

الصحة الإنجابية والإسلام

جمال أبو السرور

أستاذ التوليد وأمراض النساء

ومدير المركز الدولي للإسلامي للدراسات والبحوث
السكانية - جامعة الأزهر

إجتماع الأمانة العامة لجامعة الدول العربية ومنظمة
شركاء في السكان والتنمية وصندوق الأمم المتحدة
للسكان
القاهرة

27 يوليو 2021

Definitions of Health:

- Health as defined in WHO constitution as "a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity".

- The enjoyment of the highest attainable standard of health is one of the fundamental human rights of every human being without distinction of race, religion, political belief, culture, economic or social conditions.

Definitions of Reproductive Health:

- Reproductive health as defined in the Cairo ICPD PoA subsection 7.2 is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and to its functions and processes.

- Women have the right to be informed and have access to safe, effective, affordable and acceptable methods of family planning of their choice.

Definitions of Sexual Health:

- Sexual health is a state of physical, emotional, mental and social well-being in relation to sexuality. It is not merely the absence of disease, dysfunction or infirmity.

- Sexual and Reproductive health therefore implies that people are able to have a satisfying and safe sex life and that they have the capability to reproduce and the freedom to decide if, when and how often to do so”.

- Men and women have the right of access to appropriate and quality health care services that enable women to go safely through pregnancy and child birth and the couples are provided with the best chance of having a healthy infant (ICPD-PoA 7.2) .

- Sexual and reproductive ill-health accounts for an estimated one-third of the global burden of disease and early death in women of reproductive age (15-44 years).

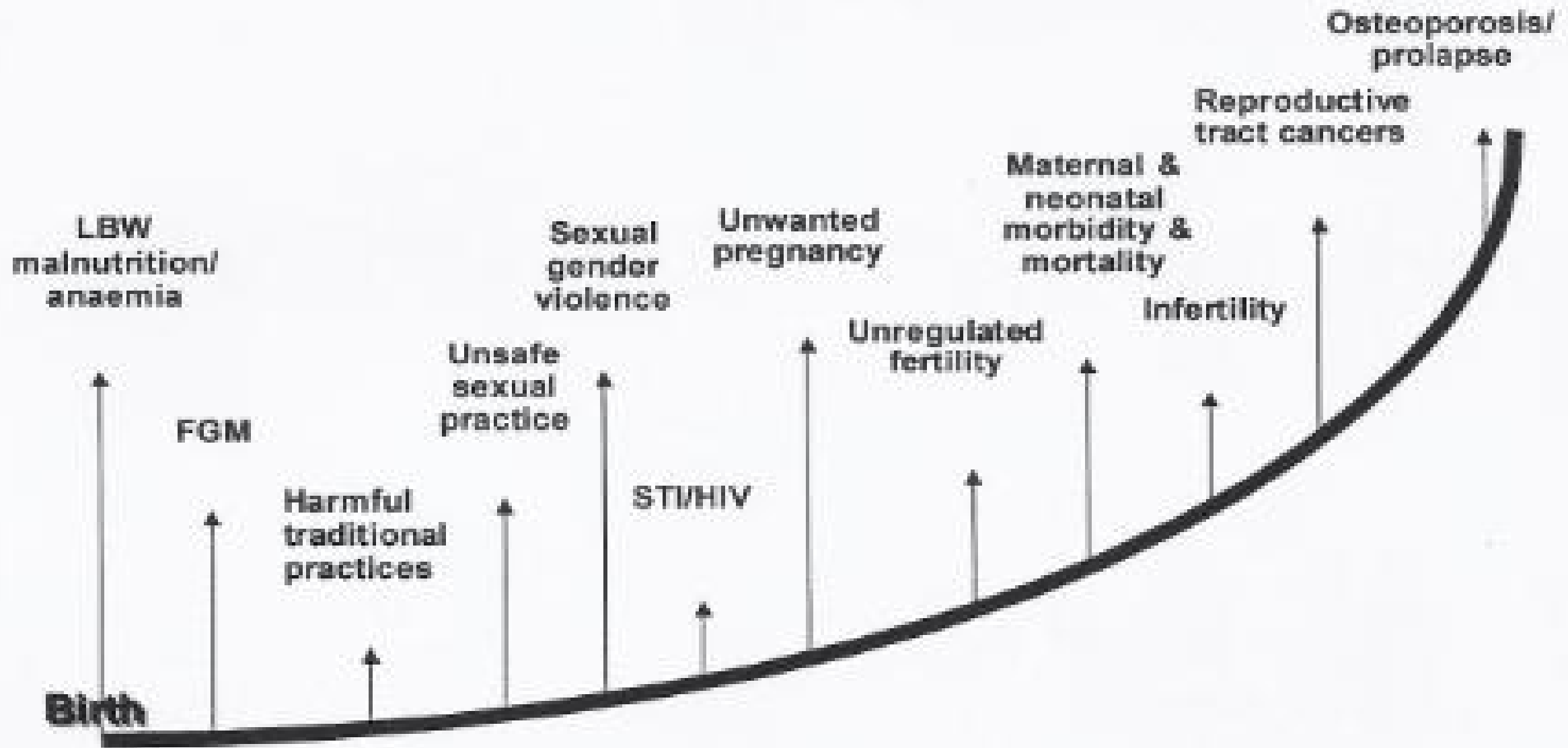
Component of SRH.

1. Comprehensive reproductive health and sexuality information and education.
2. Counselling and services for a range of modern contraceptives.
3. Antenatal, child birth, and postnatal care including emergency obstetric and newborn care.
4. Safe abortion services and post abortion care.

5. Prevention and management of sexual transmitted infections including HIV.
6. Prevention, detection, immediate services, referrals and management for cases of sexual and gender based violence including child marriage and female genital mutilation.
7. Prevention, diagnosis and treatment of infertility.
8. Prevention, detection, and management of reproductive system cancers, especially cervical and breast cancer.

Special groups with special needs in SRH.

- Adolescents ages (10-19 years),
- Adults ages ≥ 50 years,
- Displaced people and refugees, people with disabilities,
- People who inject drugs,
- Racial and ethnic minorities,
- Immigrant groups,
- Indigenous people,
- The disadvantaged: the poor, rural, less educated,
- Those living in urban slums,



RH during conflict and displacement SIR Department of RHR
WHO – Geneva 2013

Importance of improving SRH:

- Improving SRH and reproductive rights is central to achieve SDGs.
Since adoption of MDGs many countries made tremendous progress and could remarkably advance in achieving SDGs.



Dr, Natalia Kanem,
UNFP Executive Director

The world convened in Nairobi in 2019 at the ICPD25 global conference around the central belief that good progress achieved is not good enough. We must accelerate the promises made in Cairo to girls and women, boys and men, and to every one to achieve
SDGs.

ICPD 25
Nairobi, 2019

- However many countries are facing critical set back and turning points due to increased areas of armed conflicts and security instability. This set back has been aggravated for many countries by the recent challenge of COVID-19 crisis.

- COVID-19 challenge with its negative impact on society, economy, education and added burdens on health care systems resulted in deterioration of quality SRH services. Governments and stakeholders are scrambling to contain the negative impact of the pandemic and minimize its deleterious effects on the SDGs agenda trajectory.

Wheel of SDGs.



Maternal Mortality Ratio

Improving SRH is critical to achieve SDGs particularly Goal 3. Despite major achievement made by many countries to reduce maternal mortality, yet MMR in some countries is unacceptably high where MMR exceeds 300/100.000 births in four countries in the EMRO region.

Newborn and children deaths UNDER 5 years

Inspite of marked improvement in child mortality in many countries of EMR, it is still high in other countries in the region. In seven countries in the region it is above 30 per 1000 live births.

Births attended by SBAs

In seven countries in the EMRO region the proportion of births attended by a skilled birth personnel was 100%. However in eight countries it was below 90% and in four countries it was between 70-45%.

Family Planning

Contraceptive prevalence varied markedly among countries in EMR. It was 68% in five countries only and below 50% in six countries. There was a huge unmet needs of modern methods of contraception in many countries of the region.

Unmet need for FP is
the root cause for
induced abortion, legal
or illegal

Smith R et al 2009

Population Reference Bureau

Washington, DC

Unsafe abortion accounts for
13% of maternal deaths
worldwide and as much as
25% in some countries.

Sedgh G et al 2007. Lancet 370: 1338-45-

Rasch V et al 2007 . USAID Washington, DC-

2015- 2019 Estimates had shown that almost half of all pregnancies were unintended and women living in the poorest regions were nearly three times as likely to face unintended pregnancies than those in the wealthiest regions.

Providing the 214m. Unmet Need of Modern contraceptives in the developing world

Prevents: 21 m. Unplanned births
26 m. Abortion
79.000 Maternal Deaths
1.1 m. Infant deaths

Fact sheet , June 2012.

Guttmacher Institute – UNFPA

-B. Osotimehin. Message for world population Day , July 2012

G. I. Serour



Family planning deserves a much higher place in the international health agenda, specially in countries where fertility and unmet need are high.

Margaret Chan. DG, WHO 2012.
40 years of innovation RHR/HRP

Adolescent Birth Rate

In six countries in the region adolescent birth rate is below 20/1000 while in other countries it is above 50/1000.

Adolescent Pregnancy



To day pregnancy and childbirth related complications are the major causes of death among girls 10-19 years old in most developing countries.

Three quarters of neonatal deaths could be avoided if pregnant women received better nutrition and adequate perinatal care.

One million child die each year
because their mothers have
died.

The risk of death for children
under five years doubles if their
mothers die in childbirth.
WHO, World Health Report 2003, Geneva.

Almost 90% of Maternal and child deaths occur in Africa and Asia. Making maternal and child mortality the greatest divide between poor and rich nations.

FGM/C

In spite of all efforts to abandon FGC, it is estimated that every year up to 3 million girls still undergo FGC in Sub-Saharan Africa, Egypt and Sudan.

خصائص المرأة فى العالم الإسلامى والعديد من البلاد العربية

- عدم المساواة والعدالة والإنصاف.
- ارتفاع نسبة الخصوبة.
- انخفاض نسبة استخدام وسائل تنظيم الأسرة.
- ارتفاع نسبة الحاجة غير الملباة لوسائل تنظيم الأسرة.
- الحمل فى الطفولة واحمل المتقارب وعالى العدد.
- ارتفاع نسبة الوفيات ومراضة الأمهات والأطفال وحديثى الولادة.
- سرعة النمو السكانى بما لا يتواءم مع معدل التنمية فى العديد من البلدان.

Obstacles to achieve universal access to quality SRH service:

- Low health service expenditure.
- Weak health systems.
- Shortage of HCPs,
- Lack of political commitments to SRH,
- Harmful cultural practices as FGM and child marriage.
- Increased areas of armed conflicts and displacements.
- COVID-19 pandemic.
- Misinterpretation of position of religion on SRH.

Islamic Perspective on Respect for women and Motherhood

• وتقع قضية الأمومة والأمنه فى
قلب المقصد الأول والثانى وهما:
حفظ النسل وحفظ النفس والحفاظ
عليهما واجب دينى تفرضه
الشريعة الإسلامية الغراء.

• والتشريعات الفقهية تناولت بالإنصاف
حقوق الطفل والأم بالرعاية منذ المراحل
الأولى للحمل في رحم أمه وإلى أن يبلغ
سن الرشد مرورًا بمرحلة الحمل والولادة
الآمنة والرضاعة ورعاية الأم عقب الولادة
وفي مراحل العمر التالية.

El Saieda Eisha asked the Profit
(PBUH) : “who is really higher rank
than the man? He (PBUH) said: his
mother”

قالت السيدة عائشة (رضى الله عنها): سألت رسول الله (صلى الله
عليه وسلم): “أى الناس أعظم حقاً على الرجل؟ قال (صلى الله
عليه وسلم): “أمه”

El Hakim
El Bir book 193/4 2 7338
Verified by El Hakim and El Dahaby

The Prophet Mohamed (PBUH) was asked who most deserve my care. He (PBUH) said: “your mother , then your mother , then your mother, then your father

في الصحيحين : سئل رسول الله (صلى الله عليه وسلم) :
من أحق الناس بحسن صحابتي ؟ قال (صلى الله عليه
وسلم) : " أمك ثم أمك ثم أبوك ثم الأقرب

فالأقرب "

Muslim in El Bir Book 4/1974 No. 2548

The Holy Quran says:

"وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً..... " الروم: 21

And one of [Allah's] signs is, that He has created for you mates from yourselves, that you may dwell in tranquility with them, and has ordained between you Love and Mercy.

Al- Roum (21)

Islam has highly valued motherhood as pregnancy and child birth are responsible for the continuation of Human species on earth.

“وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ
وَفِصْلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ
الْمَصِيرُ” لقمان (١٤)

“And We have commended unto man kindness toward
parents. - His mother beareth him in weakness upon
weakness, and his weaning is in two years - Give thanks unto
Me and unto thy parents. Unto Me is the journeying”.


Luqman: 14

"....وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ^ج وَإِنْ كُنَّ أُولَاتٍ
حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ^ح حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ^ح....."

الطلاق (6)

“.....and harass them not so as to straiten life for them. And if they are pregnant, then spend for them till they bring forth their burden”.

Al talaq-6

 وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارُّ وَالِدَةُ بَوْلِدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

البقرة (٢٣٣)

“**Shall suckle their children for two whole years; (that is) for those who wish to complete the suckling.** The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No-one should be charged beyond his capacity. **A mother should not be made to suffer because of her child, nor should he to whom the child is born** (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children out to nurse, it is no sin for you, provide that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what ye do”

- In addition, the Quran says, “Wealth and children are the ornament of this present life” (18:46). As Children are gifts in the hands of their parents they must be cared for physically, mentally, educationally.

" الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَّاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا "

قرآن کریم سورة الکہف الآية (18:46)

*Islamic
perspectives on
FP*

- The Quran encourages breastfeeding for two years, which is in itself a natural method of FP. The Quran says: “Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]” (2:233).

” وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ
الرَّضَاعَةَ ”

سورة البقرة الآية (2:233)

The sahaba themselves practiced al –azl at the time of the Prophet (PBUH). He came to know about it and did not prohibit them according to Jabir’s tradition reported in Muslim, and while the Holy Qur’an was being revealed as reported in al-Bukhari.

Thus it is evident that al-
azl for temporary
prevention of pregnancy
is permissible (ja'iz) and
Lawful.

Al –Ghazali, allowed al –azl for health and economic reasons and even to preserve a woman's figure and beauty for the continued enjoyment of her life with her husband.

Temporary methods like contraceptive pills, IUDs, injectables, implants, condoms, diaphragms or other methods are permitted as long as there is no permanent impairment of fertility.

Modern methods are better than al-azl because they allow normal and complete marital relations.

Grand Sheikh Gad El Haq



A thorough review of the Qur'an reveals no text (nuss) prohibiting the prevention of pregnancy or Planning of pregnancy. However, there are several traditions of the Prophet that indicate its permissibility.

Gad El Haq- Grand Imam of Al Azhar

Fatwas 1970s, 1980s .

Laws of Shariah and Gynecological problems 1991. ICPSR- Al Azhar UN

- There are other authenticated Hadiths which emphasize this fact:

“ A multitude of children is one of two cases of poverty, while a few children is one of two cases of ease”

(Authenticated by Qudaei)

«كثرة العيال أحد الفقيرين وقلة العيال أحد اليسارين»

رواه القضاعى

- The Prophet (PBUH) said:
“ The most grueling trial (Juhd al-bala) is to have plenty of children with no adequate means”

Authenticated by al seyuti and al-Hakim

"جهد البلاء كثرة العيال مع قلة الشيء"

ذكره السيوطي والحاكم

“Marry and beget much children and I will
pride myself in you before other nations
on the Day of Judgment”.

عن الرسول (صلى الله عليه وسلم) : ” تناكحوا تناسلوا
تكاثروا فإنى مباه بكم الأمم يوم القيامة“ - حديث

The call to family planning does not contradict this ^{شريف}
Hadith.

The Prophet- PBUH-
has despised useless
crowds.

- The Prophet's companions asked him (PBUH) are we few then? He (PBUH) replied you are then of great multitude but you will be scum like that carried down by a torrent and Allah will take fear of you from the hearts of your enemy and cast enervation (wahan) into your hearts.

" قالوا أو من قلة نحن يومئذ يا رسول الله ؟ قال: بل أنتم يومئذ كثير ، ولكنكم غثاء كغثاء السيل ، ولينزعنَّ الله من قلوب أعدائكم المهابة منكم وليقذفن الله في قلوبكم الوهن ."

حديث شريف رواه أبو داود في السنن

- There is a misconception that Islam forbids FP. One of the Qur'anic verses which is often quoted in support of a ban is “No creature is there crawling on the earth, but its sustenance is on Allah” (11:6).

" وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا "

سورة هود الآية (6:11)

- Another versus in Holy Quraan “ Don't kill your children for fear of want, we provides sustenance for them and for you, the killing of them is a great sin” (17:31)

" وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا "

سورة الإسراء (17:31)

- The prevention of pregnancy by contraceptives is not killing children. Contraception prevents the sperm of the husband from meeting and fertilizing the egg of the wife and does not involve killing of a fetus. These Holy verses in Quran are referring to the pre-Islamic Arabic custom of burying children in fear of poverty.

• Family Planning and Islamic Jurists

- Several jurists and institutions have expressed support for temporary FP. The al-Azhar Committee of Fatwa on 10 March 1953, indicated that using a medicine to prevent pregnancy for a term is not forbidden according to the Shāfi'īs. The committee acknowledged this point of view because it facilitates matters for people and avoids harm. According to the *fatwā*, the fear of too many pregnancies, which are likely to weaken the mother without having time to rest and regain her health is considered lawful. The *fatwā* cites this verse:
- “God intends every facility for you; He does not want to put you to difficulties”
(2:185).

" يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ "

سورة البقرة الآية (2:185)

- In general, the four schools of law allowed FP. The opinion of Maliki and Hanbali schools is permission with wife's consent. It is also so in Zaydi Shiaa school. Imam shafi prefers to obtain wife's permission at the time of the marriage contract.

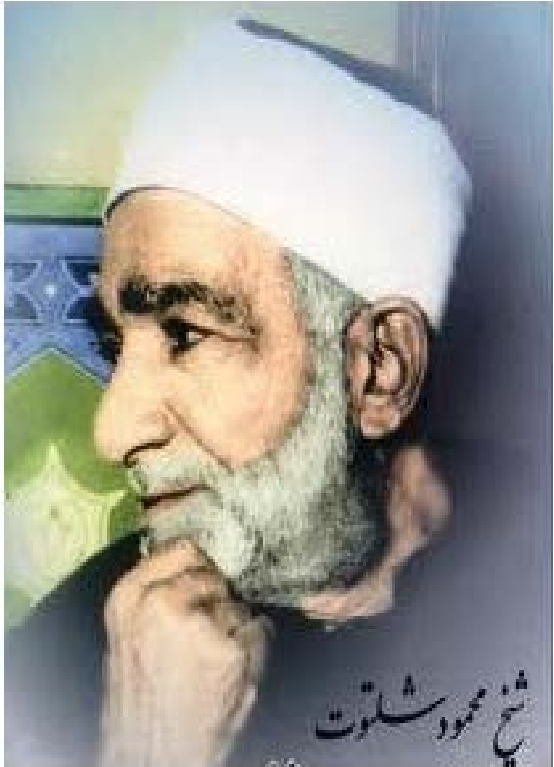
Scholar Sayid Sabiq

- Islam in certain conditions does not forbid progeny by using contraceptives.
FP is allowed if the family has many children and the father can not afford to bring them up in a decent way or when the wife is weak or if there is a contagious disease in any of them.

Sheikh Abd al-Aziz- Ibn Baz
KSA

- Recommended FP when pregnancy would harm the mother's health or when repeated pregnancies would affect mother's care of her children.

Late Grand Imam of Al Azhar Sheikh Mahmoud Shaltout



- Muslim Jurists agreed that abortion after a baby is given life- after four months is a forbidden crime., However if continuation of pregnancy means death of the mother, Islamic law in its general rules recommends the lesser of the two evils; abortion.

Grand Sheikh Mahmoud Shaltout

1988 pp 249-255

Several other Fatwas which Support FP

1. Sheikh Abdel Majid Salim (1937).
2. Sheikh Tuan Haji Ali (Singapore 1955).
3. Advisory Council on religion (Turkey 1960).
4. Haji Abdel Jalil Hassan (Malaysia 1964).
5. Ayatollah Baha Eddin Mahllati (Iran 1964).
6. President of High Court of Appeals (Yamen 1968).
7. Sheikh Shamsussin (Lebanon 1971).

Mission

- We have to mobilize, align and amplify the voice of all partners to advocate for women's, children's and adolescents' reproductive health and well-being, particularly the most vulnerable.

Vision

A world in which every woman, child and adolescent is able to realize their right to quality reproductive health and well-being, leaving no one behind.

ありがとう Merci

Grazie

THANK

謝謝

igracias

YOU

شکرا