Procreation is related to nearly all the principle of Syariat protections (from damages) and purposes (towards *maslahat*). Since marriage as the only path of procreation is not limited to protect the continuity of lineage (*hifż al-nasl*), but also containing many protection (*hifż al-nafs, hifż al-dīn, and hifż al-ansāb*), the discussion of this theme could be very wide. Therefore, the author needs to limit the range of Hadith collection into kind of Hadith which is only related to procreation based on definition that was discussed in previous chapter.

This chapter focuses on discussing Hadith containing order towards procreation, either direct, or indirect, and also kind of Hadith that contains indication (*qari>nah*) to procreation. *Qarınah* meant by the author in this discussion is conditional aspects of procreation such as; procreative efforts, relationship of men and women, and everything as results of procreation like creation of offspring and pertaining to preservation of human species.

### A. Order of marriages and multiplication of mankind

(a) Quoted from *Ma’rifat al-Sunan wa al-Asār*:

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1 Order (*amr*) is whole or part of sentence contains a demanding job towards subordinate (*tālab al-fī ‘alā wajhi al-isti’ilā*) because of the existence of *ṣīgat al-amr*, either with real demand (*iqti’dā*) or choice (*takhyīr*). Opponent of *amr* is *nahy*. It is a demand to abandon an act towards subordinate (*tālab al-tark ‘alā wajhi al-isti’ilā*).

2 *Qarınah* is derived from the *qara*na, which means *jāma’a* (to combine or to put together) or *ṣahaba* (to proximate or accompany). Making something as *Qarınah* is to gather or proximate something with something else. See more: Nazar Ma’ruf Muhammad Jan Bintan, *Al-Qara’in wa Ahammiyatuhā fi Bayān Al Murād min Al Khithbāb ‘Inda al-Uṣulīyyin wa Al fiqoha, Mecca, Jam′ah Umm al-Qura, 2012*, p. 31-32

As a term which generally used in *Uṣul Fiqh, qarınah* (according to 'Aṭā ibn Khalīl) is everything clarifies the type of demand, and determines the meaning of the demands when it is combined or put together with the demand. (*Kullu mā yubayyin nau* ‘al-tālab wa yuḥaddidu ma’nāhu ižā mā jama’a llahi wa šahabahu*). See: 'Aṭā bin Khalīl, *Taysir al-Uṣūl Ilā al-Uṣūl*, Oman, Dar al-Ummah, 2000, p. 19


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[32]
According to al-Albâni, the Hadith narrated from Sa'id ibn Abi Hilâl that was quoted by al-Haitami that also published in Janîî al-Şâgîr, is ḍa`îî. Al-Âjûnî said: This Hadith is mursal, narrated by al-Baihaqi and Abd al-Raazzâq.

Takaṣṣarî is a verb containing a meaning of order (fi'l amr), derived from kasûra-kasûran, meaning huge number. Transformation into such form gives it meaning of being huge. The word can be literally translated to: "be a huge number!"

Mubaḥîn is a noun (ism), derived from mubaḥah. It means pride. Its composition of being khabar inna that comes with a pronoun

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4 Al-Haitami says, "This Hadith is a one which became well-known discussed, except that in it, on some narration, takaṣṣarî was replaced with the word tanâṣalû." Ahmad ibn Muhammad ibn 'Âli al-Haitami ibn Hâjar, al-Iṣâh 'an Âḥadîs al-Nikâh, Oman, Dar al-Islamiyah, 1986, p. 12
5 Al-Bassâm says "This Hadith was narrated with a lot of meaning." Abdullah ibn Abd al-Raḥmân ibn Sâlîh Al-Bassâm, Taisîr al-Âllâm Şyarh 'Umduât Al-ĂkHzâm, Shamela Library V.3.28, www.shamela.ws, 2013, vol. 2 p. 43
6 Muhammad Naṣîr al-Dîn Al-Albâni Dla'î'î al-Jami'î al-Şâgîr, Beirut, al-Maktab al-Islamiy, 1988, no. 2484
(damīr) that returns to the Prophet, gives the word meaning; the pride of the Prophet. The complete sentence of various wording of Hadith can be literally translated to: "Marry, multiply, for I shall be proud of you (Because of your number)."

*Al-Suqt* which is mentioned in narration from al-Baihaqi means miscarriage fetus. Another narration mention this word, and the story about it came with wording: "It was said to it, "Go to heaven!" Then it said: "Not before my parents." then was said to it, "Come with your parents!"*8*

Al-Bassām explains that things mentioned in sequential in this Hadith contain large benefits which in the end will return to the spouses themselves, children, community, religion, and many. He describes, there are at least four kinds of benefits of things mentioned in the Hadith as follow:

1. Marriage keeps genitals of husband and wife, for there is promise between them in *al-'aqd* so they will become loyal to each other, focused without glancing to other men and women, and looking at each other as true lovers.
2. There will be an effort to reproduce in order to multiply mankind that to be God's slaves and the Prophet’s followers. The huge number of followers will become the obvious pride of the Prophet. Because of their huge number, they will live happily.
3. There will be benefits from the protection of lineage continuity, there will be *ta'āruf, taāluf, ta'āwun* and *tanāṣur* among mankind.
4. There will be protection towards lineage purity. Because if marriage does not exist, there will be no genital custody.

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The lineage will go off and human’s life will end up in chaos. There will be no heir and rights, and there will be no foundation (usūl) and construction (furū).  

Al-Munawi says, this is a recommended order, even it is said that it is obligation. The prophet with this hadith demands mankind to increase their number, and increasing the number of mankind cannot be realized except through the increasing of bearing descendants within marriage. Some commentators said, this is just recommendation, because doing this thing sometimes can waste the other more important things about worship towards God. Therefore, the recommendation is limited to anyone capable. There are different opinions between scholars whether doing this order is counted as 'ibādah or otherwise not.  

B. Order of marrying loving and prolific woman

1. The Prophet’s order to marry prolific woman so his people will become numerous:  

Ahmad ibn Ibrāhīm told us, Yazīd ibn Harūn told us, Mustalim ibn Saʿīd ibn son of sister of Maṇṣūr ibn Zāzān told us, from Maṇṣūr ibn Zāzān from ibn Muʿāwiyah ibn Qurrah from Maʿqīl ibn Yasār, he said; a man came to the Prophet (pbuh) then he  

10'Abd al-rauf Al-Munawi, Faidl Al Qodir, Cairo, Al-Maktabah Al-Tijāriyah Al-Kubrā, 1994, vol. 3 p. 269
said: I indeed found a woman that is from honorable ancestor and beautiful, but she is barren, if I could marry her? He replied: "No." Then he came again a second time and he says so, then he came third last time the Prophet (pbuh) said: "marry a loving and prolific woman, for I would be proud of your number before the other people."

*Al-wadūd* and *al-walūd* are objects (*maʃ'ul bih*) or adjectives (*naʃ'/waʃʃ*) of deleted object namely *al-imraat*; a woman which was told by a man who came to the Prophet (*inni aʃabtu imraat*). *Mukāşir bikum* which is *khabar* of *inna* amplifying its meaning (*taukūḥ*) came with pronouns (*dāmūr*) *ya*‘ which is returned to the person who spoke (*mutakallim*) as *ism inna* becomes *jawāb ṭalab*.

Relationship between ṭalab and jawāb is similar with syaraţ and jawāb; meaning that the existence of jawāb depends on the existence of syaraţ. In this case, scholars estimate a discarded conditional clause. Therefore, the order towards *al-wadūd al-walūd*, can be literally translated to "Marry a loving and prolific woman. When you do that, I therefore would be proud of other people (the followers of other Prophets)."

*Al-ḥasab* means having a noble bloodline. It is a Synonym of *al-qadr*. The explanation of this was narrated from Abū Hurairah: "*Al-ḥasab* means good deeds of father and ancestors (*al-fi' l al-jamīliy*)."

*Al-Manṣīb* literally means *al-aʃl wa al-Marji* (root or place to return). Abū Ṭāyīyib explains this word in the Hadith: "It means the highness among people."

*Laʃalid* means not bearing children. There are two possible meanings intended; *first*, as if he (a man) already knows that she is no

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longer menstruating or getting old,\textsuperscript{13} or second, she was married to another man but she did not have children”\textsuperscript{14}

*Al-wadūd*, is a form of *ṣigat mubālagah* meaning ‘much’ and ‘repeated’ (*al-kāṣrah wa al-tikrār*). Abū Ṭayyib defines that the meaning is a girl who has much of love towards her husband. *Al-walūd* which is the same form means -often or potentially- bring forth many children.

According to Abū Ṭayyib, two words are bound each other. Since the loving characteristic exists in a woman, and the wanted thing by the Prophet is many followers, then it can be rationalized by mind that both fertility and love is the intermediary which causes the creation of many children. When a prolific woman is not a loving woman, then her husband would not like her (He will feel reluctant to have sex with him. She therefore will not be fertilized and there would be no child). That is why these two characteristic is bound one another. In general, the character of a person is influenced by the character of close family, some members of the family affects the character of others. Both characteristic could be known from the behaviors and situations of her family relationship (*ḥāl al-qaraḥab*).\textsuperscript{15}

It is known that the ability of bearing many children is likely belong to a maiden; a virgin. According to al-Saffārīnī, besides of its literal meaning which is much childbearing, *al-walūd* in this Hadith probably means a virgin. He then quoted narration of Hadith “*'alaikum bial-walūd*” and equated this narration with another narration; "*'alaikum bi al-ābkār*”. He infers that the Hadith contains *al-walūd* is an encouragement to marry a virgin (*al-bikr*). Although the potential to give birth is certainly unknown, however, bearing many

\begin{itemize}
  \item \textsuperscript{13} Muhammad Syams al-Ḥaqq al-ʿAzīm Abādī AbūṬayyib, *ʿAun al-Māʾbūd*, Beirut, Dar al-Kutub al-ʿIlmiyyah, 1990, vol. 6 p. 33
  \item \textsuperscript{15} Muhammad Syams al-Ḥaqq al-ʿAzīm Abādī AbūṬayyib, *op.cit.*, p. 34
\end{itemize}
children is a possibility that usually comes along with a virgin (al-bikr maḍīnnaḥ bikaṣrat al-awlād).  

Al-Ghazālī explains two ways to understand whether a woman is prolific or in contrary not. The possibility of a widow who already has children is clear. But when it is unknown like in the case of a maiden, then a man should consider the youthfulness and body healthiness because the ability of many childbearing is usually dwells within a healthy young female.

Mukāṣir is derived from mukāṣarah. It is a noun (ism), transitive subject (muta‘addīḥ), able to take direct object (māfūl biḥ). The word means much or many more than “objects”; being superior to “objects” at wealth and companions; or having much water to drink than “objects”. The meaning is “who will be proud of you because of the number of my followers”. The pride of the Prophet (al-mubāhah) also can be found in narrations of "tanākahū-takaṣṣarū“ -which according to al-Albānī is da‘īf. There are indications that Muḥaddisīn accept the Hadith because it is strengthened by another valid (ṣaḥīḥ) narrations and they consider it as narration by meaning (al-riwāyat bi al-ma’na).

2. Choosing a virgin because of beauty and fertility

عَبَد الْزَّاقَ عَنْ مَعْمَرَ عَنْ بْنِ حَليْمَ عَنْ مَكنَوْلَ قَالَ: رَسْوَالُ اللَّهُ صَلِّى الله عَلَیهِ وَ سَلَّمَ عَلَیْهِمَا الْأَبْكَارَ فَأَنْحَبْ عَنْهُمَا، فَإِنْ هُمْ أَفْتَعَعَ أَرْحَامًا وَ أَعْدَبَ أَفْوَاهًا وَ أَعْرَ عَجِيْحَةً.

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Narrated from Abd al-Razzāq, from Ma'mar, from Ibn Ḥaṣim from Makhūl, He says, the Prophet (pbuh) says: "you should choose maidens (virgin) and marry them, for surely they are more prolific, sweeter mouth and brighter."

Aftahū arḥāman is antaqu arḥaman, as the words was found in other versions of wording. Nātiq means throwing (al-ramyu), and antaqu arḥaman literally means throwing children. It is an expression of a woman who bears many children. The similar wording of hadith is found in Sunan Ibn Mājah (No. 1851) with isnād Da‘īf.

A‘zāb derived from ‘ażb means sweetness. It is said that the meaning of a‘zāb alwāhan is having sweet spittle, and it is said that the word is a metaphor of good conversation, rare of vulgar speaking and bad language toward the husband because of her big shyness, and because she has never live together with any of man (has never been married).

Agarru gurratan means more sparkling, which has two possible intended meanings. First, the sparkling of white and clear color of skin, and the second, sparkling of inner beauty such as good personality and good companionship (al-‘usyrāḥ).

The Hadith containing recommendation of marrying virgin is often narrated with various words (al-riwāyat bi al-ma‘na). One of narrations was quoted by al-Ghazālī in al-Ihya with wording: "‘Alaikum bi al-wadūd al-walūd' He then explains why choosing a maiden is better than a widow.

According to Al-Ghazālī, there are three significance of virginity. Those are: First, a virgin is generally preferred by men

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20 Muhammad bin Abd al-Hādī Al-Sindi, Ḥāsyiyah Ibn Majah, the explanation of Hadith no. 1851, Mauṣū‘at al-Ḥadīṣ al-Syarī f al-Kutub al-Tis‘ah, Global Islamic Software Company, 2000
21 Ibid.
22 Al-Ghazālī narrated the Hadith ‘Alaikum bi al-walūd and leant it to one which is narrated from Ma‘qil ibn Yasar by Abū Dāwud. He said, 'This Hadith is šahīh from Ma‘qil Ibn Yasār (As it is known that the hadith from Ma‘qil ibn Yasar was narrated with wording: Tazawwajū al-wadūd… al-hadiṣ) See: Al-Ghazālī, loc.cit.
because of inexperience factor. The husband will make it easier to make her feels more comfort. This is a state which affects both her and her husband, reinforces the meaning of \textit{al-wudd} in her. It was human nature that they will always feel familiar to those who first they loved. When a woman already has some experiences with another man and got used to him, then sometimes she will not like some characters possessed by her new spouse. She could just ignore him. \textit{Second}, virginity brings complete devotion of the husband to her because her temper and characteristic was not established yet by any man other than her spouse. It would be hard to establish wife’s character when her character has been formed by another man. \textit{Third}, she has never really fallen in love with another man. In general, the strongest love is a love towards the first man.\textsuperscript{23}

3. **Recommendation to marry a maiden.**

The Hadith containing \textit{al-wadūd-al-walūd} shows besides the recommendation to marry a woman because of her fertility, virginity is also important. Hadith about the importance of virginity as follows:

\begin{align*}
\text{"When Ja'far bin 'Abd Allah said: \text{"Kama mu'nabi yami'l-lah li wali, wlam in jami' bi 'arbi, wa la mu'at labana, \text{`a}mkhulun yaqiba min khelif fi khifan."}\text{'\textit{Ibid}.}\text{"}\}
\end{align*}

\begin{align*}
\text{"Kama Quraish min al-madina tmsgn 'ala 'ibii, li qatuf, fa'ammun bi khelif fi khifan, \text{"}\}
\end{align*}

\begin{align*}
\text{"Second, virginity brings complete devotion of the husband to her because her temper and characteristic was not established yet by any man other than her spouse. It would be hard to establish wife's character when her character has been formed by another man. Third, she has never really fallen in love with another man. In general, the strongest love is a love towards the first man.}\text{"}\text{\textsuperscript{23}}
\end{align*}
Narrated from Jābir ibn 'Abdullah, he said: One time, we were with the Prophet (pbuh) in a war. When we were traveling back and had approached the city of Medina, so I spurred my camel pace. Then someone caught me up from behind and put a halt to my camel with his stick to be very slow as a slowest camel most of you have ever seen. Then I turn my face around, then I found out that the person was the Prophet (pbuh). Then I said, ‘O Messenger of Allah, verily I got walimāt al-'urs waiting.’ He asked: ‘Are you just married a woman?’ I replied: ‘Yes.’ The Prophet (pbuh) then asked, ‘To an older lady or a younger one?’ (‘To a widow or a virgin?’), I replied: ‘A widow.’ The Prophet (pbuh) said, ‘But why didn’t you marry a younger girl, so that you could play with her, and she could play with you?’ Jābir continues, ‘So when we were about to enter the city, the Prophet (pbuh) said to me, ‘Slow down, and enter at night, so that she who has not combed may comb her hair, and she who has not shaved may shave her private area.’

The Prophet encourages Jābir to find a playful wife, and wants the both of them to enjoy each other. There is another wording of Hadith:

"قَالَ "فَهَلَّ أَجَارَّةٌ تَلاَعِبْهَا وَتَلاَعِبُكَ وَتُضَاحِكُهَا وَتُضَاحِكُكَ بَلْ هُوَ أَجَارَّةٌ تَلاَعِبْهَا وَتَلاَعِبُكَ وَتُضَاحِكُهَا وَتُضَاحِكُكَ""

The Prophet (pbuh) said: “But why didn't you marry a younger girl, so that you could play with her, and she could play with you, and you could make her laugh, and she could make you laugh?”

C. Hadith of many children

Children are the result of chain effect that occurs naturally because of initiative effort of their parents towards marriage and procreation. In the previous Hadith, there is indication that the wanted woman is a woman who would bring many children. It is shown that the order is to strengthen the effort towards the purpose. This purpose is found from the usage of sigat mubālagah; al-walūd, and jawāb al-ṭalāb; mukāsir bikum following the

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25 Al-Bukhārī, Ṣahih al-Bukhārī, no. 4948, see also: No. 2745 and 5908, Maṣūṣ'at al-Ḥadīṣ al-Syarī' al-Kutub al-Tis'ah, Global Islamic Software Company, 2000
form of order. Since there is qarīnah, it is necessary to explore narrations about having many children, those are:

1. **The Prophet's prayer for His companion wishing him children and wealth**

   حَدَّثَنَا سِعَيْدُ بْنُ الزَّبَيْعِ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ سَمَعْتُ أَنَسًَا قَالَ فَلَاتَ أَمْ مُلِيمٍ ﴿٣٠﴾

   لِيُحْلِيْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَسٍ "خَايِمَكَ" قَالَ "اللَّهُمَّ أَكْثِرْ مَالَهُ وَلَدَاهُ وَباركَ لَهُ ﴿٣١﴾

   فيما أعطته

   “Sa'i'd ibn Rabī‘ told us, Syu'bah told us from Qatādah, he said: I heard Anas said that Umm Sulaim had said to the Prophet (pbuh): May you pray for that your servant Anas. "He said: 'O God, may thou grant him a lot of wealth and children and bless what thou have given to him.'”

   It was stated by Ibn Baṭāl, interpretation of Al-Bukhārī that this Hadith is about prayer of the Prophet to his servant (Anas ibn Malik) to live a long life and have many possession. "As longevity is not mentioned in this Hadith, then it contains two possibilities: First, a prayer to Anas to have many children means that it can only happen if Anas is long-lived, then a prayer to have many children also means a prayer to extend his age. Second, "wa bārik lahu fīmā aṭaitahu" means what is given by God is a long life.”

   To say about death, the Prophet (pbuh) knows that a person's age do not increase and decrease as destiny of a man is already written when he was in the womb of his mother. However, there are possibilities of the death that God has determined to his servant; if he is obedient and cautious, so his death will be delayed. On the contrary,

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26 Al-Bukhārī, Ṣaḥīḥ al-Bukhārī, no. 5859; 5868; 5901; 5902 with various wording. Mausahaan il-Hadīṣ al-Siyāf al-Kutub al-Tis‘ah, Global Islamic Software Company, 2000
if he is disobedient and ungodly, then his age will be less than that.  

Al-Dawudi states that the Hadith above causes the refusal of Hadith about the Prophet’s prayer for the faithful followers of him to be given a little number of wealth and children, and those who have no faith and deny him to be given a lot of wealth and children. He weakened the Hadith because the Prophet (pbuh) is truly encouraging people to get married and to bring forth babies.  

2. The Prophet’s prayer for those who have no faith and deny him wishing them children and wealth

Hadith states:

"Hadith of Hisyam ibn Ammar: ‘Abdullah bin ‘Abdullrahman ibn ‘Abdulrahman narrated to us Sadaqah ibn Khaldun, who told us Yezid ibn ‘Abd al-Malik informed us from ‘Abd al-Malik Muslim ibn Mishyam from ‘Amr ibn Gailan from al-Saqafiyah that the Messenger of Allah (pbuh) said: ‘O Allah, those who believe me and have faith in me and know what I brought was really from You, then shorten their possessions and their children, and give them desire to meet You and quicken their judgment. And those who do not believe in me, and do not acknowledge what I brought was the truth from You, then extend his possessions, his children and age.’"

Hisyam ibn ‘Ammar told us Sadaqah ibn Khālid told us Yazīd ibn ‘Abī Maryam told us from ‘Abū Ubaidillah Muslim ibn Misyam from ‘Amr ibn Gailān al-Saqafi he said, “the Prophet (pbuh) prayed: ‘O Allah, those who believe me and have faith in me and know what I brought was really from You, then shorten their possessions and their children, and give them desire to meet You and quicken their judgment. And those who do not believe in me, and do not acknowledge what I brought was the truth from You, then extend his possessions, his children and age.”

28 The Quran said about the destiny of human in QS: 71:3-4
Al-Sindi gives his comments towards the prophet's saying: "shorten their wealth and their children". The meaning is "so they will not be stricken by fitnah coming from both wealth and children". A person who has a lot of wealth and children often cannot devoid of fitnah. Meanwhile, the situation of having many children with just a little treasure would lead him to immoral acts and make him tend to abandon the difference between *ḥalāl* and *ḥarām*. While the Prophet's saying "extent their wealth and children" (namely those unbelievers) means: "so they will enjoy the worldly pleasures of having children and wealth and forget the torment they will receive."³¹

Arguing al-Dawūdi about the Hadith which literally contradicts the one narrated by Anas, Ibn Hajar states that there is no contradiction concerning to *sabab al-wurūd* of both narrations, because these two Hadiths came to talk about the gathering of two things at once (*al-māl* and *al-walad*) related to misfortune (*fitnah*). While the reason why the Prophet prayed for his servant - Anas- wishing things he did not like it to happen to other believers is that situation of having a lot of children and possessions is not something that can do harms to him, and things that the Prophet dislikes is the fear of destruction caused by fitnah of wealth and children.³²

D. Pride of the Prophet for the abundance of his follower

*Mukāṣirun bikum* logically shows that it is purpose of the Prophet as a reason to marry prolific woman in order to give birth many children and people will continue their lineages. Positioning *mukāṣirun bikum* as ‘*illat* or *ḥikmah* indicating the purpose of Syariat is near to being correct. However, it is necessary to firstly understand what the Prophet means with the phrase.

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³² Ahmad ibn ‘Alī ibn Hajar Al-Asqalānī, *loc. cit.*
To understand the meaning of *mukāşirun bikum*, it is important to trace narrations containing the phrase out of *al-wadūdal-walūd* context.

1. **The Prophet’s order not to kill each other**

   “And when we killed each other, and withdrew, then we said: Our Lord, forgive us, and make us guided, and let us enter the lake, and we will be proud of a large number of you. Then do not kill each other after me.”

   (Al-Humaydi)

   Yahya ibn Sa’d and Waki’ told us, they say, Isma’il told us, he said, told us Qais from Al-Ṣunābihial-Aḥmasi, Waki’ said: The Prophet (pbuh) said: I am the one who will precede you to enter al-Ḥaḑ (lake), and I will be proud of large number of you, then you do not killing each other after me.”

   *Fa lā taqtatilunna* is a verb contains a meaning of prohibition (*nahy*) derived from *qatala-qatlan* which means killing. The meaning of *iqtītāl* is fighting or killing each other. *Nūn* in this word gives the meaning of seriousness (*tauḵāl*).

   The prophet’s saying *fa lā taqtatilunna* which follows *mukāşir bikum* shows that both things have relationship each other. Abū Ṭayyib explains the form of causality of things mentioned in Hadith above. The prophet saying implies that war or killing each other necessitates the interruption of lineages because to breed from dead corpses is impossible. This action of killing will lead the people to lessen. Therefore, the purpose that the prophet wants to achieve cannot be realized. That is why the Prophet (pbuh) forbids war. If someone said that people who were killed that they died because of their destiny, and there is nothing to do with cutting the descent because of war, then he is wrong. On the contrary, the continuity of

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33 This Hadith is narrated by reliable sources and there is *mutābi‘*: Ahmad ibn Hanbal, *Musnad Ahmad*, no. 18289, *Ma şu’at al-Ḥadīṣ al-Shaykh al-Kutub al-Tis‘ah*, Global Islamic Software Company, 2000
lineage can be described as optional act (ikhtiyārī), and the act of killing causes the continuity of descent to be broken off. In other words, a man actually has two provisions of destiny. The first, he died because he was killed, and the second, he died because of other causes. With the latter destiny, he could live longer than the first cause. So with the war his death can be sooner. This argument is also rejecting the concept of destiny which says that God set only one condition for human death.34

2. The Prophet's order not to return to disbelief

حَدَّثَنَا عَبْدُ بنَ عَبْدِ بنَ خَيْبُشِ بنَ المَهْلَبِيِّ بنُ أَبِي صَفْرَةِ المَهْلَبِيِّ أَبُو مُعاوِيَةِ عَنْ مُجَالِدِ بْنِ مَسْعَدٍ عَنْ فَيْسِ بْنِ أَبِي حَازِمِ عَنِ الصَّنَابِيجِ فَالَّذِي قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مُكَاذِبِ يَكُمَّ الأَلْمَامِ فَلاَ تُرْجِعُنَّ بَعْضُكُمْ بِعَضْضٍ رَقَابَ

Abbād ibn 'Ubbād ibn Ḥābīb ibn Muhallib ibn Abī Ṣufrat al-Muhallabi Abū Mu'āwiyah told us 'from Mujālid ibn Sa'īd from Qays ibn Abī Ḥāzim from al-Ṣunābīhi he said, The Prophet (pbuh) said: I indeed will be proud of the number of you, then do not you return to kufr after me; some of you beheaded some other.35

Yadrib can be read with two ways. When it is read jazm (yadrīb), then it becomes jawāb ṭalab of fa lā tarjīʿ unna, meant to be the intrinsic meaning of kufr. When it is read raʃr; (yadrībū), it becomes jumlah ḥāliyah which may not be tied to the previous word.


35 This Hadith is narrated by reliable sources and there is mutābi’. Ahmad ibn Hanbal, Musnad Ahmad, no. 18302 and 19774. Hadith about prohibition to not getting back towards kufr is also narrated by Al-Bukhārī, Sahih al-Bukhārī, no. 1625; 4054; 5124; 6893, and Muslim, Sahih Muslim, no. 3179, Musūʿat al-Ḥadīṣ al-Syar‘i al-Kutub al-Tis‘ah, Global Islamic Software Company, 2000
or tied as descriptive word towards *küfret*.\(^{36}\)

In another Hadith, the Prophet said that people who kill a Muslim are infidel:

\[
\text{سبب المُسلمين فسُوقّ وقائلاً: نُفْرَ}
\]

Cursing a Muslim is wickedness, while killing him is *küfret*.\(^{37}\)

There are various definitions of *küfret* which its general usage is to describe *kafir* and *kuffar*. Ibn Hajar, after earlier in his book has explained eight definitions of *küfret*, he added that *küfret* in this Hadith has its own meaning beyond those already mentioned. The meaning is to cover the truth or right (*satr al-haqq*) for *küfret* literally means closing or to cover. Whereas, the obligation of Muslim over another Muslim is to give each other help. Hence, if they kill each other, they will eliminate each other rights. The tenth definition of *küfret* is committing a great sin (*fi'l al-kabār*), and killing fellow Muslims is a major sin as it was indicated in this Hadith.\(^{38}\)

3. **The Prophet's order not to return to the setbacks**

\[
\text{مَاءَنِي كَانَ رَسُولُ اللَّهِ صَلَّى ﻋَﻠَيهِ وَسَلَّمَ إِنْ كَثَرُتُمْ أَيْوَمَ عَلَى دِينِ وَإِنْ كَثَرًَّ ﻣَكَارِئُ ﺑُكْمُ}
\]

Kholaf told us ibn al-Walid told us 'Abbād ibn 'Abdād from Mujālid of al-Sya'ībī from Jābir ibn 'Abdullah said; The Messenger (pbuh) said: Indeed today you are united in one religion, and I will be proud because of your number, then do not be the ones who walk back to the setbacks.\(^{39}\)

\(^{36}\) Ahmad ibn 'Alī ibn Hajar Al-Asqalani, *op. cit.*, vol. 13 p. 30


\(^{38}\) *Ibid.*

\(^{39}\) This Hadith is *ṣaḥīḥ*, narrated by reliable sources. Ahmad ibn Hanbal, *Musnad Ahmad*, no. 14283. Hadith about *al-qahqara* is also narrated by Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, no. 6097; 6098; 6099; 6526, *Ma'uṣū'at al-Ḥadīṣ al-Syarīf al-Kutub al-Tis'ah*, Global Islamic Software
Dīn read nakirah contains the meaning of glorification (al-tankīr li al-ta'zīm). It means solid religion, possessing perfect strength and totality of goodness.\(^{40}\)

According to al-Munāwī, the order in this Hadith is a warning from the Prophet to his companions not to follow the path of disbelievers, heretics, immoral people, and instruction to them to always walk in the path that was prescribed by him.\(^{41}\)

Al-Qāḍī said, the people who returned to setback meant by the Prophet are apostates (murtaddīn) from nomadic tribes who had converted to Islam during the prophet’s life such as Musailimah and his companions. It is said that murtadd means going back from attitudes they used to have at the time of the Prophet (sincerity, straight intentions and keeping away from love of worldliness) towards offending behavior.\(^{42}\)

4. The prophet’s waiting for his followers on al-Haud

حَدَّثَنَا يَحيى بن سعيد حدَّثَنَا مُشَاعْبَةُ حَدَّثَنَا عُمَروُ بْنُ مَرْوَةَ قَالَ سَجَعَتُ مَرَّةً قَالَ حَدَّثَنَا رَجُلٌ مِنْ أصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَإِنَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَافِقِهِ حَمَارًا مُخَضَّرَةً فَقَالَ أَنتُونَ أَيُّهُ يُومُكُمْ هَذَا قَالَ فَإِنَّا نَبِيُّ النَّبَرُ قَالَ صَدَقْتُمْ يُومُ النَّبَرِ الأَكْبَرِ أَنتُونَ أَيُّهُ شَهْرُ هَذَا قَالَ فَإِنَّا دُوَّرْتُمْ قَالَ صَدَقْتُمْ شَهْرُ اللَّهِ الأَصِمُّ أَنتُوْنَ أَيُّهُ بَلْدُكُمْ هَذَا قَالَ فَإِنَّا المَشْعَرُ الحَزَامُ قَالَ صَدَقْتُمْ قَالَ فِيَّ دَمَاءَكُمْ وَأَموَالَكُمْ عَلَيْكُمْ حَزَامَ كَفْرَةَ يُومُكُمْ هَذَا بِشَهْرِهِمْ هَذَا بِبَلْدِكُمْ هَذَا

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\(^{40}\) 'Abd al-rauf Al-Munawi, op. cit., vol. 2 p. 557

\(^{41}\) Ibid.

\(^{42}\) Muhammad Abd al-Rahmān Al-Mubarakfuri, op. cit., vol. 9 p. 8
Ahmad ibn Ḥanbāl said, Yahya ibn Sa‘īd had told us, Syu‘bah had told us ‘Amr ibn Murrah had told us, he said, I heard Murrah said, a man from the companions of the Prophet had told us, he said: The Prophet (p.b.u.h) stood among us on the red camel of Ḥadramaut then he said: "Do you know what day is this day?" Our reply: Day of qurba>n. Then the Prophet (p.b.u.h) said: "You are right, the great pilgrimage. Do you know what month is this month?" Our answer: zu al-Ḥijjah. Prophet (p.b.u.h) said: "You are right, the month of Allah The Most Strong. Do you know what this place is?" Our answer: Masy'ar al-Ḥarām. Prophet (p.b.u.h) said: "You're right." Prophet (p.b.u.h) said: 'Your blood and your property is haram for you as in this day, in this month, and in this place where you stood. Remember! I'm ahead of you towards the lake, I will be waiting for you and I'm proud of your number, then do not tarnish my face (put me to shame). Remember! You have seen me and heard me, and you will be held responsible for things about me. Whoever then lies on my behalf shall prepare his place in Hell. Remember! I will save a few men or women or other men, I say: O my God! My friends, and then said to me: you do not know what they did after you.'

The explanation about the meaning of al-Ḥaud can be found in another Hadith narrated by Muslim. The Prophet said: "it is a lake which will be entered by my people (in the hereafter)." It is the lake of al-Kauṣar.

Al-Ḥaud and al-Kauṣar is something established in the nasb and

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43 This Hadith is narrated by reliable sources and there is mutābi‘; except the existence of anonymous narrator from companion; da‘if. Ahmad ibn Hanbal, Musnad Ahmad, no. 22399, Mauṣū‘at al-Ḥadīth al-Syarī‘at al-Kutub al-Tis‘ah, Global Islamic Software Company, 2000
included in *Ijmā' Ahl al-Sunnah wa al-Jamā'ah*. The followers of Prophet’s tradition consider it as part of religious faith (*al-aqā'id al-dinīyyah*). The hadith about this matter is usually intended to reject the heretical groups and deviants.\(^\text{44}\)

Word *kaushar* following *wazan fa'āl* is derived from *kašroh*. It was called al-Kaushar because of having abundant water. It is told by Sa'īd that its water is even much more than the stars in the sky at dark night. He said, al-Kaushar is a river in heaven. It is one of the many kindnesses given by God to the Prophet (pbuh). Ibn ‘Abbās said that the meaning of *kaushar* is plenty of goodness.\(^\text{45}\)

In the Hadith above, the Prophet gives his warning to the companions not to lie on his behalf (spreading false Hadith). It is truly an act that can make the actor become *kāfir*, such as lying on the prophet behalf to justify the unlawful (*taḥlīl al-mahrūmat*). Although a lie for the purpose of reconciling two parties in conflict is allowed, there is no exception on the falsification of the Prophet's saying\(^\text{46}\) as it was stated in a Hadith:

\[
\text{إنَّ كَذِبًا عَلَىِّي لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ  إِنَّ كَذِبًا عَلَىِّي}
\]

A lie on behalf of me is not the same with a lie on behalf of someone else.\(^\text{47}\)

The prophet’s saying; "*yā rabbi, ummati*" implies that there are some people who cannot enter the lake. According to al-Qurṭūbī, they are people who are apostate (*murtad*) from the religion of Allah, those heretical groups, or those who doing things that are not blessed by God. Because of their deeds, they will be removed from the lake. Qurṭubī specifically explains that they are people coming out of the

\(^{44}\) Al-Saffārīnī, *op.cit.*, vol. 1 p. 537

\(^{45}\) Ibid.

\(^{46}\) Ibid., vol. 2 p. 195

Muslim congregation like Khawārij, Rawāfiḍ, and Mu’tazilah, and the people who dispute much in their group. Besides them, those whom will be removed from the lake are the cruel people (al-zālimūn) that are excessive in terms of cruelty and injustice such as ignoring the rights and ownership of the others people, as well as people who often commit major sins.48

E. Hadith about huge number of Muslims

خُذُوا عَنْهُ الرَّحْمَنِ بِنَ إِبْرَاهِيمِ الدَّمَشْقِيِّ خَذْلَتُوا يَسْرُرُ بِنَ يَحْبَرُ خَذْلَتُوا بِنَ يَحْبَرَ خَذْلَتُوا

أَبُو عَبْدِ الْسَّلَامَ عَنْ ثَوْبَانَ قَالَ رَسُولُ اللَّهِ صَلَّى وَسَلَّمُ يُوحَبَكُمُ الْأَمْمَ أَنَّ

تَذَاذَعُ عَلَيْكُمْ كَمَا تَذَاذَعَ الْأَلْكَلَةَ إِلَى فَضَّعْنَهَا فَقَالَ قَالَ وَمَنْ فَلَتْ ثُمَّ يَوْمِئِذِّ قَالَ بِنَ

أَنْسِمْ تَوْمَئِذَيْنَ كَبِيرَيْنِ وَلَيْكُمْ عَنْ عَرَاءِ السَّبِيلِ وَلِيُزَعْ عَلَى اللَّهِ مِنْ صَدْرَ عَدْوُكُمْ المَهَابَةَ

مِثْلُكُمْ وَلَيْكُمْ عَنْ عَرَاءِ السَّبِيلِ وَلِيُزَعْ عَلَى اللَّهِ مِنْ صَدْرَ عَدْوُكُمْ المَهَابَةَ

Abd al-Rahmān ibn Ibrāhīm al-Dimasyqī told us, Bisyr ibn Bakr told us, Ibn Jābir told us, Abu ‘Abd al-Salām told us from Šaubān, he said: The Prophet (pbuh) said: ‘Nations are about (in the future) to gather together to fall upon you as people would fall upon a trencher to eat’. The companions asked if that would be because of their small members at the time and the Prophet replied ‘No! You will then be of great multitude; but you will be scum like things carried down by a torrent. And Allah will take fear of you from the breast of your enemy and cast enervation (wahn) into your hearts.’ He was asked the meaning of enervation and he replied ‘It is love of the world and dislike of death.’

The Prophet likens his people at the time with al-gušā, something that is

48 Al-Saffārīnī, op.cit., vol. 1 p. 536

49 One of the narrator (Abu abd al-Salām) is considered majhūl (as it is stated by Abū Ḥatim al-Rāżī), and the rest is šiqqah. Abu Dāwūd, Sunan Abī Dāwūd. 3754. The similar wording of Hadith is also narrated by Ahmad ibn Hanbal, Musnad Ahmad, no. 21363, Maṣūʿat al-Ḥadīṣ al-Syaarī al-Kutub al-Tis’ah, Global Islamic Software Company, 2000
swept away by the flow of water in the form of scum and dirt. It happens because
the Muslims at that time only had a bit of effort and courage. God eliminate fear
from the hearts of the enemy. At the same time, the enervation (al-wahn) is
injected into the hearts of Muslims. This means that huge numbers of Muslims
sometimes cannot prevent Muslims from things bringing harm to them.