

## 10143 - Ruling on tying the tubes unnecessarily

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### the question

I am a 36 year old woman with 6 kids and I am now with my 7th child and would like to know if it is permissible in Islam to tie my tubes when this baby is born? I don't want to cut and burn them, I want to place a band around the tubes to avoid the egg from dropping all the way down. I know I cannot stop the will of Allah, I just want to try to loose weight. I weigh more that 250 lbs. Every time I try to loose weight, I end up pregnant.

### Detailed answer

It is not permissible to prevent pregnancy except in cases of necessity where competent doctors have stated that giving birth will cause the mother to become exhausted or ill, or will make her sickness worse, or there is the fear that pregnancy or childbirth will most likely cause the mother to die. In that case it is essential to have the husband's agreement and consent to prevent or end pregnancy. When this reason is no longer a factor, then the woman should go back to not using contraception.

Fatawa al-Mar'ah al-Muslimah, 2/977

Because losing weight does not reach the degree of necessity mentioned above, it does not come under the same ruling, especially since this operation to tie the tubes requires the female doctor to uncover and touch the 'awrah. It is even worse if the doctor is male, so this is another reason not to allow it.

But you have to follow the guidance of the Prophet (peace and blessings of Allah be upon him) with regard to food. The Messenger of Allah (peace and blessings of Allah be upon him) said: "The son of Adam does not fill any vessel worse than his stomach. It is sufficient for the son of Adam to eat a few morsels to keep him alive. But if he must (fill it), then one-third for his food, one-third for his drink and one-third for air." (Narrated by al-Tirmidhi, al-Zuhd, 2303; classed as saheeh in Saheeh Sunan al-Tirmidhi, no. 1939)

You should also follow the permissible means (of preventing pregnancy), such as withdrawal during intercourse ('azl). The correct scholarly view is that there is nothing wrong with 'azl even if there is no reason for it, because of the hadeeth of Jabir: "We used to practise 'azl at the time when the Quran was being revealed." (Narrated by al-Bukhari, al-Nikah, 4808).

And Allah knows best.

Fatawa al-Mar'ah al-Muslimah, 2/658

Perhaps what Allah has decreed for you of children will be better for you than you think, and they will be a blessing that is stored up for you, especially in old age.