



## Explaining the Basics of Sexual Behavior Based on Islamic and Non-Islamic Discourse

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### Abstract

**Background:** The new sexual system in the West is accused of destroying the traditional family structure in a continuous effort with cultural transformation in terms of beliefs and tendencies by valuing material things and freeing from the constraints of the church. With the transformation of sexual customs, the formation of a nuclear family, became less important. The aim is to explain the basics of sexual behavior based on Islamic and non-Islamic discourse. **Methods:** With a library study plan and relying on jurisprudence and legal books, the literature related to the basics of sexual behavior based on Islamic and non-Islamic discourse between 1980 and 2022 has been examined. **Results:** Considering the importance of sexual instinct in human life, different approaches have been adopted throughout history. 1. The approach of monasticism with the evil attitude of sexual instinct, 2. The sexual ethics approach based on the freedom of sexual relations reached its peak in the 20th century. Its characteristic is the reduction of strict moral laws and values regarding sex and the expansion of sex before and during marriage and homosexuality, masturbation... and 3. The Islamic approach to sexual issues is a moderate and religious approach. **Conclusion:** It seems that proper planning should be done in order to be effective in changing illicit sexual behaviors such as nudity and veiling, increasing men's perceptual threshold in dealing with women's physical attractiveness, preventing the impairment of sexual zeal and the ease of legal marriage.

**Keywords:** *Sexual Behavior; Islamic; Hijab; Marriage; Homosexuality*

### 1. Introduction

#### 1.1. The Importance of Sexual Instinct

Research in the field of sexuality has shown a growing scientific development in recent years, and sex is still a taboo with different interpretations and difficult boundaries in different regions of the world. (1). The sexual instinct, which exists as a basic drive and an inherent need in humans that must be properly satisfied. This instinct usually appears during puberty and adolescence with a tendency towards the opposite sex, and it means an innate, psychological and finally physical desire that moves a person in a certain direction and leads to "sexual behavior" (2). If the sexual instinct is suppressed, as psychoanalysts have theorized about the importance of sexual suppression as the source of a large number of mental illnesses, or if there is deviation and difficulty and disorder in the path of satisfying the instinct, human mental health will be endangered (1). In fact, sexual desire is a biological need that makes a person eager to have sex. However, man cannot seek to eliminate

sexual desire in any possible way, because basically, attraction plays a fundamental role in stimulating sexual desire. The desire for a sexual activity depends on the power of the stimulus, and the greater the power, the greater the desire for sex. The sex drive is completely dependent on biological factors. Biological factors such as chromosomes, genes, hormone status, nutrition, general health, age, women's sexual response, interpersonal factors of couples, contextual, psychological and personal biological factors are discussed (3). In today's world of information and communication, which demands Humans have become more and more serious and welfare, freedom, peace, pleasure and variety have become more important. Sexual instincts have also found a more important place and are considered not only in the category of physiological needs of humans such as thirst, hunger and the need for air and sleep, but also in the field of spiritual and mystical needs such as the need for beauty and perfection; But the ambiguities, superstitions and ignorance surrounding it have not disappeared yet (4).

## 1.2. Proper Satisfaction of Sexual Instinct

Satisfying sexual desire in religious societies in the family system through intercourse with one's wife and in the light of marriage is a desirable thing and it has been emphasized. In addition to permanent marriage, Islam has provided the possibility of temporary marriage under special conditions in order to satisfy the sexual instinct. It is for this reason that it is not permissible to suppress the sexual instinct in any way in Islam (2). In the context of many social cultures, the reason for wanting to have sex is simply its nature, which is sexual pleasure, the feeling of physical satisfaction and release from physical tension, and no other purpose for having sex is considered. But sex can be done to achieve other goals that are not sexual pleasure. It is like creating intimacy and affection between people in a relationship (4). In a recent survey on sexual health in Spain, a large number of people were interviewed about their motivation for sex. Surprisingly, only a few chose sexual pleasure as the main reason for intercourse (mostly men) or reproduction (mostly women). The vast majority noted that the main reason for seeking emotional intimacy or satisfaction of the need to love and be loved is that sexual pleasure is once again only a small part of love (6). In this regard, James Gill says about sexual desire: Sexual desire is not a social issue (7) and not a biological state (8) but an existential need which is due to a person's sense of his/her gender and the feeling of not being complete is formed in him/her.

## 1.3. Pathology of Sexual Deviations and Problems

Sexual need, which is a natural instinct, if it is not satisfied with rational guidance, running away from home, divorce, satisfaction outside the home and family and or couples who live together, but do not enjoy "living together" and "being together and their relationships" (10).

In order to provide a comprehensive definition and prevent sexual deviations, there is no precise and universal rule, this issue has been expressed in different cultures, scientific trends and viewpoints; But each of them has presented a different definition of it according to their theological and theoretical foundations. Therefore, considering the Islamic culture, any act of seeking pleasure and satisfying sexual desires that is against the principles and values of Islam and the general rules of society is called sexual deviance; However, sexual deviance is a type of sexual satisfaction that is contrary to the natural system and values, which is harmful to the individual or other people, especially the spouse (11). Such behaviors are against human nature and are often accompanied by worry and anxiety, including sexual contact (including lustful looks, exchanging lustful words, touching and kissing out of lust and intercourse) with non-spouse. One of the sexual and moral deviations in a person's personal, social and family life is so harmful that it will cause psychological disorders. For this reason, it is strictly forbidden in the verses and traditions of the innocents (peace be upon them) (2).

## 2. Influential Factors that Determine the Health of the Sexual Path

There are many factors at the individual, family, and social level that directly or indirectly interfere in a person's tendency to sexual deviations and illicit relationships.

**2.1. Individual Factors:** weakness in chastity, self-control and self-restraint, weakness in faith, deficiency in religious adherence, carelessness and excessive pursuit of sexual matters, extravagance and diversity (11-12), The attitude towards extramarital relationships and the number of sexual partners in married men with and without a history of premarital sex with a spouse or someone other than the spouse are among the important

individual factors in illicit demand, especially in men (13). The results of a research on the views of the students covered by the Imam Khomeini (RA) Relief Committee on the factors influencing the occurrence of social deviations showed that 24.05% of the factors were "family and homogenous group", 22.21% were the factors of "extreme control actions", 22.16% were the factors "economic situation" and 21.47% reported the factor of "cultural-educational affairs" (14).

**2.2. Family Causes:** sexual dissatisfaction at home, especially in men, and emotional dissatisfaction, especially in women, have a great impact on their tendency towards illicit relationships and the so-called infidelity of couples. This social problem has a high prevalence, but unfortunately, due to the sensitivity of the issue accurate information on its prevalence in Iran is not available. Infidelity is any concealment from the spouse about extramarital affairs. In fact, secrecy is an important part of an illicit and romantic relationship. Types of infidelity include sexual, emotional and virtual (Internet) infidelity. The problem of infidelity is more common in men. Men react more strongly to sexual infidelity and women to emotional infidelity. Dissatisfaction with marriage can cause infidelity, but a successful marriage does not guarantee its non-occurrence (11-15-18).

**2.3. Social and Cultural Factors** that influence sexual deviations include the destigmatization and normalization of male-female relationships, the weakening of the culture of chastity and hijab in society through the media, marital conflicts, the desire to experience with multiple people, the prevalence of sexually stimulating effects in the environment. real and virtual by using the internet, satellite, weakening the culture of family formation and promoting single homes and white marriages (11, 19) also, the attitude to cheating on the spouse is a predictor of marital dissatisfaction and marital incompatibility (20). In addition, the study Tabar et al showed that married men with a history of premarital sex with a non-spouse have lower marital and sexual satisfaction (21).

Other factors that are important include:

**2.4. Sexual Education:** It is necessary in different stages of human development in order to prevent sexual and moral deviations. Regarding the importance of sexual education, it is enough to say that the foundation of many subsequent deviations until the end of youth is based on sexual education. According to the views of crime pathologists, a large part of the crimes that are committed up to the age of twenty-nine are either sexual or have a sexual color; Like some cases of theft that young people do to fulfill their sexual desires. Although the limits of the teaching program, sex education, the quality of sex education is different according to the three stages (before marriage, during marriage and after marriage) (22).

Methods of satisfying sexual desire: In different cultures, the methods of satisfying sexual desire and in other words, sexual behaviors, are realized in different ways, which can be studied and important.

**2.5. Prevention of Increasing Men's Perceptual Threshold in Dealing with Women's Physical Attractiveness:** which is evaluated by hijab and chastity in society. Hijab prevents the increase of men's perceptual threshold due to covering the physical attractiveness of women, limiting the diversity of women's clothing, reducing the use of ornaments and perfumes in the society. This method will help the family to be shaken and maintain the mental health of the society as much as possible (23). In the contemporary world, conscious understanding of sexual instinct is very important. There is a need to present an Islamic discourse on the balance of sexual instinct in front of the existing discourses. If multiple discourses are not presented, other discourses will dominate the society and create a kind of value conflict among the youth, family and society.

Based on this, the aim of this article is to explain the basics of the sexual behavior pattern and some related indicators based on existing discourses and Islamic discourse.

### 3. Methods

#### 3.1. Information of Sources

This review article was conducted from December 2022 to May 2023 in order to explain the basics of sexual behavior based on Islamic discourse and non-Islamic. In this review article, the studies published by

researchers from 1950 to 2022 in Scopus, PubMed, Science Direct, Google scholar, Magiran, SID and Iran medex databases as well as other jurisprudential texts using the keywords of sexual behavior, Islam, hijab, Premarital sex, homosexuality, masturbation, family have been investigated.

### 3.2. Criteria for Selecting and Evaluating the Quality of Articles

The inclusion criteria included the review of research and review articles published in Persian and English about the basics of sexual behavior based on Islamic and Western discourse, the full text of which was available, the articles found in the year between 1950 and 2022 could be indexed. Also, due to the breadth of the basics of sexual behavior, this review article has only done a comparative study of the attitude of Islam and Western countries that believe in sexual freedom.

Exclusion criteria included articles that had content outside of the article, and by removing duplicate articles, 35 articles were reviewed with inclusion criteria. (Figure 1).

### 3.3. study Selection and Data Collection Process

To collect data, first, articles that had one of the above keywords alone or in combination in the title or text were selected alone or in combination. Based on the inclusion criteria, abstracts of articles published in Farsi and English were reviewed. After removing the articles that did not meet the inclusion criteria, the full text of all the articles that met the inclusion criteria was reviewed. Then their results were extracted according to the investigated factor and given to another researcher for review and correction. In general, in this research, out of 65 articles, 35 articles were extracted and analyzed and their results were extracted.

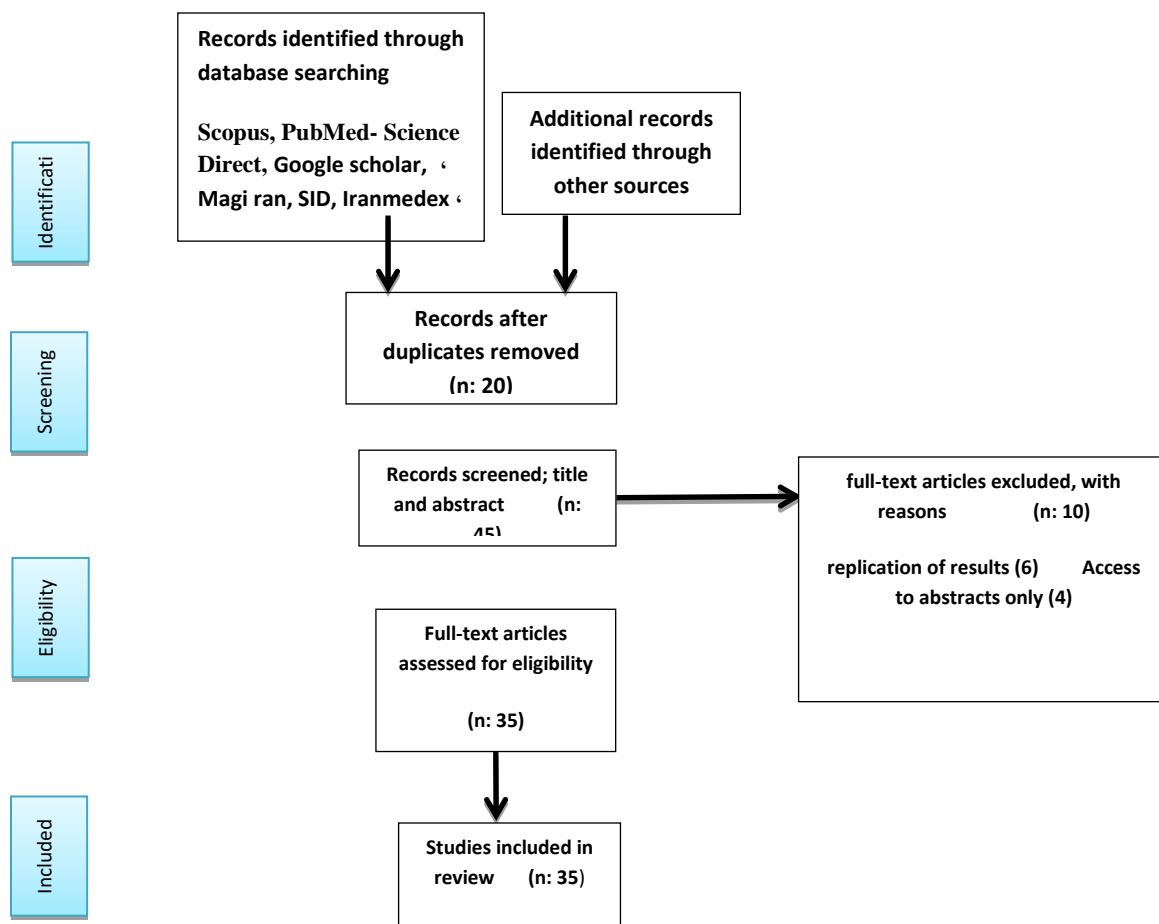


Figure 1: Process of literature review behavior based on Islamic discourse and non-Islamic

#### 4. Results

Organizing sexual ethics according to the rule of extraordinary power, which this part of human ethics depends on, is always considered the most important moral function. Will Durant says about this: "Managing sexual relationships is always considered the most important moral duty;

Because the procreative instinct causes problems not only during marriage, but also before and after it. As a result of the intensity of this instinct and its disobedience to the law and the deviations it finds from the natural road, it causes disorder and disturbance in social organizations" (24-26). The first problem that arises is about the relationship between a man and a woman before marriage, and whether these relationships should be tied or not? Sexual life, even among animals, is not free and unlimited, and the female animal does not accept the male, except at certain times. (25) Considering the importance of sexual instinct in human life, throughout history, different approaches have been adopted towards this instinct and by taking measures to reduce its absolute and unquestionable satisfaction in any situation.

**4.1. The Approach of Monasticism: the Impurity of Sexual Instinct, Austerity (Segregationist Point of View):** which was in some rites and schools in the past periods. This view is combined with avoiding marriage and starting a family, rejecting worldly pleasures and banning sexual awareness. They believe that sexual intercourse is never compatible with spiritual development and it is not possible for someone to achieve spiritual and spiritual development and have sexual intercourse and enjoy sexual pleasure. For example, the Brahmins of the Buddhist tradition believe that one can attain high spiritual positions by being free from all attachments to the sexual instinct. They even consider interest in children to be in conflict with excellence in spirituality. Basically, they consider life inside the house as captivity, slavery and impure, and they also believe that a free person is someone who leaves home and family (27). Of course, in the teachings of Christianity, there is more emphasis on abandoning worldly pleasures and eliminating lust; Hence, monasticism arose in this religion in the 4th and 5th centuries. Christian women nuns served the people in the churches by observing complete chastity and hijab, and celibacy was also assumed to be the most important strategy to eliminate people's incitement (25, 28). (Fig 2)

#### 4.2. The Approach of Sexual Ethics Based on the Freedom of Sexual Relations (Extreme View)

The starting point of this approach is from the Renaissance period onwards, and finally, this trend reaches its peak in the 20th century. Karl Marx (1818-1883), Friedrich Engels (1820-1895), Freud (1856-1939), Bertrand Russell (1872-1970) and Kinsey (1970-1894) are the founders and thinkers of this sexual ethics. By expressing their views in the field of sexual issues and problems, these thinkers established the scientific, ethical and philosophical foundations of sexual freedom (6,24,26). In the new era, after the extensive planning of psychology and psychoanalysis issues and the relative progress of psychology, a completely opposite point of view to the previous point of view was raised about sexual instinct; A completely extreme point of view and of course with a lot of propaganda. The main designer of this view was Sigmund Freud, a famous Austrian psychologist and psychoanalyst. They considered the root of all moral problems and social anomalies in the suppression of sexual instinct. The followers of this view recommend that:

"Remove the restrictions so that the root of people's abuse and grudges and enmity is uprooted. Remove chastity so that the hearts calm down and social order is established. Declare absolute freedom so that mental illnesses will end." (29).

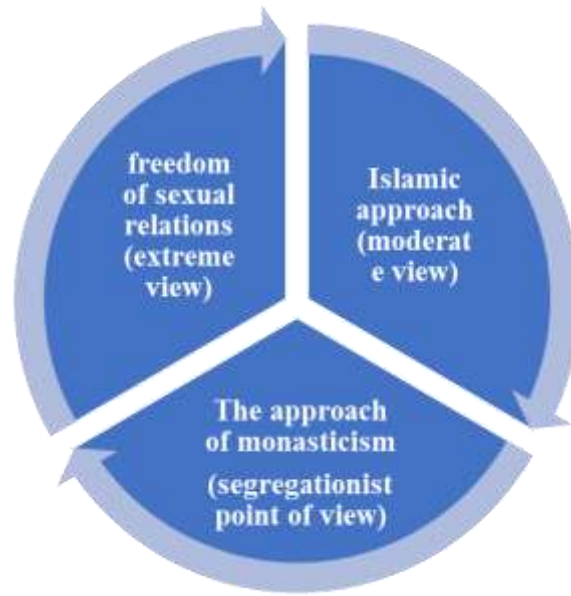


Fig2: different approaches of sexual behavior

#### 4.2.1. What was the effect of sex revolution and who were effective in promoting the new attitude?

Sexual morality was much stricter in the United States, Europe and around the world before the sexual revolution. The years after World War II were a time of great economic growth and prosperity, as well as a time of limiting moral values in Western countries (30). The sexual revolution or sexual liberation movement took place in the United States and around the world from the 1960s. It was characterized by a reduction in stringent moral rules and values around sex and sexuality, including wider acceptance of premarital sex, discovery, homosexuality, masturbation, and various forms of contraception, including birth control pills and abortion. It was also a time when women could express their sexuality more openly outside the traditional marital context (30).

##### 4.2.1.1. Revolutionary Alexandra Kollontai

Except America, Russian revolutionary Alexandra Kollontai was also one of the main supporters of "free love" who sought to abolish the institutions of marriage and the nuclear family. The early Bolsheviks saw marriage and sexual restrictions as a tool for the patriarchal family and capitalist society and sought to create a more gender-equal society (30). Although Kollontai believed in the eventual obsolescence of the traditional family, but she believed that institutional marriage can survive if it undergoes a fundamental transformation. He advocated a reformed marriage that would be compatible with many other social relationships, such as friendship. Kollontai felt that by liberating men and women from their traditional roles, communism would free marriage from the "marital slavery of the past" and allow women to flourish in egalitarian marriages based on mutual love and trust (31-32). Kollontai saw working at home as an obstacle on the way to his ideal of a "global family". Instead of doing the tasks that are traditionally considered for women as productive labor in the home, Kollontai believed that housework is an obstacle to industrialization and modernization, and this is contrary to the goals of an industrial communist society (31- 32). The results of these views are noticeable in the UNESCO report: the UNESCO report in 2015 showed that women in Eastern Europe are much more engaged in research and development than in Western European countries. Of the top 10 European countries with the highest percentage of women working in the "high-tech sector", eight of them are in the East (31). However, she made many important reforms for women's rights as well as constructive diplomatic solutions during World War II. His ideas about family, love and sex during the communist era were perhaps advanced for her time, (32). One of the most important bases that was marked in sexual freedom and challenged the traditional codes of behavior related to sexuality and interpersonal relationships developed all over the world and is even developing is the intimate center of the family. The thought of sexual freedom reduced the importance of marriage (monogamy)

and increased the acceptance of sexual relations outside traditional heterosexual relationships (33). Indicators of nontraditional sexual behavior (such as the incidence of sexually transmitted diseases, out-of-wedlock births, and teenage births) increased dramatically in the mid-to-late 1950s. It created profound changes in attitudes toward women's sexuality, homosexuality, premarital sex, and freedom of sexual expression. Until 1943, in the midst of the World War, penicillin was recognized as an effective treatment for syphilis, and this discovery played an important role in the formation of modern sexuality (34). Freud, Kinsey, and Masters and Johnson, as social psychologists with Revolutionary changes in social negligence in sexual and family behavior were attracted to this field with strong applied interest (35).

#### **4.2.1.2. Alfred Charles Kinsey**

Alfred Charles Kinsey (1894-1956), an American scientist, was a sexologist in the 20th century. He also played an important role in the normalization of research on sexual desire. In the 1940s, homosexuality and Sexual intercourse between whites and blacks was punishable. For this reason, Kinsey's two books about sexual behavior were a shock to American society. Kinsey designed a scale called the Kinsey Scale, whose exact name is "Heterosexual-Homosexual Rating Scale". He places sexuality on a seven-point scale, where 0 means completely non-homosexual and 6 means completely homosexual. Although it can be said that this is only a measurement scale. He showed with statistical data what percentage of women and men had masturbation or sexual intercourse outside of their joint life. From his biological point of view, only celibacy, abstinence in sexual affairs and late marriage were considered disorders and homosexuality was also a natural thing. With the new conceptions and attitude of a servant of man and belief in diversity in the possibility of sexual satisfaction for both sexes, he sought freedom of communication, far from social restrictions. Keynesian researches and books, issues such as female orgasm, masturbation, homosexuality, etc. came out of the field of prohibitions and taboos and there was a public discussion about them (36).

#### **4.2.1.3. Morton Hunt**

Hunt also published the results of his research on sexual behavior in men and women compared to Keynesian studies in a book called *Sexual Behavior* in the early 1970s. The results of the comparison of Hunt and Kinsey's research show that in America, premarital sex has become popular in recent decades. Hunt has researched in 24 states of the United States of America, in which 982 men and 1044 women participated. Of these people, 90% are white, 10% are black, 71% are married, 25% are single, and 4% were married a long time ago. In the results of Hunt's research, the increase in premarital sex in America indicates that the American society at that time enjoyed more freedom of sexual behavior compared to the past (36-37). In an article entitled "Sexual Submissiveness in Women: Costs for Sexual Autonomy and Arousal", Sanchez et al write that during the era of sexual freedom, women are bombarded with images of female sexual submissiveness and obedience to male partners. The authors argue that women internalize this submissive role, and this relationship leads to submissive sexual behavior, thereby reducing their independence and sexual arousal (38). With the new attitude in sexual behavior, Open relationships are increasing, these people are those who agree to be involved in sexual and/or emotional and romantic interactions with more than one partner. Results from a 2017 national sample of Canadian adults found that overall, 2.4% of all respondents, and 4.0% of those currently in a relationship, reported that they were currently in an open relationship. . 12% reported it as the ideal relationship type, and men, compared to women, and younger people preferred open relationships more (39). It has also been reported that the interest of academic and public students in consensual nonmonogamy (CNM) is increasing. Using two separate quota samples of single adults in the United States in a study of 3,905:1 and in study 2: 4813 people participated. The results show that more than one out of five people (21.9% in study 1; 21.2% in study 2) have been involved in CNM at some point in their lives. Men (compared to women) and self-identified gay, lesbian, or bisexual (compared to heterosexual) were more likely to report previous involvement in the CNM. These findings suggest that a substantial and diverse proportion of US adults have experienced CNM (40).

#### **4.2.2.1 Continuation and Strengthening of Sexual Freedom**

In order to continue and strengthen sexual freedom in the American society and other western societies, sex education is taught in public schools. Most European countries have made sex education compulsory. The United States continues to fight to make sex education mandatory in all states, while the Netherlands and

Denmark lead the way in sex education among the world's industrialized nations. Netherlands to children aged 4 years teaches about sex. Denmark has a comprehensive and effective sex education system. Some students in Denmark learn about pornography in their sex education curriculum. The Danish sex education system has been successful in preventing unwanted pregnancy and promoting safe sex practices (41).

With the help of tax dollars, about 76 schools in the United States have started distributing free condoms and contraceptives to school health clinics. So that there will be automatic machines in the children's school where the children will receive condoms every time, they want to have sex.

The role of parents is minimized by American sex educators. These sex educators urge parents that even if your child isn't asking any questions about sex, parents should start the discussion using a neighbor's pregnancy, a pet's behavior, an advertisement, popular music or a TV show. These educators are obsessed with loading children with sexual information whether they want it or not. The focus is on "safe sex" and does not include ethics related to sex, sexual disorders and deviations, and the institution of marriage (42). Therefore, this way of sexual behavior is associated with the risks of premature sex, increasing teenage pregnancy (Chart 1), unwanted pregnancies and out-of-wedlock births, and illegal abortions in unsanitary conditions (42-43).

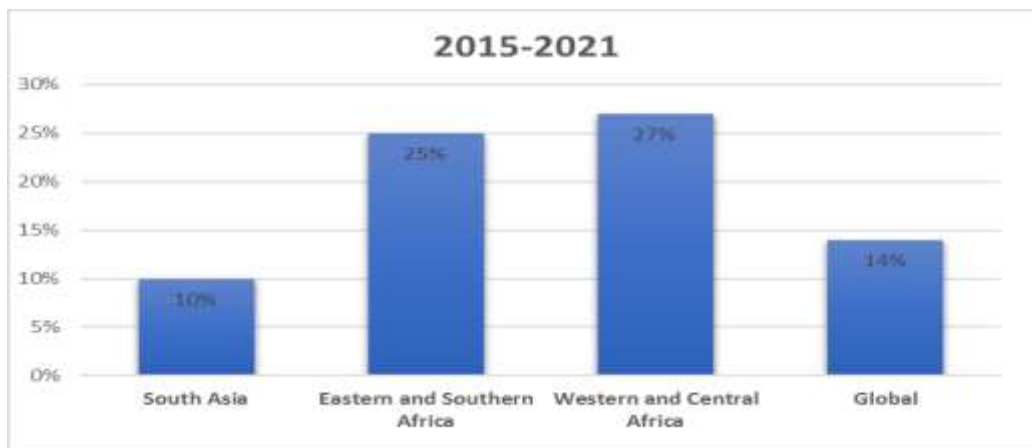


Diagram1: Frequency of teenage girls giving birth before the age of 18

Note: Regional estimates are not shown where the population coverage is below 50%.

Source: UNICEF global databases, 2022, based on MICS, DHS and other nationally representative household survey data.

### 4.3. Islamic Approach (Moderate View)

The Islamic approach to sexual issues is a moderate and religious approach. This approach is evident in the opinions of Muslim thinkers such as Ibn Sina (370-428 AH), Ghazali (450-505 AH), Mulla Ahmad Naraghi (1185-1245 AH) and Motahari (1358-1298 AH) (26).

The Islamic approach does not agree with unrestricted sexual freedom, nor does it teach suppression of the sexual instinct. Islam's view of sexual instinct is guided, restrained and moderate productivity. Because the existence of sexual instinct in humans has also been for the stability and survival of the human race. Practical measures must be taken for the proper productivity of human sexual instinct. Islam has included marriage as one of its important practical plans and orders. Marriage, which is a comprehensive and complete law, is not an emergency measure and out of necessity, but rather a moral value, and instead, celibacy has been severely condemned. Marriage in Islam, although it is recommended, but if a person cannot avoid sin by remaining single, then marriage and forming a life is obligatory for him (26-27).

Hazrat Muhammad, peace and blessings of God be upon him, says: "A married person who sleeps is better in the sight of God than an unmarried person who fasts and stays awake at night."



Imam Sadiq (peace be upon him): Two rak'ahs of prayer offered by a married man are better than a single man who spends the night in worship and the day in fasting (44).

In the Holy Quran, marriage is mentioned in many verses;

*And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought (Rum:21).*

*Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things (Nur:32).*

The importance of marriage is discussed in Surah Furqan, verse 54, Surah Baqarah, verse 232 and Surah Nisa, verse 19. In addition to the peace, it creates for the parties, marriage strengthens the foundations of society. Also, while encouraging marriage, it has also been mentioned about its effects and blessings. From the point of view of Islam, sexual instinct is one of the greatest blessings of God and the wisest means that guarantees the continuation of human life and the survival of the human race. There is no contradiction between "spirituality" and "enjoyment of sexual pleasures" in Islam, but the legitimate enjoyment of this instinct is considered a condition for the spiritual development of man and one of the best means of attaining true happiness.

With a strong recommendation to marry in Islam and to stay away from forbidden things and sexual relations with spouses, he has listed them among the attributes of believers (27).

Whether in terms of the sacred religious texts, i.e. the Holy Qur'an and what has been remembered from the beloved Prophet of Islam and the infallible imams, or in terms of scientific research and the findings of the human sciences, especially the psychology of sexuality, it cannot and should not be believed that between choosing a moral and spiritual life with the pleasures of There is a conflict between worldly and sexual legitimacy. On the contrary, if human natural and legitimate human desires are suppressed, he will not only be deprived of happiness in the afterlife, but will also suffer from complex spiritual and moral problems in worldly life (45).

#### **4.3.1. Some Effective Prerequisites for Changing Illicit Sexual Behaviors**

##### **Nudity, Bad / No Hijab**

Hijab, because it covers a woman's sexual attractions, protects her from the aggressors, and on the other hand, limiting the performance of sexual roles in the family environment makes the family centers warm, loving and strong, and promotes the health of the society (46). A common assumption in society and the media is that men react more strongly to visual sexual stimuli than women. The origin of the sex-differentiated response to sexual stimuli is unknown. Possible factors can be sociological, evolutionary, physiological, psychological, or most likely a combination. Although experimental studies support the idea that men generally respond more to sexual stimuli than women, this sex difference is not fully understood (47). In the study of Chung et al., it was stated that the factors related to sexual arousal are different in men and women. Conditions for arousing women are more complicated. Functional magnetic resonance imaging (fMRI) is commonly used to assess sexual arousal. The results of his investigation showed that "

Men preferred the physical type of AVS to the mood type and women preferred the mood type Besides, degrees of activation in brain areas differed between genders and types of AVS for each gender"(48). Men generally prefer stimuli that provide the possibility of objectifying them, that women's nudity facilitates and provides this projection in society. In Koukounas' research, which conducted three experimental models of sexual arousal, the results showed that when men focused their attention in a participant-oriented way rather than a spectator-oriented way while watching an erotic film segment, the levels of penile erection and subjective sexual arousal were higher. Under each training set, there was a decrease in sexual arousal during repeated sexual stimulation (49). Both et al.'s study showed that sexual arousal decreased during repeated erotic stimulation and increased when new stimulation was introduced, indicating habituation and novelty effects. The

focus of attention has had significant effects on subjective sexual arousal. While viewing erotic stimuli, and focusing on emotion-driven engagement, it increases feelings of sexual arousal (50).

#### 4.3.2. Change of Men's Perceptual Threshold in Dealing with Women's Physical Attractiveness

When physical attractiveness becomes social value, the first victims are women themselves.

These self-presentations make young people look for women who match the beauty of the show. Now, the vast majority of women's beauty is caused by makeup. In fact, these ugly women have caused many women to be unattractive to men due to their lack of artificial beauty, which is a reason for reducing the quality of life, separation and divorce. For this reason, in various places of the Qur'an, God says, "*Do not approach fornication. It is indeed an indecency and an evil way.*" (Qur'an 17:32). That not only is illicit sex prohibited, but anything that leads to illicit sex is also illegal, these include dating and cohabiting with a non-mahram, Free mixing of sex, provocative clothing, nudity, obscenity and watching pornographic films. Also, suitable clothing for men and women to protect them from the provocations of the parties and the looks that may lose their control and fall into sin (Qur'an 24:30-31) (42).

The Holy Prophet (PBUH) says about the afterlife harm of lust worship: "Whoever puts the most effort into achieving lust, the sweetness of faith will be removed from his heart" (51).

Amir Momenan of Hazrat Ali (peace be upon him) says: " They consider too much insistence on sexual intercourse to be one of the causes of premature aging. Or also, they consider infatuation and greed to reach women as the cause of suffering and calamity " (52).

Illegitimate sexual relationship (adultery) leads to many personal, social and family corruptions and losses, and therefore it is forbidden in Islam and in the Holy Quran, along with polytheism, murder (Surah Furqan: 68) and theft (Surah Mumtahanah: 12) are mentioned.

Some of the evils of adultery are as follows: it is the source of many conflicts, suicides, running away from homes, illegitimate children, sexually transmitted diseases and anxiety for respectable families.

#### 4.3.3. Impairment of Sexual Zeal

According to the original Islamic view, zeal is the sense of defense and protection of honor, which the honor of people depends on. This is a positive feeling that benefits society and mankind and is not limited to individual interests. This has caused jealousy to be distinguished from envy and selfishness. Of course, being jealous in one's place and also being jealous in relatives is permissible and condemned (53).

**4.3.4. Leaving Marriage:** some people are only looking for sexual freedom and marriage makes them bound. Violation of the marriage contract by one of the sexual partners involved in the marriage leads to divorce, and 50% of the first marriages in the United States lead to divorce within two years, and the main reason for divorce is the adultery of one of the partners (42).

This love that they like and seek after sexual freedom is a moral disease and they attribute it to the excess of lust power. Erotic and sexual love creates such a feeling in him due to his lustful gaze and lustful proximity to beautiful women (55-54) and this interest subsides with sexual intercourse. As a result, this love is unethical due to its instability and deceitfulness for women, and it is neither compatible with the standards of individual morality nor with social morality (52).

### Discussion

The first point in the results is about the importance of sexual communication in different perspectives. It should be admitted that the common point between Islamic culture and Western culture is in valuing and seeing sexual attraction as a blessing. Islam considers marital relations as a necessity for men and women at the age of puberty. The point of difference and even contrast between Islamic and Western culture is that Islam defines sexual attraction and marital relations in the privacy of legitimate marital relations, while in the West,

marital relations have become a social and economic value. This means that the physical attractiveness and features of women's body and face have become a social value in the West, while in Islam it is only called a marital value and the social value of a woman is not dependent on her physical attractiveness (56). The reason for this dual attitude is due to the difference in the standard of corruption in Western and Islamic societies. For example, in Islamic countries, the free relationship between a boy and a girl is one of the examples of corruption, because in the relationship between a boy and a girl, the self is the object of connection, and in these relationships, there is a wide range of emotions and feelings, and in some cases, sexual behaviors in various forms and levels. is exchanged. If the custom of the society is opposed, a secret and unhealthy relationship between two opposite sexes is formed, which is one of the harmful and destructive relationships that threatens the Islamic society (58). But the same thing in western countries is not only not considered corruption, but also has a positive moral value in people's customs.

There is also the opposite of the above example. For example, if a man marries more than one woman in Islamic societies, it is not considered corruption, but in Western countries, this is considered an example of corruption and a crime; This is despite the fact that if someone in western countries has a free sexual relationship with several women, he has not committed a crime and is not considered an example of corruption. Of course, there are common cases in this field, such as rape of women, which is considered "corruption" both in the West and in Islam (58).

Another noteworthy point that explains the difference of Western culture in the field of behaviors in the field of sexual behaviors is the difference in their cognitive and value principles, in fact the behaviors and actions are in accordance with the cognitive and value principles of the society itself. According to Motahari, Western societies are confused between the saturation of the instinct and not suppressing it on the one hand, and sexual freedom and letting it go unrestricted and conditional on the other hand. Such an attitude towards man means the degradation of human status to the extent that sexual satisfaction is the goal of life. In fact, this is a one-sided and one-dimensional thought about human beings. which is caused by the change of attitude of individuals and societies towards moral issues, especially sexual ethics. Motahari describes the basic attitudes of western societies as follows:

1. Every person's freedom is absolutely respected and must be preserved, unless it interferes with the freedom of others, in other words: freedom cannot be limited except by freedom.
2. Human happiness is obtained by cultivating his talents, selfishness and mental discomfort are caused by the confusion of instincts, especially the sexual instinct, and the confusion of instincts is caused by their satisfaction and not being saturated (Freud's seduction theory). In the study of psychopathology, Freud believed that the external environment causes mental disorders, especially through sexual experiences. This theory was consistent with similar theories expressed by other psychiatrists and sexologists of the same era (von Croft Ebing, Binet, Havelock Ellis, Moll, etc.), which showed that sex was the main cause of mental disorders (59).
3. The fire of human desire increases due to prohibition and limitation and becomes more inflamed and decreases and calms down with satisfaction and saturation. In order for human beings to withdraw from paying attention to sexual affairs and prevent complications arising from it, the right way is to remove any restrictions and prohibitions in this way. As can be seen, the first principle of the above principles is philosophical, the second principle is educational, and the third principle is psychological (24). Another thing mentioned in the results is the valuation of marriage and monogamous marriage and family formation.

In the West, marriage is important only as a means of forming the basic cell of the society. Marriage and family have special protections from the government system. The legislator is obliged to provide the same conditions for the children born outside of marriage in terms of physical, mental and social development that are provided for children born in marriage. For this reason, and considering the weakness of religious beliefs in the Western society, it can be said that today marriage in the West does not have a special sanctity, but is only a contract between a husband and wife (58). Based on the results of research and the National Survey of Family Growth (NSFG) report. conducted on 22,682 women and men aged 15–44 in 2006–2010, about 48 percent cohabited with a partner, compared to 34 percent in 1995. From 2006 to 2010, 70 percent of women with less than a high school education They lived together. 40% of people married within 3 years of cohabitation, 32%

continued in the same way, and 27% divorced, and nearly 20% of people had premarital cohabitation. In the first year, they found an unwanted pregnancy (60). However, marriage as one of the "family values" in the Islamic and Iranian societies has been very important to Iranian families since the past and it has been emphasized.

The family is the first foundation for the physical, psychological and socialization of every person in the society. Families that are ignorant or indifferent to rights and responsibilities will cause various social harms (61). But recently, marriage has a different meaning among different generations and the attitude of young people in Iran is also changing. In Iran, different generations have different and sometimes conflicting views on the concept of marriage and family formation with other previous generations, based on their experiences and historical events and common lived experience. In a sample of 500 people from 5 different new and old generations in Iran (100 people in each generation), the results showed that the average value of marriage among the studied generations is significant. Religiosity has a positive and direct relationship and globalization experience has a negative relationship and have had an inverse effect on the value of marriage (62). The study of Rashvand et al. in 2021 on unmarried girls aged 20 to 34 in Tehran regarding the value of marriage showed that the relationship between the age of girls and the value of marriage was direct. The variables of education level, income and use of social networks had an inverse relationship with the value of marriage. In such a way that girls who had higher education and higher income and used more social networks such as Telegram, Facebook, etc., attached less value to marriage and vice versa. This finding emphasizes the necessity of proper cultural management of the new generation in this context; In such a way that, while respecting the rights of women and girls, they can be led to a proper and timely marriage (63). Some values of marriage have changed, but marriage is still valuable in many regions of Iran (64-65). The results of Nodousan et al.'s study also showed that although the range of generational changes in the studied society (Yazd) is not wide, the results indicate slow changes in family characteristics in Iran (66). In general, the examination of the official laws and regulations of the countries of the world regarding family and marriage shows that in many countries, the issue of family types, especially cohabitation, is legally accepted. However, in other countries, cohabitation has not been discussed in legal and statistical sources, but single-parent and single-person families have been found in abundance. In Iran, with the increase in the divorce rate and the decrease in the marriage rate, as well as the increase in the average age of marriage, it seems that in the future we should expect a decrease in the frequency of two-parent nuclear families and the creation and expansion of other types of families (67).

White marriage is cohabitation or living together without a marriage contract, it is a marriage that is illegal and against Sharia according to Iranian law and the principles of Islamic Sharia. In a white marriage, there is no responsibility or commitment between the couple.

This type of marriage is one of the crimes that include the crimes of immoral relationship, adultery and illegal abortions. In the qualitative research of Aghai, which included all the students of the Islamic Azad University, Islamshahr branch of Iran, from among whom 54 people were selected using the accessible method, and 14 people were interviewed. The results show a significant and direct relationship between white marriage and feminist beliefs, lack of Belief in religious norms and principles, bad economic conditions and unemployment, opposition to traditional marriage, hedonism, friendship with people with a history of white marriage, family breakup, lack of independent punishment for white marriage, lack of public supervision, obtaining support for women and lack of commitment and responsibility in white marriage (68). Another study in Iran showed that white marriage is common among young people. Factors such as economic status, problems related to divorce, reduction of parental control, sexual and emotional needs, globalization, individualism, reduction of religious beliefs and friends have played an important role in the trend of white marriage among young people. On-acceptance by society and family, lack of legal protection and having a secret relationship are among the limitations of this way of life (69). The results of the Asking for an opinion study on white marriage with a sample of 1,397 people from cyberspace users from November 23 to December 23, 2021 in Iran are shown in diagram number 2 (diagram 2). Lack of commitment, lack of loyalty, types of infidelity (sexual, emotional), spending time and fleeting entertainment, not receiving emotional and financial support from families, repeated miscarriages are some of the injuries that are reported more often in white marriages than in official marriages. The temporary and non-committal routine of white marriage prevents couples from enjoying many of the benefits of formal marriage. So expect your spouse's betrayal in this marriage. Contrary to popular

belief, couples who lived together before formal marriage are much more likely to divorce and separate. This may be because simply living and being together for sexual relations without formal marriage changes the behavior of both parties in such a way that they become less involved in formal marriage (70).

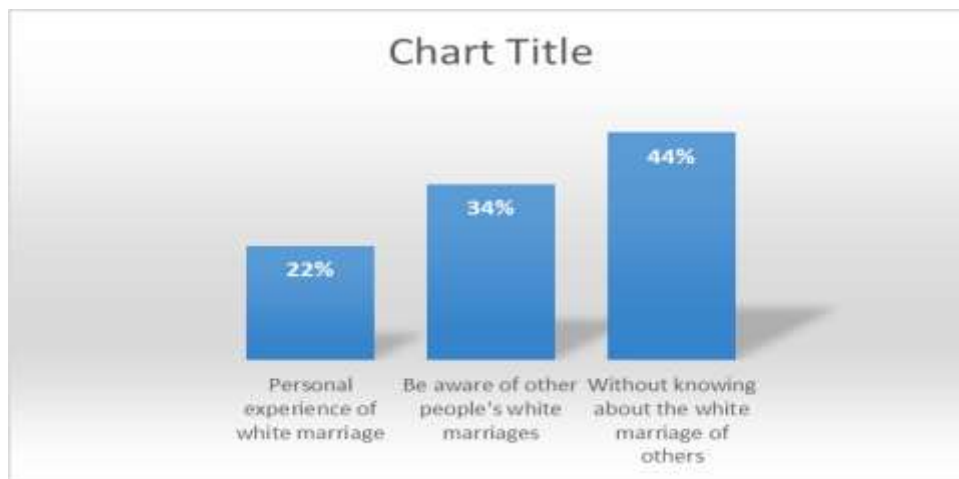


Diagram2: The results of Asking for an opinion about white marriage with a sample of 1,397 users of cyberspace in Iran from November 23 to December 23, 2021

Source: <https://iranopendata.org/pages/cohabitation-in-iran>

### Conclusion

Marriage and sexual behavior in the West is not a condition for allowing sexual intercourse, but many people have such relationships outside of this framework, and this sexual behavior even has legal support. While polygamy was prohibited; In addition, the cohabitation of men and women is allowed freely. In the West, the importance of family and the formation of family life has faded. On the other hand, moral concepts such as "modesty", "chastity", "zeal", "piety" and "virginity" no longer have a positive moral value and for many concepts such as "Honour" and "zealousness" may not have an exact equivalent in western languages.

Based on this, various methods of communication have been proposed and operational and even have a legal aspect. The goal of the sexual revolution was to achieve pleasure and happiness without commitment. Sexual liberation, the prevalence of preventing pregnancy with contraceptive pills, nudity in public and in the presence of others, the expansion of premarital sex and making it a normal thing. The normalization of homosexuality, the satisfaction of sexual desire in various other forms and the legalization of abortion are the results of the sexual revolution in the West. Also, in a number of European countries, it is probably not necessary to mention the father's name to get a birth certificate for a child. But according to Islam, sexual instinct must be managed. In all instincts, it is based on healthy management and satisfaction. In Islam, satisfaction should be at the level of success and without excesses. Because lack of religious adherence and weakness of spirituality, weakness of piety and modesty, inappropriate clothing and nudity are aspects of spirituality that are very helpful in controlling sexual power and sexual behavior. Also, psychological factors such as weakness in self-control skills, weakness in self-esteem, fragile self-confidence, genetic and educational readiness (children of unfaithful parents) are also factors influencing the type of sexual behavior. One of the main reasons for the tendency of young people in Iran to cohabitation is the ease of having sex, which has come about due to cultural changes and increased communication with the cultures of different societies. The social problems of Islamic societies in terms of sexual issues are very worrying, but compared to Western societies, they are far less.

Therefore, it is necessary to adopt a correct strategy in order to introduce children and teenagers to sexual affairs, considering the expansion of communication and the existing cultural attack against the Muslim community. In addition to strengthening self-control in the society, the age of marriage should not be delayed. The wrong tradition of raising the age of marriage due to continuing education and earning income should be changed.

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