

The Imbalance Between Overpopulation And Resources In Developing Countries: A Legal Study Of Pakistan In The Light Of Islam And Statistical, Administrative And Public Policy Perspective

Dr. Muhammad Umar Riaz Abbasi¹, Maryam Jamil²,
Dr. Syed Shameel Ahmed Quadri³,
Dr. Mazhar Hussain⁴, Dr. Muhammad Zafar Iqbal Saeedi⁵,
Dr. Razia Shabana⁶

¹Ph.D. Islamic Thought and Culture, Department of Islamic Thought and Culture, National University of Modern Languages Islamabad Pakistan.

Author of Five Books and Thirty-Nine Research Publications,
Columnist, Daily Pakistan Observer

Best Paper Presenter Award Globetiz International
Conference Turkey November 2021

Email: drumarabbasi101@gmail.com

ORCID: <http://orcid.org/0000-0001-6977-9516>

Research Gate:

<https://www.researchgate.net/profile/Muhammad-Umar-Abbasi>

²Advocate High Court, Visiting Lecturer, IIU, Islamabad, Pakistan.

³Assistant Professor, Political Science, University of Karachi.

⁴Assistant Professor, Islamic Studies, University of Narowal, Pakistan.

⁵Assistant Professor, Institute of Sufism and Mysticism, BZU, Multan.

⁶Associate Professor, Department of Islamic Studies, BZU, Multan, Pakistan.

Corresponding Author Email: umerriazabbasi@numl.edu.pk

Abstract

The rate at which Pakistan's population is increasing, is alarming for Pakistan, and will resources be available in Pakistan to meet the needs of such a population in the future? Pakistan's rapid population growth is a threat because of the imbalance between population and resources. Islam, as a complete code of life, is a moderate religion. It encourages balance and moderation in all aspects of human life or an individual's life and avoids excesses. In Islam, the institution of the family comes into existence under the contract of marriage. Islam encourages the expansion of the Ummah when other economic and social conditions are better and also teaches prayer for protection

from a life of impoverishment and poverty. This article will explore the rapid increase in population, resources, balance problems, and the responsibility of government. It will provide indirect and effective suggestions for the appropriate situation of the problem of economy and society and the balance of resources and population in this era.

Keywords: Population, Increase, Resources, Imbalance, Islam, Developing Countries, Pakistan.

Discussion

Population growth is creating difficult conditions for Pakistan and Pakistan has to think about this pace of population growth. Natural and mineral resources are depleting due to rapid population growth, the main example of which is water scarcity. Similarly, due to shortage of other resources like oil and gas, Pakistan is also facing an energy crisis. This is the result of the growing population. "If Pakistan's economy grows at the rate of six to eight percent every year, then we can create so many jobs. Along with this, the remaining resources of Pakistan such as water, energy, and other basic needs in cities are putting enormous burden on the population. At the moment the resources are not increasing at all. If there is concern about the future, then we have to think about it. The country's infrastructure is also inadequate for the size of the population and it is extremely difficult for any government to provide adequate number of educational institutions, hospitals and roads for such a large population. The basic unit of human society is the institution of the family. In all civilizations, this institution has had the status of a distinguished sanctity. Undoubtedly, the survival and well-being of this institution have to be made the first duty of the individual from day to day. In order to achieve this goal, the United Nations has been making policies of change in its society. In the early days, nations used to dominate each other's resources, then the Greek, Roman, and Hindu civilizations and philosophies paved the way for regular social justice killings and class divisions. This division has strengthened the tradition of unfair distribution of resources.¹ While in developing countries, population and resource growth rates are unbalanced.² The aforementioned problem came into existence under the

economic theory and gradually started to leave social and political effects. In the subcontinent in 1931, Dr. Hutton in his census report pointed out the growing population of India. After the creation of Pakistan, voices were raised on the above-mentioned problem at the unofficial level in 1953, but it started under the official patronage during the Ayub period. In Pakistani society, a campaign called family planning was introduced under the patronage of the government during the Ayub period, which is called Awami Rid. It was changed to "family welfare" on fear of action and then during the Bhutto era, regular mass media were used, which did not yield sufficient results. The aforementioned problem came into existence under the economic theory and gradually started to have social and political effects. In the subcontinent in 1931, Dr. Hutton, in the census report, pointed out the growing population of India. After the creation of Pakistan, voices were raised on the above-mentioned problem at the unofficial level in 1953, but it gained official patronage during the Ayub period. In Pakistani society, a government-sponsored campaign called "family planning" was introduced during the Ayub period, which is called "Awami Ruh". The fear of action was replaced by "family welfare," and then regular media was used during the Bhutto era, but with little effect.³ It is a historical fact that population has always been considered a symbol of strength and economic stability. In modern times, developed countries view the growing population of developing nations as both an economic threat and a potential challenge to their political existence. Consequently, significant loans and development funds are provided with the aim of population reduction. It is surprising that Western civilization is labeling human beings as a burden on one another. Even wild animals have not become so selfish in their culture and civility that they deprive their species of the right to life due to concerns about dwindling resources.

Having such an illogical and absurd theory that encourages deprivation of rights instead of providing them is shameful. Considering the energy and food crises and the quality of life, a growing population can be seen as a blessing because it brings with it not just an increase in resources but also a larger workforce. This potential is abundant in developing countries, particularly in Pakistan. By taking effective measures to harness and properly utilize the potential of the youth, this challenge can be transformed into an opportunity.

Attempting to control population growth in the name of achieving a balanced population is akin to interfering with the natural order and denying basic rights. However, it is indeed reasonable and desirable to plan one's family according to available resources. The issue of balance between resources and population has two aspects: ensuring that the population matches the available resources and that resources can keep up with the population growth rate. Undoubtedly, population growth is a significant economic and social problem that requires comprehensive planning. Attention should be given to the honest and efficient use of the country's existing resources and to the exploration and discovery of new resources through research.

Various terms and slogans are used to address the population balance problem, such as limited reproduction, maternal and child health, family planning, limited population, etc. It is worth noting that both family planning and having children are essential aspects. In modern times, since Western intellectuals have drawn attention to this issue, some may believe it to be an agenda based on Western thought. While every ideology may have its interests, dismissing the discussion by labelling it as a Western agenda shows a lack of understanding and overlooks the social and natural significance of the problem. It is evident that a nation that embraces excess instead of moderation has suffered destruction and degradation.

Islam does not negate the balance of resources and population for the better formation of society, development, prosperity, and the interests of the Ummah. The motivation and concentration on effective organization and distribution of resources teach the negation of wealth. That is why Islam maintains the fair distribution of resources in various ways, such as through zakat (obligatory alms giving), sadaqat (voluntary charity), and good debt, while also prohibiting labor exploitation. In a Muslim society, any kind of political, social, economic, or social division is not allowed.

Stopping reproduction for the sake of achieving a balanced population and limiting marriage to mere sexual gratification can be seen as a deprivation of basic human rights. It is not accurate to solely attribute population growth as the primary cause of the imbalance of resources; instead, the real issue lies in the unfair distribution of resources. This division is evident in terms such as

developed, developing, and underdeveloped countries, as well as between capitalist, middle, and underdeveloped families.

In reality, there exists a fundamental contradiction in the basic philosophies concerning resources. Western thought often seeks absolute domination over resources as its right, whereas Islam recognizes the rights of the real owner, Allah Almighty, and bestows upon humanity the role of trustees. Islam acknowledges that the system of creation and distribution of both resources and population is governed by Allah. It is in the will and wisdom of God. Allah Almighty says:

"وما من دابة في الأرض إلا على الله رزقها ويعلم مستقرها ومستودعها كل في كتاب مبين"⁴

(And there is no one walking on the earth whose sustenance is not under the grace of Allah and knows where he will stay and where he will be entrusted. Everything is in a clear book). In the mentioned verse, the responsibility of providing sustenance and resources lies with the Creator, and He bestows them generously. However, the proper organization and distribution of these resources are the responsibilities of humankind. For instance, Allah demonstrates His power and wisdom by creating a hundred grains from a single seed of wheat, but it is now up to humans to organize and distribute these resources effectively. Similarly, in the context of a Muslim state and government, they bear the responsibility, as a divine trust, to ensure the search for resources and implement better organization, as emphasized by the teachings of the Prophet Muhammad ﷺ.

"فالإمام الذي على الناس راع وهو مسئول عن رعيته"⁵

(Amir or ruler over the people is also a watcher and he will be asked about his subjects).

The birth and death of every soul, along with their sex and age, as well as the sustenance and causes they encounter, are not subject to human intervention in the decision of fate. These aspects are determined by a higher power beyond human control. Nevertheless, despite the predestined fate, the proper utilization of means and the adoption of a better system of life are encouraged. Guidance and wisdom come from the Almighty, and it is in aligning ourselves with His guidance that we can navigate through life with purpose and righteousness. Allah Almighty says,

" وابتغ فيما آتاك الله الدار الآخرة ولا تنس نصيبك من الدنيا " ⁶

(And ask for the home of the Hereafter from the wealth that Allah has given you and do not forget your share in this world). The most basic slogan is used for lack of resources, while it is prohibited to deprive someone of basic human rights, i.e. life, on the basis of lack of resources, as Allah says:

" ولا تقتلوا أولادكم من إملاق " ⁷

(And do not kill your children because of poverty, we are the ones who give you sustenance and will also (give) them). Provision of education and training, health, and other basic rights is very necessary for the formation of an ideal society and civilization. Islam introduces a detailed system of rights for children as well as other human societies. Children are the capital of any nation, and the future of the nation can be protected by paying special attention to the personality and character of children. Islam determines the rights from the reproductive process itself. For example, when the child is in the fatal state, i.e., when the mother is pregnant, the expenses will be recorded on the father, regardless of whether the woman is married or divorced, even if the period has passed. It is said by the Almighty that,

" وإن كن أولات حمل فأنفقوا عليهن حتى يرضعن حملهن " ⁸

(And if they are pregnant, keep spending on them until the child is born).

Islam imposed conditions of justice and equality on polygamy (second marriage) under family laws because the responsibility of family maintenance is on the man. In the same way, better education and training of children has also been encouraged. Because of these official duties, Islam has declared marriage as Sunnah, but it has placed different jurisprudence in different contexts of the situation. Mentioning poverty and wealth in the Qur'an and Sunnah with the encouragement of marriage indicates that there is definitely a mutual relationship, but be reassured, Allah will make you rich with grace. Then he said, "He who cannot afford it should wait, rather he should fast until Allah enriches him."

The general understanding of population balance is that the couple should take responsibility for children according to their physical, health, and economic and social resources and responsibilities.⁹

كاد الفقر أن يكون كفراً¹⁰

(It is near that poverty and hunger will lead a person to disbelief)

Considering the circumstances, it is known that Allah Almighty has naturally designed the system of reproduction with certain age limitations to ensure the wisdom of both mother and child's health. For instance, when a woman experiences physical weakness at an early or late age, her menstrual cycle, which is a sign of reproduction, ceases. Similarly, during times of pain or discomfort, sexual intercourse is prohibited for a man, such as during the days of the monthly menstrual cycle or the days of postpartum nifas, etc. Additionally, the period of nursing has also been regulated, and in fact, extended nursing periods are appreciated.¹¹.

Similar to the period of these various pauses, the period of nursing has also been established, and the period of complete nursing has been appreciated. Islam has emphasized the equal rights of men and women. Here too, reproduction does not depend solely on the will of the man, nor can he force the woman. Likewise, the man alone cannot determine the reproductive interval; consultation and consent of the woman are necessary.

In all civilizations, family law is generally given the status of a religious nature. Especially in Islam, approximately one-third of the commandments and about six surah are dedicated to this field. Islam allows limited and conditional permission for government intervention in family matters, but only in exceptional cases.¹².

For the protection of women, Islam allows for the termination of reproduction by mutual consent when necessary, considering the health of both women and children. In principle, this concept is often referred to as the encouragement of marriage and is considered Sunnah (commendable). However, in certain circumstances, it may be deemed obligatory (wajib), recommended (mustahab), discouraged (makruh), or even forbidden (haram).¹³ In such a broad view, pluralism is the motivation of the Ummah, but for the sake of spouses, children, or collective social interests, there is a need for such classification and jurisprudential position on pluralism. There are many countries, among which Turkey, Malaysia, and especially our neighboring country Iran are worth mentioning.

Iran's three-point program

1. Iran introduced a policy to limit maternity leave benefits after three children under national family planning.
2. Discourage reproduction below 18 years and after 35 years.
3. Iran also adopted a policy of appreciating a three to four-year hiatus between reproductive processes .

Support activities for achieving objectives:

Iran introduced a system of health and training centres to provide access to reproductive health services from cities to villages. Additionally, courses were taught to students in the final years of high school and college. Mandatory attendance and counseling in the Tawazwan Abadi program were required before obtaining a marriage certificate. Furthermore, Iran prioritized the education sector and implemented indirect reforms. However, in 2014, Iran ended such policies after balancing its resources and population. The policy of a neighbouring country like Iran can be considered as a potential model. Before implementing direct reforms, a brief look at the data is indispensable.

Statistics:

In the world, one person is born every 8 seconds, and one person dies every 11 seconds. The most populated part of the continent is Asia, and within Asia, Pakistan, India, China, and Bangladesh account for 40% of the entire world's population. Pakistan's population growth rate is projected to make it the fourth largest country in the world by 2030. Currently, 30% of Pakistan's population is below the poverty line, and the literacy rate is only 58%-.¹⁴ Moreover, 64% of Pakistan's population comprises youth between the ages of 15 and 30, and 44% of the electoral franchise is exercised by the youth¹⁵.

Findings and corrections/recommendations

The better formation and development of a prosperous society can only be possible when every individual and organization fulfills their legal responsibilities within their respective limits. It is crucial to minimize government interference in the private affairs of individuals as much as possible. Balancing the population can be achieved through the efforts of religious and social workers or by providing voluntary incentives, but government-sponsored incentives to stop breeding are absolutely not permissible. The primary

responsibility of the government should be to address the lack of resources and health facilities for mothers and children, but unfortunately, the government seems to have neglected this aspect. Similarly, the education and training of the new generation are collective responsibilities of both society and the government, but it appears that the government is failing in this regard as well. Instead of better organizing health and education facilities and resources, vast sums of money are being wasted on advertisements for contraceptives, which in turn promote poor health and immorality in society. Therefore, it is necessary to take effective measures to balance resources and population through specific policies rather than adopting a general approach to reproduction. The dream of universal success and an ideal society may be put to shame if indirect reform measures are not implemented. Everyone agrees on the importance of balancing resources and population and organizing society better. However, the prevailing causes and remedies are proving to be motivations for ideological destruction. The problem has become so sensitive due to wrong policies that the public mind rejects it even before accepting it when mentioned in any name or title. Indisputably, indirect means should be adopted instead of direct solutions for the aforementioned problem. Spending vast sums on contraceptives for reproduction is illegal and should be denied instead of accepted. Introducing reforms in marriage, education, health, and some administrative matters through indirect means is necessary to balance the population with available resources. This approach will also lead to the resolution of many contemporary problems.

Marriage and population balance

Since the basic institution of the population is the family, which is based on marriage, reforms in it can change the entire family structure. Marriage has been encouraged in Islamic teachings, but the jurists have arranged chapters on matters such as the age of the spouse, mental maturity, bread and maintenance, and kafu, emphasizing physical, economic, and social ability. Eligibility is often neglected, so reforms are essential. Proposals related to marriage and population balance can be ; 1. Age is the main factor in marriage eligibility. Due to the lack of mental and physical maturity, many social and psychological problems arise. Additionally, physical weakness in a woman can lead to serious health complications during childbirth. While exceptional early marriages have been allowed in Islamic history, they were not the

prevailing norm. Therefore, in exceptional cases, the court or the union council may allow it, but determining a general age is in the collective social interest.

2. At the time of marriage, Islam has emphasized the ability of the man to provide for his wife, which is being completely ignored. The main purpose of this emphasis is to assess whether the man can bear the responsibility of supporting his wife, children, and family or not

3. Islam has emphasized on the sustenance of spouses because the institution of the family is at risk of being destroyed due to the lack of mental and social sustenance. Imbalance in the reproduction and education of children can lead to disorder and disorganization in the household and have a negative impact on

4. Islam encourages marriage, especially collective society. second marriage or raising a family, when the individual possesses the physical, mental, economic, social, and psychological resources; otherwise, strict conditions have been imposed.

5. It is the responsibility of both the marriage applicant and the registrar to deliver the sermon on the occasion of the marriage in Urdu and distribute one-page literature.

6. All the above-mentioned cases should be voluntary or, at least, with judicial exceptions. Instead of a punishment policy, adopting an encouragement policy such as providing stipends on reproduction according to the law or offering free higher education for such children can be considered. This is because punishment can be detrimental, but when encouragement is used to strengthen love and society, it becomes more acceptable.

2. Education and Population Balance

The secret of the development of any nation lies in its education system. The structure of education and training will be the backbone of the society's progress, and hence, the reforms made in this sector will indirectly impact the size of the population and the distribution and organization of resources. The rate of education in Pakistani society is notably low, especially for girls, and after reaching the average level, such as matriculation, parents often hesitate to continue their education. Consequently, there is a lack of awareness provided in the curriculum about the institution of spouses, family, and social traditions and values up to this level. As a result, a significant number of individuals get married either before or after

matriculation and have to rely on their traditional friends to learn the basics of family life. The role of parents and teachers in this regard is quite limited. To address this, introducing some reforms in the education sector can help strengthen mental concerns, ensuring that couples are better equipped to manage their homes and families. This, in turn, can positively impact the population dynamics and the efficient utilization of resources. Improving the quality and content of education, incorporating essential life skills and family values in the curriculum, and promoting awareness about family planning and responsible parenting can contribute significantly to creating a more balanced and prosperous society in Pakistan. By emphasizing the importance of education and addressing family-related topics at an early stage, individuals will be better prepared to manage their lives and contribute positively to the overall development of the nation. Measures related to education and population can be:

1. A policy for Basic Education (Matric/FA) should be introduced to discourage early marriage. This can help address various problems related to early marriages.
2. After completing higher education and based on available resources, proper encouragement should be given for marriage and raising a family, even if it is a second or third marriage.
3. Before marriage, it should be made mandatory for the spouses to read a short marriage booklet covering topics such as rights and duties, education and training of children, and the concept of the end of Prophethood. This approach can lead to solutions for issues like population balance and beliefs, and it may also help reduce the rate of divorce. Additionally, the mentioned topics should be included in the subject of Home Economics

1. Administrative reforms and population balance-:

In the Islamic legal system, more emphasis is placed on principles rather than details and sub-sections. Islam introduces the principle of removing inconvenience and embarrassment and gives gradualness for any such incentive and implementation. The flourishing of the human population and the equitable distribution of resources have become regular subjects rather than fields. Islam focuses on the better formation, development, and prosperity of the family after the individual. It guarantees the basic status and rights of all people, including women, in the

family. Islam instructs spouses to manage the home and family with mutual consultation and consent. Likewise, the state and government are responsible for working towards the protection and development of the family, the basic institution of society. Fair distribution of resources in proportion to the population and researching new sources of employment are fundamental duties. Administrative reforms can be done for a better organization of population and resources and for the improvement of the family institution. Administrative reforms and balance in the distribution of population and resources are crucial aspects.

1. The statement "Absolute birth control would be a waste of manpower, especially for a defense country like Pakistan" implies that implementing strict and absolute birth control measures could be detrimental to a country's workforce, particularly for a country with defense considerations like Pakistan. It suggests that a large population may be seen as an asset for a nation's strength and development, and therefore, a more nuanced approach to population control might be necessary.
2. The proposal to introduce a "reproduction form" based on the pattern of marriage registration and birth certificates aims to provide a means for couples to express their intention regarding reproduction. This form would not only reflect the will of the spouses regarding family planning but would also offer the advantage of obtaining pre-marriage medical certificates, ensuring better health awareness and preparedness before starting a family.
3. The suggestion to involve Pesh imams (Islamic religious leaders) and school teachers in committees at the district and union council levels, particularly in initiatives like polio eradication, proposes leveraging their influence and reach in the community to address social issues. Additionally, they are recommended to take on the responsibility of providing training and education to improve the family, considered the main basic unit of society.

2. Statistical Policy and Balance:

It is surprising that instead of paying attention to the serious problem, politics has been devoted to it. Despite the constitutional directive, the decennial census policy has now been implemented after two decades with the intervention of the Supreme Court. Even in the latest census, the political parties

have created a controversy over the urban-rural differentiation and the fact that the data is not correct because behind-the-scenes political motives are behind it. Its Census should be conducted in a timely and accurate manner to avoid unnecessary delays and ensure the availability of up-to-date data for policymaking and planning. New political constituencies may be necessary based on the population figures obtained from the census to ensure fair representation and equitable distribution of resources among different regions.

Accurate data on urban and rural populations is vital for formulating and implementing effective policies that address the specific needs and challenges of different areas, leading to better-targeted and more impactful interventions.

3. Population health and balance

The prosperity and progress of society are connected with the secret of health. If the population is deprived of basic health facilities, then its survival is at risk along with development. Even the abundance of resources cannot replace the blessing of health, so it would be advisable to take preventive measures from the beginning of life and before reproduction. Islam, as a religion, is an excellent practical and complete code of life for our material life, in addition to beautifying spirituality for the hereafter. Material, economic, political, moral, and spiritual advancement can be achieved through Islamic teachings. The aspiration of Islam is a balanced personality. An enviable society is formed by preparing people with it. As the Prophet ﷺ said:

"لا تقتلوا أولادكم سرا فإن الغيل يدرك الفارس فيدعثره عن

فرسه"¹⁶

"(Do not kill your Children secretly, as the ghail (foal of a horse) affects the rider and knocks him off the horse)".

Similarly, there is a saying attributed to Imam Shafi'i:

" العلم علمان، علم الأبدان، وعلم الأديان "¹⁷

There are two types of knowledge: Ilm Udayan (knowledge of religions) and Ilm Abdaan (knowledge of medicine) The health of the mother is directly related to the health of the child, and if the mother is suffering from physical or psychological weakness, the child is also affected. Then that child's weakness cannot be compensated by any diet. Mother's health needs special attention, so the following issues are worth considering ;

1. Permanent sterilization or denial of reproduction will be contrary to the purpose of marriage. Instead, the spouses can extend the period of temporary and reversible contraception by mutual consent, for which a specialist doctor should be consulted.
2. Special health laws for pregnant women can be enacted to maintain the health of the mother and child

4. Agriculture and balance resources:

Food is one of the basic necessities of human life. Despite being an agricultural country, Pakistan is importing food items, including wheat, fruits, and pulses. Unfortunately, with the increase in population, the government has not introduced timely reforms in the agriculture sector. The agriculture sector is the backbone of the country's economy. It is related to the basic needs of citizens - bread, cloth, and housing. By introducing reforms in this sector, better utilization and increased availability of resources will be achieved.

1. Effective and safe methods should be explored to increase food production capacity.
2. There is a need to improve seed storage, irrigation systems, pesticides, and transportation.

6. Reforms in other related sectors

Environmental pollution

Many types of problems are arising due to the imbalance in population and resources. Environmental pollution is increasing due to climate change, deforestation, pollution, and poor waste disposal management. A clear and healthy environment is the basic requirement for improving the quality of life for the population. The establishment of new cities in proportion to the population, a better sanitation system, parks, and recreational facilities, as well as the provision of recreational and tourism amenities, will help balance the population and resources, ultimately improving the quality of life.

Growth rate of crime

Busyness is a precursor to growth, while idleness leads to mental degradation. Besides, most of the youth population are falling victim to street crime and militancy due to the lack of economic

opportunities. Therefore, by keeping the young generation engaged in purposeful activities and increasing the means of production, the problem of balance in resources and population can be solved

Social Changes

Increasing responsibilities within families and the unequal distribution of resources have left the modern man troubled. The degradation in social relations is evident as people struggle to acquire resources from morning to evening, leaving little time for their family members. Sharing moments of happiness and sadness with loved ones has become a mystery. Protecting social values has become difficult. Instead of solely pursuing materialism, the balance of resources can be improved by emphasizing the importance of contentment, trust, good credit, and fostering mutual relationships and obligations.

Organization and distribution of working hours

Time is an important capital for both individuals and nations. Better utilization of time makes the journey to progress and prosperity easier, while wasting time is a disaster. Daily affairs should be organized and distributed in such a way that all members of society use their time properly. Reforms should be introduced in office hours. Seeking sustenance after Fajr has been a recommended practice in Muslim society and is considered blessed. Similarly, the young generation, who freely use mobile phones, the internet, social media, and technology, should be given direction so that their actions benefit the nation and the international community.

Conclusion

The increase in population coupled with disappointing human development indicators poses a serious challenge to the country's economic and social security and security. 60% of the country's population is under 30 years of age and there are not many employment opportunities, so a disaster is brewing. Islam as a rule of life promotes a balanced and principled approach to individual and collective well-being. It emphasizes moderation and avoiding excesses in all aspects of life. The institution of the family, a cornerstone of human society, holds significant importance in Islam, established through the contract of marriage. While Islam encourages marriage and procreation, it

also stresses the fair distribution of resources and discourages exploitation. The issue of population balance requires careful consideration and thoughtful policies to address it effectively. The focus should be on education, awareness, and encouraging responsible family planning rather than implementing strict birth control measures. It is essential to respect individual rights while also considering the welfare of society as a whole. Administrative reforms, particularly in marriage and education sectors, can contribute to building a prosperous society. Proper training and support for couples, as well as improved access to education, can empower individuals to make informed decisions about their family planning. While the global population growth rate poses challenges, it can also be seen as an opportunity if properly harnessed. Developing countries, like Pakistan, with a large youth population, can turn this demographic advantage into an asset by providing them with quality education and opportunities for skill development. It is vital to recognize that population growth is not the sole cause of resource imbalances; rather, the key lies in addressing the unfair distribution of resources. Islam teaches that the proper organization and distribution of resources are the responsibilities of humankind, and the government has a crucial role in ensuring this balance, extremism and poverty may not be directly linked, but according to some studies, illiteracy is one of the main reasons why young people are drawn to extremist religious groups. An uneducated and unemployed population provides ready-made volunteers for all kinds of militancy. All these problems facing the country cannot be solved until the population is brought under control. It may be late, but even now if the state takes this issue seriously, things can be improved. In conclusion, achieving a balanced population and resources requires collective efforts from individuals, society, and the government. By embracing the teachings of Islam, promoting education, and ensuring fair distribution of resources, Pakistan can strive towards a prosperous and harmonious society that benefits all its citizens.

References

¹Maududi, Syed Abū al-A'ālā , Islam and Birth Control, Islamic publications: Lahore,19

²Khawkwani, Sajid, World day for Population, Monthly Dukhtran-e-Islam, Tahreek-e-Minhaj-ul-Quran: Lahore, July 2012,P.2

³ Phulwarvi, Jafar Shah, Islam and Family Planning: Fear and Facts, (Family Planning Association: Lahore)1

⁴ Al-Quran, 6:11

⁵ Abū Dā'ūd, Sulaymān ibn al-Ash'ath, Sunan Abi Dawood, (ar al-Risalah al-Alamiyah: Beirut, 2010) 2928

⁶ Al- Quran, 28:77

⁷ Ibid. 6:151

⁸ Ibid. 6:65

⁹ S. Niaz Ahmad, Urdu Encyclopedia of Islam, Idara Maarif Islami, Lahore, 1987

¹⁰ Bayhaqi, Ahmad ibn al-Husayn ibn `Ali, Sunan Kubra Bayhaqi, (Dar Al Kotob Al-Ilmiyah: Beirut, 2003) 6612

¹¹ Quran, 2:233

¹² Ghazi, Mahmood Ahmed, Muhazrat e Fiqh, (Al Faisal Publishers: Lahore, 2003) 272-236

¹³ Marghīnānī, Burhān al-Dīn Abu'l-Ḥasan 'Alī bin Abī Bakr, Al-Hidayah, (Maktaba Rahmaniya: Lahore, 2003) 2/25

¹⁴ Pakistan Demographic and Health Survey 2017-18 (National Institute of Population Studies: Islamabad) 381

¹⁵ <https://kamyabjawan.gov.pk/home/urdusapmmessages>

¹⁶ Bayhaqi, Sunan Kubra Bayhaqi, 7/464¹⁶

¹⁷ Asbhani, Ahmad bin Abdullah, Hilyat ul- Awliya wa Tabaqat-ul-Asfiya, (Al-Sa'adat : Egypt, 1996) 9/142¹⁷