

## Specific Study Of The Views Of Jurists Regarding Contraception

منع حمل سے متعلق فقہاء کی آراء کا اختصاصی مطالعہ

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### Abstract:

Contraception refers to an attempt to prevent pregnancy, which sociologists call family planning. Contraception is usually done to delay the birth of children or to prevent the birth of more children by eliminating the ability of establishment of pregnancy after the birth of a certain number of children. All the jurists are agreed on the invalidity of second case however, some jurists allow it conditionally in certain circumstances while, on the first case the jurists have different views. Some jurists have declared it completely permissible, while others have issued fatwā on its invalidity. Although, intermittent contraception is related to personal circumstances, about which fatwās and rulings, personal circumstances and goals change with the requirements of Shari'ah. Therefore, keeping in view the personal circumstances and the purposes of the Shari'ah, a fatwā of permissibility and impermissibility on contraception can be issued only for special circumstances. However, giving a fatwā on its absolute permissibility or impermissibility is against the requirements of Shari'ah.

**Keywords:** Jurists, Contraception, Prevent Pregnancy, Family Planning, Children, Condition, Circumstances, Personal, Fatawa, Shari'a.

### Introduction

Contraception refers to the attempt to non-immunise pregnancy. Also known as planning in the general name. There are two different stages of planning in general. One of which is related to a break in childbirth. While the second stage is related to the permanent removal of pregnancy capacity by surgery etc, after birth in a certain number of children. As if family planning factor swells in the background of Contraception. There are several fatwas relating to the validity and non-validity of contraception. However, for the purpose of delay in the birth of children, the prohibition of pregnancy is also given the name of organization of generation which has many objectives. Therefore, the objectives of sharia play an important role in establishing a final opinion on their validity and non-justification.

In the definition of hiatus in family planning, contemporary scholars state that it refers to the mutual consent of the spouses and without coercion, to adopt any Shariah compliant and legitimate method to delay the establishment of pregnancy which is for their health and in line with social and economic conditions<sup>1</sup>. And let it be better for the growth and training of their children and for their spouses. From this definition, it is known that in family planning temporary and timely measures are taken for contraception for the purpose of interval. In the background of which specific objectives are driven which objectives are exactly in accordance with the requirements of Shariat.

### Review of objectives of fatwas in the light of Shari'a objectives:

There are several opinions in fatwas on the prohibition of pregnancy for the purpose of interval. For example, fatawa asahab al-Hadith

has declared it invalid<sup>2</sup>. Fataawa Lajna Daima also issued a fatwa on non-validity of unnecessary intervals and temporary prohibition of pregnancy<sup>3</sup>. While there are fatwas that declared temporary even unnecessary prohibitions of pregnancy and intervals also justified. As the European Council of Ifta has issued a fatwa on the absolute validity of unnecessary prohibition of pregnancy and its one form called Azal<sup>4</sup>.

If these fatwas are seen in the light of the Shariah goals, then the reasons for temporary and timely prohibition of pregnancy for the purpose of interval will have to be considered as to whether the purposes of these causes and medicines are in consonance with the law. And if they are, then in what degree are they in consonance?

### Reasons for Contraception:

There are several reasons for contraception for intervals which are as follows.

1. Sometimes temporary pregnancy measures are taken to protect the health of the mother. For example, a woman is so weak that she has lost her ability to endure pregnancy pain and labor. Similarly, she is unable to bear the hardships of motherhood. Because some sick women suffer from major injuries during pregnancy. Therefore, in all cases in which pregnancy or labour threatens the health of a woman, the objectives of sharia require a woman to be forbidden until her recovery<sup>5</sup>.  
Because the mother's health is fundamental to the child's health. Therefore, the health of the child is sometimes dependent on the health of the mother. And the glorification of the race and the protection of the race are among the purposes of the Shari'ah. Because Allah Ta'ala has forbidden dead bodies, blood, pork and other harmful substances only for the

purpose of glorifying the generation and protecting the generation<sup>6</sup>.

Therefore, if pregnancy and labour threaten the health of the mother, the sharia laws themselves require temporary measures of, prohibition of pregnancy.

2. Sometimes temporary measures of contraception are adopted to protect the proper upbringing and development of children and their health. Because sometimes the health of the baby in the nursing state before the stable pregnancy is at risk. Or it is sometimes not possible to take care of the health of both the child and the mother at the same time. So even in such a case, the objectives of protection of the race and appreciation of the race are achieved, which require the adoption of temporary measures of contraception.
3. Sometimes couples take contraceptive measures to avoid the burden of having children and their rights and to lead an independent life. But before ordering the adoption of temporary contraceptive measures in such cases, the intention and purpose of the spouses should be seen, if in such a case their intention is not to turn away from the Islamic Sharia and they have little intention of contraception. If it is for a period of time, this intention of theirs does not seem to conflict with the objectives of the Shariat. Because in spite of disgust, Azal is also allowed in Islam, because Hazrat Jaabar (May ALLAH be pleased with him) said that we used to do Azal during the time of the Prophet (peace and blessings of Allaah be upon him) when the Qur'aan was still being revealed<sup>7</sup>.
4. Sometimes the husband and wife take temporary measures of contraception and delay in the birth of children for this purpose so that the beauty of the woman remains intact. Now, apparently, this is against Shariah

Islamia. That this seems to be just a thing of astray which is forbidden in the Qur'an<sup>8</sup>.

But if in such a case, the spouses mean a suitable interval between children, which can maintain the beauty of the woman, and the husband can also have love, affection in the beauty of his wife, and these contraceptive measures are only for the shortest period, in which the nursing period of the already milk-fed baby is completed, then this is in accordance with the objectives of the Shari'ah. Because the Qur'an has also described the most important goal in marriage, the achievement of love and affection<sup>9</sup>.

Therefore, in certain circumstances, it is conditionally permissible to take temporary contraceptive measures for the purpose of maintaining the beauty of a woman.

5. Poverty and bankruptcy are also one of the reasons for taking temporary measures of prohibition. That the spouses decide on contraception keeping in mind material reasons and worldly economic conditions. This reason is not valid in Islamic Sharia. Because Allah Ta'ala has forbidden killing children in view of the fear of poverty and bankruptcy. Allaah says (interpretation of the meaning):

”وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ  
 (And do not kill your children, fearing poverty; we will give you and them a living. Surely their killing is a great sin.). And because the provision of sustenance has been taken by Allah Ta'ala himself<sup>11</sup>. Considering all these factors indicates that the circumstances, the personal situation, the objectives of the law and the intensity and softness of their entitlement are closely related to the justification and non-justification of taking temporary measures of break

and prohibition. That's why in the said fatwa, due to the change in the circumstances of the petitioner, there has been a change in the fatwa.

### **Opinions of jurists regarding temporary measures of hiatus and contraception:**

In ancient times, since the method of azal/ousting was known for contraception. Therefore, during that period, jurisprudence has described the problems of contraception in the context of azal/ousting. Therefore, in the Hanafi jurisprudence it is conditionally justified that if it is done without the consent of the wife, it is abominable because the wife also has rights relating to children who die by performing azal. For azal/ousting is done to avoid the attainment of children. However, if it is done with the permission of the wife, it is not abominable, for in such a case wife herself is willing to cease her right<sup>12</sup>.

Even in the jurisprudence of Maliki, the husband is not allowed to do azal/ousting without the permission of the wife. However, wife can allow azal/ousting, free of charge or in return for any compensation<sup>13</sup>. However, there are different opinions about Azal in the Jurisprudence of Shaafa'i: According to one opinion, Azal is abominable<sup>14</sup>. For the Prophet (peace and blessings of Allaah be upon him) described Azal as a WA'AD KHAFA in a hadeeth<sup>15</sup>. The Qur'an has declared the WA'AD, means burial alive, as great sin<sup>16</sup>. While according to the second opinion, according to the Shuafay, Azal is permissible and permitted<sup>17</sup>.

However, while describing the Shariah status of Azal/ousting, setting the criteria to fulfill the objectives of the Shariah and their level of need, if the objectives of the Sharia are fulfilled in the level of need, then according to them ousting/Azal is permissible, otherwise it is illegitimate<sup>18</sup>. And they argue that the Prophet (peace and blessings of ALLAH be upon him) said: ”تزوجوا الودود الولود فاني مكاثر بكم الأمم“<sup>19</sup> (Marry a woman who is loving and capable of bearing many children, and I will make other

nations proud of you because of your abundance.). Therefore, to them, azal/ousting can only be committed in the case of a situation. And in apparent jurisprudence, azal/ousting is declared absolutely forbidden, for they are of the opinion that it is a WA'AD KHAFI<sup>20</sup>. And they maintain that the order of azal's permissiveness has been cancelled. Whereas the Prophet (peace and blessings of Allah be upon him) later had strictly forbidden Azal. And it was declared to be a WA'AD KHAFI/burial alive. So for now there is no room for azal<sup>21</sup>. Therefore, in some fatwas, such as Fataawa Qasimiya and Fataawa Lajna Daima, the temporary measures of prohibition of pregnancy are also considered absolutely invalid<sup>22</sup>.

At the same time, contemporary scholars have several opinions on the temporary remedies for pause and prohibition of pregnancy. One of the reasons for this is that each jurisprudence has described the pause and temporary prohibition of pregnancy from only particular aspect. For example, Dr. Muhammad Saeed Buti writes that temporary contraceptive measures are permissible if taken with the consent of the wife, and if contraception is attempted without the consent of the wife, then it is illegal. But at the same time, for the justification of contraception, they also add the condition that none of the spouses will be harmed by these measures. And all issues in this regard will be predicated on the issue of Azal/ousting. In this position on prohibition, Mr. Boti has made the azal, the basis for the issue<sup>23</sup>.

Similarly, for sheikh al-Azhar Sheikh Muhammad Shaltot, prohibition of pregnancy will be permissible only if it is for a particular and short period of time. According to him, one of the reasons may be that the parents intend to breastfeed a child for two whole years and their intention with contraception is to protect the health of the first child or to prevent the mother from suffering during pregnancy for a certain period. It is meant to be saved from while she cannot bear her pain<sup>24</sup>. So Sheikh Shaltot has described the issue of contraception only in the

light of special issues. From which the problem of contraception is not completely clear in the light of Islamic Sharia and objectives of Sharia.

And The Saudia's Lajna Daima has placed the use of contraceptive pills on the condition of the woman. According to them, if a woman is unable to bear the sufferings of pregnancy and qualified doctors advise her to take contraception, it is permissible for her to take contraceptive measures until she recovers, as long as the situation requires it<sup>25</sup>.

In this issue, although the Lajna Daimah has taken into consideration the objectives of the Shariat, this issue cannot be based only on the condition of necessity, but to take temporary measures of contraception even if the objectives of the Shariat are fulfilled at the level of necessity or praise there is scope of legitimacy. Therefore, in Fataawa Islamia of The University of Azhar Egypt, the justification for taking temporary measures of contraception has been placed only on the condition of necessity<sup>26</sup>.

From this, it is known that it is absolutely not permissible to take contraceptive measures as an interval in the birth of children. But only if Shariah laws demands its justification. And that too with the condition that the intention of the couple with contraception is not to avoid children absolutely. And those measures should not be against Islamic principles. That is, there should be no other prohibition in taking these measures from any other dimension. Also, taking such measures does not impair the ability of the wife to give birth. Then it will be permissible to take temporary measures of contraception if the objectives of shariah are achieved in any degree and under the requirements of the Shari'ah.

Therefore, there are many different fatwas related to this in fatwas. The reason for this is probably the realization of the purposes of the Sharia. In the fatwas in which it has been declared permissible, the personal circumstances and purposes of the petitioner

require its justification, and in those in which it has been declared absolutely impermissible. The circumstances of the petitioner require its invalidity. Therefore, contraception cannot be implemented at the national level in the name of planning because its problems change due to the change of circumstances and persons. As is evident from the earlier review of Fataawa.

### **Permanent contraception and birth control:**

There are basically two forms of permanent contraception. One example of this is to adopt permanent contraceptive measures, including castration, tubal ligation and removal of the uterus, in order to completely eliminate the stigma of offspring. On the other hand, after achieving a certain number of children, permanent contraceptive measures should be taken to prevent the birth of more children. This second form is called limitation of race or planning. Sheikh Muhammad Shaltot one of contemporary scholars writes in the definition of birth control and permanent contraception.

”الوقوف بنسل الأمة عند عدد معين<sup>27</sup>”

(Limited breeding refers to stopping breeding after a certain number has been reached)

Historically, some scholars are of the opinion that government-level planning and the motivation for measures to limit the generation in Muslim countries came from the West. As Abdullah al-Khatib states that the call for ethnic limitation and planning without a Shariah excuse exists only in Muslim countries as part of a conspiracy to eliminate the numerical majority and superiority of the Nation of Islam, while non-Muslims who are the biggest advocates of planning and limitation of generation, they provide financial assistance to parents on the birth of children at the government and national level, which exposes their conspiracy on the numerical majority of Muslims<sup>28</sup>.

While from a historical point of view, if we look at the issue of contraception, it was also present in the Prophetic era, so the practice of

contraception was practical in the first period of Islam. While it was narrated from Hazrat Jabir that he said that we used to do Azal/ousting while the Holy Quran was still being revealed<sup>29</sup>. However, it can certainly be a conspiracy from the West. However, it is the responsibility of the Muslims themselves to avoid planning as an invitation and to prevent the enforcement of the law and to commit it only after consulting the expert in the need.

There are various fatwas about chronic contraception for example, in some fatwas, permanent contraception has been declared illegitimate even in the case of necessity<sup>30</sup>. Whereas the European Council of Ifta has made the validity of permanent prohibition of pregnancy subject to the objectives of sharia<sup>31</sup>. Also, Majlis Ifta of Kuwait has also issued a fatwa on the invalidity of permanent contraception. While at the same time, in another fatwa, as an exception to the rulings of the Sharia, a fatwa has been issued on its justification only in cases of necessity<sup>32</sup>. Also, Majlis Ifta of Kuwait has also issued a fatwa on the invalidity of permanent contraception<sup>33</sup>.

But in another fatwa, if the condition of necessity is fulfilled, if a group of medical experts advises only permanent contraception as the solution to dangerous diseases, then only in such a case will it be permissible to commit it<sup>34</sup>. While the Majlis-e-Ifta declared that the couple suffering from this problem is in need of permanent contraception and issued a fatwa on the justification of adopting permanent contraceptive measures for them<sup>35</sup>. In this way, Saudi Arabia's Lajna Daimah has declared permanent contraception as absolutely illegitimate even in the case of necessity<sup>36</sup>. This showed that there are various fatwas related to permanent prohibition of pregnancy. In some, the permanent means of the birth of limited race and contraception, that is, the race cut-off, the tubal ligation, and transection of the uterus. All such cases are declared absolutely invalid. While in some cases it has been justified only in the condition of necessity, while in others, its



justification has been conditionally stated even if the condition of necessity is fulfilled.

### Analysis of the fatwas in the light of objectives of Shariah:

Since permanent prohibition of pregnancy is related to personal circumstances, changes in the rulings occur by changing the circumstances, objectives, intentions and causes and medications of contraception of individuals relating to its validity and non-validity. Therefore, the role of general causes and medicines of contraception is very important for understanding the above mentioned fatwas in the light of the Shariah objectives. But it should be clear that the causes and remedies of permanent contraception must be fully realized in the situation of necessity. And their justification will also be in such a case at the time of need and for the time being. Whereas for such causes and remedies for temporary contraception, if the objectives of the Shari'ah are fulfilled at any level, i.e. necessity, necessity or appreciation, then it becomes justified. Whereas, for the justification of permanent contraception, it is necessary to fulfill the objectives of the Shari'ah in the context of need. Therefore, such reasons can be divided into reliable and non-reliable reasons.

### Unreliable causes and remedies

1. Among the unreliable reasons for permanent contraception is the fear of poverty and bankruptcy. This reason is invalid because there is a clear statement of Allah Almighty about it.

”وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ ط  
سَوَاءٍ لِّلْمُسَائِلِينَ“<sup>37</sup>

(And blessed it and fixed the sustenance of its inhabitants in it for those who ask the correct answer in four days)

Also, Allah Ta'ala has forbidden killing children because of the poverty and destitute and Allah's Commandment is:

”وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ طَنَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ“<sup>38</sup>

(And do not kill your children because of poverty, We will provide for you and them all)

Also, when Holy Prophet (peace be upon him) was asked which sin is the greatest in the sight of Allah, he (peace be upon him) said that killing one's children due to the threat of poverty and bankruptcy is the greatest sin<sup>39</sup>. Therefore for such a reason, the objectives of Shariah require the justification of permanent prohibition of pregnancy. Plural settlement in the land is an unreliable means of permanent contraception in view of the danger of the land being insufficient for man, because after God created man, he has also fully managed his life. As Allah Ta'ala says:

”وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ“<sup>40</sup>

(And provide for you in it and provide for those whom you do not provide)

Therefore, the justification of contraception on the basis of such a reason is against the purposes of Shariat. Because the objectives and interests are the ones that have been determined by the real creator himself. Therefore, knowing that the means given by Allah are insufficient for man and committing genocide on this basis is against the Shariah goal and expediency.

2. In order to maintain the beauty of a woman and to avoid the discomfort of pregnancy, committing permanent contraception is also among the invalid reasons. Because of this reason, the scope of temporary contraception can be due to appreciation purposes, while for permanent contraception, this reason and purpose is not of such a level that it can be a way to justify permanent contraception. Because

there is a clear commandment of Allah Almighty about this.

” وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا طَحَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۚ 41 ”

(And We commanded man to be kind to his parents; his mother carried him in the womb with pain and gave birth to him with pain)

Therefore, by bearing the pains of motherhood during pregnancy, the love of the child and her husband increases in the mother's heart. Therefore, for the purpose of maintaining beauty and avoiding the sufferings of motherhood, permanent contraception is against the purposes of marriage.

### Valid reasons for permanent contraception

1. If the life of the mother is in danger, it will be among the reliable means and reasons for permanent contraception. Because saving lives is required by the objectives of Shariat. As Allah Almighty himself has given permission to eat haram as much as necessary for the purpose of saving life<sup>42</sup>. But this permission will also be valid only if the Shariah objectives in this case will be fulfilled in the level of necessity. Because the sanctity and prohibition are of a higher level in permanent contraception. Therefore, for its justification, the objectives of the Shari'ah must also be fulfilled at the same level. As Allah Ta'ala's commandment:

” وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ 43 ”

(And don't put yourself to death)

So when the reliable doctor confirms that there is only one solution for the recovery of this patient and that is permanent contraception. And the medical experts should decide that if permanent contraception is not taken for this patient, then her death is certain from a medical point of view, in such a case, the objectives of the Sharia will

require the justification of contraception only for this woman<sup>44</sup>.

2. The risk of health and life of the child is definitely among reliable reasons of permanent contraception. Especially when it is certain that the spouses are suffering from an infectious disease that has a definite risk of being transmitted to the next generation and that disease is fatal and incurable, then in such a case, permanent contraception is permissible<sup>45</sup>. Because in such a case, the objectives of Shari'ah are fulfilled in the degree of necessity. And the fulfilment of the objectives of the Shari'ah at this level is enough to turn the sanctity of contraception into justification as an exception. That is why it has been given a fatwa, according to the same, in Fatawi Kawitiya that in such a special case in which there is a definite risk of the child suffering from thalassemia disease, permanent contraception is permissible<sup>46</sup>.
3. The fear of non-payment of children's rights is also considered as a reliable cause and remedy because the basic development of children and the provision of their basic needs is the responsibility of their father in Islamic Sharia. As Allah Ta'ala says:
 

” الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا آفَقُوا مِنْ أَمْوَالِهِمْ ۚ 47 ”

(Men are officers over women because Allah preferred one of them over the other and because men spent their wealth on them)

Therefore, if the father is unable to provide the basic needs of the children due to illness, etc., and the doctors declare this situation chronic and incurable, and the mother of the children has also reached puberty, then even in such a case, permanent contraception is permissible<sup>48</sup>. Because in such a case, the objectives of the Shari'ah are fulfilled in favour of such

spouses at the level of necessity who require the justification of permanent contraception in their favour. Also, there is a clear command of Allah Ta'ala in this regard:

”وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ“<sup>49</sup>

(And do not perish by your own hands.) Therefore, in the case of non-fulfilment of one's duties, there is scope for the justification of contraception in order to avoid the fear of the death of children. Because in this case, a person becomes a victim of harassment and labour, while Allah Ta'ala has removed harassment and labor from this Ummah<sup>50</sup>.

Therefore, after considering these reliable and non-reliable causes of contraception, it is estimated that there are many and different types of fatwas related to permanent contraception. The reason for their frequency and difference is the diversity of individual's purposes and reasons for the prohibition of pregnancy. Because the change in the personal circumstances of the petitioner also cause changes in the Fatawa. Therefore, in the said fatwas, the fatwa has been issued accordingly without mentioning the condition of petitioner in the fatwa. It is known that based on the intensity and softness of the causes and remedies of permanent contraception, the objectives of the Sharia and their intensity and softness for this specific problem are realized.

### **Opinions of jurists regarding permanent contraception:**

According to the ancient jurists, the practice of contraception on a permanent basis is absolutely forbidden. For example, Zarqani also condemns taking temporary measures of contraception for the purpose of a break<sup>51</sup>. Similarly, Allama Asqalani also considers every form of permanent contraception prohibited and illegal<sup>52</sup>. In accordance with

them, it has been declared absolute illegitimate even in the case of necessity, in the Saudi Lajna Daimah and Fatawa Qasimiyyah<sup>53</sup>.

### **Permanent contraception in view of contemporary jurists:**

Nature has set a permanent system of life and death. Also, in terms of the settlement of the earth, the responsibility of the availability of living things has also been taken by Allah. Allah's Command in this regard:

”وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ“ فِي كِتَابٍ مُبِينٍ<sup>54</sup>

(And there is no one walking on the earth whose sustenance is not under the responsibility of Allah. And He knows where he will stay and where he will be entrusted. Everything is in a clear book.)

Therefore, it is certain that contraception is not allowed due to the fear of poverty. However, the realization of the goals of the Sharia in different levels certainly changes the rules of the Sharia as well. That is why the contemporary jurists have also given their opinions regarding the permanent prohibition of pregnancy keeping in mind the purposes of Shariat.

For example, Ibn Uthaymeen declares generation cut-off as absolutely forbidden. However, in the event that the condition of necessity is fulfilled, i.e. when a group of doctors confirms such a disease that if this woman becomes pregnant, her death is medically certain, then in such a case, permanent contraception will be allowed for her<sup>55</sup>. Therefore, among the above-mentioned fatwas, in which the prohibition of pregnancy has been justified only if the objectives of the Shari'ah are fulfilled in the level of necessity<sup>56</sup>. Those fatwa are in accordance with Sharia objectives.

Therefore, the justification or non-justification of permanent contraception, in both cases, the objectives seem to be driven by Shariat. Because if contraception is declared



illegitimate, then surely the protection of the offspring is one of the objectives of the Sharia, even the objectives are included in Kullia khamsa/all five, which is demanding the invalidity of contraception. But if in a particular case the way of committing contraception is not taken, and there is a certain fear of being killed by not doing contraception, then protecting life is also one of the purposes of Kalia Khamsa/all five. Which is demanding the justification of permanent contraception in such a special case. And of course, do not adopting the contraceptive measures is a delusion for the protection of the purpose of protection of the race, so even if contraception is not done, some

couples may still not have offspring. On the contrary, in a particular case, if an authoritative group of doctors informs the sure risk of death by not performing contraception, then in such a case, permanent contraception is sure to protect the Shariah goal of saving life. Therefore, in such a case, i.e., the objectives of safety of generation and safety of life are simultaneously realized in the same problem, the objective of safety of life, which is guaranteed, will be preferred over the imaginary objective of safety of generation.

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