuous and willful growth in personal social competence. Therefore, curriculum refers to the number of fixed subjects with set body of knowledge taught by teachers and learned by pupils. In Nigeria, the educational system had various forms of curriculum reforms at different times.

1. Period before the missionaries
2. The missionary/colonial period 1842-1951
3. Period of self government 1952-1969

4. Period of developing a new national policy on education (1969-1977)
5. The 6-3-3-4 system of 1983.
6. The U.B.E. system of 1999.
7. The 9-year Basic Education Curriculum (B.E.C)(Sept 2008-August 2014).
8. The Revised 9-year Basic Education Curriculum.(Sept 2014-present).

2.1.1 *Period before the Missionaries*

Before the advent of the first missionaries in 1842 there was something to be taught and learnt, e.g. skills, in spite of the fact that most were not in the written form or formal. Pre-colonial Nigerian education system was simple but it has relevant, diversified and functional curriculum. Its objectives were simple and clear, i.e., to transmit cultural heritage which would equip the child with the ability to survive in his society. The curriculum content changed from one community to the other. The various methods of teaching in indigenous education include the Demonstration Method and the Oral Method.

The Demonstration Method is the most common. Here, parents call the attention of their children as they perform particular skills which they consider worthwhile for them to learn as such skills are performed. Parents usually lay emphasis on this and it is the duty of the children to watch keenly. After this stage of demonstration, children are usually given the opportunity to practice what they have acquired. The children are usually forced to practice such skills demonstrated in readiness for the time they will be called upon to display their level of efficiency in the performance of those skills, ineptitude is usually punished by parents. Yunusa (2002:3)

It is stated in Microsoft ® Encarta ® 2009 © 1993-2008 that in Islamic communities, students studied Qur'an and read other religious texts written in Arabic. Many of the more able

students pursued higher Islamic studies and became teachers or legal scholars. The curriculum of Qur'anic education is:

(a) Religious and morally based; much of what is taught is derived from the *Qur'an.*

(b) Less concerned with the acquisition of vocational skills. What is most important is how an individual will fit into an Islamic way of life.

(c) The method of instruction is highly individualized. This is because pupils can get admitted any time of the year and progression to the next chapter depends on the individuals' ability alone.

(d) The curriculum emphasizes cognitive development since learning is essentially by rote.

By 1919 Northern Nigeria had about 25,000 *Qur'anic* schools in places like Borno, Katsina, Zaria, Daura, Bauchi, Zamfara. A large number of Islamic schools are still in operation. Microsoft ® Encarta ® 2009 © 1993-2008

2.1.2. *The Missionary\Colonial Period 1842-1951*

Christian missionaries introduced Western Education in 1840's. The period of 1842 to 1899 was a time when missionaries enjoyed absolute monopoly of establishing both primary and secondary schools in Nigeria. In spite of sporadic efforts of the government in establishing ordinances, education continued to be virtually the monopoly of Christian missions, who had narrow educational aims thus their curriculum was very limited in content and scope.

Yunusa (2000:72) added that the church missionary society established a grammar school in Lagos by 1859, while Roman Catholic mission established a grammar School in 1878 also located in Lagos. In 1887, Methodist mission built a high School for boys and later another school for girls both located in Lagos. These Schools and other grammar Schools established

later were replicas of the British public Schools. The curriculum content was very similar to that which was operated in British schools; most of it had no cultural relevance to Nigerian situation and its social values. The learners were compelled to memorize facts and theories from foreign text books in both primary and secondary schools. Within a few decades, schooling in English was well established in Nigeria.

2.1.3 *Period of self Government 1952-1969*

This is the period when regional governments were allowed to manage Education in their respective regions; this period witnessed great innovations and developments in Nigerian education system. In 1955, the U.P.E universal primary Education scheme was introduced by the Western Regional Government in its region under the leadership of Chief Obafemi Awolowo as the premier of the Western Region. In 1960, the system suffered some obstacles which included the unsatisfactory syllabus and inadequate supervision of schools either by the inspectorate or the voluntary agency supervisors. So also in eastern and northern Nigeria, the U.P.E scheme which was later introduced and it suffered the same fate as that of western region.

Ajibola (2008:1) added that by the mid-1960s, educators and educational planners were rethinking on the Nigerian educational system and in particular the curriculum being taught in the schools.

2.1.4 *Period of Developing a New National Policy on Education 1969-1977.*

The Nigerian Educational Research and Development Council (N.E.R.C), a unit within the Federal Ministry of Education, was responsible for organizing the National Curriculum Conference. The conference of September 8^{th} – 12^{th} 1969 at the National Assembly Hall, Lagos was organized to review the old National Goals of Education and to identify new ones. It was

also to identify the main subject content for achieving the goals. The report of this very important conference was compiled as a philosophy for Nigerian education edited by Adaralegba and published in 1972. The 1969 curriculum conference was significant because it was initiated and planned by Nigerians. It comprises the representatives of religious bodies, teachers associations, other professionals and administrators, as well as ministry officials, youth club organizers, businessmen and representatives from the Governments of most of the twelve states of Nigeria.

Ayo.(2008:9) upheld that the universal primary education scheme which was launched in Nigeria in 1976 and now Universal Basic Education (U.B.E) in 1999 calls for innovation in curriculum development, classroom teaching techniques and adequate supervision of instructional programs in schools.

Aderinoye (2007:9) added that this scheme is monitored by the universal Basic Education Commission (U.B.E.C) and made it free and a right of every child. The law establishing U.B.E.C Stipulates a 9 year formal schooling, adult literacy and non formal education, skill acquisition programmes and the education of special groups such as nomads and migrants, girl-child and women, *Al – majiri*, street children and disabled group.

Moreno (2006:7) states that educational reform all over the world is increasingly curriculum based as mounting pressures and demands for change funds to target and focus on both structures and the very content of school curricula; arising from the revolution in objectives, some radical changes were made in content; a range of new courses and programmes were introduced that are relevant to today's needs and problems such as the issue of HIV/AIDS, moral philosophy and gender and give a core status in their relevant levels of education.

2.1.5 The 6-3-3-4 system of 1983.

Oluniyi (2013:7) opinned that subsequent to the 1969 conference, a seminar was organized on "A National Policy of Education" in 1973 under the chairmanship of chief S.O. Adebo. The seminar was attended by various bodies such as Conference of Teacher Training Colleges, Nigerian Union of Teachers, primary school Administrators officials, state and federal ministries of Education, UNESCO Team, e.t.c. The outcome of the seminar was the modification of the 1969 conference papers and the adoption of National Policy on Education. In the policy, the 6-3-3-4 system of education was proposed to be practiced in Nigeria.

Ehindero (1986:15) observed that the policy marked the end of 135 years of colonial domination and influence on our curriculum. The 6-3-3-4 system becomes operational in 1983. The new curriculum was diversified in nature. Emphasis was placed on science, pre-vocational and performance based learning. The curriculum package also took into consideration the multi lingual nature of Nigerian societies by prescribing local language or mother tongue as means of instruction for the first three years at primary school level.

2.1.6 The U.B.E. Programme of 1999.

According to Omolewa (2002:25) in 1999, Universal Basic Education (U.B.E) was introduced in response to declaration on Education for all. The main focus of U.B.E was free, compulsory education for the first nine years of primary and junior secondary schools. Subsequent to this organizational and structural innovation, there were content and pedagogical innovations in the curriculum. Some major subjects, especially at junior secondary school went through some restructuring.

In view of some contemporary and national concern and to make the curriculum more practical, relevant interest generating to the young learners and in line with global best practices, the 9-year B.E.C (Basic Education Curriculum) was revised in 2012 and its implementation started in September 2014.

2.1.7 The 9-year Basic Education Curriculum (B.E.C).

Following the decision of the Federal Government of Nigeria to introduce the Universal Basic Education (U.B.E.) programme, Dike (2014:26) says the Nigerian Educational Research and Development Council (NERDC) re-structured and re-aligned all extant Primary and Junior Secondary School (JSS) curriculum into 9-year Basic Education Curriculum for implementation in Nigerian Schools with effect from September, 2008.

The 9-year Basic Education Curriculum emphasizes value re-orientation, poverty eradication and employment generation capabilities in learners. In this curriculum reform initiatives, science, technology, mathematics, vocational education, and education and training are specifically designed to provide the contents, learning experiences and skills for the socio-economic transformation of the Nigerian nation.

2.1.8 The Revised 9-year Basic Education Curriculum.

The school curriculum is a dynamic and open document that is constantly changing with the needs, challenges and aspirations of the society, Igbokwe (2015:7) says the Nigerian government revised the 9-year BEC in 2012 in line with global best practices, the curriculum revision process involved identification and grouping of related disciplines such as civic education and security education to create a new composite or cluster of revised BEC subjects.

2.2 Definitions and Concept of Sexuality Education in Modern Subjects

Sexuality education has been given various definitions by various schools of thoughts. Anyakoha (1991:66) defined sex education as instruction about sex and related issues. In our society, cultural practices often prevent parents from introducing their children to sex education; the children are thus left to obtain incorrect information about sex from their friends, magazines and novels.

Burt (1998:4) viewed sex education as the study of the characteristics of beings: a male and female. Such characteristics make up the person's sexuality. Sexuality is an important aspect of the life of a human being and almost all people, including children, want to know about it. Sex education includes all the educational measures which may center on sex. He further said that sex education stands for protection, presentation extension, improvement and development of the family based on accepted ethical ideas.

Ikpe (2004:2) postulated that sexuality education defines the very essence of one's humanity, including one's self-image, being male or female, physical looks and reproductive capacity. That is, sexuality is a natural part of life, it is about the way we are made, how we feel about ourselves, what roles we play in the society and how we procreate.

Action Health Incorporation (2003:4) describes sexuality education as a planned process of education that fosters the acquisition of factual information, the formation of positive attitudes, beliefs and values as well as the development of skills to cope with the biological, psychological socio-cultural and spiritual aspects of human sexuality. That is learning about the anatomy, physiology and bio-chemistry of the sexual response system which determines identity

orientations, thoughts and feelings as influenced by values, beliefs, ethics and moral concerns. It is the interactive relationship of these dimensions that describes an individual's total sexuality.

SIECUS (Sexuality Information and Education Council of the United States) (1995:25) also added that Sexuality Educations is simply the art of learning how to conform to a certain art of learning by being able to reason, examine and monitor oneself in clearly defined terms.

Ajuwon (2005:1) describes sexuality education as the process of providing information, skills and services that enable persons adopt safe sexual behaviors, including abstinence, non penetrative sex such as hugging, holding hands as well as correct and consistent use of condom.

Adepoju (2005.4) says the Action Health Incorporated (AHI) has viewed sexuality education as an educational process which provides for an articulated and practical study of various dimensions of human sexuality with the aim of developing in the individual a more rational attitude and responsible behaviors toward improving the quality of life of the individual now and in the future. He also added that to borrow the words of international Planned Parenthood Federation (IPPF), it is an educational process designed to assist young people in their physical, social, emotional and moral development as they prepare for adulthood marriage, parenthood and ageing, as well as their social relationship in the socio-cultural context of family and society.

A cursory review of these principles and definitions demonstrates in clear terms the relationship between population education and sexuality education. Although the objectives of the two concepts are basically to create awareness and promote understanding of population issues directly related to social, economic and cultural development sexuality education seeks

further to promote proper development of personality through the acquisition of factual knowledge. The rational for sexuality education includes:

1. Taking responsibility for sexual health
2. Building new morality and removing falsity among people
3. Preparing adolescents for adulthood roles.
4. Helping adolescents to achieve their full potentials.
5. Providing sexual knowledge that can serve as weapon against ignorance.

Esere (2008:2) cited that among the negative effects of sex education is that adolescents display of sexual behaviors and developmental characteristics that place them at risk for sexually transmitted diseases (STDS). Acquired Immune Deficiency Syndrome (AIDS) has lead to millions of death and thus, an appropriate campaign needs to be embarked upon because the current sex education program being propagated, is in short an in effective precaution, it is neither curative nor preventive to the spread of AIDS. The root cause of AIDS spread is promiscuity and homosexuality. The campaign should therefore be directed at stopping this not emancipating safer sex, which invariably encourages promiscuity, and in addition advertises the products of the manufactures of condom and contraceptives.

2.2.1 The Origin of Sex Education

Sexuality Education came into being in different countries at various times. The sexual revolution of the 1800s had contributed immensely to the debate of sexual pleasure as an ethical substance which continued to be governed by relations of force, struggle and establishment of dominion. During that period women started agitating for more debates on issues concerning their sexuality. They questioned and revolted against rules and regulations prohibiting the use of

contraceptives and the spread of information about them. The first six to seven decades of that century saw both males and females beginning to question the concept of virginity and male dominance.

Adepoju (2005:2) said that as far back as 1897, a female Swedish Doctor, Carolina Widerstorm, saw the need to educate the young especially the girls about sexual hygiene as a way of informing and protecting them from sexually transmitted diseases such as gonorrhea and syphilis which were found to be very common during that period to her. The idea was that if girls got to know in good time how pregnancy come about and how sexually transmitted diseases were spread, they would be in a better position to protect themselves. In this way, girls were considered to be able to take responsibility for the sexual health for boys as well as for themselves.

Lena *(*2000:2) says, given the controversial nature of sexuality education of that time, the high prevalence of sexually transmitted diseases was used as the basis of introducing sexuality education; the major challenges were what form sexuality should take and at what level should it be introduced in the schools. There was also the problem of methodology; sexuality education was seen as the gospel of the flesh that could lead to sexual espionage, egoism and rivalry among the young. The young recipients of sexuality education may be building new standards and removing deceptions between people and by the down of 1900s, several events had occurred which changed the way people perceived sexuality; hence sexuality education was introduced in Swedish schools. Talking to the young about sexual life became less controversial among the Swedish.

Bryn (1972: 129) says the movement for sex education, at times known as sexuality education, began in the United States in the late nineteenth and early twentieth century. Dr. Prince Morrow developed the impetus for some of the first formal sex education curricula with an emphasis on the prevention of venereal diseases, a focus that had its roots in the scientific social – hygiene and purity movements. In 1905, he established the American Society of Sanitary and Moral Prophylaxis, focusing on private agencies outside of schools, working with youth on sexually transmitted disease prevention.

Lynn (1997:38) refers the origin back to 1830's when various health reformers and ministers in the United State and England began to publish a flood of pamphlets and books to inform and fortify the young man who left home for school or a job. These works were typically great stews of theological, nutritional and philosophical information but all aimed to help readers control their sexual urges until they could be safely expressed in marriage.

In other societies undergoing rapid urbanization such as China at the down of the twenty – first century, newspapers regularly reported on young city couples who wanted children for years but never picked up the essential information on animal breeding that would have suggested how to become pregnant.

James (1975:12) stated that in 1914, the National Educational Association begins to endorse sex education, usually referred to as sex hygiene, in the schools. The school sex hygiene classes should be conducted by "persons qualified by scientific training and teaching experience in order to assure a safe moral point of view". By the second and third decades of the twentieth century, sex education in the public schools had become more institutionalized and had began to

shift from the earlier disease prevention model to a focus on helping young people relate sex to love, marriage and family life.

Ashraf (1998:1) viewed that in the last quarter of the 20th century the western world seems to have the need to provide sex education to school children. Therefore some courses were introduced in the curriculum which would make pupils conscious of what "sex" means and what sexual relationships amount to, these courses are part and parcel of such other courses as biology and child development. The approach is more physical than mental and moral.

Riches (1998.26) presents that school sex education was not introduced in response to public demand, but the demand arose from a powerful lobby of sexual revolutionaries, researchers and enterprising business men whose origins, derived from the eugenics and population control movement. Their influence managed to convince policy makers that sex education would reduce teenage pregnancy and prevent the spread of sexually transmitted diseases.

She also added that from 1900's, the sex reform movement postulated ideas that attitudes to sexuality in the Western world were negative and repressive and that systematic and scientific sexual education was needed. As the American professor, Jacqueline kasun has, demonstrated in her admirable book ''the war against population", the sex education movement has always been closely associated with the eugenic and population control movement. In the late 1940's and early 1950's, sex education was largely biological in nature with parental consent. As the years have passed, it has developed considerably into exploring all aspect of human sexual activity and relationships in a neutral way except that are for the use of contraceptives.

Reiss (1998.9) says in 1992, the Family Planning Association and Health Education Authority held a residential meeting in which 24 sex educators of different faiths worked

together to explore commonalities and differences. A bill of pupils rights was drawn up and an agreed statement on sex education were produced under the headings of: Respect and difference, faith and change in society, male and female equality relationships and marriages, homosexuality, cohabitation, disability and sexuality and celibacy.

2.2.2 The History of Sex Education Curriculum in Nigeria

Initial efforts to introduce sexuality issues in Nigerian Educational System was done through the introduction and institutionalization of population education which was considered as a potential way of tackling the problem of rapid population growth and its consequences for socio – economic development in the country.

Kovangiya (2008:3) states that in Africa, particularly Nigeria, today, sex education has focused on stemming the growing Acquired Immune Deficiency syndrome (AIDS) epidemic. Governments, at the State and National levels have established AIDS Education Programmes in partnership with the World Health Organization (W.H.O). One of such could be seen in Borno State which is the Borno State Action Committee on AIDS (BOSACA). At the national level is the National Action Committee on AIDS (NACA). These programmes commonly teach the A.B.C of HIV prevention.” A” stands for abstinence, “B” for be careful, “C” for use of condom. These efforts are at present yielding fruits.

Adepoju (2005:4) analyzes that the evaluation of sexuality education and its introduction in Nigerian schools came about when it became apparent that there was an urgent need to address adolescents reproductive health, reproductive rights and sexuality issues. The need to prepare the adolescents for their adulthood roles that conform to contemporary life styles has become paramount and success was seen to depend greatly on basic education and information

on health care and positive relationships provided to the adolescents. In tune with Karoline Widerstorm, such education could empower young women to have a greater control over their sexuality and reproduction to the benefit of their lives. It also has the potential to respond to overall life situation of the adolescents, address their holistic well – being and help them achieve their full potentials.

The need to inform young people about the causes and consequences of uncontrolled rapid population has become paramount hence the National population policy of 1988 which was revised and officially launched in February, 2005 was put in place with emphasis on population education as a potential vehicle to translate the population policy into action.

Also, among the health and educational professionals in Nigeria, the feeling was widespread that the health of the adolescents is at risk, In Nigeria as well, traditional forms of sexuality education existed in kinship systems and coming of age ceremonies where the youth were tutored about manhood and womanhood. Its essence was purely biological and culture specific. There were various methods of contraceptives which include virginity, herbs, breast feeding, and abstinence, most of which were strictly meant for the married and kept as a secret. Issues on sexuality transmitted diseases were also of great concern but were barely discussed while the contraction of them was a big shame and stigma. The socialization process of the child remained strictly the only way of acquainting the child with issues like family relationships and public manners with very little room for self–expression. The burgeoning adolescent group who constitute more than 12 percent of the population of Nigeria and whose number are expected to rise sharply over the years are often prone to unplanned sex, unwanted sex, un safe abortion, sexual coercion, sexual violence, sexuality transmitted infections and even HIV because they are

uninformed, or poorly informed about the implications of their reproductive behavior and health risks, especially from under – age sexual practices and other anti – social practices.

Adam (n.d:4) stated that following the study that showed about 60 percent of all reported cases of HIV/AIDS in the country came from the age group 15 – 24 years the Federal Government introduced the Family Life and HIV Education (FLHE) Curriculum into Junior Secondary Schools nationwide. Family Life Education was first introduced into two core subjects: Integrated science and social studies in 2003. It covers human development, puberty, body image, self esteem, personal skills, HIV infection, relationships, making choices, assertiveness, social and culture. Mrs. Esiet said Lagos State was leading other states in implementing the curriculum. An integrated science teacher at model college, Ikorodu, Mr. Oloyede, said he had noticed a slight improvement. "The students love the subject, because it is participatory" He said: This is a class where you see many of them asking questions. I think they love it, and it will enlighten them".

Another teacher at Randle High School Apapa, who did not wish to be named, said "most of these children have already started experiencing before they even get to the class" but I cannot really say what impact the subject is having on the students because some of them still get pregnant, and we direct some of them to the Family Planning Clinic at the General Hospital, Apapa for contraceptives. Official of the State Ministry of Education and the Lagos State AIDS control agency said that due to the success of the implementation, the curriculum is being and scaled up to the senior secondary school level. As a result of an initial protest by the parents who felt that the FLHE (Family Life and HIV Education) was teaching sex education, many private schools have not embraced the curriculum. The admission officer of Vivian Fowler Girls'

College, Oregun, said that FLHE was not part of the school's curriculum." We followed the WAEC and NECO curriculum and this FLHE is not there."

Muhammad (2002:11) Says, The Sexuality Education Proposal Meant to be Incorporated into our primary and secondary schools using HIV/AIDS as smoke screen is nothing but lack of concept and a clear indication of our failure as a nation not only to manage our natural resources accordingly but also failure in provision of sound as evenly justified by high corruption, arm robbery, looting of public funds etc. as far as we will think objectively, we will not fail to detect the conspiracy.

It is believed that the programme is tantamount to degeneration of the little that remains of our morality in our society. Therefore teaching sexuality education in our primary and secondary schools will only help in degeneration of what remain in our moral setting rather than reducing the risk of exposing youths to HIV/AIDS. This is because at that tender age, the pupils are at psychological stage of experimenting anything being thought of based on the curiosity state of mind psychologically at that age.

This program is aimed at causing malevolent and malicious campaign against morality, financed by the west and the producers of condom and other forms of contraceptives. This is all orchestrated under the vogue disguise of fighting AIDS. What we need to fight AIDS is CONDUCT not CONDOM. Our blind loyalty to the western propaganda due to the ramification of its technological progress seems to only plunge us into cesspool pool of moral and spiritual corruption and bankruptcy. The end result of sex education in our schools curriculum would be the propagation and legalizing of adultery and fornication. Islam taught that ***Zina*** is not only shameful in itself and in consistent with any self respect but it opens the road to many evils.

Adultery is indeed harmful, it destroys the basis of the family, and it works against the interest of children born or to be born. It may cause murders and feuds and loss of reputation and poverty, and also loosen permanently the bond of society not only should it be avoided as a sin, but any approach or temptation to it should also be avoided. The believers have been warned in the Holy Qur'an.

وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (٣٢)

And come not near to unlawful sexual intercourse. Verity, it is an Indecent and an evil way. (Q 17:32)

2.2.3 The Content of Family Life and HIV Education / Sex Education Curriculum in Nigeria

It is important to know that in Islam, Marriage is the only basis for family life and sexual relationships, in contrast to the society in which we live where extra marital sex is not only tolerated but has become a norm to some people.

NERDC (2003:19) states that among the Family Life and HIV Education Curriculum for Junior Secondary School in Nigeria include:-

1- Negotiation

A-Definition and example of negotiation

B- Situations that may need negotiation

- The club to join
- The parties to attend
- Peers to move with etc.

2- Sexuality Transmitted Infection (STIs)

A- Modes of transmitting STIs/HIV

- Through unprotected sexual intercourse

B- Ways in which HIV not transmitted

- Handshake

- Sleeping with them

- Swimming

3- Love

A- Definition of Love

B- Ways of expressing love

- Caring – sharing rendering assistance , gift, showing respect etc

C- Modes of enhancing loving relationships

- Good communication

- Care / responsibility

- Remembrance of important dates such as birth days, anniversaries etc.

Lawal (2004: 2) says some of the content drafted for sexuality Education curriculum is:-

Primary Curriculum

Pupil should be able to:-

a. Identify appropriate ways of expressing affection / acceptance e.g. hugging, shaking hands, holding hands e.t.c.
b. Explain situations when it feels good to touch, e.g. when happy, in need of support e.t.c.
c. Explain why it feels good to be touched e.g. feels safe, loved, feel care, cared etc.

Secondary School Curriculum

Students should be able to:

a. Explain differences between sex, sexuality and sexual Intercourse and possible implications e.g. sex anatomic characteristics (male and female) sexuality feelings, attitudes and relationships.
b. Definition of Masturbation, myth surrounding it.
c. Identify possible ways of expressing sexual pleasure e.g. touching, kissing, hugging, masturbation e.t.c.

Adepoju *(*2005:4) said, traditionally, sexuality education drew its content from social demography, human ecology, family life and sex education. Details of these contents and the areas of emphasis varied between and sometimes within countries in response to the particular requirements of individual's culture and population situations in most cases, sexuality concepts were basically meant to prevent early pregnancy and disease.

At the beginning there were difficulties in determining the content of sexuality education, the way it could be taught, selection and presentation of contents relating to sexual behavior posed great problems. Although sex education is generally considered as important, a number of its content areas were highly controversial and turbulent whenever they were associated with cultural and religious issues.

Esere (2008:2) viewed that in Nigeria today; sex education is yet to be incorporated into the curricula of secondary school education. Many Nigerians are reluctant to discuss sexuality and sexual health openly. In most African countries, Nigeria in particular, matters relating to sex and sexuality are usually shrouded in secrecy. Neither the adolescent boy nor girl has free access to the information he or she needs on sexuality.

Questions on sexuality and boys and girls relationships are usually hushed up and regarded as taboo. The consequences of this action is that Nigerian adolescent boys and girls find answers to sex related questions on their own, often from questionable sources that are likely giving wrong information making them more likely to indulge in reckless and unguarded sexual experimentation.

In order to apply the most useful concept of sex education to sexuality education, some countries embraced the Participatory Approach; others chose Rotary Methods whereby learners were expected to memorize the facts, in the hope that, it would in some ways leads to behavior change. Conscious efforts were made to exclude sexual/sensual matters hence the concept of sexuality was used as a broad knowledge base to provide contents for sexuality education. Issues such as homosexuality, contraception and abortion were potentially inflammatory and were away.

The practical experience countries have had in introducing sexuality education leading to a new way of perceiving sexual contents and their appropriateness, just at the upsurge of adolescent's health problem in Nigeria has led to a new way of perceiving adolescents reproductive health information in the country.

Given the interactive nature of the subject of sexuality and its' content, which range from human growth and development, relationship, life skills, sexual attitude and behavior, sexual health, society and culture, each of these contents areas has its various sub-divisions. It is worthwhile to note that, although other intervention programmes such as population education, environmental education, and family life education share some important contents (as in sex education), sexuality education is a different field, its conceptualization corresponds to sexuality issues and problems and it is meant to contribute to their solution. Therefore, the contents of sexuality education respond to the specific sexuality needs that emerge from population issues such as the adolescent sexual health problems and problem of acculturation that are plaguing Nigeria today, sexuality education in Nigeria is a huge task.

2.2.4 The Effort of Jama'atu Nasril Islam

Ibraheem (2004:37)The effort made by Jama'atu Nasril Islam on the issue of introducing sex Education into the curriculum of studies in secondary schools in a conference titled *BUILDIND CONCENSUS* for Family Life &HIV/AIDS Education in Schools, FAITHBASE DIALOGUE. 9^{th} –10^{th} March 2004. Kaduna, Nigeria. The paper was presented by *YOUSOOF IBRAHEEM BAUCI*

"*ISLAM AND ADOLESCENT SEXUAL AND REPRODUCTIVE HEALTH AND RIGHTS"*

WHY CHANGES IN NAMES AND TITLES?

In September 2003, the title was *SEXUALTY EDUCATION CURRICULUM*. It was changed to *NATIONAL FAIMILY LIFE*. These changes make most religious leaders suspicious of government s intention. Why emphasize on HIV/AIDS instead of other child killer diseases such as malaria, measles, etc.

2.3 The Concept of Sex Education in Islam

Sex education has always been an issue that has generated a lot of arguments, controversy and misunderstanding among many cultures, societies, states, countries, and the entire globe.

Sex education in any given entity takes different forms, among these forms are "the comprehensive" and the "abstinent only". The comprehensive sex education teaches about contraception and avoidance of Sexually Transmitted Infections. Abstinence-only sex education tells teenagers that they should abstain from sex until marriage and does not provide information about contraception.

Sharwar (1996:9) viewed that, the first important thing done in the family and of the social level is to create in the mind of children a sense of modesty *(Haya')* in so far as a sexual relationship is concerned. That is why *Allah (SWT)* commanded the believing men and women through His Messenger Muhammad *(SAW)* that they should dress in such a manner that the sexual passion of each other will not roused.

Allah (SWT) says:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (٣٠)وَقُلْ
لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى
جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ
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 أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١)

Tell the believing men to lower their gaze and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is all aware of what they do. And tell the believing women to lower their gaze and protect their private parts (from illegal sexual acts) and not to show their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head cover, apron) and to draw their veils all over their bosoms and not to reveal their adornment except to their husbands or their fathers, or their husbands fathers, their sons, or their husbands sons, or their brothers, or their brothers sons, or their sisters, or their sisters sons, or their women (i.e. sisters in Islam), or the (female) slaves whom their right hands possess or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, o believers, that you may be successful.(Q 24: 30 - 31).

In a Hadith.

عَنْ عَائِشَةَ رضى الله عنها أَنَّ أَسْمَاءَ بِنْتَ أَبِى بَكْرٍ دَخَلَتْ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَعَلَيْهَا ثِيَابٌ رِقَاقٌ فَأَعْرَضَ عَنْهَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَالَ « يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتِ الْمَحِيضَ لَمْ تَصْلُحْ أَنْ يُرَى مِنْهَا إِلاَّ هَذَا وَهَذَا ». وَأَشَارَ إِلَى وَجْهِهِ وَكَفَّيْهِ.

Aisha (RA) reported that Asma' daughter of Abubakar came to see the Prophet (SAW) with thin cloth over her; the prophet (SAW) turned aside from her saying "O Asma'! When a woman reaches puberty it is not good that any part of her (body) should be seen except this and this (pointing to his face and hands)

(Abu Dawud Vol. 2 p 317 No 4104).

The above quotations indicates the necessity of moral restraints and also indicates that there is a spiritual training that each individual has to practice internally because it is only Allah

(SWT) who can see and judge their mental attitudes. Therefore, from childhood, parents are required to take steps so that a sense of respect for the other sex is developed and also that children get habituated to self restraint.

Pre – marital sex (zina) adultery or fornication is totally forbidden in Islam Therefore, children are not supposed to know about the sexual act before they reach the adolescent period. Similarly, children are taught that extra marital sex (*zina*), adultery and fornication are serious offences punishable by stoning to death or one hundred (100) lashes in the case of fornication. Allah (SWT) says:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ(٢)

The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes, let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and last Day, and let a party of the believers witness their punishment.(Q 24:2)

As for the adultery in a *Hadith* narrated by *Jabir bin Abdullahi Al – Ansari (R.A).*

أَنَّ رَجُلاً مِنْ أَسْلَمَ جَاءَ إِلَى رَسُولِ اللَّهِ ـصلى الله عليه وسلم فَاعْتَرَفَ بِالزِّنَا فَأَعْرَضَ عَنْهُ ثُمَّ اعْتَرَفَ فَأَعْرَضَ عَنْهُ حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ فَقَالَ لَهُ النَّبِىُّ صلى الله عليه وسلم « أَحْصَنْتَ ». قَالَ نَعَمْ. قَالَ فَأَمَرَ بِهِ النَّبِىُّ صلى الله عليه وسلم فَرُجِمَ حَتَّى مَاتَ.

A man from the tribe of Banu Aslam came to Allah's Messenger (SAW) and informed Him that he had committed illegal sexual intercourse against himself. Allah's Messenger (SAW) ordered him to be stoned to death as he was a married person.

(*Abu Dawud* Vol. 2 P 380 No 4430)

In other to achieve these ends, attention has to be given to the way children dress up, talk to each other and play games. As pictures and other things have tremendous impact upon the sensibility of children, images that would rouse sexual passion are completely forbidden.

Ashraf (1998:41) says as girls start becoming matured when they are ten years old, segregation of boys and girls should start from that age. The Prophet (*SAW*) is reported to have said:

« مُرُوا أَوْلاَدَكُمْ بِالصَّلاَةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِى الْمَضَاجِعِ ».

> Teach your children the pillars of prayer when they become seven years old and beat them to perform prayer when they become ten years old and make a separation among girls and boys in the place of sleeping. (*Abu Dawud* sVol. 1 p 106 No 495)

This is the reason why Muslims all over the world insist on single -sex secondary schools. That is also why Muslims in England often want to withdraw their children from sex education classes. When children grow older, both girls and boys are taught rules and regulations regarding sexual relationship, especially when they are expected to get married, but all these are presented to them only with the understanding that sex is permitted within the context of married family life.

Mabud (1998:86) upheld that every society has a pattern of sexual relationship which reflects the value of that society and attitudes of its members towards the well – being of its individuals and family sense of accountability and responsibility, commitment and caring for others in the Islamic world where extra – marital and pre – marital sex are forbidden and there should be no

free mixing between people of opposite sexes, all avenues which lead to the need for contraception are closed. But for Muslims living in a western society, the situation is different. Knowledge about contraception may be given but with the clear guidance where it can be practiced. The unacceptability of contraception as a way of allowing young people to experiment with sexuality without the fear of unwanted pregnancy will be discussed; the stress will be on abstinence from sex rather than pre – intercourse, pre cautionary measures against pregnancy in unmarried girls.

Athar (n.d:8) says although the Qur'an has placed so much emphasis on acquiring knowledge, and in the days of the Prophet (SAW) Muslim men and women were never too shy to ask Him questions including those related to private affairs such as sexual life. A'isha (R.A) said

نِعْمَ النِّسَاءُ نِسَاءُ الْأَنْصَارْ لَمْ يَمْنَعْهُنَّ الْحَيَاء أَنْ يَتَفَقَّهْنَ فِي الدِّينِ

Blessed are the women of the Helpers, their Modesty, did not stand in the way of their Seeking knowledge about their religion.

(Bukhari vol1 p46 no130)

For Muslim parents of today, sex is a dirty word. They feel uncomfortable in discussing sex education with their children; these parents should know that sex is not always a dirty word. It is an important aspect of our life. Allah, who cares for all the aspects of our life, and not just the way of worshiping Him, discusses reproduction, creation, family life, menstruation and even ejaculation in the Qur'an. The Prophet (SAW), who was sent to us as an example, discussed many aspects of sexual life including sexual issues with His companions.

The main reason Muslim parents do not or cannot discuss sex education with their children is because of their cultural upbringing not their religious training. They are often

brought up in a state of ignorance in regard to sex issues and as a result; they may not be comfortable with their own sexuality or its expression.

2.3.1 Contraceptive Devices and Islamic provisions

Sex education invariably includes a study of contraceptive devices and methods to prevent conception or pregnancy, Sharwar (1996.26) said: Contraception is seen by some as being the best way to allow young people to experiment with sexuality without the fear of unwanted pregnancy.

Although contraception is often called "planned parenthood", the way this has been imposed at the behest of the International Monetary Fund (I.M.F.), the World Bank and the United Nations Educational Scientific and Cultural Organization (UNESCO) may be called forced population control mainly for economic and political reasons.

In a society where extra marital and prenatal sex are forbidden and there is no free-mixing between adult men and women, contraception as the means to prevent pregnancy becomes less necessary. Islam permits contraception only if there is a valid reason, such as danger to the life of the mother if she becomes pregnant.

Dawud. (1998.63) explained that despite the promotion of devices for so called 'safe sex', sexually transmitted diseases seem to be on the increase gonorrhea, syphilis and of course, HIV/AIDS. It has been shown by researchers that cancer of the cervix is more likely to occur among women who have had a number of different partners, among other factors. No matter what is said about other causes of HIV/AIDS or the means by which it spreads homosexuality between males certainly ranks high among them. Allah (SWT) says:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ (٤١)

Evils has appeared on land and sea because of that the hands of men have earned that (God) may give them a taste of some of their deeds, in order that they may turn back (from evil) (Q 30.41)

Sharwar (1996:63) added that Muslims believe that sex education should give clear warnings, and discourage sexual experimentation before marriage the devices usually offered to people (especially young people) in the efforts to prevent sexually transmitted diseases (STDS) without spoiling sexual enjoyment; frequently overlooks the doubtful advisability and morality of casual sexual liaisons. Instead of assuming that because some people are sexually active at a young age, all young people must be given as much information and contraceptive advice as possible, more attention should be paid to getting the message across that 'no sex outside marriage' is the most effective form of protection from sexually transmitted diseases.

Islam teaches that reproduction, which must be strictly within a lawful Marriage, is a favour from Allah (SWT) who says;

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ هُمْ يَكْفُرُونَ (٧٢)

And Allah Has made for you wives of your own kind and made for you, from your wives sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the favour of Allah.

(Q16:72)

And also in a *Hadith* the Prophet (*SAW)* is reported to have said:

تَزَوَّجُوا الْوَدُودَ الْوَلُودَ فَإِنِّى مُكَاثِرٌ بِكُمُ الأُمَمَ .

Marry the intimate woman who can give birth, as I will be proud of you in front of other nations.

(*Abu Dawud* vol 1. p408 NO 2050.)

Ibrahim (1989:19) defines contraceptives as the intentional prevention of fertilization of the human ovum by special device, drugs and techniques. He further explains that contraceptives tries to ensure that heterosexual intercourse does not result in pregnancy. Contraception is a matter jointly decided by both husband and wife, preferably on the advice of their doctor. Most Muslims are worried that contraception is being propagated as a means to deliberately limit population unduly, whereas the resources available to all mankind are either under-utilized or monopolized by a few to the detriment of the majority. It is believed that if all resources were well managed and equitably distributed, population problems would be much less and poverty reduced. Moreover, if properly applied, the Islamic teaching on child spacing would help to relieve families of much of the problems relating to family management. Perhaps more worrying is the sexual permissiveness encouraged by the popularization of contraceptive devices which thus became readily available and tempting to young, unmarried people.

Muhammad (2002:2) added that teaching children about contraceptives such as condom, is like encouraging them to go and have sex, because in Hausa culture, among the things which makes one to migrate is pregnanting a woman out of wedlock. With the introduction of condoms and contraceptives, these people of shameful character have found an avenue to do so as they wish. Therefore it has become necessary for youths to know that these things have negative effects even if they have advantages, they should know that contraceptives should be used when lawfully married.

Sharwar (1996:27) observed that contraception should not be used to encourage promiscuity or irresponsibility. It should be borne in mind that contraception is not always reliable or safe, either in preventing pregnancy or the transmission of diseases (STDS) Sexually Transmitted Diseases .Condoms, which could be loosely equated with coitus interruptions (*Azl*), do not give 100% protection.

The acceptance of reversible forms of contraception is based on (*Azl)* withdrawal which was practiced by the Companions of the Prophet (SAW) and without Him opposing it. *Jabir ibn* Abdullahi said:

كُنَّا نَعْزِلُ وَالْقُرْآن يَنْزِل

We practiced *azl* while the Qur'an

was still being revealed.

(Tirmidhi vol 2 p 373 no 1140)

This *Hadith* implies that if it was unlawful, Allah (SWT) would so declare in the passage of the Qur'an. In another *Hadith* of *Jabir ibn Abdullah* says. We said, O messenger of Allah,

إِنَّا كُنَّا نَعْزِلُ فَزَعَمَتِ الْيَهُودُ أَنَّهَا الْمَوْءُودَةُ الصُّغْرَى فَقَالَ كَذَبَتِ الْيَهُودُ إِنَّ اللهَ إِذَا أَرَادَ أَنْ يَخْلُقَهُ فَلَمْ يَمْنَعْهُ

> We use to practice *(Azl*) coitus interruptus but the Jews says it is a minor form of infanticide. The prophet (SAW) says the Jews are wrong, if Allah wishes to create a child no, one can divert it.
>
> (*Tirmidhi* vol 2 p 372 no 1139.)

Al Qaradawi (1985:182) while commenting on this Hadith says: despite the employment of coitus interruptions, a drop of semen might have been deposited in the vagina without man's awareness resulting in conception.

2.3.2 Sex and Sex Education in Islam

Islam comprises life in totality where every fragment and facet needs to be seen in the total context. No any aspect of life can be isolated. Muslims are therefore left in a brighter world.

....مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ.....(٣٨)

…. We have neglected nothing in the book….

(Q 6:38)

Fazi (1993:9) noted that Islam endorses any form of beneficial knowledge which must be acquired by every *Muslim* male or female and also recognizes the dynamic of changes in human societies as long as human reason is not placed at par or above divine wisdom. That is God is the source of all knowledge hence any subject of study must be found in the parameters set by and through revelation.

The Islamic injunction believes that both the Islamic moral philosophy and the social system of Islam have adequately taken care of the sexual problems beyond the contraception and scope of sexuality education. It is strongly believed that Islam helps children to cultivate religious attitude towards life and oriented them towards self purification, self actualization and socialization.

Islam recognizes the power of sexual need, therefore this cannot be conceived without marital and family life and these are all to be considered in relation to other Islamic doctrines which control and regulate the behavior of a Muslim.

Allah's essence is beyond duality and beyond creation and hence beyond any classification and specification and also beyond human power of perception or realization. He generated within Himself the ability to create. In order to maintain the on-going process of creation, He created sexual duality in creation. The *Qur'an* affirms that the creation of everything in this universe is on the dual principles of male and female. *Allah (S.W.T)* says;

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ (٤٩)

> And of everything we have created in pairs, that you may remember (the Grace of Allah) (Q 51:49).

Everything which comes out of the earth is said in the Qur'an by Allah (SWT) to have this duality. The *Qur'an* says.

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ(٣٦)

> Glorified is He who has created all pairs of that which the earth produces, as well as of their own (human) kind (male and female) and of which they know not. (Q 36:36)

Allah (SWT) brought man into existence first, out of that man his wife or companion was brought into existence, out of these two started the whole process of coming into existence of all human beings. *Allah (SWT*) says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً..... (١)

> O mankind: be dutiful to your Lord who created you from a single person *(Adam*), and from him (*Adam*) He created his wife (*Hauwa*), and from them both He created men and women…… (Q 4:1).

The reason of creating first woman out of the first man is that they will be of the same nature and because of this they might dwell in peace and essential need and desire for complementary love, the *Qur'an* stated that:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا....(١٨٩)

> It is He who created you from a single person (Adam) and (then) He Has created from him his wife (Hauwa). In order that he might enjoy the pleasure of living with her, when he had sexual relation with her, she became pregnant and she carried it about lightly…… (Q 7:189)

Haroun A (2006:333) says Islamic sexual education does not confine one's activity to a specified period or a fixed age. As long as a person directs his sexual energy in the proper channel, he is free to exercise this right without any restriction as to his age limit. It is difficult for many people to think of men and women late in life as having sexual feelings, sexual needs or sexual relationship. Cultural backwardness usually plays a large part in this misconception, which may be strengthened by the common tendency of the youth to deny the inevitability of ageing. Despite increasing scientific evidence s, many cultures continue to maintain the belief that by the time one passes the age of sixty, sex is neither necessary nor possible, some older people try to deny or suppress their sexuality to avoid the ridicule or censure of younger people.

2.3.3 Etiquettes of sexual fulfillment in Islam

Among the important goal of marriage is preserving chastity, thus whenever one is exposed to sexual temptation, one should hurry to his spouse to satisfy his desire. In a Hadith the prophet (S.A.W) said:

اِذَا الرّجُلُ دَعَا زَوجَتَهُ لِحَاجَتِهِ فَلتَاتِهِ

وَاِن كَانَت عَلى التّنُور

If a man calls his wife for sexual need, let her come to him, even if she is working at the outdoor oven.

(*At-tirmidhi* vol 2 p386 no 1163)

Thus there is in both sexes a natural innate desire of companionship of the other sex. This means they need each other. This is the mysterious process of creation; man and woman complement one another physically, mentally and spiritually. The Prophet (*SAW)* is reported to have said:

« الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ ».

The world is a possession and the best possession is a virtuous wife.

(*Muslim* vol 2 p695 no 1467)

He also said in another *Hadith*

(لَكِنِّي أصُومُ وَأفْطِر وَأصَلِّي وَأرْقُدْ وَأتَزَوّجُ النّسَاء فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي)

…… I fast and breakfast, I pray and I sleep, and I go into women, beware who so ever denies from my *sunnah* is not among my followers. (*Bukhari* vol 3 p 427 no 5063)

Celibacy is not permitted in Islam, therefore, a muslim can cohabit with his wife even during Ramadan in the night. *Allah (SWT*) says:

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ..... (١٨٧)

> It is made lawful for you to have sexual relations on the night of the fast, they are your garments and you are their garments --- (Q 2: 187)

Sharwar(1996:9) viewed that Islam gives practical and beneficial guidance for all aspects of life including human sexuality. Marriage is regarded as the only means for fulfilling sexual urges. Sexual relationships outside marriage are totally forbidden and incur severe penalties. Islam emphasizes the prevention of social crimes and the proliferation of opportunities to resort to them, and Islamic law prescribes severe punishments for sex related offences (adultery fornication, homosexuality, rape etc).

Ashraf (1998:36) says therefore marriage becomes a means of the re-integration of the male and female principle through man and woman into their metaphysical prototypes, *Adam* and *Hauwa*. It is because of this metaphysical principle of unity through sexual union that all forces of lust are condemned and deserve to be controlled through marriage. That is why fornication and adultery are prohibited in Islam. There are hardly any restriction in sexual relationship between husband and wife Allah (SWT) says:

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ (٢٢٣)

> Your wives are tilth for you, so go to your tilth, when or how you will, but do some good acts for your soul before hand, and fear Allah, and know that you are to meet Him, and give good tidings to the believers. (Q 2:223).

Although *Allah (SWT)* permits having intercourse with wives when and how a person will, but it must be through the vagina. Anal sex is strictly prohibited by the *shari'ah*. In a *Hadith*, the prophet *(S.A.W)* said:

« مَلْعُونٌ مَنْ أَتَى امْرَأَتَهُ فِى دُبُرِهَا »

The person that has anal sex with his wife is accursed (mal' uon).

(Abu Dawud vol1. p429 no 2161)

Sexual relationship therefore, must be based on love and moral restrain. Lust and moral laxity must remain controlled because the physical act of union must be regarded as a means of bringing into the world a servant of *Allah* who will glorify Him. This is how a human being tries to fulfill the purpose of his creation by Allah.

Ashraf (1998:39) added that a sexual act is thus not regarded as merely a means of fulfilling only a physical desire, had this been the case, the divinely sanctioned rules and regulations and all restrictions forbidding adultery and fornication and all prescriptions of punishments for such actions would be absurd and hence unnecessary. A human being is a servant of Allah; the sexual act is the means of bringing into the world another servant who possesses a spirit in its body. A spirit which is endorsed with faith in *Allah, Allah (SWT)* says:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ
وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا
أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ (١٧٢)

And (remember) when your Lord brought forth from the children of Adam from their loins, their seeds (or from Adams lions his off springs) and made them testify as to themselves (saying). "Am I not your Lord?" they said: 'yes' we testify, lest you should say on the day of resurrection verily, we have been unaware of this. (Q7:172).

In view of the innate relationship between the physical and the spiritual, sexual union is considered as spiritual and moral dimension. On the one hand, love and companionship between

the two is a primary necessity as well as a basic result. With love and understanding, if two people have that union, then it should increase the sense of love and also the sense of self sacrifice for one another. It is because of the need for generating a sense of purity and moral restrain in sex relationship that marriage is prescribed by Allah (S.W.T) "safe and free sex" is condemned.

Islam allows a man to have up to four wives. Though *Allah (SWT*) gives this permission, He says categorically that the husband should treat all the wives equitably and if he cannot do so, it is proper for him to stick to one wife only. Allah (SWT) says.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا (٣)

> And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice two or three or four but if you fear that you shall not be able to deal justly (with them) then only one or the slaves) that your right hands posses. That is nearer to prevent you from doing injustice. (Q 4:3).

Marriage is regarded as the only lawful means for fulfilling sexual urges. Therefore Islam made it obligatory for those who can afford it, and who fear committing *zina.* In a *Hadith* the Prophet *(SAW)* said:

(يَا مَعْشَرَ الشَّبَاب مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ)

O young people whoever is able to marry among you, should marry, as marriage helps him to lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse) and whoever is not able to marry should fast, as fasting diminishes his sexual power.

(Bukhari vol. 3 p428 no 5066)

Part of the wisdom behind marriage is to satisfy the sexual need of both the wife and the husband in order to guard their modesty through the natural intercourse. At times, the gaze involuntarily falls upon attractive women, which causes excitement of the passion. In such circumstance, what should be done, the *Hadith* provides guidance:

« إِنَّ الْمَرْأَةَ تُقْبِلُ فِى صُورَةِ شَيْطَانٍ وَتُدْبِرُ فِى صُورَةِ شَيْطَانٍ فَإِذَا أَبْصَرَ أَحَدُكُمُ امْرَأَةً فَلْيَأْتِ أَهْلَهُ فَإِنَّ ذَلِكَ يَرُدُّ مَا فِى نَفْسِهِ ».

The woman advances and returns in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart.
(Muslim vol 1, p652 no 1403.)

This will cleanse the heart from evil intentions, ideas and thoughts, at the same time the fire of passion and desire that was kindled, will be calmed and cooled in a lawful manner.

The prophet *(SAW)* was reported to have said:

(وَفِى بُضْعِ أَحَدِكُمْ صَدَقَةٌ ». قَالُوا يَا رَسُولَ اللَّهِ أَيَأْتِى أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ قَالَ « أَرَأَيْتُمْ لَوْ وَضَعَهَا فِى حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وِزْرٌ فَكَذَلِكَ إِذَا وَضَعَهَا فِى الْحَلاَلِ كَانَ لَهُ أَجْرٌ

… And in your sexual relations there is charity *(sadaqah*)" the companions said "O messenger of Allah is there a reward for one of us when he satisfy his sexual desires" the

prophet (SAW) said. "Don't you see, if he had satisfied it with the forbidden, would there not have been a sin upon him? In the same way, when he satisfies it with that which is lawful, there is for him in that a reward.

(Muslim vol1. p.458 No.2218)

Al-jaza'iry (2007:308) stated the virtues of sharing bed as follows:

1. To offer the wife foreplay before the sexual intercourse and to play with her in order to arose her sexual excitement.
2. Not to look at the private part of the wife as that action could lead the husband to feel hatred and disgust towards his wife.
3. To say:

Bismillah Allahumma jannib naashshaitan wa jannibishhaitana ma razaqtana ie. In the name of Allah, O Allah prevents me from devil, and prevent devil from our offspring.

The prophet (SAW) said.

أَمَا لَوْ أَنَّ أَحَدكُمْ يَقُولُ حِينَ يَأتِيَ أَهْلَهُ: بِاسْمِ اللهِ اَللَّهُمَّ جَنِّبْنِا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا, ثُمَّ قُدِرَ بَيْنَهُمَا فِي ذَلِكَ أَوْ قُضَي وَلَدٌ لَمْ يَضُرُّهُ شَيْطَانٌ أَبَدًا If anyone of you, when having sexual intercourse with his wife**,** says In the name of Allah ,O Allah; Protect us from Satan and protect what you bestow upon us from Satan, and if it is destined that they should have a child, then devil will never be able to harm him. (Bukhari vol. 3 p 453 no 5165)

4. It is prohibited to have sexual intercourse with one's wife during her menstrual period, just after giving birth or before being purified after menstruation, as *Allah* the exalted stated.

...فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ... (٢٢٢)

…. So keep away from women in their courses and do not approach them until they are clean (Q 2:222)

5. It is prohibited to have sexual intercourse in the anus as the Messenger of *Allah* said:

لَا يَنْظُرُ اللهُ إِلَى رَجُلٍ أَتَى اِمْرَأَةٌ فِي الدُّبْرِ

If a man has intercourse with his wife in the anal, he will not be looked by Allah on the Day of Resurrection.

(At-tirmidhi vol 2 p 388 no 1168)

6. Not to leave the wife without satisfying her sexual lust, because this hurts her and Islam has prohibited hurting any muslim.
7. Not to practice coitus (Azl) by men for fear of having pregnancy without their permission or without a necessity because the Messenger of Allah (S.A.W) said.

« ذَلِكَ الْوَأْدُ الْخَفِىُّ »

Is like the hidden killing.

(muslim vol 2 p 680 no 3455)

8. It is preferable for them to perform ablution if they want to engage for the second time and before taking bath and similarly, if they want to sleep or eat before bathing.
9. In case of menstruation, it is permissible to perform sexual satisfaction (in any place in the body) except between the navel and the knee) as the Messenger of *Allah (S.A.W)* said:

وَاصْنَعُوا كُلَّ شَىْءٍ غَيْرَ النِّكَاحِ

Perform everything but not do perform sexual intercourse. (to satisfy your sexual desire. (Abu Dawud vol 1 p 429 no 2165)

Al-jibaly, M (2002:38) viewed that some men have the power to have more than one intercourse in one day or night. Islam does not prevent this; rather, it provides guidance for dealing with it. It is recommended to wash one's private parts and perform *wudu*' between the intercourse. Allah's Messenger (S.A.W) said:

اِذَا آتَى اَحَدَكُم اَهلَهُ ثُمّ اَرَادَ اَن يَعُودَ فَاليَتَوَضَّا (بَينَهُمَا وُضُوءًا.) فَاِنَّهُ اَنشَطُ فِى العَود.

When one of you approaches his wife (in intercourse) and then wishes to come back to her (a second time), let him perform *wudu'* in between because this gives him more vigor the second time. (Muslim vol 1,p 163 no 308)

Islamic sex education should be taught at home, starting at an early age, before giving education about anatomy and physiology, the belief in the Creator should be well established. The father should teach the son and the mother should teach the daughter. In the absence of willing parents, the next best choice should be a Muslim male teacher (a nurse or physicians) for a girl. The curriculum should be tailored according to the age of the child and classes be held separately. Athar. (N.D:7) viewed that the curriculum for sex education should include:

a. Sexual growth and development.
   - Time table for puberty
   - Physical changes during puberty
   - Need for family life
b. Physiology of reproductive system.
   - For girls, the organ, menstruation, premenstrual syndrome.
   - For boys, the organ, the sex drive
c. Conception development of foetus and birth.
d. Sexually transmitted disease (VD/AIDS) (emphasize the Islamic aspect)
e. Mental emotional and social aspect of puberty.
   - Social moral and religious ethics
   - How to avoid peer pressure or influence.

2.3.4 Sex during menstruation and what Islam says about it

The monthly courses of women is given due consideration in the matter of sexual relations. It is essential to refrain from having intercourse with a menstruating woman because doing so leads to an increase in the flow of menstrual blood because the veins of the uterus are congested and prone to rapture, and get damaged easily, and the wall of the vagina is also susceptible to injury, so the likelihood of inflammation is increased, which leads to inflammation in the uterus and in the man's penis because of the irritation that occurs during intercourse. Having intercourse with a menstruating woman may also be off-putting to both the man and his wife due to the presence of blood and its smell may lead to man's impotency (i.e. un interested in sex). The Qur'an has emphatically prohibited sexual intercourse during menstruation.

...هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ...(٢٢٢)

> ……It is an *adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses) therefore keep away from women during menses and go not into them till they are purified (from menses and have taken bath). And when they have purified themselves, then go unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vigina)…… (Q 2:222.)

Husbands should not to have intercourse with their wives during this time; because it is unlawful to do so. Even when the menses is over till they are purified, that is the ritual bath (*ghusl)* which becomes obligatory after menstruation and the cessation of bleeding following the child's birth.

Mahmud (1997:42) says, medical science has discovered that the flow of menstruation contains certain toxic matters that could be detrimental if they enter into the body of the male or is prevented a clear passages of flow from the body of the female, both of which could easily occur if sexual intercourse takes place during menstruation. It would thus pose a potential threat to both the husband and the wife.

Dawud (1998:56) viewed that husbands may have other affectionate physical relations with their wives during menstruation, provided that bleeding is well covered. The prophet (SAW) Said in one of His Hadith:

اصْنَعُوا كُلَّ شَىْءٍ إِلاَّ النِّكَاح

Do anything except for having sexual intercourse
(in the vigina.) (*Muslim* vol 1 p 161 No302)

Muhyiddin (1992:7) viewed that speaking of the harm that may be caused to the menstruating woman, it is vulnerable to bacteria and the introduction of the bacteria that are to be found at the tip of the penis poses a great danger to the uterus, hence the penetration of the penis into the vagina at the time of menstruation is no more than the introduction of germs at a time when the body is unable to fight them.

He also says that the harm is not limited to what he describes of the introduction of germs into the uterus and vagina which is difficult to treat; rather it also extends to other things, namely:

1. The spread of infection to the fallopian tubes, which may then become blocked, which in turn may lead to infertility or ectopic pregnancy, which is the most dangerous kind of pregnancy.

2. The spread of infection to the urethra, bladder and kidneys, diseases of the urinary tract are usually serious and chronic.
3. Increase of germs in the menstrual blood, especially gonorrhea germs, the menstruating woman is also in a physical and psychological state that is not conducive to intercourse, so if it takes place it will harm her a great deal and cause her pains during her period, he said:

i- Menstruation is usually accompanied by pains, severity of which varies from one woman to another. Most women experience pains in the back and lower abdomen. For some women, the pain is unbearable and has to be treated with medication and pain reliever.

ii- Many women suffer depression and stress during their period, especially at the beginning, and their mental and intellectual state is at the lowest level during menstruation.

iii- Some women suffer migraines just before their period starts, and the pain is severe and causes visual disturbance and vomiting.

iv- Women's sexual desire decreases and many women have no interest at all in sex during their periods, their reproductive system is in a state that is a kin to sickness, so intercourse at this time is not natural and serves no purpose, rather it can cause a great deal of harm.

v- A woman's temperature drops during menstruation, as does her pulse and blood pressure, which makes her feel dizzy, exhausted and lethargic. Muhyiddin (1992:7)

He also mentioned that the harm is not only caused to the woman by having intercourse with her, rather, the man is also affected by this action which may cause infection in his reproductive system which may lead to sterility as a result. The severe pains suffered as a result of this infection may be even worse than the sterility it causes, and there are many other harmful effects,

some of which have not yet been discovered, but Allah (SWT) has referred to them when He says:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ.....(٢٢٢)

> They ask you concerning menstruation, say, that is an *Adha* (a harmful thing for a husband to have sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and do not go to them till they are purified (from menses and have taken bath). And when they have purified themselves then go into them as Allah has ordained for you. (Q 2:222).

Allah (SWT) has described it as an *adha*, a harmful thing for both the wife and the husband, and other harmful effects about which Allah knows best. Thus it becomes clear that the prohibition of intercourse at the time of menstruation is not just because of the blood, rather it is for many reasons as stated above.

Believers must also obey the command of Allah, for He is the Creator and He knows best what is good for His servants and what is harmful to them. So even if the reason behind this is not clear, we must still submit to the command of Allah who has commanded that man should not have intercourse with his wife during this time.

2.4 Concept of Morality

According to Frans (1996:3) morality is defined as "believes or ideas about what is right and wrong and about how people should behave". It generally means what is right or wrong according to a particular group of people who agree to abide by it. They come in a form of laws

and regulations to guide the affairs of that particular people. What is considered morally right for certain group of individuals therefore, might be regarded as a sin to others.

While Gert (2005:7) offers the following explicit definition of morality, as an informal public system applying to all rational person's governing behavior that affects others, and has the lessening of evil or harm, and it constitutes a system of moral principles followed by a particular group of people concerning the issue of right and wrong, or good or bad behavior as it affects the people and the society at large.

2.4.1 Islamic approach to morality

Morality and ethics go hand in hand. Ethical actions are generally moral actions. Ondigo (2010:27) stated that morality is the science of the ethical values of human life. It deals with human conduct and behavior that society either endorses or rejects. Human beings are endowed with the ability to admire what is good and beautiful and to hate and despise what is bad and ugly. It is the part and parcel of any Muslim's daily life and his interaction with fellow humans all under the guidance of Allah that is in the Qur'an and *Sunnah*. Morality cannot be separated from Islamic teachings; Ondigo (2010:5) further added that these moral acts include; honesty, modesty, humility, courage, steadfastness, kindness, gentleness, chastity, peacefulness, moderation, politeness, contentment, cheerfulness, charity, cooperation, justice, forgiveness, love, patience perseverance, benevolence, mercifulness, respect, generosity, amicability, upholding tie of kinship, caring of the weak, treating servants well, hospitality, protecting people's honor, trustworthiness, truthfulness, good neighborliness, having a good fragrance, forbearance and deliberation, reconciliation, giving gifts, sincerity, visiting the sick, thinking well of people, observing the rights of the street, listening and obeying,

The teaching of Islam is centered on morality because it outlines the way of life based on *Iman* (faith) and *al-a'mal al-salihat* (good deeds). In the Qur'an, Allah (SWT) says;

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

> By the time, Verily man is in loss. Except those who believe and do righteous deeds, and exhorted one another to the truth, and exhorted one another to patience. (Q 103:1-3)

The wisdom behind divine laws is that obedience to Allah is not only attributed or based on personal piety but extends to all spheres of life, be it personal, social, economic, political, and diplomatic. Muslims have the obligation to strive for the establishment of the divine laws of Allah on earth on their life endeavors. Allah (S.W.T) says:

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ (١٨)

> Then we have put you (O Muhammad (S.A.W)) on a way of commandment so follow you that, and follow not the desires of those who know not. (Q 45:18).

This means that to a Muslim, Allah's injunctions are not arbitrarily despotic or impossible to act upon. Allah in His infinite wisdom and Mercy has outlined certain moral laws in order to meet the physical and spiritual need of man, and to serve as the natural laws of Allah which governs His creatures regardless of time, place or people. This is because, the *Shari'ah* or divine laws which Allah Has enjoined upon His servants is all encompassing. Thus, the *Shari'ah* guidelines formed the society of the Muslims on the bases of consciousness of Allah (S.W.T) not by the desires, conflicting interest and ignorance of others.

Morality in Islam as stated above is behaving and acting in accordance with the injunctions of Allah and the teachings of the prophet (S.A.W). It develops and grows through stages depending on the strength of the conviction of the individual.

2.4.2 Western approach to morality

To the west, morality is presented in a philosophical way. The western philosophers appear to have disagreed on the term 'good' as it is. This means that good can sometimes be referred to as quality words. Kant (d.1804), viewed that 'good will' can be conceived with qualification. As a result of this, he added that "a good will is not because of what it performed or its effect and not by its aptness for the attainment of some proposed end, but simply by virtues of violation, that is good in itself and consideration by itself is to be esteemed much higher than all that can be brought by it in favor of any inclination". (Ellington 1993:210)

This shows that, despite the different opinions given by the scholars regarding the issue of morality, there is still the need to highlight on what sort of an act can be considered morally good action of a mankind. In the first instance, for an act to be morally good, it has to be performed by an agent free from any form of coercion or the doer should be in full possession of his sense, otherwise the act may not have any worth.

CHAPTER THREE: METHODOLOGY

3.0 Introduction.

This chapter explains the method and procedures that the research adopted in collecting and analyzing the data for the study. It therefore described how the research design is. It provided an appropriate description of how the data was gathered and analyzed in such a way that the research questions raised in the research are answered.

3.1 Research Design.

In this study, the researcher used a survey research method; this is because of its efficiency in getting information on the opinions and observations of people on the research problem. Sambo (2005:108) explains that a survey research is a type of research in which information is obtained from a sample of respondents for the purpose of testing hypothesis concerning the state of a given problem. Three types of Questionnaires where used in this research:

1- Questionnaire for the Islamic Scholars.

2- Questionnaire for the Subject Teachers.

3- Questionnaire for the Muslim Community.

The research sampled 450 respondents, in which 75 people responded to the questionnaires in each of the selected local governments. Thus, 25 respondents were from schools, 25 respondents were the Islamic Scholars while the 25 respondents were from the Muslim communities.

3.2 The Population.

In any research, population of the study must exist to give the true picture of the research. Sambo (2005:88) says "population is the set of all elements, objects or events that are of interest for a particular study" There are two types of population namely: the parent and the target population. The parent population: This is the population from which the sample of the population to be studied is drawn while the target population is the one that possesses the characteristics in the interest of the research. Thus, in this study, our parent population is the Kaduna State and the Target population is the six local government areas that are predominantly Muslims, which are systematically selected for the study. The local governments Areas are: *Giwa, Soba, Kudan, Makarfi, Sabon Gari* and *Zaria.*

3.3 Sample and Sampling Technique.

Due to the vast nature and geographical location of the state, it is very difficult for the research to cover the whole population. Thus, the research used systematic sampling to determine the sample size of the Local Governments. Therefore, one fourth of the local governments in Kaduna State are selected. The local governments Areas are: *Giwa, Soba, Kudan, Makarfi, Sabon Gari* and *Zaria.*

3.4 Instrument for the data collection.

The research instruments used for the data collection of this research are Questionnaires. The questions were based on the objectives of the research and are written in English language.

3.5 Validity of the instrument.

In order to ascertain the validity of the instrument that was used in this research, the questionnaires were drafted and the copies were given to the supervisors of this research for validation and vetting. On the basis of their suggestions and recommendations, corrections were made on the drafted copies.

3.6 Method of Data Analysis.

The research used tables to compute frequencies and simple percentage of the three types of the Questionnaires administered, which was the statistical package of social sciences.**150** for the Islamic scholars, **150** for the subject Teachers **150** for the community. But out of which **139** responded from the Islamic scholars, **11** no response. **127** responded from the Subject Teachers while **23** no response. **137** from the Community responded, **13** no response. Therefore **139 + 127 + 137 = 403** with **89.6%** responded. And **11 + 23 + 13 = 47** with **10.4%** no responses

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

4.0 Introduction.

This Chapter presents the data analysis of the study titled "Analysis of the implication of Sex Education in Modern Subjects on the Morality of the Muslim *Ummah* in Kaduna State of Nigeria" The respondents are sampled from six local government areas of Kaduna State. The analysis is based on the total number of community respondents, teachers and scholars. The SPSS Statistical Package version IBM 23 was used for the data analysis. The analysis was presented in three different categories. The first section present the analysis of the scholar's respondents, the second section presents the analysis of the teachers' respondents and the third presents the analysis of the Community respondents. All the analysis was presented in frequencies and percentages. Summary of the major findings in each of the three groups of analysis were presented. The general summary as well as recommendations was also presented at the end of the overall analysis.

4.1 Analysis of the Islamic Scholars Respondents

Table 4.1 Distribution of Respondents by Gender

	Frequency	Percentage
Male	106	76.3
Female	33	23.7
Total	**139**	**100.0**

The table above shows that 106 with a percentage of 76.3% are males while 33 with a percentage of 23.7% are females. Majority of them are males.

Table 4.2 Distribution of Respondents by Age Range

	Frequency	Percentage
25yrs-34yrs	38	27.3
35yrs-44yrs	71	51.1
45yrs-above	30	21.6
Total	**139**	**100.0**

The table above shows that out of 139 respondents, the people with the age range of 25-34 yrs were 38 with a percentage 27.3%while those with the age range of 35-44yrs were 71 with a percentage of 51.1% while 45yrs and above were 30 with a percentage of 21.6%. This shows that most of them are between 35 years to 44 years.

Table 4.3 Distribution Respondents by Their Qualifications

	Frequency	Percentage
O level	17	12.25
NCE/Diploma	22	15.8
Degree	69	49.6
Higher Degree	17	12.25
Others	14	10.1
Total	**139**	**100.0**

The table above shows the qualifications of the given respondents that have O level is17 with 12.25%.Those with NCE/diploma 22 with a percentage 15.8% while 69 with 24.5% had degree then 17 with a percentage of 12.25% had higher degree. The remaining 14 with 10.1% had other qualifications. Most of them possess degrees.

Table 4.4 Question One: are you aware about the contents and objectives of sex education?

	Frequency	Percentage
Yes	73	52.5
No	62	44.6
Undecided	4	2.9
Total	**139**	**100.0**

The respondents of the above question which says “are you aware about the contents and objectives of sex education?” out of them all 73 with 52.5% said “yes” while 62 with 44.6% said “no” while 4 with a percentage of 2.9%Were undecided. Majority are aware of sex education.

Table 4.5 Question two: if yes, do you attach value to teaching of sex education to secondary school students?

	Frequency	Percentage
Yes	53	38.1
No	64	46.0
Undecided	22	15.8
Total	**139**	**100.0**

The above question “if yes, do you attach value to teaching of sex education to secondary school students?” according to the respondents’ response, 53 with 38.1% said “yes” while 64 with a percentage o 46.0% said “no” then 22 with 15.8% were undecided. There is no any value attach to teaching of sex education to secondary school students are the majority.

Table 4.6 Question three: if no, which of the following reasons do you consider as not worthy to teach the subject?

	Frequency	Percentage
it will promote immoral practices	49	35.3
if will be a source of disregarding moral value	6	4.3
it will destroy the traditional and cultural practices of the Muslims	16	11.5
all of the above	60	43.2
none of the above	8	5.8
Total	**139**	**100.0**

The table asks the question “if no, which of the following reasons you consider as not worthy to teach the subject” the respondents replied that it will promote immoral practices were 49 with a percentage of 35.3%. 6 with a percentage of 4.3% said that it will be a source of disregarding moral values while 16 with a percentage of11.5% said it will destroy the traditional and cultural practices of the Muslims. 60 with a percentage of 43.2% said all of the above, and then 8 with 5.8% said none of the above.

Table 4.7 Question four: Do you agree that teaching sex education will guide students on sexual affairs?

	Frequency	Percentage
Yes	82	59.0
No	51	36.7
Undecided	6	4.3
Total	**139**	**100.0**

The above table with a question "Do you agree that teaching sex education will guide students on sexual affairs:" 82 with 59% said "yes" While 51 with 36.7% said "no" then 6 with a percentage of 4.3 were undecided. In summary majority agreed.

Table 4.8 Question five: Is it permissable in Islam to teach underage how to perform sex?

	Frequency	Percentage
Yes	32	23.0
No	103	74.1
Undecided	4	2.9
Total	**139**	**100.0**

The table above shows that 32 of the respondents with a percentage of 23.0% said yes to the question "Is it permissable in Islam to teach underage how to perform sex?" while 103 with a percentage o 74.1% said "no" Then 4 with a percentage o 2.9% were undecided. More than half of the scholars believe that it is not permissable in Islam to teach underage how to perform sex.

Table 4.9 Question six: If yes, what method should be adopted in teaching sex education in Islam to under age students?

	Frequency	Percentage
discussing the prohibitive nature of it	14	10.1
discussing the wisdom of its prohibition	72	51.8
mentioning only the ethical discipline within the performance of sex	23	16.5
describing the male and female organs	8	5.8
none of the above	22	15.9
Total	**139**	**100.0**

The statement above which says "if yes, what method should be adopted in teaching sex education in Islam to under age students," 14 with percentage of 10.1% said discussing the prohibitive nature of it, 72 with percentage of 51.8% went with discussing the wisdom of its prohibition and 23 with a percentage of 16.5% agreed to mentioning only the ethical discipline within the performance of sex then 8 with 5.8% agreed to describing the male and female organs while 22 with 15.9% went with none of the above. In majority, most of the scholars went with discussing the wisdom of the prohibition of sex education.

Table 4.10 Question seven: Which of the following do you consider could safe guard a person from the hazard- of sex education?

	Frequency	Percent
use of contraceptives	12	8.6
shunning away and not going close to it	86	61.9
knowledge about sex	22	15.8
none of the above	19	13.7
Total	**139**	**100.0**

12 with 8.6% chose the use of contraceptives then 86 with a percentage of 61.9% said shunning away and not going close to it 22 with a percentage of 15.8 said knowledge about sex, while 19 With a percentage of 13.7 said none. Therefore shunning away and not going close to sex education were the majority.

Table 4.11 Question eight: Which of the following in your view could promote moral Consciousness of the students?

	Frequency	Percentage
consciousness of God	66	47.5
respecting and performance of religious values	57	41.0
having righteous and good companionship	14	10.1
knowledge about sex education	2	1.4
Total	**139**	**100.0**

According to the table above, "which of the following in your view could promote moral consciousness of a student?" 66 with a percentage of 47.7% went with consciousness of God, 57 with a percentage of 41 went with respecting and performance of religious values, 14 with a percentage of 10.1 having righteous and good companionship, 2 with 1.4% says knowledge about sex education. Most believe that consciousness of God is what can mostly promote moral consciousness of the students.

Table 4.12 Question nine: How do you view the Islamic position about morality to an under age?

	Frequency	Percentage
Obligatory	69	49.6
Optional	29	20.9
Recommended	20	14.4
none of the above	21	15.1
Total	**139**	**100.0**

The table above described that 69 with a percentage of 49.6 chose obligatory on the question "How do you view the Islamic position about morality to an under age?" 29 with a percentage of 20.9% said optional" 20 said recommended While 21 with a percentage of 15.1% said "none". In summary, 69 of the scholars responded to the position of morality to under age is obligatory.

4.2 Summary of the Major Findings from the Scholars.

1. Majority of the Islamic scholars are aware of sex education.
2. A lot of the scholars believe that teaching sex education will promote immoral practices.
3. More than half of the Scholars believe that it is not permitted in Islam to teach under age how to perform sex.
4. Majority of the Islamic Scholars opined that shunning away and not going close to it is the only way to safeguard a person from the hazard of sex education.
5. Most believe that consciousness of God is what can mostly promote moral consciousness of students

4.3 Analysis of the Subject Teachers Respondents

Table 4.13 Distribution of Respondents by Gender

	Frequency	Percentage
Male	48	37.7
Female	79	62.3
Total	**127**	**100.0**

The table above is on the gender of the respondents 48 with 37.7% percent are males while 79 with 62.3% percent of respondents are female. Majority of the subject teachers are females.

Table 4.14 distribution of Respondents by age range

	Frequency	Percentage
25yrs-34yrs	26	20.4
35yrs-44yrs	71	55.9
45yrs-above	30	23.7
Total	**127**	**100.0**

The table above is on the age range of the respondents, 26 with 20.4% percent belong to the age range of 25yrs-34yrs, and 35-44yrs 71 with55.9% percent who belong to the age range and the remaining 30 with 23.7% percent belong to the age range of 45 years and above. Most of the teachers are between 35 years and 44 years.

Table 4.15 Distribution of Respondents by Qualifications

	Frequency	Percentage
NCE /Diploma	23	18.1
Degree	69	54.3
Higher Degree	21	16.6
Others	14	11.0
Total	**127**	**100.0**

The table above is on the qualification of the respondents, 23 with 18.1% percent have NCE/Diploma, 69 with 54.3% degree, 21 with 16.6 % Higher Degree and the remaining 14 with 11.0% percent have other qualifications. Most of the teachers possess degrees.

Table 4.16 Question one: which of the following Subjects do you teach in your School?

	Frequency	Percentage
Home Management	32	25.2
Biology	51	40.2
Others	44	34.6
Total	**127**	**100.0**

The table above is on the subjects, 32 with 25.2% percent of the respondents are Home Management Teachers, 51 with 40.2% percent are teaching Biology and the remaining 44 with 34.6% percent are Teachers of other Subjects.

Table 4.17 Question two: Does the subject you teach has relevance with sex education?

	Frequency	Percentage
Yes	73	57.5
No	29	22.8
Undecided	25	19.7
Total	**127**	**100.0**

The above table indicates that 73 with 57.5% of the responses shows that the subject they are teaching has relevance with sex education, 29 with 22.8% has no relevance with their subject while the remaining 25 with 19.7% are undecided. Majority of the respondents responded to yes the subjects they teach has relevance with sex education.

Table 4.18 Question three: How do you view teaching of sex education to the students in primary and secondary school level

	Frequency	Percentage
Very good	22	17.3
Good	33	26.0
Fair	38	29.9
Poor	34	26.8
Total	**127**	**100.0**

The table above is question on the view of the respondents in teaching the Topic of sex education in primary and secondary schools. 22 with 17.3 viewed the teaching as very good, 33 with 26.0% viewed it as good, 38 with 29.9% says it is fair while the remaining 34 with 26.8% viewed the

teaching of sex education as poor. In summary, those who consider it as fair and poor are the majority.

Table 4.19 Question four: Do you consider any implication with the teaching of sex education to a Muslim child?

	Frequency	Percentage
Yes	65	51.2
No	37	29.1
Undecided	25	19.7
Total	**127**	**100.0**

The table above is about any implication with the teaching of sex education to a Muslim child. 65 with 51.2% consider that there is implication, 37 with 29.1% viewed that there is no implication while the remaining 25 with 19.7% are undecided. in summary more than half of the subject Teachers believe that there is negative implication in teaching the Muslim child about sex education.

Table 4.20 Question five: which of the following values you consider teaching of sex education will bring to students in secondary school?

	Frequency	Percentage
it will guide them on sex hazards	49	38.6
it will promote students awareness	31	24.4
it educates on how to go about sex practice	25	19.7
none of the above	22	17.3
Total	**127**	**100.0**

The table above is questioning the respondents on the values which the teaching of sex education may bring to the students in secondary schools. 49 with 38.6% viewed it as a guide to sex hazards, 31 with 24.4% say it will promote students awareness, 25 with 19.7% uphold it as it will educate them on how to go about sex practices while the remaining 22 with 17.3% are none of the above. A lot of the teachers believe that sex education may guide the students on sex hazards.

Table 4.21 Question six: which of the following could necessitate the introduction of sex education in secondary schools?

	Frequency	Percentage
Government policy on Education	35	27.6
Moral decadence among youths	23	18.1
Influence of the western civilization	17	13.4
All of the above	42	33.1
None of the above	10	7.8
Total	**127**	**100.0**

35 with 27.6% of the respondents says Government policy on Education is the only way to necessitate the introduction of sex Education in secondary Schools, 23 with 18.1% responds to moral decadence among youths, 17 with 13.4% say influence of the western civilization, 42 with 33.1% responds to all of the above while none of the above 10 with 7.8%. In summary, all of the above got more respondents than the rest.

Table 4.22 Question seven: Are you aware of the Islamic provisions on moral guidance?

	Frequency	Percentage
Yes	109	85.8
No	00	00
Undecided	18	14.2
Total	**127**	**100.0**

The table above questioned the respondents on if they are aware of the Islamic provisions on moral guides. 109 with 85% say "yes" they are aware, none of the respondents answer "no" while the remaining 18 with 14.2% were undecided. This shows that majority of the teachers are aware of the Islamic provisions on moral guidance.

Table 4.23 Question eight: If 'yes' do you consider the content of sex education relevant to moral teaching of Islam?

	frequency	Percentage
Yes	63	49.6
No	60	47.3
Undecided	4	3.1
Total	**127**	**100.0**

The above question "if yes, do you consider the content of sex Education relevant to moral teaching of Islam?" according to the respondents, 63 with 49.6% says "yes", 60 with 47.3% answer "no" while 4 with 3.1% are undecided. Therefore the respondents are almost divided with regard to the consideration of the content of sex education relevant to moral teaching of Islam

Table 4.24 Question nine: Do you consider the philosophy of sex education conform to the cultural practice of your locality?

	frequency	Percentage
Yes	43	33.8
No	75	59.1
Undecided	9	7.1
Total	**127**	**100.0**

The above table is for the question. Whether the respondents consider the philosophy of sex education conform to the cultural practices of their locality. 43 with33.8% responds to yes, 75 with 59.1% are saying "no" while the remaining 9 with 7.1% responds to undecided.

Table 4.25 Question ten: Do you subscribe to the opinion that teaching sex education will have a negative effect on religious and cultural practice of the people of your locality?

	frequency	Percentage
Yes	47	37.0
No	59	46.5
Undecided	2 1	16.5
Total	**127**	**100.0**

The above table indicates that 47 with 37.0% respond to" yes" that teaching sex education will have a negative effect on religious and cultural practices of the people of their locality, 59 with 46.5% respond to "no" while the remaining 21 with 16.5% respond to undecided.

Table 4.26 Question eleven: Do you consider the contemporary youth cannot be morally guided by learning sex education?

	frequency	Percent
Yes	87	68.5
No	18	14.2
Undecided	22	17.3
Total	**127**	**100.0**

The above table indicates 87 with 68.5% response to yes on the question "do you consider the contemporary youths cannot be morally guided by learning sex education?" 18 with 14.2% response to "no" the remaining 22 with 17.3% response to "undecided" Majority are of the view that contemporary youth cannot be morally guided by learning sex education.

4.4 Summary of the Major Findings from Subject Teachers

1. Many of the subject teachers believe that there is implication in teaching sex education to a Muslim child.
2. A lot of the teachers are of the belief that teaching sex education may guide students on sex hazards.
3. Majority of the subject teachers are aware of the Islamic provisions on morality.
4. Philosophy of sex education does not conform to the cultural practices of many of the localities.
5. Majority of the subject teachers believe that contemporary youths cannot be morally guided by learning sex education.

4.5 Analysis of the Community Respondents

Table 4.27 Distribution of Respondents by Gender

	Frequency	Percentage
Male	110	80.3
Female	27	19.7
Total	**137**	**100.0**

On respondents' gender, 110 with 80.3% are males and the rest 27 with 19.7% are females.

Table 4.28 distribution of Respondents by age range

	Frequency	Percentage
25-34yrs	59	43.1
35-44yrs	37	27.0
45-and above yrs	41	29.9
Total	**137**	**100.0**

On the community respondents age range, 59 with 43.1% are between 25-34 years as against 37 with 27.0% are between 35-44 years and the rest 41 with 29,9% are from 45 years or above

Table 4.29 distribution of Respondents by Qualifications

	Frequency	Percentage
O level	20	14.6
NCE/Diploma	39	28.5
Degree	69	50.4
Higher Degree	8	5.8
Others	1	.7
Total	**137**	**100.0**

On the community respondents' qualification, a total of 20 or 14.6% possess O' level while 39 or 28.5% possess NCE/Diploma as against 69 or 50.4% possess Degree while 8 or 5.8% possess Higher Degree and the rest 1 possess other qualifications. Majority of the community respondents possess Degree.

Table 4.30 Question one: are you aware about sex education to be taught in secondary schools

	Frequency	Percentage
Yes	107	78.1
No	22	16.1
Undecided	8	5.8
Total	**137**	**100.0**

A total of 107 with 78.1% of the community respondents said they are aware about sex education to be taught in secondary schools while 22 with 16.1% said "no" and the rest 8 with 5.8% were undecided. Majority of the community respondents are aware of the teaching of sex education in secondary schools.

Table 4.31 Question two: Do you share the view that sex education will guide the youths on how to protect themselves against sex infections?

	Frequency	Percentage
Yes	44	32.1
No	74	54.0
Undecided	19	13.9
Total	**137**	**100.0**

The table above is on if sex education will guide the youths on how to protect themselves from sex infections, a total of 44 with 32.1% said "yes". 74 with 54% said "No" and the rest 19 with 13.9% were undecided. The majority of the community respondents do not believe that sex education will guide the youths on how to protect themselves from sex infections.

Table 4.32 Question three: Do you consider the necessity of teaching sex education as a means of addressing immoral activities among youths

	Frequency	Percentage
Yes	66	48.2
No	65	47.4
Undecided	6	4.4
Total	**137**	**100.0**

On whether they consider the necessity of teaching sex education as a means of addressing immoral activities among youths, a total of 66 with 48.2% said "yes," 65 with 47.4% said "No" and the rest 6 with 4.4% were undecided. The community respondents are equally divided on the necessity of teaching sex education as a means of addressing immoral activities among youths.

Table 4.33 Question four: which of the following consequences in your view the teaching of sex education may have in your locality?

	Frequency	Percentage
Promote Civilization	34	24.8
Promote Immorality	84	61.3
Promote religious unconsciousness	19	13.9
Total	**137**	**100.0**

A total of 34 with 24.8% of the community respondents said civilization is a consequence of teaching sex education. 84 with 61.3 % believe immorality is the consequence and the rest 19 with 13.9% said religious unconsciousness is another consequence. Therefore majority of the community respondents believe that immorality is the main consequence of teaching sex education in their locality.

Table 4.34 Question five: which of the following in your view could promote moral values among the members of your locality?

		Frequency	Percentage	
	religious education and guidance	72	52.6	
	awareness about sex affairs and its hazards	9	6.6	
	promoting consciousness of God	37	27.0	
	all of the above	19	13.9	
	Total	**137**	**100.0**	

On what could promote moral values among the members of the locality, 72 with 52.6% believe that religious education and guidance will serve as a major factor. 9 with 6.6% said awareness about sex affairs and its hazards is another way, as against 37 with 27.0% who said promoting consciousness of God, and the rest 19 with 13.9% said all of the above. Therefore majority of the community respondents believe that religious education and guidance is the main way to promote moral values among the members of their locality.

Table 4.35 Question six: what do you think in your view brought about the idea of introducing sex education in secondary schools

	Frequency	Percentage
religious ignorance	35	25.5
lack of respect to tradition and culture of the people	8	5.8
attempt to pollute the society	47	34.3
influence of western education	36	26.3
all of the above	11	8.0
Total	**137**	**100.0**

On what brought the idea of introducing sex education in secondary schools, 35 with 25.5% said religious ignorance, 8 with 5.8% said is due to lack of respect to tradition and culture of the people as against 47 with 34.3% who said is because of the attempt to pollute the society, 36 with 26.3% said it is due to the influence of western education and the rest 11 with 8.0% said all of the above are the reasons. Therefore most of the community respondents believe that attempt to pollute the society is the main thing that brought the idea of introducing sex education in secondary schools.

Table 4.36 Question seven: Do you view learning sexuality education is not in line with the ethical teachings of Islam

	Frequency	Percentage
Yes	120	87.6

No	11	8.0
Undecided	6	4.4
Total	**137**	**100.0**

A total of 120 with 87.6% of the community respondent view learning sexuality education as not in line with the ethical teachings of Islam, 11 with 8% said "No" and the rest 6 with 4.4% were undecided. This shows that the majority are of the view that learning sexuality education is not in line with ethical teaching of Islam.

4.6 Summary of the Major Findings from the Community

1. Majority of the community respondents are aware of the teaching of sex education in secondary schools
2. majority of the community respondents do not believe that sex education will guide the youths on how to protect themselves from sex infections
3. The community respondents differed on considering the necessity of teaching sex education as a means of addressing immoral activities among youths.
4. Majority of the community respondents believe that immorality is among the major consequence of teaching sex education in their locality.
5. Majority of the community respondents believe that religious education and guidance is the main way to promote moral values among the members of their locality.
6. A lot of the community respondents say attempt to pollute the society is the main idea of introducing sex education.
7. Majority view learning sexuality education is not in line with the ethical teachings of Islam.

CHAPTER FIVE:

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter attempts to present a summary of the objectives and major findings of the study. It also outlined some recommendations based on the findings of the study.

5.1 Summary

This study has made some contributions to Islamic knowledge by identifying the western concept of sex education and the Islamic concept of sex education. It also states the implication of western sex education to the Muslim *Ummah.*

The study began with a background, the description of the problem (statement). The problem was viewed against its historical setting, the objectives, significance and research questions for the study were then set forth.

A review of related literature was done, centered on the topics which were the definitions of the concept of sexuality education, the history of Nigerian educational curriculum, the concept of morality, Islamic approach to morality, western approach to morality, the historical development of sex education, the content of sex education curriculum in Nigeria, and the effects of sex education on the Muslim *Ummah.* These reviews were intended to provide basis for data analysis.

5.2 Conclusion

The basic aim of Islam is to promote moral virtues and hence it strongly abhors all forms of immoral activities. The approach of Islam to immorality such as illicit sexual affairs is for a person to distance away himself from it. Thus, all activities that could irritate and instigate to illicit sexual affairs are prohibited.

Islam is not against all knowledge as long as it does not violate the ethical teachings of Islam and could not lead to immoral attitude.

The introduction of sex education which aims at addressing contemporary immoral activities cannot appropriately contain the challenges in Muslims society because of disparity in approach and defining of immorality between Islam and western world view, perhaps it may be those to handle the subject are people who do not understand the procedures and ethical teachings of Islam, and hence they are bound to deviate from Islamic course. Indeed, the best guidance is the guidance of Allah (S.W.T) and His Prophet (S.A.W) which are free from all biasness. Allah (S.W.T) Has the following declaration:

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا (٢٧)

> Allah wishes to accept your repentance, but those who follow their lusts, wish that you should deviate tremendously away. (Q4:27)

5.3 Recommendations

In view of the findings of this study it confirms that there is much to be desired if the actual teachings of Islam on sex education and its related vices are instilled in the minds of contemporary Nigerians through education.

The researcher therefore recommends the following suggestions which if followed would strongly go a long way in reviving morality in the minds of the Muslim *ummah* of Kaduna State of Nigeria:

1. The people should be well educated on the necessity of teaching sex education as a means of addressing immoral activities among youths, as this study showed that the respondents are divided on its necessity in the school curriculum.
2. The teaching of sex education should be in line with Islam as majority of the respondents believe that sexuality education is not in line with the ethical teachings of Islam.
3. Sex education should be handled with care as most people believe that it encourages immorality.
4. There should be close consultation between secondary school administrators and the community leaders in drawing up the curriculum content of the sex education in secondary schools.
5. Sex education is a delicate and controversial topic; therefore teachers should be highly educated about the Islamic injunctions on sex education.

REFERENCES

Action Health Inc (AHI) (2003*) comprehensive sexuality education:* Trainer's Resource Manual, Lagos.

Adam A. (ND) *Role Model for Muslim Youth.* Manar as-sabeel mission of Islam publishers, Australia

Adepoju A. (2005*) Sexuality education in Nigeria: evaluation, challenges and prospects.* African regional sexuality resource centre Lagos Nigeria.

Adirinoye. R. (2007) *Mergers of Education Parastatals-A revisit"* This day, Jan 2, 2007.

Ajibola M.A. (2998) *Innovations and Curriculum Development for basic education*, in Nigeria.

Ajuwon A.J (2005*) Benefits of sexuality education for young people in Nigeria.* African regional sexuality resource centre Lagos Nigeria.

Anyakoha V.E et al (1991*) Home Management for Schools and Colleges.* African first publishers limited Onitsha Nigeria.

Ashraf S.A. (1998) (*Sex Education Necessity or Otherwise?) Muslim Education Quarterly.* Islamic Academy Cambridge.

Athar A (ND) *Sex Education.* Islamic Book Publishers, Kuwait.

Ayo.C.et al (2008) *Towards a futuristic educational development in Nigeria.* Covenant University press, Ota, Nigeria.

Bryn. S. (1972) *Idea of Early Sex Education Movement in American.* History of education quarterly. Cambridge University press. United State of America.

Bukhari M.I (*2005*)*Sahihul Bukhari,* Dar-alfajr litturath Alqahirah.

Burt B (1998) *Beyond Sex Education*. United Nations Educational Scientific and Cultural Organisation

Dawud O.S (1998*) The Islamic Concept of Sex, Sexuality and sex Education: A theological perspective.* Muslim education quarterly. Islamic academy Cambridge.

Abu Dawud S.A. (2007) *Sunan Abu Dawud.* Dar-ibn Haytham, Alqahirah, Egypt.

Ehindero O.J.(1994) *The School and Curriculum Evolution in Nigeria*. Ibadan Text flow Ltd.

Ellington. J.(1993*) Ellington's preeminent Translation.* Hackett Publication Company, United State of America

Esere. M.O. (2008) *Effect of Sex Education Programme On at-risk Sexual Behaviour of School Going Adolescents in Nigeria,* University of Ilorin

Fazi M.A. *(*1993) *Steps in the Right Path a Collection of Sayings of Prophet Muhammad.* Minna Islamic Education Trust.

Frans.D. (1996) *Good Natured: The Origins of Right and Wrong in Humans and Other Animals,* Cambridge, MA: Harvard University Press.

Gert, B.(2005*) Morality: Its Nature and Justification,* Revised Edition, New York: Oxford University Press.

Haroun A (2006) *Sexual Issues in Modern Era and its Solution in Islam.* Adam publishers and distribution 1542, pataudi House, Darya Ganji, New Delhi-2 (India)

Al-Hilali M.T. and Khan M.M. (1417 AH) *Interpretation of the Meanings of the Noble Qur'an in English Language.* King Fahad complex. Saudi Arbia.

Ibraheem Y (2004) *Building Consensus for Family Life and HIV/AIDSBEducation in Schools Faithbased DialogueS.* Google search

Ibrahim A.M (1989) *Abortion, Birth Control and surrogate parenting an Islamic perspective*, American Trust Publications, United State.

Igbokwe C.O. (2015) *Recent Curriculum Reforms at the Basic Education Level in Nigeria*. American journal of Research, Science and Education Publishers, Akwa Ibom, Nigeria.

Ikpe E.B. (2004) *Human Sexuality in Nigeria: a Historical perspective in AFSRC, Seminar series no 1, Lagos:* African regional sexuality resource centre.

James. H. et al (1975) *The Sex Education Controversy.* Lexington, mass, Lexington books.

al-jaza'iri A.J (2007) *Minhaj al-Muslim.* Dar al Kutub Al-Ilmiyah Beirut Lebanon.

al-jibaly M (2000) *Closer than a Garment Marital intimacy According to the pure Sunnah.* Al-kitab and Sunnah publishing, United Kingdom.

Kovangiya R, S (2008*) Nigeria: Let's Encourage Sex Education.* Al-Africa Publishers, Abuja.

Kant, I, 1785 and 1797 [1993], *Groundwork of the Metaphysics of Morals: with On a Supposed Right to Lie because of Philanthropic Concerns,* 3rd edition, Hackett, Publishing Company, INC. Cambridge 1993.

Lawal T.M (2004*) Sexuality Education in Nigeria*.Kano online.com. Google search

Lena. L (2000*) Sexuality Education in Schools.* Published by Swedish association for sex education. Kingdom of Sweden.

Lynn S.M. *(*1997) *Sex Education and Sexual Initiating in France.*1880s-1930s journal of contemporary history. Sage publications, Londan.

Mabud S.A. (1998*)* An Islamic View of Sex Education, Muslim Education Quarterly, Islamic Academy Cambridge.

Mahmud A.G.et al (1997) *Islam and Sex according to Qur'an and Hadith.* Da'wah Academy Istanbul, Pakistan

Ibn-Majah M.Y.Q(1981) *Sunan ibn Majah*. Darul al-fikr, Beirut, Lebanon

Microsoft ® *Encarta* ® *encyclopedia* (2004) © 1993-2003 Microsoft Corporation. All right reserved.

Moreno M.J. (2006*) The Dynamics of Curriculum Design and Development. Comparative Education Research Centre*. Spinger Link Rsearch publications, Ibadan.

Muhammad S. (2002) *Is Sex Education Acceptable in Islam?* Weekly Trust, Kaduna Nigeria. July, 2002.

Muhyiddin M (1992) *Al Hayd wannifas bainal fiqh wal tib.*Daral-fikr Beirut, Lebanon.

Muslim H.H. (2003) *Sahih Muslim.*Dar Alfikr Beirut Lebanon

NERDC (2003) National *Family Life and HIV Education Curriculum for Junior Secondary School in Nigeria.* Published by Federal Ministry of Education.

Oluniyi.O. (2013) *Curriculum Development in Nigerian perspectives*. Journal of Education and Social Research. Centre for Distance Learning publications, Obafemi Awolowo University, Ile-Ife, Nigeria.

Omolewa M.A(2002) *Government Curriculum Development* . maybest publication, Ibadan

Ondigo.M.A.Y (2010) *Forty Hadiths on Good Moral Values with short Commentaries.* International Islamic Publishing House, Saudi Arabia

Al-Qaradawi Y (1985) *Al-Halal wal Haram fi shari'atil Islam*.Dar-al ma'rifah. Kaula lumpur Malysia.

Reiss M.J. (1998) *The History of school sex education.* Muslim education quarterly. Islamic academic Cambridge.

Riches V. (1998*) Shortcoming of present-day practice in school sex education* Muslim education quarterly. Islamic academic Cambridge.

Sambo. A.A (2005) *Research Method in Education*. Stiring-Harden Publishers, Ibadan, Nigeria.

Sharwar. G. *(*1996) *Muslim Educational Trust,* Cromwell pres Ltd, Great Britain.

SIECUS (1995), *SIECUS position statements on sexuality issues sexuality information and education council of the United States,* New York.

at-Tirmidhi I.M. (2008) *Sunan Attirmidhi*.Dar-Alfikr Beirut Lebanon.

Yunusa M. B. (2000) *Issues on curriculum.* Ahmadu Bello University, press zaria.

APPENDIX I QUESTIONNAIRE FOR THE ISLAMIC SCHOLARS

DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION

FACULTY OF EDUCATION, AHMADU BELLO UNIVERSITY,

ZARIA, NIGERIA

Dear respondents,

I am a postgraduate student of Ahmadu Bello University Zaria carrying a research work on "Analysis of the implication of sex education in modern subjects on the morality of the muslim *ummah* in Kaduna state of Nigeria". In view of this I wish to request for your kind assistance in filling the questionnaire as honest as possible. Your response shall be used for the research purpose only and you are assured confidentially. Thanks for your anticipated co-operation.

If you have any questions or clarifications you can contact me through the following GSM NO: 08036439604/08098403910

Yours sincerely,

Ahmad Muhammad Magaji

Section A: Bio Data

Respondent personal information / Bio data

Instruction:-please tick ( ) in the appropriate box that applies to you.

1. Gender Male ( ) Female ( )
2. Age Range 25years – 34 years ( ) 35years - 44 years ( )

45years – and above ( )

3. Qualification O level ( ) N.C.E/Diploma ( )

Degree ( ) Higher Degree ( )

Others ……..……..

Section B: Questionnaire for the Islamic Scholars

1 – Are you aware about the content and objectives of sex education?

(a) Yes ( ) (b) No ( ) (c) undecided ( )

2 – If yes, do you attach value to teaching of sex education to secondary

school students?

(a) Yes ( ) (b) No ( ) (c) undecided ( )

3 – If 'no' which of the following reasons do you consider as not worthy to teach

the subject?

(a) It will promote immoral practices. ( )

(b) It will be a source of disregarding religious moral value. ( )

(c) It will destroy the traditional and cultural practices of the Muslims.( )

(d) All of the above. ( )

(e) None of the above. ( )

(f) Others specify …….

4- Do you agree that teaching sex education will guide students on sexual

affairs? (a) Yes ( ) (b) No ( ) (c) undecided ( )

5- Is it permitted in Islam to teach underage how to perform sex?

(a) Yes ( ) (b) No ( ) (c) undecided ( )

6 – If yes, what method should be adopted in teaching sex Education in Islam to under age students?

(a) Discussing the prohibitive nature of it. ( )

(b) Discussing the wisdom of its prohibition ( )

(c) Mentioning only the ethical discipline within the performance of sex the sex. ( )

(d) Describing the male and female organs. ( )

(e) None of the above ( )

(f) Others specify ( )

7- Which of the following do you consider could safeguard a person from the hazard of sex education?

(a) Use of contraceptives ( )

(b) Shunning away and not going close to it. ( )

(c) Knowledge about sex ( )

(d) None of the above ( )

(e) Others please specify ( )

8- Which of the following in your view could promote moral consciousness of a Student?

(a) Consciousness of God ( )

(b) Respecting and performance of religious values ( )

(c) Education on the implication of activities performed by man.( )

(d) Having righteous and good companionship ( )

(e) Knowledge about sex education ( )

(f) None of the above ( )

(g) Others please specify ( )

9- How do you view the Islamic position about Morality to underage?

(a) Obligatory ( )

(b) Optional ( )

(c) Recommended ( )

(d) None of the above ( )

(e) Others please specify……..

APPENDIX II QUESTIONNAIRE FOR THE SUBJECT TEACHERS

DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION

FACULTY OF EDUCATION, AHMADU BELLO UNIVERSITY,

ZARIA, NIGERIA

Dear respondents,

I am a postgraduate student of Ahmadu Bello University Zaria carrying a research work on "Analysis of the implication of sex education in modern subjects on the morality of the Muslim Ummah in Kaduna state of Nigeria". In view of this, I wish to request for your kind assistance in filling the questionnaire as honest as possible. Your response shall be used for the research purpose only and you are assured confidentially. Thanks for your anticipated co-operation.

If you have questions or clarifications you can contact me through the following GSM NO: 08036439604/08098403910

Yours sincerely,

Ahmad Muhammad Magaji

Section A: Bio Data

Respondent personal information / Bio data

Instruction:-please tick ( ) in the appropriate box that applies to you.

1. Gender

   Male ( ) Female ( )

2. Age Range

25years – 34 years ( ) 35years - 44 years ( )

45years – and above ( )

3. Teaching qualification

N.C.E/Diploma ( ) Degree ( ) Higher Degree ( )

Others ……..……..

Section B: Questionnaire for the Subject Teachers

Instruction – please tick ( ) in the appropriate answer that suits your opinion.

1-which of the following subject you teach in your school?

a) Home management ( )

b) Biology ( )

c) Others please specify …….

2 –Does the subject you teach has relevance with sex education?

(a) Yes ( ) (b) No ( ) (c) undecided ( )

3 – How do you view teaching of sex education to students in primary and secondary schools level?

(a) Very good ( ) (b) good ( ) (c) fair ( ) (d) poor ( )

4 – Do you consider any implication with the teachings of sex education to a Muslim child?

(a) Yes ( ) (b) No ( ) (c) undecided ( )

5- Which of the following values you consider teachings of sex education will bring to students in secondary school?

(a) It will guide them on sex hazards ( )

(b) It will promote students awareness ( )

(c) It educates on how to go about sex practices ( )

(d) None of the above ( )

(e) Others please specify……..

6- Which of the following could necessitate the introduction of sex education into secondary schools?

(a) Government policy in education ( )

(b) Moral decadence among youths ( )

(c) Influence of the western civilization ( )

(d) All of the above ( )

(e) None of the above ( )

(f) Others please specify ( )

7- Are you aware of the Islamic provisions on moral guides?

(a) Yes ( ) (b) No ( ) (c) undecided ( )

8-IF 'yes' do you consider the content of sex education relevant to moral teachings of Islam?

(a) Yes ( ) (b) No ( ) (c) undecided ( )

9 – Do you consider the philosophy of sex education conform to the

Cultural practices of your locality.

(a) Yes ( ) (b) No ( ) (c) undecided ( )

10- Do you subscribe to the opinion that teaching sex education will have a Negative effect on religious and cultural practices of the people of your Locality?

(a) Yes ( ) (b) No ( ) (c) undecided ( )

11 – Do you consider the contemporary youths cannot be morally guided by learning sex education?

(a) Yes ( ) (b) No ( ) (c) undecided ( )

APPENDIX III QUESTIONNAIRE FOR THE MUSLIM COMMUNITY

DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION

FACULTY OF EDUCATION, AHMADU BELLO UNIVERSITY,

ZARIA, NIGERIA

Dear respondents,

I am a postgraduate student of Ahmadu Bello University Zaria carrying a research work on "Analysis of the implication of sex education in modern subjects on the morality of the muslim ummah in Kaduna state of Nigeria". In view of this, I wish to request for your kind assistance in filling the questionnaire as honest as possible. Your response shall be used for the research purpose only and you are assured confidentially. Thanks for your anticipated co-operation.

If you have any questions or clarifications you can contact me through the following GSM NO: 08036439604/08098403910

Yours sincerely,

Ahmad Muhammad Magaji

Section A: Bio Data

Respondent personal information / Bio data

Instruction:-please tick ( ) in the appropriate box that applies to you.

1. Gender: Male ( ) Female ( )
2. Age Range: 25years – 34 years ( ) 35years - 44 years ( )

45years – and above ( )

3. Qualification: O level ( ) N.C.E/Diploma ( ) Degree ( ) Higher Degree ( ) others ……..

Section B: Questionnaire for the Muslim Community

1- Are you aware about sex education to be taught in secondary schools?

(a) Yes ( ) (b) No ( ) (c) undecided ( )

2- Do you share the view that sex education will guide the youth on how to protect themselves from sex infections?

(a) Yes ( ) (b) No ( ) (c) undecided ( )

3- Do you consider the necessity of teaching sex education as a means of addressing immoral activities among the youths?

(a) Yes ( ) (b) No ( ) (c) undecided ( )

4– Which of the following consequence in your view the teaching of sex education will have in your locality?

(a) Promote Civilization ( ) (b) Promote Immorality ( )

(c) Promote Religious unconsciousness ( )

5 – Which of the following in your view could promote moral values among the members of your locality? (a) Religious education and guidance ( )

(b) Awareness about sex affairs and its hazard ( )

(c) Promoting consciousness of God ( ) (d) All of the above ( )

6 – What do you think in your view brought about the idea of introducing sex

Education in Secondary Schools. (a) Religious ignorance. ( )

(b)Lack of respect to tradition and culture of the people. ( )

(d) Attempt to pollute the society. ( )

(e) Influence of western civilization.( ) (e) All of the above ( )

(f) Others please specify……..

7- Do you view learning sexuality education is not in line with ethical teachings of Islam.

(a) Yes ( ) (b) No ( ) (c) undecided ( )