



Review Article

A Review Paper on *Jima* (Sexual Intercourse) - in the Light of Legend Greek-Arab Philosophers with Special References

Azizur Rahman¹, S Javed Ali², Imtiyaz Ahmad³, Mohammad Aslam⁴¹PG. Scholar, Dept. of Kulliyat, NIUM, Bangalore, India²PG. Scholar, Dept. of Moalajat, NIUM, Bangalore, India³PG Scholar, Dept. of Saidla, NIUM, Bangalore, India⁴PG. Scholar, Dept. of Tahaffuzi wa Samaji Tib, NIUM, Bangalore, India

Corresponding Author: Azizur Rahman

Received: 04/11/2014

Revised: 28/11/2014

Accepted: 28/11/2014

ABSTRACT

Jima (intercourse) is a natural phenomenon of elimination to maintain the harmony, like defecation, urination etc, but coitus is a process of eradication of seminal fluid. According to Greek-Arab philosophers *Mizaj* of *Mani* (Temperament of semen) is Hot and Moist. *Jima* affects the health of human being according to *Mizaj* (temperament) and seasons etc. Greek-Arab philosophers have elaborated the great intellections about coitus. They described the benefits and harms of *Jima*. *Hadith* books also had a lesson regarding *Jima* as taught by Prophet “*Hazrat Mohammad*” (PBUH). Greek philosophers have said that, frequent *Jima* causes dryness and weakness in the body. They had also described the drugs, in relation of it as *Moqawi-e-Bah* (aphrodisiac), *Mumsik-e-Mani* (semen avaricious) and *Mowallid-e-Mani* (semen producing) etc.

Keywords: *Aphrodisiac, Tib Nabwi, Sexual intercourse, Canon of Medicine.*

INTRODUCTION

Jima (coitus) is act by which, Semen is to be expelled out of the body because; it retains in the body for long period, will lead to fatal diseases. Its elimination is a natural process through the natural act. Greek philosophers said that the *Jima* affects the body according to temperament of being. Some directives, advantages and disadvantages about *Jima* have been delivered by renowned Unani physicians thousands of year back.

**ALLAMA IBN-UL-QAIEM AL JOZI-
(TIB NABVI)**

Aim of jima- There are three aims of *Jima*

First- For existence of humanity.

Second- Elimination of semen, because it retains more, causes disease.

Third- To overcome of sexual desire and feeling of well fullness. ^[1]

Retention of semen leads to fatal diseases like *Janun* and *Mirgi* (epilepsy) etc. To avert these problems, *Tabiyat* (natural power of the body) eliminates semen with the help of *Ehtelam* (night fall). Mohd Bin Zakaria Razi stated that away from *Jima* for long time, is the leading cause for weakness of nervous system, *Suddah* (blockage) develops in the seminal passages, coldness

of body and movement restricted, loss of sexual desire and disturbed digestion.

- After *Jima* we should take Wazu or Taharat or bath, which increases the pleasure with the heart because Hazrat Mohammad (PBUH) takes *Taharat* (bath) between two *Jima*.
- Best time for *Jima* is after proper digestion of food.
- *Jima* with old women, premature girl, women having loss of libido and diseased women leads to weakness of physical strength in man. [1,2]
- Best position for *Jima* is that, man should be on top. [1,2]
- The worst position is that, the Women on top. [1,2]
- Hazrat Mohammad (PBUH) stated that:
- به الناس حتى يدخل النار
حشر يوم القيامة و ريحه انتن من الجيفة يتأذى
"من نكح امراءه فى دبرها او رجلا او صبيا
Meaning of statement- Do not do anal intercourse (*Jima fil Dubur*).
- *Jima* during menstrual bleeding may cause Leprosy.
- Haris Bin Kaldah stated that: on full stomach and *Jima* with senile women annihilate the health. ¹

IBN SINA (Avicenna)- AL QANOON FIL TIB (Canon of Medicine)

Advantages-

- Feeling of lightness.
- Enhances the growth of body.
- It releases the stress.
- Sensation of valour and youthfulness.
- Decreases the rage. [3,2]
- Melancholic patients find relief. [3,4]
- Beneficial in black bile (Sauda) diseases. [3,2]
- Gives relief in hyperemic renal pain.
- Phlegmatic diseases become sluggish. [3,2]

- It acts as an appetizer.
- It minimizes the testicular inflammatory substances.
- Beneficial for aversion, headache and blackout.
- It releases the inflammation of hip joint.

Disadvantages-

- Elimination of nutritional substances.
- Leads to general weakness. [3,4]
- Produces the coldness and dryness in the body. [3,4]
- Decreases the Hararat-e-Gharizia (innate energy). [3,4]
- Leads to tinnitus, weakness of eyesight and hearing. [3,2]
- Feeling of weakness and pain in calf muscle area.
- Sometime leads to epilepsy.
- Vertigo develops.
- Acute hyperemic fever occurs.
- Tremor and insomnia have been also seen. [3,2]
- Baldness and dandruff appear.
- Pain in kidney and urinary bladder get increase.
- Constipation and colic pain are also observed.
- Complaint of bad smell from mouth and gums.
- Grumbling in *Zof-e-Hazm* (Indigestion). [3,5]
- Increases the thoracic pain and stomachache if exist previously. [3]

ZAKARIA RAZI (Razes)- KITAB-UL-MURSHID

Advantages-

- It is beneficial if headache is due to avoidance of *Jima* (intercourse).
- Inflamed testes and ureter because of retention of semen get relief.

Disadvantages-

- The condition of asthmatic patient becomes worst.

- Harmful for *Har Mizaj* (hot temperament) persons.
- It hurts to those who feel weakness after coitus.
- Away from coitus in very hot season. [6]

ALLAMA BURHANUDDIN NAFIS BIN AUZ KIRMANI - KULLIYAT NAFISI

Timing for jima-

- *Jima* after digestion of food is useful. [7,2]
- Body should be on moderate condition. [7,2]
- With full desire of sex.

Advantages-

- *Jima* provides happiness and activeness. [7]
- It uplifts the innate energy.
- Makes the organs able to receive the proper nutrition.
- It reduces the anxiety. [7]
- Minimizes the anger and anguish.
- It is beneficial for melancholic and phlegmatic patients.
- Appropriate coitus prevents the vertigo, vision disturbances, inflammation of testicles and ureter also. [7]

Disadvantages-

- Coitus on full stomach leads to digestive problems and formation of impure Akhlat. [7]
- Over *Jima*/frequent coitus produces weakness in the body. [7]
- Due to over activity during coitus dryness and weakness develop. [7]
- Multiple coitus may develop *Rasha* (tremors), *Falij* (paralysis) and tetanic condition. [7]

ZAKARIA RAZI (Razes)- KITAB UL MANSURI

Timing for jima and other instructions

- Don't coitus on empty stomach.

- One should away from *Jima* (coitus) just after *Is-hal* (loose motion), *Fasad* (Venesection), *Hijamat* (cupping) and *Qay* (vomiting).
- Take semen producing diet.
- Drinking of concentrated sweet substances after *Jima* (coitus).
- Take proper sleep also.

Advantages-

- *Jima* (coitus) makes the body healthy.
- Decreases the obesity.
- Feeling of well fullness.
- Releases the tension.
- It cures the melancholia.
- It also prevents the psychosomatic disorders.
- *Disadvantages-*
- Excess coitus leads to sunken eyes and loss of libido.
- It may cause *Diq* (tuberculosis) in the hot temperament persons.
- Atypical *Jima* produces slimness of the body. [8]

IBN HUBEL BAGHDADI- AL-MUKHTARAT FIL TIB

Best timing for jima and other instructions-

- After proper digestion of food.
- Before appetite and before empty of stomach.
- Best seasons are Rabi (spring) and Sarma (winter).
- Do not perform *Jima* during anger, stress and fear.
- Away from *Jima* (coitus) after Hammam (hot bath), profound work out and long time illnesses.
- Desist from *Jima* in case of Jiryand-dam (hemorrhage), Bawasir (piles), bleeding diarrhea and Naksir (Epistaxis).

Advantages-

- Feeling of lightness and wellness.

- Buqrat stated that Jima is principle for deterrence of health.
- Proper *Jima* (coitus) provides strength to the testes and seminal vesicle.
- Produces *Harat-e-Gharizia* (innate energy) in the body.
- Refrain from Jima leads to formation of impure semen and vapour which goes to brain and leads to Janun (insanity).
- *Harart-e-Gharizia* (Innate energy) becomes strong.
- Releases the sadness and despair.

Disadvantages-

- Frequent *Jima* causes removal of *Johar-e-Saleha* (useful substances) from body and leads to *Laghri* (thinness).
- In *Barid Yabis* (cold dry) *Mizaj* having persons-
- Jima decreases the *Hararat-e-Gharizia* (innate energy).
- Laxity of organs.
- Palpitation.
- Pain in thorax and lungs.

- Arthralgia, colic pain and vertigo become most awful. [9]

DRUGS WHICH ARE USED BY THESE EMINENT GREEK-ARAB PHILOSOPHERS

Different types of herbs they were used related to Jima, semen production; sexual desires etc. These are *Mughalliz-e-Mani* (semen viscositive), *Muwallid-e-Mani* (semen producing drugs), *Mumsik-e-Mani* (semen avaricious) or ejaculation delaying drugs and sexual excitatory drugs.

Mumsik Mani- (semen avaricious)

Drugs	Botanical name	Temperament	Reference
Aqar Qarha	<i>Amacyclus pyretherum</i>	Har Yabis (Hot dry)	[10]
Mocharas	<i>Bombax malabaricum</i>	Barid Yabis (Cold dry)	[11]
Utangan	<i>Blepharis edulis</i>	Har Yabis (Hot dry)	[10]

Mughalliz-e-Mani- (semen viscositive)

Drugs	Botanical name	Temperament	Reference
Satawar	<i>Asparagus racemosus</i>	Barid Ratab (Cold wet)	[10,11]
Singhada	<i>Trapa bispinosa</i>	Barid Ratab (Cold wet)	[10,11]
Musli Safaid	<i>Curuligo orchoides</i>	Har Yabis (Hot dry)	[10,11]

Muwallid-e-Mani- (semen producing) and exciting

Drugs	Botanical name	Temperament	Reference
Zangabeel	<i>Zingiber officinalis</i>	Har Yabis (Hot dry)	[1,10,2,12]
Piaz (onion)	<i>Alium cepa</i>	Har Yabis (Hot dry)	[1,10,2,5,12]
Moaz (banana)	<i>Musa paradisiacal</i>	Har Ratab (Hot wet)	[13,10]
Chana (gram)		Har Ratab (Hot wet)	[10,14-16]
Tukhm-e Khashkhash (poppy seed)		Barid Yabis (Cold dry)	[10,14]
Ajwain Khurasani	<i>Hyoscyamus niger</i>	Barid Yabis (Cold dry)	[10,14]
Shalgam (Turnip)	<i>Brassica campestris</i>	Har Ratab (Hot wet)	[10,15,16]
Carrot	<i>Duacus carota</i>	Har Ratab (Hot wet)	[10,15,2,5,12,16]

Muqawwi-e-Bah (sexual desire invigorative) aphrodisiac

Drugs	Botanical name	Temperament	Reference
Harf	<i>Lepedium sativum</i>	Har Yabis (Hot Dry)	[1,3,10]
Hulba	<i>Trigonella foenum-graecum</i>	Har Yabis (Hot dry)	[1,3,17,10,14]
Ratab- Fresh Dates		Har Ratab (Hot moist)	[1]
Rumman (Pomegranate)	<i>Punica grmatum</i>	Har Rtab (Hot moist)	[1,18]
Qasbus sakkar- (Sugar cane)	<i>Saccharum officinarum</i>	Har Ratab (Hot moist)	[1,10]
Kuras- Gandana	<i>Asphodelus Fistu Eosus</i>	Har Yabis (Hot dry)	[1,10]
Kurfus- Ahmud	<i>Apium graveolens var.dulce</i>	Har Yabis (Hot dry)	[1,19]
Nar jeel (coconut)		Har Ratab (Hot wet)	[10,13]
Labub-e-kabeer		5 grams (compound drugs)	[20,21]
Darchini	<i>Cinnamomum zeylanicum</i>		[12,22]
Satawar	<i>Asparagus racemosus</i>		[12,23]

CONCLUSION

The payment of Legend Greek-Arab Philosophers to the medical world about the concept of *Jima* (coitus) cannot be derelict. They discussed the reimbursement, troubles and advice about *Jima* very earnestly. Instead of these philosophers our prophet Hazrat Mohammad (PBUH) affirmed very comprehensively regarding *Jima* (coitus) to all humankind to save the health and well fullness. So we can hoard our healthy life by these useful annotations.

ACKNOWLEDGEMENT

The authors are highly thankful to library staff for providing essential literature.

REFERENCES

1. Jozi A.I. Tib-e-Nabwi. Mumbai: Al Darus Salfia; 2008.
2. Chandpuri K. Mojizil Qanoon. New Delhi: Qaumi Council Barai Farogh Urdu Zuban; 1998.
3. Sina A.I. Al Qanoon Fil Tib. New Delhi: Idara Kitab-u-Shifa; YNM.1039-40.
4. Jurjani AH. Zakhira Khawarazm Shahi. New Delhi: Idara Kitabus Shifa; 2010.234-235.
5. Mohammad AK. Aksir-e-Azam. 1st ed. New Delhi: H.S.Ofset press; 2011. 744,751.
6. Razi AB. Kitab-ul-Murshid. New Delhi: Taraqqi urdu bioro; 2000. 65-66.
7. Nafis KB. Kulliyat Nafisi. New Delhi: Idara Kitab-u-Shifa; YNM. 439-44.
8. Razi AB. Kitab ul Mansuri. New Delhi: CCRUM; 1991. 169-70.
9. Baghdadi IH. Kitab Al Mukhtarat fil Tib. New Delhi: CCRUM; YNM.
10. Kabiruddin MA. Makhzan-ul-Mufradat. New Delhi: Idara Kitab-u-Shifa; YNM. 57-58, 143, 150, 158, 175, 188, 199, 211, 250, 269, 271,283, 293, 345, 355, 393-94, 398.
11. GhaniAN. Khazain-ul-Advia. New Delhi: Idara Kitab-u- Shifa; YNM.
12. Hakeem A. Bustanul Mufradat. New Delhi: Idara Kitabus Shifa; 2002. 60, 182, 480.
13. Razi.A.B. Kitab-ul-Hawi Al Kabir. New Delhi: CCRUM; 2007.
14. Tabri R. Firdaus-ul-Hikmat. New Delhi: Idara Kitab-u-Shifa; 2010. 107, 109-14, 343-346.
15. Masihi AS. Kitab-ul-Miah. 1st ed. New Delhi: CCRUM; 2008.
16. Zohar AI. Kitab-u-Taisir. 1st ed. New Delhi: CCRUM; YNM. 17.
17. www.healthymuslim.com. cited on 2014 March 05.
18. www.fatfree.com. cited on 2014 March 05
19. www.wikipedia.org. cited on 2014 March 05
20. Arzani MA. Mizan-u-Tib. Deoband: Faisal Publication; 2001. 306.
21. Khan HA. Haziq. New Delhi: Idara Kitabus Shifa; 2002. 426.
22. Farah A, Qudsia N, Aslam M. Classification of Unani Drugs. New Delhi: Fine Offset Works; 2005. 230-32.
23. Ali HS. Unani Advia Mufrada. 10th ed. New Delhi: Lahori Print Add; 2004. 182.

How to cite this article: Rahman A, Ali SJ, Ahmad I et. al. A review paper on *jima* (sexual intercourse) -in the light of legend *greek-arab* philosophers with special references. Int J Health Sci Res. 2014;4(12):342-346.
