

50326 - Ongoing contraception is haraam except in cases of necessity

the question

I suffer from a severe sickness during pregnancy, that lasts almost until the moment of birth, especially in the first three months. It was so bad that I spent almost two months in hospital. During this time, I stopped eating and drinking completely, and I disliked everything. I was fed by means of injections in the hospital. In this case is it permissible for me to avoid getting pregnant and giving birth altogether, or is that not permitted?

Detailed answer

Firstly:

Islam encourages people to get married and have children so as to increase the numbers of the Muslim ummah and to make the Prophet (peace and blessings of Allaah be upon him) proud before all other nations on the Day of Resurrection, and in accordance with human nature (fitrah). The Prophets themselves (blessings and peace of Allaah be upon them) asked Allaah to bless them with righteous offspring. Allaah tells us that Ibraaheem (peace be upon him) said:

“My Lord! Grant me (offspring) from the righteous”

[al-Saaffaat 37:100].

And Allaah says (interpretation of the meaning):

“And (remember) Zakariyya (Zachariah), when he cried to his Lord: ‘O My Lord! Leave me not single (childless), though You are the Best of the inheritors’”

[al-Anbiya’ 21:89.]

Allaah tells us of many of the du’aa’s of the righteous, such as the verse in which He says (interpretation of the meaning):

“And those who say: “Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqoon (the pious)”

[al-Furqaan 25:74].

People will remain like that so long as their nature (fitrah) remains sound.

Secondly:

In the answer to question no. [21169](#) we stated that ongoing contraception is haraam.

But an exception is made to that in cases of necessity – as is the shar'i principle with regard to all haraam things, as it allows them in cases of necessity. Allaah says (interpretation of the meaning):

“He has explained to you in detail what is forbidden to you, except under compulsion of necessity”

[al-An'aam 6:119].

So if a woman is weak or sick and will be harmed by pregnancy or there is fear for her life because of that, then it is permissible for her to use that which will prevent pregnancy.

In research prepared by the Standing Committee for Academic research and Issuing Fatwas it says:

... Based on that, limiting the number of offspring is haraam in general, and contraception may be haraam except in rare individual cases that are not general in application, such as if the pregnant woman will have to give birth in a manner other than that which is usual, and she will have to have surgery to bring the child forth; or if the woman's health or life will be at risk due to pregnancy. In such cases contraception is permitted as an exception because of the likelihood of harm, so as to preserve her life, because Islam seeks to bring benefits and ward off harms, and to advance the greater of benefits and reduce the harm in the case of a conflict. End quote.

Majallat al-Buhooth al-Islamiyyah (5/127).

Shaykh Ibn Baaz was asked about a woman who had given birth to ten children, and now pregnancy would cause her harm, and she wanted to have an operation to have her tubes tied.

He replied:

There is nothing wrong with her having the surgery mentioned, if doctors have determined that giving birth will harm her, and if her husband allows that. End quote.

Fataawa al-Mar’ah al-Muslimah (5/978).

Shaykh Ibn Jibreem said:

It is not permissible to have surgery to end or prevent pregnancy except in cases of necessity, when trustworthy doctors have established that giving birth will harm her or make her sickness worse, or there is the fear that pregnancy and childbirth will likely lead to her death. But it is essential that the husband give his approval to the ending or prevention of pregnancy. Then when the excuse ends the woman should go back to normal. End quote.

Fataawa al-Mar’ah al-Muslimah (2/977).

Based on this, if what happened to you was caused by pregnancy, then it is a passing thing that was caused by sickness or weakness which it is hoped will pass. In that case you can use contraceptives on a temporary basis, until Allaah heals you. But if it is an ongoing problem for which there is no hope of an end, then there is nothing wrong – in sha Allaah – with you using contraception on an ongoing basis.

And Allaah knows best.