

A Philosophical Study on *Fi'l-i-Jimā'* (The Act of Copulation)

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ABSTRACT

Background and Objectives: *Fi'l-i-Jimā'* (the act of copulation) is an act of sexual intercourse by which sexual gratification is achieved by both man and woman. It is facilitated through the action of psychic faculty by producing sexual arousal in males and females. The sexual desire may be produced by five kinds of external senses i.e. touch and tactile sensation, sense of vision, sense of hearing, sense of taste, and sense of olfaction. Among all the pleasures which are perceived by touch and tactile sensations, pleasure of the coitus is the greatest one. This study reveals that how sexual desire is produced in males and females? What kinds of faculties are worked for the act of copulation? This study also explains the mechanism of penile erection. This study gives the basic knowledge and philosophical reasoning about the complex phenomena regarding the act of copulation.

Method: Literature related to the act of copulation, was surveyed from various classical Unani books, journals, periodicals, manuscripts, and online citations from the subject specific websites. Collected material was then analyzed and systematized in comprehensive manner.

Interpretation and Conclusion: Unani system of medicine or *Tibb* has much information regarding the act of copulation. This study furnishes more comprehensive view of the mechanism involved in the process of penile erection. The significance of this study is that it reveals comprehensive work of earlier physicians on the topic of sexual act.

Key words: Coitus; Fil-i-Jima; Penile erection; Unani Medicine.

INTRODUCTION

The male and female differ in their essence by an ability or faculty and since *A'dā'* or organs are needed for all functioning and to serve the faculties then it follows that certain parts must exist for union of parents and production of offspring. These must differ from each other, so that consequently the male will differ from the female. The act of copulation is necessary for the continuation of *Af'āl-i-Tanāsuliyah* (act of reproduction). So both male and female achieve sexual desire with the help of their peculiar sex organs and faculties. Penis in males is the most important sex organ which is greatly supplied by sensory and erectile tissues.

According to ancient physicians and philosophers; the psychic faculty plays a core role in sexual arousal.

Qaḍīb (penis): It is the male copulatory organ, consists of an attached root in the perineum and a free, normally pendulous body, which is completely enveloped in the *Jild* or skin. [1] Masihi described that penis is the '*Aṣbdār* (nervous), muscular part which is originated from the '*Azm-i-Āna*(pelvic bone). It has many *Tajāwīf* (canal or cavity) which contains many '*Urūq wa Sharāyīn* (arteries and vessels). [2] Majusi mentions that *Qaḍīb* is an elongated and rounded process (outgrowth) of *Jism-i-Āṣbī* (nervous body), means the characteristics of that is similar to *A'ṣāb*. Its

internal space is free of any fluid, which allows the canal or cavity and mass of penis to expand easily at the time of coitus. Two *'Adlāt* (muscular parts or mass) lie in front of each other on both the lateral sides of penis, which are also accompanied with two large blood vessels (deep, dorsal and bulbar arteries of the penis).^[3,4] The need of both these two vessels and mass is that they expand and extend the penis during the act of copulation. The *Qadīb* gets elongated and enlarged in its size through the expansion of its both mass. This expansion is supplied by its *Jawhar-i-'Aṣbī* (nervous supply), because it is similar to nervous body through which *Hiss-i-Lāmisa* (touch and tactile sensations) are perceived more easily. So it helps in the erection of *Qadīb* during the sexual arousal. However, man achieves the sexual desire and enjoys the joyfulness of the sexual act. Majusi also mentions that *Tabiyat* or physis makes an orifice (urethral orifice) into this *Majrā-i-Manī* (penis) for the excretion of the *Boul* (urine), because of this reason; a canal from the neck of the urinary bladder is made above the rectum and reached up to starting point of *Qadīb*. So *Tabiyat* provides excess elongation (urethral canal) to the neck of urinary bladder in the males.^[3] This excess elongation extends from neck of the bladder to the exterior, at the external urethral orifice, which is placed into the cavity of the penis. While, because of the absence of the *Qadīb* in females, they are not provided with this excess elongation of the neck of urinary bladder as in males but reaches up to the *Farj* (vulva) and opens at the external urethral orifice just in front of the vulva.^[3] So they evacuate the urine by the external urethral orifice which is placed in the vulva. However the male urethra provides a common pathway for the flow of urine and semen. According to modern science, the *Qadīb* has a root and a body. The root lies in the perineum and the body surrounds the urethra. *Qadīb* formed by three cylindrical masses of erectile tissues and involuntary muscle. The erectile tissue is supported by the fibrous tissue and covered with skin and

has a rich blood supply. The two lateral columns of *Qadīb* are called corpora cavernosa (Majusi says as lateral mass) and the column between them, containing the urethra, is the corpus spongiosum.^[4] Corpus spongiosum terminates distally to form glans penis.^[5] In all this, *Tabiyat* acts like an intelligent workman. So much about the penile structure of males and females has been stated. Now we must explain in details about the act of copulation.

What is *Fi'l-i-Jimā'* (the act of copulation)?

Fi'l-i-Jimā' is an act performed with opposite sex for sexual gratification.^[6] It is an act of sexual intercourse or procreation between a man and a woman; the man inserts his penis into the vagina of the woman and excited until orgasm and ejaculation occur.^[7,8]

How the act of copulation stimulated?

The sexual act is stimulated in males and females through the action of *Quwwat-i-Nafsāniyah* (psychic or mental faculty) and *Quwwat-i-Haywāniyah* (vital faculty) by producing the sexual arousal, for all the *Infi'ālāt-i-Nafsāniyah* (factors affecting the psychic faculty) are concerned with these faculties. Masihi mentions that *Harārat-i-Gharīziyah* (innate heat) is the common tool, through which psychic faculty is capable of movements, and *Qalb* (heart) is the reservoir of the innate heat.^[2] Mohammad Bin Tabri (d.985A.D.) says that the *Nafs* (psych or soul) is a source of all kinds of *Hiss* (sensation) and many philosophers mention that the *Nafs* is an initiator of *Hiss wa Harkat* (sensation and movement.)^[9] *Fi'l-i-Hiss* (act of sensation) is the process that allows our brain to take information via *Hawās-i-Khamsa Zāhirah* (five external senses) which can be experienced and interpreted by the brain. *Harkat* or motion is the act of moving, especially change of place or position or posture.^[10] However, the *Ālāt-i-Hawās* (sense organs) are made for the action of *Idrāk* (perception), through which sense of pleasure and sense of pain can be felt by an

individual. Perception is the organisation, identification and interpretation of *Ṣuwar-i-Maḥsūṣah* (sensory information) in order to represent and understand the environment. All perceptions involve signals in the nervous system, which in turn result from psychic faculty. ^[11] According to ancient philosophers; there is a faculty behind each function. *Rūḥ* (pneuma) and *Akhlāt* (humours or body fluids) serve as fuel of energy for the maintenance of these faculties. This *Rūḥ* spreads out over whole the body by the pumping mechanism of the heart. When transformation of *Rūḥ-i-Ḥaywānīyah* (vital pneuma or cardiopulmonary pneuma) into *Rūḥ-i-Nafsānīyah* (pneuma of nervous system) occurs in the brain, it enters in all the ventricles of the brain and according to need of the body it enters into *A'sāb*(nerves), *Nukhā'* (spinal cord), and finally reaches up to *A'dā'-i-Hissī wa Harkī* (sensory and motor organs) of the body. ^[12] *Ālāt-i-Hawās* are the crucial tools through which *Infi'ālāt-i-Nafsānīyah* and behaviours of animals and human beings are executed. *Infi'ālāt-i-Nafsānīyah* are the factors which bear an influence on psychic faculty. Ibn-i-Sina has considered the heart as center of different *Infi'ālāt-i-Nafsānīyah* like virtue, evil, pleasure, grief, love and hatred, malice, enmity, jealousy, shrewdness and amentia etc. ^[13] Every person has potency of *Infi'ālāt-i-Nafsānīyah* but susceptibility is more or less. The behaviour of animals and human beings is affected mostly by two kinds of *Idrāk* known as *Eḥsās-i-Dard* (sense of pain) and *Eḥsās-i-Lazzat* (sense of pleasant). ^[14] According to modern science, two responding systems in hypothalamus are concerned with the affective nature of these sensations; whether the sensations are pleasant or painful. These two sensations are called the reward (satisfaction) and punishment (aversion or avoidance) which are regulated by reward and punishment centre of the hypothalamus. ^[5] Now *Quwwat-i-Mudrikah* (faculty of perception) receives all types of sensory stimuli (sense of pain and pleasure also) from different

sensory organs and send by nerves to the brain in their respective internal centers. ^[15] Since *Shahwat-i-Jinsiyah* (sexual desire) is a stimulating factor for the act of copulation, and it is also a kind of *Eḥsās-i-Lazzat*, so sexual desire is stimulated through the action of *Quwwat-i-Mudrikah* and *Quwwat-i-Muḥarrikah*. When *Quwwat-i-Mudrikah Zāhirah* (external perceptive faculty) receives the *Ṣuwar-i-Maḥsūṣah* (which are related to sexual act) from different sensory organs, like sexual attraction occurs between male and female by *Hiss-i-Baṣīrah* (sense of vision) of eyes due to seeing the beauty of each other, then *Quwwat-i-Mudrikah Bāṭinah* (internal perceptive faculty) recognises and perceives the particular *Ṣuwar wa M'anī*(forms and meanings) of those particular things that have been perceived by external senses. According to Ibn-i-Sina; since *Hiss-i-Lāmisah* is more *Kathīf* (dense or thick or indelicate) among all other *Hawās-i-Zāhirah*, so persons with *Kathīf* or indelicate nature are influenced much more from the *Hiss-i-Lāmisah* than from any other sensation and thus drive greater *Eḥsās-i-Dard* or *Eḥsās-i-Lazzat* from it. ^[14,16] The sense of touch is distributed throughout the *Jild wa Ghosht* (skin and flesh). The nerves thereby perceive and discern anything which comes in contact with them, such as four primary qualities of the matter; heat, cold, moistness and dryness; and also their secondary qualities of roughness, smoothness, hardness and softness. *Quwwat-i-Lāmisah* executes the crucial role in generating and enhancing the love. Human sexuality involves biological, erotic, physical, emotional, social, or spiritual feelings and behaviours. ^[17] People feel more satisfied in a relationship in which physical affection is a significant part. In many circumstances, *Hiss-i-Lāmisah* is stronger than verbal or emotional contact. Hence, *Hiss-i-Lāmisah* has a powerful romantic value. That's why, Ibn-i-Sina also mentions that among all the pleasures which are perceived by *Hiss-i-Lāmisah*, the pleasure of the coitus is greatest. ^[14] Now, after the

perception of sensory information by *Quwwat-i-Mudrikah Bāṭinah* regarding to *Fi'l-i-Jinsiyah* (sexual act), the sexual desire enhanced through the sequential action of *Quwwat-i-Muḥarrikah* (faculty of motor activity). The mechanism of action of *Quwwat-i-Muḥarrikah* is completed by its sub serving faculties. First of all, *Quwwat-i-Khayāliyah* (faculty of thinking or ideation) of the *Quwwat-i-Muḥarrikah* originates thoughts and thinking of sexual behaviour from the sexual sensory information which are perceived by external sensory organs. Then after, *Quwwat-i-Shahwāniyah* (desiring faculty) stimulates the *Shahwat-i-Jinsiyah* (sexual desire) for the act of copulation. Now, *Quwwat-i-Āzimah* (faculty of determination) creates *Qaṣd wa Irādah* (intention and plan) [10] for the sexual act and finally *Quwwat-i-Fā'ilah* (operational faculty) helps in directing the organs for the action of *Fi'l-i-Jimā'*. The male, however, mingles with the female for the work of generation. This act of copulation is common to both. [18] Thus; internal perceptive faculty recognises and perceives the particular sexual feelings and thereafter sexual desire is enhanced through the sequential action of motor faculty.

RESULTS

This study reveals that the Unani System of Medicine has much information about the act of copulation.

Current study reveals that *Fi'l-i-Jimā'* (the act of copulation) is facilitated by psychic or mental faculty.

The sexual desire can be produced by any of the five external senses or sense organs through appropriate sexual stimuli. The touch and tactile sensation is the strongest one to produce sexual arousal in males and females.

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