Key Messages on Health and Reproductive Rights from an Islamic Perspective

(1) Islam advocates the protection of one’s body and mind throughout all stages of life, without casting oneself into ruin/destruction.

Allah, the Almighty, says: “And do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.”

(2) Allah, the Almighty, has created mankind and entrusted them with a glorious overriding mission, based on worshipping Allah alone without associating anyone/anything with Him, and on promoting growth and prosperity on earth.

Allah, the Almighty, says: “And I did not create the jinn and mankind except to worship Me; I do not want from them any provision, nor do I want them to feed Me; Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.”

(3) Islam advocates the importance of enhancing reproductive health upon marriage by choosing the right partner, and avoiding bad choices.

Allah, the Almighty, says: “…He has produced you from the earth and settled you in it”

The Prophet (PBUH) said: “Make a (good) choice for your seed; for what is bred in the bone will come out in the flesh.”

“Allah, the Almighty, says: “...He has produced you from the earth and settled you in it”

The Prophet (PBUH) also said: “Beware of the verdure growing in manure. When asked what verdure growing in manure was, He replied: It is the beautiful woman that comes from an evil environment.”

He (PBUH) also said: “When someone whose religion and character you are pleased with comes to you then marry (her to) him. If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad).”

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1 Surah Al-Baqarah – Verse 195
2 Surah Addh-Dhariyat – Verses (56-58)
3 Surah Hud – Verse (61)
4 Narrated by Ibn Majah, in his Sunnan, Kitab Al-Nikah (The Book of Marriage) – 1/633, Hadith 1968, verified by Muhammed Fouad Abd AlBaqi
5 Reported by Al-Qad'aei in Musnad Al-Shihab, Chapter: Beware of the verdure – 2/96, Hadith 957, Al-Resala Institution Publishing House
6 Reported by Al Termezi in his Sunnan, Kitab Al-Nikah (The Book of Marriage) – 3/386, Hadith 1085
Islam calls upon husbands and wives to establish their marriage relationship on affection, warmth and mercy, which could be achieved by equal mental, social, physical and intellectual well-being.

Allah, the Almighty, says: “It is He who created you from one soul and created from it its mate that he might dwell in security with her...”

Allah, the Almighty, also says: “And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for people who give thought”.

The Prophet (PBUH) said: “Be merciful to those on earth and the One in the heavens will have mercy upon you.”

And He also said: “Indeed among the believers with the most complete faith is the one who is the best in conduct, and the most kind to his family.”

The Prophet (PBUH) said: “If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection... Allah helps His worshipper as long as that worshipper helps his brother.”

Allah, the Almighty, says: “The mothers shall give suck to their children for two

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7 Surah Al-A’araf – Verse (189)
8 Surah Ar-Rum – Verse (21)
9 Reported by Abou Dawoud, Kitab Al-Adab “The Book of Mercy”, 4/287, Hadith 4941, narrated by Abdullah Bin Amr
10 Reported by Al Termezi in his Sunnan, Kitab Al-Iman (The Book of Faith) – 5/9, Hadith 2612 – Abou Eissa said that this is an authentic good Hadith.
11 Reported by Muslim in his Sahih (authentic) Book pertaining to the remembrance of Allah, supplication, repentance, and seeking forgiveness, 4/2074, Hadith 2699
infants grow and develop properly and enjoy a good healthy life void of harms and diseases. whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. Neither mother, nor father shall be treated unfairly on account of her/his child”

(8) Islam promotes gender equality between children, be them males or females. The Prophet (PBUH) said: “Fear Allah and do justice among your children (by not preferring one over the other).”

He (PBUH) also said: “If anyone has a female child, and does not bury her alive, nor hold her in contempt, nor prefer his male child to her, Allah will bring him into Paradise.”

(9) Islam warns against prejudicing the proper care of children, be them males or females. The Prophet (PBUH) said: “It is sufficient sin for a man that he neglects those who are dependent on him.”

12 Surah Al-Baqara – Verse (233)
13 Reported by Muslim in his Sahih, Kitab Al-Hibat (Book on Gifts), Hatred and preferring some children over others in the Gifts, 3/1242 - 1243
14 Reported by Abou Dawoud, Kitab Al-Adab “The Book of Good Manners and Discipline”, 4/339-340, Hadith 5146, and also reported by Imam Ahmad in his Musnad, 1/223
Key Messages on Safe Motherhood in Islam

(1) Islamic tenets and teachings have unmistakably emphasized parents’ rights; frequently reiterated that those rights should be closely observed and respected by the children; associated parents’ benevolence with Allah’s worship, and warned against the minimal form of parents’ maltreatment.

Allah, the Almighty, says: “And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small. Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.”

(2) Islam has glorified mother’s right to benevolence and good companionship, in appreciation and recognition of her role and dedication. Hence, mothers are bestowed with benevolence three times more than fathers because of all the hardships they experience, as of pregnancy, labour and breastfeeding.

“Abu Huraira reported that a person came to Allah’s Messenger (PBUH) and asked: Who among the people is the most worthy of my good companionship? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father.”

16 Surah Al-Isra’ – Verses 23-25
17 Reported by Imam Al-Bukhari in his Sahih, “Kitab Al-Adab” (Book of Good Manners and Discipline), 4/73, Hadith 5971, and was reported by Muslim in his Sahih, “kitab Al-Ber” (Book of Benevolence), 4/1974, Hadith 2548.
(3) Islam has honored mothers, to the extent that the Prophet (PBUH) said that paradise is at the feet of mothers. It has even given benevolence to mothers a higher priority than Jihad.

A young man came to the Prophet (PBUH) one day to ask for a permission to go out for Jihad. So The Prophet (PBUH) asked him: Do you have a mother? He answered: yes. So, He (PBUH) said: then, stay with her, for Paradise is beneath her feet.

(4) Islam has prohibited being disrespectful and wicked to parents, particularly mothers. Islam has also prohibited causing one’s parents to be cursed because of him/her.

The Prophet (PBUH) said: “Allah has made it prohibited for you to be disrespectful (showing undutiful behavior) to your mothers, to bury your daughters alive, to refuse others (their dues), and to demand things from others (which are not worth demanding), and He hates that you engage in gossip, asking many questions about people’s affairs and wasting wealth.”  

"It is one of the gravest sins to curse one's own parents." Then, He was asked by the people: "O Messenger of Allah, can a man curse his own parents?" Messenger of Allah (PBUH) said, "He curses the father of somebody who, in return, curses the former's father; he then curses the mother of somebody who, in return, curses his mother".  

18 Same previous reference
19 By Imam Al-Bukhari in his Sahih, “Kitab Al-Adab” (The Book of Good Manners and Discipline), Chapter: Disobeying Parents is a Major Sin (Kabeera) – 5/2228, Hadith 5628
Validating the mothers’ right, the Quran has talked in detail about motherhood, which starts with gestation, then labour and lactation, while highlighting all the hardships and sufferings mothers go through in every stage. Hence, mothers definitely have to be appreciated.

Islam has shown concern about mothers from different aspects. For example, in consideration of the health status of mothers, it’s permissible for pregnant and nursing mothers not to perform the obligatory fasting during the month of Ramadan. Besides, women are instructed not to fast during menstrual cycle and postpartum bleeding (*nifaas*).

Islam has honored the mother whose husband dies and she devotes herself to raising her orphan children, by being with the Prophet in the Paradise.

Islam has instructed that mothers are entitled to inheritance, and should never be denied that right.

Allah, the Almighty, says: “And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship.”

Mu‘adha said:
I asked ‘A’isha: What is the reason that a menstruating woman makes up the days (that she didn’t fast during her monthly course), whereas she does not make up the prayers? She said: this used to happen to us and we were commanded to make up the days we did not fast but were not commanded to make up prayers.

(The Narrated by al-Jama’ah)

The Prophet (BPUH) said: A woman whose cheeks have become black and I shall on the Day of Resurrection be like these two (pointing to the middle and forefinger), i.e. a woman of rank and beauty whose husband’s death left her bereft, but devotes herself to raising her children till they go their way in life or die.

Allah, the Almighty, says: “And for one’s parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any

20 Surah Al-Ahqaf – Part of Verse (15)
21 Reported by Abou Dawoud in his Sunnan, Kitab Al-Adab (The Book of Good Manners and Discipline) – Chapter on the virtues and merits of those who take care of orphans – 4/340, Hadith 5149; and reported by Imam Ahmad in his Musnad, 6/29
bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.”

“O Messenger of Allah, this is my son. My womb was a vessel for him, my breasts were a source of drink for him, my lap was a place for him to curl up. Now, his father has divorced me, and he wishes to take him from me.” So, the Prophet (PBUH) said, “You have a greater right to him, so long as you do not re-marry another.”

(9) Islam has established that a mother should be entitled the custody of her children during their early childhood years, unless she gets married to a man other than their father.

22 Surah An-Nisa’ – Part of Verse (11)
23 Reported by Abou Dawoud in his Sunnan, Kitab Al-Talaq “The Book of Divorce – Chapter: Child’s custody, 2/292, Hadith 2276, on the authority of Abdullah bin Amr bin Al-‘As
## Key Messages on Gender-Based Violence at Educational Institutions

1. **No one may harm another, a right that is equally applicable for both males and females.**

   - *Allah, the Almighty, says:* “…and do not transgress. Indeed, Allah does not like transgressors.”
   - *The Prophet (PBUH) said:* “Verily your blood, your property and your honor are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours.”

2. **Islam has prohibited and outlawed any form of violation against females, by means of inappropriate touching, making inappropriate offensive statements, spreading rumors, or keeping staring at woman in a manner that harms them.**

   - *Allah, the Almighty, says:* "Tell the believing men to lower their gaze and to be mindful of their chastity: this will be most conducive to their purity – [and,] verily, God is aware of all that they do. And tell the believing women to lower their gaze, be mindful of their chastity, and to guard their private parts and not display their charms except that which necessarily appears thereof.”

3. **Male students and professors are not allowed to make any verbal abuse against female students, instructors and workers.**

   - *The Prophet (PBUH) said:* “Not a word does he utter but there is a sentinel by him, ready (to note it).”

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24 Surah Al-Ma’idah – Part of verse (87).
25 Musnad Emam Ahmad bin Hanbal, (306.86 :4 .485.313 :3), and reported by Al–Beiheqi in “Al–Sunnan al–Kubra” (274.8 :5 .215 :3)
26 Surah An–Nour – Verse (30), and part of (31)
27 Surah Qa’f – Verse (18)
| The Prophet (PBUH) also said: “A Muslim is the one from whose tongue and hands Muslims are safe”

(4) Females and males should all be treated equally and impartially at different educational institutions.

Allah, the Almighty, says: “Be just; that is nearer to righteousness”

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28 By Imam Al-Bukhari in his Sahih 1:9.8:127 – Al-Nesa’ai Sunnan, 8/105
29 Surah Al-Ma’a’ida – Part of verse (8)
Key Messages on the Promotion of Gender Equality in Islam

(1) Islam has viewed and treated males and females on equal footing, without any kind of discrimination and/or favoritism.

Allah, the Almighty, says “And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another." 30

And He also says: “Whoever does righteousness, whether male or female, while being a believer - We will surely cause him/her to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.” 31

(2) Males and females are treated equally in Islam in the field of social work. Hence, Islam has opened the door for both of them to serve the community where they live.

Allah, the Almighty, says: “The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakat and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.” 32

(3) Islam has treated males and females on equal footing concerning the right to learning and proper upbringing. Seeking

The Prophet (PBUH) says: “Seeking knowledge is a duty upon every Muslim.” (The word “Muslim”

30 Surah Ali Imran – Part of Verse (195)
31 Surah An-Nahl – Verse (97)
32 Surah Al-Tawba – Verse (71)
knowledge is even considered a religious duty that should be conducted by both males and females.33

And He (PBUH) also said: “Whoever has three daughters to whom he provides accommodation, supplies with sustenance and shows mercy, Paradise is certainly guaranteed for him.” A man asked, “And (for) two, O Messenger of Allah?” He (PBUH) replied: “And also (for the one who has) two (daughters).”34

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33 Reported by Ibn Majah in his Sunnan, Kitab Al-Muqaddimah – Chapter on: The merits of scholars and promotion of knowledge seeking, 1/81, Hadith 224, about Anas bin Malek – may Allah be pleased with him.

34 Narrated by Ibn Majah, in Kitab Al-Adab “The Book of Good Manners and Discipline”, Chapter: Benevolence towards parents and daughters (3660), and by Imam Ahmad (2105)
Key Messages on Child’s Right to Education and Acquisition of Skills

(1) The Holy Quran has repeatedly indicated the important value and high position of knowledge and science, as well as the noble status of scholars and scientists, both in this world and in the Hereafter.

Allah, the Almighty, says:

“Say, ‘Are those who know equal to those who do not know? Only they will remember [who are] people of understanding.’”

“Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do”

“Only those fear Allah, from among His worshippers, are those who have knowledge”

“...and say, “My Lord, increase me in knowledge”

35 Surah Az-Zumar – Verse (9)
36 Surah Al-Mujadilah – Verse (11)
37 Surah Fater – Verse (28)
38 Surah Taha – Part of Verse (114)
(2) Islam encourages and promotes education. Highlighting the importance and value of knowledge, Islam has considered it a religious duty that should be sought by all Muslims, be them males or females, especially beneficial knowledge.

In this regard, the Prophet (PBUH) said: "The scholar and the seeker of knowledge will share the reward, and there is no good in the rest of the people."  

"O Allah! I seek refuge in You from the knowledge which is not beneficial"

"Knowledge is by learning"

"Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)"

(3) Enhancing children’s intellectual and cognitive capacities during early childhood, by means of getting them involved in individual or team sports – whether with the family or under their supervision – is regarded as a genuine right for children.

“It was narrated that the Prophet prostrated during his prayer, and made the prostration lengthy. So, when He finished praying, the people said: "O Messenger of Allah (PBUH), you prostrated during the prayer for so long that we thought that something had happened or that you were receiving a revelation. He said: No such thing happened. But my son was riding on my back and I did not like to disturb him until he had enough."

39 Reported by Al-Dareby, in his Sunnan, Introduction Book, Chapter on Knowledge, 1/90, Hadith 246, on the authority of Abi Al-Darda’

40 Reported by Muslim in his Sahih, Book pertaining to the remembrance of Allah, supplication, repentance, and seeking forgiveness, 4/2088, Hadith 2722

41 Reported by Al-Bukhari, “kitab Al-Elm” (Book on Knowledge), Chapter: The Knowledge, 1/62, and reported by Al-Khateeb, 5/201

42 Reported by Emam Ahmad in his Musnad, 1/283, 365 on the authority of Ibn Abbas, and reported by Al-Bukhari, 245/1320

43 Reported by Al-Nesa’ai, Kitab Al-Tatbeeq, 2/229-230, as narrated by Shad’ad bin Ares. Dar Al-Hadith Publishing House, Cairo
Addressing Aisha (May Allah be pleased with her), the Prophet (PBUH) said: “Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from anything, it leaves it defective”\(^4\)

At school, children should be treated with kindness and forbearance, keeping them away from any violence and/or physical or emotional abuse.

(4) At school, children should be treated with kindness and forbearance, keeping them away from any violence and/or physical or emotional abuse.

Muslim Caliphs and rulers had frequently guided teachers towards that end. For example, Omar bin Ottba addressed his teacher’s son saying: “Your first step towards disciplining my own son is to first discipline yourself because his eyes will be on you all the time. They will regard what you will be doing as good deeds, and what you will not be doing as bad deeds.”

(5) Improving the quality of education is mainly based on the efforts exerted towards enhancing the teachers’ performance level and skills to be well informed and aware of what they should be teaching to young generations and how they can be a role model that students love and revere in the same time.

\(^4\) Reported by Muslim in his Sahih, “Kitab Al-Ber” (Book on Benevolence) – Chapter on Forbearance, 4/2004, Hadith 2594, on the authority of Aisha – may Allah be pleased with her. Verified by Mohammed Fouad Abd Al-Baqi.
(6) The Prophet (PBUH) has advocated and promoted the importance of gender equality in education.

The Prophet (PBUH) said:

“Seeking knowledge is the duty of each male and female Muslim”\textsuperscript{45}

“Whoever has three daughters or three sisters to whom he provides accommodation, sustenance and shows mercy, Paradise is certainly guaranteed for him.” A man asked, “And (for) two, O Messenger of Allah?” He (PBUH) replied: “And also (for the one who has) two (daughters).”\textsuperscript{46}

“Any man who has a slave girl, whom he educates properly, teaches good manners, manumits and marries her, will get a double reward.”\textsuperscript{47} (One is for setting her mind free and the other is for liberating her body).

\textsuperscript{45} Previously mentioned

\textsuperscript{46} Shareh Al-Sunnah (Interpretation of Sunnah) by Abi Mohammad Al-Husseini Al-Bakhuri, 13/44, on the authority of Ibn Abbas.

\textsuperscript{47} Reported by Al-Bukhari in his Sahih, Kitab Al-Nikah (Book of Marriage) – 3/344. Hadith 5083, on the authority of Abi Barda, as narrated by his father.
(7) It is important that individuals allocate some time for their recreation and entertainment to strike balance between the time dedicated for knowledge acquisition and that dedicated for entertainment.

Imam Al-Ghazali underlined what the Prophet (PBUH) stated, saying: (Recreate your hearts hour after hour).  

Al-Ghazali says that it is important to allow children, after finishing studying at the kuttab (school), some time to relax and play. Preventing children from playing to dedicate all their time to education would wear them out and diminish their intelligence and creativity. With a view to urging children to be active and clever, Al-Ghazali said that it is important to appreciate every good deed and attitude children may make. They should be rewarded and praised in front of others. (Kitab Al-Ahyaa 3, p. 70)

48 Reported by Al-Zubaidi, in his book, 'Ithaf al-Sada al-Muttaqeen'. 5/308
| (8) The Prophet’s instructions come in conformity with the psychology approach regarding children’s upbringing and the importance of providing proper care to children throughout their childhood stages. | Imam Al-Ghazali had a vision on how to discipline children, pointing out that parents should be considered guilty if they did not provide their children with care and attention. He said that he knows how difficult it is to raise children. Allah entrusts parents with their children, whose hearts are free of any evil like a clear cut gem. Children are like a blank sheet of paper, and they will be what their parents write on it. If they are raised on values and good deeds, they will grow up to be blissful and content in the worldly life and the afterlife. If children grow up to be good people, a reward (thwab) will be shared by their parents, teachers and all those who contributed to their acquisition of good manners. However, if children are neglected and not well taken care of, their parents or caregivers would be held guilty and sinful for that. |
| (9) Islam promotes the importance of raising psychologically well-balanced children. | It was narrated that Al-Aqra’ bin Habis saw the Prophet (PBUH) kissing His children Al-Hassan and Al-Hussein. So, he said I have 10 children, and I have never kissed anyone of them. Then the Prophet answered: Then what can I do if Allah has deprived you of mercy? |
Allah, the Almighty, says “And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.”

The Prophet (PBUH) said: “A believer must not hate a believing woman (i.e., his wife); if he dislikes one of her traits he could be pleased with another.”

The Prophet (PBUH) said:

“Be kind to your children, and perfect their manners

“A man follows the beliefs of his friend; so each one should consider whom he would take for friends.”

49 Surah An-Nisa – Part of verse (19)
50 Reported by Muslim in his Sahih, Kitab Al-Reda, Chapter on being enjoined to be good towards women, 2/1091, on the authority of Abi Huraira
51 Narrated by Ibn Majah, in Kitab Al-Adab “The Book of Good Manners and Discipline”, Chapter: Benevolence towards parents and daughters, 2/1211, Hadith 3671, and by Anas bin Malek
52 Reported by Abou Dawoud in his Sunnan, “kitab Al-Adab”, 4/261, Hadith 4833, on the authority of Abi Huraira (may Allah be pleased with him). It is also included in Al-Termezi’s Sunnan “Kitab Al-Zohd,” no. 45 4/589, Hadith 2378, on the authority of Abi Huraira.
### Key Messages on Child Marriage from an Islamic Perspective

1. **Capacity is a prerequisite for marriage, and for the sustainability of this marriage.**

   - **Allah, the Almighty, says:** "*Allah does not charge a soul except [with that within] its capacity*"[^53]

   - **The Prophet (PBUH) said:** "O young men, whoever among you has the capacity to marry, let him get married, for it is more effective in lowering the gaze, guarding chastity; but whoever cannot afford it, then fasting will be a restraint (wija') for him."[^54]

2. **Child marriage can’t be regarded as a form of worship, or a means to promote growth and prosperity on earth, which is the main purpose of mankind creation, because children are not able yet to do this.**

   - **Allah, the Almighty, says:** "*Our Lord, and burden us not with that which we have no ability to bear*"[^55]

   - **Allah, the Almighty, says:** "*He has produced you from the earth and settled you in it.*"[^56]

3. **Child marriage does not fulfill the main purpose of marriage (warmth and mercy), as established by Allah in the Holy Quran, as they are too young to be able to realize that purpose.**

   - **Allah, the Almighty, says:** "*And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy.*"[^57]

[^53]: Surah Al-Baqara – Part of Verse (286)
[^54]: AlBukhari in his Sahih, V. 7, Page. 3, on the authority of Muslim in “Kitab Al-Nekah” “Book of Marriage.” It’s also reported by Al-Nesaei, V 4, p. 169; Ibn Majah, 1845; Imam Ahmad’s Musnad, V 1, p. 387; and Al-Beiheqi 4/286
[^55]: Surah Al-Baqara – Part of Verse (286)
[^56]: Surah Hud – Part of Verse (61)
[^57]: Surah Ar-Rum – Verse (21)
Key Messages on Female Genital Mutilation (FGM)

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<td>(1)</td>
<td>Female genital mutilation (FGM) is a deformation of and violation against female’s body. It also deprives her from her right to enjoy her marriage life.</td>
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|   | Allah, the Almighty, says: “…and do not transgress. Indeed, Allah does not like transgressors.”\(^58\)  
  Allah, the Almighty, also says: “We have certainly created mankind in the best of stature.”\(^59\)  
  The Prophet (PBUH) said: “There should be no harm, nor reciprocal harm.”\(^60\) |
| (2) | According to Islam, FGM is a crime whose doer should be penalized. |
|   | The Prophet (PBUH) said “Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours…”\(^61\) |
| (3) | The Hadith stating that “When the two circumcised parts meet...” does not indicate that females should be circumcised. It was only stated in that manner as part of the *taghleeb rule* (addressing the majority), |
|   | Allah, the Almighty, says: “And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.”\(^62\)  
  Allah, the Almighty, also says: “And not alike are the two bodies of water. One is fresh and sweet,” |

\(^{58}\) Surah Al-Baqara – Part of Verse (190)  
\(^{59}\) Surah At-Tin – Verse (4)  
\(^{60}\) Reported by Al-Daraqutni in his Sunnan, Kitab Al-Bayou’, 3/77, Hadith 288, about Abi Saeed al Khudri, and narrated by Al-Hakim in al-mustadrak Kitab Al-Bayou’ 2/66, P. 2345, about Abu Saeed Al Khudri, was announced authentic Hadith by Al-Hakim and backed by Imam Az-Zahabi  
\(^{61}\) Reported by Ibn Majah in his Sunnan, Kitab Al- Muqaddimah , Chapter on “The merits of scholars and promotion of knowledge seeking.” 1/81, Hadith 224, about Anas bin Malek, may Allah be pleased with him.  
\(^{62}\) Surah Al-Furqan – Verse (53)
as is the case in the Holy Quran and the Arab’s language.

palatable for drinking, and one is salty and bitter. And from each you eat tender meat and extract ornaments which you wear, and you see the ships plowing through [them] that you might seek of His bounty; and perhaps you will be grateful”

(4) The Hadith reported as being said by the Prophet (PBUH) while addressing Um ‘Atiyyah: “If you cut, do not overdo it, because it brings more radiance to the face, and it is more pleasant for the husband.” This Hadith was reported by different sources, but they are all weak. It may not be perceived that it’s permissible to cut part of a human’s body, in contradiction with the inviolability of human body and life as advocated by Islam.

The Prophet (PBUH) said “Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours...”

(5) All the Hadith reported about the Prophet (PBUH) in this regard are weak and lack strong evidence and/or justification.

Ibn al-Mundhir said: “There is neither a clear text about circumcision that can be relied upon, nor can it be considered an act of Sunnah.”

63 Surah Fatir – Verse (12)
64 Reference previously mentioned.
65 Al-Shawkani, Nayl al-Awtar, 1/113
Key Messages on Youth’s Right to Access Reproductive Health-Related Information and Services

(1) Youth (young adulthood) phase is characterized by rapid physical, psychological and intellectual growth. The youth are the most affected by different positive and/or negative phenomena in the community. Hence, they have the right to access the information that would prepare them to safely move to the next phase of growth and development.

Allah, the Almighty, says: “And take provisions, but indeed, the best provision is fear of Allah...”

Allah, the Almighty, also says: “Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair...”

(2) Parents and different community institutions have to recognize individuals’ right to access reproductive and sexual health-related information and services from appropriate and updated sources, in accordance with the age group.

Allah, the Almighty, says: “And cooperate in righteousness and piety, but do not cooperate in sin and aggression....”

The Prophet (PBUH) said: “All of you are guardians and are responsible for your wards.”

(3) It’s very important to pay attention to the adolescents’ and youth’s sexual and reproductive health-related issues and to their right to access

The Prophet (PBUH) said: “It is sufficient sin for a man that he neglects those who are dependent on him”.

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66 Surah Al-Baqra – Part of Verse (197)
67 Surah Ar-Rum – Part of Verse (54)
68 Surah Al-Ma’ida – Part of Verse (2)
69 Reported by Imam Al-Bukhari in his Sahih, “Kitab Al-Ethiqrad” (Loan Rewquest). Chapter: A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust) 2/94, Hadith 209, on the authority of Abdullah bin Omar.
relevant information about the physical changes in their bodies during adolescence. Failure to observe that could endanger the youth, and ultimately result in a massive loss for the nation.

(4) A full attainment of health and reproductive rights should include the getting the youth well prepared for marriage life in the future, when they become totally responsible for their families. This includes the good choice for their marriage partner. This would ultimately have an impact on the community public interest.

(5) In the course of helping the youth attain their health and reproductive rights, it is very important to educate them about the essence of the relationship between married couples, which should be based on tranquility, affection and mercy.

The Prophet (PBUH) said: "A woman is married for four things: for her wealth, for her lineage, for her beauty or for her piety. Select the pious, may you be blessed. He also said “When someone whose religion and character you are pleased with comes to you then marry (her to) him. If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad).”

Allah, the Almighty, says: “And live with them in kindness”

Allah, the Almighty, also says: “And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought”

The Prophet (PBUH) said: “Indeed among the believers with the most complete faith is the one who is the best in conduct, and the most kind to his family.”

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71 Reported by Al-Bukhari in his Sahih, “Kitab Al-Nekah” (Book on Marriage) - Chapter “Compatibility in Religion” – 3/346, Hadith 5090, on the authority of Abi Hurairah
72 Surah An-Nisa, Verse (19)
73 Surah Ar-Rum- Verse (21)
74 Reported by Abou Dawoud, Kitab Al-Adab (The Book of Good Manners and Discipline) 4/419, Hadith 4682
The youth have to be fully aware of all the responsibilities they would assume once they have children. Children are a bliss that Allah entrusts parents with. So, they have to realize how to take good care of their children, ensure their health physical and mental well-being, and help them acquire good manners.

Allah, the Almighty, says: “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice.”

Allah, the Almighty, also says: “O’ you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].”

The Prophet (PBUH) said: “Allah will question everyone who is responsible about his charge, whether he has preserved or lost it.”

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75 Surah An-Nisa, Part of Verse (58)
76 Surah Al-Anfal – Verse (27)
77 Reported by Ibn Hibban in his Sahih, Chapter on Al-Khelafa wa Al-Emaraa, 10/345. Hadith 4493. Al-Resala Publishing House. Verified by Saieb Al-Ana’ot
Key Messages on Family Planning from an Islamic Perspective

(1) From the Islamic perspective, procreation is the intended purpose of marriage. Hence, Allah has ordained marriage and made it appealing for men to marry fertile women. Marriage is rather a human need that individuals seek to satisfy, and even messengers asked for it in their prayers, such as Abraham and Zakariya, as well as all the worshippers of Allah.

The Prophet (PBUH) said: “Marry the one who is fertile and loving, for I will boast of your great numbers.”

Allah, the Almighty, says:
“My Lord, grant me [a child] from among the righteous.”

“My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication.”

“And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.”

(2) Powerful good offspring are those whose good is sought and evil is avoided, and whose existence is a source of prosperity and power of the family and the whole nation. Therefore, Islam has promoted the powerful offspring capable of applying Allah’s doctrine; i.e. to be Allah’s vicegerent on earth by reconstructing earth. Hence, having many offspring would be for the good of the nation.

The Prophet (PBUH) said: “Nations will soon summon one another to attack you, similar to inviting others to share one’s food. Someone asked: Will that be because of our small populations at that time? He replied: No, you will be numerous at that time: but you will be like the scum of the earth carried down by torrents, and Allah will take fear of you from the hearts of your enemy and put (wahn) enervation into yours. Someone asked: What is wahn (enervation) Messenger of Allah (PBUH)? He replied: Love of the worldly

78 Reported by Abou Dawoud “Kitab Al-Nekah”, Book on Marriage, Chapter on banning the marriage of women who don’t bear children. 2/227, Hadith 2050
79 Surah As-Saffat – Verse (100)
80 Surah Ali’Imran – Verse (38)
81 Surah Al-Furqan – Verse (74)
(3) Family planning does not mean to prevent procreation, abortion or reproduction by surgical procedures. It just means pregnancy spacing, according to the family income to be able to raise each child properly without putting further financial burden on the parents, which may make them attempt earning money illegally.

(4) Family planning is permissible, as long as it fulfills the purpose thereof. No Muslim scholar has claimed that family planning is prohibited or banned, as long as it is justified and required. This would help ensure a healthy upbringing of children without exhausting the parents or putting them under stress to satisfy the physical, mental, emotional and

life and dislike of death."\(^{82}\)
It was narrated about Ibn Omar – may Allah be pleased with both of them – that when asked about the Prophet’s supplication (prayer), he said “I take refuge with Allah from the difficulties of severe calamities; i.e. more children and less money.”\(^{83}\)

Ibn Abbas Said: More children is one of two penuries and less children is one of two cases of ease (solvency).\(^{84}\)

Interpreting the phrase “that you will not be just” mentioned in Verse (3) of Surah An-Nisa, as Allah, the Almighty, says: “But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].”\(^{85}\) Imam Shafi’i said: it means if you are afraid to impoverish yourselves because of injustice. The word is also used for the same meaning in verse (28) of Surah At-Tawba, as Allah, the Almighty, says: “And if you fear privation, Allah will enrich you

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\(^{82}\) Reported by Abou Dawoud in his Sunnan, “Kitab Al-Malahim” “The Book of Battles” – Chapter: Nations Summoning One Another To Attack Muslims. 4/108. Hadith 4297

\(^{83}\) See “Kashf Al-Khafaa,” Volume 1/p.402

\(^{84}\) Faid Al-Qadeer. Volume 3/p. 352

psychological needs of their children.

In addition, the Prophet (PBUH) said: “The moderate will not suffer poverty.” This metaphor was used by the Prophet (PBUH) in reference to too many children leading to poverty. This is corroborated by the reading: "If you fear that you will not support" means that a man will not be able to properly support his children if he has a lot of them.

Allah, the Almighty, says: “others may nurse [i.e. breastfeed] their children two complete years for whoever wishes to complete the breastfeeding [period].”

The Prophet (PBUH) said: “Do not kill your children secretly, for the milk, that fed with while his mother is pregnant, overtakes the horseman and throws him from his horse.”

Ibn Majah narrated that the Prophet (PBUH) said: “Be kind to your children, and perfect their manners.”

He also said: “Command your children to pray when they become seven years old, and beat them for it (if they don’t pray) when they become ten years; and separate them in beds.”

(5) It’s also permissible to apply family planning, if intended to maintain the healthy well-being of the infant as well as of the mother, especially if pregnancy, labor, and breastfeeding would leave her drained; if she is physically weak; if she wants to maintain her beauty and protect her infant of diseases; or if the parents want to ensure their capability and dedication to properly take care of their infant, and provide a suitable raising environment.

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86 Surah At-Tawba – Part of Verse (28)
87 Reported by Imam Ahmad in hi Musnad, 1/447 – Dar Al-Fekr Publishing House
88 Interpretation of Al Bahr Al Muhit, Part 3/ p. 173
89 Surah Al-Baqara – Verse (233)
90 Reported by Abu Dawoud in his Sunnan- Book of Medicine- Chapter on: "Everything about Al-Ghail", 4/8, Hadith 3881, and reported by Ahmed in his Musnad, 6/453
91 Reported by Abou Dawoud in his Sunnan, “Kitab Al-Salat” – Book of Prayer, Chapter: When to command kids to pray, Volume 1, p. 130, Hadith 495
It was narrated that Jabir said: “We used to practice coitus interruptus during the time of the Messenger of Allah when the Qur’an was being revealed.”

Jabir bin Abdullah, Ahmad bin Hanbal and Abu Dawoud, on the authority of Abu Said, said: “The Jews claim that Coitus interruptus (‘Azl) is a minor infanticide. So He (PBUH) said: The Jews lie. When Allah wants to create (a child), nothing can prevent Him.”

The Prophet (PBUH) said: “The practice of ‘azl with free women may not be permissible, except upon her consent”

Allah, the Almighty, says: “… and do not throw [yourselves] with your [own] hands into destruction [by refraining]”

The Prophet (PBUH) said: “There should be no harm, nor reciprocal harm.”

(6) Coitus interruptus (withdrawal, ‘Azl) is a natural family planning method. It means that the husband, during sexual intercourse, does not ejaculate inside his wife’s vagina to prevent pregnancy. However, this may not be done except upon the wife’s consent because she also has the right to have children. Hence, her husband may not deny her this right.

(7) Based on the analogical reasoning (Qias) in Islam, modern methods of family planning should be permissible, in line with the Islamic ruling concerning coitus interruptus (‘azl). This is due to the fact that it was permitted in the first place to fulfill the purpose thereof; i.e. pregnancy spacing. Therefore, any similar method should also be permissible, provided that such a method does not result in a severe harm and/or death.

92 Reported by Al Bukhari in his Sahih, - “kitab Al-Nekah, Book of Marriage, Chapter on: ‘Azl, 3/376, Hadith 5207, and reported by Muslim in his Sahih, Book of marriage, chapter on: Islamic Ruling concerning ‘Azl, 2/1065
93 Reported by Abu Dawoud in his Sunnan- “kitab Al-Nekah”: Book of Marriage, Chapter on: Coitus Interruptus (‘Azl),3/3376, Hadith 5207, and also reported by Ahmad in his Sahih, 3/33.
94 Reported by Al-Bayhaqi in his “Al-Sunnan al-Kubra “The Major Book of the Prophet’s Sunnah”, “kitab Al-Nekah”, Book of marriage, Chapter: Who claims practicing ‘azl with free woman (wife) without her consent, 7/376, Hadith 14324, on the Authority of Omar, may Allah be pleased with him.
95 Surah Al-Baqara – Verse (195)
96 Subul As-Salam, Volume 3, p. 84, reported by Ibn Majah, Book of Islamic Rulings, Chapter: Whoever builds on his own property something that would cause harm to his neighbor, 2/784, Hadith 2340.
The Prophet (PBUH) said: “O slaves of Allah, seek medicine, for Allah has not created a disease except that He has also created its cure”\(^97\)

(8) Infertility should be medically treated to be cured, have children, and satisfy the parenting instinct. In this regard, the married couple may seek assisted reproductive technology (ART), provided that both the ovum and the sperm come from a legally married couple.

(9) Abortion is the ending of pregnancy due to removing an embryo or fetus before it can survive outside the uterus. In Islam, abortion is totally forbidden (haram) after 120 days. Abortion before that is controversial among scholars, unless it endangers the mother’s life, for warding off evil takes precedence over bringing benefits. However, if abortion is sought deliberately after 120 days, it is perceived as a deliberate crime against an innocent soul. Therefore, it is forbidden and subject to d\(\text{iyai}\) (blood money), which in this case is called “ghurra”, and equivalent to a half of the tenth of d\(\text{iyai}\).

Allah, the Almighty, says: “And indeed We already created man of an extraction of clay (12) Then We placed him as a sperm-drop in a firm lodging (13) Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators (14)”\(^98\)

Abdullah bin Masoud, may Allah be pleased with him narrated that the Prophet (PBUH) said: “Verily, the creation of each one of you is brought together in his mother’s womb for forty days as a sperm, and turns into a blood clot for an equal period of time, then turn into a piece of flesh for an equal period of time. Then Allah sends him an angel who is commanded about four matters, and it is said to him: write down his actions, his means

\(^97\) Reported by Abou Dawoud, “Kitab Al-Teb”, Book of medicine; Chapter on: seeking treatment 4/3, Hadith 3855; and reported by Al-Termezi in his Sunnan, book of medicine, chapter on: Everything about medication and the promotion thereof, 4/383, Hadith 2038, and Abu Eissa said that this Hadith is Hasan and sahih (good and authentic).

\(^98\) Surah Al-Mu’munun – Verses (12 – 14)
of livelihood, his life span, and whether he will be wretched or blessed.⁹⁹

⁹⁹ Approved, and reported by Al-Bukhari in his Sahih, Book of fate, chapter: (1) 4/216, Hadith 6594, and also reported by Muslim in his Sahih, Book of fate, chapter on "creation of humans in their mothers’ wombs, and determination of their livelihood, life span, actions, wretchedness or blessings", 4/2036, Hadith 2036.