

How Islam Influences Fertility in the World?

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Abstract:- The paper focused on how Islam influences fertilities globally. Theoretically, Islam through its writing encourages large families. The paper main objective is to examine whether this perception has been practiced among the Muslims and Muslim Countries or not. The methodology opted is table research through reading literature about the topic. Through various literature, Islam as religion is growing so fast globally, with an estimate of having followers more than 1.6 billion. This statistics does not justify whether the growth is from a natural increase or newcomers to Islam or through migration. The Islam insist on polygamy and discourage family planning this practice platform the evidence of how Islam encourages high population, but in practice, although encouraged by the whole scripture that Quran, Muslim countries almost half of them had low population growth. There a gap existing between the tradition of Islam and people's practice. As to say people do not adhere to Islamic teaching.

Keywords:- Islam, Fertility, Famil, Palnning, Countries, Polygamyand Women

I. INTRODUCTION

Fertility is a natural ability to produce a child. For women being rich means being able to get pregnant. For men, fertility has sperm that can fertilize an egg inside a women body. The fertility rate is the number of offspring born per mating pair, individual or population. Fertility differs from fecundity, which is defined as the potential for reproduction (influenced by gamete production, fertilization and carrying a pregnancy to term. A lack of fertility is infertility while a scarcity of fecundity would be called sterility. Human fertility depends on factors of nutrition, sexual behavior, affiliation, culture, instinct, endocrinology, timing, economics, way of life, and emotions. Many factors affect a person's fertility, including age, environment, medical condition, genetics, lifestyle and a variety of other things.

Islam is the fastest growing religion in the world. Concerning studies from Pew Research Center (2015), Muslims account for around one-fifth of the world's population or about 1.6 billion people in 2010, higher than the world's population growth rate. Muslims also have the highest fertility rate, the average total fertility rate of 3.1 children per woman compared to other religious groups. According to The CIA's World Factbook (2016), The Sub Sahara Africa have the highest birth rate in the world. The past two decades have seen the demographic transition in Muslim major countries from high birth to lower birth of Muslims. Muslim major countries create a demographic shift in which both birth rates and Muslim population growth rates decline (William,2008). At the same time,

birth rates in Muslim countries also still much less compared to the world average. William (2008) finds some Muslim countries that experienced a fertility decline, mainly in sub-Saharan Africa and some Middle Eastern countries, which are poor and have long been underdeveloped or affected by government policy. This is a current issue because the Muslim population becomes a significant population in the future. It is necessary to explore factors that might influence Muslim growth. Courbage (1992) argues Muslim have higher birth rates than another religious group merely because they limited acceptance of family planning and contraceptive use. They are underdeveloped and live in developing countries. But to compare with Turkey and Saudi Arabia, a high-income country with major Muslim countries also have higher fertility rates (UNDESA, 2006). This paper will discuss the relationship between Islam and fertility, with an emphasis on fertility behavior of Muslim in the worlds at larger. This context is extremely relevant today because an essential postulate of the second demographic transition theory is that values are increasingly linked to fertility behavior as societies modernize. (Surkyn and Lesthaeghe 2004; van de Kaa 1987) Several studies have recently examined the connection between religiosity – whether defined as attendance, belief or affiliation - and fertility in Europe. Most find a statistically significant effect even when controlling for age, education, income, marital status, and other factors. (Adsera 2004: 23; Frejka and Westoff 2006; Berghammer, Philipov and Sobotka 2006) Traditionally, education was seen as the critical determinant of a woman's fertility rates. In many of these European studies, a woman's degree of religiosity is as or more important than her level of education in determining the number of children she will bear over a lifetime.

Moreover, the following text does religion influence fertility in the world countries in general. Heaton (2011) examines religions difference in productivity, showing the impact on fertility behavior which is connecting to a characteristic that has massive socioeconomic development. The changing of social norms changes reproductive behavior. Family planning program affected fertility transition (Kaivan, 2006). To organize this topic, this work starts with the general question of why Islam matter on fertility. How Islam influence fertility? First, I present Islam as pro-natalist religion. I examine Muslim exhibit higher fertility rates than other religion. Following background personal such background the role of women in Muslim life that affect reproductive behavior and the high degree Islamic practices or Islamic teachings that influence on fertility. After assessing the part of Islam, The next section presents descriptive fertility transition insignificant Muslim countries. I compare the evidence data with the Muslim countries in the little area and the Muslim countries in high-income countries. I then describethe evidence fertility decline between those two categories. The birth

rates of the Muslim countries still higher in world average even in the high-income country. In the last part why Muslim and Islam may affect fertility behavior. I find three elements by Calvin Glodschneider (1971) who addressing religious differences in demographic behavior in the following text by Heaton (2011): particular theology, social characteristic and proximate determinants of fertility. Lastly, it argues that the relationship between Islam and productivity was not statistically significant and many issues of correlate have to be examined and possible determinants.

Islam in the world is playing a significant role in the teaching of fertility in a broad context and mainly it based not in the use of family planning but the Islamic teachings. This section explores the role of Islam, which explain Islamic perspective on the part of women, focusing on Muslim women on traditional Islamic life that rooted in patriarchy and as second step, I consider Islamic teaching that focuses on Islam as pro-natalist religion.

Little attention has been paid to religiosity and fertility in Islam, mainly because of limited data. In this paper, we identify two sets of Muslim demographic dynamics. The first operates at the macro level, involving Islamist governments and political actors enacting policies which restrict access to family planning while urging their populations to have more children. This kind of politics has delayed the onset of demographic transition in some instances but appears to be mainly giving way before more secular. That said, support for family planning in the Muslim world cannot be taken for granted and faces Islamist challenges in certain areas. The second form of Islamist fertility appears on the micro level and seems likely to grow more critical as Muslim societies modernize and move through their demographic transition. This involves Islamist individuals who have full access to family planning and urban material incentives not to have excess children choosing to have larger families than non-Islamist Muslims.

Islam is the second most popular world religion after Christianity. Its 1.2 billion adherents mostly live in an arc of societies stretching between 15 and 45 degrees N, to the south and southeast of Europe. The World Christian Database estimates that Islam has been the world's fastest-growing dominant religion of the last hundred years. Between 1900 and 1970, the proportion of the world's population that is Muslim expanded from 12.3 percent to 19.6 percent. In the same period, Christianity declined from 34.5 percent to 33 percent. The authors calculate that Muslim natural increase was nearly double that of Christianity, allowing it to outpace Christianity even though Islam only converted a third as many people to its cause. (Johnson and Barrett 2004) Much of Islam's phenomenal growth can be accounted for by the fact that Muslim regions of the globe happened to grow faster due to underdevelopment, as measured by low education, industrialization, and Urbanization or limited access to contraception. Consider trends in the central Muslim regions. The Arab world's population alone has grown from

80 to 320 million in the past fifty years, and half its population is under 20.

Europe's 'southern hinterland' of Muslim and sub-Saharan African countries, which equaled the EU-25 in population in 1950, outnumbered it 3:1 today and will outnumber it 7:1 by 2050.

In some cases, conservative Islam delayed the onset of secular demographic processes, raising fertility. In Jack Goldstone's words, 'Some countries – mainly those 6 with large Muslim populations – have been quite resistant to a reduction in birth rates; thus their population growth rates have remained high.' (Goldstone 2007) Pakistan is an interesting case because it contrasts markedly with poorer Bangladesh next door. In Pakistan, religious authorities resisted birth control more than Bangladesh, whose brand of Islam is less puritanical. The result is that Pakistan's population will hit 467 million by 2050, 188 million more than if it had adopted a Bangladeshi-style program from the 1970s.

II. ISLAM AND THE ROLE OF A WOMAN

Islam is one of popular religion in the world. It is also widespread in high fertility countries. Morgan (2002) presents the lower level of power and women's autonomy as the reason for the high fertility of Muslims. Muslim women who are less educated have a desire for more kids and lower rates of contraception use. Islam is a strong patriarchy religion. Islamic teachings on the appropriate roles for men and women. The lack of access to economic opportunities outside the home. Given the importance of the family and the value attached to large families, women face intense pressure from relatives and the broader community to bear children. (Morgan, 2002). These arguments explain the decline in birth rates over can be significantly attributed to the significant gains in women's freedoms, such as the phenomenon of forced marriage and child marriage, education for women and increased socioeconomic opportunities. (Morgan, 2002) For this approach, Morgan (2002) find supporting data about the relationships among Islam, women's roles, and high fertility that female autonomy (their freedom of movement and women's decision-making ability) has no evidence and significant impact on productivity. But female education as female autonomy may have implications for fertility decline. (Akmam, 2002). Evidence from Saudi Arabia society (Salam,2013), social changes that a reduction in desired family size could accompany the expansion in females education and recent encouragement to more involvement of women in labor force and participation in developing a further rise in the age at marriage. Age at first marriage, child death, education, living in monogamous marriages and son preference were important determinants of fertility behavior. To specify that evidence, Female education can change fertility transition and fertility behavior through social, economic development in Saudi Arabia. Weigh (2007) find women autonomy and decision making are value in the effort to understand Muslim

woman and their reproductive behavior. Women as a victim patriarchy authority and Islamic tradition.

The impact of religion on fertility rates is difficult to assess and remains a subject of debate. One should not assume, just because fertility tends to be higher in Muslim-majority countries than in other developing countries, that Islamic teachings are the reason. Cultural, social, economic, political, historical and other factors may play equal or more significant roles.⁵ For example, many Muslims live in countries with higher-than-average rates of poverty, less-adequate health care, fewer educational opportunities, and more-rural populations. All of these conditions are associated with higher fertility rates.

Islamic authorities in some countries, such as Afghanistan and Saudi Arabia, reinforce cultural norms that limit women's autonomy by, for example, restricting their educational and career options or making it difficult for women to initiate a divorce. These restrictions may contribute to higher fertility because there is strong evidence that Muslim women, like other women around the world, tend to delay marriage – and consequently childbirth – as they attain higher levels of education. In Nigeria, for example, Muslim women generally have lower literacy levels and marry at younger ages; not surprisingly, Muslims also have higher fertility rates than non-Muslims in Nigeria.

III. ISLAM AS PRO-NATALIST RELIGION OR ANTI-NATALIST

According to Goldschieder (1971) present particularized Theology" hypotheses, religion, influence fertility behavior perspective social, economic development. In the Paper by Fatima (2000) explore that many Muslim religious leaders (Ulama) over the past quarter-century have checked that family planning is permitted or prohibited by Islamic law. The majority of Muslim jurist doesn't speak only one regarding family planning, methods (sterilization) or abortion, as expressed by many religious leaders rely on Sharia law (Islamic law, Qur'an, and Hadith) (Weigl,2007). The instruction of the Prophet to Muslims in Hadith to marry, procreate, and abound in number, for I will pride myself with you amongst the nations on the day of reckoning' is sometimes quoted as evidence against the permissibility of contraception. (Fatima,2000). Sterilization is discouraged by the Muslim jurists given its permanency, but is permissible for a clear medical treatment for the mother's health and also to prevent transmission of hereditary disease to the progeny. (Weigl, 2007) Particularize theology hypotheses approach Islamic attitude and behavior connected to fertility. To the result, is to find Islam as a pro - natalist religion by the marriage pattern of Islam. Islam permits a man to be married until four numbers of wives and a man as the father's large number of children (Weigl, 2007). In Saudi Arabia point, as the pro-natalist country that promotes population policy is used to observe restrictions on the import of contraceptives and attribution of birth control as against Islamic values. (Salam,2013). For examples of family planning, program implementation in the Muslim

world is Iran, where the national family planning program is "considered a model for developing nations and other Muslim countries" due to its success spread of family planning methods and reducing rates of fertility through the Muslim who underwent sterilization. In Bangladesh, Muslim leaders support family planning and modern contraceptive use as well (Weigl, 2007). That example proves that there is Islamic doctrine by Governments and Muslim leaders play a role in anti natalist religion. To conclude the section on Islamic teaching of fertility, it can be assured that Islamic education for the fertility behavior affected both in the role of Muslim women and Islam as a pro - natalist religion prohibited family planning or anti-natalist religion permission family planning promotes by Government, Muslim leaders, and Sharia Law).

IV. MUSLIM FERTILITY IN DEVELOPING COUNTRIES

In this section, I provide comparison data on Muslim fertility in developing countries. According to Pew Research Center's (2015) publication "The future of World Religion: Population Muslim Population Growth Projections 2010 -2050" estimates, Muslims accounted for about 23% of the World's total population in 2010; that is about 1,6 billion of an entire community. The majority of the Muslims, about 62% of Muslim live in Asia and The Pacific in 2010. The Muslim share of the people in the Middle East- North Africa is 19.8%. In Sub – Saharan Africa there are about 15 % of the population, and there are about 3.8% Population Muslims living in Europe. Total Fertility Rate (TFR) of Muslim is about 3.1 children per woman due to young age Muslims (Median age of 23). This is above the replacement rate of 2.1 children per woman to sustain population levels. According to World development indicators, The crude birth rate Muslim was significantly higher than the world average 21.5 per thousand in 2000 (William,2008).

The present data here according to trends major Muslim countries namely 3.1, shown data on underdeveloped countries with experienced increased fertility followed by 3.2 those countries in high-income countries decline fertility. This region underdeveloped and has the highest Total Fertility Rate. For this purpose, I will focus on underdeveloped countries with the highest productivity and followed by the socio-economic trends in fertility change for the major Muslim nations through the data at major Muslim developing countries, given from top income countries.

V. UNDERDEVELOPED COUNTRIES WITH THE HIGHEST FERTILITY

Most Muslim countries are known as pro-natalist policies. In underdeveloped nations with the highest potency in Sub Sahara Africa, families desire children for their labor and as caregivers for their parents in old age. Fertility rates are also higher due to the lack of access to contraceptives, stricter adherence to traditional religious beliefs, generally lower levels of female education and

lower rates of female employment in industry (Agadjanian, 2009). In Appendix 1, UNDP has reported all 48 Muslim majority countries to decline over three decades.

According to UNDP, In Niger, 80% of Niger's population are Muslims, and many reject family planning. Muslim have TFR of 6.9 children per woman, the highest fertility in the world. From late 1970 are Muslim fertility decline. The same phenomenon as the others Sub Sahara Africa Muslim countries, Mali (6.1), Somalia (6.3) and Nigeria (6.5). The rapid continue to have higher fertility of Sub Sahara – and West Africa is the effect of education and marriage timing. Reasons for large families include tradition, religion, the low status of women and the cultural desire to have several sons. (Hanks,2006) In Bangladesh, the Muslim population was 90.4% in 2010. The total fertility rate of Muslim decline from 3.17 in 2000 to 2.18 children per woman in 2014. (World Bank,2014). There is a difference between living in rural or urban in Bangladesh. Muslim Women living in urban adopt better education and Women living in rural have poor education because women's work opportunities continue to be severely limited in rural Bangladesh. Opportunities for women to travel outside of work are also extremely limited in Bangladesh. (Kaivan Munshi, 2006) Muslim in Nigeria is number 4 in the Muslim World population in 2000. The birth rate began to decline from 1960- 1982. The Birth Rate 37,3 births/1000 population and the total fertility rate of 5.65 of children per woman in 2014 (World Bank, 2014). Nigeria also one of the highest fertility rate among Muslim countries because of weak and poor educational development. Muslim in Nigeria desire large families, and Muslim women in there don't have the power in decision making about family planning (William, 2002)

VI. DEVELOPING COUNTRIES WITH DECREASED FERTILITY

Following the data, in this section, I present different countries that have experienced fertility decline. The majority are located in the Middle East and North Africa, central Asia and Indonesia. Those countries are developing countries and had the lowest fertility rates rather than other Muslim countries. I use it to compare with underdeveloped countries above. See Appendix 1; the major Muslim countries dropped of 2,6 births per woman between 1975-80 and 2005-2010. The Middle East and North Africa region have the largest concentration of countries with populations that are more than 90 percent Muslim, and they are relatively high-income countries. The region has experienced fertility decline since 1962 (William 2008). Today, Iran, Lebanon, Tunisia, and Turkey (all in the Middle East North Africa region) have completed their demographic transition, reaching total fertility rates (TFR, the average number of children per woman) at or below 2.1 children per woman ("replacement level") (PEW Research, 2015). For Indonesia, Iran and Egypt fertility transition 1960- 1992, Fertility decline in Iran periods 1982- 1992 because of the war. After the war Government of Iran promote high fertility policy and increase Iran birth rate. By the End 1989, Government of Iran adopt Family Planning

Program and TFR decrease from 6,8 to 2,6 of children per woman in 2000. (William,2008). These countries have a "young" age structure, and their populations will continue to grow. (Pew Research,2015) in India, one of the major Muslim population. Age at first conception important than age at marriage related to fertility transition. Education and female labor participation related to fertility. Educated women marry late because of their educational and professional careers and desire to have small family size, but In India Muslim life influenced by traditional Islamic life. Muslim women prefer working in the home and have a poor educational background and the son preference widespread in India for many years. As a result, fertility is high. (Asghar, 2014) In the past 30 years, Turkey's birth rate continued to decline, and the fertility rate of Children per woman has dropped from 4.07 in 1982 to 2.08 in 2010. Tunisia had roped from 4.82 in 1982 to 2.14 in 2010, Indonesia has dropped from 4,17 in 1982 to 2,51 in 2010 and Morocco from 5.4 in 1982 to 2.52 in 2010 children per woman. (World Bank,2014). Caldwell(1980) argues that the reason for the rapid decline in fertility in some developing countries, mainly due to government influence or rule by Islamic law and a massive investment in education both by governments and parents. Saudi Arabia and Pakistan are two of the highest income countries. According to the CIA World Factbook (2016), the population in Saudi Arabia is 100% Muslim and Pakistan 95%. From 1950 until now Saudi Arabia kept raising the population. William (2002) finds there is no family planning and birth control in Saudi Arabia because of Saudi Arabia as a pro-natalist country. That impact of fertility rate slowly declines and continue raising the population. Pakistan has a different government program. Pakistani Government has a Family Planning Program and support that program to control fertility transition. To summarize the previous: some Muslim countries, government policies have focused on reducing birth rates by improving women's rights, sexual and reproductive health.

Typically, high birth rates are associated with health problems, low contraceptive use, don't adopt the family program, low social status for women and low educational levels. Many Muslim countries accepted modern birth control methods such as the birth control pill while opposing abortion. High birth rates may stress government welfare and family programs. Additional problems faced by a country with a high birth rate include educating a growing number of children and dealing with the environmental impact of a large population.

To conclude this section, I provide the data underdeveloped Muslim countries and developing Muslim countries with high fertility and experienced fertility decline. Some are in the Sub Sahara Africa backward and the Middle East and North Africa. The data also have information about fertility trends and social norms in Muslim countries. Moreover, there is an evidence Islam impact on fertility and reproductive behavior in Muslim countries.

In this section hereunder are the means of how the Islamic religion in the world as a whole plays a significant or significant role in influencing fertility rates in different ways;

Islam insists polygamies. This is the act of marrying more than one wife for men. As it said in Islam that marriage is a sign of gods power and glory the Quran says from his warning is that he has created for you spouses from yourselves so that you may get peace through them, and he placed between you love and mercy. In these signs for the people who reflect. Islam did not invent the system polygamy. It existed from the early dawn of human history when Islam came on the world scene in the seventh century of the Common Era; it inherited the existing marriage system. Islam allowed to marry one, two, three or four wives for some conditions that if someone can do so may get polygamy system. So as Islam is the practical religion due to which practiced by some Muslims help the increasing number of births in the world.

Islam insists early marriages. Islam as the right way of life encourages its followers to get married as soon as they become mature, The aim of asserting early marriage among the Muslim community is to avoid adultery as has been much prohibited in the Holy Quran that is among the impurity actions which necessity to severe punishment as you caught committed, thus why the Muslim community indulge in marriage faster as they become mature. Early marriage result in bearing many children as this couple will spend much time of their life while they're young, it will take a long time for them to reach older together with many children unless contraceptive means is used.

Islam is against the use of contraceptive methods. The contraceptive method is the use of some precise mechanisms to prevent conceiving pregnancies to women. Western countries are much responsible for practicing this method and have been adopted by some women worldwide. This method is against the will of God who created all creatures and willing to every being to live in this world for years expected to live. So by doing so, it seems that social area against the will of God, which is not directed even in his holy book Qur an. So to some society's embraced Islamic law, this method has no part in their daily life, and they are still struggling to get birth in their daily living which leading to increasing fertility rate.

Islam influences high breeding. In Muslim communities, the high number of births is emphasized as people adopted the words of the prophet Muhammad s.a.w as in his words before his death said that his umma must get delivery enough as in the day of resurrection he will feel the prestige to have the highest number of the umma. This notion seems to be adopted in different countries worldwide and those looking to add some people who make Islam the second growing religion in the world after Christianity. So due to this notion of breeding in Muslim communities worldwide, leading to an increase of the fertility rate.

Islam strictly prohibits abortion. Abortion is the deliberate termination of a human pregnancy or the natural expulsion of a fetus from the womb before it can survive independently or the arrest of development of an organ, especially a seed or fruit. Muslim regards abortion as wrong and haram (forbidden), but many accept that it may be permitted in some instances. All schools of Muslim law take that abortion is allowed if continuing the pregnancy would at the mother's life in real danger. This is the only reason accepted for abortion after 120 days of the pregnancy. A different school of Muslim law holds different views on whether any other ideas for abortion are permitted and what stage of pregnancy if so. Some Muslim permits abortion in 16 weeks of pregnancy while others only allow it in the first seven weeks. However, those scholars who would permit early abortion in some instances still regard abortion as wrong, but do not see it as criminal wrong. The more advanced the pregnancy, the higher the wrong. The Quran does not explicitly refer to abortion, but offers guidance on related matters. Scholars accept that this guidance can properly be applied to abortion. The Quran says 'whosoever has spared the life of the soul, it is a thought he has spared the life of all people.' Whosoever has killed a soul it is as though he has murdered all of humanity. So this notion urges high fertility in the world at large. Islamic religion prohibits this evil action, to every understanding that is against the will of God.

Islam insists on the eating quality and better food. The Muslim religion mainly insists on his followers' eat quality food for better health. This assumption of eating quality food making the people worldwide to fulfill their responsibilities which make everybody to get enough power for active participation as the head of the family.

Islam provides the right to live for every creature. Islamic knowledge is teaching the rights of every human kind created by God. This is the early period, and some of the world, countries were against the rational reason that women, especially the newborn if it is a girl was regarded as no human to live and seem like trash. This came to be criticized by the prophet Muhammad peace be upon him. This created a room for the increase of fertility and even now day's statistics show that the number of girls increases rapidly compared to number boys born. This is no small extent influence fertility rate worldwide.

According to Goldtschneider (1971), there are some determinants of fertility, which are as follows:-

➤ *Islamic Determinants Of Fertility*

Religion is the factor of determinants of pregnancy by the level of social and economic structure. How religion influence fertility is via social norms about family size. This section will give an introduction to three primary hypotheses to explain religious differences in productivity have been proposed by Goldschneider (1971): first, particular theology, second, social characteristics, and third, proximate of determinants. I will give a short overview of the hypotheses and focus on Islam as determinants related those hypotheses;

➤ *Particular Theology*

This section begins with the particularized theology hypothesis as determinants. Despite the strong theoretical arguments for the role of Islam in fertility behavior (Chamie, 1981) are the researcher dealing with religion as determinants of domestic violence. He find evidence that the reason high fertility of the Muslims are the high degree of tenacity with which old beliefs and Islamic practices, the persistent resistance of muslims to change and to modernity, the strong matrilineal of the Muslim family, the unusually subordinate place of woman in Muslim society and conformity to religious and social practices in Muslim life. Weigl (2007) find evidence for particular theology about Islamic teaching and family planning. Islam has a different idea against contraception use and the family planning program. On the one side, Islam as pro-natalist religion rejects the family program, on the other hand, Islam permitting to use modern contraceptive to reduce fertility. It becomes evidence while Islamic teachings, the complex relationship between Islamic doctrine and traditional Muslim life, linking to the high productivity of Muslim. Islamic leaders and Qur'an also influence determining the reproductive behavior of Muslims. The reproductive choice and planning of the women such age of marriage, childbearing and the role of women infertility rather than from Islamic teaching, there is relevant from socio-cultural norms. Women benefit from desiring family size and son preference. Muslim women limit access to deciding on fertility in the family. Following this evidence for a particular theology of Islam, I will argue that Islamic teachings as more pro-natalist rather than antinatalist. To conclude, it is proven that the specific theology of Islam uses Islamic teachings to influence high fertility. Islamic teachings can lead the way to reduce productivity by following Governments or Islamic leaders, who permitting family planning program and use the modern contraceptive. Furthermore, it should be concluded specific social hypotheses of Muslim to a higher level of education, especially for female education.

➤ *Social Characteristics*

Significantly more researches conducted about the social characteristics hypothesis and fertility decline. In this section, according to social characteristics hypotheses introduced by Goldscheider (1971) and their impact of fertility decline, to give an insight. Second, I will describe in more comprehensive mass education plays a vital role in fertility decline (Caldwell, 1980). Evidence from Nigeria suggests that the most critical determinant of a child chance of survival is mother's level education (Caldwell,1980). However, Caldwell(1980) finds social characteristic by including an interaction term for culture and religion creates dependency in the family and society and changing the socioeconomic relationship. In this relationship between education and religion is affected significant change in the community. In the Caldwell (1980) study, it is deducted the objective of instilling moral values and the critical values from western culture is a major impact for social transformation and deducting fertility. Within in Caldwell in line with, (Salam, 2013) evidence in Saudi Arabia fertility decline because increasing education and

increasing age at marriage. Due to this as determinants of fertility, education may affect to use the modern contraceptive. School is a variable socioeconomic determinant of pregnancy, especially female literacy. It seems female education tends to increase the age at first marriage, thereby decreasing the number of years that can be devoted to childbearing. This relationship between women's education and age at a wedding has been found in almost all fertility studies. Akmam (2002) shown that in breastfeeding is the significant impact as on contraception.

Interestingly, with increases in the levels of education of women, the period of breastfeeding tends to decrease. Educations have a positive impact on fertility decline leads. Moreover, the number of children is found to have influence as well as female education. Culture affects the desired family size. To conclude the study by Caldwell shows that training relates to fertility decline, he supposes that mass education has so powerful impact family on socio-economic. Muslim significant countries that use to increase the level of education can lower fertility.

➤ *Proximate Determinants Of Fertility*

Proximate determinants of fertility are relevant in explaining changing fertility behavior. Change proximate determinants can affect fertility transition. Bongaarts (1987) provided an analytic principal to understand the practice of contraception. The high fertility must be found in unsuccessful family planning programs. The proximate determinants of pregnancy are the level of contraception use, marriage pattern and breastfeeding intensity (Bongaarts, 1987). In the countries, where contraceptive use high, the effect in the marriage pattern or the duration on breastfeeding is modest because people can access effective birth control methods to adjust fertility to desired levels. (Bongaarts, 1987). Islam isn't supportive regarding the use of contraception, strong opposition to the practice of abortion, family limitation and sterilization (Weigl, 2007). Some muslim countries have high fertility rates. For example in Sub Sahara Africa and the Middle East. In the Arab region which majority muslim, marriage pattern is linked with religious rules and traditions. Age at Marriage provides the social setting within which almost all children bearing occurs. An Arab woman's role in reproduction, because that context fertility rate is high in the Arab region. Birth spacing is mostly a function of the norm after the birth child. The duration of breastfeeding is a short period; the preference for large families and the use of contraception is lower in the Arab region. Arab women are unlikely to use contraception because they can terminate childbearing. (Samir,1984). Family planning program needs to adopt in the Arab territory. Changing marriage pattern, the increasing level of contraceptive use and more prolonged duration breastfeeding can reduce the desire to have large families and also decline the fertility (Majumdeer,2015)

VII. CONCLUSION

This paper has structured the topic of Islam and fertility. It asks Islamic perspective on productivity, and then Islam has been proven to the role of woman in Islam and Islam as pro-natalist religion. The comparisons data Muslim major countries are essential because fertility is significantly higher in many of these countries and decline in fertility but at a slower rate than the world average. Subsequently, account for the determinants of Religion and Fertility focus on Islam. Apart from structuring the topic, it draws an important conclusion: Muslim fertility is higher because of Islam as pro-natalist religion and familial roles of women.

Moreover, these two Islamic traditional norms summarize all the fertility behavior in Muslim countries. The section on Islam as determinants of fertility has shown the Muslim grow moderate levels of development and at lower levels of educational achievement. These patterns suggest that changes in attitudes and behaviors that influence childbearing and that accompany socioeconomic progress. Perhaps Islam's has limited impact on familial roles of women influencing fertility behavior. Islam is associated with Islamic teachings on reproductive behavior, level of education, family planning, marriage timing, and contraceptive use. Goldscheider (1971) summarizes the hypotheses from a variety of sources including historical circumstances accompanying the particular theology, the social characteristic type of people attracted to Islam, and teaching and proximate determinants of fertility. These factors must be taken into account to understand Islam as determinants of fertility completely. Islam also influences the status of fertility since Muslim respondents have more children as compared to others.

It is evident that religious literalism will not receive the demographic boost in the Muslim world that it has in Israel. That said, it seems possible that fertility dynamics could power increased religiosity and Islamism in the Muslim world in the twenty-first century in the same slow-moving way as transpired among evangelical Protestants in the twentieth century the United States and as appears to be taking place among religious Europeans. This will be the subject of further research based on a more extensive array of data and cohort component population projections that are sensitive to parameters of fertility, migration, religious apostasy, sex and age-specific differences and mixed-faith marriage rates.

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