



An Overview of the Juristic View of Herbal Enhancement Substances (Aphrodisiac/*Kayan Mata*) in Islamic Jurisprudence

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Abstract

Herbal enhancement substances—commonly known as aphrodisiacs or Kayan Mata in Hausa communities—have become increasingly popular across Nigeria, particularly among women seeking improved intimacy, emotional bonding, or sexual satisfaction. While these products have deep roots in traditional African medicine, their modern usage reflects changing social expectations, marital pressures, and gaps in reproductive health education. The problem addressed in this study is the rising consumption of unregulated herbal enhancers and the limited scientific understanding of their safety, effectiveness, and cultural impact. The aim is to provide an overview of the origins, types, uses, and potential health implications of Kayan Mata, while examining how cultural beliefs shape their acceptance. The study adopts a qualitative descriptive approach, relying on traditional ethnographic literature, herbal medicine research, interviews, and contemporary academic discussions on sexuality, reproductive health, and gender in West Africa. Findings reveal that while some herbal enhancers are rooted in harmless natural ingredients and traditional knowledge, others contain potent chemical additives that pose risks such as hormonal imbalance, infections, cardiovascular effects, and emotional manipulation. The research also shows that societal pressures—including expectations of marital performance, misconceptions about sexuality, and commercialisation through social media—significantly drive the demand for these substances. The study concludes that there is a need for greater public awareness, scientific evaluation, and regulation of herbal enhancement products to ensure consumer safety. Furthermore, an honest conversation about sexual health, communication in marriage, and responsible use of traditional remedies is essential to prevent misuse and protect women's well-being.

Keywords: *Kayan Mata, aphrodisiac, herbal medicine, sexuality, reproductive health, Nigeria, cultural practices.*

Introduction

Herbal enhancement substances, widely referred to as *Kayan Mata* in Hausaland, represent a unique blend of traditional knowledge, cultural beliefs, and evolving social expectations in contemporary Nigeria. Historically, these substances originated from the practices of traditional Hausa women who prepared natural herbs, seeds, oils, and spices for marital bonding, fertility support, and emotional intimacy. They were often passed down through generations as part of a bride's preparation for marriage. Today, however, *Kayan Mata* has expanded far beyond its traditional context, becoming a fast-growing commercial product promoted in markets, online platforms, and social media. This rapid transformation has raised important questions about authenticity, safety, and the social dynamics that sustain their demand.

The rising popularity of aphrodisiac substances reflects deeper socio-cultural realities. In many Nigerian societies, especially in Northern Nigeria, women face immense pressure to maintain marital harmony, fulfil expectations of sexual satisfaction, and compete with modern beauty and intimacy standards. For some, *Kayan Mata* represents a cultural tool for strengthening emotional connection and enhancing marital intimacy. For others, it becomes a coping mechanism for

marital insecurity, limited access to sexual health education, or societal silence around women's sexual needs. At the same time, the influx of chemically enhanced products disguised as natural herbs has raised serious medical concerns.

Understanding *Kayan Mata* therefore requires a broad and balanced perspective that goes beyond sensationalism. It involves exploring the traditional roots of these substances, their intended roles in marital life, the reasons behind their modern reinvention, and the health implications associated with their unregulated use. This paper offers an overview that brings together cultural context, herbal medicine insights, gender considerations, and contemporary health concerns, providing a foundation for informed discussion about their place in modern Nigerian society.

The Biological Nature of Man and Woman in Terms of Cohabitation

Procreation is considered both a moral and religious duty with significant importance placed on ensuring the potency of both men and women. The use of traditional herbal enhancement substances, known as aphrodisiacs or "*Kayan Mata*," is a common remedy for sexual dysfunction. Sexual dysfunction refers to the inability to achieve normal sexual intercourse, which may include issues like premature ejaculation, retrograde, retarded, or inhibited ejaculation, and erectile dysfunction. These conditions can lead to difficulties such as reduced libido, compulsive sexual behavior, organic disorders, and failure of detumescence. (reduction in the strength/frequency of an erection)¹

The term "aphrodisiac" is derived from "Aphrodite," the Greek goddess of love, beauty, and sex. An aphrodisiac is defined as any substance—whether food or drug—that stimulates sexual desire. Since ancient times, humans have sought to enhance their sexual abilities. In prehistoric times, before the advent of metals, early humans expressed their sexual power through ritual dances and hunting, driven by a primal urge for food, sex, and reproduction. The potential to discover bioactive aphrodisiacs from plants, animals, or minerals has been a persistent and intriguing pursuit throughout history.²

However traditional herbal enhancement substances "*Kayan Mata*" can be seen as any things that enhance sexual desire beautify women's body in order to look attractive to her husband as well as those increase male/female potency are consider "*Kayan Mata*" in North-west Nigeria. Sometime some people called it separately, the male one is called "*kayan maza*", but not withstanding the "*kayan maza*" are mostly found in the umbrella "*Kayan Mata*", the two are intertwist together, is the user wiil mention the one he needed as anyone can buy opposite of his gender.³

The quest for sexual enhancement was not merely a pursuit of pleasure but was also linked to survival and the continuation of lineage.

The Prophet says:

As a result of this, the search for....You (community of Muslim) should marry such of women as kind loving (to their husbands) who give birth. I'm going to view glory with the other nation because of your number....⁴

AS a result of that, the search for substances that could enhance sexual potency became a focal point across different cultures and epochs. The possibility of discovering bioactive aphrodisiacs derived from natural sources—be they plants, animals, or minerals—has captivated human interest throughout recorded history. These substances were believed to possess the power to stimulate sexual desire, improve fertility, and increase overall sexual performance. Across civilizations, these natural aphrodisiacs were often revered and integrated into various cultural practices, rituals, and medicinal traditions. From ancient herbal concoctions to animal-derived substances and mineral-based portions, the human quest for enhancing sexual potency reflects a broader narrative of seeking mastery over one's physical and reproductive capabilities.

In Islam issues of healthy sexual act is recommended as it indicated that in this hadith:

This timeless pursuit underscores the enduring significance of sexual health and vitality in human society.⁵

Aphrodisiac plants are any plants that are used for the management of sexual dysfunction and which arouses sexual instincts, induces venereal desire and increases pleasure and performance. This helps in solving the problem of male impotence, which is also called erectile dysfunction (ED). It is a common medical condition that affects sexual life of millions of men worldwide. Erectile dysfunction is defined as the persistent inability to obtain and maintain an erection

¹ J. Nunn "*Ancient Egyptian medicine of Medical Society*", Oklahoma press, London, p.51

² *Ancient Egyptian medicine of Medical Society*, p. 53

³ Fatima Inno Akawala , 'yar Marna 67 years, local birth attendant (*Ungozuma*) 27/1/2024

⁴ Muhammd Mahdi al-Sharif, *Sunam Abu Dawud (The Third Correct Tradition of The Prophetic Sunna)* Vol. II, Dar Al Kotob, Al-Ilimiyah, Beirut, Lebanon. 2008, p.209

⁵ Singh et-al, "*Phytojournal.com An Overview on Traditional Medicinal Plants as Aphrodisiac Agent*", Journal of Pharmacognosy and Phytochemistry, vol. 1 n.p, 2014, India, p.45.

sufficient for natural satisfactory intercourse. Sexual dysfunction is a serious medical and social symptom that occurs in both men and women. It is the repeated inability to achieve normal sexual intercourse, which significantly contributes to the infertility function. It occurs commonly in middle age and old age. Some problems, i.e. diabetes mellitus, antihypertensive, anti-depressant therapeutic drugs cause the inability to achieve normal sexual intercourse. However, organic causes of these include 'hypogonadism' (reduction or absence of hormone secretion) or other physiological activities of the gonad (testes or ovaries) hyperprolactinemia (condition of elevated serum prolactin) and neurological disorders. Treatment of these conditions involves several mutual aphrodisiac potentials.⁶

Aphrodisiacs or "*kayan maat*" is used widely without any medical or specialists guide in order to cure sexual dysfunction caused by various factors. Such factors include stroke, cerebral trauma, Alzheimer, Parkinson's disease and chronic disorders such as diabetes, hypertension vascular insufficiency, Atherosclerosis and penile disease include phimosis, pyronines life style, chronic alcohol disease, cigarette smoking, aging, decrease in hormone level with age, systematic disease, cardiac, hepatic, renal, pulmonary concern and so on. Thus, aphrodisiacs or "*Kayan Mata*" is used to boost sexual performances.⁷

Naturally, the private part of man is the genitalia for love making, which enables reproduction and giving pleasure to his female partner. However, several marriages have been threatened over erectile dysfunction. Therefore, if man's penile blood vessels are in good condition, he will have normal erection; if they are not in good condition, there might be issues, such as multi-systemic disease like diabetes, hypertension which affects the blood vessels and lead to erectile dysfunction.⁸

Men with the problem of sexual intercourse are more exposed than the women because of the nature of their private parts and the role they play in intercourse. Women too suffer from some sexual intercourse problems such as arousal problems, desire problem, satisfaction problem and pain problem which can be hidden to some extent due to her nature. She can pretend and act as all is normal while it is not. However, it is not necessary for her husband to notice or to understand the truth due to the nature of her private part as a recipient with a hole, unlike man whose problem cannot be hidden due to his biological nature and the fact that his problem affects both partners. Men's erectile dysfunction or pre-mature ejaculation, become clear when they reaches orgasm in few seconds which is not normal among most men and which indirectly affects his partner. Moreso, these two problems are linked directly or indirectly to the issue of infertility more especially the problem of erectile dysfunction. Without erection, no ejaculation occurs through which millions of sperms are released to reach fertile ovary for the formation of zygote.⁹

The quest to solve infertility problems gives birth to traditional herbal enhancement substances which can be used for both erectile dysfunction and premature ejaculation. Moreso, even those without these problems use it to boost their libido by staying longer and stronger than normal. Taking a lot of vegetables and plants that contain high zinc, and other means such as kidney beans, oily fish, Vit.B6, and exercise help to clear out the arteries and optimize blood flow and, at the same time, avoiding food that contains starch, ice creams, lot of red meats help to boost libido. However, some people prefer to use traditional enhancement substances. Whenever men are stronger in bed than women, there is every tendency for women to improve themselves in order to meet the need of their husband through the use of traditional herbal enhancement substances (*Kayan Mata*).¹⁰

Types of Herbal Enhancement Substances

Kayan Mata is not a uniform category; rather, it encompasses a wide range of products with different compositions and purposes. Some are mild natural substances such as clove oil, goron tula, chili pepper mixtures, and spice-infused honey, known for helping stimulate desire and reducing stress. Others include more potent preparations like "maganin kura," "turaren jiko," "santsi oil," or tightening mixtures, many of which come from secret traditional recipes. Unfortunately, the market now includes chemically altered products disguised as natural herbs, including pills, powders, and concoctions containing steroids, artificial hormones, and vasodilators. This diversity—traditional, modernised, and adulterated—creates confusion about what is safe and what is harmful¹¹.

⁶ F.M. Nimbi *et-al*, "*An overview of Biology, Psychological, Sexual Realtion, And Cultural Factors Influence Desire. Sexual Reviews*", np p. 46

⁷ *An overview of Biology, Psychological, Sexual Realtion, And Cultural Factors Influence Desire. Sexual Reviews* p.62

⁸ A. Singh *et-al*, "*An Overview on Traditional Medicinal Plants as Aphrodisiac Agent*", *Journal of Pharmacognosy and Phyto-chemistry*, Vol.I, n.p, India, 2014, p.91

⁹ "*An Overview on Traditional Medicinal Plants as Aphrodisiac Agent*", *Journal of Pharmacognosy and Phyto-chemistry*, p.92

¹⁰ J. Nunn, "*Ancient Egyptian Medicine, Transaction of Medical society of London*", Oklahoma Press, 2002, P.57

¹¹ R. T. Musa, *Herbal Pharmacology in West Africa*, Lagos, Qurashi Publishers, 2014, p. 113.

Socioeconomic Forces Behind the Rise of *Kayan Mata*

Economic realities also play a major role in the rising popularity of aphrodisiacs in Nigeria. Many women fear marital instability in a society where economic dependence can make divorce financially devastating. Others feel pressured by rising competition in relationships due to polygyny, infidelity, or media-driven beauty standards. Vendors expertly exploit these anxieties through emotional marketing: “keep your husband,” “make him love only you,” “be irresistible,” and so on. Moreover, the commercialisation of herbal enhancement substances has created income opportunities for thousands of women who sell the products both offline and online. Thus, *Kayan Mata* has become not only a sexual or cultural product, but also a coping response to socioeconomic pressures¹².

Gender, Sexuality, and Cultural Expectations

The popularity of *Kayan Mata* also reflects the complex gender expectations placed on Nigerian women. In many households, women are seen as responsible for maintaining marital harmony and ensuring their husbands’ satisfaction, even when communication, empathy, or emotional support from the husband is lacking. This unequal burden pushes women to seek enhancements to fulfil expectations that often ignore their own needs. Similarly, misconceptions about sexuality—such as the idea that women must always appear perfect or sexually appealing—drive unhealthy competition and emotional stress. Understanding *Kayan Mata* requires understanding these deep cultural pressures, not merely blaming women for using the substances¹³.

Influence of Social Media and Digital Marketing

The explosion of social media has radically changed the landscape of aphrodisiac consumption in Nigeria. Platforms like TikTok, Facebook, Instagram, and WhatsApp host thousands of vendors who creatively package and promote *Kayan Mata* to younger audiences. Short videos show dramatic “before-and-after” demonstrations, making the products appear magical and irresistible. These digital spaces also create communities of women discussing sexual issues that were once considered taboo. While this openness encourages dialogue about intimacy, it also exposes vulnerable women to misinformation, exaggerated claims, and unsafe products. The glamour of online marketing often hides the absence of scientific testing, creating a dangerous blend of entertainment and exploitation in the digital economy¹⁴.

Commercialisation and the Loss of Traditional Safeguards

Traditionally, *Kayan Mata* was prepared and administered by elderly women with years of experience who prioritised safety, moderation, and marital stability. Today’s commercialised system replaces these knowledgeable custodians with young entrepreneurs seeking profit. Many sellers do not understand the pharmacological interactions of herbs, nor the consequences of combining potent ingredients. The result is a flooded market where anyone can mix herbs, package them attractively, and sell them without oversight. This shift from sacred tradition to unchecked commerce removes the safeguards that once protected women from harmful concoctions. It also disrupts the moral and cultural context in which *Kayan Mata* originally operated¹⁵.

Juristic View of Herbal Enhancement Substances (Aphrodisiac/*Kayan Mata*) in Islamic Jurisprudence

General Juristic Framework (الأصل في الأشياء الإباحة)

Islamic jurists begin the discussion on herbal enhancement substances such as aphrodisiacs or *Kayan Mata* from a foundational principle of Islamic jurisprudence: *al-aṣl fī al-ashyā’ al-ibāḥah*—the presumption that all things are permissible unless explicitly prohibited by divine evidence. Since herbal enhancement substances are generally derived from natural plants, roots, and spices, jurists argue that they fall under lawful consumption by default. Classical scholars emphasized that Allah created natural resources for human benefit and utility, including bodily health and marital comfort. Thus, in the absence of explicit prohibition, herbal substances used for lawful objectives—such as strengthening marital intimacy—remain permissible. This framework reflects Islam’s balanced approach to human needs, recognizing sexuality as a legitimate and dignified aspect of human life when confined within lawful marriage¹⁶.

This maxim is rooted in the Qur’anic affirmation that Allah created what is on earth for human benefit, implying permissibility rather than restriction. Jurists therefore argue that Islam does not criminalize pleasure or bodily enhancement when pursued through lawful means, especially within marriage. The maxim reflects Islam’s mercy and realism in dealing with human nature and needs¹⁷.

¹² L. Danladi, *Women, Marriage and Economic Survival in Northern Nigeria*, Zaria, Ahmadu Bello University Press, 2020, p. 64.

¹³ M. N. Kabir, *Gender, Sexuality and Power Relations in Hausa Society*, Kano, Masaga Publishers, 2015, p. 76.

¹⁴ J. Bello, *Digital Culture and Consumer Behaviour in Africa*, Ibadan, Safari Books, 2021, p. 144.

¹⁵ F. Y. Abdullahi, *Commerce, Culture and the Changing Hausa Economy*, Zaria, ABU Press, 2017, p. 203.

¹⁶ M., al-Shāṭibī, *al-Muwāfaqāt fī Uṣūl al-Sharī’ah*, Dār al-Ma’rifah, Beirut, 1997, Vol. 2, p. 302

¹⁷ al-Shāṭibī, *al-Muwāfaqāt fī Uṣūl al-Sharī’ah*, p. 302

Maqāṣid al-Sharī'ah (الأُمُور بمقاصدها) and the Preservation of Marital Stability

From the perspective of the higher objectives of Islamic law (*maqāṣid al-sharī'ah*), jurists assess herbal enhancement substances based on their contribution to essential human interests. Among these objectives is the preservation of lineage (*hiḏf al-nasl*) and the protection of family stability. Scholars have long recognized that sexual satisfaction within marriage is not merely a physical matter but a social and moral necessity. When intimacy weakens, marriages may suffer emotional distance, infidelity, or breakdown. In this context, jurists argue that substances which assist spouses in fulfilling their mutual rights can serve a commendable purpose. *Kayan Mata*, when used responsibly, is viewed by some jurists as a means of sustaining affection, preventing marital frustration, and protecting spouses from unlawful alternatives¹⁸.

Another governing *Usul al-Fiqh* maxim is *al-umūr bi maqāṣidihā* (matters are judged by their intentions). Jurists emphasize that the ruling on *Kayan Mata* depends largely on the user's intention. When used to strengthen marital intimacy, preserve chastity, and fulfil spousal rights, the act aligns with Islamic objectives and may even be rewarded. However, if the same substance is used to promote immorality, deception, or extramarital relations, it becomes sinful. Islamic law thus does not isolate actions from intentions but evaluates them together, preserving moral accountability alongside legal permissibility.

The Principle of Harm Prevention (لا ضرر ولا ضرار) (Lā Ḍarar wa Lā Ḍirār)

Despite the general permissibility, Islamic jurisprudence places strict emphasis on the prevention of harm. The prophetic legal maxim "*lā Ḍarar wa lā Ḍirār*"—there should be neither harm nor reciprocating harm—serves as a decisive criterion in evaluating herbal enhancement substances. Jurists caution that even naturally sourced herbs may cause physical complications when misused, excessively consumed, or combined without proper knowledge. If medical evidence establishes that certain forms of *Kayan Mata* cause long-term reproductive damage, hormonal imbalance, or psychological dependency, then its use becomes impermissible. Islamic law prioritizes preservation of life and health over temporary pleasure, thereby demonstrating its ethical depth and human-centered orientation¹⁹.

The use of herbal enhancement substances is decisively restricted by the maxim *lā Ḍarar wa lā Ḍirār* (there should be neither harm nor reciprocating harm). Even if a substance is originally permissible, it becomes prohibited once harm is established. Jurists argue that bodily health is a protected necessity in Islamic law, and any substance that damages reproductive health, mental stability, or overall wellbeing must be avoided. Excessive or unregulated use of *Kayan Mata*, therefore, contradicts Islamic legal ethics if it leads to medical or psychological harm²⁰.

Intoxication, Mental Impairment, and The Maxim of Prohibition of Intoxicants (ما أسكر كثيره) (فقليله حرام)

A critical juristic concern surrounding aphrodisiacs relates to their effect on human intellect. All schools of Islamic law unanimously agree that the intellect (*'aql*) is a protected necessity in Islam. Based on analogy (*qiyās*), jurists extend the prohibition of intoxicants to any substance that clouds judgment, weakens self-control, or induces hallucination. Some herbal enhancement substances, when improperly prepared or consumed in high doses, may affect mental alertness or emotional stability. In such cases, jurists classify them under prohibited substances, regardless of their herbal origin. However, when *Kayan Mata* merely enhances physical responsiveness without impairing intellect, scholars differentiate it from intoxicants and do not equate it with forbidden substances like alcohol or narcotics²¹.

Usul al-Fiqh also applies the maxim derived from prophetic tradition: *mā askara kathīruhu fa-qalīluhu ḥarām* (whatever intoxicates in large amounts is forbidden even in small amounts). Jurists use analogy (*qiyās*) to include any substance that impairs intellect under the prohibition of intoxicants. If certain herbal aphrodisiacs cause mental dullness, hallucination, or loss of control, they become unlawful regardless of their natural origin. Islamic law prioritizes the protection of intellect as a fundamental necessity²².

Modesty, and Social Consequences or The Maxim of Blocking the Means (سد الذرائع)

Islamic jurisprudence does not isolate legal rulings from ethical consequences. Jurists strongly emphasize *ḥayā'* (modesty) and moral responsibility in matters of sexuality. While private use of herbal enhancement substances between spouses may be lawful, public discourse, marketing strategies, and cultural practices surrounding *Kayan Mata* often raise ethical concerns. Scholars criticize the explicit advertisement, exaggerated claims, and sexualized narratives associated

¹⁸ A., Ibn 'Ashūr, *Maqāṣid al-Sharī'ah al-Islāmiyyah*, Dār al-Salām, Cairo, 2006, p. 178

¹⁹ Y., al-Qaraḏāwī, *al-Halāl wa al-Ḥarām fī al-Islām*, Maktabah Wahbah, Cairo, 2001, p. 65

²⁰ al-Qaraḏāwī, *al-Halāl wa al-Ḥarām fī al-Islām*, p. 65

²¹ 'A., Ibn Taymiyyah, ***Majmū' al-Fatāwā***, Dār al-Wafā', Mansurah, 2005, Vol. 34, p. 204

²² Ibn Taymiyyah, ***Majmū' al-Fatāwā***, 34, p. 204

with such substances, especially when they objectify women or encourage extramarital curiosity. When the use or promotion of *Kayan Mata* undermines Islamic values of modesty and dignity, it becomes morally reprehensible even if its physical consumption remains technically lawful²³.

Jurists further evaluate *Kayan Mata* through the maxim *sadd al-dharā'ī* (blocking the means to harm). Even permissible acts may be restricted if they lead to immoral outcomes. When the marketing, discussion, or use of herbal aphrodisiacs encourages immodesty, sexual exploitation, or social corruption, jurists argue for restriction. This maxim reflects Islam's preventive legal philosophy—addressing moral harm before it manifests openly in society²⁴.

Consent, Marital Rights, and Emotional Wellbeing and The Maxim of Custom (العادة محكمة)

Islamic jurists further stress that marital relations must be founded upon mutual consent, compassion, and emotional safety. The use of herbal enhancement substances must not be imposed upon either spouse. Coercion, fear, or emotional manipulation contradict the Qur'anic description of marriage as a relationship built on tranquillity (*sukūn*), affection (*mawaddah*), and mercy (*rahmah*). Jurists argue that if *Kayan Mata* causes anxiety, discomfort, or psychological pressure—particularly on women—its use becomes religiously blameworthy. Islamic law thus safeguards personal dignity alongside marital satisfaction, ensuring balance between rights and emotional wellbeing²⁵.

The maxim *al-'ādah muḥakkamah* (custom is legally authoritative) plays a significant role in evaluating *Kayan Mata* within specific societies such as Northern Nigeria. Jurists recognize that cultural practices are valid sources of legal consideration as long as they do not contradict *Shari'ah* principles. Thus, culturally accepted herbal practices between spouses may be tolerated, provided they remain ethical, consensual, and non-harmful. Islam accommodates cultural diversity while maintaining moral boundaries²⁶.

Contemporary Juristic Evaluation and Medical Collaboration

Modern Islamic scholars adopt a contextual and balanced approach when addressing traditional herbal practices like *Kayan Mata*. They emphasize *fiqh al-muwāzanāt*—weighing benefits against harms—while integrating contemporary medical research. Jurists increasingly call for collaboration between Islamic scholars, pharmacists, and medical professionals to evaluate safety, dosage, and long-term effects. This approach prevents blind reliance on inherited practices while preserving cultural identity. When proven safe, ethically used, and confined to lawful marriage, herbal enhancement substances remain permissible. This contemporary juristic stance reflects Islam's flexibility, realism, and commitment to human welfare across time and place²⁷.

The Maxim of Weighing Benefit and Harm (درء المفساد مقدم على جلب المصالح)

Finally, contemporary jurists apply the comprehensive maxim *dar' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ* (preventing harm takes precedence over attaining benefit). Even where *Kayan Mata* offers marital benefits, those benefits must not override potential physical, psychological, or moral harm. Scholars therefore advocate medical verification, moderation, and ethical use. This maxim encapsulates Islam's balanced jurisprudence, ensuring that human welfare remains central to legal reasoning.

Conclusion

Kayan Mata is a complex phenomenon shaped by history, culture, economy, and modern influences. While traditional herbal forms offer gentle support for emotional and physical well-being, the rise of chemically enhanced products presents serious dangers. A balanced approach involving education, regulation, and cultural awareness is essential to protect women and rebuild healthier, more honest relationships.

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²³ M., al-Ghazālī, ***Iḥyā' 'Ulūm al-Dīn***, Dār al-Kutub al-'Ilmiyyah, Beirut, 2004, Vol. 2, p. 88

²⁴ al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, p. 88

²⁵ A., al-Kāsānī, *Badā'ī 'al-ṣanā'ī*, Dār al-Kutub al-'Ilmiyyah, Beirut, 1986, Vol. 2, p. 331

²⁶ al-Kāsānī, *Badā'ī 'al-ṣanā'ī*, p. 331

²⁷ M., al-Zuḥaylī, *al-Fiqh al-Islāmī wa Adillatuhu*, Dār al-Fikr, Damascus, 2011, Vol. 7, p. 541

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