

FAMILY PLANNING AND ISLAM

National Research and Development Foundation

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25 Siayal Flats, Main Jamrud Road, Peshawar. Phone: 091-844585, 5803091 Fax: 852176

E-Mail: nrdf@psh.paknet.com.pk

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FOREWORD

Human life is a process of continuous evolution. Almighty Allah has bestowed all human beings with the power of knowledge. This power has been revealing over the times and affecting the human life in many ways. History teaches us a lesson that a person or a nation which does not take cognizance of the changing circumstances or does not look out for the necessities of life according to ever changing situation, remains way behind in the race for existence and thus slowly passed on to the history.

If we look upon the evolution of civilizations, we would come to know that human thoughts have twofold effects on the societies. On one hand it has affected the thoughts and on the other hand it has changed the practical life style of mankind. Both these factors go side by side and change course over time. Thoughts affect practical life and the changes in the practical life have certain consequences upon the opinions and notions of the people.

We can understand this phenomenon in a better way by looking at the experiences of the West. As the west revolutionized in science and the process of discovering the new dimensions of the universe advanced, the life of the mankind got better and its lifestyle also changed. For example, the revolution in the world of communication and after the successful voyage to the information technology has made life very comfortable. If we also include the new developments in medical sciences and other fields of life in the list of achievements, it seems that the mankind has gathered all the comforts of life and has controlled over everything that can cause damage life except death. This practical change altered the western thoughts and the concept of “The End of History” emerged. Now, it is said that a liberal democratic capitalistic society is the zenith of human thought and hereafter there is no possibility of further voyage of civilization.

Irrespective of the accuracy of this theory and opinion of its opponents, it is evident that the journey of human life is going on and the civilizations are constantly in the state of an evolution. Under these circumstances, if a nation does not change itself in accordance with the changing situations and for any reason remains the captive of past then under the law of nature problems emerge for the very existence of such a nation. The natural law of permanence dictates that whosoever gets the ability to adopt self into the changing circumstances can survive, and the one who does not, is left behind and eliminated one day.

Nations have to decide for themselves whether they should welcome the changing realities of life or reject them and live in the state of stagnation. Allama Muhammad Iqbal terms it a difficult phase in the life of a nation by saying (translation):

“Fear of the new age and adherence to the old one is a difficult stage in the life of nations”.

Today, Muslim societies are challenged with the same problem of choice whether to adapt to the new era or live within the old age of conservativeness. The religious thoughts in Islam provide guidance to its followers as how to adjust to the requirements of the new age. This is the base of Islamic theory of evolution which could be aptly termed as *Ijtehad* (re-interpretation of Islamic law). *Ijtehad* stands to mean understanding the new age and then

referring to the fundamental guiding sources - Qur'an and Sunnah - and principles of the religion to serve as the basis for the solution to the problems of new era. Today, the urgent need of Muslim societies is to have understanding of new circumstances, to draw a line of action within the sphere of the religion and to adopt that line of action in an atmosphere of peace assuring vistas leading to their prosperity. In this regard one of the important problems that need our attention is the family planning. As currently the nation is facing numerous problems such as poverty, illiteracy, environmental pollution and many others, the issue becomes more vital. Much has been written on this issue since 1960; however, so far a consensus could not be developed on this issue. There appears no way out except to find solution to this problem in the light of Islamic orders and moral values. The same also applies to other facets of life.

Taking cognizance of the above mentioned state of affairs, three years ago the NRDF worked the National Research and Development Foundation (NRDF) started work on research articles concerning important contemporary issues in cooperation of religious scholars, Ulama, research organizations and intellectuals, which are in final stage of completion. This work consisting of 16 subjects covering about 160 articles is being published in shape of booklets (list is given at the end of each booklet). In the booklet in hand, not only family planning and various aspects of Islam have been covered but the contiguous prevailing circumstances have also been discussed. In addition, some questions have been answered in the light of religious teachings and moral values. We hope that these endeavors of ours will prove to be a milestone in understanding the rapidly increasing population in the light of Islamic teaching and finding solutions thereof, enforcing democratic attitudes, stimulating new thoughts of peace and security, awakening national spirit in the people and enhancing economic development and prosperity. Readers are requested to make copies of this booklet and distribute them amongst their friends and convince the Khutaba of mosques to make use of it in their preaching.

The NRDF appreciates the day and night physical and intellectual efforts of all the Ulama, organizations, colleagues and its staff. This literary research plan could only be completed because of their great constant endeavors. The rightful recipients of commendation is Dr. Muhammad Farooq Khan, a famous intellectual in Pakistan and writer of many books, who despite his enormous engagements worked on the sensitive but important topic of family planning; and brought forth its different aspects in a unique, fascinating and well reasoned style.

I am personally thankful to Honorable Maulana Fazal-ur-Rehman, Secretary General of Jamiat Ulama-e-Pakistan, who instead of his day to day commitments took a time out and exchanged views of mutual interests and activities of the NRDF. We are also thankful to Honorable Siraj-ul-Haq, Secretary General Jamaat-e-Islami, NWFP, who gave us a few moments of his precious time and encouraged us by visiting the NRDF office. I also pay my tribute to Honorable Maulana Muhammad Tayyab, Ameer Ishaat-al-Tawheed-wal-Sunah, Pakistan for his repeated visits and remembrance in his prayers. I am also thankful from my heart to dear brother Abdul Jalil Jan, Secretary Information Jamiat Ulama-e-Islam, NWFP who according to his capacity stood besides us at times of need and provided us valuable guidance. I also pay my tribute to Maulana Saeed-ud-Din Sherkoti, Fazil Deoband, Mufaser-e-Qur'an, Hazrat Maulana Muhammad Idrees Kandehelvi's son Dr. Mian Muhammad Siddiqui, Dr. Qibla Ayaz, Dr. Tufail Hashmi, Dr. Meraj-ul-Islam Zia, Qari Fayaz-ur-Rehman Alvi (Peshawar), Dr. Ikram Ullah Jan Qasmi Fazil Deoband, Dr. Fakhar-ul-Hassan Kararvi, Maulana Anwar Seed (Peshawar),

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Tahseen Ullah Khan Lund Khawar
Chief Coordinator.

Chapter 1

FAMILY PLANNING AND ISLAM

NEED AND SIGNIFICANCE

Though Family Planning is need of the day for every married person but at the same time, one does not want to go for something illegitimate. On one hand, if one's wisdom demands interval in child birth, taking into consideration his/her circumstances, sound health, both of his/her spouse and children, supervision and education of children; on the other hand, he/she is questioned by his subconscious religious disposition, as if he/she is not a strong believer in the attribute of God as the lone Sustainer.

Each grown up, sensible and conscientious Muslim is always faced with such questions, but no where he/she finds a satisfactory and clear answer, which results in either no practice of family planning or if he/she does, it is considered as an inevitable evil. Some times spouses display a double standard; although they themselves use the family planning methods but to give vent to their pent-up conscious, they open new fronts against it by expressing anti family planning feelings. Hence, a perverted debate is continuing on this topic.

Therefore, the real need is to avoid the futile debate and understand the issue purely in scholastic manner by reviewing the relevant and subject specific portions of the Holy Qur'an and reliable Ahadith, which are the authentic source of Islam. The book in hand is a sincere effort, wherein the whole subject has been discussed logically with absolute objectivity and impassive state of mind.

FAMILY PLANNING - THE CONCEPT

In real sense, Family Planning means taking of practical steps by a husband and his wife whatever they think can result in the betterment of their family. This process of planning starts before the conception of the first baby, goes through interval between the births of the first and second baby, continues until planning for provision of education to the children, health care, recreation and other necessities to the family members, and ends nowhere. As though, family planning is a broad term, which incorporates planning about all aspects of family life. For example, getting medical treatment by childless marriage partners or making any other effort to have a baby of their own is also a part of the family planning. A common perception that family planning means complete birth control in all situations or limited number of children, is misunderstanding.

Currently, two other resembling terms are used parallel to family planning: first, Planned Parenthood – becoming parent through proper planning – and second, Reproductive Health, which means taking care of health of the pregnant woman, fetus and new born baby till weaning as well as ensuring fitness of the woman both physically and mentally for bearing next baby. All the three terminologies yield positive results if every aspect of the family's wellbeing is taken into consideration and prudent and conscious decisions are taken. And, every decision is taken

keeping in mind all the physical, scientific, social and psychological factors that might have effect on the family.

QUR'AN ON FAMILY PLANNING

In the world of mankind, all happenings occur in two ways: in one, human beings have no control over the cause(s) of an occurrence such as storms, rains, floods, earth quacks, change in seasons etc. These events affect human beings in many ways but they are helpless to control them. Leaving aside the status of mankind, the position of the earth itself in the universe is less than a drop in the ocean, and innumerable systems, codes of law govern the entire universe, which are impossible to ignore.

On the other hand, human beings have the capacity to accomplish many a miraculous performances like many diseases are now curable with advancement of medical science; and radio, television, telephone, refrigerator, air conditioner and motor vehicle have made the life of an ordinary man more comfortable than a king of thousand years ago. Today, man is able to construct sky high buildings; the invention of computer and internet has changed the entire world into one community; the nuclear technology has opened new avenues of development as well as destruction; and motorways and aeroplanes have reduced the distances.

Today, human beings understands that all these achievements are in their control due to conscious intelligence; their intuition and perception motivate them to proceed on the path of constant development in many more fields; they are never satisfied with achievements leading them best cum best. This mania of mankind has become a part and parcel of its nature. The developments in scholastic, intuitional and scientific fields made so far are because of this mania. In this regard, the Holy Qur'an lays down a principle that in all discretionary matters whatever decisions a human being takes and ascertains certain line of action, if all these acts and efforts aim at the collective benefits of mankind and do not pose threat to it, then these efforts of a human being becomes the verdict of God. The Holy Qur'an says:

“Namely, that no bearer of burdens can bear the burden of another; that man can have nothing, but what he strives for.

(Surah Al-Najam 53 : 38 – 39)

As if God does not waste anyone's efforts pertaining to this world or the world hereafter. Albeit, if an effort of a human being is against the collective advantages of mankind and becomes a source of evil to suppress the voice of righteousness or results in dispersal of devastation all over the world, then every such effort breaks down under the verdict of God. The Holy Qur'an says:

“Did not Allah check one set of people by means of another there would surely have been pulled down monasteries, churches, synagogues, and mosques in which the name of Allah is commemorated in abundant measure”.

(Surah Al-Hajj 22 : 40)

Likewise, on another occasion Allah says:

“Did not Allah check one set of people by means of another the earth would indeed be full of mischief; but Allah is full of bounty to all the worlds”.

(Surah Al-Baqarah 2 : 251)

About all those tasks that human beings apparently considers themselves competent, God has instructed them to consider knowledge, intuition, intellect, prudence and wisdom while accomplishing these tasks. It means that before taking any action one should think thoroughly about the matter, draw a sketch using modern knowledge, examine and verify it intelligently, review all surrounding conditions, draw an action plan, and implement the plan with one's best competence. Whatever obstacles in the process of planning may appear, one should try to overcome them through prudence and wisdom, and proceed further with full determination.

Such an advice appears at more than hundred places in the Holy Qur'an (for example in Surah Al-Baqarah 2:164 and 269, Surah Al-Anfaal 8:22, Surah Taha 20:144, Sural Al-Zumar 39:9 and 18, and many other verses).

Birth of a child is also the discretionary competency of human beings. A man and a woman get into wedlock on their free will and then they make the first move to have children. Although, the birth of every child takes place by the orders of God, but its cause and source is the human being. As it were, God let things happen through the efforts of human beings with His will. Therefore, the marriage partners while deciding to increase their family size should make their own plan fully using their knowledge, intuition, intelligence, prudence and wisdom, and leave the results to God.

The Holy Qur'an has symbolized the generation of mankind with the crop on the fields. Crops grow by the order of God but its cause and source are human beings as God says:

“Do ye then see? The (Human seed) that ye throw out – Is it ye who creat it, or are We are the Creators?

See ye the seed that ye sow in the ground. Is it ye that cause it to grow, or are We the Cause?”

(Surah Al-Waqi'ah 56:58-59,63-64)

Human beings use their full knowledge and wisdom in growing crops; if they do not apply fertilizer and irrigate the fields, the crop does not grow well, and if they look after the crop the most probably the crop will grow well. Hence, as human beings use their knowledge and wisdom in growing crops on the fields, in the same manner they must use their knowledge, prudence and wisdom in proliferating their generation.

Chapter 2

RIGHTS AND RESPONSIBILITIES OF CHILD AND PARENTS IN THE FAMILY

Every human being is a universe as such. Accordingly, with the birth of every child the state of affairs takes a new turn. Arrival of the baby in the new world is taken as a serious event and his/her rights and obligations are established. Hence, it becomes imperative for every conscious person to attend to such matters with wisdom and prudence. As narrated in *Bukhari* and *Muslim* (agreed upon), the Holy Prophet (PBUH) has said:

“Everyone amongst you is ruler and answerable to his subjects. A man is ruler in his family and responsible to family; a wife is ruler in her husband’s house and responsible to her family.”

(Bukhari and Muslim –Agreed Upon)

Thus, in the light of Islamic teachings, the rights and obligations are reciprocal for every person in relations to each other. If one lives irresponsible and unrestrained life in this world, not only his/her own life will be miserable but would also be a cause of nuisance for others, which he will be answerable for, on the Day of Judgment. So, when a man and a woman are married with their free will, and have children later, then their mutual rights and obligations are established in relation to each other. The Holy Qur’an has mentioned these rights in many places which need to be described here as follows.

Children’s Rights

The first ever right of a baby is that he/she must be taken care of properly even before birth, i.e. during the period of nine months pregnancy; mother should be medically checked up to ensure problem-free delivery, which should be arranged in a safe place. Immediately after birth, attention should be paid to health of both the mother and baby to avoid any postpartum complication and disease.

The second right of the newborn baby is that besides health care, such a hygienic environment is provided to the baby where the vulnerability to illness is minimal.

The third right of the baby is that mother milk is available to the baby in sufficient quantity without any break together with mother’s caress and sensation for two years constantly and as far as possible no third person should meddle between the baby and mother. It is a scientifically proven fact that physical contact between the mother and baby and regular breast-feeding for first two years are of immense importance for the growth of baby.

The fourth right of a baby is that during the initial 3-4 years, the parents must pay full attention to bring up and educate the child properly, which proves vital in future of the child. It is, therefore, essential to have an interval of 3-5 years between two children so that during this period the parents could concentrate on education and training of the growing child.

Rights And Responsibilities Of Mother

The most important relation of a baby is with his/her mother. Therefore, certain rights and obligation of the mother with regard to her baby are naturally established. It is an obligation of the mother to take proper care of self during pregnancy; get herself medically checked up regularly; give birth in a suitable place; and suckle her baby immediately after birth. The first priority of the mother is to provide her baby caress and physical sensation as well as best possible education and training during growth of the child, and as far as possible no other serious engagement should affect the nurturing of the child. It is the joint responsibility of the parents to take care of the baby's health, food and clothing.

Likewise, it is the right of the mother, right from the first day, that care is taken of her health; she is regularly taken to medical checkup; everybody behave towards her nicely; birth of the child is arranged at a suitable place; and she is given rest for at least forty days. Since mother feels weak physically as well as psychologically after giving birth to a baby, therefore, she essentially needs rest and health care for at least first forty days.

It is also a right of the mother that she after having born a baby, she should not be burdened with another pregnancy for 3-5 years; this interval is necessary for mother to restore her health. The modern medical research has proved that bearing of children by a woman less than 18 and more than 35 years of age is more vulnerable along with her children to many diseases. It is also an established fact that a mother giving birth to more than five children, there are more chances of her own and her children ill health. Therefore, it is the right of a mother to bear not more than 5 children and that too between the age of 18 and 35.

Rights And Responsibilities Of Father

Like mother, father has some rights and obligation as well. His first and foremost responsibility is to take good care of his wife, especially her health, from the beginning of pregnancy. He should take his wife to medical check up at regular intervals; arrange for a suitable place of delivery; look after his wife and baby after birth; and as a responsible husband give an interval of 3-5 years between two babies. He should consult his wife before heading for the next baby. It is his duty to pay proper attention towards every child; personal attention by a father to each child is essential for the health and psychological growth of children.

A father cum husband has the right to be provided comfort in his home. Both the husband and wife have enough time for chatting and love; it is also a right of the husband that his wife does not show premature signs of old age, which is only possible when there is proper interval between births of babies. A father has also been chosen by God as provider of all necessities of his children; he has to think of his income as well as the number of children he can manage for their education, medical care, clothing, residential facility, and of living an honorable life.

As already stated, the Holy Qur'an has referred to many aspects of the foregoing issues at various places, such as:

“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): Verily in that are signs for those who reflect”.

(Surah Al-Rum 30:21)

Thus it becomes essential that the raising and formation of a family should be based on such grounds where the husband and wife can provide comfort and love for each other.

Similarly, the Holy Qur’an has given an outstanding example in Surah Al-Baqarah (2:187) with reference to the mutual rights of husband and wife, their caring and thoughtfulness for each other; and says that husband is like garments of his wife, and wife is like garments of her husband. Both should be a source of happiness for each other. Both should take care of each other’s smallest problem, inconvenience and ailment; and both should screen each other’s faults.

God has drawn attention of the parents towards the children rights in a very light and passionate way:

“It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love. When they are united she bears alight burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): if Thou givest us a goodly child, we vow we shall (ever) be grateful”.

(Surah Al-A’raf 7:189)

The pray also includes a meaning that they would do all they can to have in the womb of mother, at birth and after birth, a safe and sound baby; and they will bring it up in manner to become a good and conscious human being as well as a righteous Muslim.

In many other narrations, attention has been drawn towards these issues. According to Behqi, the Holy Prophet (PBUH) has said:

“Son has the right on his father. A father should educate his son well and give him a good name”.

Bukhari and Tibrani narrate sayings of the Holy Prophet (PBUH):

“It is better to leave one’s children well off than to let them be a burden on society and grown on alms” (Bukhari).

“A father does not leave behind for his child anything better than good training (education)” (Tibrani).

Similarly, Behqi narrates that when the Holy Prophet (PBUH) was asked, “Have the children the same rights as we have on them? The Holy Prophet (PBUH) replied, yes, father has to teach his child, writing, swimming and arrow shooting and provide him with pure food”.

Similarly, Sewuti, in Jame'a al Kabir, has quoted the Holy Prophet (PBUH): "Do justice among your children as you wish they should do justice with you".

According to Bazaz, Ans Bin Malik said:

A person was sitting with the Holy Prophet when his son came, he kissed his son and took him in his lap; then his daughter came, he let her sit along side; the Holy Prophet (PBUH) asked, "Why did not you treat your son and daughter alike"?

It means that education, training, health care and even affectionate love should be equally provided to both sons and daughters.

The conclusion of all the issues mentioned above is that knowledge, wisdom, prudence and intuition should be used in all fields of life in accordance with the instruction of the Holy Qur'an. Therefore, while expanding the family the above attributes must be considered. The use of these attributes and make decision is in other words called Planning.

FAMILY PLANNING AND ABORTION

Some times family planning and abortion are mixed up with each other, whereas there is great difference between the meanings and aims of the two terms. In the family planning certain methods are adopted to stop pregnancy for prolonging interval between two babies whereas abortion on the contrary means termination of a pregnancy, therefore, abortion is never counted as method of family planning. It is another matter if the life of a mother is in danger or the fetus is having a major defect, e.g. without brain then from religious point of view abortion is legitimate. So far as abortion in normal conditions is concerned, there are two opinions: one that abortion is legitimate in the first four months of pregnancy because, as per one narration, up to this period the fetus is without soul; after fourth month abortion is illegitimate. According to the second opinion, abortion is illegitimate once the conception takes place. The latter opinion is more safe and valid to avoid controversy in any way.

Chapter 3

ANALYSIS OF OBJECTIONS ON FAMILY PLANNING

Certain objections are raised by various quarters on the family planning. A common person also bears many doubts in his mind. Therefore, it is necessary to analyze these objections thoroughly and logically so that common man is enabled to perceive the issue in its true perspective.

FAMILY PLANNING AND GOD'S ATTRIBUTE OF BEING THE SUSTAINER

The first objection on family planning is that it is disbelief on God's attribute of "*Razzaqiat*" the lone Providence. Muslims believes that God is the lone provider of the means of subsistence or daily bread, therefore, birth control should not be practiced.

The answer to this objection is that in the explanation so far the issue of subsistence did not come under discussion. Conversely, all the discussion was focused on the mother, child, father, health, education and comfortable life. The real issue is that for the children's proper education and sound health, to make them responsible human beings, for the health of the mother and for better fulfillment of father's responsibilities, a suitable interval between two babies is essentially required. Obviously, the question of subsistence or daily bread is not relevant here. Even in a situation where God sends daily bread from the blue, and where every food item of choice is in abundance and free, a suitable interval between two babies would then be essentially required. Therefore, in real sense, this objection could not be, in any way, related to family planning.

Since there are many misconceptions amongst the common people about the attribute of God being the Provider of food, therefore, this issue needs explanation as to what it means. As Muslims, it is our strong belief that God is the Supreme Power; His has command over every thing; He controls all the accomplishments of mankind; none can change His will; kingdom, honor and wealth are in His hands; He is the most Excelling and Vigorous; He has control over all open and concealed treasures; He is Greatest of all; His orders and it is done; all worlds are in his control; He is the provider of sustenance to every living creature; and every decision rests with Him.

However, every decision of God and action He takes are based on certain conditions. For instance, the Holy Qur'an has told us that God may like to guide a person to righteousness or He may lead a person to astray; He may like to set a seal on the heart and mind of a person, and then he is no more competent to accept all virtues. Apparently, one can deduce from the verses of the Holy Qur'an that when God leads Himself someone to astray or closes up a person's heart and mind then why one should attempt to preach such a person and take the burden of right or wrong of that person on self. Hence the Holy Qur'an has explained the principle law under which God decides to guide or lead to astray human beings. This principle law is that God has created everyone with good nature; if one wanted to find a straight path God will guide that person but if one wanted to trek on the path of disobedience and used his discretionary will time and again, liked to go astray, then God will decide for that person to go wrong, (as stated in Surah Al-Saff

61:5 “Then when they went wrong, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors”). It means that God’s guidance is withdrawn from those who go off repeatedly from the right path. Exactly is the case in matter of *Rizq* (food). Undoubtedly, *Rizq* is in the hands of God and He is the provider; to give or not to give is His decision; He may like to give in abundance to one and very little to another. But there is one important condition for God to make decision and that is those who make efforts for *Rizq* will get it and those who do not will not get it, as it is said in the Holy Qur’an:

“That man can have nothing but what he strives for”. (Surah Al-Najm 53:39).

The Holy Qur’an has on many occasions clearly explained this point that God will not discard deeds and actions of anyone; and without efforts God does not give anything to anyone. Thus the attribute of God as being Provider of *Rizq* means that He has concealed the treasures of *Rizq* in this world for human beings; and has given the consciousness and knowledge to seek gain and advantage from these treasures in appropriate way. If one uses wisdom and make efforts, God will provide *Rizq*; without making efforts one’s share of *Rizq* will not be provided. Therefore, everyone has to make comprehensive planning for taking advantage of the concealed treasures.

In the developed world where agricultural practices are based on scientific methods and where usage of fertilizers and water is accurate, the production of their lands is many-fold higher than underdeveloped countries. The underdeveloped countries, despite being called agricultural, depend on the developed countries for land grown products.

God does not throw away the efforts of mankind even in inevitable event like death as the Holy Qur’an has said:

“Never will I suffer to be lost the work of any of you, be he male or female”.
(Surah A-Imran 3:195)

In the developed world the mortality rate during delivery is 10 out of 100,000 women, which in Pakistan is 350 and in Bangla Desh it is 850. Similarly, the infant mortality rate in the developed world is 8 out of 1000 whereas in Pakistan it is 50 out of 1000.

The conclusion is that the provision of *Rizq* from God is not an unconditional promise but subject to the struggle, efforts and planning of the human beings.

FAMILY PLANNING AND BABY KILLING

Another objection on family planning is that the Holy Qur’an has prohibited killing of children; whereas family planning is actually killing of children, therefore, one should not practice it.

This objection is invalid; in fact, during the pre-Islamic period of ‘ignorance’ a brutal custom of burying the girls was in vogue. The birth of girl baby was considered not an honorable but a shameful event. This was mainly because female had no role in promoting economic

activities as well as it was also considered as a matter of shame if some one's daughter was to be made prisoner of war or maltreated by her in-laws. So they considered the birth of a baby girl as a burden and used to get rid of this fuss and ado. Thus burying alive of daughters was made a part of their religion and a customary myth. The Holy Qur'an has drawn attention towards this crime at various places:

“When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief. With shame does he hide himself from his people because of the bad news he has had! Shall he retain it on (sufferance and) contempt or bury it in the dust? Ah! what an evil (choice) they decide on”.
(Surah Al-Nahl 16:58-59)

“When the female (infant) Buried alive is questioned. For what crime she was killed”.
(Surah Al-Takwir 81:8-9)

“Even so in the eyes of most of the Pagans their `partners' made alluring the slaughter of their children in order to lead them to their own destruction and cause confusion in their religion. If Allah had willed they would not have done so: but leave alone them and their inventions”.
(Surah Al-An'am 6:137)

“Kill not your children for fear of want: We shall provide sustenance for them as well as for you: verily the killing of them is a great sin”.
(Surah Bani Israel 17:13)

The aforementioned verses clearly show that the condemnation was purely pertaining to an extremely brutal and ugly act and thus cannot be related to family planning. Had family planning been prohibited, the Holy Prophet (PBUH) would have never allowed the practice of coitus interruptus, which was the only known method of family planning at that time. According to Muslim and Bukhari, Hazrat Jabir has said: “We were practicing coitus interruptus while Qur'an was descending”. Muslim has further added these words: “Had coitus interruptus been prohibited, the Holy Qur'an would have stopped it”. Another quotation from Hazrat Jabir says: “We were practicing coitus interruptus and the Holy Prophet (PBUH) came to know about it but he did not forbid us” (Saheeh Muslim, Al-Nikkah).

Thus it is very much clear that baby killing and family planning are two different subjects and one has nothing to do with the other.

WOMEN AS CULTIVATED LAND AND FAMILY PLANNING

Another objection raised against family planning is that the Holy Qur'an (Surah Al-Baqarah 2:223 – *your wives are as a tilth unto you; so approach your tilth when or how ye will*) has termed women as cultivated lands and lands are for production of crops whereas family planning is against this philosophy, therefore, family planning is against Islam. . In fact the

exegesis of this verse is not as interpreted. In the above verse man and husband are likened as responsible farmers. A responsible farmer, applies fertilizer and irrigates his field and sow what he needs. He looks after the field during the growth of the crop and protects it from diseases. After harvest, he gives rest to the field so that it gets enabled to grow the next crop. A farmer who does not do so is an irresponsible farmer. Thus, the verse require the husband to be responsible for the health of his wife; to go for the next baby when his wife is fully prepared; to take care of his wife during pregnancy; and to give a suitable interval between the two babies. If he does not do so he is an irresponsible husband.

FAMILY PLANNING AND EXPANSION UMMAH

Another objection on the family planning is that it slows down the expansion of Muslim Ummah because by adopting family planning the numerical strength of the Ummah will be decreased. This objection is also based on misconception. The right way of increasing the size of Ummah is to adopt such means and ways that the message of Islam reaches to the large number of people and non-Muslims are attracted towards Islam, and not by the way of producing more and more children. At present the Muslim population is 22% and that of non-Muslims is 78% of the world's total population. With this ratio in mind one cannot think of outweighing the number of non-Muslim population even though the Muslims of the world double their reproduction rate. As a matter of fact, the message of Islam has not been conveyed to a large portion of non-Muslim population. If we use planning for every performance; amend and correct our attitude; improve our society; and present the message of Islam at Ummah level in good manner and through precise planning to the non-Muslim population of the world, the minority of Muslim Ummah can be turned into majority.

A narration is presented in support of the objection which says: "Go for marriage with each other so that you increase in number and I am proud of my Ummah at the Day of Judgment". This quotation is from Jame'a Yasuti. This is a weak and sent through another narration which could not be linked up to the Holy Prophet (PBUH). (Moreover, it is not believable that World's Greatest personality would like to be proud of an ignorant, indolent and vulnerable Ummah). Therefore, no argument could be extracted from this narration.

FAMILY PLANNING AND IMMODESTY

Another objection raised against family planning is that it propagates immodesty and the easy availability of family planning tools makes the minds sexually excited and love-making easier without fear of pregnancy, thus leading to indecency and immodesty.

Everything in this world has two aspects, one good and the other bad one. An object or device can be used by some people for their benefits while the same thing can be used by others for negative purpose. In other words everything has merits and demerits and the potential to be used either with good or bad intention. For example, nuclear power can be used for power generation, treatment of many diseases and in many other useful accomplishments. But at the same time it can be used to destroy the whole world. Similarly, the modern means of communication have reduced the world to a village and the locomotive machinery has reduced the distances but the same means also cause the death of tens of thousands people through

accidents. Knife is used in many useful purposes but at the same time it can be used to kill people. Similar is the case of family planning; it can be used for useful purpose as well as for bad purposes. However, its positive aspect is more beneficial than its negative aspect (quoted from Islam and family planning). It is pertinent to mention that negative minds have so many excuses for wrong doings, for instance, the curse of homosexuality does not need any tool of family planning and there are so many examples, which need not to be described. Therefore, the real means for blocking the spread of immodesty is not to ban every thing but it is through correction of the minds and conscious of immodest people. It must be remembered that tools of family planning are available through out the world and in this era of communication these tools can easily be transported from one part of the world to the other. Therefore, any ban on these tools would only deprive the needy ones of the facility and the wrong doers could get them from anywhere. In conclusion, it is a lame excuse that family planning paves the way for immodesty.

FAMILY PLANNING: A CONSPIRACY AGAINST MUSLIMS

Some quarters are also of the opinion that family planning is a conspiracy of the non-Muslims against Islam, aimed at halting the increase in Muslim population. But this objection carries no weight rather the real conspiracy against Muslims in the modern world is to keep them ignorant, unorganized, undisciplined, uneducated and away from science and technology. The unorganized growth in population disturbs the whole planning. Conversely, an organized nation establishes its cultural and pragmatic superiority all over the world. When the Muslim Ummah makes itself able to reach the climax of excellence and predominance, a way will be paved for the non-Muslim nations to accept Islam. This is the right way to serve the Ummah.

TRUE MEANINGS OF SOME NARRATIONS

An appropriate way of comprehending *Ahadith* (the sayings of the Holy Prophet (PBUH)) is that all the narrations on one topic are deeply studied and are understood under the instructions of the Holy Qur'an. If the meaning of some narrations is difficult to understand, one has to go through relevant sayings to make a better understanding of these narrations and in case of any doubt seek help of other quotations.

When we go through the narrations about family planning astutely, we come across three types; (1) wherein the holy prophet has allowed for the then only contraceptive method, coitus interruptus, (2) wherein coitus interruptus has been allowed but with certain additional explanations and (3) wherein the family planning seems prohibited altogether. We will discuss all the three types.

Ahadith about the unconditional coitus interruptus are quoted both by Saheeh Muslim and Saheeh Bukhari. Hazrat Jabir (R.A) as quoted by Saheeh Muslim says, "We used to practice coitus interruptus and the Holy Qur'an was revealed". Similarly, Hazrat Abu Sufyan as quoted by Ishaq says "Had coitus interruptus been a bad thing, it would have been negated in the Holy Qur'an. We used to practice coitus interruptus during the era of the Holy Prophet (PBUH), he knew it but did not ask us to refrain from it".

During the entire period of revelation of the Holy Qur'an, all anti Islamic customary practices and social evils in the Arab world were categorically prohibited by the Holy Qur'an and laid down principles for the time to come but nothing came up against coitus interruptus.

The second set of *Ahadith* reveals that the Holy Prophet (PBUH) did not prohibited the coitus interruptus but commented on some questions and drew attention of the people towards certain principles. When asked by Abu Saeed Khadri, the Holy Prophet (PBUH) said, "It does not matter whether you practice it or not, as the soul destined by God to come, will definitely come". The same reply has been quoted in another narration as said by the Holy Prophet (PBUH), "You will continue to practice it (he repeated this three times) and the soul destined by God will come till the Day of Judgment". The same reply has been quoted in another narration as said by the Holy Prophet (PBUH), "Why do you practice coitus interruptus"? He did not said, "Do not do it because every soul predestined by God will essentially be destined.

The true meanings of the instructions of the Holy Prophet indicate that human beings should not rely too much on something destined by them, they may do so, but the predestinations set by God would make their way under certain expediencies. As far as the family planning is concerned, this is not meant for stopping the birth of children but to allow suitable intervals between their births. In other words, as many children are born till the Day of Judgment, they should be born under a planning and with proper preparations. When a human being will make an effort, God will make it productive under His code of law and sometimes his effort will be futile. This is so because God takes decisions keeping in view His Wisdom and expediency for the whole Universe as well as mankind.

The third group of narrations apparently seems to be against the family planning but an in-depth analysis makes a different sense. Hazrat Jedama Bint Wahab as quoted in Kitab Al-Nikkah says, "When the Holy Prophet (PBUH) was asked about coitus interruptus, he, while terming it *Wad-I- Khafi* (burying babies alive), said that you will be asked for it on the Day of Judgment." Now, three major objections are raised against this narration. Firstly, if coitus interruptus is such a great sin and tantamount to burying babies alive, then the Holy Prophet would have essentially and repeatedly prohibited the people in clear terms. Moreover, the same narration should have been quoted by other companions of the Holy Prophet (PBUH) because it relates to such an important issue, which is the daily concern of every married person. But we see that this is not the case, there is no other narration in support of this narration.

Secondly, this narration is differing and opposing scores of other valid narrations of the first and second groups. In case this single *Hadith* is taken valid, the validity of so many others becomes questionable.

And the third objection is that this *Hadith* is in contrast with a valid *Hadith* quoted by Abu Daud and Tirmizi. It says that one man came to the Holy Prophet (PBUH) and said, "I practice coitus interruptus during intercourse with my slave girl because I do not want that she gets pregnant, but Jews say that it is a sort of burying babies alive". The Holy Prophet (PBUH) responded "Jews are liars; you can not stop if Allah wills to create a soul."

The above mentioned *Hadith* quoted by Abu Daud and Tirmizi clarifies that the narration of Hazrat Jedama Bint Wahab was in fact a quotation of a Jews group which was negated by the Holy Prophet (PBUH). Hence, if we examine the validity of the Hazrat Jedama Bint Wahab narration in the light of the *Hadith* quoted by Abu Daud and Tirmizi as well the *Ahadith* of the first and second groups, it appears that the Holy Prophet (PBUH) might have negated the Jewish quote but some of the narrators (those people through whom we received this narration) might have not remembered the words of a narrator in between and thus the *Hadith* became weak.

Another narration of the third group quoted in Abu Daud says, “Marry loving and more children producing women, I will feel proud of the Ummah excelling others in number”. This narration has two internal weaknesses, (1) no one can prejudge whether his wife would love her husband him or not because no academic or intellectual standard can be established to judge this attribute. Love of a wife does not depend upon the habits of a woman but on the attitude of the husband and many other factors which cannot be prejudged or measured to know the scale of love of a woman. (2) It is also logically impossible to identify a woman who can give birth to many babies except the ones who are unable to produce children due to known defect otherwise all women are potentially capable of reproduction. Sometimes, despite having the potential conception does not take place. Often, a woman may not get conception from one husband but may get many children from another husband. It is also not certain that a woman of a particular family have a greater reproduction potential than others. Many a time, one of the two sisters may have many children while the other is deprived of. Moreover, so far no such scientific instrument or process has been invented which can determine the reproduction potential of a woman.

An argument may be presented in support of the narration under discussion that a widowed woman who has produced many children should be selected for marriage so as to produce more children. But this argument is not valid because having produced so many children a woman with advanced age would not be able to produce more.

As a matter of common sense, the narration under discussion could not be considered correct on basis of the above mentioned two weaknesses. The main source of Divine revelation, wisdom and scientific knowledge is one God. Therefore, it is not possible that the Divine Messenger, the Holy Prophet (PBUH) say something on the basis of Divine revelation which is illogical and inappropriate from the stand point of wisdom and scientific observations.

PERMANENT AND SHORT TERM FAMILY PLANNING

Usually, there are two types of family planning methods; temporary or short term and permanent. Some people draw a line between the two and consider the short term or temporary methods of family planning as legitimate whereas permanent as illegitimate. In fact this distinction is not based on solid grounds and there is no reason for accepting the one and rejecting the other. Permanent methods of family planning are adopted under special circumstances such as: when a woman wants to avoid pregnancy due to a disease or other medical problem, or when there appears negative side effects of the temporary methods of family planning, or when a woman has born sufficient number of children and the family does not want more children, or when it becomes difficult for the family to continue temporary methods due to

financial constraints. In such like situations, there is no harm in adopting the permanent method of family planning rather it is most preferable.

Some time it is argued that it is against the law of nature, therefore, it is wrong, but this argument is baseless too. As any other normal surgical operation, e.g. removing of defective tissue/organ, or transplanting artificial organ is legitimate, so is the permanent method of family planning legitimate. The law of nature allows a woman to have children after marriage. If it happens so and the husband and wife are satisfied with the number of children they already have, then the law of nature has been complied with. The breach of law of nature will occur whence a woman is compelled for adoption of permanent method of family planning prior to have any child.

Sometimes a an argument against the permanent family planning is based on the rationale that after permanent family planning, if a woman looses all her children in any misadventure, she will never be able to more children. Certainly, such a situation can emerge but mishaps like this can occur under many other circumstances too when a family looses all their children without having adopted any family method. For instance, a woman's age of reproduction is over and she cannot reproduce further children and all her children are lost in an accident, then what can be done? Truthfully speaking, a scientifically and scholastically approved matter should not be falsified on the basis of imaginary hazards. Probably, during the last fifty years such events may not be ten in hundreds of thousand when all children of a married couple have died in an accident but the husband and wife have escaped and the wife was still in the age of producing children.

Of course, permanent methods of family planning should be adopted carefully but once opted for it, one should pray for the future, adopt all precautions, keep trust in God and should not think about imaginary apprehensions. It merits mentioning that in today's modern age, none of the contraceptives can be described as permanent because the introduction of test-tube baby technology and plastic surgery one can have babies any time. Therefore, from practical point of view debate on this issue has lost importance.

Chapter 4

PLANNING AND TODAY'S PAKISATAN

Today, we are facing an unfortunate situation due to bad planning in Pakistan. Right from an individual up to state level, we lack planning in all spheres of life. A young man gets education but he does not know its purpose; what his goal is and what he needs to do to reach the goal. The same young man, when gets married, takes it for granted that the marriage will bring children in his home. Beyond this point the entire picture of his own, his wife's and expected children's future is cloudy; he is not certain what impact the marriage will have on all of their lives; what responsibilities he has to shoulder to support his family and how far he is capable to fulfill his obligation.

For a young woman, first pregnancy is life-threatening and can bring much more other complications but a routine medical check up is given rare attention in our society. The writer of the article (Dr. Muhammad Farooq Khan) can never forget the moment when a young pregnant woman from the suburb of the city was brought to his clinic with a complaint of fainting since last four days. She was in her 8th month of pregnancy and her family members thought that she was under the influence of Jinn (spirit) and were treating her by spells, charms and amulets. When her condition became worst she was brought for medical treatment. She was suffering from 'eclampsia', a disease that can affect pregnant women. Through routine medical check up the disease can be diagnosed before appearance of symptoms and can be treated well in time. Anyhow, the woman was saved with an expenditure of thousands of rupees but her child was lost, she had to stay in hospital for weeks, she became a patient of epilepsy, her youth was spoiled and at the age of twenty she looked like an old woman. Her husband was in Dhubai for the last six months.

Similarly, a story of another woman who was above fifty and had thirteen children cannot be forgotten. She was suffering from occasional partial paralysis for the last ten years. At every delivery she had to go through a point of death but luck would help her escape. She was also a patient of diabetes and blood pressure. Her husband, a cleric who had recently come back from Chilla (a 40 days religious ritual) was requested to adopt family planning in future. On hearing of family planning, he abruptly said, "This is interference in religion. The process will continue, death has to come one day and as far as children are concerned God is their Lord". The point to think about is, has Islam taught us like this? And, are we not making a serious joke with Islam by shunning our responsibilities?

It has become a routine practice that after having born eight, ten, twelve or more children, a woman missing her menstruation feels anxious about her conception and when it is confirmed she make a hue and cry to get rid of it, visits quacks and *Hakims* and wanders in desperation and looses all her savings. When asked, why not she adopted family planning methods, she has no answer except silence. It is a matter of concern that the family system, which is the basic unit of Islamic society, is surrounded by such an alarming situation, to what extent one should hope for improvement?

The extent of ignorance can be judged from many such like episodes happening every day in our life. So much so that it has become a matter of competition between families. A woman has eight children, five girls and three boys. Now, she and her husband want to have more children to make the score equal to his brother who has five sons. It seems that it is not a matter of prosperous and strong family but an issue of hockey and cricket match.

Generally, when a married couple is advised after having five or six children to keep interval between births, the answer is that it is in the hands of God what we can do about it. Such a reply usually comes from those who are not good Muslims, to tell a lie, backbiting, dishonesty, work-shyness, and quarreling is their daily business. Occasionally, such people may offer prayers and keep fast during the month of Ramadan with great enthusiasm but the spirit of these worships is absent in their daily life, and they do not care for the rights of fellow beings. This kind of attitude is not limited to uneducated people, many educated people also do as they like without understanding the issue. A well educated man was advised to adopt the family planning methods after he got twins two years after marriage he replied that God is provider of the sustenance why should we interfere in this matter. Does this person believe in Islam and follow its instructions in the rest of his life affairs in letter and spirit or take the shelter under Islamic injunctions just to avoid his other obligations? This is a question that needs profound thought.

How families are formed and to what extent the sense of responsibility is demonstrated in the Pakistani society? This question could be answered through illustration of a true story of a family. A family, headed by a 70 years old woman, lives in one room rented house in a city. This woman was married in a village at age of 9-10 years when she had not yet experienced her first menstruation. After puberty, the series of production of children started and she got nine children of which five died some during delivery and others afterwards. Her husband, who was working in a water mill, suffered from asthma 15-20 years after marriage. When her husband could not continue work due to asthma and the shop-keepers of the village stopped loans, the woman migrated to a city and started work in a household. After some time she called up her husband and children to the city. The last three children were born during the illness of her husband. Her husband died after surviving the disease for 8-10 years. The four live children of this woman are two male and two female. The eldest daughter has seven children and her two sons are also married and have two to three children. None of them have gone to school. The husband of one daughter is drug addicted and works rarely while his wife works as laborer. Three of their children are mentally retarded, two of them had left home several years ago and so far untraceable while the last two children are studying in a religious school (*Madrassah*). An unfortunate aspect of this episode is that reproduction process is still going on. The first son of the woman (head of the family) has five children from his first wife, three of them have died and from his second wife he has three children. He is a driver of Suzuki van and of his last child is going to school. The second son of the woman has six children and has gone to Saudi Arabia. His wife is relatively wise enough to practice family planning methods whenever her husband comes home because she knows that she is the patient of blood pressure. Her first daughter has also been married at the age of fifteen and has four children, two of them are mentally retarded and are working in a hotel, while the last two children go to school. The eldest son is engaged with his cousin whose mother had left home.

One can assemble such like true stories of thousands of families in Pakistan. One can also ascertain the moral and social status of such families and can draw an imaginary sketch of the 'Structure' of Pakistan, which is under construction or will be constructed in the future. If the basic construction material (bricks) of this structure is individuals from such families as described above then the quality of the building needs no further assessment.

What expectation one can have from the members of such families to provide support and service to Islam. Certainly, parents are adding to the miseries of Muslim Ummah by producing children without any planning. In fact they are making a great mistake for which they will be accountable to God. This state of affairs calls for an action by every sensitive Muslim and Pakistani to call in people towards education, use of medical science, sense of responsibility, rights and obligations and collective planning and create awareness as well as tell them that the basic aim of Islam is to reconstruct a peaceful society which possible only when their children are educated, healthy and well trained.

The conclusion is that intervention is a Natural law. There are innumerable cases, which confirm that ignorance has become a permanent feature of our society. More children are considered as a matter of pride, thus leading to an unhealthy competition. Generally, those producing more babies under the pretext of Natural process do not regard Nature in other walks of life nor their practical life reflects their inclination towards religion. In the prevailing state of affairs what we need to do is to create awareness, sense of responsibility and bring about behavioral change for a happier future. Any blind decision, without studying and analyzing the facts and ground realities could further harm us. Therefore, to protect our generation to come, it becomes obligatory to plan our individual and collective life.

CONCLUSION

Not only Pakistan but also the entire Muslim Ummah is passing through a crucial stage. Most of the population does not have access to clean drinking water, basic health facilities, education and employment opportunities whereas on the other hand corruption, undemocratic attitude and high crime rate has grasped our individual as well as collective life.

The wide spread indifferent attitude on our part towards ground realities and challenges of the day, has put us on a track leading to nowhere. To join the ranks of live nations we need to bring about revolutionary changes in our thoughts and approaches.

By closing our eyes, we can not deny the facts rather any negligence at this stage, would take us to further backwardness. It is high time to come up with well planned needs- based strategy and planning, in the light of modern education and realities. We must realize that it is our Planning, which can help us overcome drug menace, high crime rate, juvenile delinquency, over population and other social hazards.

We have to shun our differences and be one voiced for the achievement of our common goals as humanity, Muslim ummah, our country and Family, are the legacy of our generations to

come and it is our responsibility to transfer a heritage, which our future generations must be proud of.

RECOMMENDATIONS

1. At the time of marriage both the partners, husband and wife, must be aware of their rights and obligations and the Islamic teachings regarding family and household chores and how to accomplish them.
2. Every individual has complete perception of and preparedness for the responsibilities he/she has to shoulder right at the beginning of formation of the family.
3. Every person must think before marriage that he/she is capable of meeting the rights and needs of his/her spouse and children including their health, food and clothing, etc. as prescribed by Islam.
4. Husband and wife should know that what type of an individual (baby) they are adding to their family and how useful that individual will be for the society.
5. The Khutaba (preachers in mosque) must educate the people through their sermons about the formation of family in the light of Islamic teachings, that the family is the basic unit of Islamic society, and that a prosperous family can contribute much in making of peaceful society.
6. Khutaba should also inform the people about the different points of view on family planning so that they are well aware of the Islamic commandments regarding family and that how best a correct strategy can be beneficial to the society.
7. Khutaba should also create an awareness amongst the people as to what does our religion say about family planning by giving examples such as our Holy Prophet (PBUH) had only four children from twelve wives, which is an excellent model for adopting a correct family strategy.
8. Local influential leaders at Mohalla level who have knowledge of family planning should advise such parents who have many children that it their responsibility to bring up their children in a way that they become good citizen and play constructive role in the society.
9. The elders of family should tell the new generation about the responsibilities of married couples.
10. Local government public representatives in general and lady councilors in particular should take appropriate steps to create awareness amongst the masses about family planning.
11. Local government members should cooperate with those government and non-governmental organizations, which are involved in family planning programs.
12. Government and non-governmental family planning organizations and their workers should design their strategies keeping in view the cultural values of the people and Islamic teachings and ask for the help of Khutaba and other religious institutions to remove the misunderstanding about family planning.
13. Public participation must be ensured in the extension of governmental facilities and services, regarding the health of both mother and child.
14. Scholars and intellectuals should write articles on family planning in newspapers and magazines so that a true picture is presented to the people.

15. Interviews and comments of the scholars from different schools of thoughts should be aired on television and radio.
16. Religious leaders and Khutaba should be included in the local health committees to advise on planning of the family health and prosperity.
17. Lady Councilors should consult women and inform them about the advantages of family planning.
18. All members of the society should seriously consider that if they do not pay attention to the family planning then social evils such as increase in crimes, dissoluteness and drug addiction will flourish for which all, in particular parents of the wrongdoer, will be accountable before God.

RESEARCH BOOKLETS OF NRDF

1. Khawateen Aur Islam
2. Amman Aur Islam
3. Fanoon-e-Lateefa Aur Islam
4. Haqooq-e-Insani Aur Islam
5. Bain ul Mazahib Ham Aahangi
6. Taleem Aur Islam
7. Islam Aur Taleem (Niya Nuskha)
8. Jadeed Fikri Masail Aur Islam
9. Moasharti Masail Aur Islam
10. Deeni Idarey Aur Islam
11. Moashi Masail Aur Islam
12. Iblagh-e-Aama Aur Islam
13. Bain-ul-Aqwami Ta'aluqat Aur Islam
14. Mahaul Aur Islam
15. Aqaid Aur Islam
16. Khawateen Ki Haqooq Aur Islam (English)
17. Khawateen Ki Haqooq Aur Islam (Urdu)
18. Khawateen Ki Haqooq Aur Islam (Pashto)
19. America, Ummat-e-Muslima Aur Pakistan Ki Tanazur Mein (English)
20. America, Ummat-e-Muslima Aur Pakistan Ki Tanazur Mein (Urdu)
21. America, Ummat-e-Muslima Aur Pakistan Ki Tanazur Mein (Pashto)
22. Aik Falahi Aur Pur Amman Moashrey Ki Ta'ameer Mein Ibadat Ka Kirdar