

Differential Fertility: A Comparative Study of Islam and other Religions and Analysis of Concepts of Religions about Fertility in Southern Punjab, Pakistan

*Nadeem-Ud-Din

**Fateh Muhammad Burfat

***Ameer Ali Abro

Abstract

The most important reason for studying population is to gain better understanding how societies function and change. In the study of demography, fertility is the most important and perhaps the most complicated aspect of the population. It plays a significant role in the size, composition and distribution. The general objective of the study is to provide information about differential fertility and comparison of religious school of thoughts regarding fertility and situation analysis of Southern Punjab, to evaluate the religious concepts and their impacts on fertility.

*The focus of this research is to unearth the religious concepts related to fertility and situation analysis of southern Punjab through comparative and sociological observations, therefore the present study is exploratory in nature, the research has been conducted through review of religious literature related to fertility and its comparative analysis and the research has been conducted with personal and professional dialogue with married persons to collect the information hence the methodological approach is both *Qualitative and Quantitative*.*

It was revealed that by the changing of time most of the religions are fluctuating their views through churches, scholars, and sects. In Hinduism there is no any proper learning's about fertility, birth control or family planning but they accept most of the methods for birth spacing, in Christianity Ideally Family planning is prohibited but due to situations and requirements of circumstances it is going to acceptable at some stages. According to Jewish views ideally it is not allowed but in some situation it is acceptable and life of women is important to save if birth control is required. Islam have its clear concept about family planning and Islam accept most of the situations according to need and time requirements in the light of various Hadith it is also observed that the Holy Prophet (PBUH) was also recommended the "Azl" a type of fertility control.

Keywords: Differential fertility, fertility, demography, comparative religions, birth control, southern Punjab, Pakistan

*Research scholar, Department of Sociology University of Karachi.

**Professor and ex. Chairman Department of Sociology, University of Karachi, Karachi.

***Deputy District Officer Social Welfare, Government of Sindh.

Introduction:

Fertility is the natural proficiency of a woman for giving births. In demographic context fertility refers the actual reproductive performance of a woman, which is gauge with total number of children ever born. Fertility has two main components biological and social. The performance of reproduction is biological component. On the other hand to search why women are having certain number of children and the impact of that population growth on society is a social component. "The fertility is generally used to indicate the actual reproductive performance of a woman or group of women, ranging from small communities to the entire capable women population of a country" (Thompson, 1953, p. 146)

"If we consider 'the religious' as a population affected not only by assimilation/ dissimilation into the secular population but by migration, fertility and mortality, we arrive at a more multivalent picture" (Eric Kaufmann, 2009)

David Voas a sociologist said that there is need to study demographic methods according to religions because, "People enter, exit, and mover within religion he gave the reference that as they born, will die, and migrate" (Voas, 2003, p. 94)

"Differences in the fertility rate of different segments of a population. Comparisons of differential fertility rates may be made on the basis of social class, education level, occupation, race, religion, rural-urban residence and so on" (Theodorson, 1969, p.155)

Fertility and fecundity are two different terms in demography. Fecundity is defined as the biological capacity to produce children or actual potential for a reproduction of a woman. Fertility depends upon different social and biological factors such as nutrition, sexual behaviour, culture, economics, and way of life, emotions, fertilization and carrying a pregnancy. There are different school of thought related to Fertility, population growth and demography in religions, sects, and religious institutions. Following are some important concepts and their comparative analysis.

CHRISTIANITY AND FERTILITY:

The methods of fertility control were categorically prohibited in Christianity before the 20th century. There are different school of thoughts and point of views toward reproductive and contraceptive practices among the Christian denominations.

ROMAN CATHOLIC VIEWS ON FERTILITY:

Most probably Roman Catholics are against the contraceptive procedures, and they have their view that creativity cannot be stopped; they do not accept artificial birth control and believe this as sin. According to their concept procreation is basic objective of marriage and using of contraceptives is act of destroying the production of life, and it against the natural phenomenon.

"The Christian tradition views the embryo as a human being since conception and abortion is strictly forbidden" (Schenker, 2002). "Even some Catholics believed that, deliberately intercourse at the time when pregnancy is not

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possible is a type of sin, and against the law of God and nature and those who indulge in such are branded with the guilt of a grave sin” (Pope Pius xi;1930). “CastiConnubii” confirmed the Church’s position opposing birth control. Many early Church Fathers have made statements condemning the use of contraception. While only the Anglican Communion allow contraceptive use in limited circumstances.

Now the concept of Roman Catholic Churches in this regards is changing, according to (Pope Paul VI, 1968), artificial methods of birth control are human sin, but Natural ways of birth control like modern forms are ethically acceptable in many situations. These methods of fertility control are also known as periodic self-restraint and ethically differ from other adapting methods of fertility control.

While by changing of the time concepts about fertility is changing, according to (John Paul ii, 1994), their ideology supports the fertility, and he also supports the birth spacing in specific circumstances. In current scenario a large number of Catholics are not agreed with Church’s point of view on birth control.

Many Catholics have substantial arguments against with the Church’s views on fertility control. A document is issued by Canadian conference of Catholic Bishops “Winning Statement” and they contended the churches concepts of birth control. An organization (CFC) Catholics for Free Choice said that 96% of women practice contraceptives in their lives at some point, and most of them i.e. 72% had faith in that one could be good catholic without act upon the churches’ philosophy of fertility control.

PROTESTANT’S VIEWS ON FERTILITY:

Protestant opinions on birth control are more pluralistic than Roman Catholic. Protestant primarily relies on private interpretation of the Bible instead of making use of central doctrinal authorities to guide the Church on key issues. In general, most liberal Protestants tend to accept contraception. There are four categories concerning birth control in Protestants.

The first category is called “children in abundance”. Protestant who belongs in this category have concept that birth control is against the rules of God, and birth of every baby must be welcomed as blessings. This group have believe on bibles verses that described “open and close the womb” concept which means “it is all in the control of god that how many and how often children are conceived and born. Protestants in this group often connect birth control use with modern feminism” (Joyce, 2006).

Second type of protests have concept of “children in managed abundance” and believe on natural methods of family planning, (Kenaston, 2003). They also accepted diaphragms and condoms type of barrier contraception.

The third group of them is believe on “children in moderation” concept they are protecting child birth and also accept the artificial birth control methods to plan families. They also have concept of freedom to use artificial birth control in making personal choice according to guidelines of God about spacing of children.

The fourth group have concept of “No child” they believe that they biblical right to organize their lives around non-natal concerns. But believing on this concept among Protestants is acceptable on the bases of options and highly ethical and principal requirement such as health issues (Samuel, 1990).

HINDUISM AND FERTILITY:

There are no any ethical, moral restrictions on birth control in Hinduism, according circumstances and family management any one can adopt birth control methods. Most of the Hindus have concept that they must have children to complete the family and marriage life therefore contraception is unlikely. They also provide contraception device to couples to avoid children who wants it. Worldwide there is largest Hindu population in India and India is among the largest populated countries of the world, therefore birth control is issue of discussion among the scholars and professionals. There is no or less obligation on the birth control in Hinduism.

JEWISH VIEWS ON FERTILITY:

In Judaism there is no any obligation on all natural and unnatural practice related to fertility, their concepts allows all techniques related to reproduction. According to their concept contraceptives can be used if medical indicators required it or the mother’s life is in danger. There are three branches according different concepts and believes in Judaism, Orthodox Judaism, Conservative Judaism and reforms Judaism. Within the concept of Orthodox birth control is acceptable at some limitations and circumstances. Conservatives has their concept to adopt traditional Jewish views on family planning within modern type of family formation. Reforms have their modern and liberal concept related to family planning, according to their concept any one can use contraceptive according to their own wish and will.

The (book of Genesis, 1:22) says “be fruitful and multiply” therefore some of them believe that termination of pregnancy in violation of the commandment. According to other verses “Some Rabbinic authorities further consider the possibility that a union that by definition cannot lead to pregnancy would amount to “spilling seed” the sin of Onan” (Genesis, 39:9). According to some concepts prevention from pregnancy is good for young women and their health or nursing, they permitting contraception’s is favorable and they prefer natural methods of birth spacing, they also permits physical barrier, like condoms, pills or intrauterine device are preferred by most authorities.

ISLAM AND FERTILITY:

Islam is a progressive religion. One of its salient features is its adaptability and adjustment to specific situations which in turn upholds its claims as the religion applicable to all times. It is stated that “Islam is pro-natalist and encourages a high fertility” (Davis, 1951). It is contended that Islam is one of the few major religions of the world that does not categorically prohibit birth control. And on the contrary its orientation is conducive to the practice of birth control with some specific conditions. There is some disagreement among Islamic scholars as to whether or not the Islam allows fertility control to take place and if so, when. There are two schools of thought. Some scholars emphasize that there is total ban on birth control in Islam.

While other thinks that fertility control is permitted in Islam, but only under listed circumstances. The conditions imposed on the Muslims in this regard are the physical health of woman to bear a child, or preventing the transmission of infectious disease, or the danger to the life of baby, or a woman need to rest between pregnancies.

There are so many reasons to justifying contraception in Islam, such as health, to keep up appearance and physical health of the woman, and improving the physical and mental quality of progeny. Producing sick, weak, underdeveloped, mentally depressed, socially ignored or uneducated children cannot play a vital role or became a responsible Muslim for the “Umma”. An Egyptian study in this regard emphasize that “no one can measure the strength of a nation only by quantity, but rather by quality. The study also emphasizes the significance of rationalism and moderateism and stressed living within the possible and available resources. Hadith literature also says “it is better to have few in number who are honorable, morally worthy than many in number who are not”(Bukhari, 230 A.H). Human life deserves to succeed, not just out a living.

Islamic scholars have stated categorically that there are no religious obligations on fertility control. Islam presents the solution of this critical issue. In the Holy Quran God says, “And mothers should suckle their children for two whole years” (Al-Qur’an, Al-Baqar 2:233). It means that minimum three years interval should prevail between each pregnancy. The principle of preventing contraception was accepted in many “Ahadith”, Holy Prophet Muhammad (PBUH) allowed some of his companions (R.A) to practice ‘Azl’ or coitus interruptus. It means that in the era of the Holy Prophet (P.B.U.H), their Companions (R.A) use the withdrawal method, which is also a male method of birth control. These Hadith embodied the earliest legal reasoning of Muslims on contraception and were essential instruments of argument in later Islamic thought on contraception. The most commonly quoted ones are the following.

Many companions (R.A) including Hazrat Jabir, Umro, Attar, Sufyan (R.A) coded this Hadith, that “we used the practice ‘Azl’ in the Holy Prophet’s (PBUH) lifetime, while the Qur’an was being revealed”.(Bukhari, 230 A.H). There is another version of the same hadith, “We used to practice coitus interrupts during the Holy Prophet’s (PBUH) lifetime, news of this act reached to him and he did not forbid us”.(Ismail Bukhari, volume 3,192:193, 230 A.H). According to HazratJavaria, Malik bin Anas, Abdullah bin Muhammad (R.A), “A man came to the Prophet (PBUH) and said, I have a slave girl, I need her as a servant and have sex with her, but I am afraid of her becoming pregnant. The Prophet (PBUH) said practice ‘Azl’ with her if you so wish, for she will receive what has been predestined for her”. (Ismail Bukhari, volume 3, chapter Al-Nikah, 194.230 A.H). The institution of slave girls was a part of the social order of that time. Such a woman was kept as a wife and freed on the death of husband, if she had offspring. During the period of Hijrat thousands of women came into Muslim homes as slaves and intercourse with them was permitted but illegitimacy prohibited. Azl was extensively used to prevent issue

from this peculiar relationship. This is obvious from the fact that though the number of women in some cases ran into hundreds, the number of their offspring was relatively negligible.

According to Hazrat Abu Sa'id (R.A), "We rode out with the Prophet Muhammad (PBUH) to raid Banu al-Mustaliq and captured some female prisoners; we desired women and abstinence become hard. We wanted to practice 'Azl', and asked the Prophet (PBUH) about it. He said, you do not have to hesitate, for God has predestined what is to be created until the judgment day. In another Hadith Abu Sa'id (R.A) coded, "the Jews say that coitus interrupts is minor infanticide and the Prophet (PBUH) answered, the Jews lie, for if God wanted to create something, no one can avert it. Hazrat Umar bin Khattab (R.A) mentioned a hadith that the Prophet (PBUH) forbade the practice of 'Azl' with a free woman except with her permission.

Hazrat Malik bin Anas (R.A) said that a man asked the Prophet (PBUH) about 'Azl' and the Prophet (PBUH) said, "Even if you spill a seed from which a child was meant to be born on a rock, God will bring forth from that rock a child." All above Ahdith reflect two main points, firstly that the Prophet (PBUH) knew about the practice of 'Azl', but he did not prohibit it and secondly, that the Prophet (PBUH) himself permitted the practice of 'Azl.

In this connection Al-Ghazzali stated that Azl was justified to protect one's property, to preserve the wife's health, beauty and to remove the anxiety of numerous children. Numerous recorded traditions authenticate that Prophet (PBUH) neither condemned nor prohibited the use of Azl. It is said that when a man stated he desired intercourse but no offspring and did not know what to do, the Prophet (PBUH) said, "do Azl with her, but whatever is decreed will come upon her" Azl is permitted, but in the case of a free born wife, she must be consulted (Al-Ghazzali, 1839, pp. 52). If Azl is permitted in Islam, acceptance of the use of contraceptives is indicated.

Fatwa is a legal opinion of any matter given by the Muftis. The Fatwa of the Mufti of the Egyptian Realm in 1937 stated that, "it is permissible for either husband or wife by mutual consent to take any measures, in order to prevent conception"(Fink,1954). In his view artificial and natural methods of fertility control are permissive. The similar Fatwas have been released by the Fatwa committee of the Al-Azhar University in 1953, the Directorate of Religious Affairs of Turkey in 1961 and the Grand mufti of Jordan in 1964 (Human Fertility Journal, 1965).

In conclusion, the Qur'an very specifically enunciates disapproval and complete prohibition of matters considered harmful and immoral. For example, there are definite injunctions which prohibit gambling, usury, adultery. It is, therefore, important to note that no such categorical statement exists in connection with birth control.

While the other school of thought accentuate on total ban on birth control in Islam. They thought that birth control is against the fundamental principles of Islam. Their arguments based upon the verse; "And do not kill your children for fear of

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poverty; We alone are your nourisher” (Al- Inaam, 6:151). They interpreted this verse to mean that all methods of birth control and abortion should be banned in Islam. In their opinion Islam is a natural religion for humanity and also provides a natural way of life. All rules laid down by Islam are based upon a fundamental principle that human beings should behave and act in consonance with natural laws which he finds working in this universe. He should refrain from a course of life that might force him to deviate from the purposes for which nature is operating. In Qur’an Almighty Allah says, “Our Lord is He Who gave everything its peculiar form and nature, and then guided it aright” (Al- Qur’an 20:50). It means that Almighty Allah has not only created everything that we find in the universe but has also endowed it with an instinctive knowledge of the ways by which it can most suitably perform the tasks assigned to it in the general scheme of things. Everything that is there in the universe is engaged in the performance of its duty in complete submission to the will of Allah. That is how they must behave. No one has power or capacity to go against the prescribed course. If man chooses to violate the laws of nature and the guidance of Allah has given for individual and social life, this is bound to lead him astray from the right course and disturbing consequences here and hereafter. Another verse “And who is more erring than he who follows his desires without any guidance from Allah” (Al- Qur’an 28:50) point out that the deviation from the right course may on the face of it seem quite attractive and fascinating and advantageous. But the fact is that straying away from the path laid down by the Creator and violating the limits set by Him, is bound to be harmful to man. By adopting such a course he would be unjust to himself. According to Qur’an “And the Satan said: I will enjoin the sons of Adam and they shall change Allah’s (scheme of) creation” (Al- Qur’an 4:119) is so because to try to distort and disturb the scheme of things Allah has ordained and to violate the natural laws which govern and sustain the universe and all that it contains is bound to unleash forces of destruction; this is a fiendish act and not the one that behoves man. These violations are at the promptings of Satan who wants to deprive man of what Allah has bestowed upon him. Thus the basic principle on which Islam rests the foundations of its social and economic order, and from which emanates its culture and civilization, is that man should fulfil all the demands and urges of his nature in to the laws of nature. And make the fullest use of all his power and capabilities in a manner desired by the Supreme Being. In light of above arguments it becomes abundantly clear that the pattern of life that Islam builds can have no place for birth control as a national policy. The Islamic culture strikes at the roots of the materialistic and sensate view of life and eliminates the motivating force that makes man abstain from fulfilling one of the most fundamental urges of human nature, that is, of procreation. Birth control is not an unavoidable demand of human nature. He does not need it for fulfilment of his personality. Instead it is a product of certain cultural forces, of a peculiar social circumstance, of a value- pattern that makes man obsessed with his personal comfort and pleasures. It is against the law of nature and will of Allah. (Maududi, 1968).

LITERATUREREVIEW:

Past studies play a very vital role in any research, the reason being that they stimulate the researcher to undertake any such study. Background literature is the foundation on which the hypotheses and assumptions are formulated.

“It provides the guidelines to plan and accomplish proposed research studies in the light of conclusion drawn from the previous works. It also checks the unnecessary repetitions. Thus, the review of literature provides a base upon which the future research is yet to be built” (Borg, and Gall, 1989).

The result of David Yankey’s study generally lead to conclusion that patterns of fertility differentials associated with rural urban residence and socio-economic status were different for the two major religions, Muslims and Christian’s classes. Yankey found no difference in the level of fertility by education or room per capita among the Muslim couples but in the case of Christian couples he has noted a mild inverse association. (Yankey 1962: 138).

A study by Ahmad, Sultan in 1986 analysis the intermediary variables those affecting fertility among four Muslim populations. Data was collected from the World Fertility Survey which was related to Bangladesh, Indonesia, Jordan, and Pakistan. The dissimilarities in intermediate variables and their association to fertility differentials observed were stressed. Marriage, age at marriage, and dissolution of marriage, remarriage, contraceptive use, and fetal death were factors that were considered. (Ahmad, 1986, p. 249)

Goldscheider (1964) written in his doctoral dissertation on the Jews of America. He analyzed three major aspects of fertility that is “changes in the level of fertility over time, the relationship between socioeconomic status and fertility and the importance of Judaism and Jewishness in determining the size of Jewish families”. In this article the in-depth proof examined about the shifting to large and small Jew families in America. “The introduction of cohort fertility analysis and examination of linkages to generational change are critical in the systematic investigation of fertility among Jews”. The hypothesis of his dissertation has been confirmed by past 20 years’ experience i.e. “Jewish and Protestant fertility levels would show an increasing level of convergence over time” (Goldscheider, 1964).

A study by J.N. Sinha in 1957 on “Differential fertility and family limitation in an urban community of UtarPardesh” relates to an investigation of the fertility pattern of a sample of 1018 wives drawn from Lucknow and Kanpur, the two biggest cities of UtarPardesh. The sample is stratified with respect of religion, caste and income. It reveals significant inter-community differences, Muslims and low-caste Hindus showing nearly equal fertility and high-caste Hindus and Christians showing comparatively lower levels. The proportion of small families is obviously higher in groups with lower fertility, but there is a wide measure of dispersion in each group. Fertility is seen to decline with a rise in income. Consistent with the differential trends in fertility, striking variations are also observed in the extent of contraceptive practice in different groups. Groups with lower fertility also show a higher frequency of birth control. Birth controllers have lower fertility than the non-

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 controllers and birth control appears to play a not inconsequential role in causing differential trends in fertility.(Sinha, 1957).

OBJECTIVES OF THE STUDY:

General Objective

The general objective of the study is to provide information about differential fertility and comparison of religious school of thoughts regarding fertility and situation analysis of Southern Punjab, to evaluate the religious concepts and their impacts of fertility.

Specific Objectives:

The specific objectives of the study are:

1. To find out religious school of thoughts for differential fertility.
2. Comparison of fertility in Islam, Christianity, Hinduism, and other religions.
3. To find out concepts and fertility issues of southern Punjab.
4. To find out concepts of fertility in Islam.
5. To suggest different approaches towards population control and demography on religious basis for different stack holders.

METHODOLOGY:

Since the focus of this research is to unearth the religious concepts related to fertility and situation analysis of southern Punjab through comparative and sociological observations, therefore the present study is exploratory in nature, the research has been conducted through review of religious literature related to fertility and its comparative analysis and the research has been conducted with personal and professional dialogue with married persons to collect the information hence the methodological approach is both Qualitative and Quantitative.

The universe of present study is three administrative divisions of Southern Punjab i.e. Bahawalpur Division, DeraGrzi Khan and Multan Division and sample is divided in to urban and rural area and male and female population.

SAMPLING:

The population of Bahawalpur division is 33.84% of total population of Southern Punjab, while D.G. Khan and Multan Divisions have 28.78% and 37.40% respectively. The representation of each Division in the sample has been giving according to the percentage of population of each Division. In this procedure 203 respondents were taken from Bahawalpur, 173 respondents from D.G. Khan and 224 respondents were from Multan district and total sample size was 600.

PRESENTATION OF DATA

Table 1: Frequency and percentage of respondents by their religion

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Muslim	586	97.7	97.7	97.7
	Christian	8	1.3	1.3	99.0
	Hindu	6	1.0	1.0	100.0

	Total	600	100.0	100.0	
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Table 1, shows the religious representation of respondents, Christians and Hindu are in minority there fore their standard number could not found in the research area, from total sample size 08 were Christians and 06 were Hindu.

1. Relationship between Religions and total number of children ever born.

Table 2: Cross tabulation, religion X Total number of children everborn

		Total number of children ever born?											Total
		NO Child	One child	Two Children	Three children	Four children	Five children	Six children	Seven children	Eight children	Nine children	Ten children	
What is your religion?	Muslim	18	19	72	83	67	125	54	45	46	30	27	586
	Christian	1	1	2	2	0	2	0	0	0	0	0	8
	Hindu	0	1	1	1	1	1	0	0	1	0	0	6
Total		19	21	75	86	68	128	54	45	47	30	27	600

2. Relationship between Religions and total number of male children ever born.

Table 3: Cross tabulation, religion X Total number of male children ever born

		How many male children ever born?								Total
		No boy	One boy	Two boys	Three boys	Four boys	Five boys	six boys	Seven boys	
What is your religion ?	Muslim	71	112	161	87	83	58	8	6	586
	Christian	2	0	5	0	1	0	0	0	8

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	Hindu	0	2	2	0	1	1	0	0	6
Total		73	114	168	87	85	59	8	6	600

3. Relationship between Religions and total number of female children ever born.

Table 4: Cross tabulation, religion X Total number of female children ever born

		How many girl/girls ever born?							Total
		No girl	One girl	Two girls	Three girls	Four girls	Five girls	six girls	
What is your religion?	Muslim	56	106	143	150	64	55	12	586
	Christian	3	4	0	1	0	0	0	8
	Hindu	2	2	1	0	1	0	0	6
Total		61	112	144	151	65	55	12	600

4. Relationship between Religions and total number of children they desire more.

Table 5: Cross tabulation, religion X Desire children

		How many more children do you desire?						Total
		I don't desire more children	One child	Two children	Three children	Four children	six or more children	
What is your religion?	Muslim	278	67	170	41	24	6	586
	Christian	3	2	1	0	1	1	8
	Hindu	2	2	1	1	0	0	6
Total		283	71	172	42	25	7	600

5. Relationship between Religions and ideal number of children in their opinion.

Table 6: Cross tabulation, religion X ideal number of children

	What should be ideal number of children in your opinion?	Total
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		Two children	Three children	Four children	Five children	six children	Seven children	Eight children	Nine children	Ten or more children	
What is your religion?	Muslim	22	51	72	112	217	40	23	23	26	586
	Christian	0	2	3	2	1	0	0	0	0	8
	Hindu	0	0	1	2	3	0	0	0	0	6
Total		22	53	76	116	221	40	23	23	26	600

6. Relationship between Religions and Reasons why they desire more children.

Table 7: Cross tabulation, religion X reason to desire more children

		Reason to desire more children?						Total
		No desire for more child	To complete the family	Like large family	For son	For daughter	God will	
What is your religion?	Muslim	278	64	128	92	16	8	586
	Christian	3	1	2	1	1	0	8
	Hindu	2	0	2	1	1	0	6
Total		283	65	132	94	18	8	600

7. Relationship between Religions and what was the approximate space between each of their children

Table 8: Cross tabulation, religion X approximate space between each children

		How much approximate space between each of your children?					Total
		I have no Child	1 year	2 years	3 years	4 years	
What is your religion?	Muslim	18	162	269	110	27	586
	Christian	1	2	3	2	0	8
	Hindu	0	2	3	1	0	6
Total		19	166	275	113	27	600

8. Relationship between Religions and their opinion about family planning.

Table 9: Cross tabulation, religion X opinion about family planning

		What is your opinion about family planning?					Total
		Strongly Favorable	Favorable	No Comments	Unfavorable	Strongly unfavorable	
What is your religion?	Muslim	26	56	144	336	24	586
	Christian	0	2	2	3	1	8
	Hindu	0	1	3	2	0	6
Total		26	59	149	341	25	600

9. Relationship between Religions and do they practice contraceptive.

Table 10: Cross tabulation, religion X contraceptive usage

		Do you practice contraceptive?		Total
		Yes	No	
What is your religion?	Muslim	91	495	586
	Christian	2	6	8
	Hindu	1	5	6
Total		94	506	600

10. Relationship between Religions and reasons if they don't practice contraceptives.

Table 11: Cross tabulation, religion X reason for not to use contraceptive

		If not, tell the reason?					Total
		I don't Know	Use contraceptive	Due to religious belief	Harmful effects	Facility not available	
What is your religion?	Muslim	106	91	339	14	36	586
	Christian	0	2	6	0	0	8

	Hindu	2	1	3	0	0	6
Total		108	94	348	14	36	600

General Results of review and comparison of religious concepts about fertility

Four major religions have been reviewed in relationship with fertility, differences in concepts have been found, in Christianity there are two major groups, Roman Catholics are ideally against the fertility measures according to their classical concept artificial birth control is sin, against the natural phenomena, but at the current scenario and circumstances, practical observations found that through some churches natural birth control systems are going to be accepted, in 1994 (John Paul II) and in 1968 (Pope Paul VI) supported the ideology of fertility control. Moreover new organizations are accepting the birth control system and promoting the free will regarding this phenomenon.

Protestants' are divided into four groups related to fertility concepts. The first group has their view that fertility control is sin and against the rule of God, it is God who can give children or stop them; we cannot do any activity to control the births. The second group believes in natural methods of birth control. The third group has their view that protecting child birth and using artificial methods to control the birth are acceptable. The fourth group has their concept that it is upon the will and wish of a couple that who wants to use contraceptives or not; every person has rights to manage their lives.

In Hinduism there are no ethical or moral obligations on birth control; couples can adopt any type of family planning method, natural or artificial. According to Jewish concepts there is no obligation on both the natural and unnatural practice of family planning, according to different groups of this religion there are different concepts but most probably they are at the same page that births can be controlled according to circumstances, family planning or safety of mother or baby, or even age factor at the time of marriages can be considered for birth control.

In Islam family issues are discussed very deeply, from family, society to marriages Islam has clear its concepts as being a progressive religion it educates to adopt and adjust to specific situations in all aspects of life, it encourages high fertility, and does not categorically prohibit the birth control. But we can find two concepts some scholars are disagreed with birth control methods totally, and some accept the family planning procedures adopted by health system and family planning departments.

According to various acceptable Hadiths "Azl" is discussed, this is the method of withdrawal at the time of ejaculation during intercourse. This method was used extensively at the time of Hijrat also. From various Hadith it is observed that even Prophet did not prohibit the birth control, and was justified at the time of prophethood.

General Results of data analysis of concepts about fertility among religions in southern Punjab

Results shows that from majority of Muslims have there to five children and only 18 respondents from 586 were child less, 27 respondents replied that they have 10 children; it was also found that 72 respondents have only two children. In data 8 respondents were christens and six were Hindus and data shows that both the religions have don't have kids more then three and numbers of boys were more than the girls.

According to data analysis 71 Muslim respondents shows that they have no boy, and 112 replies that they have 112 boys, and couples with two boys were 161 and there were six families who have 6 boys, in continuation of questions about boys and girls 56 Muslim respondents have no girls, and majority have two, three and four girls only 12 respondents shows that they have six girls. In the response of question that how many more children they are desiring now from non-Muslims result was three or two but from Muslim respondents majority 278 respondents said that they don't desire more children, 67 respondents were desiring one child more and only six respondents were needs 6 children more. According to 217 Muslim respondents six children in a family is ideal number of children and 112 were in the favor of five children, only 22 respondents said that two children are ideal number of children but 26 respondents were in the favor of ten or more children.

Majority of Muslim respondents were not desiring more children but 128 respondents were required more children to enhance their family, 92 were in the need of Boy and only 16 were requiring girls and 8 respondents were on the will of God. Form christens 3 and 2 Hindus were not in need of kids, and one of each were needs baby boy and baby girl to extend their family. According to 269 respondents space between children were 2 years and 110 shows the 3 years gap, only 27 respondents informed about 4 years gap.

Majority of respondents about 336 were said that family planning is unfavorable, 56 were in the favor of family planning and 26 were strongly recommending the family planning, a largest number of respondents 495 were not using family planning measures and only 91 were practicing the contraceptives. Stating the reason not using the contraceptives 389 said that they are not using due religious belief, 64 were worried about its harmful effects and 42 said they have no facility of contraceptives.

Conclusion:

Most important results have been found through qualitative and quantitative analysis of the study, it was revealed that by the changing of time most of the religions are fluctuating their views through churches, scholars, and sects. In Hinduism there is no any proper learning's about fertility, birth control or family planning but they accept most of the methods for birth spacing, in Christianity Ideally Family planning is prohibited but due to situations and requirements of circumstances it is going to acceptable at some stages. According to Jewish views

ideally it is not allowed but in some situation it is acceptable and life of women is important to save if birth control is required.

Islam have its clear concept about family planning and Islam accept most of the situations according to need and time requirements in the light of various Hadith it is also observed that the Prophet was also recommended the “Azl” a type of family planning. Finally it is concluded that there is much difference between Ideal and Real situation if religions ideally prohibit the Family planning, but in real and practical situation it is difficult to control on family planning natural and artificial methods.

Recommendations:

- The study indicated that existing situation is in favor of Family planning and promotion of family planning and fertility standards but we must go through the concepts of religions and their education.
- Majority of Individuals are emotionally related with religious concepts therefore it is duty of state and scholars to find and develop generally acceptable methods for fertility and family planning.
- It is also role of print and electronic media to give proper awareness about fertility and its basic needs to society.
- NGO’s, Religious scholars, sociologists, can play a vital role to educate the society about fertility and related issues.

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