



## ANALYSIS OF THE HADITH ABOUT THE PERMISSIBILITY OF 'AZL

**Dewi Fauziah Nuraini**

Fakultas syariah, Universitas Islam Negeri Antasari  
Jalan Ahmad Yani, Km. 4.5 Banjarmasin, Indonesia  
Email: [dewifauziahnuraini@gmail.com](mailto:dewifauziahnuraini@gmail.com)

Received 20-10-2023 | Received in revised form 29-12-2023 | Accepted 15-01-2024

### ABSTRACT

*This research focuses on studies related to 'azl practice, in the analysis if it is related to the hadith and its explanation as well as the purpose of 'azl preventing, controlling, limiting pregnancy aimed at a benefit are permitted human efforts, but the success of these efforts is within the control of Allah SWT. If a pregnancy is destined by Allah, then it will happen, no matter how much effort is made to prevent it, there is nothing in vain from this effort, if you reject it, then you reject what Allah SWT. has been destined, indeed Allah SWT. All-knowing, all-wise, Allah SWT. knowing what humans don't know.*

**Keywords:** 'Azl Practice, Controlling, Limiting Pregnancy

### ABSTRAK

*Penelitian ini terfokus pada kajian terkait praktik 'azl, dalam analisisnya jika dikaitkan dengan hadits dan penjelasannya serta tujuan dari 'azl, mencegah, mengontrol, membatasi kehamilan yang ditujukan untuk suatu masalah itu adalah usaha-usaha dari manusia yang diperbolehkan, namun keberhasilan dari usaha tersebut ada didalam kendali Allah Swt., jika ditakdirkan oleh allah sebuah kehamilan, maka terjadilah, walau sebesar apapun usaha untuk mencegahnya, tidak ada yang sia-sia dari usaha tersebut, jika menolaknya, maka menolak dari apa yang Allah Swt. telah takdirkan, sesungguhnya Allah Swt. maha mengetahui lagi maha bijaksana, Allah Swt. mengetahui apa yang tidak manusia ketahui.*

**Kata Kunci:** Praktik 'Azl, Pengontrolan, Pembatasan Kehamilan

*This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.*



## INTRODUCTION

Marriage, which in its definition is a contract or bond that contains the permissibility of *watha* (having relations with husband and wife) with the word *nikah* or *tazwij* or something like both. Human nature created by God in him includes, among other things; having physical needs, such as fulfilling sexual needs.

Marriage provides peace, fulfills sexual needs, and is a way of procreating. Therefore, Islam views the family as the basic social unit of Islamic society and has emphasized that family formation is the responsibility of each spouse.

As time goes by, there are several things that need to be considered in obtaining offspring, aimed at achieving *maslahat* and keeping away from *mafsadat*, where each couple is expected to be able to control pregnancy and pay attention to the health of the wife, fetus or having children who are still in the breastfeeding period (exclusive breastfeeding) and much more, which is related to the obstruction of husband and wife relationships, which on the other hand there are sexual needs that must be met. Before there is a solution related to this, taking into account the above, without a solution, it can be said to be an obstacle in fulfilling sexual needs.

From something that is said to be an obstacle, then something is done and can be said to be a solution, in ancient times it was called '*azl*' and in the contemporary world it can be said with the term family planning.

## METHODS

This research uses the literature review method to analyze the permissibility of '*azl*' in Islam. By searching, analyzing, and synthesizing relevant literature, this research will explore the Islamic view on the practice of '*azl*', focusing on legal aspects, ethics, morality, and social implications. Identification of literature sources involves searching academic databases and reliable sources, while analysis and synthesis of the literature is done to understand the different views of scholars. Findings will be categorized under major themes, and the synthesis of findings will form an overarching picture, contributing to the legal understanding of '*azl*' and the like. An evaluation of the credibility of the literature sources was conducted to ensure the validity of the information used. This research is expected to contribute to the legal, ethical and social discussions related to the practice of '*azl*' and the like in Islam.

## RESULTS AND DISCUSSION

'*Azl*' is when a man withdraws his penis from the vagina of his wife or female slave after he has inserted it, so that his semen comes out outside the vagina of his wife or female slave so that she does not become pregnant. This is because when the sperm is expelled outside the woman's vagina, fertilization will not occur, so pregnancy will not occur.

In the contemporary world 'azl can be referred to as family planning (KB), KB is the prevention of conception or the prevention of the meeting of the male seminal cell with the female egg.

'Azl and birth control have the same purpose, namely as an effort to prevent fertilization (pregnancy), different in the process and tools used, 'azl is done naturally without using tools while birth control uses contraceptives such as birth control pills or in the form of injections of drugs.<sup>1</sup>

### Hadith, Explanation and Analysis

٨٧٤

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ : إِنَّ لِي جَارِيَةً وَأَنَا أَعَزُّ عَنْهَا، وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ، وَأَنَا أُرِيدُ مَا يُرِيدُ الرَّجَالُ، وَإِنَّ الْيَهُودَ تَحَدَّثُ أَنَّ الْعَزْلَ الْمُؤْوُودَةُ الصُّغْرَى. قَالَ : (كَذَّبَتِ الْيَهُودُ، لَوْ أَرَادَ اللَّهُ أَنْ يَخْلُقَهُ مَا اسْتَطَاعَتْ أَنْ تَصْرِفَهُ) رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالْفَيْزِيُّ وَالْحَاوِيُّ، وَجَالَهُ تَقَاتٌ.

Abu Sa'id al-Khudri reported that a man said: "O Messenger of Allah, I have a slave girl, and I do 'azl on her because I do not like her getting pregnant, and I want her as most people do, but the Jews say that 'azl is manslaughter." He said: "The Jews are lying; if Allah wanted to create a child (from the intercourse) you would not be able to get the sperm out of the womb." (Reported by Ahmad, Abu Dawud and quoted by Abu Dawud, An-Nasa'i and Ath-Thahawi. The narrators are reliable).<sup>2</sup>

### Explanation/Sharh of Bulughul Maram (Kitab Subulus Salam)

This hadeeth contradicts the hadeeth that forbids it and the term covert murder, as well as the lie of the Jews who say that 'Azl is a minor murder, in order to combine the contradictory hadeeths with the hadeeth that forbids purification and tells the lie of the Jews, because what they mean is that it is forbidden to kill the living and not the possibly living or the means of making alive.

<sup>1</sup> Mursyid Djawas, Misran, Cut Putrau Ujong, "Azl as a Prevention of Pregnancy (Comparative Study Between Hanafi Mazhab and Shafi'i Mazhab)", *El-Ussrah: Journal of Family Law Volume 2, Number 2*, (2019), 234-235.

<sup>2</sup> This hadith is *saheeh*, *Saheeh Abi Dawud* (2171).

The Prophet said: "If Allah wants to create a child ... and so on" means that if Allah destines from him a child, it will become a child and the sperm will come out first in the womb without being able to hold it back, and there is no benefit in your caution in that, because the sperm can come out first in the womb imperceptibly because of the destiny of Allah. Ahmad and al-Bazzar narrated a hadeeth from Anas, which Ibn Hibban authenticated: "that a man asked the Prophet about 'Azl? The Prophet (*peace and blessings of Allaah be upon him*) replied: "Had the sperm been expelled on a rock, if Allah had willed, a child would have been born from it".<sup>3</sup> This hadeeth has two supporting hadeeths in *al-Kabir* by al-Tabrani from Ibn 'Abbas, and in *al-Ausath* by al-Tabrani from Ibn Mas'ud *Radhiyallahu Anhu*.

### Hadith Analysis

The above hadith according to the explanation in the book *Subulus Salam* is one of them regarding 'Azl and hidden or hidden murder. The Companions once asked the Prophet about this, then he said "*dzaalikal wa'dul khafiyyu*" which means "*it is a hidden murder*" (HR Muslim No. 1442).

Ibn Hajar (may *Allah have mercy on him*) said: The scholars have criticized it, because the hadeeth is not explicitly prohibitive. The mention of 'azl as murder in disguise in terms of its likeness does not necessarily correlate with a prohibition" (Fathul Bari, 9: 309).

Ibn al-Qayyim (may *Allah have mercy on him*) said: Naming 'azl as hidden murder is because the man who commits 'azl on his wife only wants to avoid having a child. So his aim and intention is like that of someone who does not want a child by burying it alive. The difference, however, is that the one who buries the child alive does so with the intention of doing so, whereas this hidden murder ('azl) is merely a desire and intention. And the intention is hidden." (Hashiyah Ibn al-Qoyyim, 6:151)

'Azl is one of the efforts to control pregnancy, wanting to prevent pregnancy on the basis of wanting to pay attention to the health of the wife, fetus, or child who is being breastfed. Preventing pregnancy can be by means of 'azl and can also be by limiting offspring which is contemporary, in Indonesia known as Family Planning (KB).

However, it should be understood that if the intention is to limit offspring because of fear of lack of sustenance or fear of poverty, then the law is haram. This can be understood by *suuzhon* to Allah SWT who provides sustenance (QS. Al Isro': 31, Al

---

<sup>3</sup> This hadith is *Hasan, Saheeh al-Jami'* (5245).

An'am: 151). Except when there is an emergency such as a pregnancy that results in danger, then it is allowed.

"Fear of lack of sustenance or fear of poverty" is a different case when a person is unable to provide for himself (too poor), which means that he cannot fulfill his obligation to provide for his family, so in this case, limiting offspring may be permissible.

The permissible restriction of offspring is that which is temporary, either by means of birth control pills or hormone injections, in contemporary terms this can be equated with 'azl. The restriction of offspring that is not allowed is permanent (forever).<sup>4</sup>

So, from the above analysis, if it is related to the hadith and its explanation and the purpose of 'azl, preventing, controlling, limiting pregnancy aimed at a maslahat is a human effort that is permitted, but the success of the effort is in the control of Allah SWT, If a pregnancy is destined by Allah, then it happens, no matter how much effort is made to prevent it, nothing is wasted from the effort, if you reject it, then reject what Allah SWT has destined, indeed Allah SWT. is all-knowing and all-wise, Allah SWT. knows what humans do not know.

٨٧٥

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: (كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْقُرْآنُ يَنْزِلُ وَلَوْ كَانَ شَيْءٌ يَنْهَى عَنْهُ لَنَهَانَا عَنْهُ الْقُرْآنُ) مُتَّفَقٌ عَلَيْهِ وَلِمُسْلِمٍ: فَبَلَغَ ذَلِكَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَنْهَنَا عَنْهُ وَسَلَّمَ فَلَمْ يَنْهَنَا عَنْهُ.

*Jabir (radiyallahu anhu) reported: We practiced 'azl at the time of the Prophet (peace and blessings of Allaah be upon him) and the Qur'an was still being revealed. If it had been forbidden, the Qur'an would have forbidden it to us." (Muttafaq Alaih.<sup>5</sup> Muslim narrated that it reached the Prophet (peace and blessings of Allaah be upon him) and he did not forbid it to us.<sup>6</sup>*

<sup>4</sup> Abu Hafsh Usamah bin Kamal bin Abdir Razzaq, "Al-'Azl", *Almanhaj, Adab-Adab of Marriage Chapter XVII*.

<sup>5</sup> This hadith is *Sahih, Al-Bukhari* (5208), *Muslim* (1440).

<sup>6</sup> This hadith is *saheeh, Muslim* (1440).

### **Explanation/Sharh of Bulughul Maram (Kitab Subulus Salam)**

"Jabir Radhiyallahu Anhu reported: We practiced 'azl at the time of the Prophet (peace and blessings of Allaah be upon him) and the Qur'an was still being revealed. If it had been something that was forbidden, the Qur'an would have forbidden it to us." However, the Prophet's statement: "If it had been something that was forbidden, the Qur'an would have forbidden it to us" is not narrated from al-Bukhari, but it is narrated from Muslim from the words of Sufyan, and one of his narrators, and it is narrated from Muslim. The author explains in *al-Fath* that all the narrators have been examined, and it was found that most of the narrators narrated from Sufyan and did not mention this addition."

The author of *al-Umdah* did the same as the author of this book by making this addition part of the hadeeth, as Ibn Daqiq al-'Id explained, and he found it strange that the legal conclusion based on the hadeeth of Jabir was that Allah allowed it to them.

According to Muslim, Jabir said: "It came to the Prophet (peace and blessings of Allaah be upon him) and he did not forbid it to us," indicating a ruling that it is permissible from the Prophet (peace and blessings of Allaah be upon him). Some say that what Jabir meant by the Qur'an is that what is recited is broader than just the meaning of the Qur'an (at that time) reciting it was an act of worship or what was revealed to the Prophet, as if he was saying: "We did that at the time of the establishment of the Shari'a, if it had been forbidden we would not have established it.

Some say that this removes the awkwardness that Ibn Daqiq al-'Id felt, except that he stipulated that their actions were known to the Prophet (peace and blessings of Allaah be upon him). This hadeeth is evidence that 'azl is permissible, and its ruling will not be changed by the prohibition of *tanzih* (purifying oneself), as is found in the prohibited hadeeths.

### **Hadith Analysis**

In this hadeeth, 'azl is allowed because there is no prohibition against it, and it was practiced at the same time as the Quran was being revealed, which can be understood as the time when the laws were enacted and there was no prohibition against it. And when the matter of the treatment of 'azl reached the Prophet, he did not prohibit it either.

Later on, after other hadeeths related to 'azl came to light, there were those who ruled that it is permissible mutlaq (with the wife's permission or not), and those who

ruled that it is permissible conditionally (if there is a need, and if there is no need, then it is disliked).

There is a difference of opinion among the scholars regarding the ruling on *'azl for the wife*. The first opinion is that it is mutlaq (unconditionally permissible), whether the wife permits it or not. But if a person abandons it, then that is better. This is the stronger opinion according to the Shaafa'is, on the grounds that it is the wife's right to be pleased, so asking her permission beforehand to do *'azl is Sunnah*.

The next opinion according to 'Umar, 'Ali, Ibn 'Umar, Ibn Mas'ud, and Imam Malik is that it is permissible with a condition (there is a need) and if there is no need it is makrooh. This opinion is the second opinion among the Shaafa'is. This opinion is also the opinion of the Hanafis. In this opinion, *'azl* can be performed without the permission of the wife in a situation where it can be said that the times are corrupt and can have a bad effect on the child who is born later. This hadith is one of the proofs for the absolute unconditional permissibility of *'azl*.<sup>7</sup>

In general, there are 2 (two) ways to regulate pregnancy, namely by contraception and by sterilization.<sup>8</sup> pregnancy regulation with contraceptives aimed at regulating pregnancy in a temporary period is permissible as long as it is safe and does not endanger the wife and the prospective child, while pregnancy regulation by sterilization (termination of the sperm vessel channel in men and eggs in women) is not allowed because it will cause permanent sterility, so that the person concerned can no longer have offspring.<sup>9</sup>

## CONCLUSIONS

From the analysis above if it is associated with the hadith and its explanation and the purpose of *'azl*, preventing, controlling, limiting pregnancy aimed at a maslahat / done because of an emergency to avoid various dangers are efforts from humans that are allowed, but the success of these efforts is in the control of Allah Swt.

## LITERATURE

Al-'Asqalani, Al-Hafidz Ibn Hajar. n.d. *Bulughul Maram*. Al-Haramain.

Ash-Shan'ani, Muhammad bin Ismail Al-Amir. 2008. *Subulus Salam Syarah Bulughul Maram*. Jakarta: Darus Sunnah.

---

<sup>7</sup> Muhammad Abduh Tuasikal, "Doing 'Azl to Prevent Pregnancy", *Rumaysho.Com*, (2012).

<sup>8</sup> Yassir Hayati, "Contraception and Sterilization in Marriage", *E-Journal UMRI (University of Muhammadiyah Riau) Volume 3, Number 1*, (2018), 96.

<sup>9</sup> Rifdatus Sholihah, "The Law of Preventing Pregnancy from the Perspective of Imam Ghazali and Sheikh Abdullah bin Baaz", *Al-Hukama Volume 9, Number 1*, (2019), 88.

- Hayati, Yassir. 2018. "Contraception and Sterilization in Marriage." *E-Journal UMRI (University of Muhammadiyah Riau) Volume 3, Number 1* 96.
- Mursyid Djawas, Misran, Cut Putrau Ujong. 2019. "Azl as a Prevention of Pregnancy (Comparative Study Between Hanafi Mazhab and Shafi'i Mazhab)." *El-Usrah: Journal of Family Law Volume 2, Number 2* 234-235.
- Razzaq, Abu Hafsh Usamah bin Kamal bin Abdir. n.d. *Almanhaj, Adab-Adab of Marriage* . Accessed November 21, 2023. <https://almanhaj.or.id/2373-al-azl.html>.
- Sholihah, Rifdatus. 2019. "The Law of Preventing Pregnancy from the Perspective of Imam Ghazali and Sheikh Abdullah bin Baaz." *Al-Hukama Volume 9, Number 1* 88.
- Tuasikal, Muhammad Abduh. 2012. *Doing 'Azl to Prevent Pregnancy*. Accessed November 21, 2023. <https://rumaysho.com/2197-melakukan-azl-guna-mencegah-kehamilan.html>.