



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

IN THE NAME OF ALLAH,
THE MOST MERCIFUL,
THE MOST BENEFICIENT

The Preservation of the Progeny- An Islamic Perspectives

Preservation of Progeny

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graph TD; A[Preservation of Progeny] --> B[Essential in Islam]; B --> C[For a healthy, productive, effective Islamic Society];
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Essential in Islam

For a healthy, productive, effective Islamic Society

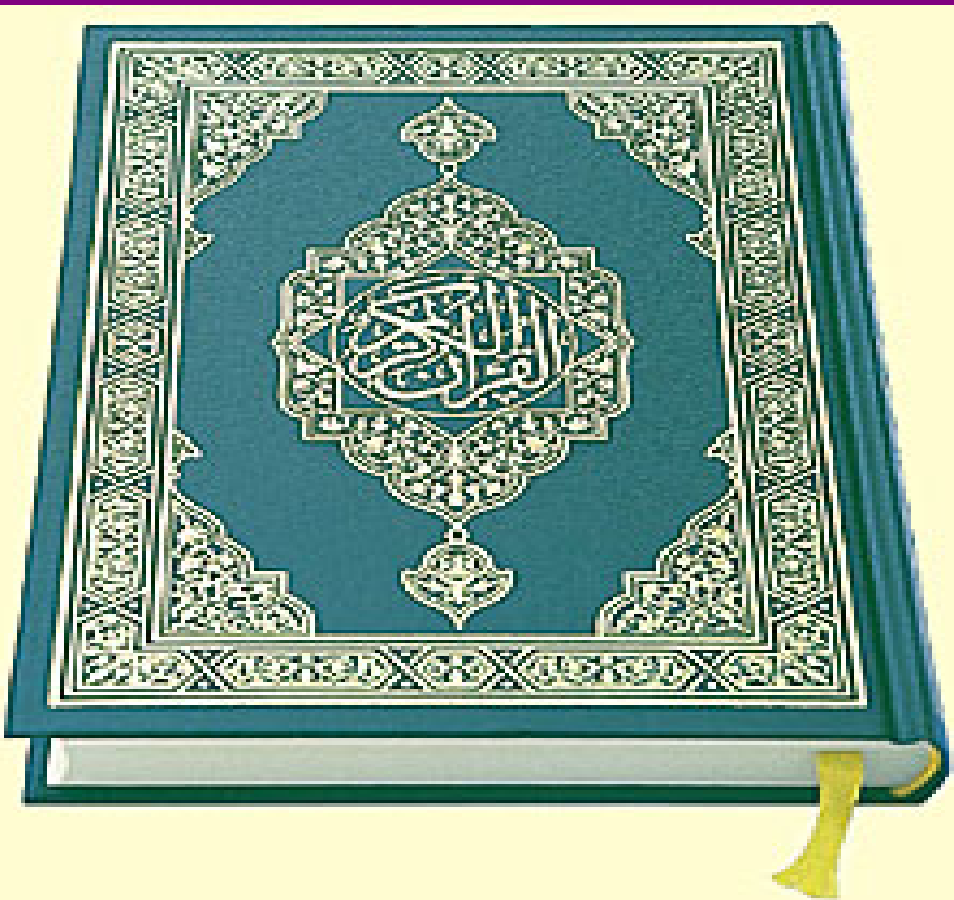
Preservation of Progeny in Islam

- **Islam** pays a special attention to:
 - the **reproduction** of man and
 - the **maintenance of the human race** on earth.
- The human race is **entrusted** with:
 - the **guardianship of the entire earth** and
 - the representation of divine wisdom to **serve as the vicegerent of the Allah Almighty** on earth.

Guidance for Muslims



The Holy Quran and Hadith



Levels at which protection of progeny is advised in Islam

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graph LR; A[Premarital level]; B[Preconception level]; C[Prenatal level]; D[Postnatal level]; E[Childhood and adulthood];
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Premarital level

Preconception level

Prenatal level

Postnatal level

Childhood and adulthood

Premarital level

Progeny preservation- Premarital level

Selection of the right partner

- Healthy
- Good Muslim
- Performs good deeds
- Kind
- Honest
- Knowledgeable

Maintenance of the human race by having healthy progeny

- Many statements of Allah's Messenger (PBUH) are reported in this regard concerning the urge to have a normal reproduction of the human race, the maintenance of the human race and to increase the rate of reproduction, if possible.
- Allah's Messenger (PBUH) says: “ *Marry a loving, kind and reproducing female as I will take a special pride by you on the Day of Judgment*” (Abu Daoud, Hadith No. 2050)

The Muslim Women

- Anas reported God's messenger (PBUH) as saying, "When a woman observes the five time of prayer, fasts during Ramadan, preserves her chastity, and obeys her husband, she may enter by any of the gates of paradise she wishes." (*Abu Nu'aim*)

Best thing in the World

- 'Abdullah b. 'Amr reported Allah's messenger (PBUH) as saying, "The whole world is to be enjoyed, but the best thing in the world is a pious woman." (*Muslim*)

Hadith- Good wife

- Abu Umama told that the Prophet (PBUH) used to say, "After fear of God a believer gains nothing better for him than a good wife who obeys him if he gives her a command, pleases him if he looks at her, is true to him if he adjures her to do something, and is sincere towards him regarding her person and his property if he is absent." (*Ibn Majah*)

The best Man

Prophet (PBUH) stated
“ The best among you
is the one who is
kindest to his wife ”

Who may a man marry
and who he cannot
marry?

Prohibitions in Islam



Prohibited to you (for marriage) are: your mothers daughters sisters father's sisters mother's sisters; brother's daughters sister's daughters foster-mothers (who gave you suck) foster-sisters; your wives' mothers; your step-daughters under your guardianship born of your wives to whom ye have gone in no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time except for what is past; for Allah is Oft-Forgiving Most Merciful.

Surah An-Nisa:23

وَسَاءَ سَبِيلًا ﴿٢٣﴾ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ
وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعُمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ
الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ
وَأَخَوَاتُكُم مِّن الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ
وَرَبِّبَاتِكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُم
الَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ
فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ
مِّنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ
إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

Praying for righteous partners and offsprings

وَالَّذِينَ يَقُولُونَ رَبَّنَا

هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا

Surah Al-Furqan:74

لِلْمُتَّقِينَ إِمَامًا

And those who pray "Our Lord! grant unto us wives and offspring who will be the comfort of our eyes and give us (the grace) to lead the righteous."

Pre-conception Level

Tampering with Reproductive Process

Tampering with the reproductive process is an unlawful practice according to Islam. These include:

- **ceasing** it in any form or
- **tampering** with it in any way or
- **reducing it** for no legitimate reason

Praying for Progeny

هٰنَا لِكَ دَعَا زَكَرِيَّا رَبِّهٖ قَال رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً
طَيِّبَةً اِنَّكَ سَمِيعُ الدُّعَا ﴿٣٨﴾ فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَائِمٌ

- There did Zakariya pray to his Lord saying:

"O my Lord! grant unto me from Thee a progeny that is pure; for Thou art He that heareth prayer!" [Al Imran:38]

Pre-natal Level

Abortion in Islam

- Around 40-42 days organogenesis became evident.
- Muslims believe that the soul (sprit) will be blown in the fetus at the fourth month of pregnancy.
- Islam prohibits abortion after the fourth month of pregnancy.
- However, if there is a grave situation, which endangers the life of mother, there is no harm in performing abortion to the fetus. This is based on the statement of Allah's Messenger (PBUH):

“ ...A fetus will be constructed in the shape of sperm for forty days.

Then, it will be a clinking clot [to the internal side of the mother's womb] for another forty days.

Then, the angel will be sent down to the fetus to blow the soul in it.

Bukhari, Hadith No.3036.

Punishment for performing abortion

- **Islam considers abortion a premeditated killing when a pregnant mother performs abortion after the soul is blown in the fetus [after four months of pregnancy].**
- **Such a killing entitles a punishment for both parents.**
- **Unintentional abortion requires a blood-money substitution for the aborted fetus.**

Post-natal Level

Care of the newborn

- Offer Adhan in the babies ears soon after birth
- Breast feeding for up to two years of age
- Care and Protection of children

During the time of Jahlia, children, particularly girls, were killed from fear of poverty and shame.

The Quran strongly condemns this practice.

قُلْ ﴿١٥٠﴾ ﴿١٥١﴾
 تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ
 شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ
 إِمْلَاقٍ تَحْنُ نَرِزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ
 مَا ظَهَرَ مِنْهَا وَمَا بَطُنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي
 حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

- Say: "Come I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents: kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds whether open or secret; take not life which Allah hath made sacred except by way of justice and law: thus doth He command you that ye may learn wisdom.

Caring for children

Care and proper upbringing of children is essential in Islam

- This is based on instructions given by Allah's Messenger (PBUH):

“It is a sufficient sin to put to waste, those whom you support [this means, not to provide every possible care and proper upbringing]” [Abu Dawood, Hadith No.1692]

The Rights to Children

- Children's rights are numerous. They have a right to
 - a decent and peaceful life
 - good and worthy names
 - receive good moral character as well as protection against all possible vices and bad habits such as: lying, cheating, theft, jealousy, deception and unkind attitudes towards parents
 - certain necessities of life, including:
 - affordable house
 - lawful food.
 - useful education
 - proper upbringing.

Just and Equal Treatment for Children

- **All children are entitled for a just and equal treatment.**
- **No child should be given priority or any type of preference over the others in terms of gifts, grants, ownership or inheritance.**
- **All children must be equally treated in terms of kind treatment and good behavior.**
- **An unfair treatment to children may result in bad behavior towards either or both parents in old age.**
- **Any unfair treatment to children may also causing hatred towards one another.**

Equal rights of male and female progeny

- A woman went to Aisha, the Mother of Momineen, accompanied with two girls. She divided a date into two parts and gave each to one of the daughter. The Prophet (PBUH) said, **those who care for girls, they will be saved from the fire.**

Instruction of Prophet (PBUH)

- A man came to ask Prophet Mohammed (PBUH) *“Oh Prophet of Allah! I want you to offer a share to one of my children and I want you to be a witness for that.”* Upon hearing this man's request, Allah's Messenger asked, *“Are you offering the gift to all of your children?”* The man who asked replied, *“No. I am not!”* Allah's Messenger commented, *“Then, seek someone else to witness your gift as I will not be witness to an unjust and unfair situation. Be mindful [and Fear] of Allah. Be fair, just and equal in treatment of your children”* [Bukhari and Muslim, Hadith No.149]

Kissing male children

- One Rabi came to the prophet (PBUH) and asked, “Do you kiss boys?” . The Prophet (PBUH) answered in affirmative. The man replied “We don’t”. So the Prophet (PBUH) answered “What should we do if God has taken mercy from you”.
- The Hadith confirms that it is a mercy to be able to love and kiss your male children.

Lineage Preservation

- Islam capitalizes on the value of the nucleus family and the broader family.
- The nucleus family is the basis and the foundation of the society.
- Islam protects the family against interactions that may lead to its disintegration.
- In order to protect the family against breaking and disintegrating, Islam pays every attention to this unit of the society.
- **Lineage is one of the essential bonds of the family.**
- Allah (subhanahu wa ta'ala) laid down certain rules, and regulations that consolidate the foundations of kinship rights on every individual member of the family.

- Allah's Messenger (PBUH) says:“ *Any woman, who falsely attributes a child to her household as a genuine child of her husband, is not considered a Believer in Allah. Furthermore, Allah (subhanahu wa ta'ala) will not permit such a woman to enter Jannah. Moreover, any man who falsely denies his son, while looking at him [knowing that he is truly his son], Allah (subhanahu wa ta'ala) will place a barrier between Him and that man [will not permit such a man to look at Him]. Furthermore, Allah (subhanahu wa ta'ala) will scandalize such a false claim of this person before the entire humanity [on the Day of Judgement]*”[Abu Dawoud, Hadith No.2263 and Nasaiee, 6:179]

Lineage Preservation

- In the pre-Islamic Jahiliyyah the family system was corrupt. Islam initiated decisive reforms. It annihilated all existent malpractice. The following are some of the items banned by Islam:
 - **Child adoption**
 - **Admitting a child as a son/daughter**
 - **"Khal'a", or disowning**
 - **Woman's family name change after marriage:** A Muslim woman, after marriage keeps her median's family name according to Islamic jurisprudence. According to Islamic teachings and law, it is unlawful for a woman to bear the family name of her husband after marriage.

Responsibilities of men and women in Islam

Responsibilities of Men and Women according to Islam

- Allah the Almighty, specified man, with power, strength and endurance in order that he may seek provisions.
- Allah the Almighty specified the female, and equipped her with what it takes to reproduce the progeny of mankind. She is well equipped with necessary apparatus to bear children, deliver them, nurse them and care for them. the woman has been endowed with love, kindness, care, sympathy, care and affection in order to carry out her hard duties with a smile on her face and with pride and dignity.
- Man is to work outside the house, and earn the bread of the family. On the other hand, it is only natural for the woman to work inside the house and take care for its needs in general.

Role of Men in Islam

- Managing, directing and running the household affairs, in accordance with Islam, is the man's responsibility, and not the woman's.
- The **physical and mental make-up** of men qualify them to take charge of these responsibilities.
- This responsibility is granted to man due to **natural qualification**, and due to earned reasons as well.
- Man, in accordance with Islam, is required to take care of household **financially, physically, emotionally** and otherwise.
- Man, in accordance with Islam again, is demanded to **protect the woman, take care of her needs, and secure all the needs of the entire household**.
- The man is a responsible as a shepherd of his own household, and he will be asked about "his herd". Allah's Apostle [PBUH]

Women in Islam

- Islam considers women **equally qualified as far as financial dealing** are concerned. Woman, according to Islamic rules, regulations and teachings, can own, buy, sell and can undertake any type of financial transactions without the need for guardianship, restriction or limitations.
- Islam entitles women to the **same rights in terms of education**. Allah's Messenger [PBUH] said, as reported by Baihaqee, 'Seeking knowledge is compulsory for each and every Muslim (male and female)'.
Allah's Messenger [PBUH] said, "He whoever has a daughter and he does not bury her alive, humiliate [insult, degrade] her, and does not give preference to his son over her, such a person will be granted entry to Paradise by Allah."
- Islam entitles women to the same **equal rights as sons**. Allah's Messenger [PBUH] said, "He whoever has a daughter and he does not bury her alive, humiliate [insult, degrade] her, and does not give preference to his son over her, such a person will be granted entry to Paradise by Allah."

Caring for your dependents in Islam

It is a sin (ism) in Islam that a person does not care for his dependents.

﴿٢٧﴾ وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ
عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا

And know ye that your possessions and
your progeny are but a trial; and that it is
Allah with whom lies your highest reward.
Surah Anfal; 28

Thank you for listening

The Purpose of Islam “Magased AL-Shareah”

- Islam, the religion “Allah” has choosen for “mankind” has the following purposes:
 - 1. Religion
 - 2. Self maintance
 - 3. Wealth maintance
 - 4. Progeny maintance
 - 5. Mind maintance

Inheritance features and importance of compatibility

- “Allah” - Subhanahu Wa Ta’la - instructed us to **bring up**, in the right and healthy way, our children “who are the **building unit of our community**”.
- “Allah” indicated the principles of providing **protection for children** through the selection of the **appropriate partners of the legal marriage**.
- It was the “**right vision**” of the Prophet (PBUH), who more than fourteen centuries ago, has highlighted the importance of “**selection of compatible couples**” and indicated “**inheritance in children**”, where he (PBUH) said “**choose for your progeny and choose the right**”.

Selecting compatible partners and inheritance

- The “compatible” from the social and health point of view, in order to protect children from the genetic disorders.
- The effect of genetic inheritance was also indicated by “Hadith” related to the “man” who came to the Prophet (PBUH) and said: *“My wife has given birth to a black boy”*. The Prophet (PBUH) asked him *“If he has camels?”* The man answered: *“Yes”*. The Prophet (PBUH) asked him: *“What is their color?”* The man said: *“They are red”*. The Prophet (PBUH) said: *“Is there any black among them?”* The man answered: *“Yes”*. The Prophet (PBUH) asked him: *“why you think is that?”* The man said: *“This may be due to unseen”* Erg, *“indicating heritance”*. The Prophet (PBUH) said: *“In that case, your son has the same”*.

Support for the family and the off springs

- The “Shariah” has prepared the wife to be a mother, where in spite of suffering from pregnancy, birth and breast feeding, “Allah” made the offspring a blessings, as it is the resultant reward of the successful marriage.
- Within the family unit, the “Shariah” has given the husband the role of the financer of the family and the moral protector of the wife, as she carries and gives birth to her child, feed him and look after him thereafter, preparing him for his future life

Equality of children

- “Islam” **does not differentiate between children** and calls for justice and equality between them so they could function as an integral members of the family.
- Of relevance is the fact that Islam has prohibited killing of offspring, as a result of fear of poverty, as the financial support lies in the “Allah’s” hand.
- Islam also has prohibited the bad habit of “killing the newborn girls” outlining that the girl is the mother, sister and wife and there is no shame in keeping her. She may also be a reason for “Allah’s” mercy leading the protector to heaven.

Care of children

- The pregnancy and “breast feeding” period is close to three years, this would prevent immediate second pregnancy, thus allowing proper care for the child.
- Islam has taken care and gives due respect to proper bringing up of children and their guidance, teaching them the instruction of “Islam” and preparing them to lead future life.
- “Islam” also cares for the health and psychological aspects, where the Prophet (PBUH) has said that “Teach and train your children in swimming, shooting and horse riding”.
- He (PBUH) also said “the strong Muslim is loved by “Allah” better than the weak Muslim, though there are good in all”.

“Talaq” (divorce)

- “Talaq” (divorce) is allowed as a “reluctant Halal”, where it is the last resort, when there is no right environment prevailing within the family structure.
- The Talaq will also protect the “wrong doing”, non-ethical practice and “Zina”.
- If Talaq occurs, the “Shariah” has given the “Hidana” or the right to look after the child to the mother in the early years and thereafter to the father, where children at this age require more immediate supervision and protection.

The family, the community and Preservation of the Progeny

The main relevant aspects related to care for, the family unit, in Islam can be summarized as follows:

- To ensure appropriate selection of the members of the “legal marriages” and to care for offspring throughout his life, pre-conception, prenatal, postnatal and thereafter to ensure, as much as possible a “stable marriage and healthy offsprings”.
- Islam requires husband and wife to take necessary steps to protect themselves and their offspring, through the prevention of ill-health and take appropriate steps to ensure their health as well as the health of their children at various stages of life.
- To make use of “advancement of Science” and seek means of protection from disease(s), including early diagnosis and intervention to ensure, as much as possible, freedom from ill health.
- To care and support for the Muslim family, as it is the building unit of the community. The family cares after the child, bringing him up in the right environment, guides him and protects him against any deviation from the instruction of “Islam” and its conduct. (contd..)

The family, the community and Preservation of the Progeny (contd..)

- The instruction of Islam attracts attention of the parents to live intimately in peace and built the Islamic human culture on earth providing equity to all in various aspects of life.
- Islam requires parents to share their life and support each other and support the extended family, including their parents, grandparents, grandchildren and other Kins.
- Through the “Zakat” and through keeping links with the family, immediate and extended “Selat Rahim”, support can be provided to the relatives, then the community at large.
- Through the “Erth”, the wealth of the dead family member distributed among the live family members according to the instruction of Islam, will further support the off springs after death of the parent.