



BIRTH

مَنْعُ النَّسْلِ
فِي ضَوْءِ الْإِسْلَامِ

PREVENTION

AN ISLAMIC PERSPECTIVE

2ND EDITION

محمد بن مصطفى الجبالي

Muhammad Mustafā al-Jibāly

مَشْهُورَاتُ الْكِتَابِ وَالسُّنَّةِ

Al-Kitaab & as-Sunnah Publishing

Enter into Islām Completely - 3

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Birth Prevention

An Islāmic Perspective

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَشِيَّةً بِمَلْسٍ،
نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ
إِنَّا قَدِّمَهُمْ كَمَا خَطَا كَبِيرًا ﴿٣١﴾»

الإسراء ٣١

«Do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.»

﴿Al-Isrā 17:31﴾

ادخلوا في السّلم كافة - الكتاب الثالث
ENTER INTO ISLĀM COMPLETELY - 3

مَنْعُ النّسْلِ فِي ضَوْءِ الْإِسْلَامِ

BIRTH PREVENTION
AN ISLĀMIC PERSPECTIVE

Second Edition

مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِيِّ

MUHAMMAD MUSTAFĀ AL-JIBĀLY

مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ
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PRELUDE

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-hamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evil and our wrongdoings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ، وَلَا

تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ آل عمران ١٠٢

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»¹

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ، وَخَلَقَ

مِنْهَا زَوْجَهَا، وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً، وَاتَّقُوا اللَّهَ الَّذِي

تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ النساء ١

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and

1 *Āl 'Imrān* 3:102.

dispersed from both of them many men and women. Revere Allāh through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»¹

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۗ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ الأحزاب ٧٠-٧١

«O you who believe! Revere Allāh and say fair words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»^{2, 3}

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

Indeed, the best speech is Allāh's (ﷻ) Book and the best guidance is Muḥammad's (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.⁴

1 *An-Nisā'* 4:1.

2 *Al-Ahzāb* 33:70-71.

3 The above paragraphs, including the Qur'ānic portions, are known as "*Khuṭbat ul-Hājah* (the Sermon of Need)". The Prophet (ﷺ) often started his speeches with this sermon, as was recorded by Muslim (868), Abū Dāwūd, and others, from Ibn Mas'ūd, Ibn 'Abbās, and other companions (ﷺ).

4 The Prophet (ﷺ) also said this paragraph when starting a speech, as was recorded by Muslim (867), an-Nasā'ī, and others, from Jābir Bin 'Abdillāh (ﷺ).

Our Mission: Purification and Cultivation

Correct Islāmic beliefs and actions must derive from Allāh's Book and His Messenger's (ﷺ) Sunnah, and should be guided by the knowledge and understanding of the *ṣahābah* (رضي الله عنهم). This is the clear path of guidance that Allāh (ﷻ) has drawn for people, and that leads to their immediate and ultimate success and happiness.

Sadly, most Muslims have departed, to varying degrees, from this magnificent path. Thus, any serious work for reviving Islām among the Muslims must involve two fundamental components:

- ① Purification: the process of clearing this path from obstacles and obscurities, and guiding people to it.
- ② Cultivation: the steady and persistent process of teaching people how to live upon this path and abide by its dictates.

These two components were central to the Prophet's (ﷺ) mission, as Allāh (ﷻ) indicates:

«هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ، يَتْلُوا عَلَيْهِمْ آيَاتِهِ،
وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، وَإِنْ كَانُوا مِنْ قَبْلُ
لَفِي ضَلَالٍ مُّبِينٍ» الجمعة ٢

«It is He who has sent among the unlettered a Messenger from themselves reciting to them His *āyāt*, purifying them, and teaching them the Book and Wisdom — although they were previously in clear deviation.»¹

From this, we realize the urgency of providing the English-speaking public with serious writings that refine the understanding of Islām and present it in a pure and simple form that incorporates two aspects:

- ① Purified Islāmic teachings

1 Al-Jumu'ah 62:2.

② Practical guidelines for implementing them.

Indeed, this is the mission that we adopt, and this book is a humble step in that direction.

1. Purification

Purification (or *taṣfiyah*) is required in regard to our sources of Islāmic knowledge, our beliefs, and our practices.

A. PURIFYING OUR SOURCES OF KNOWLEDGE

Narrations that are falsely attributed to the Prophet (ﷺ) or his companions (رضي الله عنهم) may not be used as sources of knowledge or bases for religious action. In fact, these narrations are among the main causes of deviation from true Islām. Therefore, purifying our knowledge from the weak and fabricated narrations is an essential task that must be fully incorporated into our learning and teaching efforts. Praising those who strive in purifying the Islāmic knowledge, Allāh's Messenger (ﷺ) said:

«يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ حَلْفٍ عُدُولُهُ، يَنْفُونَ عَنْهُ
تَحْرِيفَ الْغَالِينَ، وَأَنْتِحَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.»

«This knowledge will be carried by the trustworthy individuals from every generation — they will expel from it alterations of the extremists, falsehoods of the liars, and misinterpretations of the ignorant.»¹

B. PURIFYING OUR BELIEFS

The beliefs of many Muslims have been tainted with misconceptions arising from philosophical arguments, cultural dictates, and un-Islāmic notions. Therefore, the necessary purification process demands

1 Recorded by al-Bayhaqī, Ibn 'Adiyy, and others from Abū Hurayrah, Ibn Mas'ūd, and other companions (رضي الله عنهم). It is verified to be *ḥasan* by al-Albānī (*Hidāyat ur-Ruwāh* no. 239).

purifying our faith so that it is based only on authentic texts from the Qur'an and Sunnah and clean from any form of *shirk*. Such was the belief of the *ṣaḥābah* that Allāh (ﷻ) praised, saying:

﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أَهْتَدُوا﴾ البقرة ١٣٧

«So if they believe as you (O Muḥammad and your companions) believe, they are truly guided.»¹

C. PURIFYING OUR ACTIONS

Many Muslims mix their religious practices and acts of worship with innovations (*bid'ahs*) that are not authorized by Allāh (ﷻ) or His Messenger (ﷺ). Therefore, a great effort is needed to purify the Muslims' acts of worship so as to conform with authentic texts from the Qur'an and Sunnah, comply with the understanding and practice of the *ṣaḥābah*, and reject *bid'ahs*. This is the only acceptable path of guidance, as Allāh (ﷻ) says:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ، وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، نُوَلِّهِ مَا تَوَلَّىٰ، وَنُصَلِّهِ جَهَنَّمَ، وَسَاءَتْ مَصِيرًا﴾ النساء ١١٥

«He who, after guidance became clear to him, chooses to oppose the Messenger and follows a path other than that of the believers², We will give him the consequence he chose and admit him into hell — the most awful of destinations.»³

2. Cultivation

Cultivation (or *tarbiyah*) is to establish our beliefs and actions upon the purified knowledge, and then continue to grow with this knowledge. Cultivation goes hand-in-hand with purification.

1 Al-Baqarah 2:137.

2 The description "believers" here applies primarily to the *ṣaḥābah* (رضي الله عنهم).

3 An-Nisā 4:115.

A. BECOMING TRUE FOLLOWERS OF THE SALAF

The above discussion about purifying our beliefs and actions must extend into cultivating ourselves and our communities upon the purified teachings, striving to be true followers of our great *salaf*, the *ṣaḥābah* (رضي الله عنهم). Praising both the *ṣaḥābah* and their true followers, Allāh (ﷻ) says:

«وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا، ذَلِكَ الْفَوْزُ الْعَظِيمُ» ﴿التوبة ١٠٠﴾

«The first to embrace Islām among the *Muhājirūn* and the *Anṣār*, and also those who follow them in the best way — Allāh is pleased with them and they with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. This is the supreme success.»¹

The *ṣaḥābah* were the righteous people whom Allāh (ﷻ) chose to accompany His Prophet (ﷺ). So they left the false religion of their forefathers, associated closely with the Prophet (ﷺ), learnt directly from him, helped him establish the first and best Islāmic community, and transmitted his teachings, fully and completely, to other people.

When the Muslims make the *ṣaḥābah* their true role models, they will then become inclined toward seeking the truth objectively, and their minds will become free from stubborn and ignorant loyalty to *mathhabs* (sects), parties, or factions.

B. CALLING TO THE PURE RELIGION

A vital part of the cultivation process is to invite all people, Muslims and non-Muslims, to the pure and unadulterated religion of Islām. This should be done through : (a) becoming exemplary models for our message by adorning ourselves with good manners and righteous

1 At-Tawbah 9:100.

actions, and (b) presenting our great message with the wisdom, benevolence, and kindness that are worthy of it. Allāh (ﷻ) says:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ، وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ آل عمران ١٠٤

«Let there arise from you (Muslims) a nation that invites to good, enjoins right, and forbids wrong, for those are the successful.»¹

Undertaking this obligation of calling to Allāh (ﷻ) is every Muslim's duty, according to his (or her) best ability — individually and collectively. Allāh (ﷻ) commands:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ، وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ المائدة ٢

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.»²

This is the only way to attain Allāh's acceptance and achieve happiness and success. Allāh (ﷻ) says:

﴿وَالْعَصْرُ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ﴾ العصر ١-٣

«By time, a human being is surely in loss, except for those who believe, do righteous deeds, mutually enjoin the truth, and mutually enjoin perseverance.»³

And this is the way to establish among the believers a true and

1 *Āl 'Imrān* 3:104.

2 *Al-Mā'idah* 5:2.

3 *Al-'Asr* 103:1-3.

honest compassion that emanates from a strong unifying cause. Allāh (ﷻ) says:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ آل عمران ١٠٣

«And hold fast, all together, by the rope of Allāh, and be not divided among yourselves.»¹

C. PRESENTING THE ISLĀMIC SOLUTION

Inviting to the Truth includes providing realistic Islāmic solutions to contemporary problems. There is no doubt that Allāh's guidance is the only comprehensive way for resolving people's problems at the individual and communal levels. Allāh (ﷻ) says:

﴿وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ، وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾ المائدة ٤٩

«Arbitrate among them (O Muḥammad) according to what Allāh has revealed, and do not follow their errant views.»²

Indeed, we seek Allāh's guidance and help, and we implore Him (ﷻ) to enable us to purify and cultivate ourselves and our communities in the way that is most pleasing to Him — *āmīn*.

1 *Āl 'Imrān* 3:103.

2 *Al-Mā'idah* 5:49.

PREFACE

Enter into Islām Completely

BACKGROUND

Many important issues of Islām are undermined by some individuals who often say with disgust, “These are mere issues of peel. Let us only worry about crucial issues of the core!”

Those individuals thus divide the teachings of Islām into “core” and “peel”. They claim that they are only concerned with the core. At the same time, they totally neglect what they consider the “peel”, and go to the extent of condemning anyone who values such issues.

“Enter into Islām Completely” is a series of relatively small books dealing with issues that are belittled by many as being issues of peel. We demonstrate the importance of such issues and discuss their regulations. The series currently consists of the following titles:

1	The Beard & Other Traits of <i>Fiṭrah</i>	أَلْحِيَّةٌ وَسَائِرُ خِصَالِ الْفِطْرَةِ
2	Smoking, A Social Poison	التَّدْخِينُ سُمٌّ أَجْتِمَاعِي
3	Birth Prevention, an Islāmic Perspective	مَنْعُ النَّسْلِ فِي ضَوْءِ الْإِسْلَامِ
4	Regulations of Worship During Menses	أَحْكَامُ الْعِبَادَةِ لِلْحَائِضِ

Faithful to our practice in all of our publications — all praise be to Allāh (ﷻ), we base our discussions in this series on authentic texts from the Qur’ān and Sunnah, guided in their explanation by the understanding of eminent ‘ulamā’.

DANGERS IN DIVIDING ISLĀM INTO PEEL AND CORE

Classifying some Islāmic teachings as peel negatively affects the common people's hearts, leading them to belittle various acts of worship and traits of good manners, thereby approving wrong and rejecting good based on a whimsical scale.

We sometimes hear the argument, "O callers to the Sunnah, you are like spectators by the sea watching a drowning man. Instead of rushing to save his life, you worry about the exposure of some parts of his body!" This argument is invalid for various reasons:

1. A situation of urgent necessity (such as drowning) surely allows committing some violations in order to thwart the greater danger. However, on-going weakness and sinning may not be overlooked under the pretext that someone may be drowning somewhere. A more realistic example to fit the situation of Muslims nowadays is that of semi-naked people lying on the beach. If we see one of them drowning, we should certainly rush to help him regardless of how he is attired. But this does not mean that proper attire is unimportant or that the sun-bathers' attire is acceptable.
2. Violations and sinning (such as improper attire in the above example) cannot become the norm that every Muslim should accept and adopt. Rather, they are exceptions that may be dictated by true necessity.
3. The call to accepting violations of Islām in small issues is a call to forsaking Islām altogether, because people can always claim that necessity dictates dropping this or that "unimportant" regulation.
4. Even though some issues are clearly less important than others, there is nothing in our teachings that distinguishes small issues from big ones. Therefore, deciding whether an issue is small or big is a matter of opinion, and is subject to personal inclination or desire — which vary largely from one individual to another. Such an attitude will result in an ever-expanding list of "small" issues — until it eventually covers all of Islām!

5. A Muslim's highest priority is to understand and apply the basics of Islām that can guarantee him salvation in the next life. Yet, some Muslims nowadays decide on other issues as the important or "core" issues that deserve undivided attention. To some of them, elections and politics come first; to others, rebellion and destruction; to others, erecting an Islāmic ruler; etc. So they busy themselves with these issues while they neglect truly important issues, such as the manner of performing prayer, or the sanctity of human blood. While the Muslim *Ummah* is in desperate need to relearn the fundamentals of Islām, those people want to engage it, instead, in what THEY consider "big" issues!
6. Engaging Muslims with the so-called "big" issues, when they are not even educated or prepared in the basic principles of Islām, is a destructive approach for the whole *Ummah*. It amounts to preparing "loose cannons", not knowing where or how to direct their shots, thereby causing harm to everyone around them. We have seen many examples of this in recent times.
7. Implementing the Sunnah, even to its finest details, is part of the complete revival process needed by the Muslims, and is the only course leading to their victory and dignity. If some issues, such as eating, sleeping, and toilet manners, are "peel", then why did our Prophet (ﷺ) take the time to teach and commend them?
8. Those who present the argument against "peel" issues often live in luxury, closely imitating the ways of the non-Muslims. While they trivialize smaller issues of the *Dīn*, they are careful not to let any worldly possession — big or small — escape their greedy grasp. In reality, they call to breaking loose from Islām and adopting many non-Islāmic principles while pretending that they have concern for the well-being of the *Ummah*!

TAKE ISLĀM AS A WHOLE

As explained above, labeling some parts of Islām as "peel" is a subtle call to permanently abandoning them. Ultimately, it is a call to dropping Islām altogether.

Islām is the sublime religion that the Most Wise (ﷺ) revealed for our good in all of our affairs. By neglecting some parts of it, even if they are small, we deprive ourselves from some of its beauty. Allāh (ﷻ) commands us to adhere to Islām in its totality:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً، وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ، إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ﴾ البقرة ٢٠٨

«O you who believe, enter into Islām completely, and do not follow Satan’s footsteps. Indeed, he is to you a clear enemy.»¹

Commenting on this *āyah*, Ibn Kathīr (رحمته) said:

“Allāh (ﷻ) commands His servants who believe in Him and His Messenger to hold to all of the teachings and laws of Islām, fulfill all of its commands, and abstain from all of its prohibitions.”

Ibn Kathīr then reported statements to the same meaning by Ibn ‘Abbās (رضي) and Mujāhid (رضي).²

Explaining the same *āyah*, al-Alūsī (رحمته) said:

“O Muslims who believe in Muḥammad (ﷺ), enter into Islām entirely. Let your apparent and hidden acts be completely encompassed by Islām, not leaving room for anything else. Enter into all branches of *īmān*, and do not violate any of the Islāmic teachings.”³

APPARENT VS. HIDDEN ACTIONS

To justify their violations to Islām, some people claim that what matters is not the apparent actions, but only what resides in the heart.

1 *Al-Baqarah* 2:208.

2 *Tafsīr ul-Qur’ān il-‘aẓīm* 2:208.

3 *Rūḥ ul-Ma’ānī* 2:208.

This false claim partially relies on a correct premise: the intentions and thoughts that reside in the heart, commonly described as “deeds of the heart”, are more important and fundamental than the apparent actions. However, such deeds must yield good actions, and Allāh (ﷻ) judges us by both. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ، وَلَا إِلَى صُورِكُمْ
وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.»

«Indeed, Allāh does not look at your bodies or appearance, nor at your wealth. Rather, He looks at your hearts and deeds.»¹

EXTERNAL RESEMBLANCE CAUSES INCLINATION OF THE HEART

There is a strong relationship between apparent and hidden acts, and they mutually influence each other. Ibn Taymiyyah (رحمته الله) said:

“This (influence) is established through knowledge and experience ... If two men meet on a journey or in a foreign land and find a resemblance between them in turbans, clothes, hair, riding animals, etc, an attachment arises between them better than it would between others (who do not share such things) ... Thus, **if resemblance in matters of this life leads to love and friendship, how about resemblance in religious matters?**”²

And he said:

“It is commonly observed that resemblance in apparent acts results in harmony between those who have this resemblance, which leads to similarity in character and actions. For example, a person who wears the attire of the learned people would find himself inclined toward them, and a person who wears the attire of soldiers

1 Recorded by Muslim (2564) and Ibn Mājah.

2 *Iqtidā' uş-Şirāṭ il-Mustaqīm* pp. 549-550.

would find in himself some of their character — until it eventually becomes second natural.”¹

THE PROPHET’S REGARD OF THE “PEEL”

As indicated earlier, the Prophet (ﷺ), his companions, and the righteous *salaf* through the ages practiced Islām in its totality. Allāh’s Messenger (ﷺ) did not find a contradiction or conflict between straightening the rows for the prayer and leading the armies to victory, nor between commanding the people to grow their beards and establishing a most powerful nation.

More strikingly, the Prophet (ﷺ) made the “peel” an indication of the character’s hidden side. A healthy “peel” usually reflects a healthy “core”, whereas a sick “peel” is a definite indication of a sick “core”.

An-Nu‘mān Bin Bashīr (رضي الله عنه) reported that the Prophet (ﷺ) used to straighten his companions’ rows for the prayer until they were like straight arrows. One day, he was about to start the prayer when he noticed a man’s chest protruding outside the row. So the Prophet (ﷺ) said:

«عِبَادَ اللَّهِ! لَتُسَوِّنَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ (أَوْ قُلُوبِكُمْ).»

«Servants of Allāh, you either straighten your rows,
or Allāh will cause your faces (or hearts) to differ.»²

This clearly indicates that an apparent discord among the Muslims, even in a “minor” matter like straightening the rows, would lead to a perilous dissension of their hearts.

The Prophet (ﷺ) also urged his companions to display unity in their sitting. Jābir Bin Samurah (رضي الله عنه) reported that the Prophet (ﷺ) once saw the *ṣaḥābah* (رضي الله عنهم) sitting in the *Masjid* in small circles. He reproached them, saying:

«مَا لِي أَرَاكُمْ عَزِينَ؟»

«Why do I see you divided (into groups)?»³

1 *Iqtidāʾ us-Ṣirāṭ il-Mustaqīm* p. 93.

2 Recorded by al-Bukhārī (717), Muslim (436), Abū Dāwūd, and others.

3 Recorded by Muslim (430), Aḥmad, and others.

Similarly, Abū Tha'labah al-Khushanī (رضي الله عنه) reported that when they stopped for rest during their travels with the Prophet (ﷺ), the people would disperse among the hills and valleys. So the Prophet (ﷺ) said:

«إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشُّعَابِ وَالْأَوْدِيَةِ، إِذَا ذَلِكُمْ مِنَ الشَّيْطَانِ.»

«Indeed, your dispersion among these hills and valleys is only from Satan.»

After that, whenever the *ṣahābah* stopped during their travels, they would stay so close together that one piece of cloth, if spread over them, would cover them all.¹

Therefore, we may only achieve guidance and prosperity through correcting our apparent deeds by complete adherence to the Sunnah, and correcting our hearts by piety and sincerity to Allāh (ﷻ). May He (ﷻ) grant us guidance and facility.

This Book

Birth prevention has become a common practice in most modern households. Non-Muslims practice it to prevent teenage pregnancy, children resulting from unlawful relationships, children that interfere with the parents' pleasure or place financial burden on them, etc. They implement this with a variety of methods, some of which being threatening to the woman's life or well-being.

As is the case in many other practices, Muslims have come to imitate the non-Muslims in their birth prevention practices and, sadly, even in their underlying philosophy. This necessitates setting clear guidelines to help Muslims understand the correct approach and acceptable practices in regard to birth prevention.

This book, therefore, presents a sound and comprehensive Islāmic understanding of birth prevention and other related issues. It first establishes the Islāmic view of procreation. This is followed by an overview of birth prevention methods, old and modern. Next, it sets important guidelines for understanding verdicts related to birth

1 Recorded by Abū Dāwūd, Ibn Ḥibbān, and others. Verified to be authentic by al-Albānī (*Jilbāb ul-Mar'at il-Muslimah* p. 211).

prevention. Finally, it presents the regulations regarding each birth prevention method, including abortion.

Our discussions and conclusions are founded on clear proofs from the Qur'ān and Sunnah, and are documented with relevant quotes from eminent Islāmic scholars. This should make them both enlightening and convincing to the readers.

This book, we hope, will provide Muslims with a better understanding and a more cautious approach toward birth prevention. May Allāh (ﷻ) grant us guidance and facilitation.

Acknowledgment

All praise and thanks are due to our Lord (ﷻ) who facilitated the completion of this work. May He reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī, whose works have been of tremendous benefit to us. May He also reward my daughters and others who proofread the manuscript and provided valuable suggestions.

We ask Allāh (ﷻ) to make this humble effort helpful and profitable to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

My Lord, forgive me, my parents, and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

أبو عبد الله محمد بن مصطفى الجبالي

Muḥammad Muṣṭafā al-Jibālī

Al-Madīnah al-Munawwarah

Thursday, 16 *Shawwāl* 1429

16 October 2008

CHAPTER 1

PROCREATION IN ISLĀM

Value of Children

A CHILD IS A FAVOR FROM ALLĀH

Allāh (ﷻ) made reproduction a means of survival for the creatures. For humans in particular, He made reproduction a blessing — if we could only see it. He (ﷻ) reminds us of this favor by saying:

﴿وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿۱۳۲﴾ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿۱۳۳﴾ وَجَنَّاتٍ وَعُيُونٍ ﴿۱۳۴﴾﴾

«So revere and fear the One who provided you with that which you know: He provided you with cattle and children, and gardens and springs.»¹

And Allāh (ﷻ) says:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا، وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً، وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ.﴾ النحل ٧٢

«Allāh gave you spouses from yourselves. From your spouses, he granted you children and grandchildren, and provided you with good things for your sustenance.»²

1 Ash-Shu'arā 26:132-134.

2 An-Nahl 16:72.

HUMANS LOVE BEGETTING CHILDREN

Humans normally love having children — the more, the better. Allāh (ﷻ) says:

﴿زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ، وَالْبَنِينَ، وَالْقَنْطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ، وَالْخَيْلِ الْمُسَوَّمَةِ، وَالْأَنْعَامِ وَالْحَرْثِ.﴾ آل عمران ١٤

«Alluring to people is the enjoyment of worldly desires: of women, children, enormous treasures of gold and silver, fine branded horses, cattle, and land.»¹

From a material perspective, children increase family and tribal sizes, and this brings recognition, power, wealth, status, respect, social gratification, and so on.

Islām Encourages Procreation**CHILDREN INCREASE THE NUMBER OF MUSLIMS**

Islām encourages the Muslims to have many children. Potentially, this would increase the size and power of the Muslim *Ummah*, and thus increase the number of humans who worship Allāh and strive to establish His *Dīn*.

Ma'qil Bin Yasār, Anas, and Ibn 'Umar (رضي الله عنه) reported that the Prophet (ﷺ) said:

﴿تَزَوَّجُوا الْوَدُودَ الْوَالِدِ، فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ.﴾

«Marry loving and fertile women, because I will display your outnumbering of the other nations on Resurrection Day.»²

1 *Āl-Imrān* 3:14.

2 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Ādāb-uz-Zifāf* 132-133 and *Irwā'ul-Ghalīl* no. 1784).

And Abū Umāmah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«تَزَوَّجُوا فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَّمَ، وَلَا تَكُونُوا كَرَهْبَانِيَّةِ النَّصَارَى.»

«Marry so that (on Judgment Day) I will be delighted by your outnumbering of the other nations. Do not practice monasticism like the Christians.»¹

REFINING THE GOAL OF INTERCOURSE

We should not view intercourse as being merely a means for fulfilling sexual desire. Rather, we should also have, through it, the refined goal of producing Muslim children. Allāh (ﷻ) says:

«فَالَّذِينَ بَشَرُوا هُنَّ، وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ.» البقرة ١٨٧

«So now (during the nights of *Ramaḍān*), have relations with them (your wives) and seek that which Allāh has decreed for you (i.e., offspring).»²

Ibn ul-Qayyim (رحمته الله) said:

“Allāh (ﷻ) has facilitated things for the (Muslim) *Ummah* by permitting intercourse until dawn during the nights of fasting. But a person involved in intercourse is so overwhelmed by lust and the need to fulfill his desire that nothing else occurs to his heart. Because of this, Allāh (ﷻ) guides them (the Muslims) to seek His pleasure while under the influence of this desire. They should not pursue it merely to fulfill their lust, but should seek through it what Allāh has decreed for them of rewards, and should seek the offspring that may issue from this to become a worshiper of Allāh ...”³

1 Recorded by al-Bayhaqī and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmiʿ* no. 2941 & *aṣ-Ṣaḥīḥah* no. 1782).

2 *Al-Baqarah* 2:233.

3 *Tuḥfat ul-Mawḍūd* p. 9.

Jābir Bin ‘Abdillāh (رضي الله عنه) reported that once, after returning from a journey with the Prophet (ﷺ), the Prophet (ﷺ) told him:

«إِذَا دَخَلْتَ لَيْلًا فَلَا تَدْخُلْ عَلَى أَهْلِكَ حَتَّى تَسْتَحِدَّ الْمُعِيبَةُ
وَتَمْتَشِطَ الشَّعِثَةُ - إِذَا دَخَلْتَ فَعَلَيْكَ الْكَيْسَ الْكَيْسَ.»

◁When you arrive (from travel) during the night, do not go to your wife (by surprise), but wait until she who needs to shave (her pubic hair) does so, and she who needs to comb her hair does so. And when you go to her, do what is clever, do what is clever (i.e, what leads to pregnancy).> ¹

In another report from Jābir (رضي الله عنه), the Prophet (ﷺ) said:

«إِذَا أَتَيْتَ أَهْلَكَ فَأَعْمَلْ عَمَلًا كَيْسًا.»

◁When you go to your wife, do a clever act (that leads to pregnancy).> ²

Imām al-Bukhārī (رضي الله عنه) indicated in his *Ṣaḥīḥ* book that a “clever act” in this context means: seeking children. Commenting on this, al-Ḥāfiẓ Ibn Ḥajar (رضي الله عنه) said, “This urges people to seek through intercourse pregnancy and not mere pleasure.” ³

OUR CHILDREN MAY INCREASE OUR GOOD DEEDS AFTER WE DIE

Children can be a source of augmentation of good deeds for a Muslim after his death. Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ: عِلْمًا عَلَّمَهُ»

1 Recorded by al-Bukhārī (5246), Muslim (715), and others.

2 Recorded by al-Khaṭīb al-Baghdādī. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1190).

3 *Faṭḥ-ul-Bārī* no. 5246.

وَنَشْرَهُ، أَوْ وُلْدًا صَالِحًا تَرَكَهُ، أَوْ مُصْحَفًا وَرَّثَهُ، أَوْ مَسْجِدًا بَنَاهُ،
أَوْ بَيْتًا لِأَبْنِ السَّبِيلِ بَنَاهُ، أَوْ نَهْرًا أَجْرَاهُ، أَوْ صَدَقَةً أَخْرَجَهَا مِنْ
مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ، تَلَحُّقُهُ مِنْ بَعْدِ مَوْتِهِ.»

«Among the good deeds that continue to benefit a believer after death are: knowledge that he taught and spread, a righteous child surviving him, a copy of the Qur'ān that he left as inheritance, a *masjid* that he built, a house that he built for stranded travelers, a stream that he constructed (for people to drink), or a charity that he gave from his wealth during his healthy days. All of these would reach him (in rewards) after death.»¹

Abū Hurayrah (رضي الله عنه) also reported that the Prophet (ﷺ) said:

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ أَشْيَاءٍ:
صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ.»

«When a human being dies, all of his deeds are terminated except for three types: an ongoing charity, beneficial knowledge (of Islām), and a righteous child who supplicates for him.»²

Abū Qatādah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«خَيْرُ مَا يُخَلِّفُ الرَّجُلُ مِنْ بَعْدِهِ ثَلَاثٌ: وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ،
وَصَدَقَةٌ تَجْرِي يَبْلُغُهُ أَجْرُهَا، وَعِلْمٌ يَعْمَلُ بِهِ مِنْ بَعْدِهِ.»

«The best that a man can leave behind after his death are three things: a righteous child who supplicates for him, an ongoing charity whose

1 Recorded by Ibn Mājah, al-Bayhaqī, and others. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ut-Tarḥīb wat-Tarḥīb* nos. 77, 112).

2 Recorded by Muslim (1631), Abū Dāwūd, and others.

rewards continue to reach him, and knowledge (he taught) that continues to be implemented after him.> ¹

And Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«سَبْعُ يَجْرِي لِلْعَبْدِ أَجْرُهُنَّ وَهُوَ فِي قَبْرِهِ بَعْدَ مَوْتِهِ: مَنْ عَلَّمَ عِلْمًا، أَوْ كَرَى نَهْرًا، أَوْ حَفَرَ بئْرًا، أَوْ غَرَسَ نَخْلًا، أَوْ بَنَى مَسْجِدًا، أَوْ وَرَثَ مُصْحَفًا، أَوْ تَرَكَ وَكْدًا يَسْتَغْفِرُ لَهُ بَعْدَ مَوْتِهِ.»

«There are seven acts whose rewards continue to be recorded for a person while he is in his grave after his death: teaching (beneficial) knowledge, running a stream of water, digging a well, planting palm trees, building a *masjid*, leaving a copy of the Qur'ān as inheritance, or leaving behind him a child who seeks forgiveness for him after his death.» ²

REPRODUCTION MAY INDICATE LOVING THE PROPHET

One of the teachings of our beloved Prophet (ﷺ) is that we should marry in order to beget offspring. A person who marries with this intention would be rewarded for following the Prophet's (ﷺ) Sunnah.

‘Ā'ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«النِّكَاحُ سُنَّتِي، فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي. وَتَزَوَّجُوا، فَإِنِّي مُكَاثِرٌ بِكُمْ الْآمَمَ يَوْمَ الْقِيَامَةِ.»

«Marriage is a *sunnah* (way) of mine; and whoever does not follow my Sunnah is not of my followers. Marry, for I will be pleased on Resurrection Day by

1 Recorded by Ibn Mājah, Ibn Hībbān, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* nos. 79, 113).

2 Recorded by al-Bazzār and Abū Nu'aym. Verified to be *ḥasan* by al-Albānī (*Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 73).

that you will outnumber the other nations.»¹

The Calamity of Losing Children

A PARENT'S PROTECTIVE NATURE

Normally, people are strongly attached to their offspring and very protective toward them. Any harm that befalls the children is strongly felt by the parents — as though it befell them rather than their children.

Umar (رضي الله عنه) reported that he brought some war-captives before the Prophet (ﷺ). The Prophet (ﷺ) observed a woman who was deliberately searching (among the captive children) — until she found her baby-boy. She grabbed him, held him against her abdomen, and started breast-feeding him. The Prophet (ﷺ) asked his companions, «أَتَرُونَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟» **«Would you expect this woman to throw her child into the fire?»** They replied, “No, by Allāh, she won't if she can avoid it.” The Prophet (ﷺ) said:

«لَلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلَدِهَا.»

«Allāh surely has more mercy toward His servants than this woman has toward her child.»²

SORROW FOR LOSING A CHILD

Losing a child normally causes great sorrow and grief to the parents. Not even the Prophet (ﷺ) was spared such feelings when he lost a son and a grandson.

Anas (رضي الله عنه) reported that he once went with the Prophet (ﷺ) to the house of Umm Sayf — the foster mother of the Prophet's (ﷺ) son, Ibrāhīm. The Prophet (ﷺ) held Ibrāhīm in his arms, and hugged and kissed him. At a later date, Anas again accompanied the Prophet (ﷺ) to Umm Sayf's house when Ibrāhīm's was dying. The Prophet (ﷺ)

1 Recorded by Ibn Mājah. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2383).

2 Recorded by al-Bukhārī (5999) and Muslim (2754).

eyes started shedding tears, and ‘Abd ur-Raḥmān Bin ‘Awf (رضي الله عنه), who was also present, exclaimed, “Even you (weep), O Allāh’s Messenger?” As his tears continued to fall, the Prophet (ﷺ) said:

«يا أبنَ عَوْفٍ، إِنَّهَا رَحْمَةٌ. إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يُرْضِي رَبَّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ.»

«O Ibn ‘Awf, indeed, this is sympathy. The eyes shed tears, the heart feels sorrow, but we only say what pleases our Lord. Indeed, we are saddened by your departure, O Ibrāhīm.»¹

Usāmah Bin Zayd (رضي الله عنه) reported that the Prophet (ﷺ) once went, together with some of his companions, to visit one of his daughters because a child of hers was dying. When the dying child was placed in the Prophet’s (ﷺ) lap, his eyes shed tears, and Sa’d Bin ‘Ubādah (رضي الله عنه), who was present then, exclaimed, “How is it that you are weeping, O Allāh’s Messenger?” The Prophet (ﷺ) replied:

«إِنِّي أَبْكِي رَحْمَةً لَهَا. إِنَّمَا هَذِهِ رَحْمَةٌ يَضَعُهَا اللَّهُ فِي قُلُوبِ مَنْ يَشَاءُ مِنْ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ.»

«I cry out of sympathy for her (and not to wail). Allāh only instills this mercy in the heart of whomever He wills of His servants. Indeed, Allāh does not show mercy except to the merciful among His servants.»²

REWARD FOR LOSING CHILDREN

Since the calamity of losing a child is strongly felt by the parents, it may bring them in its folds a great reward from Allāh (ﷻ) — if they show patience and submission to Allāh’s will.

One of the *tābī’ūn* known as Abū Ḥassān reported that he lost two

1 Recorded by al-Bukhārī (1303), Muslim (2315), and others.

2 Recorded by al-Bukhārī (1284, 5655, 6655, 7377, 7448), Muslim (923), and others.

young sons. He met Abū Hurayrah and asked him, “Can you relate to us something that you heard from Allāh’s Messenger (ﷺ) to appease our souls in regard to the ones we have lost?” Abū Hurayrah (رضي الله عنه) then reported that he heard the Prophet (ﷺ) say:

«صِغَارُهُمْ دَعَامِيصُ الْجَنَّةِ. يَتَلَقَّى أَحَدُهُمْ أَبَاهُ فَيَأْخُذُ بِنَاحِيَةِ تَوْبِهِ أَوْ يَدِهِ، كَمَا آخُذُ أَنَا بِصِنْفَةِ تَوْبِكَ هَذَا، فَلَا يَتَنَاهَى حَتَّى يُدْخِلَهُ اللَّهُ وَأَبَاهُ الْجَنَّةَ.»

⟨Their (i.e., the Muslims’) young ones (whom they lose) are the free roamers of *Jannah*.¹ When one of them meets his parents, he holds on to the edge of their garment or hand — just like I hold your garment — and does not desist until Allāh admits him with his parents into *Jannah*.⟩¹

Anas (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَا مِنْ مُسْلِمٍ يَتَوَفَّى لَهُ ثَلَاثٌ لَمْ يَبْلُغُوا الْحِنْثَ، إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ.»

⟨There is no Muslim for whom three children die before reaching puberty, but that Allāh will admit to *Jannah* by virtue of His sympathy toward them.⟩²

Abū Saīd al-Khudrī (رضي الله عنه) reported that, while addressing some women, the Prophet (ﷺ) said:

«أَيُّمَا أُمْرَأَةٍ مَاتَ لَهَا ثَلَاثَةٌ مِنَ الْوَالِدِ، لَمْ يَبْلُغُوا الْحِنْثَ، كَانُوا لَهَا حِجَابًا مِنَ النَّارِ.»

⟨Any woman for whom three children die before reaching puberty, they will be a veil for her from the Fire (in the hereafter).⟩

1 Recorded by Muslim (2635) and Aḥmad.

2 Recorded by al-Bukhārī (1248, 1381) and others.

A woman then asked, “Two also?” The Prophet (ﷺ) replied, «وأثنان.»
 <Also two.>¹

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لا يَمُوتُ لِمُسْلِمٍ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ
 فَيَلْجُ النَّارَ، إِلَّا تَحِلَّةَ الْقَسَمِ.»

<When three of a Muslim’s pre-pubescent children die, he will never enter the Fire (in the hereafter) — except in fulfillment of the Oath². >³

Abū Hurayrah (رضي الله عنه) also reported that the Prophet (ﷺ) said:

«مَا مِنْ مُسْلِمِينَ يَمُوتُ لَهُمَا ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا
 أَدْخَلَهُمُ اللَّهُ وَأَبْوَاهُهُمُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ. وَيَكُونُونَ عَلَى بَابٍ مِنْ
 أَبْوَابِ الْجَنَّةِ، فَيُقَالُ لَهُمْ: “ادْخُلُوا الْجَنَّةَ.” فَيَقُولُونَ: حَتَّى يَجِيءَ
 أَبَوَانَا.” فَيُقَالُ لَهُمْ: “ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَبَوَاكُمْ بِفَضْلِ رَحْمَةِ اللَّهِ.”»

<When three of a Muslim couple’s children die before reaching puberty, Allāh will admit the parents into *Jannah* by virtue of His mercy (toward them). They (the children) will stand by one of the gates of *Jannah*, and will be told, “Enter *Jannah*.” They will say, “Not until our parents come.” They will be told, “Enter *Jannah*, together with your parents, by virtue of Allāh’s mercy.”>⁴

Qurrah Bin Iyās al-Muzanī (رضي الله عنه) reported that when the

1 Recorded by al-Bukhārī (101, 1249, 1250, 7310), Muslim (2633-2634), and others.

2 This refers to the oath Allāh (ﷻ) made (*Maryam* 19:71-72) that all people will pass through (or over) Hell, and only the believers will then be saved from it.

3 Recorded by al-Bukhārī (102, 1250, 1251, 6656), Muslim (2632), and others.

4 Recorded by an-Nasā’ī, al-Bayhaqī, and others. Verified to be authentic by al-Albānī (*Ahkām ul-Janā’iz* p. 34 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 1997).

Prophet (ﷺ) sat (in the *Masjid* for teaching) a group of his companions would sit with him. Among them was a man who had a little son who would come and sit in his lap. The Prophet (ﷺ) asked him, «تَحِبُّهُ؟» **<Do you love him?>** He replied, “O Allāh’s Messenger! May Allāh love you like I love him!” Later on, the boy passed away, and the father was so sad that he stopped coming to the *ḥalqah*. The Prophet (ﷺ) missed him and asked, «مَا لِي لَا أَرَى فُلَانًا؟» **<Why don’t I see so-and-so?>** He was told, “O Allāh’s Messenger! His son that you saw has died.” So the Prophet (ﷺ) summoned him, consoled him, and asked him:

«يَا فُلَانُ، أَيُّمَا كَانَ أَحَبَّ إِلَيْكَ؟ أَنْ تُمَتِّعَ بِهِ عُمُرَكَ، أَوْ لَا تَأْتِي غَدًا إِلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا وَجَدْتَهُ قَدْ سَبَقَكَ إِلَيْهِ يَفْتَحُهُ لَكَ؟»

<O so-and-so! What would you like better — to enjoy your child during this life, or that tomorrow (in the hereafter) you would not reach a gate of *Jannah* but find that he has preceded you to open it for you?>

He replied, “Rather, his preceding me to the *Jannah*’s gate to open it for me is dearer to me.” The Prophet (ﷺ) then told him, «فَذَلِكَ لَكَ.» **<This will be yours!>** A man asked, “O Allāh’s Messenger, is this specific for him, or is it for all of us (who lose their children)?” He replied, «بَلْ لِكُلِّكُمْ.» **<Rather, it is for all of you.>**¹

Buraydah Bin al-Ḥaṣīb (رضي الله عنه) reported that the Prophet (ﷺ) said:

«مَا مِنْ أَمْرِيٍّ أَوْ أَمْرَاءِ مُسْلِمَةٍ يَمُوتُ لَهُمَا ثَلَاثَةٌ
أَوْلَادٍ يَحْتَسِبَانِهِمْ إِلَّا أَدْخَلَهُمَا اللَّهُ بِهِمُ الْجَنَّةَ.»

<Whenever three children die for two Muslim parents, and they seek Allāh’s reward for that loss, Allāh will admit them into *Jannah* because of them.>

‘Umar (رضي الله عنه), who was sitting on the Prophet’s (ﷺ) right, asked, “May my father and mother be a ransom for you! What if only two (of their

1 Recorded by an-Nasā’ī, Aḥmad, and others. Verified to be authentic by al-Albānī (*Aḥkām ul-Janā’iz* p. 205 and *Ṣaḥīḥ ut-Targhīb wat-Tarhīb* no. 2007).

children die)?" The Prophet (ﷺ) replied, «وَأثْنَانِ.» **«Also two.»**¹

Killing Children Is a Deviation in the Human Nature

We have shown the great esteem that humans in general, and Muslims in particular, have for their children, Therefore, killing a child is an unnatural and un-Islāmic act that is strongly prohibited and condemned.

PROHIBITION OF KILLING ONE'S OWN CHILDREN

The pagans of *Jāhiliyyah* used to kill their female children. Islām denounced this as being one of their greatest crimes. Allāh (ﷻ) says:

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ﴾ التكوير ١-١٤

«... When (on Judgment Day) the girl who was buried alive will be asked for what crime she was killed ... every soul will then come to know what it has done.»²

The Prophet (ﷺ) considered killing one's own children the worst sin after *shirk*. 'Abdullāh Bin Mas'ūd (رضي الله عنه) reported that he asked the Prophet (ﷺ), "Which sin is most grave to Allāh?" The Prophet (ﷺ) replied:

﴿أَنْ تَدْعُوَ لِلَّهِ نِدَاءً، وَهُوَ خَلَقَكَ.﴾

«Joining a partner with Allāh Who created you.»

Ibn Mas'ūd said, "This is indeed grave! And what comes next?" The Prophet (ﷺ) said:

﴿أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ.﴾

«Killing your offspring for fear that it would eat from your food.»

1 Recorded by al-Bazzār and al-Ḥākim. Verified to be authentic by al-Albānī (*Aḥkām ul-Janā'iz* p. 208).

2 Soorat at-Takweer 81:1-14.

Ibn Mas'ūd asked, "And what comes next?" To which the Prophet (ﷺ) replied, «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ.» **«Committing *zinā* with your neighbor's wife.»** In confirmation of this, Allāh (ﷻ) revealed:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ، وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَلَا يَزْنُونَ، وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا ﴿٦٩﴾﴾ الفرقان ٦٨-٦٩

«And (among the excellent qualities of the Most Merciful's true servants is that) they never invoke any deity with Allāh, nor kill the soul that Allāh sanctified — except by right — nor commit *zinā*. And whoever should practice any of that will meet a full penalty. Multiplied for him will be the punishment on Resurrection Day, and he will eternally suffer it with degradation.»^{1 2}

PROHIBITION OF KILLING THE ENEMIES' CHILDREN

Muslims are not even permitted to kill the children of their enemies during legitimate fights!

Al-Aswad Bin Sarī (رضي الله عنه) reported that he once fought in a battle that the Muslims won, but they killed some children during the fight. When the Prophet (ﷺ) heard of that, he became angry and said:

«مَا بَالُ قَوْمٍ جَاوَزَهُمُ الْقَتْلُ الْيَوْمَ حَتَّى قَتَلُوا الذُّرِّيَّةَ؟»

«What is wrong with some people that they exceeded the limit in killing today — to the extent that they killed children?»

One man said, "O Allāh's Messenger (ﷺ), they are only children of pagans." And the Prophet (ﷺ) responded:

1 Al-Furqān 25:68-69.

2 Recorded by al-Bukhārī (4477, 4761, 6001, 6811, 6861, 7520, 7532) and Muslim (86).

«أَلَا إِنَّ خَيْرَكُمْ أَبْنَاءَ الْمُشْرِكِينَ. أَلَا، لَا تَقْتُلُوا ذُرِّيَّةً؛ أَلَا، لَا تَقْتُلُوا ذُرِّيَّةً. كُلُّ نَسَمَةٍ تُوَلَّدُ عَلَى الْفِطْرَةِ - حَتَّى يَهْبَّ عَنْهَا لِسَانُهَا، فَأَبْوَاهَا يَهُودَانِهَا وَيَنْصَرَانِهَا.»

«Lo, indeed, the best among you are children of pagans ¹. Lo, do not kill children, Lo, do not kill children. Every soul is created upon the *fiṭrah* (pure nature) — until its tongue becomes capable of speaking independently. Its parents are the ones who then turn it into a Jew or a Christian.» ²

Buraydah (رضي الله عنه) reported that when the Prophet (ﷺ) sent out an army to war, he would advise the commander and his troops to be righteous and maintain *taqwā* of Allāh, and would then say:

«أَغْزُوا بِسْمِ اللَّهِ، فِي سَبِيلِ اللَّهِ. قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ. أَعْزُوا وَلَا تَغْلُوا، وَلَا تَعْدِرُوا، وَلَا تُمَثِّلُوا، وَلَا تَقْتُلُوا وَلِيداً...»

«March forth with Allāh's name, and in Allāh's path. Fight against those (Arab pagans) who disbelieved in Allāh. March forth; do not act unfaithfully (in regard to war booty); do not act treacherously; do not mutilate; and do not kill a child ...» ³

1 This is because the Prophet's (ﷺ) great companions descended from pagan parents.

2 Recorded by Aḥmad, ad-Dārimī, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 402).

3 Recorded by Muslim (1731), Abū Dāwūd, and others.

CHAPTER 2

OLD BIRTH PREVENTION METHODS

Introduction

Through time, people controlled birth and population — whether deliberately or indirectly — mainly in five ways: wars, killing of children, celibacy, castration, and coitus interruptus. We briefly discuss these methods in this chapter. Later in this book, we will see that some of the modern methods can be related to their ancient predecessors.

1. Wars

Except for natural catastrophes, wars have always caused the largest number of deaths on earth.

Both catastrophes and wars, though painful to many, are ordained by Allāh (ﷻ) for a great wisdom that He (ﷻ) alone encompasses. Allāh (ﷻ) alludes to some of this wisdom in the following:

«وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفُسِدَتِ الْأَرْضُ،
وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ.» البقرة ٢٥١

«If it were not that Allāh checks some people by means of others (i.e., in wars), the earth would have been corrupted, but Allāh is most bountiful to people.»¹

And Allāh (ﷻ) says:

«وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ»

1 *Al-Baqarah* 2:251.

وَصَلَوَاتٍ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا. ﴿الحج ٤٠﴾

«Were it not that Allāh checks some people by means of others (i.e., in wars), monasteries, churches, synagogues, and mosques — in all of which Allāh’s name is much extolled — would surely have been destroyed.»¹

In explanation of this, an-Nasafī (رحمته) said:

“Had it not been that Allāh repels some people by others, thus restraining their harm, the corrupt would have conquered all, and the earth would have become totally corrupted, so that its benefits, in terms of vegetation and reproduction, would have been lost.”²

2. Killing Children

HISTORY

A brutal method for directly limiting the population is the killing of children. The people of *Jāhiliyyah* used to kill their baby girls, as Allāh (رحمته) says:

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ﴾ التكوير ١-١٤

«... When (on Judgment Day) the girl who was buried alive will be asked for what crime she was killed ... every soul will then come to know what it has done.»³

Some of the ruthless tyrants of the past did not hesitate to wipe out the progeny of their enemies. For example, Allāh (رحمته) tells us about Pharaoh:

1 *Al-Hajj* 22:40.

2 *Madārik-ut-Tanzīl* 2:251.

3 *At-Takwīr* 81:1-14.

«قَالَ: "سَنُقْتَلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ،

وَإِنَّا فَوْقَهُمْ قَاهِرُونَ."» ﴿الأعراف ١٢٧﴾

«(Pharaoh) said, "We will slay their (i.e., the Israelites') sons in great numbers and will spare their women, for, indeed, we are dominant over them."»¹

ISLĀMIC RULING

We saw earlier that killing children, even if they were the enemies', is prohibited in Islām. For example, al-Aswad Bin Sarī (رضي الله عنه) reported that the Prophet (ﷺ) commanded:

«أَلَا، لَا تَقْتُلُوا ذُرِّيَّةً؛ أَلَا، لَا تَقْتُلُوا ذُرِّيَّةً.»

«Lo, do not kill children. Lo, do not kill children.»²

3. Celibacy

DEFINITION AND ORIGIN

Celibacy is self-denial, which includes abstaining from marriage — usually for the purpose of worship. Celibacy is an unnatural and abnormal practice that was introduced by Christians. Allāh (ﷻ) says:

«وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً؛ وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا

عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ، فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا. ﴿الحديد ٢٧﴾

«In the hearts of those who (truly) followed him (i.e., 'Īsā or Jesus), We placed compassion and mercy. But as for monastic celibacy, we did not enjoin it

1 Al-A'rāf 7:127.

2 Recorded by Aḥmad, ad-Dārimī, and others. Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 402).

upon them; they innovated it out of a desire for Allāh's approval. Yet, they did not observe it as it should have been observed.»¹

ISLĀMIC RULING

Celibacy was prohibited by the Prophet (ﷺ) for two reasons:

- a. It conflicts with the human nature of fulfilling the sexual desire through lawful marriage.
- b. It conflicts with procreation.

Samurah Bin Jundub (رضي الله عنه) and 'Ā'ishah (رضي الله عنها) reported:

”نَهَى رَسُولُ اللَّهِ عَنِ التَّبَتُّلِ.“

“Allāh's Messenger (ﷺ) prohibited celibacy.”²

Sa'd Bin Abī Waqqāṣ (رضي الله عنه) reported:

”رَدَّ رَسُولُ اللَّهِ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ.“

“Allāh's Messenger (ﷺ) disallowed 'Uthmān Bin Maz'ūn to practice celibacy.”³

Abū Umāmah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«تَزَوَّجُوا فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَّمَ، وَلَا تَكُونُوا كَرَهْبَانِيَّةِ النَّصَارَى.»

«Marry because (on Judgment Day) I will display your outnumbering of the other nations. Do not practice monastic celibacy as the Christians did.»⁴

1 *Al-Hadīd* 57:27.

2 Recorded by an-Nasā'ī, Aḥmad, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 6867 and *Ṣaḥīḥ-un-Nasā'ī* nos. 3213-3214).

3 Recorded by al-Bukhārī (5073, 5074), Muslim (1402), and others.

4 Recorded by al-Bayhaqī and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-*

‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«النِّكَاحُ سُنَّتِي، فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي. وَتَزَوَّجُوا
فَإِنِّي مُكَائِرٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ.»

«Marriage is my way. Whoever does not implement my way is not of my followers. Marry because I will display your outnumbering of the other nations on Resurrection Day.»¹

4. Castration

DEFINITION AND HISTORY

Castration or emasculation is to deprive a male of the reproductive power — usually by removing the testicles. Castration reduces the sex drive or eliminates it completely.

From ancient times, people practiced human castration for religious or social reasons. Monks from various religions voluntarily got castrated in order to dedicate themselves to worship. In some cases, victors in battles castrated their captives to torture or demoralize them.

Castrated men, called eunuchs, were used in some old societies to staff palace households and serve women.

Castration is also performed on domestic animals not intended for breeding — usually to avoid unwanted or uncontrolled reproduction, or to reduce or prevent sexual-based behavior or aggression.

Livestock used for food may also be castrated to increase growth or weight of male animals, or to prevent the undesirable taste and odor of the meat from sexually mature males.

In the case of pets, castration is usually called neutering, and is done to prevent overpopulation of unwanted animals, and to reduce certain diseases.

Jāmi' no. 2941 & *aṣ-Ṣaḥīḥah* no. 1782).

1 Recorded by Ibn Mājah. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2383).

ISLĀMIC RULING

Castration is prohibited in Islām — both for humans and animals.

‘Abdullāh Bin ‘Umar (ﷺ) reported:

”نَهَى رَسُولُ اللَّهِ عَنِ الْإِحْصَاءِ.“

“Allāh’s Messenger (ﷺ) prohibited castration (of animals).”¹

Ibn ‘Abbās (ﷺ) reported that the Prophet (ﷺ) said:

« لا إحصاء في الإسلام. »

«No (animal) castration (is allowed) in Islām.»²

Sa’d Bin Abī Waqqāṣ (ﷺ) reported:

”رَدَّ رَسُولُ اللَّهِ عَلَى عُثْمَانَ بْنِ مَظْعُونِ التَّبَتُّلِ. وَلَوْ أذِنَ لَهُ لَأَخْتَصَيْنَا.“

“Allāh’s Messenger (ﷺ) disallowed ‘Uthmān Bin Maz‘ūn to practice celibacy. Had he permitted him, we would have gotten castrated.”³

Abū Hurayrah (ﷺ) reported that he asked the Prophet (ﷺ), “O Allāh’s Messenger, being a young man, I fear falling into sinning (because of desire), and I have no wealth to marry. Should I be castrated?” The Prophet (ﷺ) replied:

«يا أبا هريرة! جفَّ القلمُ بما أنت لاقٍ، فأختصِ على ذلك أو ذر.»

«O Abū Hurayrah, the Pen (of decree) is dry in regard to what you will face. With this knowledge,

1 Recorded by Aḥmad, Ibn ‘Asākir, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 6862 and *Ghāyat-ul-Murām* no. 482).

2 Recorded by al-Bayhaqī. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 7166 and *Ghāyat-ul-Murām* no. 482).

3 Recorded by al-Bukhārī (5073, 5074), Muslim (1402), and others.

then, choose whether or not to be castrated.»¹

In this *hadīth*, the Prophet (ﷺ) did not permit Abū Hurayrah to be castrated. Rather, he reminded him of Allāh's decree and warned him against choosing to do what he knew to be wrong.²

‘Abdullāh Bin Mas‘ūd (رضي الله عنه) reported that he and other young companions went to war with the Prophet (ﷺ). Being extremely poor, they sought his permission to be castrated. He disallowed that and (as an alternative) instructed them to marry by merely giving a garment (as *mahr* or dowry) to the woman, and he recited to them Allāh's (ﷻ) saying:

«يَا أَيُّهَا الَّذِينَ آمَنُوا، لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ،

وَلَا تَعْتَدُوا، إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٧﴾ المائدة ٥٧

«O you who believe, do not prohibit the good things that Allāh made lawful to you, and do not transgress. Indeed, Allāh does not like transgressors.»^{3, 4}

FASTING IS A FORM OF CASTRATION

The Prophet (ﷺ) described fasting as “castration” because both practices diminish the sexual desire. Fasting, then, is a form of “non-physical castration”, and is allowed in Islām.

Ibn Shihāb (رضي الله عنه) reported that ‘Uthmān Bin Maz‘ūn (رضي الله عنه) wanted to be castrated so as to live in celibacy. The Prophet (ﷺ) told him:

«أَلَيْسَ لَكَ فِي أَسْوَةِ حَسَنَةٍ؟ فَإِنِّي آتِي النِّسَاءَ، وَأَكُلُ اللَّحْمَ، وَأَصُومُ

وَأُفْطِرُ. إِنَّ خِصَاءَ أُمَّتِي الصِّيَامُ، وَلَيْسَ مِنْ أُمَّتِي مَنْ خَصَى أَوْ أَحْتَصَى.»

1 Recorded by an-Nasā’ī, Ibn Abī ‘Aṣim, and al-Bukhārī (5076; without full *isnād*). Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 7832 & *as-Sunnah* nos. 109, 110).

2 Review *Faṭḥ ul-Bārī* and *‘Umdat ul-Qārī* (no. 5076) for a discussion of this.

3 *Al-Mā’idah* 5:87.

4 Recorded by al-Bukhārī (4615, 5071, 5075) and Muslim (1404).

«Do you not have a good example in me? Indeed, I do approach (my) women, eat meat, and fast on and off. Indeed, fasting is (like) castration for my followers. And he is not of my followers who (physically) castrates others or seeks to be castrated.»¹

Ibn Mas'ūd (رضي الله عنه) reported that he and other young men accompanied the Prophet (ﷺ) when they had no wealth whatsoever. So the Prophet (ﷺ) said:

«يا مَعْشَرَ الشَّبَابِ، مَنْ أَسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ. وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ.»

«Young men, those among you who can afford marriage should do so, for it helps lower the gaze and guard the private parts (from *zinā*). And those who cannot afford it should fast, for fasting is (like) castration for him.»²

Uthmān (رضي الله عنه) reported that the Prophet (ﷺ) once said to some young men:

«مَنْ كَانَ مِنْكُمْ ذَا طَوْلٍ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَا فَالصَّوْمُ لَهُ وَجَاءٌ.»

«He who has financial ability should marry, because it helps lower the (lustful) gaze and guard the private parts. And he who cannot afford it should fast, because fasting is (like) castration for him.»³

1 Recorded by Ibn Sa'd, and verified by al-Albānī to have an authentic *isnād* (*aṣ-Ṣaḥīḥah* no. 1830). Its *isnād* is broken between Ibn Shihāb and Ibn Maz'ūn; however, its meaning is supported by authentic narrations by Aḥmad, Ibn Ḥibbān, and others, from 'Ā'ishah and 'Abdullāh Bin 'Amr (رضي الله عنه) (see *Irwā' ul-Ghalīl* no. 2015 and *aṣ-Ṣaḥīḥah* no. 1830).

2 Recorded by al-Bukhārī (1905, 5066), Muslim (1400), and others.

3 Recorded by an-Nasā'ī (2243, 3206). Verified to be authentic by al-Albānī (*Ṣaḥīḥ*

‘Ā’ishah (رضي الله عنها) reported that the Prophet (ﷺ) said:

«النِّكَاحُ سُنَّتِي، فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي. وَتَزَوَّجُوا
فِيَّيْ مُكَاتِرٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ. وَمَنْ كَانَ ذَا طَوْلٍ فَلْيَنْكَحْ،
وَمَنْ لَمْ يَجِدْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّ الصَّوْمَ لَهُ وَجَاءٌ.»

«Marriage is a *sunnah* (way) of mine; and whoever does not adhere to my Sunnah is not of my followers. Marry, because I will be delighted by that you will outnumber the other nations on Resurrection Day. Whoever has wealth should marry, and whoever does not should fast, because fasting is (like) castration for him.»¹

5. ‘Azl (Coitus Interruptus)

DEFINITION

‘Azl is the Arabic term for “coitus interruptus” or “early withdrawal”. It is that a man, during intercourse, withdraws his member from the woman’s vagina before ejaculation, so as to prevent his sperm from entering her womb.

THE COMPANIONS PRACTICED ‘AZL

The *ṣaḥābah* (رضي الله عنهم) practiced ‘azl, and the Prophet (ﷺ) did not prevent them — though he was aware of that.

Jābir (رضي الله عنه) reported:

«كُنَّا نَعْزِلُ وَالْقُرْآنُ يَنْزِلُ.»

“We practiced ‘azl while the Qur’ān was being

ul-Jāmi‘ no. 6498 and *Saḥīḥ-un-Nasā’ī*).

1 Recorded by Ibn Mājah. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2383).

revealed.”¹

In another report, Jābir (رضي الله عنه) said:

«كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ، فَبَلَغَهُ ذَلِكَ فَلَمْ يَنْهَنَا.»

“We practiced ‘*azl* during the lifetime of Allāh’s Messenger (ﷺ). He was informed about that, and he did not prevent us.”²

‘AZL CANNOT INTERFERE WITH PROCREATION

The Prophet (ﷺ) indicated that ‘*azl* cannot interfere with Allāh’s creation. If Allāh wills to create a soul, ‘*azl* cannot stop it. This may simply happen if the man loses control, makes a timing mistake, etc.

Jābir Bin ‘Abdillāh (رضي الله عنه) reported that a man told the Prophet (ﷺ), “I have a female slave who serves us and who irrigates our palm trees. I approach her (with intercourse) but dislike for her to become pregnant (because of her many duties).” The Prophet (ﷺ) said:

«اعْزِلْ عَنْهَا إِنْ شِئْتَ، فَإِنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا.»

«Practice ‘*azl* with her if you wish, for indeed, whatever has been decreed for her will reach her.»

Later on, the man came to the Prophet (ﷺ) and said, “Indeed, the woman has conceived.” The Prophet (ﷺ) responded:

«أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ، قَدْ أَحْبَبْتُكَ أَنْتَ سَيَأْتِيهَا مَا قُدِّرَ لَهَا.»

«I am indeed Allāh’s Servant and Messenger. I have surely told you that whatever has been decreed for her will reach her.»³

Abū Sa‘īd al-Khudrī (رضي الله عنه) reported that, while he was at the market

1 Recorded by al-Bukhārī (5207-5209), Muslim (1440), and others.

2 Recorded by Muslim (1440) and others.

3 Recorded by Muslim (1439), Aḥmad, and others.

selling a female captive from al-Muṣṭaliq tribe, a Jew asked him, “Did you perform intercourse with her?” He replied, “Yes.” The Jew said, “She might then be bearing a child of yours in her womb.” He said, “I practiced ‘*azl* with her.” The Jew said, “That is the minor *wa’d* (killing of children).” Abū Sa’īd then went to the Prophet (ﷺ) and mentioned this conversation to him, upon which the Prophet (ﷺ) said:

«كَذَبَتْ يَهُودُ. لَوْ أَرَادَ اللَّهُ أَنْ يَخْلُقَهُ لَمْ تَسْتَطِعْ أَنْ تَصْرِفَهُ.»

⟨The Jews are wrong. If Allāh wills to create it, you can never stop it.⟩¹

Abū Sa’īd al-Khudrī (رضي الله عنه) also reported that the Prophet (ﷺ) was once asked in regard to practicing ‘*azl*. He inquired why it was done, and was told it was done so that a nursing woman could continue with her breast-feeding (uninterrupted by pregnancy), a female slave would not conceive (which would obstruct selling her), etc. The Prophet (ﷺ) responded:

«مَا مِنْ كُلِّ الْمَاءِ يَكُونُ الْوَلَدُ، وَإِذَا أَرَادَ اللَّهُ خَلْقَ شَيْءٍ لَمْ يَمْنَعُهُ شَيْءٌ.»

⟨Not all of the (seminal) fluid is needed to produce a child. And when Allāh wills to create a being, nothing can prevent Him.⟩

The Prophet (ﷺ) added:

«مَا عَلَيْكُمْ أَنْ لَا تَعْزِلُوا، فَإِنَّ اللَّهَ قَدَّرَ مَا هُوَ خَالِقٌ إِلَى

يَوْمِ الْقِيَامَةِ. وَمَا كَتَبَ اللَّهُ خَلْقَ نَسَمَةٍ إِلَّا سَتَكُونُ.»

⟨There is no blame on you if you do not practice ‘*azl*. Indeed, Allāh has decreed all that He will create until Resurrection Day. And Allāh did not record for a soul to be created, but that it will be.⟩²

1 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be authentic by al-Albānī (*Ādāb-uz-Zifāf* p. 131, *as-Sunnah* no. 360).

2 Recorded by Muslim (1437), Aḥmad, and others.

Al-Ḥasan al-Baṣrī (رضي الله عنه) said in regard to this response by the Prophet (ﷺ):

“By Allāh, this seems to be a rebuke (or disapproval of ‘*azl*’.”¹

Al-Albānī (رضي الله عنه) said in regard to this *ḥadīth*:

“His saying, ‘There is no blame on you if you do not do it,’ indicates that it is not wrong to avoid the action, which confirms disapproval of the action itself. Had the intention been to indicate that the action is not disapproved, he (ﷺ) would have said, ‘There is no blame on you if you do it,’ ...

As for what Aḥmad recorded from Abū Saʿīd as part of this *ḥadīth*, «أَصْنَعُوا مَا بَدَأَ لَكُمْ.» **<Do as you wish,>** it is odd, because two of its narrators are slightly weak, ... and what was recorded in the two *Ṣaḥīḥs* and the *Musnad* (of Aḥmad) did not include this statement.”²

Anas Bin Mālīk (رضي الله عنه) reported that a man asked the Prophet (ﷺ) about ‘*azl*, and he replied:

«لَوْ أَنَّ الْمَاءَ الَّذِي يَكُونُ مِنْهُ الْوَلَدُ أَهْرَقْتَهُ عَلَى صَخْرَةٍ لَأَخْرَجَ اللَّهُ تَعَالَى مِنْهَا وَلَدًا. وَلَيَخْلُقَنَّ اللَّهُ نَفْسًا هُوَ خَالِقُهَا.»

<If you pour that fluid that produces children on a rock, Allāh (ﷻ) can still bring forth a child from it. Surely, Allāh will create every soul that He wills to create.>³

1 Recorded by Muslim (1437).

2 *At-Taʿlīqāt-ur-Raḍīyah* 2:226.

3 Recorded by Aḥmad, Ibn Abī ʿĀṣim, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1333 & *Ṣaḥīḥ ul-Jāmiʿ* no. 5245).

DISAPPROVAL OF 'AZL

Though 'azl is permissible, it is disapproved in Islām, and should normally be avoided for the following reasons:

1. It causes emotional harm to the woman, because it interrupts her pleasure — even if it is done with her full consent.
2. It conflicts with one of the main purposes of marriage, which is increasing the number of Muslims, as was outlined earlier.
3. Allāh (ﷻ) prohibits killing one's children. He says:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَشِيَّةً إِمْلَقٍ، نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ.
 إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴾ الإسراء ٣١

«Do not kill your children for fear of poverty. We provide for them and you. Indeed, their killing is ever a great sin.»¹

And He (ﷻ) says:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَقٍ، نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾ الأنعام ١٥١

«Do not kill your children because of poverty. We provide for you and them.»²

Though 'azl does not involve actual killing, it prevents birth, which is in some respects similar to killing. This is why the Prophet (ﷺ) described it as the "secret *wa'd*" in the forthcoming *ḥadīth* of Juthamah Bint Wahb.

4. We have seen that the Prophet (ﷺ) permitted 'azl, but he subtly disapproved it. More emphatically, Abū Sa'īd al-Khudrī (رضي الله عنه) reported that 'azl was mentioned to the Prophet (ﷺ) and he asked

1 *Al-Isrā* 17:31.

2 *Al-An'ām* 6:151.

(repeating his question three times), «أَوَأَنْتُمْ لَتَفْعَلُونَ ذَلِكَ؟» **<Do you really do this?>** Then he said:

«مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا هِيَ كَائِنَةٌ.»

<There is no soul that is decreed to be created, (from now) until Resurrection Day, but that it will be created.>¹

In reference to this *ḥadīth*, al-Ḥāfiẓ Ibn Ḥajar (رحمته الله) said:

“This indicates that the Prophet (ﷺ) did not explicitly prohibit (*‘azl*), but pointed to that it is better to avoid it. This is because *‘azl* is done for fear of having a child, and there is no benefit in such fear. If Allāh wills to create a child, *‘azl* would not prevent it, because the (seminal) fluid may come out too soon without the man’s control, leading to conception and pregnancy. Indeed, it is not possible to stop Allāh’s decree.”²

5. Sometimes, the Prophet (ﷺ) did not accept the justifications given for *‘azl*.

Sa’d Bin Abī Waqqāṣ (رضي الله عنه) reported that once a man told the Prophet (ﷺ) that he practiced *‘azl* with his wife. The Prophet (ﷺ) asked him, «لِمَ تَفْعَلُ ذَلِكَ؟» **<Why do you do that?>** He replied, “I pity her child (that she nurses).” The Prophet (ﷺ) then said:

«لَوْ كَانَ ذَلِكَ (الغَيْلُ) ضَارًّا ضَرًّا فَارِسَ وَالرُّومَ.»

<If that (i.e., for a woman to conceive while breast-feeding) is harmful, it would have harmed the (children of) the Persians and Romans.>³

6. We will see in the next subsection that the Prophet (ﷺ) described

1 Recorded by al-Bukhārī (5210), Muslim (1437), and others.

2 *Faḥḥ ul-Bārī* 9:251.

3 Recorded by Muslim (1443).

'*azl* as "the secret *wa'd*".

Because of the above, we note that the *ṣaḥābah* (رضي الله عنهم) did not freely practice '*azl*, except when they had good reasons to do so — as we discussed earlier.

SECRET *WA'D*

Juthāmah Bint Wahb (رضي الله عنها) reported that she heard the Prophet (ﷺ) say:

«لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْعَيْلَةِ، حَتَّى ذَكَرْتُ أَنَّ الرُّومَ
وَفَارِسَ يَصْنَعُونَ ذَلِكَ فَلَا يَضُرُّ أَوْلَادَهُمْ.»

«I was about to prohibit pregnant women from nursing their children, but then remembered that the Romans and Persians do it and it does not harm their children.»

He (ﷺ) was then asked about '*azl* and he replied:

«ذَلِكَ الْوَأْدُ الْخَفِيُّ.»

«That is the secret *wa'd* (killing of children).»¹

There is no conflict between this *ḥadīth* and the earlier one in which the Prophet (ﷺ) rejected the Jew's description of '*azl* as the "minor *wa'd*". Al-Ḥāfiẓ Ibn Ḥajar (رحمته الله) said:

“‘Minor *wa'd*’ indicates that it is actual *wa'd*, though minor compared to burying a child after birth ... ‘Secret *wa'd*’, on the other hand, indicates that it does not have the ruling of the actual act ... He (ﷺ) considered it *wa'd* only because they both lead to inhibiting birth.”²

Ibn ul-Qayyim (رحمته الله) said:

1 Recorded by Muslim (1442) and others.

2 *Fath ul-Bārī* 9:254.

“The Jews thought that ‘*azl* has the same effect as *wā’d* in terminating what was instituted through (Allāh’s) creation. The Prophet (ﷺ) declared their mistake in this, and informed that if Allāh wills to create a child, no one would be able to stop Him. As for calling it ‘secret *wā’d*’, it is because a man performs ‘*azl* with his wife only to avoid having a child, being anxious to prevent the birth. Thus his purpose, intention, and anxiousness resemble those of one who kills the child through *wā’d*, though the first is secret and the second is apparent.”¹

Conclusion

Some of the old birth-prevention methods discussed in this chapter are possible to control and regulate. Of those, Islām prohibits celibacy and castration because they conflict with human nature.

On the other hand, Islām urges the unmarried youth to fast, which amounts to a “spiritual” form of castration. Islām also permits ‘*azl* in a limited scope. We will discuss some of these issues later.

1 *Tahthib us-Sunan* 3:85.

CHAPTER 3

MODERN BIRTH PREVENTION METHODS

Introduction

DEFINITION OF CONTRACEPTION

Nowadays, “birth control” or “contraception” is defined as a deliberate prevention of pregnancy.

In what follows, we briefly present the most common birth control methods nowadays ¹. This should provide a suitable background for the subsequent discussion of the Islāmic ruling regarding these methods.

“REVERSIBLE” VS. “IRREVERSIBLE”

In the ensuing discussion, “reversible contraceptive” refers to a contraceptive that temporarily inhibits pregnancy, such that, when its use is discontinued, normal pregnancy becomes possible.

On the other hand, “irreversible contraceptive” is that which permanently inhibits pregnancy.

Surgical birth control methods are usually irreversible: once the surgery is performed, the male or female becomes permanently sterile/infertile. Other methods are either partially or fully reversible.

“HORMONAL” VS. “NON-HORMONAL”

Non-hormonal contraceptives either prevent sperm from fertilizing an egg or prevent the implantation of a fertilized egg into the lining of the womb.

Hormonal contraceptives introduce female sex hormones into the

1 Much of the material in this chapter is found in well-circulated medical manuals and texts on this subject. For additional information, the reader is referred to Microsoft’s Encarta, the Encyclopedia Britannica, and other reliable medical websites.

female's body so as to inhibit ovulation. They are very reliable, and are usually reversible once treatment is stopped. The most popular hormonal contraception is the pill, a small tablet that usually contains a combination of two sex hormones.

EFFECTIVENESS

Birth control methods vary in effectiveness, and no method is 100% effective in preventing pregnancy.

Failure rate for a birth control method is usually given as a percentage representing the number of pregnancies expected in a group of 100 women using that method for one year. Alternatively, effectiveness rate is a measure of the expected percentile success.

Natural Contraceptive Methods

Natural methods apply purely natural means for birth control. They include the "rhythm method" and "early withdrawal".

These techniques cause no side effects, require minimal equipment, and are inexpensive.

THE RHYTHM METHOD

The rhythm method relies on abstinence from sexual intercourse during the most fertile phase of a woman's menstrual cycle. This period lasts from five days before ovulation to two days after ovulation.

Fertility period is determined by measuring the basal body temperature, monitoring the consistency of the cervical mucus, or measuring hormone levels in the urine.

In typical use, the rhythm method is approximately 85% effective in preventing pregnancy. The rhythm method requires a high level of commitment to consistently and accurately monitor fertility.

EARLY WITHDRAWAL

As indicated in the previous chapter, early withdrawal (coitus interruptus) is the deliberate removal of the penis from the vagina

before ejaculation so that sperm is not deposited in or near the vagina.

This method of contraception is not quite effective, because the pre-seminal fluid may contain enough sperm to cause pregnancy. In addition, some sperm may leak prior to ejaculation, or a man may not have enough self-control to withdraw in time. In typical use, early withdrawal is 76% effective in preventing pregnancy.

Spermicides

Spermicides are jellies, creams, foams, suppositories, tablets, or films that contain a sperm-killing chemical.

Spermicides used independently must be inserted into the vagina before each intercourse, and a woman should not douche for six to eight hours after intercourse.

Spermicides used independently do not provide reliable contraception, because they are only 70% effective in preventing pregnancy. However, spermicides can increase the effectiveness of certain barrier methods, such as the condom, diaphragm, or cervical cap.

Spermicides may cause an allergic reaction, such as irritation of the vagina or penis.

Barrier Contraceptive Methods

DEFINITION

“Barrier methods” are non-hormonal methods that provide physical barriers to keep the sperm from entering the uterus. These methods include the male and female condoms, the diaphragm, and the cervical cap.

Barrier methods cause few side effects, although some users may have allergic reactions to the rubber or spermicide that are associated with their use.

MALE CONDOM

The male condom is a thin sheath, made of latex or animal membrane, that fits over an erect penis. In typical use, male condoms are approximately 90% effective in preventing pregnancy.

FEMALE CONDOM

The female condom, an elongated polyurethane pouch, is inserted into the vagina prior to intercourse. With typical use, the female condom is approximately 80% effective in preventing pregnancy.

DIAPHRAGM

The diaphragm is a shallow, molded, cup of thin rubber or silicone with a flexible rim. It is inserted into the upper part of the vagina so as to cover the cervix (neck of the womb). It is held in place by vaginal muscles and pubic bone.

The diaphragm requires initial fitting by a health-care professional to make sure it is the right size and is positioned correctly. After that, it can be put in place by the woman a few hours before intercourse, and should be kept in place for at least six hours after intercourse.

The diaphragm is reusable and can last for one or two years. Before intercourse, spermicide must be placed inside the cup and around the inside of the diaphragm's rim. The diaphragm would prevent the passage of sperm to the uterus, and the spermicide would kill any sperm that is able to pass by it.

This method is approximately 85% effective. However, the diaphragm brings a risk of bladder infection.

CERVICAL CAP

The cervical cap is a thimble-shaped cap smaller than a diaphragm. It fits directly onto the cervix, and is held in place by suction. It must also be initially fitted by a health-care professional. The above discussion and qualities of the diaphragm apply equally to the cervical cap.

Hormonal Contraceptives

DEFINITION

Hormonal contraceptives deliver doses of synthetic versions of the female sex hormones (oestrogen and progesterone). This inhibits ovulation, thickens the mucus of the cervix to make it difficult for sperm to enter the uterus, and keeps the uterine lining from thickening so that a fertilized egg cannot implant in it.

The hormones may be administered in pill form, through skin implants, or by injection.

Hormonal contraceptives are highly effective: typically, more than 90%. Furthermore, they are alleged to be partially or fully reversible within a few months after stopping the treatment.

Adverse side effects of hormonal contraceptives can include excess breakthrough bleeding (bleeding between periods), irregular menstrual periods, headaches, hypertension, depression and mood changes, decreased sexual desire, weight gain, blood clotting disorders, heart attacks, strokes, nausea, vomiting, breast tenderness, galactorrhea (discharge of milk from the breast), hot flashes, breast pain, abdominal pain, acne, and drug interactions.

BIRTH CONTROL PILL

Birth control pill is the most popular form of hormonal contraception. It is taken orally and daily (with 7-day breaks each month).

HORMONAL IMPLANTS

Hormonal implants are flexible, matchstick-sized tubes filled with hormone. They are implanted just under the skin of a woman's upper arm so as to regularly deliver small amounts of hormone. They can remain in place up to five years.

HORMONAL INJECTIONS

Hormonal contraceptive injections are injected into one of the large muscles, usually the buttocks or upper arm, every three months.

PATCHES

Combined hormonal contraceptives are also available as an adhesive skin patch worn for three out of every four weeks.

EMERGENCY CONTRACEPTIVE PILLS

Emergency hormonal contraceptives (EHC) are commonly called "morning-after pills". They are meant to prevent pregnancy after unprotected intercourse. These pills are similar to birth control pills but contain a higher dose of hormones.

A woman usually takes a dose of these pills within 72 hours of unprotected intercourse, and a second dose 12 hours later. Depending on where a woman is in her menstrual cycle, the pills would either inhibit or delay ovulation, or they may alter the uterine lining, preventing implantation of a fertilized egg. Studies indicate that emergency contraceptive pills are 75% effective.

Intra-uterine Device

The intra-uterine device (IUD), or coil, is a small plastic and copper device that is inserted into the uterus to prevent pregnancy. It may also contain an insert with the hormone progesterone. An IUD must be inserted and removed by a medical professional.

IUD's work either by interfering with the ability of sperm to fertilize an egg or by preventing a fertilized egg from implanting in the lining of the uterus (the latter action being a form of abortion).

Once an IUD is fitted in place, its effectiveness (approximately 95%) continues for three to ten years.

The IUD can cause pelvic inflammatory disease (PID), an infection of the reproductive tract, pelvic inflammatory disorder, and increased menstrual bleeding and cramping. Other possible side effects include an allergic reaction to copper, perforation of the uterus, and embedding of the IUD in the uterus. Furthermore, a rare but serious complication that could result from using the IUD is the implantation of a fertilized egg outside of the uterus.

Surgical Sterilization

Methods of surgical sterilization, vasectomy for men and tubal ligation for women, are 99% effective in preventing pregnancy. They are permanent and mostly irreversible forms of birth control. In this section, we also describe hysterectomy, which is applied to some females with serious medical conditions.

VASECTOMY

Vasectomy is a surgery whereby incisions are made in the scrotum to cut the vas deferens tube (see Appendix A) and seal the ends to prevent sperm from reaching the penis.

Reactions to surgery may include infection, blood clotting near the testes, bruising, swelling, or tenderness of scrotum.

Vasectomy does not affect a man's sex drive, and he continues to produce fluid at ejaculation — though sperm-free. Since the produced sperm cannot reach the penis, it is reabsorbed by the body.

Though vasectomy is a permanent operation, a reversal operation may, in some rare cases, successfully rejoin the vas deferens tubes to restore fertility.

TUBAL LIGATION

Tubal ligation is a procedure whereby the fallopian tubes are blocked, sealed, or cut and tied to prevent eggs from descending from the ovary to encounter sperm.

Reactions to this surgery may include infection, bleeding, and injury to the intestine. Furthermore, this method increases the chance of ectopic (outside the uterus) pregnancy.

HYSTERECTOMY

Hysterectomy involves removing the womb through a cut in the lower abdomen (abdominal hysterectomy) or through the vagina (vaginal hysterectomy). The surgery is usually recommended only when other treatments are considered unsuitable or have not been effective.

Hysterectomy is applied for treating maladious conditions such as:

extremely heavy or painful periods, chronic pelvic pain, endometriosis (the tissue lining the womb spreading to other areas), fibroids (benign growths in the womb), prolapse (the womb dropping into the vagina), or cancer of the womb, cervix or ovaries.

There are three types of hysterectomy: subtotal (only the womb is removed), total (both the womb and cervix are removed), and radical (the womb, part of the vagina, and the fallopian tubes are removed).

The ovaries are usually left in place because they produce oestrogen, which precludes going into immediate menopause.

Abortion

DEFINITION

Abortion is the termination of pregnancy before birth. It normally results in the death of the developing baby — whether an embryo (up to eight weeks old) or a fetus (older than eight weeks).

Some abortions occur naturally because the embryo or fetus does not develop normally or because the mother had an injury or disorder that prevents her from carrying the pregnancy to term. This type of abortion is commonly known as miscarriage.

Other abortions are induced because a pregnancy is unwanted or presents a risk to a woman's health. Modern medical techniques have made induced abortion simpler and less threatening to the pregnant woman's life.

INDUCED ABORTIONS

Induced abortions are performed in various ways. The method that is considered safest and most appropriate for the mother is determined by the age of the embryo or fetus, or the length of pregnancy.

The length of pregnancy is calculated from the beginning of the pregnant woman's last menstrual period. Most pregnancies last an average of 39 to 40 weeks. This period is divided into three stages known as trimesters. The first trimester consists of the first 13 weeks, the second trimester spans weeks 14 to 24, and the third trimester lasts from the 25th week to birth.

Abortion is easier with early pregnancy and becomes more difficult and risky with every week. After the first trimester, abortion becomes complicated.

Induced abortion can be performed in the second trimester of pregnancy; but abortions at the end of the second trimester and during the third trimester require major surgery.

Currently, an estimated 50 million documented abortions are performed worldwide each year.

ABORTION METHODS

There are many methods of abortion. The procedure used depends largely upon the stage of pregnancy and the size of the unborn child. Abortion methods may broadly be divided into four categories:

- I. **Tunneling Methods.** These employ instruments that invade the uterus through the cervix to extract the embryo (or fetus) and the placenta.

Dilation of the uterus is required — usually by inserting a series of metallic curved instruments (dilators) of increasing size into the cervix. This forceful and unnatural stretching of the cervix can result in permanent physical injury to the woman.

Depending on the length of pregnancy, the embryo (or fetus) and the placenta are extracted by vacuum suction, shredding, grasping (with special forceps), and ripping.

Post-abortion infections and complications often arise from residues of fetal or placental tissue. Also, blood loss and uterine perforation are common.

- II. **Chemical Methods.** These administer drugs and chemicals that kill the embryo (or fetus) and induce labor for its expulsion.

Sometimes, expulsion does not occur and surgery is required. Furthermore, the chemicals may cause to the woman severe bleeding, cervical injuries, or side effects to the nervous system, such as seizure or coma.

- III. **Hormonal Methods.** These administer prostaglandins, the hormones needed for birthing — either by injecting them into the

amniotic sac, or as a strong single dose of misoprostol (known as the mifepristone, the RU486, or the French pill). The latter is taken as pill or vaginal suppository.

Hormonal methods act on the woman's hormonal system, blocking the action of progesterone, which is necessary for sustaining pregnancy. This induces death of the embryo (or fetus), and its expulsion from the mother's body via intense labor contractions.

These methods share the harms and side effects of other hormonal contraceptives. In addition, they may cause placental, cervical, and cardiovascular side-effects and may even lead to the woman's death.

IV. Sectioning Methods. These are the most direct methods, and involve invading the uterus by abdominal surgery — either as hysterectomy (discussed earlier), or hysterotomy (Caesarean section).

Hysterotomy is used mainly in late pregnancy. The womb is entered by surgery through the wall of the abdomen — similar to a Caesarean delivery, but with the goal of killing rather than saving the fetus.

The risk to the woman's life is greatest in this form of abortion, and the chance of complications during later pregnancies is greatly increased.

CHAPTER 4

IMPORTANT GUIDELINES

In this chapter, we discuss a few important issues that can serve as guidelines in the study of birth prevention. At the end of each section, we briefly note the relevance of that section to subsequent discussions and conclusions.

1. Blowing Life into the Fetus

Some major stages of embryonic and fetal development are distinctly defined in Islām. Knowing this plays an important role in understanding issues relating to birth prevention.

While in the mother's womb, a human being passes through a number of stages before it becomes clearly featured. Allāh (ﷻ) says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً، فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً، فَخَلَقْنَا الْمُضْغَةَ عِظْمًا، فَكَسَوْنَا الْعِظْمَ لَحْمًا. ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ. فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾﴾ المؤمنون ١٢-١٤

«We surely have created the human being (i.e., Ādam (ﷺ)) from an extract of clay. Then We placed him (i.e., his offspring) as a drop (of sperm) in a firm lodging (i.e., the womb). Then We fashioned the drop into a clinging clot, then fashioned the clot into a lump (of flesh), then fashioned the lump into bones, then covered the bones with flesh. And then We developed him into another creation (by blowing the soul into him). So blessed is Allāh, the best of

creators.»¹

Allāh (ﷻ) blows the life into a human fetus after it has completed four months in its mother's womb. 'Abdullāh Bin Mas'ūd (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ. ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ، فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتُبِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٍّ أَمْ سَعِيدٍ. فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا.»

«The mold of each of you is gathered together in his mother's womb for forty days as a seed, then as a clinging clot for as long, then as a lump of chewed-like flesh for as long. An angel is then sent to it. He breathes the soul into it, and is commanded to record four things: its sustenance, life-span, deeds, and whether it will be miserable or happy (in the hereafter).

By Allāh, besides whom there is no other god, one of you will surely perform acts of the people of *Jannah* (as it appears to people) until he is only a cubit² away from it. However, what had been recorded for him will then take over, and he will perform acts of the people of the Fire and enter it.

And one of you will surely perform acts of the

1 Al-Mu'minūn 23:12-14.

2 A cubit (or arm-length) is about 50 cm. or 20 in.

people of the Fire (as it appears to people) until he is only a cubit away from it. However, what had been recorded for him will then take over, and he will perform acts of the people of *Jannah* and enter it.»¹

This *ḥadīth* indicates that Allāh (ﷻ) blows life into a human fetus after completing 120 days, equaling seventeen weeks or four months.

Relevance: Deliberate abortion after the fourth month of pregnancy amounts to killing a human being.

2. Prohibition of Inflicting Harm

Allāh (ﷻ) is our Master and Owner. Our bodies are a trust from Him, and we do not have the freedom to destroy or harm them without the Owner's permission.

Many birth prevention methods cause some physical (or emotional) damage. This varies with the individual and the method used. Some methods cause heart problems or tumors (physical harm), others cause depression (emotional harm), etc.

Allāh (ﷻ) does not allow us to harm or endanger ourselves unnecessarily. Allāh (ﷻ) says:

«وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٣٠﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا
وِظْلَمًا فَسَوْفَ نُصَلِّيهِ نَارًا، وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣١﴾» النساء ٢٩-٣٠

«Do not kill yourselves (or each other), Allāh is indeed ever Merciful to you. And whosoever does that in aggression and injustice — We will broil him in a fire; and that, for Allāh, is easy.»²

And Allāh (ﷻ) says:

1 Recorded by al-Bukhārī (3208, 3332, 6594, 7454) and Muslim (2643).

2 *An-Nisā* 4:29-30.

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ، وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ،

وَأَحْسِنُوا، إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ البقرة ١٩٥

«Spend in the way of Allāh, do not throw yourselves — with your own hands — into destruction, and do good; indeed, Allāh loves those who do good.»¹

‘Abdullāh Bin ‘Abbās and ‘Ubādah Bin aṣ-Ṣāmit (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لا ضَرَرَ وَلَا ضِرَارَ.»

«No harm may be inflicted on oneself or others.»²

Relevance: Some of the birth prevention methods incur a level of harm upon the individuals applying them. This harm is often unjustified and unacceptable.

3. Prohibited Medications

In any medical treatment, we may not use prohibited substances, such as intoxicants or pork products. Birth prevention is no exception to this rule. Such prohibited products cause definite harm to the body, which makes this discussion tied with that of the previous section.

Abū ad-Dardā’ (رضي الله عنه) narrated that the Prophet (ﷺ) said:

«إِنَّ اللَّهَ خَلَقَ الدَّاءَ وَالِدَوَاءَ، فَتَدَاوَوْا وَلَا تَتَدَاوَوْا بِحَرَامٍ.»

«Indeed, Allāh (ﷻ) created the illnesses and their cure. So treat yourselves, but do not treat yourselves with something *ḥarām*.»³

Abū Hurayrah (رضي الله عنه) reported:

1 *Al-Baqarah* 2:195.

2 Recorded by Aḥmad and Ibn Mājah. Verified to be authentic by al-Albānī and others (*aṣ-Ṣaḥīḥah* no. 250).

3 Recorded by aṭ-Ṭabarānī (in *al-Kabīr*), ad-Dūlābī, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi’* no. 1762 and *aṣ-Ṣaḥīḥah* no. 1633).

”نَهَى رَسُولُ اللَّهِ عَنِ الدَّوَاءِ الْحَبِيثِ.“

“The Prophet (ﷺ) prohibited filthy medications.”¹

Ibn Mas‘ūd (رضي الله عنه) said:

”إِنَّ اللَّهَ لَمْ يَجْعَلْ شِفَاءَ كُمْ فِي مَا حَرَّمَ عَلَيْكُمْ (فِي رِجْسٍ).“

“Indeed, Allāh has not placed your cure in what He prohibited for you (or in what is filthy).”²

Imām Ibn ul-Qayyim (رحمته الله) said:

“Treating an illness with a prohibited substance is repulsive both to the intellect and to *shar‘* (Islāmic Law). It is rejected by the *shar‘* because of *ḥadīths* and other evidence, and it is rejected by the intellect because the intellect perceives that Allāh (ﷻ) only prohibits things of filthy nature ... This prohibition is for our protection, and it is not appropriate to seek through it a cure for diseases. Even if it helps in treating them, it would still be followed by a greater sickness in the heart because of its evil power. Thus, a person who uses it for treatment would be substituting a physical sickness with a spiritual one.”³

Relevance: Some birth prevention methods involve an unjustified use of chemicals and other products that are normally prohibited in Islām.

1 Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Mishkāt ul-Maṣābīḥ* no. 4465).

2 Recorded by Aḥmad and aṭ-Ṭabarānī (in *al-Kabīr*). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1633).

3 *Zād ul-Ma‘ād* vol. 4, p. 121.

4. Prohibition of Changing Allāh's Creation

We stated above that our bodies are entrusted to us by our Lord and Master (ﷺ). Therefore, we may not change the way Allāh (ﷻ) created us (i.e., our physical integrity) — except in areas that He permitted or commanded. Changing our physical integrity without permission from Allāh constitutes an obedience to Satan. It is a great atrocity and deviation that only results in loss. Allāh (ﷻ) says:

﴿لَعْنَةُ اللَّهِ، وَقَالَ: "لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾
وَلَأُضِلَّنَّهُمْ، وَلَأَمْنِنَنَّهُمْ، وَلَأَمُرَّنَّهُمْ فَلْيُبْتَئِكُنَّ آذَانَ الْإِبْرَاهِيمِ،
وَلَأَمُرَّنَّهُمْ فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ." وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾﴾ النساء ١١٨-١١٩

«Allāh cursed him (i.e., Satan), and he had said (to Allāh), “I will surely take from among Your servants a specific portion. I will mislead them, give them false promises, command them so they will slit the ears of cattle, and command them so they will change the creation of Allāh.” Certainly, whoever takes Satan as an ally instead of Allāh is in tremendous loss.»¹

Relevance: Some people change Allāh's creation by undergoing sterility or sex-change surgeries.

5. 'Awwrah

DEFINITION AND OBLIGATION

'Awwrah applies to the parts of the body that must be covered from others. Covering the 'awrah is an obligation on every Muslim. Jābir Bin Ṣakhr (رضي الله عنه) reported that the Prophet (ﷺ) said:

1 An-Nisā' 4:118-119.

«إِنَّا نُهَيِّنَا أَنْ تُرَى عَوْرَاتُنَا.»

«Indeed, we are prohibited from exposing our 'awrahs.»¹

Mu'āwiyah Bin Ḥayadah (رضي الله عنه) reported that the *ṣaḥābah* asked, “O Allāh’s Messenger, when are we required to cover our 'awrah, and when are we permitted to expose it?” He (رضي الله عنه) replied:

«إِحْفَظْ عَوْرَتَكَ، إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ.»

«Guard your 'awrah, except from your wife or female slave.»

They then asked him, “What if men are with other men?” He (رضي الله عنه) replied:

«إِنْ أَسْتَطَعْتَ إِلَّا يَرِيْنَهَا أَحَدٌ فَلَا يَرِيْنَهَا.»

«As much as you can, let no one else see it.»²

EXTENT OF 'AWRAH

A man’s 'awrah extends from the navel to the knee. 'Alī (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَا تَكْشِفْ فخذَكَ، وَلَا تَنْظُرْ إِلَى فخذِ حَيٍّ وَلَا مَيِّتٍ.»

«Do not expose your thigh, nor look at the thigh of a living or dead person.»³

'Abdullāh Bin 'Amr (رضي الله عنه) reported that the Prophet (ﷺ) said:

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- 1 Recorded by al-Ḥākim and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1706).
 - 2 Recorded by Abū Dāwūd, at-Tirmithī, and others. Verified to be *ḥasan* by al-Albānī (*Ādāb-uz-Zifāf* p. 112).
 - 3 Recorded by Abū Dāwūd, al-Bayhaqī, and others. Al-Albānī (رضي الله عنه) demonstrated that all individual narrations are weak, but they collectively add up to make this *ḥadīth* authentic (*Irwā' ul-Ghālīl* no. 269).

« ما بين السرة والركبة عورة. » <The area between the navel and knee is a 'awrah.>¹

Ibn 'Abbās and other Companions (رضي الله عنهم) reported that the Prophet (ﷺ) said: « الفخذ عورة. » <The thigh is a 'awrah.>²

As for a woman, her 'awrah in the presence of strangers (non-*maḥram* men and non-Muslim women) includes all of her body, except for her face and hands³. Ibn Mas'ūd (رضي الله عنه) reported that the Prophet (ﷺ) said: « إن المرأة عورة. » <Indeed, a woman is a 'awrah (in her entirety).>⁴

Allāh (ﷻ) says:

« .. وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا، وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ، وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاؤِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبَعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ. » النور ٣١

«And (tell the believing women) not to display their adornments, except those that (ordinarily) appear (i.e., the face and hands); and (tell them) to draw their headcovers over their chests, and not to reveal

1 Recorded by Abū Dāwūd, Aḥmad, and others. Verified to be *ḥasan* by al-Albānī (*Irwā'ul-Ghalīl* no. 271).

2 Recorded by at-Tirmithī and al-Ḥākim. Al-Albānī (رضي الله عنه) indicated that, though the individual narrations of this *ḥadīth* are weak, they collectively add up to make it authentic (*Irwā'ul-Ghalīl* no. 269).

3 For a detailed coverage of this subject, refer to al-Albānī's: *Jilbāb-ul-Mar'at-il-Muslimah*, pp. 39-117.

4 Recorded by at-Tirmithī, at-Ṭabarānī (in *al-Kabīr*), and others. Verified to be authentic by al-Albānī (*Irwā'ul-Ghalīl* no. 273).

their adornments except to their husbands, fathers, husbands' fathers, sons, husbands' sons, brothers, brothers' sons, sisters' sons, (Muslim) women, those (female slaves) whom their right hands possess, the male attendants who have no physical desire (for women), or children who are not yet aware of the private aspects of women..»¹

In this *āyah*, *zīnah* (adornments) implicitly refers to the body parts where the Muslim women at the time of the Prophet (ﷺ) wore their jewelry. This includes the neck (for necklaces), the arms (for bracelets), and the lower shins (for anklets). Thus, in the presence of the above-mentioned people, a woman may wear clothes that display her shins, arms, head, neck, and the upper part of her bosom.

Furthermore, it is prohibited for a woman to take off her clothes in insecure places, such as women's public baths, gymnasiums, dressing rooms, etc. 'Ā'ishah, Umm Salamah, and Umm ad-Dardā (رضي الله عنهن) reported that the Prophet (ﷺ) said:

«أَيُّمَا أَمْرَأَةٍ وَضَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِهَا (أَوْ بَيْتِ زَوْجِهَا) فَقَدْ هَتَكَتْ سِتْرَ مَا بَيْنَهَا وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ (أَوْ خَرَقَ اللَّهُ عَنْهَا سِتْرَهُ).»

«Any woman who undresses in other than her (or her husband's) house would break Allāh's veil (of protection) for her.»²

'AWRAH BETWEEN MEMBERS OF THE SAME GENDER

Contrary to the common view, it is not permissible for men to expose their 'awrah to other men, nor for women to expose their 'awrah to other women. We learn this from the *ḥadīth* of Mu'āwiyah Bin Ḥayadah (رضي الله عنه) that was cited early in this section. Also, Abū Sa'īd al-Khudrī (رضي الله عنه) reported that the Prophet (ﷺ) said:

1 *An-Nūr* 24:31.

2 Recorded by Aḥmad, Abū Dāwūd, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ut-Tarḡīb wat-Tarḥīb* nos. 169-171).

« لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ (عُرْيَةِ) الرَّجُلِ، وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ
 (عُرْيَةِ) الْمَرْأَةِ، وَلَا يُفِضُ الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا
 تَفِضُ الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ. »

«Let not a man look at another man's 'awrah (or nakedness), nor a woman to another woman's 'awrah (or nakedness). And let not a man sleep under the same cover with another man, nor a woman with another woman.»¹

Relevance: Some birth prevention methods require exposing the 'awrah without real necessity.

6. Treating Members of the Opposite Sex

Islām advocates purity within the society, establishing guidelines to curtail the spread of indecency and promiscuity. It ordains modest clothing and behavior, and prohibits intermingling, touching, staring, and *khulwah* (privacy) between members of the two sexes.²

This prohibition includes doctors and other health-care providers: They may not unnecessarily treat or touch individuals from the opposite sex. Ma'qil Bin Yasār (رضي الله عنه) reported that the Prophet (ﷺ) said:

«لَأَنْ يُطَعَنَ فِي رَأْسِ رَجُلٍ بِمِخِيطٍ مِنْ حَدِيدٍ
 خَيْرٌ لَهُ مِنْ أَنْ يَمَسَّ أُمَّرَأَةً لَا تَحِلُّ لَهُ.»

«That a man's head be struck with an iron spear would be better for him than to touch a woman who is not permissible for him.»³

1 Recorded by Muslim, Abū Dāwūd, and others. Verified to be *ḥasan* by al-Albānī (*Irwā' ul-Ghalīl* no. 1808).

2 For more detail, the reader is referred to the chapter titled, "The *Zinā* Package" from the Author's book: "Closer than a Garment".

3 Recorded by aṭ-Ṭabarānī (in *al-Kabīr*), al-Bayhaqī, and others. Verified to be

However, in situations of necessity, a qualified person may treat members of the opposite sex, even if the treatment involves looking and touching private body parts. An evidence for this is that some *ṣaḥābī* women treated wounded men who fought alongside the Prophet (ﷺ). Umm 'Aṭiyyah (رضي الله عنها) reported:

”غَزَوْتُ مَعَ رَسُولِ اللَّهِ سَبْعَ غَزَوَاتٍ، أَخْلَفُهُمْ فِي رِحَالِهِمْ، وَأَصْنَعُ لَهُمُ الطَّعَامَ، وَأَجْبُرُ الْجِرَاحَاتِ، وَأُدَاوِي الْمَرْضَى.“

“I went with Allāh’s Messenger (ﷺ) to seven of his battles. I would stay in the Muslims’ camp, make food for them, dress their wounds, and treat the sick.”¹

Anas (رضي الله عنه) reported:

”كَانَ النَّبِيُّ يُغْزَوُ بِأُمَّ سُلَيْمٍ وَنِسْوَةٍ مَعَهَا مِنَ الْأَنْصَارِ، يَسْقِيْنَ الْمَاءَ، وَيُدَاوِيْنَ الْجَرْحَى.“

“When the Prophet (ﷺ) went for a battle, he would take with him Umm Sulaym accompanied with other women from *al-Anṣār*. They would give water to the army to drink, and would treat the wounded.”²

Ar-Rabī' Bint Mu'awwath (رضي الله عنها) reported:

”كُنَّا نَغْزُو مَعَ النَّبِيِّ، فَتَسْقِي الْقَوْمَ، وَنَحْدِمُهُمْ، وَنَرُدُّ الْجَرْحَى وَالْقَتْلَى إِلَى الْمَدِينَةِ.“

“We (women) accompanied the Prophet (ﷺ) to his battles. We would give water to the soldiers, serve them, and bring the wounded and dead back to al-Madīnah.”³

authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 226 & *Ṣaḥīḥ ul-Jāmi'* no. 5045).

1 Recorded by Muslim (1812), Ibn Mājah, and others.

2 Recorded by Muslim (1810), Ibn Mājah, and others.

3 Recorded by al-Bukhārī (2882, 2883, 5679), Aḥmad, and other.

Commenting on these narrations, al-Khaṭṭābī (رحمته الله) said:

“This indicates that it is permissible to take women to a battle for care and service. Other reports indicate that the Prophet (ﷺ) rejected some women who wished to accompany him. Rejecting them was possibly for one of two reasons: either that he felt he would not be clearly victorious against the enemy and feared that some harm might reach those women, or that they were at a level of youth and beauty that he feared they would be a source of temptation.”¹

This treatment is then understood to be in situations of necessity where no individuals from the same sex are available to provide the same level of care. Even then, strong measures must be imposed to prevent the issuance of *fitnah* resulting from temptation, suspicion, ill-thoughts, etc.

Shaykh ‘Abdullāh al-Jibrīn (حفظه الله) said:

“In the case of necessity, it is permissible for a male specialist to treat a sick or handicapped woman. However, this is not permissible if a female specialist is available, even for a higher charge, or if it is possible to wait until a female specialist is found.

It is well-known that a man is prohibited from touching an unrelated woman, except in the case of necessity, such as to save her from drowning or burning or other accidents. In such a case, he may touch her, even if this leads to exposing some parts of her body.

This is so because necessity has special considerations. When there is an urgent need for treating a woman by a man or a man by a woman, this becomes permissible only within the limits of necessity, and may not be extended beyond that.”²

1 *Ma‘ālim us-Sunan* vol.2, pp. 212-213.

2 *Al-Fatāwa-sh-Shar‘iyyah* p. 82.

The Islāmic Fiqhī Consortium of Makkah noted the following:

“When there is a legitimate need for exposing a woman to other than her husband for treatment, the treatment-provider should first be a Muslim woman, then a non-Muslim woman, then a trustworthy Muslim male doctor, then a non-Muslim male doctor — in this order.”¹

In conclusion, we emphasize the following points:

- a. Doctors and other health-care providers may not unnecessarily treat or touch individuals from the opposite sex who have reached the age of puberty.
- b. In situations of necessity, a qualified person may treat members of the opposite sex, even if the treatment involves looking and touching private body parts.
- c. Treating a person from the opposite sex should be in the presence of the woman’s husband, a *maḥram*, or other trustworthy people to prevent the occurrence of *khulwah*.
- d. A health-care provider, whether male or female, may not view, touch, or expose any part of a patient’s body beyond the minimum amount needed for the treatment.

Relevance: Many birth prevention methods require unjustified contact or *khulwah* with members of the opposite sex.

7. A Child of *Zinā*

A child of *zinā* is one who is conceived as a result of a *zinā* relationship between its biological parents. In Islām, there are specific regulations applicable to a child of *zinā*. We discussed some of those

1 Decisions of the Islāmic Fiqhī Consortium of Makkah, Second and Fifth decisions, *Majallatu Majma’-il-Fiqh-il-Islāmī*, vol. 2, part 1, pp. 327 & 335, 1986.

regulations elsewhere ¹.

In this section, we just want to emphasize that a child of *zinā* is considered a pure human being that is born, like any other human, upon the pure and unadultrated nature, free of any fault or sin. Abū Hurayrah and al-Aswad Bin Sarī (رضي الله عنه) reported that the Prophet (ﷺ) said:

« ما مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، حَتَّى يُعْرَبَ عَن لِسَانِهِ.
فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ أَوْ يُشْرِكَانِهِ. فَإِنْ كَانَ
مُسْلِمِينَ فَمُسْلِمًا. كَمَا تُنْتَجُ الْبَهِيمَةُ بِهَيْمَةٍ جَمْعَاءَ، هَلْ تُحْسِنُونَ
فِيهَا مِنْ جَدْعَاءَ؟ حَتَّى تَكُونُوا أَنْتُمْ تَجْدَعُونَهَا. »

⟨There is no child but that he is born upon the pure nature (*fiṭrah*) — until he is able to express himself. It is his parents who then make him Jew, Christian, Magian ², or pagan. If they are Muslim, he will be Muslim. Just like that a she-camel gives birth to an intact baby: Do you ever find it with a slit ear? — unless you slit it.⟩ ³

As a specific example, ‘Imrān Bin Ḥuṣayn, Buraydah Bin al-Ḥaṣīb, and Abū Mūsā al-Ash‘arī (رضي الله عنه) all reported that a married woman from the Ghāmid tribe came to the Prophet (ﷺ), confessed of committing *zinā*, and insisted that he should purify her (by stoning). The Prophet (ﷺ) said, « حَتَّى تَضَعِيَ مَا فِي بَطْنِكَ. » ⟨You should first deliver your baby.⟩ When the Prophet (ﷺ) was later informed that she had delivered, he said:

« إِذْنٌ لَا تَرَجُمُهَا وَتَدَعُ وَلَدَهَا صَغِيرًا لَيْسَ لَهُ مِنْ يَرْضَعُهُ. »

⟨We cannot stone her yet. Her baby is young and has

1 See “Inheritance, Regulations and Exhortations”, “Closer than a Garment”, and “Our Precious Sprouts” by the Author.

2 Also, Magus: a follower of an ancient Persian religion, Maginism.

3 Recorded by al-Bukhārī (1358-1359, 1385, 4775, 6599), Muslim (2658), and others.

no one to breast-feed it.»¹

Thus, the Prophet (ﷺ) wanted to ensure that punishing the mother would not cause harm to her offspring, and that the infant would receive care and nourishment, like any other infant, regardless of its mother's sin.

Relevance: Some people may think that abortion is justified if the pregnancy was a result of *zinā*.

8. Necessity

Allāh (ﷻ), our Creator and Lord, knows our condition and capability. He will not unjustly punish us for being unable to do things that He did not enable us to do. His boundless mercy and generosity dictate that He (ﷻ) does not impose on us a burden heavier than what we can handle. He (ﷻ) says:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ البقرة ٢٨٦

«Allāh does not burden a person beyond his capacity.»²

Allāh (ﷻ) granted us the great religion of Islām to facilitate our life rather than complicate it. He says:

﴿هُوَ أَجْتَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ الحج ٧٨

«He has chosen you (O Muslims) and has not placed upon you in the religion any difficulty.»³

And Allāh (ﷻ) says:

1 A combined report recorded by Muslim (1695), Abū Dāwūd, and others. See *Irwā' ul-Ghalīl* nos. 2322-2333.

2 *Al-Baqarah* 2:286.

3 *Al-Hajj* 22:78.

﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ﴾ البقرة ١٨٥

«Allāh intends for you ease and does not intend for you hardship.»¹

Abū Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«إِنَّ هَذَا الدِّينَ يُسْرٌ. وَلَنْ يُشَادَّ هَذَا الدِّينَ أَحَدًا إِلَّا غَلَبَهُ. فَسَدِّدُوا وَقَارِبُوا، وَبَشِّرُوا وَيَسِّرُوا، وَأَسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ.»

«Indeed, this religion is easy. Whoever overburdens himself in the religion will surely be overpowered by it. So act correctly and moderately, and give glad news and make it easy (upon people). (To excel in worship,) take advantage of the morning, afternoon, and some of the late-night hours.»²

And Buraydah al-Aslamī (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«عَلَيْكُمْ هَدِيًّا قَاصِدًا، فَإِنَّهُ مَنْ يُشَادَّ (يُغَالِبُ) هَذَا الدِّينَ يَغْلِبُهُ.»

«Follow a moderate approach. Indeed, whoever acts excessively in this religion, the religion will defeat him.»³

Thus, the submission and obedience that Allāh (ﷻ) requires from us can only be to the best of our ability — not any more. Allāh (ﷻ) says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾ التغابن ١٦

«Maintain *taqwā* of Allāh as much as you are able.»⁴

1 Al-Baqarah 2:185.

2 Al-Bukhārī (39), an-Nasā'ī, and others.

3 Recorded by aṭ-Ṭaḥāwī, al-Ḥākim, and others. Verified to be authentic by al-Albānī (*Zilāl us-Sunnah* 95-97).

4 At-Taghābun 64:16.

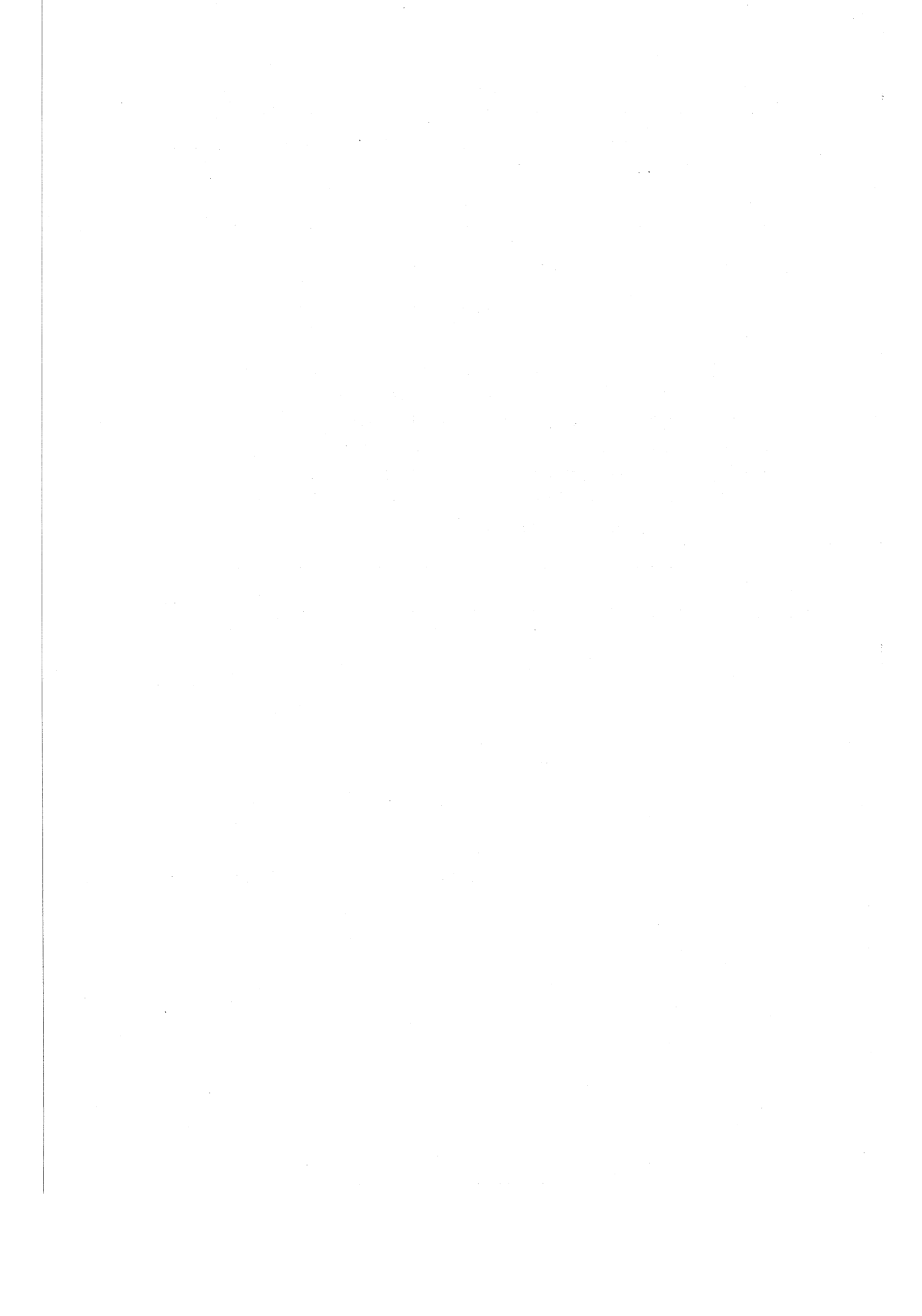
The Prophet (ﷺ) also emphasized this meaning, as Abū Hurayrah (رضي الله عنه) reported from him:

«ذَرُونِي مَا تَرَكَتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ،
وَأَحْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ. فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ، فَأَتُوا مِنْهُ مَا
أَسْتَطَعْتُمْ، وَمَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَأَجْتَنِبُوهُ.»

«Spare me (your questions) while I spare you (additional obligations). Indeed, the people before you were only destroyed because they asked too many questions and then disobeyed their prophets. When I command you to do something, do as much of it as you are able. And when I forbid you from something, abstain from it.»¹

Relevance: Necessity may justify for some individuals actions, such as birth prevention, that could otherwise be impermissible.

¹ Recorded by Muslim (1337) and others.



CHAPTER 5

REGULATIONS FOR BIRTH PREVENTION

Introduction

Based on discussions in the earlier chapters, we are now in position to formulate regulations and reach conclusions regarding various birth prevention issues, including abortion.

We show in this chapter that some birth prevention methods are permissible (though normally disliked), others are very questionable, and others are prohibited. We further indicate that the latter, similar to other prohibited matters, become permissible in situations of necessity.

In the ensuing discussions, we include extensive quotations from a number of great *'ulamā'* supporting our conclusions. Many quotations are presented from al-Albānī (رحمته) because of his numerous printed and audio-recorded discussions of birth prevention.

We start off with a section that covers a few important principles pertinent to birth prevention.

Important Principles

In this section, we mention a few important principles that apply to all birth prevention procedures.

BIRTH PREVENTION IS DISAPPROVED BY DEFAULT

We have demonstrated in Chapter 1 that Islām encourages the Muslims to have as many children as possible. This makes birth prevention initially *makrūh* (disliked or disapproved).

Additional considerations associated with a specific birth prevention method or circumstance may change its status from dislike to prohibition.

On the other hand, some justifications may change the birth

prevention status from dislike to permission, recommendation, or even obligation.

Shaykh Muḥammad Nāsir-ud-Dīn al-Albānī (رحمته الله) said:

“The concept of limiting birth is alien to Islām. Muslims are lured to it by their opponents, because the Muslims’ reproduction doubtlessly increases their power, as was indicated by the Prophet (ﷺ):

«تَزَوَّجُوا الْوَدُودَ الْوَالِدُودَ، فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ.»

«Marry a loving and fertile woman, because I will display your outnumbering of the other nations on Resurrection Day.»¹

If a Muslim is granted a fertile wife, he would thereby have accomplished this noble Prophetic command. He should not, then, undertake (through birth prevention) means to obstruct this Prophetic wish (of increasing the number of Muslims).

It is not appropriate for the Muslims to be led to imitate the nonbelievers — especially in matters that are politically intended to weaken the Muslims and dissipate their power, such as limiting and controlling birth, which they exported and adorned for us.

Some nations that have no (true) faith adopted and implemented birth prevention ... Muslims, however, must totally avoid this. The non-Muslims do not seek from this worldly life anything but enjoyment, as Allāh (ﷻ) describes them:

«وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ.» محمد ١٢

«The nonbelievers enjoy themselves and eat as cattle eat.»²

1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ādāb-uz-Zifāf* 132-133 and *Irwā’-ul-Ghalīl* no. 1784).

2 *Muḥammad* 47:12.

A (true) Muslim, on the other hand, does not (ultimately) live for this life. Rather, he looks forward to an eternal life of happiness in the Gardens of Bliss ...

A Muslim who is granted a righteous and fertile wife is favored by Allāh, because this would enable him to have children through whom he would come closer to Allāh ... He does not marry merely to fulfill his desire and extinguish his lust. Rather, he additionally seeks fulfillment of the command of Allāh and His Messenger:

« يَا مَعْشَرَ الشَّبَابِ، مَنْ أَسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ. »

«Young men, those among you who can afford marriage should get married.»¹

Furthermore, a (true) Muslim seeks — through marriage — to increase the number of the Prophet's (ﷺ) followers, so as to fulfill the above Prophetic wish. Also, if a (true) Muslim is granted offspring, he intends to carefully raise them to be righteous. This way, the parent will acquire, after his death, rewards equaling all the good that his offspring do after him. Allāh (ﷻ) says:

« وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ » يس ١٢

«We record what (deeds) they put forward, and their traces.»²

And the Prophet (ﷺ) said:

« إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ أَسْيَاءٍ: »

1 Recorded by al-Bukhārī (1905, 5066), Muslim (1400), and others.

2 *Yā-Sīn* 36:12.

«صَدَقَةٌ جَارِيَةٌ، أَوْ عِلْمٌ يُنْتَفَعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ.»

«When a human being dies, all of his deeds are terminated except for three types: an ongoing charity, beneficial knowledge (of Islām), and a righteous child who supplicates for him.»¹

Thus, when a Muslim is granted whatever Allāh wills of children, this would be a favor from Allāh to him, so as to undertake the obligation of raising them and so as to acquire rewards from them after his death.

Furthermore, a Muslim may be afflicted by the death of one or more of his children. This would bring him additional rewards, and he would be guaranteed admission to *Jannah*, as the Prophet (ﷺ) said:

«مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ اثْنَانِ مِنَ الْوَلَدِ فَيَلْجُ النَّارَ.»

«No Muslim loses two children but that he will never enter the Fire ...»²

Thus, the parable of a person who limits his offspring is like a wealthy person whom Allāh (ﷻ) favored with wealth and he wastes and burns it. Rather, a person who neglects his offspring and limits them is worse, and this practice that some Muslims have recently started practicing, which is birth prevention, is an un-Islāmic custom that has no relationship to Islām and does not conform with the mentality a Muslim who conducts his life for Allāh and lives with his offspring so as to be (together) righteous worshippers.”³

Shaykh ‘Abd ul-‘Azīz Bin Bāz (ﷺ) said:

1 Recorded by Muslim (1631), Abū Dāwūd, and others.

2 Recorded by al-Bukhārī (102, 1250, 1251, 6656), Muslim (2632), and others, from Abū Hurayrah (رضي الله عنه). More complete narrations are cited in Chapter 1.

3 *Silsilat-ul-Hudā wan-Nūr* no. 20.

“The Supreme Council of ‘Ulamā’ has arrived at the conclusion that it is not permissible to take the birth prevention pill, because Allāh (ﷻ) has legislated for His servants undertaking the means for boosting birth and expanding the *Ummah*. The Prophet (ﷺ) said:

«تَزَوَّجُوا الْوَدُودَ الْوَالِدِ، فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ.»

«Marry loving and fertile women, because I will display your outnumbering of the other nations on Resurrection Day.»¹

... This is so because the *Ummah* needs large numbers in order to worship Allāh, strive for His cause, and protect the Muslims (with Allāh’s permission and facilitation) from the plots of their enemies. Thus it is obligatory to avoid this (the birth prevention pill), and not to permit it or use it except when necessary. In the case of necessity, it is permissible to take it in accordance with the need. Similarly, if the woman has too many children, this may make further pregnancy difficult for her. It is then permissible for her to take the pill for a limited duration — one or two years, to make it easier for her to complete her nursing or to rear her children properly. But if the pill is to be taken so that woman can devote her time to employment, entertainment, or other matters that concern the women today, then this is not permissible.”²

Shaykh Muḥammad Bin Ṣāliḥ al-‘Uthaymīn (ﷺ) said:

“It is not permissible to take contraceptive pills, because Allāh (ﷻ) legislated that His servants should implement means for increasing birth and the number of Muslims. The Prophet (ﷺ) said:

1 Recorded by Abū Dāwūd, an-Nasā’ī, and others. Verified to be authentic by al-Albānī (*Ādāb-uz-Zifāf* 132-133 and *Irwā’ul-Ghalīl* no. 1784).

2 *Fatāwā al-Mar’ah*, pp. 84-85.

«تَزَوَّجُوا الْوَدُودَ الْوَالِدِينَ.»

«Marry a woman who is loving and can bear you many children.»¹

The *Ummah* needs numbers in order to properly worship Allāh, strive for His cause, and protect the Muslims from their enemies' plotting. Thus, birth prevention is not allowed except in emergency situations, such as if the woman has a disease that worsens by pregnancy, or if she has many children whom she bore consecutively, making pregnancy difficult for her. In this case, she may take pills for a specific period of one or two years (the nursing period), until the hardship is less. But as for applying birth prevention so as to have more time for work, pleasure, or other reasons that contemporary women seek — this is not allowed.”²

INTENTION AFFECTS THE RULING OF BIRTH PREVENTION

Regardless of the method, birth prevention is prohibited if it is practiced for a non-Islāmic purpose.

Practicing birth prevention for fear of poverty or financial difficulty reflects weak faith and mistrust toward Allāh's promise:

«وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ، نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ.»

إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾ الإسراء ٣١

«Do not kill your children for fear of poverty. We provide for them and you. Indeed, their killing is ever a great sin.»³

1 Recorded by Abū Dāwūd, an-Nasā'ī, and others. Verified to be authentic by al-Albānī (*Ādāb-uz-Zifāf* 132-133).

2 *Fatāwā wa-Rasā'il-ul-'Ulamā' lin-Nisā'*, pp. 511-512.

3 *Al-Isrā'* 17:31.

‘Abdullāh Bin Mas‘ūd (رضي الله عنه) reported that he asked the Prophet (ﷺ) about the gravest sin after *shirk*. The Prophet (ﷺ) replied:

« أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ. »

< Killing your offspring for fear that it would share in your food.>¹

Birth prevention is also prohibited if its purpose is living a peaceful and quiet life without children, trying to prolong youth, and so on. Such purposes would contradict basic Islāmic principles that strongly support procreation, as was outlined in Chapter 1.

Shaykh Muḥammad Nāṣir-ud-Dīn al-Albānī (رحمته الله) said:

“The ruling for birth prevention depends on the incentive for practicing it. It is permissible if, based on the advice of trustworthy Muslim physicians, it is practiced to guard the wife’s health that has been adversely affected by bearing too many children. On the other hand, it is prohibited if it is practiced for fear of poverty, or other material considerations, such as the way nonbelievers calculate how much expense each of their family members needs and, based on their income, they conclude that they cannot support more children. This arises from the *jāhili* logic to which Allāh (ﷻ) refers by saying:

« وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ، نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ. » الإسراء ٣١

«Do not kill your children for fear of poverty. We provide for them and for you.»²

(True) Muslims believe that every child’s sustenance accompanies its birth. As is well-known, even while the

1 Recorded by al-Bukhārī (4477, 4761, 6001, 6811, 6861, 7520, 7532) and Muslim (86).

2 *Al-Isrā* 17:31.

child is still in its mother's womb, prior to emerging to this life, its sustenance is recorded. Thus birth prevention with this (latter) incentive is absolutely prohibited.”¹

Shaykh al-Albānī (رحمته الله) also said:

“In my opinion, birth prevention is (normally) disapproved. However, the disapproval reaches the level of prohibition if the purposes of the nonbelievers are added to the above two predicaments (harming the woman, and reducing the number of Muslims). Such (wrong) purposes include fearing poverty with many children, and concern about spending on them and raising them.”²

Shaykh Ṣāliḥ Bin Fawzān al-Fawzān (حفظه الله) said:

“Practicing birth prevention because of limited income is not permissible. Sustenance is in Allāh's (ﷻ) hand. He is the One Who decrees life spans and sustenance. There is no born child but his sustenance has been decreed, just as has been his life span. Allāh (ﷻ) says:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ، نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ.﴾ الأنعام ١٥١

«Do not kill your children because of poverty. We provide for you and for them.»³

Thus this action resembles the doing of the people of *Jāhiliyyah* who killed their children for fear of poverty. But this case is a prevention of the coming of children for fear of poverty, while the people of *Jāhiliyyah* killed their existing children for fear of poverty. The cause is the same in both cases ... Birth prevention for fear of

1 *Al-Hāwī min Fatāwā al-Albānī*, v. 2, p. 14.

2 *Ādāb-uz-Zifāf* pp. 136-137.

3 *Al-An'ām* 6:151.

poverty shows mistrust of Allāh (ﷻ). You should properly rely on Allāh (ﷻ) and have good thoughts about Him. Do not let those evil thoughts come to you, especially that you cannot know where the benefit lies (whether in more or less children) ...

If birth prevention needs to be practiced for a physical reason, such as that a woman cannot bear children or deliver in certain situations because of an illness then there is nothing wrong in using that which would temporarily prevent pregnancy — until her health situation improves. This would then be classified under prevention and treatment, and not under birth prevention for fear of poverty.”¹

NECESSITIES CAN MAKE A PROHIBITION PERMISSIBLE

We will show below that many birth prevention methods are prohibited. Based on our discussion of necessity in the previous chapter, however, we say that some of the prohibited methods may become permissible in the event of a definite physical necessity. This usually arises from a serious threat to the woman’s well-being. In this case, we stipulate that:

1. The chosen method must carry the least possible harm for the woman, and the least possible violation to Islāmic teachings.
2. If the woman’s health problem is temporary, she may not use a permanent birth prevention method. Only if her health situation is permanent and life-threatening may she use permanent contraception (such as tubal ligation). Shaykh al-Albānī (ﷺ) said:

“If the woman is sick, and the doctor fears that her illness will increase by pregnancy, she may take a temporary contraceptive. And if her illness is severe and life-threatening, only in this case would it be permissible, or even obligatory, to perform tubal

1 *Fatāwā al-‘Ulamā’ fī ‘Ishrat in-Nisā’* pp. 86-87.

ligation on her.”¹

Shaykh al-Fawzān (حفظه الله) said:

“If birth prevention needs to be practiced for a physical problem, such as that a woman cannot bear children or deliver in certain situations because of an illness, then it is permissible to use that which would temporarily prevent pregnancy until her health situation improves. This would then be classified under prevention and treatment, and not under birth prevention for fear of poverty.”²

DECISION FOR BIRTH PREVENTION SHOULD BE SHARED BY THE TWO SPOUSES

Marriage should be a fair partnership. Each of the two spouses has the right to have children. If one of the two spouses decides to forfeit this right (for a valid reason) and practice birth prevention, he (or she) must have the consent of the other partner.

Shaykh al-‘Uthaymīn (رحمته الله) was asked in regard to a woman who wants children but her husband does not. Is he allowed to force her to take the pill? And is he allowed to practice ‘*azl* if she refuses to take the pill? He replied:

“You are not allowed to practice ‘*azl* or force her to take the pill if she wants children, since she has a right to that. Because of this, the scholars say that it is prohibited for a man to perform ‘*azl* except with his wife’s consent. Also, you have to respect her feelings; if you were the one who wanted children and she did not, you would not accept for her to stop you from fulfilling your wish.”³

1 *Ādāb-uz-Zifāf* p. 137.

2 *Fatāwā al-‘Ulamā’ fī ‘Ishrat in-Nisā’* pp. 86-87.

3 *Fatāwā al-‘Ulamā’ fī ‘Ishrat in-Nisā’* p. 86.

1. Abstinence / Celibacy

We learned from earlier discussions in this book that celibacy was prohibited by the Prophet (ﷺ). For example, Samurah Bin Jundub (رضي الله عنه) and 'Ā'ishah (رضي الله عنها) reported:

”نهى رسول الله عن التبتل.“

“Allāh’s Messenger (ﷺ) prohibited celibacy.”¹

And Abū Umāmah (رضي الله عنه) reported that the Prophet (ﷺ) said:

«تَزَوَّجُوا فَإِنِّي مُكَائِرٌ بِكُمْ الْأُمَمَ، وَلَا تَكُونُوا كَرَهْبَانِيَّةِ النَّصَارَى.»

«Marry because (on Judgment Day) I will display your outnumbering of the other nations. Do not practice monastic celibacy as the Christians did.»²

However, those who cannot afford marriage may practice a temporary form of celibacy by fasting. Ibn Mas‘ūd (رضي الله عنه) reported that the Prophet (ﷺ) said:

«يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ. وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ.»

«Young men, those among you who can afford marriage should do so, for it helps lower the gaze and guard the private parts (from *zinā*). And those who cannot afford it should fast, for fasting is (like) castration for him.»³

We note that there might be exceptional situations where abstinence

1 Recorded by an-Nasā'ī, Aḥmad, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 6867 and *Ṣaḥīḥ-un-Nasā'ī* nos. 3213-3214).

2 Recorded by al-Bayhaqī and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 2941 & *aṣ-Ṣaḥīḥah* no. 1782).

3 Recorded by al-Bukhārī (1905, 5066), Muslim (1400), and others.

may be permissible between spouses. For example, if one of the two spouses is found to have a highly contagious disease that he does not want to transmit to the other spouse, while both spouses wish to maintain their marriage, abstinence could be their only option.

Conclusion: Celibacy (for married couples) is normally prohibited as a form of birth prevention.

2. Natural Methods

Natural birth prevention methods are those that do not implement complex techniques or devices. The most basic natural methods are: early withdrawal and the rhythm methods.

Natural methods do not have any negative effects — except for possible emotional impact on one of the two spouses, or both of them, as a result of pleasure interruption.

From our earlier discussion (in Chapter 2), we say that birth prevention using natural methods is permissible but disapproved in Islām. It should be avoided unless there is a demonstrated *sharʿī* benefit in using it, such as spacing pregnancies, breast-feeding, and so on.

Conclusion: Natural birth prevention methods are normally permissible (though disapproved) in Islām.

3. Private Barrier Methods

We define “private-barrier” birth prevention methods as those that do not require professional help for their application. They include male and female condoms.

Some scholars distinguish between these and the natural methods discussed above. They maintain that the reason behind allowing purely natural methods is that they have a wide error margin that leaves some chance for pregnancy, whereas barrier methods do not have such a margin and are, therefore, prohibited. Shaykh al-Albānī (رحمته الله) said:

“In our time, there are methods whereby a man can absolutely prevent his fluid from reaching his wife, such as tubal ligation, condom, and so on. Thus, the arguments regarding the *ḥadīths* (that permit ‘*azl*) do not hold in these cases. Rather, what holds are the two above-mentioned predicaments (emotionally harming the woman, and reducing the number of Muslims).”¹

Our opinion, however, is that such a reason is not clearly indicated in the *ḥadīths* permitting ‘*azl*. Furthermore, even with the small error margin, pregnancy will occur if Allāh so wills, as was reported by Anas (رضي الله عنه) that the Prophet (ﷺ) said:

«لَوْ أَنَّ الْمَاءَ الَّذِي يَكُونُ مِنْهُ الْوَلَدُ أَهْرَقْتَهُ عَلَى صَخْرَةٍ لَأَخْرَجَ اللَّهُ تَعَالَى مِنْهَا وَلَدًا. وَلَيَخْلُقَنَّ اللَّهُ نَفْسًا هُوَ خَالِقُهَا.»

«If you pour the fluid that produces children on a rock, Allāh (ﷻ) can still bring forth a child from it. Surely, Allāh will create every soul that He wills to create.»²

Shaykh ‘Abd ul-‘Azīz Bin Bāz (رحمته الله) said:

“Taking the pill or practicing ‘*azl* do not prevent what Allāh has decreed to create of human beings. The proof for this is what is reported by Jābir (رضي الله عنه) that a man came to the Prophet (ﷺ) and asked him, “I have a female slave who is our maid and who picks dates for us. I approach her (with intercourse) but dislike for her to become pregnant (because of her many duties).” The Prophet (ﷺ) replied:

«اعْزَلْ عَنْهَا إِنْ شِئْتَ، فَإِنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا.»

1 *Ādāb-uz-Zifāf* pp. 136.

2 Recorded by Aḥmad, Ibn Abī ‘Āṣim, and others. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1333 & *Ṣaḥīḥ ul-Jāmi‘* no. 5245).

«Practice *‘azl* with her if you wish, for indeed, whatever has been decreed for her will reach her.»¹

Also, Abū Sa‘īd (رضي الله عنه) reported that the *ṣaḥābah* went with Allāh’s Messenger (ﷺ) for the battle of Banī al-Muṣṭaliq. They desired women because of the long time that they were away from their wives. So they wished to have intercourse with their female slaves but wanted to perform *‘azl*. They asked Allāh’s Messenger (ﷺ) about that and he said:

«مَا عَلَيْكُمْ أَنْ لَا تَعْزَلُوا، فَإِنَّ اللَّهَ قَدْ كَتَبَ مَا هُوَ خَالِقٌ
إِلَى يَوْمِ الْقِيَامَةِ.»

«There is no blame on you if you do not practice *‘azl*. Indeed, Allāh has decreed all that He will create until Resurrection Day.»^{2, 3}

Therefore, we believe that the same ruling of natural birth prevention applies to private barrier methods.

Conclusion: Private barrier birth prevention methods are normally permissible (though disapproved) in Islām.

4. Complex Barrier Methods

We define “complex-barrier” birth prevention methods as those that require professional help for their application through the woman’s vagina. They include the diaphragm, the cervical cap, and the intra-uterine device (IUD).

Obviously, these methods require that the woman exposes her *‘awrah* to a medical professional. Since exposing the *‘awrah* is

1 Recorded by Muslim (1439), Aḥmad, and others.

2 Recorded by al-Bukhārī (2229, 2542, 4138), Muslim (1437, 1438), and others.

3 *Fatāwā al-‘Ulamā’ fī ‘Ishrat-in-Nisā’* pp. 88-89.

prohibited, these methods are prohibited, with two exceptions:

- a. If the woman's husband is himself a health-care professional capable of inserting the needed device.
- b. If the woman's health is threatened by further pregnancies and it is clearly determined that these methods are the most appropriate for her condition.

Conclusion: Complex barrier birth prevention methods are normally prohibited in Islām.

5. Hormonal Methods

We saw earlier that hormonal contraceptives (in the form of pills, implants, patches, or injections) have many harmful side effects. Depending on their type and dose, they can cause excess breakthrough bleeding and irregular menstrual periods, headaches, hypertension, depression and mood changes, decreased sexual desire, weight gain, blood clotting, heart attacks, strokes, nausea, vomiting, breast tenderness, breast pain, abdominal pain, acne, etc.

We proved earlier that it is prohibited to harm oneself. 'Abdullāh Bin 'Abbās and 'Ubādah Bin aṣ-Ṣāmit (رضي الله عنه) reported that the Prophet (ﷺ) said:

« لا ضَرَرَ ولا ضِرَارَ . »

«No harm may be inflicted on oneself or others.»¹

Even the lightest doses of hormonal contraceptives cause a certain level of harm to the woman's body. We should add this fact to the original disapproval of birth prevention in general so as to reach a ruling for these methods.

Therefore, based on the amount of harm caused by hormonal contraceptives, their ruling ranges between being highly disapproved

¹ Recorded by Aḥmad and Ibn Mājah. Verified to be authentic by al-Albānī and others (*aṣ-Ṣaḥīḥah* no. 250).

and absolutely prohibited.

Conclusion: In normal situations, hormonal birth prevention taken in light doses (such as the pill) is highly disapproved. And hormonal birth prevention taken in heavy doses (such as injections or the morning-after pill) is prohibited.

6. Surgical Methods

Surgical birth prevention methods include sterilization and vasectomy for men and tubal ligation and hysterectomy for women. They are permanent and, mostly, irreversible forms of birth prevention.

The surgical methods involve important violations to Islām: permanent termination of offspring, exposing the subject's *'awrah*, and changing Allāh's creation. This makes them absolutely prohibited — unless it is demonstrated beyond doubt that they are needed for a necessity that cannot be met otherwise.

Shaykh al-Albānī (رحمته) said:

“If the woman is sick, and the doctor fears that her sickness will increase by pregnancy, she may take a temporary contraceptive. And if her sickness is severe and life-threatening, only in this case would it be permissible, or even obligatory, to perform tubal ligation on her.”¹

Shaykh Ibn Bāz (رحمته) was asked in regard to a twenty-nine year old woman who gave birth to ten children, and a Caesarian operation was required for her tenth delivery. Before that operation, she asked her husband for permission to have a tubal ligation done on her so as to stop having children — because of her health condition, and because the contraceptive pill has bad side effects on her health. Her husband gave permission for that procedure. Is she or her husband sinful? His answer was:

1 *Ādāb-uz-Zifāf* p. 137.

“There is no harm in undergoing that operation provided that the physicians have decided that additional pregnancies would harm her, and that her husband gave her permission for that.”¹

Shaykh Muḥammad Bin Ṣāliḥ al-‘Uthaymīn (رحمته الله) said:

“As for birth prevention methods, they are two kinds:

1. Methods that permanently prevent birth. They are not permissible, because they inhibit pregnancy and reduces offspring — which contradicts the Legislator’s purpose of increasing the Muslim *Ummah*. Besides, a woman who practices this is not secure of losing her current children, thereby possibly becoming childless.
2. Those that prevent it temporarily. An example of this would be a woman who had frequent pregnancies that overburdened her, so she wishes to organize her pregnancy to once every two years or so. This is permissible with the condition that her husband permits it, and that it does not cause her any harm. The evidence for this is that the *ṣahābah* performed *‘azl* with their women during the time of the Prophet (ﷺ) so that their wives would not become pregnant ... ”²

Conclusion: Surgical birth prevention methods are normally prohibited in Islām.

1 *Fatāwā al-‘Ulamā’ fī ‘Ishrat in-Nisā’* p. 86.

2 *Fatāwā wa-Rasā’il lin-Nisā’* pp. 87-88.

7. Abortion

We saw earlier that abortion is performed via tunneling, chemical, hormonal, or sectioning methods.

Abortion is prohibited regardless of the age of the embryo or fetus. The prohibition is more emphasized as the embryo starts taking distinctive human features.

Without specifying the embryo's or fetus's age, the Prophet (ﷺ) deemed that aborting it, even accidentally, is a grave act that incurs a *diyah* (blood money). Abū Hurayrah (رضي الله عنه) reported:

”أَفْتَتَلَتْ أَمْرَاتَانِ مِنْ هُدَيْلٍ، فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ
فَأَصَابَ بَطْنَهَا، وَهِيَ حَامِلٌ، فَفَتَلَتْ وَلَدَهَا الَّذِي فِي بَطْنِهَا،
فَقَضَى النَّبِيُّ أَنْ دِيَّةَ مَا فِي بَطْنِهَا غُرَّةٌ: عَبْدٌ أَوْ أَمَةٌ.“

“Two women from the tribe of Huthayl had a fight, and one of them threw a rock at the other one, who was pregnant. The rock hit the woman's abdomen, causing her to lose her baby. The Prophet (ﷺ) ruled that the *diyah* for what was in her womb (to be given to her or her inheritors) is a slave, male or female.”¹

This indicates that voluntary abortion is prohibited, even for the parents — unless there is a necessity dictating it (according to the judgment of trustworthy physicians).

Shaykh-ul-Islām Ibn Taymiyyah (رحمته الله) was asked in regard to a man who told his wife to abort her embryo and he will bear the burden of her action. Ibn Taymiyyah said:

“If she does as he requested, she would have to free a believing slave. If she cannot, she should fast for two consecutive months. She would also have to hand over a slave, male or female, to the heirs of that embryo — excluding the father, who deserves nothing because he

1 Recorded by al-Bukhārī (5758-5760, 6740, 6904, 6909-6910), Muslim (1681), and others.

is the one who commanded that it be killed.”¹

Al-Ḥāfiẓ Ibn Rajab (رحمته) said:

“Some scholars of *fiqh* permit for a woman to drop her embryo prior to blowing the soul into it, claiming that this is similar to *‘azl*. This is a weak view, because an embryo is an already assembled being that may even have been fashioned. In *‘Azl*, on the other hand, no child existed at all, and it is only a means to prevent its assembling.”²

After blowing the soul into the fetus (at the age of 120 days), abortion counts as murdering a living human being. In this case, abortion is only permissible if sustaining the pregnancy would result in the mother’s certain death.

Shaykh al-Albānī (رحمته) said:

“The ruling of abortion varies depending on the embryo’s age: whether it is done before or after blowing life into it.

In the second case, abortion is (absolutely) prohibited — unless the pregnant mother’s life is at risk, in which case applies the rule that a Muslim should select the least of the two harms: losing the embryo or exposing the mother to danger.

Prior to blowing life into the embryo, consideration should be given to the justification given for seeking abortion — whether it is approved or disapproved by Islām. If the justification is disapproved, abortion becomes prohibited. An example of this is that people would say, ‘We must have an abortion because our income is low.’ This justification is unacceptable; it is similar to that which led the pagans to bury their children alive, and Allāh told them:

1 *Al-Fatāwā* 34:159.

2 *Jāmi‘-ul-‘Ulūmi wal-Ḥikam, Ḥadīth* no. 4.

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ، نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ﴾ الإسراء ٣١

«Do not kill your children for fear of poverty. We provide for them and you.»¹

Sometimes, the justification given for abortion may be acceptable, such as discovering that the embryo is incomplete. This diagnosis is often uncertain; but if we admit, for the sake of argument, that it is correct, we then say that abortion is permissible.

There is no doubt that losing the embryo (in its first few weeks) by abortion, even before life is blown into it, is wrong, because it decreases the size of the Prophet's (ﷺ) *Ummah* despite his command:

«تَزَوَّجُوا الْوَدُودَ الْوَالِدَ، فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَّمَ يَوْمَ الْقِيَامَةِ.»

«Marry loving and fertile women, because I will display your outnumbering of the other nations on Resurrection Day.»²

On the other hand, aborting the fetus after life has been blown into it is like killing a living soul. It may not be performed under the pretext that the baby is expected to be deformed. This is because Allāh did not create anything futilely. Furthermore, a society of people consists of white and black and brown, of tall and short, etc. Can we say that the intelligent people are at the same level of intelligence? If they were, their life would not be manageable. The birth of a deformed child is for a wisdom, and is by Allāh's decree ...

The more that the number of children is, the more that the reward is. This reasoning is not appreciated by a non-Muslim whose only concern is to enjoy life with

1 *Al-Isrā* 17:31.

2 Recorded by Abū Dāwūd, an-Nasā'ī, and others, from Ma'qil Bin Yasār, Anas, and Ibn 'Umar (رضي الله عنه). Verified to be authentic by al-Albānī (*Ādāb-uz-Zifāf* 132-133 and *Irwā'ul-Ghalīl* no. 1784).

his wife, son, daughter, and dog. As for having ten children who will cause him to have to toil in raising them and spending on them, it is unthinkable to them ... ”¹

Shaykh al-Albānī (رحمته الله) also said:

“After life is blown into the fetus, abortion is prohibited, because it would be similar to *wā'd* (burying children alive).

Before life is blown, on the other hand, abortion is, at the least, disliked, because it would conflict with the purpose for which the Prophet (ﷺ) urged men to marry, saying:

«تَزَوَّجُوا الْوَدُودَ الْوَالِدَ، فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَمَ يَوْمَ الْقِيَامَةِ.»

«Marry loving and fertile women, because I will display your outnumbering of the other nations on Resurrection Day.»²

The latter ruling holds if abortion is conducted by taking a liquid or medication that does not harm the pregnant or nursing woman. If, however, it harms her health, the ruling is upgraded to prohibition, because the Prophet (ﷺ) said:

«لَا ضَرَرَ وَلَا ضِرَارَ.»

«No harm may be inflicted on oneself or others.»³

It is also prohibited if a pregnant woman needs to expose her private area to a physician, because it would

1 *Silsilat-ul-Hudā wan-Nūr* no. 403.

2 Recorded by Abū Dāwūd, an-Nasā'ī, and others, from Ma'qil Bin Yasār, Anas, and Ibn 'Umar (رضي الله عنهم). Verified to be authentic by al-Albānī (*Ādāb-uz-Zifāf* 132-133 and *Irwā' ul-Ghalīl* no. 1784).

3 Recorded by Aḥmad and Ibn Mājah. Verified to be authentic by al-Albānī and others (*aṣ-Ṣaḥīḥah* no. 250).

then involve committing an unnecessary prohibited act.”¹

Shaykh Muḥammad Bin Ṣāliḥ al-‘Uthaymīn (رحمته الله) said:

“Abortion undertaken to destroy the baby has two cases:

- a. If it is done after blowing the soul into the embryo, it is doubtlessly prohibited because it involves killing a sanctified soul without right, and killing a sanctified soul is prohibited by the Book, the *Sunnah*, and the Muslims’ consensus.
- b. If it is done before blowing the soul, the scholars differ in regard to its permissibility. Some of them permit it, others prohibit it, and others say that it is permissible before the embryo becomes a *‘alaqah* (clot), i.e., before forty days, and others say that it is permissible only before the embryo takes a clear human form.

The safest position is to only allow abortion for a need (i.e., necessity), such as that the mother is sick and incapable of bearing children (according to medical advice). In this case, it would be permissible to drop it (i.e., the baby) ...”²

Conclusion: Abortion is normally prohibited in Islām. The prohibition becomes more emphasized as the embryo grows into a fetus, reaching the level of high prohibition after the fetus has completed 120 days.

1 *Silsilat-ul-Hudā wan-Nūr* no. 93.

2 *Fatāwā wa-Rasāʾil-un-Nisāʾ* p. 88..

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APPENDIX A: HUMAN SEXUALITY

This appendix briefly presents a background of human sexuality ¹ that may be helpful in understanding some of the discussions of this book.

Human Sexual Characteristics

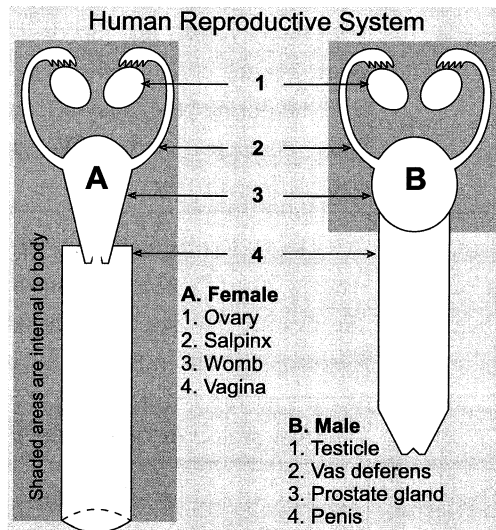
Sexual characteristics are divided into two types: primary and secondary.

Primary sexual characteristics are directly related to reproduction and include the sex organs (genitalia). The adjacent figure sketches the main parts of the male and female reproductive organs.

Secondary sexual characteristics are attributes other than the sex organs. They generally distinguish one gender from the other but are not essential for reproduction. They include the larger breasts that are characteristic of women, and the facial hair and deeper voice that are characteristic of men.

FEMALE SEX ORGANS

A female's primary sexual characteristics include the external genitalia (vulva) and the internal organs that make it possible for a woman to produce ova and become pregnant. These include the following:



¹ Much of this material is taken from common references on human sexuality, such as Microsoft's Encarta or the Encyclopedia Britannica.

Part	Description
Mons pubis	The most visible part of a woman's external genitalia — a pad of fatty tissue covering the pubic bone, commonly covered with pubic hair.
Labia majora and minora	The vulva's large (outer) and small (inner) lips. The inner lips run along the edge of the vaginal opening and meet in front to form the clitoral hood that covers the clitoris.
Clitoris	A sensitive organ that is important for a woman's sexual response.
Vagina	A flexible tube-shaped organ connecting the uterus to the external vulva opening. The penis is inserted into it during sexual intercourse. The vagina is also known as the birth canal because the baby comes out through it. A woman's menstrual flow comes out of the uterus and through the vagina.
Cervix	Located at the bottom of the uterus. It includes the opening between the vagina and uterus.
Uterus or womb	A muscular organ with an inner lining (endometrium), richly supplied with blood vessels and glands. During pregnancy, the uterus holds and nourishes the embryo/fetus. The uterus is normally about the size of a fist; but during pregnancy it is capable of stretching to accommodate a fully developed fetus. The uterine muscles produce the strong contractions of labor.
Fallopian tubes (or Salpinx)	Also known as the oviducts. They are the pair of tubes that lead to the ovaries. The fallopian tubes have finger-like projections at the ends near the ovaries that sweep in the egg after its release by the ovaries. If sperm is present in the fallopian tubes, fertilization (conception) may occur and the fertilized egg would be swept into the uterus by cilia (hairlike projections inside the fallopian tube).
Ovaries	The two ovaries produce eggs, or ova (the female sex cells that can become fertilized), and female sex hormones, primarily estrogen and progesterone.

MALE SEX ORGANS

A male's primary sexual characteristics include the following:

Part	Description
Penis	The male's reproduction organ. It contains three cylinders of tissue. During sexual arousal, these tissues become engorged with blood and expand, causing the penis to enlarge to a state of erection.
Glans	Penis tip. It contains the "urethral" opening through which urine and sperm pass. The glans is covered with foreskin that is often surgically removed (by circumcision).
Testes (or testicles)	Two glands that produce sperm (the male sex cell responsible for fertilization). They also produce testosterone (male sex hormone). Inside the testes are about 1000 seminiferous tubules that manufacture and store the sperm. After sperms are produced, they move out of the testes and into the epididymis. The two testes are enclosed in a pouch (the scrotum) that hangs below the penis.
Epididymis	A long tube coiled against the testes, where the sperms are stored to mature.
Vas deferens	A tube that transports the sperm from the epididymes, through the prostate, to the penis. Fluids from the prostate and seminal vesicles (small sacs that hold semen) combine with the sperm to form semen — a thick, yellowish-white fluid. The average discharge of semen, called ejaculate, contains approximately 300 million sperms.

Human Sexual Development**SEXUAL REPRODUCTION**

The mere existence of eggs, sperm, and accessory reproductive organs does not ensure fertilization. There must also be behavioral tendencies and reactions through which the male approaches and inseminates (ie., fertilizes) the female eggs. A fertilized egg is capable of developing

into an embryo.

Every individual receives two sets of chromosomes (threadlike structures that contain genetic material), one set from each of the two parents, and passes on mixtures of these chromosomes to his (or her) offspring.

The mechanism that controls the direction of development normally consists of a special pair of sex chromosomes. In females, the two sex chromosomes are alike and are known as X chromosomes. In males, they are different, one of them being an X and the other a Y chromosome. This pattern affects the development of the organism by controlling cellular metabolism and stimulating the production of hormones that trigger the development of sexual glands or organs.

STAGES OF SEXUAL DEVELOPMENT

There are two periods of marked sexual differentiation in human life. The first occurs prenatally and the second at puberty. Whereas adult women and men normally are distinctive in genital appearance and secondary sexual characteristics, they are almost identical during prenatal development.

As indicated above, when an egg and a sperm unite during fertilization, they each bring to the new cell half the number of chromosomes present in other cells. From fertilization until about the first six weeks of development, male and female embryos differ only in the pair of sex chromosomes they have in each cell — (XX) in females and (XY) in males. At this stage, both male and female fetuses have undifferentiated gonads (ovaries or testes), two sets of ducts (one set capable of developing into male internal organs and the other into female organs), and undifferentiated external genital folds and swellings.

PRENATAL SEXUAL DEVELOPMENT

About six weeks after conception, if a Y chromosome is present in the embryo's cells, a gene on the chromosome directs the undifferentiated gonads to become testes. If the Y chromosome is not present, undifferentiated gonads will become ovaries.

If the gonads become testes, they begin to produce androgens (male

hormones, primarily testosterone) by about eight weeks after conception. These androgens stimulate development of the one set of the genital ducts into the epididymis, vas deferens, and ejaculatory duct. The presence of androgens also stimulates development of the penis and the scrotum. The testes later descend into the scrotum. Males also produce a substance that inhibits the development of the second set of ducts into female organs. In the absence of such hormonal stimulation, female structures develop.

Prenatal hormones also play a role in the sexual differentiation of the brain. For example, prenatal hormones direct the development of sex differences in some cells and the neural pathways that controls the endocrine (hormonal) system.

PUBERTY

Puberty marks the second stage of physical sexual differentiation — the time of development of both primary and secondary sexual characteristics, as well as the development of adult reproductive capacity, and the surge of sexual interest.

Beginning at puberty, the hypothalamus (a small region in the brain) directs either the cyclic secretion of sex hormones that controls the female menstrual cycle or the relatively continuous production of male sex hormones. Other brain differences may be related to differences between male and female characteristics.

Puberty typically begins in girls between eight and twelve years of age, whereas boys start about two years later. The hypothalamus initiates pubertal changes by directing pituitary growth hormones and gonadotropins (hormones that control the ovaries and testes). Growth hormone and androgens, particularly testosterone, are responsible for these pubertal changes in boys.

The first menstruation and first ejaculation are often considered the most important events of puberty. However, it is the development of the secondary sexual characteristics (coarse voice in boys and pubic hair in both) that serve as more apparent signals that the person is becoming an adult man or woman.

MENSTRUATION

Menstruation is a periodic vaginal discharge in females. It consists of blood and cells shed from the lining of the uterus. Menstruation accompanies a woman's childbearing years, and is part of the process that prepares her for pregnancy.

In most women menstrual flow occurs every 28 days. The flow lasts for three to seven days that make up the menstrual period. This cycle, however, can vary considerably even from one month to another. A woman's "normal" period may be regular or irregular, light or heavy, painful or pain-free, and long or short.

Each month, hormones in the blood stimulate the two ovaries, causing an egg in one of them to mature. The ovaries also produce hormones that cause the lining of the uterus to thicken. About midway through the menstrual cycle, the ovary releases the mature egg, which passes through the fallopian tube toward the uterus. The egg takes three to five days to reach the uterus, and these days constitute the woman's fertile period.

If, along its way, the egg unites with a sperm, fertilization occurs. The fertilized egg then attaches itself to the enriched uterine lining, pregnancy starts, and menstruation ceases.

If, on the other hand, fertilization does not occur, the uterine lining does not receive the hormones it needs to continue the thickening process. Thus, it breaks down and is discharged from the body during menstruation. This results in blood loss of about 50 milliliters (3 tablespoons).

Women often experience premenstrual discomfort caused by hormonal and chemical changes. This may include breast tenderness and tendency to retain fluid (bloating). In addition, some women experience the premenstrual syndrome (PMS), characterized by headaches, irritability, nervousness, fatigue, crying spells, and depression with no apparent cause. Many women also experience menstrual cramps during the first day or two of the period.

ADULTHOOD

In adulthood, more permanent sexual relationships become prevalent. It is not unusual for new couples to have sexual intercourse almost

every day, but in general, among married couples, the frequency of sexual intercourse tends to decline with time.

Many individuals remain sexually active throughout their older years. According to some studies, about 60% of married couples continue to have sexual intercourse at the age of seventy.

As people age, they may experience physical changes, illnesses, or emotional upheavals, such as the loss of a partner, that can lead to a decline in sexual interest and behavior.

In women, there is a gradual decline in the function of the ovaries and in the production of estrogen. The average age at which menopause (the end of the menstrual cycle) occurs is about 50. Decreased estrogen leads to thinning of the vaginal walls, shrinking of the vagina and labia majora, and decreased vaginal lubrication.

In men, testosterone production declines over the years, and the testes become smaller. The volume and force of ejaculation decrease and sperm count is reduced, but viable sperm may still be produced in elderly men. Erection takes longer to attain, and the time after orgasm during which erection cannot occur increases. Medications and vascular disease, diabetes, and other medical conditions can cause erectile dysfunction.

Physiology of Sex

The human sexual response cycle is divided into four stages: excitement, plateau, orgasm, and resolution. In the following table, we list the most important features of each of the four stages, both for men and women.

Stage	Man	Woman
Un-arousal	Penis is relaxed, or flaccid.	Labia majora are close to each other; labia minora fold over the vaginal opening; vagina's walls collapse.

Stage	Man	Woman
Excite- ment	Penis's tissues become engorged with blood causing erection; scrotum's skin thickens; tension increases in the scrotal sac.	Fluids lubricate the vagina; the clitoris's glans hardens and swells; the labia majora flatten and spread apart; the labia minora swell and open; the vagina's upper part expands, causing the cervix and uterus to pull up.
Plateau	The penis reaches full erection and the glans swells; pre-seminal fluid appears at the tip of the penis — this fluid nourishes the sperm and may contain active sperm.	The lower part of the vagina swells; the clitoris retracts into the body; the uterus enlarges; the labia majora darken as orgasm approaches.
Orgasm	The vas deferens, seminal vesicles, and prostate contract, sending seminal fluid to the bulb at the base of the urethra. The urethral bulb and penis contract rhythmically, expelling the semen.	A series of rhythmic muscular contractions arise from the vagina and uterus.
Resolut- ion	Erection subsides and the penis returns to its normal size; the scrotum and testes shrink and return to their unaroused position. A refractory period issues, during which the man is incapable of erection and orgasm.	The clitoris returns to its normal position and shrinks to its normal size; the vagina relaxes and shrinks; the uterus returns to its normal size. Resolution usually takes about twenty minutes.

APPENDIX B: ARABIC TERMINOLOGY

Introduction

TRANSLATING AND REFERENCING QUR'ĀN AND ḤADĪTH

The Qur'ān contains Allāh's exact words that cannot be precisely translated into other languages because of possible misinterpretation and limited human understanding. Therefore, we only translate the meanings as understood by trustworthy Islāmic scholars. Our Qur'ān quotes include the Arabic text, the English meaning in **«boldface»**, and a footnote specifying the location of the *āyah*(s) cited.

Similarly, our *ḥadīth* quotes include the Arabic text, the English meaning in **«boldface»**, and a footnote briefly specifying its location in *Ḥadīth* compilations and its status of authenticity. If the *ḥadīth* contains a supplication or exaltation, we generally include a full transliteration of its text.

RELEVANT CHARTS

Near the end of this appendix, we present two important charts. The first defines the transliteration symbols employed in this book. The second defines terms that should be uttered at the mention of Allāh or one of His righteous worshippers.

ARABIC TERMS

A number of Arabic terms are frequently used in Islāmic discussions, and seem to constitute a basic vocabulary that needs to be available to the readers of Islāmic material. We attempt to provide such terms, together with brief definitions, in the following glossary. The glossary is followed with a list of the Arabic days of the week, and a list of the Islāmic lunar months.

Other terms specifically pertinent to the current book are included in the "Index" section at the end of this appendix, together with a page-reference indicating where they are first defined in this book.

Glossary of Common Terms

Term	Definition
<i>‘Abd</i>	Slave, servant, or worshiper. Pl.: <i>‘ibād</i> or <i>‘abīd</i> .
<i>Adab</i>	Good characters or manners; etiquettes. Pl.: <i>Ādāb</i> .
<i>Ākhirah</i>	The last (or hereafter) life.
<i>Al-Fātiḥah</i>	The first chapter of the Qur’ān.
<i>‘Ālim</i>	A scholar or learned man in Islām.
<i>‘Allāmah</i>	Exaggerated form of “ <i>‘ālim</i> ”.
<i>Āmīn</i>	“O Allāh, answer my supplication,” said at the end of a supplication.
<i>Anṣār</i>	Madīnah residents who supported the Prophet (ﷺ).
<i>‘Aṣr</i>	Afternoon. It is usually applied to the third daily obligatory prayer.
<i>Athān</i>	Call to the prayer.
<i>‘Awrah</i>	A weakness that requires protection, or body-parts that must be covered from others.
<i>Āyah</i>	Miracle or sign. Also, the smallest subdivision of the Qur’ānic text — usually one sentence in length. Pl.: <i>āyāt</i> .
<i>Biḍ‘ah</i>	Unacceptable innovation in any of the Islāmic teachings.
<i>Dā‘wah</i>	Call or mission.
<i>Dīn</i>	Religion — usually used in reference to the religion of Islām.
<i>Dīnār</i>	An old currency equaling 4.25 g of 22k gold in today’s standards.
<i>Dirham</i>	An old currency equaling 3.0 g of pure silver in today’s standards.
<i>Du‘ā</i>	Supplication.
<i>Dunyā</i>	The lower (i.e., worldly) life.
<i>Fajr</i>	Dawn. It usually applies to the first daily obligatory prayer.

Term	Definition
<i>Fard</i>	Obligation. <i>Fard Kifāyah</i> : A communal obligation that must be performed by at least a few Muslims. <i>Fard 'Ayn</i> : An obligation that must be performed by every Muslim.
<i>Fatwā</i>	A religious verdict. Pl.: <i>fatāwā</i> or <i>fatāwī</i> .
<i>Fiqh</i>	Understanding. It is often applied to the subject of "Islāmic jurisprudence" that deals with the practical regulations in Islām.
<i>Fitnah</i>	Trial, test, temptation, or affliction.
<i>Fiṭrah</i>	The pure nature upon which Allāh (ﷻ) created people.
<i>Ghayb</i>	All knowledge that is beyond the reach of human perception.
<i>Ghusl</i>	A ritual bath required after intercourse, ejaculation, and after a woman completes her menses.
<i>Hadīth</i>	Reports of the Prophet's (ﷺ) sayings, actions, and tacit approvals.
<i>Hajj</i>	Major pilgrimage to Makkah.
<i>Halāl</i>	Permissible.
<i>Halqah</i>	A circle or ring. It normally refers to a study circle.
<i>Harām</i>	Prohibited.
<i>Hasan</i>	Good or acceptable.
<i>Hilāl</i>	Crescent.
<i>Hijāb</i>	Cover. It usually refers to the Muslim woman's proper clothing.
<i>Hijrah</i>	Migration — usually refers to the Prophet's migration to al-Madīnah.
<i>'Īd</i>	Festival. Pl.: <i>a'yād</i> .
<i>Ihrām</i>	Prohibition. This is a state assumed by a pilgrim, prohibiting for him (or her) specific acts, such as hunting, perfume, marriage, etc.
<i>Ijmā'</i>	Consensus.
<i>Ijtihād</i>	Striving to reach a correct conclusion from the available evidence.
<i>Imām</i>	A leader (of a nation, prayer, etc.), or a distinguished Islāmic scholar.

Term	Definition
<i>Īmān</i>	Faith or belief.
<i>'Ishā'</i>	Night. It is usually applied to the fifth daily obligatory prayer.
<i>Isnād</i>	Chain of narrators of a <i>ḥadīth</i> .
<i>Jahannam</i>	Hell.
<i>Jāhiliyyah</i>	The era of ignorance (<i>jahl</i>) and disbelief prior to Islām.
<i>Jamā'ah</i>	A Muslim congregation or community.
<i>Janābah</i>	A state of "uncleanliness" arising from ejaculation or intercourse. <i>Janābah</i> is ended with <i>ghusl</i> .
<i>Janāzah</i>	A funeral, or a deceased's prepared body.
<i>Jannah</i>	The Garden (of paradise).
<i>Jihād</i>	Striving or fighting for Allāh's cause.
<i>Jinn</i>	A creation that Allāh (ﷻ) made from fire and smoke, sometimes translated as "demon". Satan is one of the <i>jinn</i> s.
<i>Jumu'ah</i>	Friday. It also applies to the Friday prayer.
<i>Junub</i>	A person in a state of <i>janābah</i> .
<i>Kāfir</i>	A person who practices <i>kufr</i> . Pl.: <i>kuffār</i> .
<i>Khalīfah</i>	Successor. It commonly refers to a Muslim ruler who succeeded the Prophet (ﷺ) in leading the Muslims. Pl.: <i>khulafā'</i> .
<i>Khamr</i>	Alcoholic beverages.
<i>Khilāfah</i>	Successorship. It usually refers to the period of rule of a <i>khalīfah</i> .
<i>Kufr</i>	Disbelief or rejection of the faith of Islām.
<i>Khuṭbah</i>	Speech or sermon.
<i>Maghrib</i>	Sunset. It is usually applied to the fourth daily obligatory prayer.
<i>Makrūh</i>	An act that is disapproved in Islām.

Term	Definition
<i>Mahram</i>	A man closely related to a woman and permanently prohibited from marrying her, such as her father, son, brother, uncle, nephew, father-in-law, son-in-law, son through nursing, etc. Examples of non- <i>mahrams</i> : cousins, step brothers, and brothers-in-law.
<i>Masjid</i>	Place designated for <i>sujūd</i> ; mosque.
<i>Mathhab</i>	Way or approach. It usually refers to one of the four Islāmic schools of <i>fiqh</i> : the Ḥanafī, Mālikī, Shāfi'ī, and Ḥanbalī.
<i>Minbar</i>	Steps mounted by an <i>imām</i> in a <i>masjid</i> for delivering a <i>khuṭbah</i> .
<i>Muhājir</i>	A migrator — a person who undertakes <i>hijrah</i> . Pl.: <i>muhājirūn</i> or <i>muhājirīn</i> . It usually refers to those who migrated to Madīnah.
<i>Mujāhid</i>	A person who performs <i>jihād</i> . Pl.: <i>mujāhidūn</i> or <i>mujāhidīn</i> .
<i>Munkar</i>	Disapproved; rejected.
<i>Muṣallā</i>	A place designated for prayer.
<i>Muṣḥaf</i>	A collection of “ <i>ṣuḥuf</i> ” or sheets. Most commonly, it refers to a book that contains the Qur'ānic text.
<i>Mushrik</i>	A person who practices <i>shirk</i> . Pl.: <i>mushrikūn</i> or <i>mushrikīn</i> .
<i>Nafil</i>	Extra, voluntary, or supererogatory deeds.
<i>Qadar</i>	Allāh's decree and measure.
<i>Qiblah</i>	The direction of al-Ka'bah in Makkah.
<i>Qiyām</i>	Literally means standing. It usually refers to the night prayer.
<i>Qudsī</i>	Holy. A <i>qudsī ḥadīth</i> is quoted by the Prophet (ﷺ) from Allāh.
<i>Rak'ah</i>	A full prayer unit, containing one <i>rukū'</i> . Pl.: <i>rak'āt</i> .
<i>Ribā</i>	Usury or interest.
<i>Rukū'</i>	The act of bowing in the prayer.
<i>Ṣadaqah</i>	Charity.
<i>Ṣaḥābah</i>	The Prophet's companions; singular: <i>ṣaḥābī</i> .

Term	Definition
<i>Ṣaḥīḥ</i>	True or authentic.
<i>Salaf</i>	The early righteous pioneers and scholars of Islām.
<i>Ṣalāh</i>	Prayer.
<i>Salām</i>	Peace. It also means the greeting with peace (<i>as-salāmu ‘alaykum</i>).
<i>Sanad</i>	Same as <i>isnād</i> .
<i>Shahādah</i>	Testimony; it is mostly applied to the testimony of Islām: “There is no true god but Allāh, and Muḥammad is Allāh’s Messenger.” Also, it is often applied to martyrdom for Allāh’s (ﷻ) cause.
<i>Shahīd</i>	A person martyred for Allāh’s cause. Fem.: <i>shahīdah</i> , Pl.: <i>shuhadā’</i> .
<i>Shām</i>	The Middle-Eastern area of Palestine, Jordan, Syria, and Lebanon.
<i>Shar‘</i> or <i>Shar‘ah</i>	The Islāmic Law. “ <i>Shar‘</i> ” means a legislated or permissible matter in Islām. And “ <i>ash-Shāri‘</i> ” is the Legislator: Allāh (ﷻ).
<i>Shaykh</i>	An elderly man. It is commonly used as a title of respect for a man with some level of Islāmic knowledge.
<i>Shayṭān</i>	Satan.
<i>Shirk</i>	Polytheism or paganism — ascribing divinity to others besides Allāh.
<i>Siwāk</i>	A stick from a desert tree used for brushing the teeth.
<i>Ṣiyām</i>	Fasting.
<i>Sujūd</i>	The act of prostration in the prayer.
<i>Sunnah</i>	Way, guidance, or teachings. Most commonly, it refers to the Prophet’s (ﷺ) way and guidance.
<i>Sūrah</i>	Qur’ānic chapter.
<i>Tābī‘ī</i>	Literally, follower. It normally refers to a student of the <i>ṣaḥābah</i> . Pl.: <i>tābī‘ūn</i> or <i>tābī‘īn</i> .
<i>Tafsīr</i>	Qur’ānic commentaries and interpretations.
<i>Takbīr</i>	Saying, “ <i>Allāhu Akbar</i> — Allāh is the greatest.”

Term	Definition
<i>Tahlīl</i>	Saying, “ <i>Lā ilāha illallāh</i> — There is no (true) god except Allāh.”
<i>Taḥmūd</i>	(Also, <i>ḥamd</i>): saying, “ <i>Al-ḥamdu lillāh</i> — Praise be to Allāh.”
<i>Taqlīd</i>	Imitation, especially without knowledge.
<i>Taqwā</i>	Fearing and revering Allāh.
<i>Tasbīḥ</i>	Saying, “ <i>Subḥān Allāh</i> — Exalted is Allāh.”
<i>Tashahhud</i>	Pronouncing the <i>Shahādah</i> . It is mostly applied to the last part of the prayer that includes the <i>Shahādah</i> and <i>ṣalāh</i> upon the Prophet (ﷺ).
<i>Taslīm</i>	Saying <i>salām</i> , especially to conclude the prayer.
<i>Ṭawāf</i>	Circumambulation around the Ka’bah.
<i>Tawḥīd</i>	Belief that Allāh is the only Lord and God who deserves to be worshiped, and who possesses the excellent and perfect attributes.
<i>Tayammum</i>	A symbolic ablution, in the absence of water, performed by wiping clean dust over the hands (to the wrists) and face.
<i>Thikr</i>	Extollment: remembering and mentioning Allāh (ﷻ). Pl.: <i>athkār</i> .
‘ <i>Ulamā</i> ’	Plural of “ <i>‘ālim</i> ”.
<i>Ummah</i>	Community, nation, or followers.
‘ <i>Umrah</i> ’	A minor form of pilgrimage to Makkah that may be performed at any time of the year.
<i>Waḥy</i>	Revelation or inspiration.
<i>Wājib</i>	Obligatory or required.
<i>Walī</i>	Friend, helper, or guardian.
<i>Witr</i>	Odd number. The entire night prayer is sometimes called <i>witr</i> because the total number of its <i>rak‘āt</i> is odd.
<i>Wuḍū’</i>	Ritual ablution for the prayer, which includes washing the face and forearms, wiping over the head, and washing the feet.
<i>Zakāh</i>	Obligatory charity. <i>Zakāt ul-Fiṭr</i> : a charity in the form of food given to the needy at the end of <i>Ramaḍān</i> .

Term	Definition
<i>Zinā</i>	Adultery or fornication.
<i>Zuhr</i>	Noon. It usually refers to the second daily obligatory prayer.

Arabic Days of the Week, and Islāmic *Hijrā* Months

	Weekday	Arabic Name	اليوم
1	Friday	<i>Al-Jumu'ah</i>	الجمعة
2	Saturday	<i>As-Sabt</i>	السبت
3	Sunday	<i>Al-Aḥad</i>	الأحد
4	Monday	<i>Al-Ithnayn</i>	الاثنين
5	Tuesday	<i>Ath-Thulāthā</i>	الثلاثاء
6	Wednesday	<i>Al-Arbu'ā</i>	الأربعاء
7	Thursday	<i>Al-Khamīs</i>	الخميس

	Lunar Month	الشهر
1	<i>Muḥarram</i>	محرّم
2	<i>Şafar</i>	صفر
3	<i>Rabī' al-Awwal</i>	ربيع أول
4	<i>Rabī' al-Ākhir</i>	ربيع آخر
5	<i>Jumāda Ūlā</i>	جمادى الأولى
6	<i>Jumāda Ākhirah</i>	جمادى الآخرة

	Lunar Month	الشهر
7	<i>Rajab</i>	رجب
8	<i>Sha'bān</i>	شعبان
9	<i>Ramaḍān</i>	رمضان
10	<i>Shawwāl</i>	شوال
11	<i>Thul-Qa'dah</i>	ذو القعدة
12	<i>Thul-Hijjah</i>	ذو الحجة

Transliteration

Except for proper nouns, transliterated Arabic terms are *italicized*. In general, the rules of English pronunciation are applicable. The following table includes additional

symbols employed in this book to help pronounce the Arabic terms.

Symbol	Stands for	English Equivalent Sounds
ā, Ā	(ا) <i>Alif</i> (long vowel a)	Mostly: <u>M</u> an, <u>s</u> ad. At times: <u>F</u> ather, <u>h</u> ard, <u>g</u> od.
ū, Ū	(و) <i>Wāw</i> (long vowel u)	<u>R</u> oot, <u>s</u> oup, <u>f</u> lute.
ī, Ī	(ي) <i>Yā</i> (long vowel i)	<u>S</u> eed, <u>l</u> ean, <u>p</u> iece, <u>r</u> ecieve.
’	(ء) <i>Hamzah</i>	The first consonant vocal sound uttered when saying: <u>a</u> t, <u>i</u> t, <u>o</u> h.
Th, th	(ث) <i>Thā</i>	<u>T</u> hree, <u>m</u> oth.
H, h	(ح) <i>Hā</i>	No equivalent. Produced in the lower throat, below “h”. It somewhat resembles the “h” in “ahem”.
Kh, kh	(خ) <i>Khā</i>	No equivalent. Produced in the back of the mouth and top of the throat.
<u>Th</u> , <u>th</u>	(ذ) <i>Thāl</i>	<u>T</u> here, <u>m</u> other.
Ṣ, ṣ	(ص) <i>Ṣād</i>	A deeper “s” sound. Somewhat close to the “sc” in “mus <u>cl</u> e”.
D, d	(ض) <i>Dād</i>	Sounds deeper than a “d”. Produced by touching the tongue to the mouth's roof, with the sides of the tongue pressed against the top molars.
Ṭ, ṭ	(ط) <i>Ṭah</i>	Similar but deeper than a “t”.
Z, z	(ظ) <i>Zah</i>	A deeper <i>thāl</i> , produced by touching the backside of the tongue to the tip of the upper front teeth.
’	(ع) <i>‘Ayn</i>	Produced in the bottom of the throat, underneath “h”.
Gh, gh	(غ) <i>Ghayn</i>	A gurgling sound produced in the back of the mouth, just above the <i>khā</i> . Similar to the “R” in some French accents.
Q, q	(ق) <i>Qāf</i>	Somewhat similar to the “c” in “c <u>o</u> ffee”.

Notable Utterances

Out of love, appreciation, gratitude and other noble feelings, a Muslim is urged to utter the following phrases at the mention of Allāh, His messengers, or other righteous individuals.

Phrase & Transliteration	Meaning	Mentioned with
<i>Subhānahū wa ta'ālā;</i> <i>Jalla jalāluh;</i> <i>'Azza wajal</i>	He is exalted above weakness and indignity; exalted is His glory; He is exalted and glorified.	Allāh
<i>Ṣallallāhu 'alayhi wasallam</i>	May Allāh's peace and praise be on him.	Muḥammad or another prophet
<i>'Alayhis-salām</i> <i>'Alayhas-salām</i> <i>'Alayhimas-salām</i> <i>'Alayh as-salām</i>	Peace be on him, her, both of them, or all of them.	Remarkably righteous individuals (prophets, angels, etc.)
<i>Raḍiyallāhu 'anhu</i> <i>Raḍiyallāhu 'anhā</i> <i>Raḍiyallāhu 'anhumā</i> <i>Raḍiyallāhu 'anhum</i>	May Allāh be pleased with him, her, both of them, or all of them.	<i>Ṣahābah</i>
<i>Raḥimahullā</i> <i>Raḥimahallāh</i> <i>Raḥimahumallāh</i> <i>Raḥimahumullāh</i>	May Allāh have mercy on him, her, both of them, or all of them.	Past <i>'ulamā'</i> or righteous Muslims

Index of Additional Arabic Terms

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<i>Khulwah</i>	50		

THE HISTORY OF THE UNITED STATES

The history of the United States is a complex and multifaceted story. It begins with the early Native American civilizations, such as the Mayans, Aztecs, and Incas, who built great empires in Central and South America. In North America, the Iroquois and other tribes established sophisticated societies. The arrival of European explorers like Christopher Columbus and John Cabot marked the beginning of a new era. The British colonies in North America grew in number and power, leading to the American Revolution and the birth of the United States as an independent nation.

The early years of the United States were marked by westward expansion and the search for new lands. The Louisiana Purchase of 1803 doubled the size of the country. The War of 1812 solidified the nation's independence. The mid-19th century saw the rise of the Industrial Revolution, which brought about significant changes in society and the economy. However, it also led to the Civil War, a conflict that would shape the future of the nation. The war was fought over the issue of slavery, and its outcome led to the abolition of slavery and the Reconstruction era.

The Reconstruction era was a period of great change and challenge. It was a time when the nation sought to rebuild itself after the devastation of the Civil War. The Reconstruction era was marked by the passage of the Reconstruction Acts, which aimed to rebuild the South and integrate African Americans into the political and social fabric of the nation. However, the era was also marked by the rise of the Ku Klux Klan and other groups that sought to maintain the status quo and resist change. The Reconstruction era ended in 1877 with the Compromise of 1877, which restored the Southern states to the Union but left many issues unresolved.

The late 19th and early 20th centuries were a time of rapid growth and change. The United States emerged as a world power, with its economy and military strength reaching new heights. The Progressive Era was a period of reform and social change, with many new laws and regulations passed to address the problems of the Industrial Revolution. The Progressive Era was marked by the rise of the Progressive Movement, which sought to improve the lives of the poor and the working class. The Progressive Era ended in 1914 with the passage of the Antitrust Act, which aimed to break up large corporations and protect consumers.

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- 2a. Islāmic Will & Testament Booklet, 16 pp, 2000.
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