

Family Planning and its Methods: An Islamic Overview

¹Shamsuddeen Ayuba Danja, ²Ismail Yusuf, ³Abdulsalam Muhammad

¹Yusuf Bala Usman College of Education and Legal Studies Daura, Katsina State.

²Yusuf Bala Usman College of Education and Legal Studies Daura, Katsina State.

³Yusuf Bala Usman College of Education and Legal Studies Daura, Katsina State.

¹wakilinbrafidanja@gmail.com, 08039434648

²daura.abuabdallah9460@gmail.com, 07038511838

³abdulsalammuhammad59@gmail.com, +2347063045007

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Abstract

Marriage is a religious duty and is consequently a moral safeguard as well as a social necessity because through marriage, families are established and the family is the fundamental unit of the society. Also, Family Planning is the practice of controlling the number of children in a family and the intervals between their births. Hence, understanding methods of family planning and its position in the Shari'ah and International Conventions has paramount importance. The Objectives of this study are to highlight the concept of family planning, to identify its origin and evolution, to analyse types and methods of family planning and to examine the Shari'ah rulings on family planning and International Conventions perspectives. The study employs descriptive methods of research, that is, qualitative research of using library literature in its arguments, namely research whose main objects are books, journal articles, academic conference papers, and other sources of literature. Data were sought and found through literature review from the academic sources of literature that are relevant to the discussion. It used the activity procedure and the final presentation technique descriptively. The study found that, family planning is the practice of controlling the number of children in a family and the intervals between their births using contraception. It also found that, its origin and evolution attributed to Thomas Malthus while some authors attributed it to a radical social movement led by socialists and feminists in the early 20th century in the United States, which was promoted by anarchist Emma Goldman. The study also found that, there are two types of family planning; permanent and temporary. And it has 10 methods, among them, are, taking birth control pills, injectable contraceptives, contraceptive implants, barrier methods and coitus interruptus ('azl). It also found that, permanent family planning is prohibited in Shari'ah and temporary is permissible if there is some Shari'ah need for that in the opinion of the spouses, based on their mutual consultation and agreement. While in the perspectives of International Conventions, family planning is a human right and the study favoured the Shari'ah rulings. The recommendations include that, Muslims are advised to always seek for Islamic knowledge on their daily affairs especially on modern family planning as it affects woman's health and her religious duty. Also, Muslim scholars should continue investigating and finding rulings on the new issues related to Islam.

Keywords: Family Planning, Marriage, Shari'ah, International Conventions

1. INTRODUCTION

Marriage arranges one's life and provides spiritual, physical, emotional and psychological companionship. This companionship generates and sustains love, kindness, compassion, mutual confidence, solace and succor. It lays a spiritual and legal foundation for raising a family. Marriage is a religious duty and is consequently a moral safeguard as well as a social necessity because through marriage, families are established and the family is the fundamental unit of the society. Islam does not equal celibacy with high *taqwaa* or *eemaan* Marriage acts as an outlet for sexual needs and regulates it so one does not become a slave to his desires. Furthermore, marriage is the only legitimate way to indulge in intimacy between a man and a woman except in the case of

concubine. Thus, Islam, unlike other religions is a strong advocate of marriage. There is no place for celibacy like, for example the Roman Catholic priests and nuns (Dogarawa, 2009).

Family Planning programs and related services have become order of the day worldwide in the last 40 years, one just needs to turn on the TV or Radio to hear about it constantly. These programs have aimed to slow population growth in countries where rapid population growth is seen as a barrier to socioeconomic development. The United Nations 1994 International Conference on Population and Development (ICPD) support the programmes. Likewise, governments around the world including many in the Islamic world support family planning programs (Aliyu, 2018). Family Planning is a subject of controversy all over the Muslim world. Contraceptive prevalence rate among Muslim countries are relatively low compared to rest of the world. Muslims fear that the FP methods are Western intended programme to control the Muslim population. They also fear that the contraceptive methods could be a form of infanticide (Najimudeen, 2020).

Therefore, Marriage has a broader and important scope, namely forming a happy family, physically and mentally prosperous, harmonious, peaceful, prosperous, and most importantly to give birth to a new generation of quality for human survival. Thus, the study is aimed at analysing the concept of family planning and its methods based on Shari'ah and International Conventions. Also, the scope of this research concentrates on Shari'ah rulings on family planning and International Conventions perspective.

2. RESEARCH METHODOLOGY

The study employs descriptive methods of research. That is, it uses qualitative research methods by using library literature in its arguments, namely research whose main objects are books, journal articles, academic conference papers and other sources of literature. Data was sought and found through a literature review from academic sources of literature that are relevant to the discussion. The study used procedural activities and final presentation technique descriptively.

3. LITERATURE REVIEW

3.1 Conceptual Framework

3.1.1 The General Conception of Family Planning

Family planning refers to the act of preventing pregnancy due to the process of intercourse between husband and wife (Suherman, et al., n.d.). Also, Family planning is the practice of controlling the number of children in a family and the intervals between their births using contraception. While, contraception: means the deliberate use of artificial methods or other techniques to prevent pregnancy as a consequence of sexual intercourse (Aliyu, 2018). On other words, Family planning is the planning of when or how many children one intends to have, using birth control and other techniques to implement such plans (Aliyu, 2018).

3.1.2 Origin and Evolution of Family Planning

The idea of modern population control is attributed to Thomas Malthus (1766– 1834), who in 1798 articulated his doctrine attributing virtually all major social and environmental problems to population expansion associated with the industrial revolution. However, as a clergyman turned

economist, Malthus was opposed to artificial methods of fertility control. He advocated abstinence and letting nature take its toll and allowing the poor to die (Aliyu, 2018). In contrast, birth control emerged as a radical social movement led by socialists and feminists in the early twentieth century in the United States. The anarchist Emma Goldman (1869–1940) promoted birth control not only as a woman's right and worker's right, but also as a means to sexual freedom outside of conventional marriage. Soon birth control became increasingly medicalized and associated with science and corporate control as well as with the control of reproduction within marriage and conventional family life. As the radicals their leadership of the birth control movement to professional experts, mostly male doctors, by the 1920s birth control, which refers to voluntary and individual choice in control of reproduction, became aligned with population control, that is, a political movement by dominant groups to control the reproduction of socially subordinate groups (Aliyu, 2018).

3.1.3 Types of Family Planning

Family Planning can be categorized in to two: Permanent and Temporary family planning. Permanent family planning: is the method used to terminate reproduction permanently, these methods include, Vasectomy in males and hysterectomy in females (Aliyu, 2018).

Temporary family planning: it is to control the timing of births with the intent of distancing the occurrences of pregnancy or to delay it for a specific amount of time (Aliyu, 2018).

3.2 Concept of Shari’ah

Shari’ah is the code of conduct covering the legal as well as other aspects of man’s life which Allah revealed as guidance to make man achieve felicity in this world and in the hereafter (Abdu-Raheem, 2011). In other words, Shari’ah is the Islamic legal system.

3.3 Concept of International Conventions

International Conventions are treaties or agreements between countries. The term international convention is often used interchangeably with terms like "international treaty," "international agreement," "compact," or "contract between states." Conventions may be of a general or specific nature and between two or multiple states (Conell, 2023). In other words, an international convention or treaty is an agreement between different countries that is legally binding to the contracting States. Existing international conventions cover different areas, including trade, science, crime, disarmament, transport, and human rights.

3.4 Encouragement for Marriage in Shari’ah

Islam is a perfect religion, along with the advancement of science and technology today, Islam recommends sticking to the teachings of Islam and the source of teachings, namely the Al-Qur’an and Sunnah (Hadith). One of the Sunnah of the Prophet Muhammad, as also stated in the Qur’an is the implementation of marriage, namely the union of outer and inner bonds between a man and a woman as husband and wife with the aim of forming an eternal family or household, achieving happiness in life in this world and in the world. hereafter. Marriage keeps individuals and society away from various kinds of damage, brings benefit, and peace of mind (Suherman, et al., n.d.). Marriage as the basic intuition of every human being is a basic necessity of life, because normal humans instinctively have sexual instincts that need distribution according to legal channels,

namely through marriage. Marriage allows husband and wife to channel their natural instincts to each other with full understanding, affection, satisfaction for both parties, but must also be perfected with physical, mental, and material readiness. These requirements are important in family life because in fostering a household there are rights and obligations as well as responsibilities that must be fulfilled by husband and wife. For individuals who have not been able to have a family, they are ordered to maintain their chastity (Suherman, et al., n.d.).

Additionally, in Islam, the only way of having children is through marriage; therefore, the institution of marriage is significantly highlighted in Islam. Hence, there are some verses from the Holy Qur'an and *Ahadith* of the Prophet (peace and blessings of Allah be upon him) encouraging Muslims to it. Among them are:

Allah the Almighty says:

{فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ} [النساء: 3]

“Then marry (other) women of your choice, two or three or four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess” (Q4:3).

In another verse, the Almighty Allah says:

{وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ} [النور: 32]

“And marry those among you who are single and those who are fit among your male slaves and female slaves” (Q24:32).

In the hadith, the Prophet (peace and blessings of Allah be upon him) says:

«يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَعْصَمُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ». (البخاري، 5066، مسلم، 1400).

"O young people! Whoever among you is able to marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting will diminish his sexual power." (Al-Bukhari, 5066, Muslim, 1400).

Islam has forbidden celibacy, monasticism and castration for such purposes. The Prophet (peace and blessings of Allah be upon him) made this clear when he told those companions who were considering acetic forms of life (Aliyu, 2018):

«... لِكَيْ أَصُومَ وَأُفْطِرُ، وَأُصَلِّيَ وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي» (البخاري، 5063)

“I fast and I break my fast; I pray and I sleep; and I marry women. Whoever turns away from my way of life is not from me.” (Al-Bukhari, 5063)

The Prophet (peace and blessings be upon him) not only encouraged marriage but he encouraged marrying those women who are child-bearing as in the hadith transmitted by Abi Dawud, 2050, authenticated by Sheikh Nasiruddeen Albany in his book *al-Mishkat*, No. 3091, thus,

«تَزَوَّجُوا الْوُدُودَ الْوَلُودَ فَإِنَّ مَكَاتِرَ بِكْمُ الْأُمَّمِ» (أبي داود، 2050).

“Marry the loving and the fertile. For verily I will compete by your numbers against the other nations” (Abu Dawud, 2050)

3.5 The Purposes and Benefits of Marriage

The general purpose of marriage is that the sexes can provide company to one another, love to one another, procreate children and live in peace and tranquility to the commandments of Allah. Marriage serves as a means to emotional and sexual gratification and as a means of tension reduction. It is also a form of worship because it is obeying Allah and his messenger. It is seen as the only possible way for the sexes to unite. As a meaningful institution, among the purposes marriage is Procreation.

Procreation: this is one of the most important purposes of marriage; namely, to contribute through legitimate means to the continuity and preservation of the human race. The sexual urge serves the function of bringing the mates together for the fulfillment of this basic objective. The procreational objective has four aspects: to fulfill the will of God; to seek the love of the Prophet Muhammad (Peace and blessing of Allah be upon him); to benefit from the prayer of the child; and to profit from its intercession on behalf of its parents. Clearly, this goal could be achieved without marriage, but when actions are undertaken in disobedience to Allah, they do not receive the blessing of Allah and the whole society is corrupted. The Prophet (Peace and blessing of Allah be upon him) said: ***“Marry the loving and the child-bearing, for I shall outstrip the other nations with your numbers on Qiyama.”*** (Abu Dawud, 2050). The goal is to produce righteous children who will be obedient to Allah and who will be a source of reward for their parents after they die. The Prophet (Peace and blessing of Allah be upon him) will not be boasting before the other nations on the day of Qiyama with children of Muslim parents who left the path of Islam (Dogarawa, 2009).

4. RESULTS AND DISCUSSION

4.1 Methods of Family Planning (Contraceptive)

Following are various different methods of family planning

1. Taking birth control pills: These pills are taken orally on a precise schedule for 20 or more days during each menstrual cycle. One pill should be taken every day. They are most effective when no pills are missed, the pill is taken at the same time every day, and each new pack of pills is started without a delay.
2. Injectable contraceptives: These are given by injection into a woman’s arm or buttocks once every 1, 2, or 3 months, depending on the type of injectable. Injectable are most effective when women remember to come back for re-injection on time.
3. Contraceptive implants: These are inserted under the skin of a woman’s upper arm and provide continuous, highly effective pregnancy protection for 3 to 5 years, depending on the type of implant. When this time is over, new implants can be inserted during the same visit that the old set is removed. Oral contraceptives pills, injectable and implants. They all prevent pregnancy mainly by stopping a woman’s ovaries from releasing eggs.

4. Intrauterine contraceptive devices (IUDs or IUCDs): IUDs are plastic or metal objects, in a variety of shapes, which are implanted inside the uterus. The most common IUDs contain copper, and they work by preventing sperm from reaching an egg. Depending on the type, IUDs can provide protection for 5 to 12 years.
5. Barrier methods: They are either devices (male and female condoms) that physically block sperm from reaching an egg, or chemicals that kill or damage the sperm in the vagina. The effectiveness of barrier methods greatly depends on people's ability to use them correctly every time they have sex (Aliyu, 2018).
6. Fertility awareness methods: it requires a couple to know the fertile days of the woman's menstrual cycle — the days when pregnancy is most likely to occur. During these fertile days the couple must avoid sex a barrier method to prevent pregnancy.
7. Abstinence during fertile period: There are three basic procedures to predict ovulation, in order to avoid sex or use condom during the approximately six days of a woman's most fertile monthly phase. These three methods are as follows:
 - a. Ovulation Method: A woman learns to recognize the fertile time by checking the difference in the constitution of the cervical mucus discharge. The cervical mucus discharge signals the highly fertile period; and thus avoiding sex during this time prevents conception.
 - b. Rhythm Method: A method similar to the first, but it depends on observing the monthly cycles for a whole year to determine the fertile days.
 - c. Temperature: In this method, besides keeping a calendar record of her cycle, a woman also takes her temperature daily to detect ovulation. She can know her ovulation whenever her basal body temperature increases.
8. Coitus Interruptus (*'Azl*): Coitus Interruptus means withdrawing the penis just before ejaculation. This was the most common method of birth control before the invention of modern devices. For most people withdrawal is one of the least effective contraceptive methods.
9. Sterilization: Sterilization involves surgical operation. Sterilization in men, known as a vasectomy, involves the severing or blocking of the tube in the male reproductive tract. This tube or duct passes sperm from the testes to the prostate and other reproductive organs. In women, it is known as tubectomy, involves the blocking or severing of the fallopian tubes which transport the ovum. Sterilization is appropriate for who do not want more children (Aliyu, 2018).
10. Natural Method of Prevention of Conception: The female egg (Ovum) is viable only for 24 hours and the spermatozoa is viable only for 48 hours in the female genital tract. Two days before and after the ovulation (5 days window) are the fertile days. If they can get the date of ovulation, they can avoid these 5 days and can prevent conception. This is also a natural way of spacing the family (Najimudeen, 2020).

4.2 Shari'ah Rulings on Family Planning

The Islamic evidence indicates that it is permissible to delay having children, when there is concrete reason. As Jabir bin 'Abdullah (may Allah be pleased with him) said:

«كُنَّا نَعْرِزُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْقُرْآنُ يَنْزِلُ» (البخاري، 5209 ومسلم، 1440)

“We did ‘azl (removing the penis during ejaculation) at the time of the Prophet (peace and blessings of Allah be upon him), while the Quran was still being revealed” (Al-Bukhari, 5209 and Muslim, 1440).

Azl means ejaculating outside in order to avoid pregnancy (Aliyu, 2018).

Muslim scholars belonging to Islamic schools such as Hanafi, Shafi, Maliki and Jafaris had endorsed the practice of al -*azl* with the consent of the wife. Some of the Imams are of opinion that the consent of the wife is not necessary (Al-Zuhaili, 1984 as in Najimudeen, 2020).

Shaykh Ibn Baaz (may Allah have mercy on him) quoted this hadith as evidence for it being permissible to space having children in order to give them a proper Islamic upbringing, when he said: “If a woman has a lot of children, and it is difficult for her to give them a proper Islamic upbringing because they are so many, then there is nothing wrong with her taking something to space her pregnancies in order to achieve this important purpose, so that pregnancy will not adversely affect her or her children, as Islam has permitted ‘*azl* for this and similar purposes” (*Fataawa Noor ‘ala ad-Darb* by Asheikh Abdulazeez ibn Abdullahi Ibn Baaz ed. by Prof. Abdullahi bin Muhammad and Muhammad Musa (21/394) as in (Aliyu, 2018).

Additionally, the question of family planning and birth control was discussed in detail by the *Majma al-Fiqh al-Islami*. They had twenty three scholars research this topic and present their findings on this matter. The participants involved represented many different trends and schools of thought. Among the participants were Muhammad Ali al-Baar, Ali al-Salus, Muhammad Sa'id Ramadan al-Buti, Abdullah al-Basam, Hasan Hathut and Muhammad Sayid Tantawi etc. The scholars who participated in the research on this question came up with the following resolution:

- It is not allowed to enact a general law that limits the freedom of spouses in having children.
- It is forbidden to "permanently" end a man's or a woman's ability to produce children, such as by having a hysterectomy or vasectomy, as long as that is not called for by circumstances of necessity according to its Islamic framework.
- It is permissible to control the timing of births with the intent of distancing the occurrences of pregnancy or to delay it for a specific amount of time, if there is some Shari'ah need for that in the opinion of the spouses, based on mutual consultation and agreement between them. However, this is conditioned by that not leading to any harm, by it being done by means that are approved in the Shari'ah and that it not do anything to oppose a current and existing pregnancy. (*Mujallah Majma al-Fiqh al-Islami*, Part One Volume5, (1988/1409 A.H.) as in (Aliyu, 2018).

Scholars agreed that it is permissible to use temporary methods of birth control for the purpose of spacing pregnancies, or preventing pregnancy for a specific length of time, if there is a valid reason, according to Islamic teachings, for doing so, according to what a couple decide on the basis of mutual consultation and consent, on condition that this does not lead to any harm and that the method used is Islamically permissible (Aliyu, 2018).

Additionally, the majority of scholars allow the use of contraceptives that do not permanently prevent pregnancy with certain conditions, especially those that require special expertise in installation such as IUDs, implants, and injectable family planning. As for permanent contraception, namely vasectomy and tubectomy operations, it is prohibited or haram, except for emergency conditions where there are special medical considerations (Suherman, et al., n.d.).

Based on the Islamic scholars rulings, like *Majma al-Fiqh al-Islami* and many prominent scholars indicated that, it is forbidden to permanently end a man's or a woman's ability to produce children, such as by having a hysterectomy or vasectomy, as long as that is not called for by circumstances of necessity according to its Islamic framework. And it is permissible to control the timing of births with the intent of distancing the occurrences of pregnancy or to delay it for a specific amount of time, if there is some Shari'ah need for that in the opinion of the spouses, based on mutual consultation and agreement between them.

4.3 International Conventions Perspective on Family Planning

The family planning programs helped pave the way for many subsequent health, social, and economic programs. They helped establish the feasibility and legitimacy of mounting large-scale interventions aimed at such objectives as improving maternal and child health, eradicating disease, improving nutrition, enhancing educational opportunities (Mathai, 2014). The right to plan one's family has explicit protection in international law, and is also grounded in international guarantees of life, health, privacy, and non-discrimination. These norms entitle women and men to the full range of contraceptive choices, as well as to information about sexual and reproductive health. Government duties in the area of family planning include ensuring access to contraception, protecting individuals' ability to make informed decisions, and upholding confidentiality for adolescents seeking services. Global recognition of these duties has been reinforced by the work of six United Nations (UN) bodies charged with interpreting human rights treaties (Center for Reproductive Rights, 2008). Therefore, Family Planning is a Human Right.

4.4 Findings

The study reveals that, Family Planning is the practice of controlling the number of children in a family and the intervals between their births using contraception, that is, the deliberate use of artificial methods or other techniques to prevent pregnancy as a consequence of sexual intercourse. It also reveals that, its origin and evolution attributed to Thomas Malthus (1766–1834), who in 1798 articulated his doctrine attributing virtually all major social and environmental problems to population expansion associated with the industrial revolution. In contrast, birth control emerged as a radical social movement led by socialists and feminists in the early 20th century in the United States, and promoted by anarchist Emma Goldman (1869–1940) as a woman's right, worker's right and sexual freedom outside of conventional marriage.

The study also reveals that, there are two types of Family Planning; Permanent and Temporary. Permanent is to terminate reproduction permanently, while, Temporary is to control the timing of births with the intent of distancing the occurrences of pregnancy or to delay it for a specific amount of time. And it has 10 methods, among them, are, taking birth control pills, injectable

contraceptives, contraceptive implants, barrier methods, fertility awareness methods, abstinence during fertile period, coitus interruptus ('*azl*) and natural method of prevention of conception. It also reveals that, Permanent Family Planning by having a hysterectomy or vasectomy is prohibited and Temporary Family Planning is permissible if there is some Shari'ah need for that in the opinion of the spouses, based on their mutual consultation and agreement. While in the perspectives of International Conventions, family planning is a human right. Finally, the study favoured the Shari'ah rulings.

5. CONCLUSION AND RECOMMENDATIONS

Marriage is a religious duty and is consequently a moral safeguard as well as a social necessity because through marriage, families are established and the family is the fundamental unit of the society. Islam does not equal celibacy with high Allah fearing (*taqwa*).

Family Planning, based on the Islamic scholars rulings, like *Majma al-Fiqh al-Islami* and many prominent scholars indicated that, it is forbidden to permanently end a man's or a woman's ability to produce children, such as by having a hysterectomy or vasectomy, as long as that is not called for by circumstances of necessity according to its Islamic framework. And it is permissible to control the timing of births with the intent of distancing the occurrences of pregnancy or to delay it for a specific amount of time, if there is some Shari'ah need for that in the opinion of the spouses, based on mutual consultation and agreement between them.

RECOMMENDATIONS

Muslims are advised to always seek for Islamic knowledge on their daily affairs especially on modern family planning as it affects woman's health and her religious duty. Also, Muslim scholars should continue investigating and finding rulings on the new issues related to Islam. Finally, Muslims should not apply family planning due to the fear of poverty or selfishness.

References

- Abdu-Raheem, M. A. (2011). *Introduction to Islamic Law*. National Open University of Nigeria, School of Art and Social Sciences,
- Al-Bukhari, M. I. (1422 H). *Al-Jaami' al-Musnad as-Sahih al-Mukhtasar min umur Rasulillah (S.A.W.) wa sunanih wa ayyamih (Sahih al-Bukhari)*. Damashq: Dar Turuq an-Najah.
- Al-Khattab, N. (2007). *English Translation of Sahih Muslim (Volume 4)*. Saudi Arabia: Maktaba Dar-us-Salam, Riyadh.
- Ahmad, H. M. (2001). *Musnad al-Imam Ahmad bin Hanbal*. Mu'assasah al-Risalah.
- Aliyu, Y. (2018). THE POSITION OF ISLAM ON FAMILY PLANNING. *Postgraduate Seminar Presentation, January, 2018, Department of Islamic Studies Faculty of Humanities, Umaru Musa Yar'adua University, Katsina, 09.*
- Center for Reproductive Rights (2008). Briefing Paper: Family Planning Bringing Rights to bear. https://reproductiverights.org/wp-content/uploads/2020/12/BRB_Contra.pdf, accessed, 30/10/2024
- Conell, S. L. (2023). Wex international conventions. *LII Legal International Institute*.
- Dogarawa, A. B. (2009). Marriage and Divorce in Islam. *Munich Personal RePEc Archive, MPRA, No. 23194, 1-28.*

- Khan, M.M. (1997). The Translation of the Meanings of Sahih Al-Bukhari, Arabic-English (Volume 2). Saudi Arabia: Maktaba Dar us Salam Publishers and Distributors, Riyadh
- Najimudeen, M. (2020). Islamic Perspective on Family Planning . *Scholars International Journal of Obstetrics and Gynecology* , 90-93.
- Mathai, M. (2014). The Global Family Planning Revolution: Three Decades of Population Policies and Programmes. The International Bank for Reconstruction and Development / The World Bank
- Muslim, H. (n.d.). *al-Musnad as-Sahih al-Mukhtasar bi naqal al-Adl ani al-Adl ila Rasulillah*. Beirut: Dar Ihya' at-Tiras al-Arabiy.
- Suherman, Romdhona, N., Latifah, N., & Iswan, T. S. (n.d.). Family Planning in Islamic Perspectives. *Indonesian Journal of Islam and Public Health*, 08-14.