



## Research Article

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# A Coruscation on the Views of Muslim Scholars on the Use of Traditional Herbal Enhancement Substances (*Kayan Mata*) among Muslim Women in the Northwestern Nigeria

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## Abstract

The consumption of traditional herbal enhancement substances, locally referred to as *Kayan Mata*, has gained increasing social visibility among Muslim women in Northern Nigeria. While these herbal supplements are widely marketed for purported benefits related to beauty, marital satisfaction, and reproductive health, their use raises theological, health, and ethical concerns within the Muslim community. Given the influence of religious authority on personal and societal behaviour in the region, Muslim scholars play a critical role in shaping normative attitudes toward such practices. However, there remains a paucity of comprehensive scholarly analysis on how Islamic jurisprudence and ethical frameworks inform the perspectives of these scholars regarding *Kayan Mata*. This study aims to: Examine the interpretations and positions of Muslim scholars in Northern Nigeria on the use of traditional herbal enhancement substances by Muslim women. Identify the Islamic legal (*fiqh*) reasoning and ethical principles that underpin scholars' views. Assess how religious guidance intersects with health, morality, and social norms in influencing women's attitudes toward *Kayan Mata*. A qualitative research design was employed, drawing on purposive sampling to interview Muslim scholars (both male and female) across key cities in Northern Nigeria, including Sokoto, Kaduna, Kano, and Maiduguri. Data were collected through semi-structured interviews, focus group discussions, and review of *fatāwā* (religious edicts) issued by local Islamic authorities. Responses were analysed thematically using Islamic jurisprudential frameworks and contextualized within broader sociocultural discourse. Findings indicate a diversity of scholarly opinions: A majority of scholars expressed cautious discouragement, citing concerns about *ḥarām* (prohibited) elements in certain herbs, unverified health claims, and the potential for physical harm or addiction. Some scholars recognized permissibility (*mubāḥ*) when substances are proven safe, beneficial, and free from prohibited components (e.g., alcohol, intoxicants), emphasizing *maslahah* (public good) and avoidance of *mafsadah* (harm). A minority adopted a contextual permissive stance, grounding their reasoning in the Islamic legal principle of *lā ḍarara wa lā ḍirār* (no harm, no reciprocating harm), asserting that individual autonomy within safety parameters is acceptable. Across responses, there was a strong emphasis on seeking qualified medical consultation, transparent ingredient disclosure, and ethical marketing practices.

**Keywords:** Muslim Scholars, Traditional Herbal, Enhancement Substances, (*kayan mata*) Muslim Women, Northwestern Nigeria.

## I. INTRODUCTION

The use of traditional herbal enhancement substances, such as “*kayan mata*”, is not explicitly mentioned in the Qur’an or Sunnah. The Qur’an and Hadith generally do not address specific cultural practices or substances that are not universally known across all Muslim societies. However, they provide general principles related to health, treatment, and the use of remedies, which can help guide Muslims in their approach to traditional substances like “*kayan mata*”. Therefore, this requires the use of *ijtihad*, which is based on the efforts of scholars which they used to deal with issues that are not explicitly addressed in the primary sources of *Shari’ah*. *Jurists*, informed by the spirit of the Qur’an use their moral capacities for creative reasoning and judgement to arrive at relevant legal solution. This opens up the possibility for more dynamic Islamic approaches to understand the issue on the use of traditional herbal enhancement substance (*kayan mata*) among the Muslim women in the contemporary period.

Therefore, the use of traditional herbal enhancement substance “*kayan mata*” by Muslim women is no longer a controversial issue among Muslims, because Muslim scholars have unanimously agreed that Muslim women can use traditional herbal enhancement substances if they are not harmful to their health and if the contents or ingredients are from *halal* sources.<sup>1</sup> Moreover, as discussed in the previous chapters, it was noted that women often experience various sexual health issues that can contribute to marital instability or even lead to divorce. These issues include lack of interest in sexual activity, depression, reduced libido, and vaginal loosening caused by childbirth. Additionally, other health-related conditions such as diabetes, hypertension, and anxiety disorders can also affect sexual health. These factors often necessitate the use of traditional herbal enhancement substances (*kayan mata*). Furthermore, menopause and the aging process may result in a decrease in libido, among other challenges.<sup>2</sup>

Therefore, before evaluating the perspectives of modern Islamic scholars, it is essential to define what is meant by "modern scholar" in this research. Modern Islamic scholars are those who have gained their Islamic knowledge either through Western education or through a combination of both Western and traditional Islamic teachings. Their views are analysed in light of contemporary issues to offer reliable guidance, particularly for those unfamiliar with the principles and aspects of sexual health. To assess the use of traditional herbal enhancement substances (*kayan mata*) among Muslim women, various scholars have been interviewed to gather their insights on this practice. Their views are discussed below:

### **Shaykh Shu’aibu Umar Yaqub Lau hold the view that:**

We should not forget that when Prophet Adam (A.S) was descended to the earth, Allah gave him the knowledge about plants and animals and their uses. So, we cannot say the use of “*kayan mata*” is not allowed or is allowed in Islam. Rather, we have to consider the laws governing the use of medicine in Islam, which are: before one uses it, she should consult those who have knowledge on it like doctors, pharmacists and traditional herbalists. The contents should be from *halal* source so that its safety and otherwise can be ascertained. When this is done, then it can be used by Muslim women. Even though we have food agents that can serve for the same purpose and can be used, today’s women prefer to use traditional herbal enhancement substances (*kayan mata*) for being less expensive and easy to use, as well as for its fast action.<sup>3</sup>

### **While “Kaura” has the view that:**

Women use “*kayan mata*” in order to seduce their husbands to make them happy or to love them more because women do not have wisdom like men. So, women have to search for something that will draw the attention of their husbands, hence the use of “*kayan mata*” and other concoction which is called “*tiwillah*”<sup>4</sup>

If we look at Suratul Rum, Allah SWT said:

And, among His Signs is this that He created for you mates from among yourselves that you may dwell in tranquillity with them, and He put love and mercy between your (heart): Verily in that are Signs for those reflect.<sup>5</sup>

He further explains the verse according to his understanding, where he said, Allah has put love between man and woman. Because of that, they use so many ideas and wisdom to help each other, and the use of traditional herbal enhancement substances (*kayan mata*) can be one of them. Many women mention that whenever they use “*kayan mata*”, their husbands find peace in them and love them more than before. This is with the condition that those “*kayan mata*” that are to be used should be in line with *shari’ah* it and must be free from *haram* sources as well as *shirk*, before they are allowed in Islam.

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<sup>1</sup> *Op.cit Prof.* Ahmad Yakubu

<sup>2</sup> Sheikh Abdur Razak. Sexual Issues in Modern Era and its Solution. Adam Publish and Distribution, New Delhi, 2008 P.52

<sup>3</sup> Sheikh Shu’aibu Umar Yaqub Lau, 50ye ars, Deputy Director Admin. Sanabil Int’l School Kano State, 29/11/21

<sup>4</sup> Sheikh Kaura, 71years, National Preacher of Eradication of Innovation and Confirmation of Sunnah, National Headquarters Jos, Sokoto Branch, Arkilla Federal Low cost, Sokoto State, 29/1/22

<sup>5</sup> Qur’an, chapter 30, verse 21

He bases his reason with a Hadith reported by Aisha (R.A) that Rifa'a who divorced his wife, Tamimatu, who married Abdurrahman Ibn Azzubair during the period of Prophet Muhammad (SAW). When she discovered that her second husband had sexual weakness, she asked for divorce and wanted to go back to her former husband. But the Prophet said, she cannot remarry her former husband until the second husband enjoyed her before she became lawful to the former husband.<sup>6</sup>

The word "enjoyment" in this Hadith means sex. Therefore, sex is considered as enjoyment in Islam. There is great need for Muslim women to look for any *halal* source substances that will make their husband to enjoy them. He further explains it is the importance of sex in marriage that makes women look for traditional herbal enhancement substances (*kayan mata*) in every angle because human race cannot live without sex. He quotes Ibn Tamiyyah who said, three acts should not be stopped by man. They are; walking, eating and sex; he described sex to man like a well which needs water to be drawn from it regularly, so that the water should be constantly flowing. This shows that sex needs to be performed from time to time before one becomes sexually healthy. It is also part of the reason why Muslim women engage in the use of "*kayan mata*" so as to be always sexually active. Therefore, women should be encouraged, so as to always be ready to their husbands.<sup>7</sup>

### **However, Malam Bashir Sambo Babi opines that:**

Women use "*kayan mata*" to make sex enjoyable, because sex is part of human nature since the existence of human being from Prophet Adam (A.S) down to us, because marriage is what legalizes sex. Marriage life has its short comings. Sex is one of the major phenomena that determines the survival of marriage. And in order to achieve that, women employ the services of traditional herbal enhancement substances (*kayan mata*). They, therefore, use these substances to solve their problem and it is allowed in Islam if its content does not contradict the teaching of *Shari'ah* and if it will not endanger their health. However, it is compulsory upon women when using traditional herbal enhancement substances (*kayan mata*) to seek for religious verdict and to make sure that the contents are from *halal* ingredients. She cannot just go and buy whatever she comes across without knowing how it was processed or made. Another important thing that needs to be considered by our Muslim women is the nature of their body, their deficiencies as well as their husbands. What are their needs that are not necessary and what others need. People are not universally the same. Every couple has their own peculiar shortcomings. Therefore, *kayan mata* should not be used blindly and must be used with good intention. For example, it can be used in order to make their husbands enjoy them sexually and to earn rewards from Allah.<sup>8</sup>

### **Shaykh Muhammad Isah Talata Mafara**

Shaykh Muhammad Isah Talata Mafara has the same view with others in terms of permissibility in Islam but he differs in his own opinion, where he said that the use of traditional herbal enhancement substances (*kayan mata*) is allowed in Islam as long as it does not violate the teachings of *Shari'ah* and it does not harm the user and the contents are from *halal* sources. The intention must also be to please the husband not to control him or to chase the co-wives out or to solve their marital cohabitation problems. But those that contain charm or were done by witches so as to mislead and hook the husband are all considered as shirk and are not allowed in Islam. Women now adays engage in the use of traditional herbal substances (*kayan mata*) which is done not in accordance with the teachings of *Shari'ah*. That is why problem keeps upcoming one after the other. Whenever we turn to Allah and repent for our sins, things will change for the better. Even though he supports the use of "*kayan mata*", he says that before they work, one has to repent from his sin and also use it with good intentions as well as with total reliance on Allah. He concludes by saying Allah knows better.<sup>9</sup>

### **Shaykh Tukur Adam Abdullahi Chief Imam of Al-manar Mosque Kaduna has a different view from others, where he said:**

The use of traditional herbal enhancement substances (*kayan mata*) among the Muslim women is accepted in Islam, when they are in line with *Shari'ah*. However, women use them in different ways: we have medical way and herbal way. He further explains that the herbal way is considered as the traditional way which has to do with (*Dibb-Nabawi*). He suggests that women should engage on the use of food agents like fruits and vegetables which will give them what they need. He further explains that most Muslim women engage in the act because it is the habit of African women not necessary, they need them. Sometimes, the "*kayan mata*" are not hygienic but still women use them.<sup>10</sup>

<sup>6</sup> Muhammad Ben Isma'il, *Al-Buhari's Sahih, The correct Translation of Al-Bukhari*, (Trans) Muhammad Mahdi Al'Sharif, Vol. III, Book of Marriage, Dar Al-Kotob Al-Ilmiyah, Beirut, Lebanon, P.785

<sup>7</sup> Malam Kaura, 71 years, National Preacher of Eradication of Innovation and Confirmation of Sunnah, National Headquarters Jos, Sokoto Branch, Arkilla Federal Low Cost Sokoto State, 02/05/22

<sup>8</sup> Mal. Bashir Sambo Babi, 50years, Khalifah Shaykh Abubakar Babi, Makera Asada Sokoto State, 031/1/2023

<sup>9</sup> Sheikh Isah Talata Mafara, 73Years, Director Mahadul Ilmi Islamiyya Low Cost Sokoto State, 26/01/21

<sup>10</sup> Tukur Adam Abdullahi Chief Imam of Al-manar Mosque Kaduna, 58years, Kabala Road, Kaduna State, 09/11/21

### **Shaykh Mustapha Sidi Attahiru**

On his part, *Shaykh* Mustapha Sidi Attahiru maintains the same view as Imam Tukur who discourages the use of traditional herbal enhancement substances (*kayan mata*). He starts by showing its origin. He says its existence cannot be traced because it started from one generation to another. Its acceptance or rejection cannot be said outrightly because in Islam, any substance that is free from harmful substances and does not endanger health is lawful. Therefore, those who feel that they must use them should use them appropriately, and they should know that not all what others used can be generalized by everyone, because human beings are not the same. He further mentions that sometimes most of the complaints that Muslim women do are not genuine, it happens due to lack of modesty in this cotemporary period compared to the olden days. Now sexual issues are discussed openly among friends, which increases more demands for sex than normal. The worse part of it this time is that it is not only married women who use “*kayan mata*” but also the non-married ones. A number of women who commit illegal sex want to appear more attractive than married women. We also have repented prostitute who want to use something to make up for the prestige they lost during prostitution. Some women use them in order to over whelm the husband or to be super among co-wives.

He further explains that some women also complain about their husbands’ sexual weakness which sometimes is not a disease but rather it happens due to free mixing of men and women which make men to be weak at home, more especially the contemporary Muslims women dress indecency. Because they already had satisfied their desire outside and see a lot of different women who are even better than their wives, when they came back home, they find it difficult to become active no matter the efforts of their wives. This is so because all what will entice them have already been exhausted outside and there is nothing new that will entice them. The same thing applies to women who are not wise enough to understand when their husbands need them and do not have any strategic motives or ideas on how to communicate with their husbands. For example, during the olden days when husbands sent chicken for pepper soup or any special food, it is a signal to the wife; she knows what to do. But in the contemporary times wives do not understand the message. She will think that the husband has surplus of money and wants to make the family happy, while in most cases that is not the case. When some husbands are in need of their wives, they try their best to make sure that the wives eat well and are in a happy mood. But in the olden days, by sending a special food, the woman understands the message because it indicates the husband’s needs at night. So, the wives will prepare themselves both physically and emotionally. He further explains additional reasons why contemporary Muslim women use “*kayan mata*”, such as lack of good relationship among couples, lack of sexual knowledge and so on. All these kinds of challenges, if addressed properly, only very few women will be qualified to use traditional herbal enhancement substances.<sup>11</sup>

### **Imam Nura Nata’ala Hausare**

More so, Malam Nura has the view that the use of traditional herbal enhancement substances “*kayan mata*” should be encouraged because it is allowed in Islam provided that it does not contradict the teachings of Islam. Women also have different challenges in their marital homes ranging from spiritual possession, infection, growth inside their vagina “*kaho*”, lack of lubrication, vagina dryness, low libido, painful intercourse and so on. But with the help of the use of “*kayan mata*” and prayers, things can be resolved. He further says that there is a great need for couples to be encouraged to acquire sex education through the use of “*As’rarul Jima’i*”. Some of these problems, their solution can be found.<sup>12</sup>

### **Shaykh Muhammad Rijiyah Lemu**

*Shaykh* Muhammad Rijiyah Lemu has opposed the opinion of Malam Nura where he discourages the use of “*kayan mata*”. He says that the use of traditional herbal enhancement substances (*kayan mata*) should be discouraged due to the fear of abusing it, because some women use them and become stronger than their husband and may therefore, go astray. However, he still says that for those having sexual problem and they think it is the only way out and the substance are made up from *halal* ingredients, they can use it in order to uplift their status. However, he gives a strong warning concerning its usage that women should be very careful.<sup>13</sup>

### **Dr. Ahmad Musa Abdullahi fili Sanjo Katsina,**

Similarly, Dr. Ahmad Musa maintains the same view with Malam Nura Nata’ala where he said that women should be encouraged to use traditional herbal substances because Islamically, it is allowed if it is not against the teaching of Islam and as far as their substance and origin is from *halal* sources. Medically, whether Islamic or modern, medicine must undergo experimental process, when its successful then new medicine has been found. This comes from a book called

<sup>11</sup> Dr. Mustapha Sidi Attahiru, Imam Sheikh Sidi Attahiru Jumu’at Mosque Ali Akilu Road, Sokoto 54years, Sokoto State, 29/01/22

<sup>12</sup> Imam Nura Nata’ala Hausare, 50years, Chief Imam of Imamu Maliki Mosque Minanata Ahmadu Bello Way, Sokoto State, 24/2/24

<sup>13</sup> Sheikh Muhammad Sani Rijiyah Lemu, 55years, Associate Professor, Department of *Shari’ah* and Islamic Studies Bayero, University Kano State, 22/11/21



‘Talud’ whose author narrated that the first person to have found medicine for the human race was Prophet Idris (A.S) when he prayed to Allah to grant him ways of medication. He was commanded to go to the bush where trees and shrubs grow and asked them about themselves, and they will explain to him about their treatments, their names, contents of their medication and whether they are used alone or as a mixture. There are some plants that are neutral. They have to be mixed up with other plants before they cure some illnesses and if it’s going to be used alone, it is the intention that determines its treatment. Take the case of a plant called “*sabara*” in Sokoto “*balagande*” also in Zamfara state, and “*rawaya*” in Katsina state is one of them. We also have *gaude*, *uwar magunguna*, *sanya*, and so on. In all these plants, one’s intention determines their cure, because they do not have any specific cure but can be used for any purpose.

He further explains the importance of the use of traditional herbal enhancement substances (*kayan mata*) which can be related back to Prophet Idris and also to a weak or fabricated Hadith in which a woman complained to Prophet (SAW) that her husband segregated her between the co-wives. The prophet asked her to look and see what her partner did. She discovered what she used a plant called *Habbattul-Rashad* (*minanans*) or “*Zumuntar Roro in Hausa or Yayan Lansir*”. So, the other wives used it with honey and got intimate with the husband, so she used it and got the same treatment with other co- wives. Also, if we look at the Hadith that commands women to apply *hena* (*lalle*), it was discovered later that it does not only beautify women bodies but also prevents them from infection (*sanyi*). A woman can use it to wash her private part to cure vagina widening.<sup>14</sup>

He concludes by quoting a verse where Allah says:

Your wives are as a tilth unto you, so approach your tilth when or how you will; but do some good act for your souls beforehand; and fear Allah....<sup>15</sup>

He describes women as what men find peace and enjoy. Therefore, they should find a way to make them look more comfortable. He also discusses about the Hadith of Mu’awiyah that every relationship among couple is “*Halal*” except Sodomy. Therefore, the use of “*kayan mata*” is allowed in Islam but it should be done in a way that it will not harm the user.

### **Malam Mujittaba Tukur Daura**

**Malam Mujittaba** has the same view as **Dr. Ahmad Musa** in his support of the use of traditional herbal enhancement substances “*kayan mata*” where he said that they are very important to women as it helps them to beautify themselves. He said that being a *Hisba* official, I have received a lot of complaints from women. So, we cannot prevent women from the use of “*kayan mata*” if they are not against the teaching of Islam. He also went further expresses his view by saying that:

The use of “*kayan mata*” helps women to become strong and submit to their husband and make their husband to enjoy them more.<sup>16</sup>

### **Shaykh Falalu Muhammad**

**Shaykh Falalu** has the same view as others except **Shaykh Muhammad Rijiyah Lemu** who discourages its usage conditionally. He said that the use of “*kayan mata*” is allowed in Islam, because Islam is a wise religion and nothing has been left behind. It has solution to any new problem that arises. He further says:

Women are into the use of “*kayan mata*” since the olden days, but they only undergo changes due to one reason or another. Women should continue using “*kayan mata*” because they strengthen the marriage life and make women always ready for their husband.

However, he also said that the use “*kayan mata*” is allowed in Islam, because Islamic religion is a religion that does not confine itself to the study of the texts of the Qur’an and Sunnah of the Prophet (SAW) alone. Rather, it studies all the facets of life including various scientific disciplines, which help to improve spiritual well being of man that include the use of traditional herbal enhancement substances. Therefore, women can use them but they should know that it is not always that they can use it as it has timeframe. This means that it should not be abused up to the time they cannot do without them.<sup>17</sup>

### **Shaykh Aminu Ibrahim Daurawa Kano**

**Shaykh Aminu Daurawa** has the opinion that the use of “*kayan mata*” does not have its own legal backing, as Islam remains silent on it. This means it is the intention of the user and the substances that determine its acceptability or otherwise in Islam. Let us assume all is well, it is acceptable in Islam. We should know that sex is not a priority number one in marriage,

<sup>14</sup> Dr. Ahmad Musa Abdullahi fili Sanjo Katsina, 55 years, Senior Lecturer, Department of Arabic Umaru Musa ‘Yar Adua University, Katsina and Chairman Zakat Endowment Katsina State, 23/11/21

<sup>15</sup> Qur’an: chapter 2, verse 223

<sup>16</sup> Malam Mujittaba Tukur Daura, 40 years, Secretary Hisba Daura, Katsina State, 24/11/21

<sup>17</sup> Shaykh Falalu Muhammad ‘Yar Tsulo, 50 years Asst. National Chairman North West Tijjaniyya, Katsina State, 27/11/22

as respect and truthfulness are the key success of every marriage. For men, no matter how sweet and tasty a woman is, without the above-mentioned factors, marriage will not survive. But in our contemporary society, women use traditional herbal enhancement substances because of their own thinking that sex is the key success and the backbone of marriage. If they do well in bed, their husbands will love them unconditionally and they will not be divorced, which is not true, but their illusion.

Therefore, the use of “*kayan mata*” can neither be encouraged nor discouraged because of its Islamic backing. Those with problem should identify their problem and find ways and means of solving to them. The use of “*kayan mata*” should be optional to those who feel that it compliments and makes them comfortable.<sup>18</sup>

### **Shaykh Shuaibu Umar Yaqub Lau**

Shaykh Umar Yaqub Lau opposes Daurawa who supports the use of “*kayan mata*” among the Muslim women in Nigeria where he said:

The use of “*kayan mata*” is in line with the *Shari’ah*, as it helps in solving sexual problem among couple and the complain is not new in the Islamic society. Even during the period of Prophet Muhammad (SAW), one woman came to the Prophet and complained about her husband’s private part which she discovered to be very small like a tiny stick. (Hadith of Rifa’a and Abdurrahman)

He further expresses his views that:

Any woman who wants to use it should discuss it with the health personnel and Islamic scholars about the method and ingredients she is to use, so as to know those that are safe in her health and those are in line with Islamic *Shari’ah*. He too says human being like beautiful things; therefore, he urges women to use more food agents than herbals that will entice them.<sup>19</sup>

### **Malam Aliyu Zainu Chief Imam Jumu’at Mosque “Yar Aduwa Katsina State**

However, Malam Zainu maintains that the use of traditional herbal enhancement substances can be encouraged because it originates from our great grand-parents, and it is allowed in Islam, provided that it does not endanger health and it does not contain any unlawful ingredients. He further says that sometime during the *Jahiliyyah* period, he said:

The use of “*kayan mata*” is allowed in Islam. But we should note that “*kayan mata*” only cannot stabilize marriage. It has to be complemented with respects, prayers and others. However, women are advice to use “*husnul mu’ashara*” followed by “*kayan mata*”. With the permission of her husband, she can also use food agents such as a mixture of millet, tiger nut, *chuku* (camel cheese), date, cloves, ginger and pound them into powder and drink with milk. He concluded with the opinion that women should continue using “*kayan mata*” as far as they are not harmful to their health and they have *halal* ingredients.<sup>20</sup>

### **Malama Asma’u Abubakar Usman**

Another important book that was found relevant to this chapter was written by Malama Asma’u, who expresses her view in the book called “*Hattara Dai Mata! Fadakarwa Game da Hakin Maye*”. She discusses about marriage in Islam as part of worship even though it is based on love as Allah says:

And among His signs is this that He created mates from among your selves, that you may dwell in tranquillity with them... Qurr30, verse21

Beginning from the Islamic medicine up to the traditional herbal enhancement substances (*kayan mata*), she said that its acceptance and rejection depend on the health benefits. She further mentions the different herbals that are allowed and how to use them and the given herbalists and the reason of the names followed by those that are not allowed in Islam.

Malama Asma’u has the same view as Malam Isah Talata Mafara on the use of traditional herbal enhancement substances. Lastly, she mentions their side-effect. She advocates that it should be used occasionally and not to have total dependence on it, she also suggests that women should put their trust in Allah, be obedient to their husbands, and Allah will help them before “*kayan mata*” works.<sup>21</sup>

<sup>18</sup> Shaykh Aminu Ibrahim Daurawa, Kofar Mazugal Kano State, Chairman Hisba Kano and *Darul Sunnah* Foundation Kano State, 01/12/21

<sup>19</sup> Shaykh Shuaibu Umar Yaqub Lau, 50years, Deputy Director Administration Sanabil International School, Kano State, 29/11/21

<sup>20</sup> Malam Aliyu Zainu, 55years, Chief Imam Jumu’at Mosque “Yar Aduwa Katsina State, 26/11/22

<sup>21</sup> Malama Asma’u Abubakar Usman, *Hattara Dai mata, Fadakarwa Game da Hakin Maye (Kayan Mata)*, Nadabo Print Production, 2006, Pp5-15

## Hauwa'u A. Haruna

Hauwa holds the views that women use traditional herbal enhancement substances “*kayan mata*” in order to incline to high status of marriage or to be loved and respected more than the other co-wives. Therefore, there is a great need to continue using them, because it is either from animal or plant sources. Even if what is used for it is not successful, at least it will work on other issues such as stomach ache, dysentery, and so on. She further expresses her view that:

It has been in use since the period of the Prophet up to our contemporary times just in different forms, as they undergo a lot of modifications due to advancements of technology, where some of these herbs cure infection and others are used for related sexual issues, such as vaginal diseases. For example, *bagaruwa* is scientifically proved to have contained agent of anti-septic; it can also be used orally or in a powder form. We also have leaves of baobab tree mixed with milk, fresh okro slam water to be drunk. All these are agents of traditional herbal enhancement substances “*kayan mata*” used by Muslim women. Therefore, women are advised to take good care of their bodies, so that their husbands will love them and become eager to have sex with them.<sup>22</sup>

## Rukayyah Adamu Ladan

Rukayyah said, that the use of traditional herbal enhancement substances (*kayan mata*) originated in the olden days and is inherited from our great grand-parents and used up to our present time. Because of their importance and benefits, their chain of transmission is not disconnected. Had women not benefitted from it, the knowledge about it will have become along forgotten issues. Due to its benefits however, it always gets new shape and update. For example, now women are using the bark of the *baure* tree, *dogon icce* to wash their private parts or insert musk because of its benefits. All there are said to have existed since the time of the Prophet, just that new things were added. With the advancement of technology, new things are being discovered with the grace of Allah, because all that we know is not our making, it is the will of Allah. Therefore, women should continue to use them because they help to strengthen the marriage life. This is more especially common with the natural ones, which are not imported from China and India. The imported ones contain chemicals that cause problems for women just that they work faster and expire immediately unlike the natural ones. The natural herbals such as *sassake*, *baure*, *gamji*, *saiwar sanya*, *taura* cooked together and honey or sugar-cane candy (*mazrkwaila*) added which serves as a (*Tsimin mata*) sweetener for libido booster in women.

However, plants like *lalle* leaves, *magarya*, *zaitu*, *sassaken bagaruwa* are boiled and use for sit bath for the purpose of vagina tightening. Depending on what a woman is looking for, that determines what to use.<sup>23</sup>

## Aisha Iliyasu Haruna

Aisha Iliyasu has a different view from Rukayyah where she opines that:

The use of traditional herbal enhancement should be banned from the use of “*kayan mata*” because she used them and did not see any remarkable change even though they existed since our grand-parents; we heard about them and saw some women using them, some succeeded while some failed. In my opinion, women should stop using them, as I do not believe in what they are saying, for even with the wide use of traditional herbal enhancement substances “*kayan mata*”, marriages are collapsing on our contemporary period unlike during the period of our parents(sic). The most important things in marriage life is for a couple to have a good balanced diet such as meat, fish, fruit, and vegetables. The only little advantage is that if a woman uses them, she will follow all possible methods to entice her husband to have sex with her because of curiosity to see his reaction whether what is said about the herbal is true or not. By luring her husband, it will make the husband happy, seeing that his wife appreciates him and shows interest on him.<sup>24</sup>

## Haj. Amina Abdullahi

Amina has opposed Aisha's views by encouraging women to continue using them. She says that these traditional herbal enhancement substances “*kayan mata*” is very important if we look at history. It has passed from generation to generation since our grand-parents up till today. Whenever they marry their daughter out, she will be given “*kayan mata*” such as baobab leaves which is used for treating infection and vaginal tightening. Its residue is burnt on fire and women squat on it, so that the smoke penetrates inside her for vagina tightening and many more. Therefore, the use of traditional herbal enhancement “*kayan mata*” has a great benefit to women. Therefore, women should try their very best to source all available ones, so that they are not left behind and gain respect from their spouses.<sup>25</sup>

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<sup>23</sup>Rukayyah Adamu Ladan, 53years, PRO Nisa'u Sunnah, Bashama Road, Tudun Wada Kaduna State, 7/12/21

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## Conclusion

The views of Muslim scholars in Northern Nigeria on the use of traditional herbal enhancement substances among Muslim women range from cautious discouragement to conditional permissibility. While concerns about safety and compliance with Islamic law predominate, there is recognition that not all traditional substances are intrinsically prohibited. Scholars advocate for balanced guidance that integrates Islamic ethical principles with contemporary health considerations, stressing that Muslim women should make informed decisions grounded in both religious obedience and scientific awareness. In conclusion, the scholarly discourse on Kayan Mata among Muslim scholars in Northern Nigeria reflects a careful negotiation between religious doctrine, cultural practices, and public health imperatives. Most scholars advise restraint, particularly in the absence of scientific verification and clear compliance with Islamic law. From above the discussion, we can see that the use of traditional herbal enhancement substances “*kayan mata*” is accepted by the majority of Islamic scholars because only few of them are neutral on its usage. In Islam, new ideas are accepted if they are not contradictory to the teaching of Islam. That is why scholars who are not interested in the use of “*kayan mata*” remain neutral. This is because it is hard to say that it is rejected in Islam in most cases, majority of women use it and testify it even though some part of it is not yet concluded in relation to how it works, except those that contain magic and impure substances which are unanimously agreed to be unacceptable or prohibited in Islam.

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