Other Genders
Revisiting Deviant Sexuality
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Introduction and Extract

In the Name of Allah (God), the Most Compassionate and the Most Merciful. All praises belong to Allah alone, the Lord of all the universes and blessings and peace of Allah be upon His messenger Muhammad and on all of his descendents and followers.

The Islamic perspective is one that guides man to the peaceful reconciliation of his estate as creature with his Creator, his fellowman, his environment and all living creatures. Islam is more than a religion. It is the perfected social discipline of conformity to truth whereby men and women are charged to constantly adjust their thoughts and activities towards the goal of maintaining these relations in consummate harmony with nature as God’s vicegerent according to knowledge. As such, Islam encompasses all science and never deviates from acknowledging Allah as creation’s Source, and His prophets and angels as messengers of the divine revelation.

With respect to human sexuality and reproduction, Islam regards relations between men and women as holy, a word that means ‘reserved for God’. Therefore, Muslims of higher degree take great care to guard this estate according to divine revelation and the examples of the prophets. Human reproduction is a repetitive miracle for the Muslim, as are all recapitulations of this genesis within the animal kingdoms. At the same time, it is both a phenomenon of great mystery and commonality. Unfortunately, the latter fact causes many to take it for granted and even abuse it in manners that are repugnant to Islam. Therefore, the purpose of this paper is to remind, encourage, inform and exhort readers to knowledgeably forbid evil and enjoin the good with regard and respect for the awesome event and sexuality that brought each of us into this world. May it so please Allah to grant us this success.

Before reviewing recent scientific discoveries that shed remarkable light on existential human sexuality and its various expressions, I’ve endeavored to set forth principles that will help the reader assess for themselves these disturbing facts with what I pray is greater clarity and wisdom. The concepts of normality, natural, supernatural, supra-natural, miracle, limits (boundaries), life-energy (formative forces) and manifest extremes are discussed in relation to creation and deviations from divinely pre-determined principles and patterns, as well as man’s perception and acceptance of ‘normality’.

After the establishment of these definitions, I introduce scientific developments in the fields of genetics, anatomy, neurology, physiology and psychosocial conduct that inextricably combine to establish human sexuality as an expression of a core identity bound to sentience and behavior that often exceeds the orthodox limits of propriety. This recently acquired knowledge gives cause to revisit human sexuality anew and raises many questions that require cogent reassessment before reaching moral and ethical conclusions.

As you proceed, I entreat your mercy and kindness for my shortcomings, as did Bro. Khaldun:

I confess my inability to penetrate so difficult a subject. I wish that men of scholarly competence and wide knowledge would look at the book [this paper] with a critical, rather than a complacent eye, and silently correct and overlook the mistakes they come upon. The capital of knowledge that an individual scholar has to offer is small. Admission (of one’s shortcomings) saves from censure. Kindness from colleagues is hoped for.2

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1 holy adj. (holier, holiest) morally and spiritually excellent or perfect, and to be revered; belonging to, devoted to, or empowered by, God; consecrated, sacred. Oxf. Dict. 10th Ed.
2 FORWARD to The Introduction and Book One of the World History, Kitab al-Ibar, p. 5.
The Natural Order (The Taqua of Nature)

"Who has created the seven heavens one above another; can you see any fault in the creation of the Most Gracious, then look again: "Can you see any rifts?" Then look again and yet again: your sight will return to you in a state of humiliation and worn out." (Q, 67: 3-4)

The Greek word 'Cosmos' literally means 'an orderly arrangement'. The cosmos is universally understood by the wise to be a divinely 'ordered' entirety that expresses the Unity of interrelated phenomena in its incalculable diversity. This singularity of order and perspective reflects God's imponderable Being and is referred to as Tawhid in Islam. This astonishing Universe contains a surpassing excellence we call good as well as the 'potential for disorder' (chaos) which we may call 'bad', and in some cases, 'evil'. If deviation of a phenomenon exceeds the normal range of its form and purpose to manifest what is good or ordered, chaos (disorder) ensues. This chaos is usually, but not always, a departure from the normal range of the divinely intended manifestation of goodness or benefit.

For example: when man-made deforestation occurs, the function and form of the local ecology is altered so that inherent forces (energies) of chaos are released bringing disorder and destruction to the order initially intended for benefit and hence, disrupts the excellent manifestation of Tawhid (Nature) within the area concerned. When the 'natural' is disturbed and deterred from its obedience to the word of al'Mussawwir, it becomes subject to forces that lie 'outside' the range of what is 'normal'. This unbalanced estate favors an extreme (too little or too much) while on the other hand, the undisturbed balance represents the Taqua of Nature, and if left confined within the extreme boundaries, it will never deviate of its own accord towards chaos, even if it may appear to do so, e.g., in the case of an asteroid strike, volcanic eruption, or man's senescent demise.

Chaos then, is the created potential for both order and disorder, and as such, represents both the 'beginning and end' of a thing. Hence, chaotic potential is an inherent quality of the entire cosmos. Out of this chaos (potential) God ordered the universe and to chaos it inevitably returns to be recreated (re-ordered). The interval between the initial ordering and final disordering represents a kind of 'rest' period during which the divine word 'Be' completes or fulfills itself in 'cause and effect' activities within the boundaries of the normal range of we have called 'good'. Man—being wisely confined to Earth—tends to accelerate this inevitable return to chaos when participating in activities that disturb the Taqua of this active rest, both in nature and self (micro-cosmic). We may consider his rush towards chaos to be the antithesis of miracle, because the miracle is what accelerates energies inherent to the word of Al-Mussawwir towards restoration of the created order; that being the return of both form and function. For this reason, human reproduction—as a consequence of sexuality—is a miracle in as much as it is the microcosmic restatement of the initial ordering of the cosmos from Allah's created potential for chaos.

Deviation

Deviations within the normal range of natural activity may readily be restored (redeemed) by man himself through corrective thought and deed. However, once chaos takes hold of any living thing, only God has the power to restore that thing to its pristine form and function. Man is helpless at this point as he has exceeded his ability and also stepped beyond the bounds of Divine Guidance’ as Caretaker or Vicegerent. This hapless estate implies then that man— vis-à-vis deviational behaviors—actually causes or hastens the death of form or function. This then implies that the laws of maintenance and decay are inherent as absolute determinants or qualities of the orderly arrangement. This is to say that man’s deviant behaviors activate or release the natural default potentials for decay, destruction and/or chaos according to deeds that exceed the pre-

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3 Cosmos (Kosmos, Gr.): the universe, esp. as a well-ordered whole. an ordered system of ideas etc., a sum total of experience. Oxf. Dict. 10th Ed.
4 The Greek term 'Chaos' is commonly thought to refer to disorder or even anarchy. The archaic Greek refers to a 'fullness of potential' as reflected in the Hermetic mythos by the Egyptian god 'Nun' who they conceived as the "vast ocean of formless magma including the potential for life as well as the principle of consciousness." All 'potential' disordered or not, and regardless of mythos, can only have originated with Allah.
determined bounds set by God. Al’Quran appears to attest that this transgression of bounds equates with ‘evil’ and that ‘evil’ equates with falsehood:

But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places—nearest in kin from among those who claim a lawful right: let them swear by Allah: “We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! the wrong be upon us!” — Al-Ma‘idah, 5: 107

“Go you to Pharaoh, for he has indeed transgressed all bounds.” — Ta Ha, 20: 24

When the deeds of men exceed these limits by poisoning the water with mercury for example, no doctor on earth can avoid or heal the distortion of form and function in fauna or humans conceived and born under the influence of this toxic metal – health simply cannot be restored except by virtue of a true miracle. Man is then trapped with the cost of caring for the chaos he created, and only then does he cry to heaven for relief and redemption (restoration) of the natural taqua or ‘truth’ that lay at ‘rest’ (as-Sakkīnah) within the predetermined limits or, on the other hand, he then slumps towards the despair he has wrought.

Therefore, as we approach the mystery of human sexuality as presented in this paper, bear this in mind so you may respond accordingly so as not to be among those who cry out for the miracle of restoration because of something you or your government permitted or caused to happen. The real miracle is within us as the potential for good as ‘the best of offspring’. It is therefore best to preserve the natural taqua (balance within the bounds) by first preserving it within yourself and then within the community. This is the task of all Muslims.

**Limitation and Energy**

Boundaries represent limitations. Within these limits exists a range extending from permissible to forbidden after which they move forward to impossible. For example, it is permissible for man to hold his breath but there is a limit as to time, just as there is a limit to what he can inhale in order to maintain health or life. If he breathes what nature normally forbids, he will become ill (poisoned or intoxicated). If he holds his breath beyond the limit of his strength or inhales fluid or mortal toxins, he exceeds the forbidden and entertains what is impossible then dies. These limits or boundaries cannot be exceeded without naturally predetermined detrimental effects.

In the same way, limits also exist for the energy Allah dispenses that maintains life. Prior to the Flood of Prophet Noah, it is written that men lived longer — some extending for nearly a thousand years — and there is convincing orthodontic evidence that the Neanderthal hominid enjoyed life spans beyond 500 years; taking

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5 E.g. the major cause of death in fires is the toxic smoke which results from the burning manufactured synthetic materials with which man has now surrounded himself.

nearly a century for their offspring to mature. After the Flood, Allah decreased this limit to 120 years, and it has rarely been exceeded in recorded history.

This implies temporal limits for ‘life energies’ (life force) that infuse mankind’s physical organism. These energies may now be substituted via artificial life supports and bionics, but they cannot be restored except by divine intervention. Even a heart transplant represents another person’s unused life energy for that specific organ. Now if the life energy as a whole is limited, so also is its fractional allocation to each bodily system and organ so that energies meant for one system, if diverted to another, will fail to fully penetrate and vitalize the system that was robbed, so to speak. In addition to this effect, if an organ is over utilized through excess stimulation such as an alcoholic’s liver, its life energy component may be exhausted before those of other organs.

I am not speaking of energies in terms of the calories commonly known to dieticians. I am speaking of energies which direct form and sustain function (e.g. those of wound healing or the restorative functions manifest by activated stem cells) as opposed to those which provide mere fuel for utilization. Fuel (calories) may be pumped into a system which has exhausted its life energies to no avail, just as fuel in a rusted engine block with a bad electrical system has no effect. These life-sustaining energies may be likened to a hurricane that builds its form then storms (lives) until exhausted and dispersed. These are energies (forces) which occult magicians, shamans and satanists like to play with, and they exist in all life forms: human, animal, plant and even latently in the mineral kingdom. These energies are those written of by Ibn Jazlah and Ibn Khaldun:

> “The wise person must prepare his supplies for travelling according to the distance intended, for if the supplies end before the entire journey, the traveller perishes. However, if the supplies are sufficient for the entire journey, he is safe. This is parallel to the health of the human being.”

> ... Then the growing power takes over and it [food] is turned into flesh and bones.

The mystery of these energies was taught by the angels Harut and Marut in ancient Babylon, after which the Satans taught their manipulation (sexual magick) to the Jews as recorded in Al’Qur’an (Q. 2: 101-102). The Jewish book of magic known as the Kabala is filled with these occult doctrines and formulae, and hundreds of medieval Hebrew treatises exist for the practice of this magick. Therefore, we should include this empirically evident but unseen life energy\textsuperscript{10} in our contemplations on the Science of Medicine.

If these energies, for example, are redirected towards the development of abstract thought before a child has completed his first seven-year growth cycle, the directive dynamisms that maintain the child’s development of form, growth and function of its body and internal organ systems are prematurely diverted to support and direct the power of thought. The damage (loss) is not apparent, but it will inevitably show itself when the organs that were robbed begin to fail, or perhaps if the child’s mental faculty becomes hyper-active (manic).

Thus, parents who hastily nurture a genius actually do the child irreparable harm by accelerating the return to chaos by means of this imbalance\textsuperscript{11}—possible yes, but not wise. It is much better to allow the child to adjust to the pace of normal social development within his/her peer group, as this allows the formative forces to complete the process of maturation in ‘pre-ordained’ balance. In a similar manner, women who wish to compete with men do so to the detriment of their health as well as their feminine persona and beauty. For example, physical prowess in women is a known cause of the cessation of menopause, especially if the musculature is overdeveloped.\textsuperscript{12} Restoration of normal function may return when training and competition cease. However, the directive life-energies meant to maintain feminine health, reproductive capacity and

\textsuperscript{7} Buried Alive, Dr. Jack Cuozzo, Pelican, 1998.
\textsuperscript{8} Joseph Salvatore, Compendium in the Eleventh Century as Represented in the Works of Ibn Jazlah. P. 55.
\textsuperscript{9} Ibn Khaldun, Muqaddimah, p. 460.
\textsuperscript{10} Prophet Iesa called it the ‘Sense Body’ and likened it to a plant, so that during coma, the soul leaves but the ‘sense body’ maintains the function of the physical body in a vegetative state as long as it is fed and watered (see the Gospel of Barnabas). Some European scientists call it the Etheric body; Homeopathic doctors call it the ‘Life Force’; and Chinese Doctors call it ‘Chi’.
\textsuperscript{11} Such children, as most Psychiatrists and Pediatricians know, often develop forms of neurosis to the point of mental breakdown or social dysfunction and/or disturbing habits, with the latter often excused as eccentricities because of their so-called ‘gifted’ status.
\textsuperscript{12} Consider the fact that men do not menstruate! Therefore, the cessation of menses in overly athletic females is actually an attempt on the part of their body to become ‘manly’.
beauty of form are irreparably diverted, mis-utilized and thus lost. This is one reason the Oriental female is able to maintain her natural beauty much longer than her Western counterpart; i.e., of course, if she doesn't overeat or become oppressed by excessive forced labor or the incontinent demands of tyrannical husbands.

This principle extends to fields of endeavor that are traditionally given to men such as the judiciary, military command, government, hard physical labor and police work. If such work ages the incautiously undisciplined man prematurely, then what chances have women to withstand the same effects? Surely, women can function and perform well in these roles, but it is always to the detriment of their femininity due to the diversion of life-energies—hence forth called 'etheric forces'—meant to preserve her function and form.

Nervous energy (stress, anxiety) is an obvious manifestation of this robbery or displacement. Anxiety is an etheric thief! Physically, its toll is far more than that of a day's labor in the mines. Emotionally, its toll is the disturbance of human peaceful relations. Spiritually, its toll is the loss of the remembrance of Allah, and all of this is theft and/or wastage of the divine word 'Be' as dispensed to the individual concerned. In terms of etheric life-forces, energies meant to form and direct the organ systems divert to useless mental (worry) which in essence is a lack of faith that manifests the 'fear of men' rather than the fear of Allah. Even if outwardly a person appears calm, inwardly the theft is constantly occurring with major detrimental effects on both immune and endocrine systems. Therefore, if a woman carries anxieties attendant to a negligent husband or those of a manly role, the psychic burden continually robs her etheric reserves and inevitably results in typical female disorders and overall dissipation of beauty and health; and this—as we shall see—extends also to that which she carries in the womb. Al-Majusi (1294 CE) has this to say about stress:

...finally, control the emotions so that one would avoid worry, anxiety and envy which cause the body to become weak and sick.

And modern scientific findings agree with the sage:

Research has shown that stress is a contributing factor in a majority of disease cases. A relatively new area of behavioral medicine, psychoimmunology, has been developed to study how the body's immune system is affected by psychological causes like stress. While it is widely recognized that heart disease and ulcers may result from excess stress, psychoimmunologists believe many other types of illness also result from impaired immune capabilities due to stress. Cancer, allergies, and arthritis all may result from the body's weakened ability to defend itself because of stress.

Now, if the reserves of this etheric energy are sufficient for 120 years of life, then the premature utilization of this reservoir becomes apparent in middle age—possibly earlier, dependent on the degree of depletion—when the organ systems distort, dysfunction and fail. This represents an accelerated devolution towards chaos. Furthermore, it is tantamount to wastage, which is haram in Islam. Musa was preserved in strength beyond the age of 100. Sarai, Abraham's wife, was still beautiful at the age of 80-90. The Prophet himself remained vigorous and attractive to the satisfaction of his wives and admiration of other men. Omar Mukhtar of the Libyan Desert fought on horseback heartily in his 70's. Truth is, these people did not retire but worked well into old age and enjoyed active sexual lives of satisfaction as well, Alhamduillah!

Therefore, what is naturally normal, we may, as Muslims, take as the Sunnah of their examples and the reader may appreciate from these examples just how far from their norm we have removed ourselves. To our shame, what is naturally abnormal is now the norm for most Muslims who profess to follow the Sunnah, which clearly demonstrates ignorance and/or delusion. Such human denial is common and presents hindrances to medical intervention on behalf of those who are actually making themselves ill. The fact of the matter is that if Muslims followed the Sunnah, doctors would have to seek a second job, as there would be little work for them to do other than attendance to ordinary casualties.

The Nature of Nature

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13 Excerpt for men who follow the taqua and sunnah of the prophets
14 Al-Majusi, Kamil al-Sina'ah al'Tibiyyah, I. 152
There is no such thing as 'supernatural' or 'un-natural'. These common misconceptions are due to man’s poor reasoning and consequent misapprehension of truth. Everything in creation, including what we do not perceive as material, is ‘natural’ or that which is ‘created’. What is commonly called ‘unnatural’ are deviational expressions of existential forms intended by Allah otherwise for good purpose and function described above as the acceleration towards chaos or disorder. What men commonly call the supernatural are forms of being and energies beyond our present sense perception and/or comprehension; some of which manifest in magick or astral realms called paranormal, as well as via divine interventions commonly called ‘miracle’. The latter being the supra-natural acceleration of energy towards a re-ordering of chaotic potential. Hence, all is natural in the worlds of al’Mussawwir.

Even some forms of illness are naturally intended for benefit such as common childhood infections that sometimes take the life of the weak, but which, to the contrary and in fact, strengthen the immune capacities of those who are healthy and survive. Therefore, in attempting to prevent such illnesses, modern medical intervention actually weakens the gene pool, creates trans-generational miasms and compromises otherwise healthy immune systems overall; causing deviations from the normal course of events whereby the entire lot is crippled. Not a pleasant thought for professionals dispensing immunizations, but nevertheless true.

When scientists compile data to establish what is normal or natural, they observe an average center enveloped by two ranges of positive and negative variation considered normal or natural. Beyond this range of normal variation a 2.5% range of phenomenon—ostensibly for statistical purposes—at either pole is considered ‘abnormal’. This 5% represents departures from the mean that have exceeded the bounds of the arbitrarily determined normal range of activity or presentation of any phenomenon, and generally are considered zones of concern. However, we must remember that these extremes do not represent something unnatural. Rather, they represent the natural outcome of events that are said to have deviated from those centered on the normal range of variation but remain outcomes of what is indeed naturally extreme. Therefore, when something ‘bad’ happens, it may be abnormal but certainly not unnatural.

Keeping this in mind, the role reversals now taking place between women and men may be abnormal but not unnatural, as this is the natural outcome of behaviors promoted by humanist ideas that deviate from the central norm of male and female ‘stereotypes’ which Monotheist wisdom declares to be archetypes. This phenomenon (house-husband for example) may be considered the product of ‘social-engineering’ policies disseminated among the ummah by an elitist kleptocracy I’ve described elsewhere. Nevertheless, the deviation of existential human sexuality does indeed naturally progress to extremes beyond the range of acceptable orthodox variations, and these phenomena are the focus of our study.

Over time, what often occurs when cultural paradigms (commonly accepted public opinion or worldview) change to embrace extremes of deviation is this: rather than correct or forbid the deviations, social pressure is oft exerted to conform (reform) people’s perception of the abnormal towards its acceptance as a new norm that is often disguised as progress—a cunning Iblissian device! Hence, male/female role reversal is now a ‘normal advancement’ in the worldview for many. This social engineering policy strives to also embrace extremes of sexuality expressed as homosexual, transsexual and bisexual, as well as the monstrous perversions of pedophilia, sado-masichism, orgiastic celebrations including sexual magick that often includes torture and murder, as well as the purposeful creation of schizophrenic secret agents by Intelligence

Services. The same sociologic principle of psycho-manipulation described applies also to the sectarian traditional developments such as the abandonment of Shari’ah for the utopian mirage of liberalism and democratic pluralism without definition or enforcement of ethically moral institutions—especially for corrupt leaders who often enjoy something called ‘immunity’.

Nevertheless, this does not change the divine law that describes sexual deviancy as abnormal human behavior not conforming to the word of al'Mussawwir. However, its abnormal but evil manifestations and effects are indeed natural and will soon be considered ‘normal’. This fulfills prophecies made by many a slave of Allah that during the last days, good will be considered evil and evil considered good. Therefore, the challenge that modernity—evangelical Eurocentric ideations—presents us with is the restoration of knowledge (wisdom) and behaviors (deeds) that conform to the scriptural laws and prophetic sunnahs from time immemorial. However, the pressure of Dajjal’s propaganda machine is on to conform to globalist ideations of sociologists and their colleagues who’ve adapted the social-engineering principles utilized by comrades Stalin and Chairman Mao: the two greatest captains of atheism and most renowned mass-murderers in world history. Therefore, beware the sectarian social engineer (Government Agent) who knocks on your door to offer his/her help in order to develop ‘Human Capital’. It is much better to follow the Sunnah and seek out the true norm as it applies to each individual as the Malakite principle of Fiqh.

What is more disturbing as the reader will soon appreciate is that much of the aberrant sexuality and crises of identity orientation suffered are actually man-made phenomenon. Essentially, Modern Man has interfered with the reproductive process so as to disturb the formative forces in-utero causing reversals that confound the phenomenon of orthodox sexualization.

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17 “The wisdom and eternal law of Allah dictate that men have a character distinct from that of women, and vice versa. This distinction is essential for both sexes, because each of them has its own unique role to play in life ... Islam put things in order when it de

18 “The wisdom and eternal law of Allah dictate that men have a character distinct from that of women, and vice versa. This distinction is essential for both sexes, because each of them has its own unique role to play in life ... Islam put things in order when it de

19 Social engineering is a communist phrase coined by atheist British Educators known as Fabians (mostly Jews and Zionists) during the early part of the 20th Century. As you now see, 3 generations later, it is now a ‘normal’ construct.
The Word of Al’Mussawwir

“... When He decrees a matter, he only says to it; “Be!” – and it is.”  (Q, 2: 117)

“O man! What has made you careless about your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion. In whatever form He willed, He put you together.”  (Q, 82: 6-8)

Allah is al’Mussawwir: ‘The Bestower of Form’. Since the fall of the apple on Sir Isaac Newton’s head however, medical science has progressively taken a materialist approach to therapeutics that has conceptually reduced the human being to little more than an animated machine. This platform of reactionary speculation is centered on principles that regulate the lower (animal, plant, and mineral) kingdoms, and which principles are then mistakenly applied to Homosapien-sapien to the exclusion of higher laws that govern mankind’s physical and spiritual being. This acute case of myopic logic contributes to the plethora of new diseases and dysfunctions of infinite complexity and perplexity. Our Creator has most certainly endowed us with ‘formative forces’ that need acknowledgement and definition:

“He (God) it is Who forms you in the wombs as He wills.” - Al’Qur’an, 3:6

These formative forces manifest in magnificent splendors that constantly confront the cogent observer with nothing short of all-embracing reverence.

Formative etheric forces are metaphysical directives that guide the genetic expression of whatever life-form follows. They are created spiritual constructs which refine, direct and develop the elemental formative-art so profusely manifest in the mineral kingdom. One might think of them as the ‘Hand of God’ (i.e., the Word ‘Be” gone forth) manipulating the tools of genetic components. Nevertheless, once expressed at the higher human level, the personage formed remains in the body until death and is subject to insult from the lower kingdoms (animal and mineral), and will react to them vigorously according to inherent faculties and superlatively ‘hidden’ reserves such as stem cells, etc. However, there may come a point when laws governing the lower kingdoms overwhelm the human according to his/her singular capacities (limitations of strength or restorative etheric reserves) or deviant proclivities such as gluttony. When this occurs, laws governing the animal, plant, and mineral kingdoms will modify and/or control the human ‘form’, and may subsequently inhibit or destroy the inherent functions that maintain the capacity for healthy human expression.

Bearing this empirical theory in mind, let us consider cancer. Without a doubt, cancer is the number one pandemic of the modern world. Never before has mankind witnessed the like of its current multiplicity of disordered forms of physiologic chaos. The materially oriented scientist seeks an answer (cure) in particulate matter, and gives but a faint nod to the psychology of ‘stress’ as a contributing factor in the immune suppression process that contributes to cancer’s advantage, but he never fully recognizes the metaphysical life forces that govern the genetic and formative processes. Ultimately, cancer represents an active destruction of what was once superbly formed or ‘crafted’ by the Word ‘Be’ of Al-Mussawwir, and thus, it is an accelerated return to chaos (disorganization and death) that reduces the ‘living form’ to its material (non-living) elemental components. Therefore, its presence announces an anti-formative (destructive) process that has been in position for quite some time prior to the manifest disturbance of that which was divinely formed. The question remains then: What does the disorganizing process of cancer actually oppose?

In simple terms, it may be said that this destructive process (cancer) opposes the divine will which created the thing formed, vis-à-vis the interception and destruction of an otherwise ongoing genetic (seed-contained) expression of life under the ‘guidance’ of etheric forces. Essentially therefore, cancer represents the withdrawal of the divine word of life (etheric energy) that governs the form of the affected organ system. We are not concerned here with the natural aging process, but rather with matters that actually accelerate naturally normal morbidity, so that what lives dies prematurely via the loss of natural function that otherwise would

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21 As sated above: Genes are nothing more than a tool held in the hand of Al-Mussawwir’s Word.
not normally occur. This *premature* morbidity is the predetermined ‘default’ status of two natural determinants: one being life and the other being death.

Surely, life expresses itself only to face death, and though death is the ultimate determinant of physical existence, its premature manifestation is naturally opposed as long as the thing formed behaves (taqua) according to life sustaining principles that protect it from unseasonable morbidity barring traumatic accident. Therefore, life is generated from life and supported by deeds that conform (work with the form) as spoken by al’Mussawwir. On the other hand, premature death or debilitating illness is the absence of conformity (obedience) to Allah’s word “Be”, as articulated by the inherent regenerating and restorative powers expressed by these formative energies. In other words, when man ceases to cooperate with al’Mussawwir’s word through obedience to His law, he automatically opens the door to debilitating illness and premature death, both for himself and those within the range of his/her influence. When man walks towards God, God runs to man with more grace and help; but to the contrary, when man walks away from God through disobedience to life sustaining principles, God withdraws the protective and pro-active grace that maintains that person’s or community’s life in health. It’s really quite simple and naturally manifests as an automatic acceleration towards chaos which man cannot escape. There is nothing at all supernatural about it, and if people realized thus fully, Bomohs (Shamans or Witchdoctors) would be out of business, not to mention many doctors also.

Hence, since the living form is ultimately reduced to its mineral components in death, the mineral kingdom may be said to be a closer expression of death than are the plant, animal, and human kingdoms respectively; as the latter orders are all reduced to minerals when death occurs. Therefore, the error of modern medical science is threefold:

1. A blatant disregard for empirically evident formative principles;
2. The equating of human bio-dynamic processes with those of the animal and plant kingdoms;
3. And the neglect of principles that differentiate that which is bio-active (alive) from that which is inert or dead (mineral).

If principles governing all four kingdoms were equivalent expressions of formative forces, what then differentiates the mineral realm from the biological realm — the genes alone? To make such an assumption is comparable to the imagination that nano-rocks intelligently formed genes quite by chance in some ancient mud puddle struck by lightning, which is a proven statistical absurdity and Frankensteinian romance! Therefore, the challenge presented to medical scientists is to realize the existence of something greater than nano-rock technology in their cogitations over an approach to curative therapeutics, which is, after all, what most aspire to.

As I will establish below, we must also adapt this same gestalt position as we re-consider deviant human sexuality. Tawhid guides the Muslim’s every attempt to define knowledge (research and development) and apply appropriate measures of prevention or remedy for any given cause of accelerated morbidity and chaos. Without a doubt, sexual deviance is a statement of fundamental social chaos as it pertains to identity, orientation, integration, function and purpose. Our goal is to discover principles, define and correct errors of perception causing bias, and administer this knowledge in the form of remedy. All of this must be based on clear understanding of the phenomenon presented. The reader I pray will soon understand that there is far more than any moral questions which sexual deviance presents to be answered by the individual affected, as the causes for these aberrations are shared by all.

**The Moral Imperative (Virtue)**

> “Unless a man is regenerated from above, he cannot enter the Kingdom of Heaven.” - Hadrat Iesa

> “I have only been sent to make righteous behavior complete.” (Bukhari, *Al-Adab al-Mufrad*, 1/371)

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More appropriately, it is man who withdraws himself from al’Mussawwir’s formative forces or divine word. Nature then takes its course as a default (negative) status that brings disorder or chaos.
Restating this in terms more meaningful in light of our study: ‘Unless a man is morally conformed to virtue by God’s grace, he cannot enter the Rest or Peace of Allah’. This ‘rest’ we have already described as the interim period—between genesis and death (chaos)—during which man and creation develop according to Natural Taqua (balance). It is within this place of ‘balanced-being’ that man dwells in the ‘Kingdom of God’. But there is a condition for the continuation of this additional grace of ‘God’s Rest’ in a Muslim’s life, and that is the attainment of virtue; the true purpose of a Muslim’s Islam. Without the acquisition of moral virtue with its supra-natural grace, man remains in a lesser but admittedly ‘natural’ estate, which is but a step above the animal kingdom, in as much as both the child and these kingdoms follow certain imprinted instinctual drives and thermodynamic principles respectively. And yet, even the exercise of morality is insufficient for entry to the Kingdom, because morality is not spiritualized until virtue consciously serves 'The Cause of God' as the sole focus of behavior.\(^2\) I suggest you read the last sentence again. This was the Way (Tao) of the Chinese Mandarin under the guidance of Lao Tse and Confucius, for example. And now it is the better Way under the guidance of Muhammad, The Lawgiver.

In the lesser natural state, man’s activities focus upon himself and those whom he favors for his benefit. This is hardly moral in light of obvious tribal bias, no matter how the group is dressed. Yet even if morality is achieved through excellent discipline, it is often pressed into the service of human glory in defiance of God’s Commands. For example, both Roman and British Patricians were an exemplary moral lot at one time, but served a power dedicated to false gods and the merciless exploitation of the weak.\(^{24}\) On the other hand, the spiritualized virtuous man delights only in serving God’s Cause consciously, rather than the preferment of worldly desire and those who can benefit the latter. Wealth, family, and reputation mean nothing to such people other than fearful responsibilities and/or tools in the service of God. This man enters the ‘rest’ of God even here on earth by virtue of his communion with Allah (taqua). He does not go through the motions of ritual and prayer, or practice morality because he has learned their requirement as social protocols for acceptance. To the contrary, he/she literally becomes morality and prayer in every sphere of activity! This is the ‘Peacemaker’ Prophet Iesa spoke of on the Mount of Olives: the man or woman who has actually made peace with God and keeps it because they delight in it more than any other pleasure! Some call them Saints.

This state reflects the difference between the natural and the supra-natural. Many confuse the paranormal with the supra-natural, and from thence easily regress to idolatry and its attendant perplexity. The supra-natural however, is a direct manifestation (clear evidence) in the natural by He Who created the natural. As such it is therefore not unnatural but merely removed from what is normally perceived as natural. All other paranormal phenomena are the result of influences of some creature or principle of science not yet fathomed. Therefore, the acquisition of God’s Grace in this transformation process is a supra-natural event causing the regeneration of a man’s heart in conformity to spiritual law. It is only this estate that preserves the teleology of etheric forces.

If a man’s conformity to morality is merely plastic surgery (hypocrisy), the Peace of God cannot be attained because Communion with God is impossible. Here is the reason for massive demonstrations of repetitive major sins by the so-called faithful, because most have never truly repented and turned to God in sincerity. They’re just going through the motions! Such people and nations cannot bear the Peace of God because they have never known it inwardly by His supra-natural grace. How then, while on earth, can they enter the Kingdom of Heaven’s metamorphic rest? You can recognize the Spiritually Mature person because he or she bears a powerful dignity with a joyous childlike demeanor, and yet will dispassionately cut off the head of a pedophile without batting an eye and then have lunch blessing the name of Allah, and even afterwards, make love to his spouse with no regret! A bit like Sala‘u’din. Here is the Qur’an’s version:

“For him who fears to stand before his Lord and is in awe of His Greatness and Majesty, there are two gardens, one in this world and the other in the hereafter. (55:47) Those who are wholly devoted to God will be given a drink

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\(^{2}\) “Whoever seeks the pleasure of Allah at the risk of displeasing the people, Allah will take care of him and protect him from the people. But whoever seeks the pleasure of the people at the risk of angering Allah, Allah will abandon him to the care of the people.” (al-Tirmidhi, isnad hasan)

\(^{24}\) Most British Nobles are Freemasons of upper rank, at which degrees they secretly but knowingly worship Lucifer. Currently, there are many Freemasons of high rank among the Muslim Ummah, who follow the same path as predicted by the Prophet.
that will purify their hearts and their thoughts and their designs. (76:22) The virtuous shall be given a drink which is tempered with camphor, from a spring wherefrom the servants of Allah drink. They cause it to gush forth through their own efforts." (76:6-7)

The earthly trees (gardens in this world) are those good deeds and intentions sent forth to establish gardens in the Hereafter. The drink is God’s Grace of Communion, representing the Wisdom and conscious knowledge of His Guidance; the Camphor is an extraordinary supra-natural grace-gift that overcomes worldly passions leading to virtue; and the effort is prayer, study, and patience (Tasawuf). The moral virtues cannot be acquired or perfected without the latter three major efforts: i.e., Prayer/Study/Patience, or without God’s Camphor as an active supra-natural force that subdues the worldly passion with virtuous restraint and appropriate utility. An example is the reservation of sexual delight to marriage — whether monogamous or polygamous — depending upon the virtuous man’s virility and means. Artificial camphor never fully works, which is why men who affect virtue suddenly run amuck, commit suicide, or simply drop dead in their tracks. The ‘Rest’ (peace) of God is manifest as the call of holiness, and this is the conscious reserving of one’s self for God’s Cause in the earth. Here is the stage of maturity where Unity with God is attained in thought, word, and deed; as hadrat Iesa said, ‘I and my Father are one’ – or: “Allah’s hand is above their hands.” (Q, 48:11) “It was not thou who didst throw, but it was Allah who threw.” (Q, 8:18)

Virtue, therefore, is the highest elevation of the moral qualities, whereby the middle path of Taqua’s balance is maintained via direct communion with the divine Word of Command or Spiritual Law, and not by maintaining a balance between good and evil as Illuminati and Freemasonic Magi teach. Virtue is keeping the exact middle path between two falsehoods: i.e., either excess or niggardliness in all thought word and deed. Do not turn the other cheek to someone who is about to murder you and your family; or, should you succeed in subduing him, do not forego justice if it allows him to murder someone else! Do not give alms to a man of sloth, and do not give so much you impoverish yourself and tempt the recipient to excess. In other words, be appropriate in your judgments, according to God’s Law and not some dubious interpretation by discogent Divines who eat jinn-crisps instead of Truth’s common sense.

This being the reality of the Moral Law, it is then imperative that Parents nurture their children towards the acquisition of God’s camphorated supra-natural grace; otherwise, their efforts will fall short of the mark. This nurturance of the child begins prior to conception! The Straight Path is actually quite easy; the difficulty lay in sectarian worldly influences that easily distract both child and parent from transforming natural instincts for moral conformity to virtue and conscious sincerity. This requires not only education but also example, and here is where Muslims have failed miserably, as have all other faiths. What to do? — Simple: Obey God’s Law!

The lesson pertinent to the present study is that without the establishment of virtue, man will abuse the etheric life-forces and accelerate himself, his family and environment towards poles of chaos, thereby causing monstrous deviations from Allah’s predetermined range of normal variance, as is the case with mercury toxicity and its teratogenic effects on the developing fetus. It is this principle the reader will appreciate as responsible for many forms of sexual deviation. The implication is that many individuals in the present day are born sexual deviants as the direct result of environmental factors caused by the ummah’s lack of virtue and responsible vicegerency on the part of the entire generation that engenders them. These persons cannot be held morally responsible for their sexual orientation. However, as we shall see, their deeds are an entirely different matter, as also are the deviant deeds of disobedient heterosexuals involved in haram relations and who massively outnumber this small fraction of human beings (5-6%).

25 This exposition is based on The Philosophy of the Teachings of Islam, by Mirza Ghulam Ahmad, first published in Lahore, India, 1896.
26 “O ye who believe! Why say ye that which ye do not? Grievously hateful is it in the sight of Allah that ye say that which ye do not.” (61:2-3)
The Purpose of Knowledge

“The Muslims worst enemies are ignorance, lack of education, illiteracy, and abject poverty.”

“I said ‘O Messenger of Allah, teach me something that I may benefit from.’ He said, ‘Remove anything harmful from the path of the Muslims.’ (Sahih Muslim, 16/171)

Ignorance, though incredibly common, is abnormal for the Muslim in terms of virtuous development; especially 1430 years after the veil was removed by Muhammad. Adam was given knowledge as were all prophets, and without doubt they each passed on what they knew, yet it is clear that men continually reverted to ignorance. Despite the shame ignorance has brought them, Muslims take great pride in counting the many blessings of their prayers as if they were so many dollars in the bank of Jannah. But the proud human creature, especially one who’s ignorant of his ignorance (one who looks down on others, i.e. disdains them) is one that will not enter Paradise:

“And swell not your cheek [for pride] at men ... for Allah loves not the arrogant boaster.” (Q 31:18)

“No one will enter Paradise who has an atom’s weight of pride in his heart.” (Sahih Muslim, 2/89)

“Shall I not tell you about the people of hell? Everyone who is harsh, proud, disdainful and arrogant.”

(Bukari and Muslim, Riyadh al-Salihin, 334)

“Allah says: ‘Might is my cloak and Pride is my garment. Whoever vies with me for either of them, I will punish him.’”

(Sahih Muslim, 16/173)

Prayers do not plow fields, provide energy, build weapons, direct armies, establish useful sciences, navigate air or sea, manufacture and distribute the necessities of life, educate doctors and engineers, relieve those struck by natural disaster, build bridges and hospitals or produce medicines. Only men and women of knowledge can do these things. As stated previously, the Islamic perspective is a unified total embracement of all truth. Therefore, Muslims should rise from prayer and embrace the truth wherever it is found. They should run to it, and it will meet them before they’ve taken the next step. To be aware and partake of this renaissance is an advantage intended by Allah, for He will surely guide us in its use. But how can He guide those who do not know what He has placed in their hands or within their bodies?

Ignorance must be removed as it is an obstacle in the path of Muslims causing great harm. The pre-occupation with hair-splitting religious ideations (minutia of little or no significance) is one of Shaitain’s most successful methods wherein men create a mirage of pre-occupation with heavenly reward at the cost of earthly good. In addition, Shaitain creates another mirage of earthly good called progress at the cost of heavenly reward. The irony is that both methods are extremes that destroy opportunities for men to fulfill their destiny for good in both worlds. Therefore, the purpose of knowledge is to prevent Shaitain from hijacking the Muslim Ummah with fantasies in order to preserve Allah’s intended form for the polity of His ‘best of all people’. To proceed with the natural course of events in a state of ignorance will not guide us to virtue’s mandate for success.

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Human Sexuality: Part One

Introduction

Allah created the world in perfection and it is permeated with repetitive patterns that reflect His creative (formative) Word. It is my hope that after reading this chapter, Muslims will understand why successful marriage is actually taqua’s perfection: i.e., the rightly-guided balance between the reciprocal apposition of male and female. Some may contend that taqua (piety) is purely an individual struggle to attain a constant consciousness of Allah, however, I posit that the masculine and feminine mindfulness of God are separate realms of dissimilar but complementary cognition and furthermore, that each is incomplete without the other by Allah’s design. Therefore, and contrary to the musings of sundry pundits, I submit that the summit of taqua is to be found within the mosque of marriage as the archetype of Islamic unity. In other words, Marriage is the prime masjid of guidance divinely authorized for raising the best of offspring.

“... among all established assemblies in Islam, no assembly is as loved and favored by the Glorious and Dignified God as “the marriage ... an act that saves half of one's faith.” 29

Remove the moon or shield the earth from her influence and so also stops the swell and ebb of our seas as well as the unseen forces that call animals to breed and plants to sprout forth in season, affecting even the menstrual cycles of women. Remove the light of the sun and the moon has no reason to exist. Yet in the perfect cosmic balance in which they are placed, the earth thrives and cycles of regeneration with sexual coupling and embryogenesis are regulated. For this analogous reason, every major Prophet of durable influence was married and polygamously so.

“Marriage is my tradition; Then whoever does not favor my tradition is not with me.”30

Mating in the animal kingdom is a straightforward affair. Roles are well defined and though there appears to be a kind of ritual courtship whereby males display their wares, it is little more than the divinely imprinted instinct that assures survival of the fittest. Monogamous paring is reserved for about 3% of the millions of species, while the rest go about independent ruminations without a hint of emotional concern after the act that joins their seed. Lions, with which both Prophets Iesa and Mohammad have been compared in scripture,31 are polygamous and remain aggressively faithful to their Pride for life. Eagles and doves, on the other hand, are faithfully monogamous. There is room for both types of joining within the range of what is naturally normal in the realm of reproduction.

The roles of male and female in the animal worlds are, for the most part, well defined. Tigers are solitary carnivores and after the male mates he leaves the tigress never to return, after which she protects, provides-for and raises the cubs on her own. A Lion generally does not hunt but remains faithfully diligent and aggressive towards intruders as his females catch their prey in glorious unison and collectively rear the offspring. Quarrels between male and female animals have mostly to do with food, space and dominance and are short squabbles without lasting resentment or estrangement. This is not so in the human kingdom and I shall demonstrate why as we approach human sexuality in its diverse layers of mystery.

Humans have the capacity of thought and free will, which allows choices based on experience and belief in addition to inherent instinct. Often, humans do not think before responding but instinctively react to sentient (physiologic) stimuli and this is typically true in the

29 Wasa'il al-Shi'ah, vol.14, pp. 3-4
30 Bukhari, vol. 007, Book 62, #001
31 Isaiah 21:5
sexual realm of human affairs. The challenge of Islam’s attempt to civilize the world is to guide this reactionary behavior with the pious development of virtue according to the moral imperative of Muslim etiquette. This higher standard of conscientious behavior is what separates us from animals and raises mankind to the office of Allah’s vicegerent. In no other relationship is this quality of soul more important than in marriage via the diligent management of inherent sexuality; bearing in mind that sexuality is far more than genitals that bump in the night!

Since human choice depends upon thought, and thinking is guided by belief and experience, what we believe affects with bias what we learn through experience and largely determines how we manage inborn physiological responses to environment and community, and most especially to the opposite sex. And though we may intuitively doubt some of what we’ve been taught, because of social pressure to conform to traditions of communal partiality we often deny the inner guide and press on with customary approaches to marriage and its many challenges. Most collective traditions were/are imposed or negatively modified by those with either a poor understanding of human nature or selfish motivations. Take for example the Arab’s subtle negation of the Prophet’s laws of inheritance for women as well as her free-choice in marriage in order to assure male tyranny rather than provide the wisdom of a loving patriarchal dominion according to Divine instruction. 

I propose that this chauvinist accord in Islamic jurisprudence essentially caused the decline of Islam because without the equal treatment of feminine wisdom in the affairs of marriage and community, civic unity (assybayya) vis-à-vis the grace of taqua cannot be maintained well enough to establish the regency of truth and justice.

"Some women requested the prophet to fix a day for them as the men were taking all of his time. On that he promised them one day for religious lessons and commandments."  

Muslims instinctively know this, but because most do not understand women and many men believe this is impossible, they subsequently refuse to admit that her divinely given gifts are directly related to the well being of the polity outside of domestic engineering. Therefore, they generally exclude or pay lip service to her counsel in both private and public policy forums. Rather than admit her light to the inner sanctums of council, with few exceptions she is kept and treated like a child for centuries while sexist assemblies plot the unbalanced course of Islam’s ruin without her unique perspective! Mind you, I said ‘unique perspective’ and not ‘direction’.

The fact is that men and women literally think differently and this is not by happenchance any more than is the ubiquitous manifestation of the spiral in nature! The multiple differences between men and women are by divine design and present us with the challenge of uniting their independent gifts and roles so that tawhid consciously permeates the relationship (marriage) and hence the community according to what Allah has given to each sex. And just as the moon reflects sunlight and gently pulls her weight against the earth while solar rays bathe the cosmic communion for the benefit of mankind, marital and communal government requires similar conjugation rather than the current asymmetric veil of bigoted censorship. Therefore, I propose that male-female dialogue is even more essential to a nation’s success than that of inter-faith discourse. It is as essential to successful governance as is the corpus callosum that connects the right and left hemispheres of the brain.

It is confirmed that women have 30% more nerve fibers (corpus callosum) connecting the right and left hemispheres of the brain than do men. Estrogen (the female hormone) actually increases nerve cell inter-connections both within the hemispheres and between them. Hence, women have greater communication between right and left brains resulting in superior language fluency (speech) and transfer of sensory data input, allowing her to multi-track both thought and speech.
simultaneously at different levels. Furthermore, because of her domestic focus on social welfare, she comes to very quick and accurate intuitive assessments of human motives, intentions and needs regarding the nature of social relations in her environment.

Upon severing this anatomical channel of communion, both cerebral hemispheres remain isolated and unaware of each other to the point of complete dissociation. A person with a severed corpus callosum will even deny that the left side of his body belongs to him. Thus, any censorship of the woman can only result in an analogous division and denial within the ummah and cause disunity—bearing in mind the many equivalent prophetic references to the ummah as one body. The reactionary feminist conceit in place of piety is a manifestation of this phenomenon.

A generation after the Mothers of Islam, Arabs censored women out of a fear of her natural capacities, considering it foolish to educate her—with few exceptions. But Allah does not create fools. Only man reduces to foolishness what Allah ordains otherwise, and this, as we have demonstrated previously, is accomplished by means of impressive ignorance and/or pretentiously pious arrogance. As a result—with the exception of wealthy Ottoman Turks for example—Muslim women became isolated behind protective veils and learned to submit to tyranny according to traditions that denied both her free-will and preordained intelligence. Her prodigious instincts remained confined to the mundane and were utilized for the advancement of her children if not herself. She learned to become the superlative consort for as long as charms allowed, after which she retired to the peaceful futility of servility. Remaining ignorant with gifted aptitudes underutilized, she was all but forgotten except for the sincere and obligatory platitudes given to an honored placated servant.

Her submission was an act of traditionally sponsored resignation that became the norm. What was she to think of men who rejected the commands of Al’Qur’an and the advice of the Prophet as she read hadith, Scripture and sunnah of the mothers of Islam? That is, provided she had access to them! The creature called ‘husband’ was an intimate yet alien soul, often neglectful and uncommunicative, seemingly indifferent to the many songs Allah had placed within her breast. Harshly was she spoken to or even beaten or divorced at his whim. What indeed was he thinking after he left her holy cave to stare into the fire after bidding her ‘be silent’! The prophet she could comprehend, but what of the lout she was commanded to obey? So easily confused or angered was he at the slightest imposition of her thought or concern, how is it that Allah created him as her other—half in the trials of life? How is it that one moment they bow together in solat and in the next she becomes the focus of his quick temper? Where indeed was her earthly refuge of contentment and peace to be found (As-Sakkinah) — in her children only? Resigned to her position as servant rather than mate, she used her wiles to placate the fool and obtain what favor possible, knowing full well the day would come when he tired of her charms: the only thing that truly bound them and kept his undivided attention if but a few moments. But this is not taqua, it is mere animal instinct for survival and human lust for pleasure and convenience!

These are symptoms of a fatal illness that still afflicts the ummah and globally so! The illness is ignorance and the cure is knowledge, without which the divorce rates will continue to soar because the Muslim has lost the dominion even of his foolish tyranny, and his legitimate authority as a pious vicegerent cannot be regained without the wisdom presented in these few pages. Sexuality is far more than genital identity. The entire being of a person, including thought pattern, behavior, instinctive drives, body language, perceptive abilities, sub-conscious sensitivities, physical characteristics, emotional proclivities, talents and sexual responses are well defined by naturally manifest norms of formative (somatic) and functional developmental archetypes. These complementary gender related traits are scientifically established as almost completely different between male and female, and the difference is so pronounced that one might as well attempt to equate a leaf with the symbiotic vine that supports it.

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There is surely wisdom in silence when the veil of misunderstanding is raised between the sexes, but there is greater wisdom in understanding the differences between men and women in order to draw forth the perfection of marital taqua with applied knowledge, so that our offspring and community will gain the enhanced advantages of marital taqua. In other words, it is wiser to learn and understand the differences and then apply this knowledge as an act of true love rather than hide behind bouquets of the romantic drivel of ritual pagan celebrations such as Valentine’s Day.35

The Brain as a Sex Organ

Scientists have known about physiologically guided differences between men and women for years, but the onslaught of feminist, homosexual and unisex ideations of social engineering policies—not to mention traditional taboos regarding sex education—have prevented this knowledge from consequently penetrating the public domain. As in all phenomena there is a range of the natural norm in sexuality including men who may be effeminate but not homosexual, as well as women with masculine traits who remain faithfully heterosexual. Numerous studies in embryogenesis reveal that human sexualization permanently affecting the actual form and function of the human brain occurs during 6-12 weeks of fetal development. A hadith supports this position:

“At every womb Allah appoints an angel who says, ‘O Lord! A drop of semen, O Lord! A clot. O Lord! A little lump of flesh.’ Then if Allah wishes (to complete) its creation, the angel asks, O Lord Will it be male or female, a wretched or a blessed, and how much will his provision be. And what will his age be? So all that is written while the child is still in the mother’s womb.”36

If insufficient androgens (male hormones) are circulated at this time, chances increase that a genetically male fetus will develop a feminized brain that later dictates character traits describing the effeminate, homosexual or transsexual male respectively according to levels of hormone insufficiency during this time. On the other hand, if the fetus is female the brain may be dosed with an excessive surge of androgens that cause masculinized brain structures favoring male behavior and/or thought patterns, so that the babe may then become ‘Tom-boyish’, lesbian or even transsexual on maturation.37 In addition, there is second surge of

35 The holiday probably derives from the ancient Roman feast of Lupercalis (February 15), also called the Lupercalia. In an annual rite of fertility, eligible young men and women would be paired as couples through a town lottery. Briefly clad or naked men would then run through the town carrying the skins of newly sacrificed goats dipped in blood. The women of the town would present themselves to be gently slapped by the strips and marked by the blood to improve their chances of conceiving in the coming year. As Christianity came to dominance in Europe, pagan holidays such as Lupercalia were frequently renamed for early Christian martyrs. In 496 Pope Gelasius officially declared February 14 to be the feast day of two Roman martyrs, both named Saint Valentine, who lived in the 3rd century. Neither Saint Valentine seems to have an obvious connection to courtship or lovers. Despite attempts by the Christian church to sanctify the holiday, the association of Valentine’s Day with romance and courtship continued through the Middle Ages. In medieval France and England it was believed that birds mated on February 14, and the image of birds as the symbol of lovers began to appear in poems dedicated to the day. By the 18th century it was common for friends and lovers to exchange handwritten notes on Valentine’s Day. Printed cards had largely replaced written sentiments by the 19th century. In 1840 Esther Howland of Worcester, Massachusetts, created the first line of mass-produced Valentines for sale. Today, Valentine’s Day is second only to Christmas as the most popular card-sending holiday. Microsoft Encarta, 2009. [Now you may appreciate why the color red is so significant to this heathen rubbish! – oz]

36 Al-Bukhari, Vol 1, Book 6, # 315

37 Are there actually significant differences between a girl’s brain and a boy’s brain?
Sex differences in the brain begin in the womb. About midway through pregnancy, the testicles of a developing baby boy start churning out testosterone in substantial quantities, achieving serum testosterone concentrations comparable to those seen in young adult men. These sex hormones, transformed by aromatase enzymes within the brain, bind to brain tissue and begin to transform it. Between 18 and 26 weeks gestation, the developing brain is permanently and irrevocably transformed. Israeli scientists Reuven and Anat Achiron have found that if you do a regular ultrasound examination when a woman is 26 weeks pregnant, you can distinguish a female brain from a male brain.

This in utero study confirmed the findings of a previous anatomical study in which investigators examined the brains of babies which had died before birth. See: M. de Lacoste, R. Holloway, and B. Woodward, “Sex differences in the fetal human corpus callosum,” Human Neurobiology, 1986, 5(2):93-6.

Once those changes have occurred, they are permanent. Research with both humans and with laboratory animals shows that you are born with a male brain or a female brain; postnatal experiences, even experiences as extreme as castration, will not change your brain from male to female, or vice versa. One research team recently compared brain tissue from the brains of young girls and young boys.
masculinizing hormones permanently affecting the brain at 6 months of gestation if the fetus is a boy.

HETEROSEXUAL
naturally normal range of orthodox variation

The chart above is an oversimplification of the leading hypothetical construct, yet it is a fair representation of an extremely complicated but unitarian enmeshment of data which supports the thesis. Albeit, it does not adequately stand alone as causality and effects as there are genetic, immunological and environmental influences yet to be ascertained and defined. In addition to the Transsexual category is the anomaly now called the 'Third Sex':

They found that sex differences in the structure of the brain were obvious, even in babies — especially in babies. The differences in the photomicrographs of the brain tissue are so dramatic that they are readily visible to the naked eye.


Emotion. Neuroscientists at Harvard University have used sophisticated MRI imaging to examine how emotion is processed in the brain of children between the ages of 7 and 17. In young children, they found that emotional activity was localized in primitive sub-cortical areas of the brain, specifically in the amygdala. That’s one reason why it doesn’t make much sense to ask a 6-year-old to tell you why she is feeling sad. The part of the brain that does the talking, up in the cerebral cortex, doesn’t connect to the part of the brain where the emotion is occurring, namely the amygdala. In adolescence, brain activity associated with emotion moves up to the cerebral cortex. So, the 17-year-old is able to explain what she is feeling, and why, in great detail and without much difficulty. But that change occurs only in girls. In boys, the locus of emotional control remains stuck in the amygdala. Asking a 17-year-old boy to talk about his feelings is about as productive as asking a 6-year-old boy to talk about his feelings.


This finding is consistent with a recent report from Germany, showing that in adult women, brain activity associated with emotion occurs mainly in the cerebral cortex, whereas in adult men, emotional activity is still 'stuck' in the amygdala. Asking a 17-year-old boy to talk about his feelings is about as productive as asking a 6-year-old boy to talk about his feelings.


Lesbians Respond Differently to "Human Pheromones."

John Roach for National Geographic News May 8, 2006 — Lesbian women respond differently than straight women when exposed to suspected sexual chemicals, according to a new brain imaging study. The finding builds on previous research that suggest that gay men responded in a way more similar to heterosexual women than heterosexual men when exposed to a synthetic chemical. The natural version of this chemical reportedly appears in high concentrations in male sweat. The new study extends the research to homosexual women. It found that lesbians’ brains respond in a fashion more similar to that of heterosexual men than of heterosexual women when exposed to the sweat chemical and a synthetic chemical that has been detected in female urine. "Both studies ... indicate that the physiological response in brain regions associated with reproduction are different in homo- and heterosexual persons." Ivanka Savic, a neuroscientist at the Karolinska Institute in Stockholm, Sweden.
Prior to recognition of transsexualism as a disorder deserving medical and psychiatric attention many patients self-mutilated or committed suicide out of despair. Transsexual patients are helped by sympathetic assessment and intervention ... A recent development in the pattern of patients presenting clinically are those with a transgendered identity popularly known as 'the third sex'. These males or females do not request 'sex change'. Rather, they want, if male, to be demasculinized and, if female, to be defeminized. Thus males want castration and penectomy but no oestrogen treatment and no neovagina, and females want mastectomy, perhaps hysterectomy, but no androgen treatment and no neophallus. These patients pose a dilemma for clinicians. The crux of patient management for gender identity disorder [Transsexual] is the 'Real Life Test' including cross-sex hormonal treatment, the prelude to possible surgical alteration. Reversible procedures precede those that are irreversible in this management strategy. But with these third-sex patients, no 'Real Life Test' is possible. They do not have a trial period. Guidelines for testing the rationality and stability of their requests need to evolve from the body of clinicians currently attempting management of this unique population.38

It is now clear that just as mercury has profound teratogenic effects on fetal developmental form and function—which places us in positions of guilt, pity and compassionate support for these profoundly handicapped victims—it appears we must also similarly reposition our perspective on sufferers of anomalous sexualization.

Notwithstanding this now valid postulation are the several sexual aberrations that are indeed socially conditioned such as fetishism, pederasty, sadomasochism, sexual addiction (satyrasis and nymphomania), hedonism, various paraphilias,39 religious and magickal sexual ritualism, as well as temporal homosexual proclivities such as take place in the prison environment. Most of these latter are subject to therapeutics of one or more medical disciplines. Nevertheless, these inclinations fall outside the pale of embryogenesis and fetal development, albeit not a small segment of those subject to the developmental sexual anomalies described above also fall prey to immoral and even criminal behaviors due to social ostracism and/or absolute censor.

The problem is confounded further in the case of genetic anomalies such as hermaphroditism or infants with ambiguous genitalia because the sexual orientation of their brain is not known at the time of birth. Diagnostic procedures are still in the initial stages, bearing in mind the new data just mentioned. In the past the decision was made to surgically alter the baby and raise it as a female as this is usually the easiest and most successful path of least resistance naturally. But in the event the brain is masculinized, this creates an irresolvable identity crisis in later years. Some experts now recommend postponing surgical and hormonal intervention until the child manifests gender specific behavior usually during the fourth year.

The incidence of sexualized brain anomalies is directly correlated with:

- severe stress or illness during early pregnancy;
- the use of certain prescribed drugs such as the BCP or those used for the treatment of diabetes and psychosis, as well as intoxication from illicit drug usage;
- eating chicken and beef raised with additional hormones may add to the imbalanced sexualized development of the brain during this crucial time of re-creation.40

39 "Paraphilias are persistent sex urges—acted upon or causing distress—where the sexual object is unwilling (e.g. rape), a child (pedophilia), nonhuman (necrophilia, bestiality), or one of the partners is humiliated (sado-masochism). Another paraphilia is exhibitionism. These are much more common in men than in women. Management includes treating coexisting conditions, using behavior modification and, for patients whose sexual behavior endangers others, the antiandrogen medroxyprogesterone." M. A. Tayler, M.D., G. Pfeiffer, Deborah Rubenstein, N. A-Vaidya, S. Goldberg, Behavioral Science, USMLE, 2005. P. 54
40 Q. Why did the Europeans (EEC) place a ban on hormone-raised meat?
A. The European Economic Community banned hormone-raised meat because of questions on the dangers of meat that has been treated with synthetic sex hormones. European consumers pressured the EEC to take this action to protect their health. More than a decade ago, Roy Hertz, then director of endocrinology at the National Cancer Institute and a leading authority on hormonal cancers, warned of the carcinogenic risks of estrogen additives which can cause imbalances and increases in natural hormone levels.
Q. During the seven years after the EEC ban on hormone-raised meat, the U.S. beef industry has continued to use sex hormones in meat. Why?
A. Hormones can be used to stimulate growth in cattle. Because farmers are paid based on the weight of the animals they sell for slaughter, the use of hormones has been seen as a way to boost profits.
Q. Which hormones are used on feedlots?
In addition to these findings, various types of brain scans and sophisticated physiological assessments demonstrate typically feminine brain patterns for adult homosexuals and masculine brain patterns for adult lesbians. These patterns are both structurally formative and functional. In other words they are developmentally anatomic (structural) and physiological (chemical) conditions that may be modified by medical intervention but never changed. The somatic development of the entire body also demonstrates different patterns of growth, mass and weight that are gender specific yet independent of brain sexualization. In addition, the Central Nervous System’s sexualization is gender specific for cognitive functions. Furthermore, there is convincing evidence of non-sex-chromosome involvement in the gestalt sexualization of the fetus. These scientifically established facts indicate that ‘choice’ is not an identitarian option for the sexual orientation and instinctive behavior of such persons, whether they fall within or without the normal range of variation.

Modernity, with its stressful lifestyle, endless wars, abusive husbands and caretakers, artificial food production, illicit drugs and deleterious prescribed pharmaceuticals, all effect aberrations with increasing incidence. In addition—with the exception of the conditioned behavioral examples listed above—it is well established that ‘role modeling’ during childhood has little or no effect on the erotic inclinations or gender-specific behavior of these children because they are indeed ‘born that way’. We must also keep in mind the effect of meat bearing hormones on normal children as mentioned in the footnotes above. This latter, in addition to longer exposure to electric light which decreases melatonin’s inhibition of growth hormone, causes premature maturation and sexual prurience such that pubescence and onset of menses globally occurs much earlier than in centuries past. When added to the pornographic media which is purposely disseminated to cause moral chaos by the ‘hidden hand’ of Talmudic media moguls, the problem confronting Muslims may be better brought into focus.

Setting this disturbing moral dilemma aside for review by the wise, I’ve included significant papers on sexual dimorphism and function in the next ten pages for your examination. This represents but a small fraction of the work available. I’ve made an attempt to edit them for salient summary and thus avoid burdening the reader with medical terminology only the professional might comprehend. Nevertheless, I must caution the reader that this new field of research is complex and intricate in its scope, and may well be of such a nature as to confound even the experts. I will be bold enough to suggest that the following verse applies also to the

A. Diethylstilbestrol (DES) was one of the first hormones used to fatten feedlots. It was banned in 1979 after forty years of evidence that DES was cancer-causing. In its place, sex hormones, such as estradiol and progestins (synthetic forms of the naturally occurring hormone progesterone) have been implanted to virtually all feedlot cattle. The least hazardous way to administer hormones to animals is through an implant near the animals ear. Unfortunately, many farmers inject hormones directly into the muscle tissue that will be later used to make meat products. The only USDA-imposed requirement is that residue levels in meat must be less than one percent of the daily hormone production of children. This requirement is unenforceable because there is no USDA testing for hormone residues in meat. Furthermore, hormonal residues are not practically differentiable from natural hormones created by the cow’s body. As a result, the use of hormones to boost meat production is completely unregulated.

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The negative consequences of feeding meat to children were clearly shown in the early 1980s when thousands of children in Puerto Rico experienced premature sexual growth and developed painful ovarian cysts; the culprit was meat from cattle that had been treated with growth-promoting sex hormones. Meat-based diets are also blamed for the early sexual development of young girls in the United States—nearly half of all black girls and 15 percent of all white girls in America now enter puberty when they are just 8 years old.


February 16, 2005 Michael Gurian, psychologist and author of "What Could He Be Thinking?" has claimed to identify approximately one hundred structural differences between male and female brains in a recent study. Gurian comments:

"Men, because we tend to compartmentalize our communication into a smaller part of the brain, we tend to be better at getting right to the issue, the more female brain (will) gather a lot of material, gather a lot of information, feel a lot, hear a lot, sense a lot."

One major structural difference that Gurian has made clear is that males generally have more activity in the mechanical centers of the brain, while women have more activity in centers of the brain dedicated to verbal communication and emotion. A clear example of this is the hypothetical situation of giving a child a toy. He explains it as such:

“That doll becomes life-like to that girl, but you give it to a two-year-old boy and you are more likely, not all the time, but you are more likely than not to see that boy try to take the head off the doll. He thinks spatial-mechanical. He’s using the doll as an object.”
A Brief Review of Select Publications and Reports:

“Born gay? The psychobiology of human sexual orientation” — PERGAMON, Elsevier Science Ltd, PHI: S0191-8869(02)00140-X; www.elsevier.com/locate/paid, by Qazi Rahman, Glenn D. Wilson Department of Psychology, Institute of Psychiatry, University of London, De Crespigny Park, London SE5 8AF, UK Received 26 November 2001; received in revised form 1 April 2002; accepted 27 April 2002. Qazi Rahman is supported by the Medical Research Council of the United Kingdom. This work is also supported by a grant from the British Academy to Dr. Wilson. Extract and Summary:

Neurodevelopment and the sexual differentiation of the brain

Theories concerning the etiogenesis of sexual orientation that focus on the sexual differentiation of the brain have enjoyed growing support … The prenatal neurohormonal, or androgen theory, following Ellis and Ames’ (1987) classic paper, is dominant by far, but there are two others: maternal immunisation and recently, the notion of developmental instability. All draw implicitly on the established taxonic nature of sexual orientation (examined earlier) which implicates a canalisation of prenatal neurodevelopmental processes that could account for the covariation between sexual orientation and its correlates. Early sex-atypical differentiation of the brain has been evidenced in several domains: somatic and morphological variations, neuroanatomy and neuropsychology …

The evidence for sex differences in neuroanatomy sets the stage for investigations into within sex dimorphism, notably in the brains of homosexuals and heterosexuals (Breedlove, 1992; Matsumoto, 2000; Swaab & Hofman, 1995). The first reported difference in neuroanatomy between homosexuals and heterosexuals showed that the supra-chiasmatic nucleus (SCN), a region involved with circadian rhythms and sexual behaviour, was larger and more elongated in homosexual men (Swaab & Hofman, 1990). This shape is characteristically found in women.

LeVay (1991) reported that an area of the hypothalamus, the third interstitial nucleus of the anterior hypothalamus (INAH-3), was smaller in homosexual men than in heterosexual men. This area is also typically smaller in women (Byne et al., 2000, 2001; LeVay, 1991). Allen and Gorski (1992) reported the midsagittal plane of the anterior-commissure (AC) to be larger in homosexual men than in heterosexual men and women, a region larger in women than in men generally (Allen & Gorski, 1991). Finally, using structural magnetic resonance imaging, Scamvougares et al. (1994) reported that the isthmus of the corpus callosum was larger by 13% in right-handed homosexual men as compared to heterosexual men. The isthmus is also larger in women and positively correlated with left-handedness in men (Witelson, 1989; Witelson & Goldsmith, 1991).

The theory of prenatal androgen exposure originates from a large body of research demonstrating that the male foetal brain is masculinised by exposure to androgenic gonadal steroids during critical periods of development. The absence of androgens results in feminisation of the foetal brain. Hormonal exposure at these stages organises the brain in a lasting manner and determines patterns of male-typical versus female-typical behaviours (including sexual preferences, gender identity and childhood interests), as well as neurocognitive features (Collaer & Hines, 1995).

In this view, homosexuality in males is due to under-masculinisation (the partial absence of androgenising effects) in women over-masculinisation (excess androgenising effects) during early development (Collaer & Hines, 1995; Ellis & Ames, 1987). Genetic products produce androgen receptor (AR) proteins in most end tissues, particularly the brain, which mediate the action of steroid hormones …

The classic model of neurohormonal differentiation has always assumed that female sexual differentiation develops by default. Recent evidence suggests that estrogenic products have an active role in feminisation, but this mechanism is poorly understood (Ogawa & Pfaff, 2000). Moreover, the paradox of estrogenic influences in both female-typical and male-typical reproductive behaviours remains. There may also be different critical periods for the activation or inhibition of female differentiation. Thus it is difficult to construct coherent theories for the development of female sexual preferences in humans. Studies with mice indicate that the action of estrogen receptor genes depends on the gender in which they are expressed. In female mice, disruption of the estrogen receptor leads to loss of lordosis and female sexual behaviour, whereas in male mice it results in reduced male-typical sexual behaviours (Ogawa & Pfaff, 2000) …

One possible environmental insult during neurodevelopment that could determine sex-atypical sexual preferences is maternal stress. This longstanding theory suggests that maternal stress affects the intrauterine

microcosm:

He Who created the seven heavens one above another: no want of proportion will you see in the Creation of (Allah) Most Gracious. So turn your vision again: see you any flaw? Again turn your vision a second time: (your) vision will come back to you dull and discomfited, in a state worn out. [Q. Al-Mulk, 67: 4-5]
hormonal milieu of the foetus, resulting in homosexuality (Dorner et al., 1980; Dorner, Schenk, Schmiedel, & Ahrens, 1983). More sophisticated accounts have suggested that stressful maternal experiences may release high levels of stress hormones which interfere with the functioning of the hypothalamic-adrenal-gonadal axis in the foetus. This may cause deviations from normal patterns of sexual differentiation (Ellis & Cole-Harding, 2001). Although some authorities have discounted it (Bailey, Willerman & Parks, 1991; Schmidt & Clement, 1995), Ellis and Cole-Harding (2001) found that mothers of homosexual males reported higher levels of stress during the first and second months of pregnancy in comparison to mothers of heterosexual males. There were no differences relating to stress during any other month of pregnancy, and no differences reported between heterosexual and homosexual females. There were also no differences in maternal reports of alcohol consumption between heterosexuals and homosexuals, but mothers of homosexual females reported higher consumption of nicotine (through cigarette smoking) during the first and second months of pregnancy compared to mothers of hetero-sexual females. This study comprised a large overall sample (over 7892), the size of homosexual groups was much smaller (332 compared to 7473 heterosexuals).

As yet, efforts to identify psychosocial factors in the development of sexual orientation have turned up very little. This partly reflects a lack of empirical support for traditional behaviourist and psychodynamic models, which regarded homosexuality as pathology (Gonsiorek & Weinrich, 1991). There is minimal evidence for parental influences on sexual orientation. Bailey, Barbow, Wolfe, and Mikach (1995) reported that over 90% of sons of gay fathers are heterosexual, whilst Golombok and Tasker’s (1996) longitudinal study of adults raised in lesbian households reported similar rates. In both studies, amount of time spent living with homosexual parents did not correlate with sexual orientation, thus environmental transmission (in the form of temporally dependent learning influences) is not supported.

... The theories for the neurodevelopment of sexual orientation focus on the sexual differentiation of the brain and propose some kind of “shunting” of development down sex-typical or atypical routes, this being consistent with the taxonic nature of sexual orientation. There are hypothalamic clues to preferences for either males or females as partners. The body of evidence for a co-variation between correlates of sexual orientation supports the prenatal androgen theory of sexual differentiation of the brain ...

The prenatal androgen theory best explains current findings concerning male sexual orientation. There is certainly some evidence for a cross-sex shift towards male typicality in some domains in lesbians, but these are not always parallel to shifts in gay men towards female typicality. Our understanding of a masculinised neurodevelopmental pathway for lesbianism is derived from clinical populations (such as women with CAH). These have only been partially informative. There is a need to establish more rigorously the profile of correlates (somatic, neuroanatomical and neurocognitive) associated with normative female homosexuality. Previous authors have certainly noted that male and female sexual orientations are different, but most have simply hinted at different developmental pathways and said little more. Thus, we have to accept that female sexual orientation is, for the time being, poorly understood. It is plausible that human females evolved more open behaviour programs in ancestral environments, this resulting in greater plasticity in female sexuality and making it difficult to observe linear neurodevelopmental. Q. Rahman, G.D. Wilson / Personality and Individual Differences 34 (2003) 1337–1382 1371 pathways (Baumeister, 2000)

From a scientific viewpoint, the causes of homosexuality are irrelevant to whether it should be considered as a psychopathology. Homosexuality does not inherently cause personal distress (other than that due to society’s reaction to it) or prevent individuals from being productive and fulfilled members of society (Gonsiorek & Weinrich, 1991).

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The Swedish study, published in the Proceedings of the National Academy of Sciences journal, compared the size of the brain’s halves in 90 adults. Gay men and straight women had halves of a similar size, while the right side was bigger in lesbian women and straight men. A UK scientist said this was evidence sexual preference was set in the womb. A group of 90 healthy gay and straight adults, men and women, were scanned by the Karolinska Institute scientists to measure the volume of both hemispheres of their brain. When these results were collected, it was found that lesbian women and straight men shared a particular “asymmetry” in their hemisphere size, while straight women and gay men had no difference between the size of the different halves of their brain. In heterosexual men and lesbian women, there were more nerve “connections” in the right side of the amygdala, compared with the left. The reverse, with more neural connections in the left amygdala, was the case in homosexual men and straight women. “As far as I’m concerned there is no argument any more - if you are gay, you are born gay.” Dr Qazi Rahman Queen Mary, University of London.

— BBC News, 2008/06/16
Professor Anthony Bogaert studied 944 heterosexual and homosexual men with either "biological" brothers, in this case those who share the same mother, or "non-biological" brothers, that is, adopted, step or half siblings. He found the link between the number of older brothers and homosexuality only existed when the siblings shared the same mother. The amount of time the individual spent being raised with older brothers did not affect their sexual orientation. In an accompanying article, scientists from Michigan State University said: "These data strengthen the notion that the common denominator between biological brothers, the mother, provides a prenatal environment that fosters homosexuality in her younger sons. But the question of mechanism remains." These results support a prenatal origin to sexual orientation development in men. Professor Anthony Bogaert, Brock University in Ontario, Canada. Jan, 2005.

Nature Reviews Neuroscience | 10 May 2006, ADVANCE ONLINE PUBLICATION, www.nature.com/reviews/neuro Extracts and Summary, Dr. L. Cahill:

"Sexual orientation is a complex trait. There is no one 'gay' gene. Our best guess is that multiple genes, potentially interacting with environmental influences, explain differences in sexual orientation."
— Journal Human Genetics, Dr Brian Mustanski, University of Illinois, Jan 2005.

"Sexual Dimorphism The size of the human brain is established at a young age, much earlier than motor, psychological, or cognitive maturity. Whole brain volume is at 95% of its adult size by 4 years of age. However, the brain continues to develop well through the teen years, including alteration of the relative volume of brain regions, neuronal number, synaptic connections, and neurochemistry. A number of these changes are sex specific ... Sexual brain dimorphism results, in part, from hormones that affect neuronal formation and elimination and glial development. Hormones have both permanent (i.e., organizational) and acute reversible (i.e., activational) effects on the brain. The organizational actions are hardwired during critical periods of development by genomic and nongenomic events. The activational actions selectively potentiate neural circuit functions established during development. It is important to note that sexual differentiation of the brain begins during the second trimester of gestation and extends through early postnatal life to the onset of puberty. The above image schematically illustrates sex differences in the structural development of the amygdala. The amygdala is larger, relative to total gray matter, in boys by age 9 than its adult size but is similar to its adult size, relative to total gray matter, by age 9 in girls. In contrast, in adulthood, the amygdala in women comprises a greater percentage of the volume of total gray matter than it does in men. In addition, other brain regions show different developmental patterns in boys and girls (e.g., the hippocampus, caudate, pallidum, dorsolateral and orbital frontal cortices, and parahippocampal white matter). This may result in differential consequences for men and women in the prevalence and expression of psychiatric disorders with neurodevelopmental origins, depending on the timing of the putative insults to these brain regions." JILL M. GOLDSTEIN, PH.D., DAVID N. KENNEDY, PH.D., VERNE S. CAVINESS, JR., M.D., D.PHIL. Boston, Mass. Am J Psychiatry 156:3, March 1999

[Author's note: it is now established that the sexual differentiation of the brain begins during the first trimester. - OZ]

The striking quantity and diversity of sex-related influences on brain function indicate that the still widespread assumption that sex influences are negligible cannot be justified, and probably retards progress in our field.

Functional and structural dimorphisms Sex differences exist in every brain lobe, including in many 'cognitive' regions such as the hippocampus, amygdale and neocortex. Sex differences can also be relatively global in nature. For example, widespread areas of the cortical mantle are significantly thicker in women than in men. Ratios of grey to white matter also differ significantly between the sexes in diverse regions of the human cortex. In many cases, the differences are not evident in overt anatomical structure, but in some type of functional dimension (hence the distinction above between
'functional' and 'structural' dimorphisms). For example, a region may differ between the sexes in aspects of its neurotransmitter function, or in its genetic or metabolic response to experience. Furthermore, new methodological approaches — from gene modification in mice to voxel-based morphometry analyses of human imaging data — are revealing previously undetected sexual dimorphisms. It seems that the sexual dimorphisms uncovered so far, abundant as they may be, represent only a fraction of the sexual dimorphisms that are likely to exist in the brain.

**Neurochemical sexual dimorphisms** Sexual dimorphisms occur in a wide array of neurotransmitter systems, including serotonin, GABA (γ-aminobutyric acid), acetylcholine, vasopressin, opioids and monoamines. Again, as a full treatment of this topic is outside the scope of this review, I briefly highlight a few salient findings ... sex differences in brain neurotransmitters are proving to be much more pervasive than has been assumed by many. The implications of sex influences for understanding and treating disease states are considerable. Many CNS related disorders show sex differences in their incidence and/or nature. These diseases include, but are not limited to, Alzheimer's disease (AD), PTSD and other anxiety disorders, schizophrenia, stroke, multiple sclerosis, autism, addiction, fibromyalgia, attention deficit disorder, irritable bowel syndrome, Tourette's syndrome and eating disorders.

**Concluding remarks and future directions** ... it is evident that there are sex influences at all levels of the nervous system, from genetic to systems to behavioral levels. The picture of brain organization that emerges is of two complex mosaics — one male and one female — that are similar in many respects but very different in others. The way that information is processed though the two mosaics, and the behaviours that each produce, could be identical or strikingly different, depending on a host of parameters ... I suggest that the largest challenge at present is to begin identifying those aspects of brain organization that differ most fundamentally between males and females, and from which many of the sex differences observed so far presumably arise. Despite the heightened complexity it implies, the issue of sex influences seems to be much too important, both practically and theoretically, to be ignored or marginalized any longer in our field. To quote a recent report from the medical branch of the National Academy of Sciences: “Sex does matter. It matters in ways that we did not expect. Undoubtedly, it matters in ways that we have not yet begun to imagine.”

— Dr. L. Cahill


... Biologists are now starting to realize that hormones aren't the only significant determinant of the brain's sexual destiny. Indeed, male and female brains may even start moving down different developmental paths before sex hormones are produced in significant quantities. "There is plenty of evidence that hormones organize the brain sexually, but it's not the whole story," says Eric Vilain, a geneticist at the University of California, Los Angeles (UCLA). New findings about the genetic and other factors that influence the brain's sexual development could do more than simply rewrite the textbooks. They might provide insights into conditions such as transsexualism — and perhaps eventually lead to tests that could determine whether a baby with an intersex condition is more likely to grow up thinking, feeling and behaving like a man or a woman.

Like its body, this zebra finch's brain was 'male' on the right and 'female' on the left, hinting that more than sex hormones guided its development. Convincing evidence that this isn't the complete story comes from a rare, naturally occurring zebra finch that was genetically male on the right side of its body, with bright plumage and a testis, and genetically female on the left, with dowdy feathers and an ovary. If brain sex depended solely on hormones, you'd expect both sides of the bird's brain to be the same, as they were both exposed to the same mix of male and female hormones coursing through the blood. But when researchers led by neurobiologist Arthur Arnold at UCLA examined the bird's brain, they found that the neural circuits that control male song were much larger on the right side.

... Other researchers are also working with mice in which Sry has been manipulated: male mice lacking Sry develop as females, whereas genetically female mice given Sry grow up as males. Using such mice, Arnold teamed up with Ingrid Reisert at the University of Ulm in Germany to investigate a phenomenon that Reisert had identified more than a decade ago: the fact that some cells extracted from the midbrains of male and female embryonic rodents develop differently when grown in culture. They found that these differences aren't simply a result of Sry kick-starting the production of testosterone in the testes — other genes on the sex chromosomes are also apparently involved.

**References**


Transsexualism is one of the many different biological variations that may occur in human sexual formation. The process of sexual differentiation in a human being takes place in distinct steps:

1. First the chromosomal configuration is established (XX or XY),
2. next gonadal differentiation (ovaries or testes),
3. next differentiation of the internal and external genitalia (physical genital formation) and
4. finally the differentiation of the brain into male or female (brain-sex).

In an XY foetus (usually male) - an XY chromosomal pattern (chromosomal configuration), testis (gonadal development), male internal and external genitalia and finally a male brain differentiation being the substrate of male type behaviour. In an XX foetus (usually female) - an XX chromosomal pattern (chromosomal configuration), ovary (gonadal development), female internal and external genitalia and finally a female brain differentiation being the substrate of female-type behaviour. **Most of this physical development takes place in the developing foetus stage before birth.** The last stages of this process of brain sexual differentiation takes place after birth.

These are in brain structures that only become sex-dimorphic (differentiated) between the ages of two and four years, well after birth and long after legal assignment to the male or female sex has taken place. **Transsexualism** is a disorder of sexual differentiation: the process of becoming male or female as we conventionally understand it. **It is a condition where the sexual form and structure (phenotype) of the appearance of a person’s body and the genetic construction (genotype) of a person’s body are opposite that of their brain.**

There are many people for whom not all traditional criteria of physical sex development are in harmony. For a variety of reasons, **one in 80 or so babies** is born with some kind of sex or gender identity anomaly. These are many intersex conditions which result in a birth with some biological characteristics of one sex and some of the others. Most intersex conditions are observable at birth, others are not observable at birth and still others are only discovered much later at puberty.

**The predicament of transsexualism means the sexual differentiation of the brain has not followed the pattern predicted by their earlier steps in the sexual differentiation process (such as chromosomes, gonad, genitalia) but has followed a pattern typical of the opposite sex in the final stage of brain differentiation process.**

Like other people born with disorders in this process of sex differentiation, men and women with transsexualism seek medical rehabilitation for increased harmony with that of their brain. This decision is similar to the one made in cases of intersexed children where legal assignment takes place to the sex in which they in all likelihood will function best. The decision to recommend hormonal and surgical treatment for men and women with this condition takes place much later in life and is based on the conclusion of a thorough psycho-diagnostic process that concludes that a disorder has occurred in the process of sexual differentiation and that the man or woman will benefit from hormonal and surgical sex assignment.

**Summary**

The current medical viewpoint, based on the most up-to-date scientific research, is that transsexualism, is strongly associated with a neuro-developmental condition of the brain and this theory of physical development has held over almost fifty years. There is now evidence to consider that for men and women with transsexualism, the differentiation process of the brain which occurs in the first years after birth has not followed the expected course of the preceding criteria of sex (chromosomal, gonadal, and genital). Medical professionals working in these fields for over half a century agree that there is not one cause for transsexualism, but that ‘genetic, prenatal (before birth) hormonal, postnatal (after birth) social, and postpubertal (after puberty) hormonal determinants’ are all mutually responsible. Hormonal and surgical treatment for this condition is highly successful under medical supervision, with up to a 97% success rate in the case of individuals identified ‘female’ at birth.

**Footnotes**


4. Benjamin, H (1953) 'Transvestism and Transsexualism, *Journal of Sex Research*, 5:2, p. 13; Hoenig, J (1985) *The Origin of Gender Identity* Gender Dysphoria, ed. Steiner, B W, New York: Plenum Press; and Docter, R F (1988) Transvestites and Transsexuals, Towards a Theory of Cross-Gender Behaviour, New York: Plenum Press, p. 63. Hoenig follows Benjamin in ultimately depending on a biological force or forces to account for transsexualism. Summarising and commenting on this and other medical viewpoints Docter indicates that the overall weight of evidence is that there is "the formation of some kind of gender system within the brain that is fundamental to ultimate gender identity and gender-role development"; Reiner, WG. (1997) To Be Male or Female - That is the Question, *Arch Pediatric Adol. Medicine* 151:225 "the organ that appears to be critical to psychosexual development and adaptation is not the external genitalia, but the brain".

5. Playdon, ZJ, 2000, Transsexualism as an Intersex Condition, *Correspondence with Dr Stephen Whittle, UK*


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"The Sexual Brain," by John Morris, Cynthia Jordan and Marc Breedlove

Brian Fiske, Associate Editor, *Nature Neuroscience, ibid, Book Review*

Becoming sexually competent, though, requires the development of not only the correct reproductive machinery but also the appropriate brain circuitry to motivate the search for a sexual partner—and to know what to do when you have found one. In the following special focus, we highlight some of the major areas where researchers are seeking to understand the neurobiology behind sexual behavior. ... [The Authors] discuss the development and differentiation of a number of sexually dimorphic structures in the brain and nervous system of rodents and birds, specifically focusing on how the masculinizing hormone testosterone promotes male behavior and brain structural development by altering cell survival and synaptogenesis. The authors close with a discussion of how more complex human behaviors, including sexual orientation, might develop through the actions of prenatal hormones. Although much of what makes males and females sexually different occurs in the womb and during early life, puberty and adolescence are when we become reproductively capable and aware. The authors explain, puberty is not just the activation by hormones of these preset brain circuits; a number of behaviors do not fully mature until puberty, suggesting that the brain continues to develop sexually during this period ... the authors explain, sex enhances pair bonding through a pathway that involves reward centers in the brain, leading to the idea that the formation of a strong social bond is not unlike an addiction.

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“Born to be Gay” - Wednesday, 15 October 2003

European Journal of Endocrinology, Vol 155, Issue suppl_1, 123-130

Society of the European Journal of Endocrinology

New research suggests that homosexuality could be “hard-wired” into the brain in utero. And the evidence was revealed in the blink of an eye. Steve Connor assesses the latest claims and counterclaims ... The latest study, by a London research team, suggests that gay men and lesbians have acquired their sexual orientation very early in life, perhaps even in the womb. In effect the findings suggest that homosexuality is “hard-wired” into the brain long before the onset of adolescence. The idea that sexual orientation was a biological rather than a psychological condition was now firmly entrenched. It became even more so following the publication of a study by Ray Blanchard in 1997 which found that the chances of you being a homosexual rise by about a third for each older brother you have.

This research, perhaps more than any other in this controversial area, has been critically appraised. Blanchard, a psychiatrist at the University of Toronto, found that the conclusions were the same in 14 different studies. The probability of this being the result of chance alone is about 1 in 10,000. 'These data therefore establish beyond much doubt that homosexual males do, on average, have higher birth orders [more elder brothers] than comparable heterosexuals," Blanchard wrote in 2001. "Because the sexual orientation of a newborn boy cannot operate backward in time to affect his older siblings, this finding implies that the number of older siblings, or some factor associated with that, must affect the newborn boy’s sexual orientation," he says. What was intriguing about this study was that the effect was not seen in lesbians, and neither did it matter how many older sisters were involved. It purely came down to the number of elder brothers.

Homosexual males with older brothers weigh even less than heterosexual males with older brothers, indicating that there is some sort of developmental battle taking place in a womb carrying male foetuses for the second, third or fourth time. Marc Breedlove, professor of psychology at the University of California, Berkeley, has also found that gay men are more likely to have older brothers than straight men - gay men had a ratio of 140 brothers to 100 sisters among
their older siblings compared to a general population ratio of 106 brothers to 100 sisters. But Breedlove suggests that exposure to male hormones in the womb could be the cause. "I believe there are many social and psychological, as well as biological factors that make up sexual preference. Having said that, these data do suggest that there are some people in the world who are gay because of foetal androgen [male sex hormone] levels," says Breedlove.

Foetal testosterone and the child systemizing quotient
Bonnie Auyeung, Simon Baron-Cohen, Emma Chapman, Rebecca Knickmeyer, Kevin Taylor and Gerald Hackett
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This work was supported by the Nancy Lurie Marks Family Foundation and the MRC. B A was supported by a scholarship from Trinity College, Cambridge. This work was submitted in part fulfillment of the degree of PhD, University of Cambridge, by B A. This paper was presented at the 4th Ferrering Pharmaceuticals International Paediatric Endocrinology Symposium, Paris (2006).

Abstract:
This study examines foetal testosterone (fT) levels (measured in amniotic fluid) as a candidate biological factor, influencing sex differences in systemizing. Systemizing is a cognitive process, defined as the drive to analyze or construct systems. A recent model of psychological sex differences suggests that this is a major dimension in which the sexes differ, with males being more drawn to systemize than females. Participants included 204 children (93 female), age 6–9 years, taking part in a long-term study on the effects of fT. The systemizing quotient – children's version was administered to these mothers to answer on behalf of their child. Males (mean = 27.79 ± 7.64) scored significantly higher than females (mean = 22.59 ± 7.53), confirming that boys systemize to a greater extent than girls. Stepwise regression analysis revealed that fT was the only significant predictor of systemizing preference when the sexes were examined together. Sex was not included in the final regression model, suggesting that fT levels play a greater role than the child's sex in terms of differences in systemizing preference. This study suggests that the levels of fT are a biological factor influencing cognitive sex differences and lends support to the empathyizing–systemizing theory of sex differences.


Maternal antenatal anxiety and children's behavioural/emotional problems at 4 years; Report from the Avon Longitudinal Study of Parents and Children by:
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Background
Animal experiments suggest that maternal stress and anxiety during pregnancy have long-term effects on the behaviour of the offspring.

Aims
To test the hypothesis that antenatal maternal anxiety predicts behavioural problems at age 4 years.

Method
Data were collected on multiple antenatal and postnatal assessments of maternal anxiety and depression, antenatal and obstetric risks, psychosocial risks and children's behavioural/emotional problems (n=7448).

Results
Antenatal maternal anxiety predicted behavioural/emotional problems in boys (OR=2.14, 95% CI 1.48-3.10) and girls (OR=1.88, 95% CI 1.3-2.69) after accounting for covariates. When covarying maternal anxiety up to 33 months postnatally, antenatal anxiety continued to predict total problems in boys (OR=1.56, 95% CI 1.02-2.41) and girls (OR=1.51, 95% CI 1.22-2.81).

Conclusions:
There could be a direct effect of maternal mood on foetal brain development, which affects the behavioural development of the child.

[Author's Note: This article has been quoted in over 30 Major Medical Journals - OZ]
MAN AND WOMEN: SEXUAL BEHAVIOR AND THE BRAIN

Most people have a clear idea about how men and women are different. Most obvious differences are related to the way we are built and the way we behave from birth. For example, newly born girls are more sensitive to touch, noise, pain, verbal emotion and discomfort than boys. Boys are more active and occupy more space on the playground. The infant sexual segregation “picks” by the age of four when boys and girls usually start to play apart. With age this attitude changes but behavioral differences only become more apparent and numerous. For example, ever intriguing differences in sexual behavior, play and social behavior, learning and gender role behavior, posture during urination, scent-marking behavior, vocalization, food and water intake. It is only reasonable to assume that behavioral differences are consistent with differences in organization and function of the relevant brain circuitry.

We know that male and female brains are different. Structural difference between the male and the female brain - sexual dimorphism - has been long detected morphologically in numerous brain structures including cell groups in the area critical to most hormonal, vegetative, emotional and reproductive responses in our behaviour - the hypothalamus, and other deep brain structures. Recent neuro-imaging studies in the living brain identified sex differences in brain activity in various areas of the brain. Some of these areas are associated with language which in males appears to be highly lateralized in the lower left part of the frontal cortex, while in females the active areas are diffused between left and right parts of the lower frontal cortex.

... Another question is how do sex differences and sexual orientation develop? Experimental alteration of sex hormones concentration during development alters sexual behavior. Exposing females to androgen just before birth and blocking testosterone in males influences behavioral sex differences and differentiation of genitalia. Remarkably, female rats exposed to exogenous androgens during the perinatal period develop a masculine peripheral and brain characteristics. Deprived of androgen, young male monkeys, for example, spend more time with their mothers then their peers who also display seven times the blood concentration of testosterone. It is now thought that it is predominantly testosterone that determines the masculine morphology of the brain at the early stages of development. Lack of testosterone determines a feminine brain. Any environmental aspect that may influence secretion of testosterone in early development could also influence the brain differentiation process. For example maternal stress has been shown to result in more feminine morphology of male rats brains.

... Morphologically, in the developing human the sexually dimorphic nucleus (In) of the MPO has been first identified at 16 weeks of development and it is thought that it develops evenly in males and females up until 2 years of age after which many cells of the female but not the male die to give the MPO sexual dimorphism. This information may help to determine the critical time for differentiation of our sexual behavior. In conclusion, the sexual dimorphism between male and female brains includes structures directly involved in regulation of sexual behavior including the medial preoptic hypothalamic nucleus. The mechanism of sexual differentiation of the brain and MPO is most likely based on hormonal interactions during crucial period of fetal and postnatal development.


... Sexual brain dimorphism results, in part, from hormones that affect neuronal formation and elimination and glial development. Hormones have both permanent (i.e., organizational) and acute reversible (i.e., activational) effects on the brain. The organizational actions are hardwired during critical periods of development by genomic and nongenomic events. The activational actions selectively potentiate neural circuit functions established during development. It is important to note that sexual differentiation of the brain begins during the second trimester of gestation and extends through early postnatal life to the onset of puberty. - aip.psychiatryonline.org/cgi/content/full/156/3/352


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Sex differences exist in every brain lobe, including in many 'cognitive' regions such as the hippocampus, amygdala and neocortex. Sex differences can also be relatively global in nature. For example, widespread areas of the cortical mantle are significantly thicker in women than in men. Ratios of grey to white matter also differ significantly between the sexes in diverse regions of the human cortex. In many cases, the differences are not evident in overt anatomical structure, but in some type of functional dimension (hence the distinction above between 'functional' and 'structural' dimorphisms). For example, a region may differ between the sexes in aspects of its neurotransmitter function, or in its genetic or metabolic response to experience. Furthermore, new methodological approaches — from gene modification in mice to voxel-based morphometry analyses of human imaging data — are revealing previously undetected sexual dimorphisms. It seems that the sexual dimorphisms uncovered so far, abundant as they may be, represent only a fraction of the sexual dimorphisms that are likely to exist in the brain ...

The hippocampus. One region that is evidently sexually dimorphic in its structure and function is the hippocampus, a region perhaps most associated with learning and memory. Extensive evidence demonstrates that male and female hippocampi differ significantly in their anatomical structure, their neurochemical make-up and their reactivity to stressful situations ... An intriguing but relatively unknown hippocampal sex difference is the reaction to chronic stress. In both rats and monkeys, chronic stress causes damage to the hippocampus in males, but does so far less, if at all, in females. Chronic stress damage in males is widely known among neuroscientists, whereas the effect in females is much less well known. Logically, however, both are equally important in understanding how chronic stress affects the hippocampus. Indeed, the susceptibility of hippocampal cells to chronic stress has been suggested to have a role in two debilitating disorders — post-traumatic stress disorder (PTSD) and clinical depression. Both disorders disproportionately affect women, but animal models for these disorders continue to use male subjects almost exclusively. Clearly, the relative resistance of female hippocampal cells to stress-induced damage demands consideration by anyone attempting to link stress-induced cell death to disease states such as depression and PTSD.

The amygdala. The medial nucleus of the amygdala has long been known to be sexually dimorphic, a fact that is easily accepted given its role in reproductive behaviour. However, it is now clear that sexual dimorphism encompasses most, if not all, of the amygdaloid nuclei ... A rapidly growing body of evidence also documents the sexually dimorphic nature of the human amygdala. For example, it is significantly larger in men than in women (adjusted for total brain size). Sex differences also exist in its structural relationship with the rest of the brain. In a study of a large sample of men and women, the patterns of covariance in the size of many brain structures were 'remarkably consistent' between men and women, with one exception — the amygdala (in particular, the left hemisphere amygdala), which showed several marked sex differences ... Several studies now report sex influences on amygdala function, including in the context of its well-known role in memory for emotional events. Extensive evidence from animal research documents that the amygdala can modulate the storage of memory for emotional events, and does so through interactions with endogenous stress hormones released during stressful events. This amygdala/stress hormone mechanism provides an evolutionarily adaptive way to create memory strength that is, in general, proportional to memory importance.

Neurochemical sexual dimorphisms: Sexual dimorphisms occur in a wide array of neurotransmitter systems, including serotonin, GABA (γ-aminobutyric acid), acetylcholine, vasopressin, opioids and monoamines. Again, as a full treatment of this topic is outside the scope of this review, I briefly highlight a few salient findings ... An early study identified sex differences in monoamine content in the human brain. Levels of monoamine oxidase were significantly higher in several brain regions in women than in men ... Several studies have documented sex differences in the serotonin system. Sex differences have been reported in the rate of serotonin synthesis in the healthy human brain, in the levels of serotonin metabolites in post-mortem tissue and in the number of cells in the human raphe nucleus. Many studies have also documented sex differences in opioid peptides, and in their analgesic effectiveness ... These examples show that sex differences in brain neurochemistry are proving to be much more pervasive than has been assumed by many.

[Author’s Note: This writer cites 95 papers in support of his paper.]

Small Sample of Relevant Literature:

The above material should serve to establish the need for further study, pious contemplation and comprehensive review as well as periodic revisitations. The implications are indeed perplexing, but it is clear that Muslim Institutions need to update and consequently realign their approaches to human sexuality and educational applications of this knowledge as well as the professional streaming of Human Resources according to naturally biased differences between men and women. Surely stereotypes need to be abandoned and replaced by the reality orientation of scientific knowledge in conjunction with Fiqh Jurisprudence of the highest caliber. In view of the seriousness of these revelations, pretentious Mountebanks will certainly not do. Furthermore, as it is heterosexuals who comprise the overwhelming majority (94%) of human’s committing sexual crimes against heaven, there is little merit in an extremist moral perspective being adopted during any review of public policies related to the conundrum presented.

Now I will attempt to describe some aspects of Male and Female Archetypes, insh’Allah.

The Husband’s Call

Since the soul clearly does not choose its sexuality, it is the body that directs the soul’s attentions vis-à-vis its physical preparation in the womb. The body therefore is a kind of victim, captured and taught by the body as to how it should respond to all external stimuli according to physiological (chemical) and anatomical (form) makeup, indicating that the soul is intrinsically sexless. Just as water flows down a mountain through ancient channels to settle in lakes and drain into rivers, the soul’s sexual orientation runs through pre-determined channels that are unyielding pathways in both brain and organ systems, including the emotional realm. For this reason, when a heterosexual male views an attractive lady, the response is automatic in both mind and body.41 This autonomous instinct to mate and reproduce automatically rises to the surface of his consciousness like a wave to which he much respond according to discipline or lack thereof; which is why ‘the first glance is permitted’ according to Islamic etiquette. The higher his level of testosterone and vigor, the more potent is this physiological call to respond to the stimulus of feminine beauty; so much so, that this primal instinct can and will distract a man to degrees that disable him from concentrating on other work or thought. This is the reality that confronts both Muslim and Muslimah on the path to virtue, and is the chief reason the chaste Muslimah is veiled. Men with higher testosterone levels tend to be achievers and have a greater corresponding sex drive.

Men do not multi-tract their thoughts as do women. Their brain is so constituted that they can concentrate

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41 The very sight of an attractive woman immediately stimulates the production of endorphins, chemicals that cause pleasure in the brain. Endorphins are a natural morphine-like chemical produced by the brain as the result of many activities, including physical sports.
their thoughts only on one thing at a time: the so-called ‘one tract mind’. This is why men do not like to be interrupted when working, reading a newspaper or even watching TV. Men are superior concentrators who focus on goal oriented problem-solving thought; the exact opposite of the feminine capacity for integrated multi-level data processing that often runs in endless cycles without reaching conclusion; a phenomenon that can drive men to irritation at times but which also lends itself to his capable decision making abilities. Therefore, in problem solving self-debate or in councils that exclude data processed by the feminine mind regarding socio-political matters, his singular conclusions can not only be inaccurate but also detrimental to the welfare of those given to his authority. This is the chief reason why the Prophet listened to his wives when they voiced their many concerns to the dismay of Islam’s primordial chauvinist, Hadrat Umar.

Under conditions of sexual stimulation the soul is forced to respond. The virtuous man may be able to quell the body’s urge or simply call his wife to bed in order to relieve the powerful hormonal tide—either response is valid. With this in mind, it is incumbent upon the Muslimah wife to assure her husband’s sexual needs are fulfilled. Men, according to bodily strength and levels of testosterone, have differing levels of sexual need so that the more potent a man’s body the more frequent he requires intercourse. Furthermore, the longer the interval between mating, the greater grows the tide of potency and opportunities for fitnah (temptation) to overwhelm his will power. For this reason, the Muslimah wife is commanded to submit to her husband’s call as a duty before Allah. She must understand that her husband’s body and mind simply will not rest until this ‘right’ of his body is satisfied.

Whether or not his wife is in the mood means nothing to a man in the heat of his body’s demand. Her lack of interest at the moment he presents his amour is nothing more than an obstacle to be removed in the eyes of a virile male—as is also her clothing. The wise woman will realize this. Men are goal-oriented and their brains are pre-wired to attain any goal they seek no matter the cost. This is the residual strength of both the hunter and warrior instincts which women simply do not possess. Men become automatically obsessed with achieving the goal and are single-minded to the exclusion of all other stimuli. This is the naturally normal estate of the male brain, and is as foreign to the female thought pattern as is a High Tea on Mars. The wise man will remove the obstacles with persuasive talk and gentle cuddles, after having paved the way with the foreplay of romantic attentiveness women attach to the little things such as opening a door or merely acknowledging her vital presence on a polite continuum. Unfortunately, many men lack this wisdom, but even so, his lack of sensitivity is no excuse for a Muslimah wife to refuse his call for her sexual favors. His call is far more than a ‘right’; it is literally a need no different in import than food or water.

"By the One in Whose hand is my soul, there is no man who calls his wife to his bed, and she refuses him, but the One Who is in heaven will be angry with her, until the husband is pleased with her once more.”

"Allah will curse those procrastinating women who, when their husbands call them to their beds, say ‘I will, I will....’ until he falls asleep.” (At-Tabarani +Al-Kabir, Majma al-Zawa’id)

"The issue of protecting a man’s chastity and keeping him away from temptation is more important than anything else that a woman can do, because Islam wants men and women alike to live in an environment which is entirely pure and free from any motive of fitnah or haram pleasures. The flames of sexual desire and thoughts of pursuing them through haram means can only be extinguished by means of discharging that natural energy in natural and lawful ways. This is what the Prophet meant in the hadith narrated by Muslim from Jabir:

“If anyone of you is attracted to a woman, let him go to his wife and have intercourse with her, for that will calm him down.”” (Muslim, ibid, 9/178)

This brings us to a sensitive issue that most people sweep under carpets made in the traditional land of taboo. Men are predominantly visually stimulated by the shape of women and not necessarily size. If the wife is lax in bodily discipline and loses her curves (especially waist) by means of obesity (excess), she is automatically disqualified as a desirable sexual partner. The fact is that most men (70-80%) simply are not physically attracted to women who do not possess a waist and do not physiologically respond to her! They may remain in love emotionally, but the sexual response is not there and this majority of men will not rise to the occasion or initiate sexual play out of disinterest despite the fact that he needs sex! This also holds true if she fails to dress alluringly or keep her hair tidy for him when in private. An unkempt woman in a house robe simply does not excite him and he feels he is being slighted and disrespected by her lack of attractive deportment. After marriage and especially one or two children, it is not unusual for a woman to become lax
in the self-discipline of keeping her husband's visual attention, which is actually his prime sexual stimulant.

Many women suffer denial in this realm and prance about indignantly or indifferently in blimps of excess flesh as if it didn't really matter – unfortunately for most of these who complain about lost amours, it does.

All studies show that women are more sexually motivated by affectionate attentiveness and the man’s ability to provide security for her and long term help with the children. Physical characteristics are not lacking but they are low on her list of priorities as long as the pheromones he emits are to her subconscious physiologic approval as an adjunct stimulant. Regrettably, women assume that men are similarly disposed and fail to comprehend his lack of interest in her sexually when she loses her curves. At this point she often becomes resentful if he instinctively responds to a lady with appropriate curvatures instead of being self-critical in assessing her failure to maintain the form Allah gave her to attract him in the first place. Many women don’t get it or refuse to confront the dilemma honestly; preferring to hold themselves and their men hostage to pretence and therefore fitnah. This is a sad estate and certainly does not reflect the forthright sensitivities and guidance of Islam for truth.

If a wife cannot fulfill the sexual ‘right’ of her husband’s body for this reason, she has disqualified herself as a desirable sex partner and it is her responsibility as his sister in Islam to see that another wife can and will do so in order to protect his soul from hellfire; else she should remain accountable for divorce. This is surely comprehensible and no sanctimonious apologies are required, as the tide of male sexuality must be confined by the legal boundary of marriage for the Muslim. If this is not done honestly and forthrightly without the inconsequential hysterics of emotionally driven feminine thought patterns, then his involvement in pornography, fornication, self-abuse, or a hidden marriage are inevitable consequences. These undesirable repercussions are especially so today because of the lewd and provocative exploitation of women’s sexual attractiveness in venues of politically-correct tolerance for sin, fitnah, profit and feminism.

The Wife’s Call

While a man is one-sidedly goal-oriented and immediately seeks to deposit his sperm, this is not so for the woman. Her resistance to the man’s call is a natural restraint purposely placed by Allah in the woman so as to guide her husband towards responsible social etiquette; the Islamic moral imperative. A virtuous wife requires the genteel 'persuasion' of which our Prophet spoke. Communication is her foreplay; gentlemanly conduct is her aphrodisiac; a comfortable secure nest is her couch of bliss, and slow, knowledgeable hands with manly endurance are her only path to ecstasy's release. All of this stands in stark opposition to the rather clumsy approach of many men, and is again, a God-given challenge to improve their good manners and discipline, and thereby practice the taqua of virtue. To ignore this is no different than ignoring the formalities of ritual prayer or protocols for entering the royal court. Therefore, the responsible Muslim will learn the etiquette of proper marital relations in the same manner in which he studies the etiquette of solat and social proprieties. If not, and he treats his wife with disrespect in this matter he remains a hypocrite of the highest order—“the worst of Muslims”—especially when bowing his head in mosque, for such a man has forgotten that marriage is the mosque in which he is the ‘imam’ and not ‘tyrant’!

Since taqua is the active pursuit of virtue vis-à-vis a striving for balance in thought and deed so as not to exceed the boundaries of what is good, it is therefore incumbent upon all who profess Islam to acknowledge (1) that male does not equal female; (2) seek and know those attributes which are either male or female; (3) recognize the need for both sets of attributes as equally applicable to human affairs; (4), then apply both the male and female attributes appropriately in all judgment and deed that pertain to the community’s well-being.

The feminine attributes of cognition and interaction are those which have the greatest potential to maintain social harmony, but only when her own persona is balanced by piety. Her keen ability for close observation (literally a wider visual field) and extraordinary dexterity with communication and language (most diplomatic translators are women), are directed at perceiving (investigating) and transmitting details that
concern immediate human needs and intentions. She does this subconsciously and automatically as an instinctive drive to seek out all matters pertaining to those close to her in order to maintain social harmony and in so doing she secures a stable environment for her own safety—just in case her husband doesn't come back from the hunt or battle. This instinct for self-preservation is a woman's normally natural estate and just barely above the realm of instinctive animal behavior.

In order to achieve the moral imperatives of Islam women must learn to mind the affairs within the limits of their concern, and these concerns are those which are 'guided' by Allah and excellently monitored by the 'Best of Muslims', her husband. Women easily get lost in their neighbor's affairs and often initiate rumors due to the human tendency for imaginative elaborations beyond the evidence at hand. Women tend to meander and search for the most pressing need or anxiety ridden relationship with the same acuity of perception that allows them to shop and find a bargain or discover the best nuts and berries in field or forest. Their nose is pressed so close to the ground when exploring new developments or acquaintances, they will actually become oblivious to anything outside that circle. Subconsciously they seek the advantage and safety of close warm feelings of intimacy and mutual support. At the same time, they are acutely aware of any signs of danger from the slightest opposition that might affect her and her family. The astute husband will set the boundaries on these ruminations for everyone's benefit. Within these limits she may saunter to her heart's content and report all she finds to him like a telecom pack-rat.

The wise husband will set the bounds and then take the time to listen when she reports her discoveries. For her it is a necessary act of intimacy and trust, as if she were giving intelligence briefs to a security chief. Every investigator knows he must sift through hundreds of details before he finds something of import, and a man's wife is expert at gathering particulars in addition to minutiae. I've no doubt the Prophet gathered a vast amount of social data via the enhanced surveillance capacities of his several wives that aided much of his decision making. [I expect Gibril stepped in when his women missed something significant.] Should a man reject his wife's desire for these communications, it is as if the Internal Security Minister refused to talk with his chief agent! She feels not only rejected and emotionally estranged, but useless and disaffected as well. Hence—under these circumstances—she is certainly not inclined to respond to his call for the intimacies of sexual union, especially if her rejected report held substantial matters regarding the family.

In rejecting her conversation a man rejects her feminine intelligence as if it (she) were worthless, and this is like denying that her abilities were divinely endowed for his better interests. Every woman knows this instinctively and hence will grow to dislike such men despite loving them. And this circumstance automatically (instinctively) predisposes her to admire almost any man who will listen to her. Thus, the inattentive husband actually opens the door for this fitnah. Don Juans of the world know this too well (especially cult leaders), and become expert listeners until they reach the sinful goal. Unfortunately, many husbands are essentially the same until after they marry, after which, they censor the poor girl who fell in love with their once attentive ears. This is not the taqua of marriage, nor does it lead to sexual fulfillment and bliss, and neither does it help the man make intelligent decisions. It is a recipe for acceleration towards chaos that denies the woman's call for an equitable assessment of her God-given nature. When a man refuses to listen to his wife, he removes her from the scale of marital taqua and sits alone: unbalanced and wanting.

Concluding Remarks

I trust these few pages are of interest and have provided the reader with enough material to re-open the doors of discourse on marriage, taqua, sexuality and its anomalous deviations. It is no longer tenable to hold the traditional positions of religious ideations that border on the extremism that has wrought the 'Dark Age' of Muslim ignorance. Renaissance is indeed in the making, and though the macroscopic institutions that govern both the political and intellectual domains are rather submitted to secular concepts and zealous bigotry, on the microscopic level there is much we can do to counter the deleterious influences of the former.

Those amongst us who are subject—through no fault of their own—to the anomalous sexualities described, are indeed prisoners of the very same archetypal sentience and response systems I've illustrated as male and female archetypes. Surely they deserve the compassionate respect and disposition implied by the Islamic code
of ethics and morality according to knowledge, and this re-visitation must be balanced by the immoral behaviors of the majority of heterosexual Muslims in general, whose sins far outweigh these unfortunate souls. As demonstrated, the causes-of and responsibility-for these maladies are directly related to modernity and its global descent into materialist extremisms that have wrought their perplexing estate. The Word of Al-Mussawir, His formative force that shapes the fetal microcosm, has been insulted and opposed by this plunge into heedlessness. There is much to do in order to come to just terms with the matter.

In the future I hope to review the developmental stages of human maturation according to the sexualized archetypes from the gestalt perspective of Tawhid. May Allah reward us all with His Mercy and continued Guidance.