

CHAPTER III

HADITH OF PROCREATION

Procreation is related to nearly all the principle of Syariat protections (from damages) and purposes (towards *maṣlaḥat*). Since marriage as the only path of procreation is not limited to protect the continuity of lineage (*hifẓ al-nasl*), but also containing many protection (*hifẓ al-nafs*, *hifẓ al-dīn*, and *hifẓ 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 order¹ towards procreation, either direct, or indirect, and also kind of Hadith that contains indication (*qarīnah*)² to procreation. *Qarīnah* 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-Aṣār*³:

¹ Order (*amr*) is whole or part of sentence contains a demanding job towards subordinate (*ṭalab al-fīl 'alā wajhi al-isti'lā*) because of the existence of *sīgat al-amr*, either with real demand (*iqṭidā*) or choice (*takhyīr*). Opponent of *amr* is *nahy*. It is a demand to abandon an act towards subordinate (*ṭalab al-tark 'alā wajhi al-isti'lā*).

² *Qarīnah* is derived from the *qarana*, which means *jāma'a* (to combine or to put together) or *ṣāḥaba* (to proximate or accompany). Making something as *Qarīnah* is to gather or proximate something with something else. See more: Nazar Ma'ruf Muhammad Jan Bintan, *Al-Qarā'in wa Ahammiyatuhā fī Bayān Al Murād min Al Khithāb 'Inda al-Uṣuliyyin wa Al fuqohā*, Mecca, Jāmi'ah Umm al-Qurā, 2012, p. 31-32

As a term which generally used in *Uṣūl Fiqh*, *qarīnah* (according to 'Aṭa ibn Khafil) 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-ṭalab wa yuḥaddidu mā'nāhu izā mā jama'a ilaihi wa ṣāḥabahu*). See: 'Aṭa bin Khalil, *Taysīr al-Wuṣūl Ilā al-Uṣūl*, Oman, Dar al-Ummah, 2000, p. 19

³ Aḥmad ibn al-Ḥusain ibn 'Alī ibn MusāAl-Baihaqī al-Khasrujardī al-Khurasānī, *Ma'rifat al-Sunan wa al-Aṣār*, Shamela Library v 3.28, www.shamela.ws, 2010, vol. 11 p. 207

قال المؤلف: قال أحمد: رَوَيْنَا تَفْسِيرَ الْحَفَدَةِ هَذَا عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ الشَّافِعِيُّ: وَبَلَّغْنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَنَاكَحُوا تَكْتَرُوا فَإِنِّي أَبَاهِي بِكُمْ الْأُمَمَ حَتَّىٰ بِالسُّقْطِ.

(b) Quoted from *Al-Ifṣah ‘an Aḥādīs al-Nikāḥ*⁴:

قال المؤلف: عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ تَنَاكَحُوا تَكْتَرُوا فَإِنِّي أَبَاهِي بِكُمْ الْأُمَمَ يَوْمَ الْقِيَامَةِ.

(c) Quoted from *Taisīr al-‘Allām: Syarḥ ‘Umdat al-Aḥkām*⁵:

قال المؤلف: "وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "التَّكَاحُ سُنَّتِي، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي، وَقَالَ: "تَنَاكَحُوا تَكْتَرُوا، فَإِنِّي مُبَاهٍ بِكُمْ الْأُمَمَ يَوْمَ الْقِيَامَةِ".

According to al-Albānī, the Hadith narrated from Saʿīd ibn Abī Hilāl that was quoted by al-Haitamī that also published in Jamī' al-Ṣaḡīr, is *ḍaʿīf*.⁶ Al-Ajlūnī said: This Hadith is *mursal*, narrated by al-Baihaqī and Abd al-Razzāq.⁷

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

Mubāhin is a noun (*ism*), derived from *mubāhah*. It means pride. Its composition of being *khobar inna* that comes with a pronoun

⁴ Al-Haitamī says, "This Hadith is a one which became well-known discussed, except that in it, on some narration, *takaṣṣarū* was replaced with the word *tanāsalū*." Aḥmad ibn Muhammad ibn 'Alī al-Haitamī ibn Ḥajar, *al-Ifṣah 'an Aḥādīs al-Nikāḥ*, Oman, Dar al-Islamiyah, 1986, p. 12

⁵ Al-Bassām says "This Hadith was narrated with a lot of meaning." Abdullah ibn Abd al-Raḥmān ibn Sālih Al-Bassām, *Taisīr al-‘Allām Syarḥ ‘Umdat al-Aḥkām*, Shamela Library V.3.28, www.shamela.ws, 2013, vol. 2 p. 43

⁶ Muhammad Naṣīr al-Dīn Al-Albānī *Dīʿif al-Jamī' al-Ṣaḡīr*, Beirut, al-Maktab al-Islamiy, 1988, no. 2484

⁷ Ismaʿīl bin Muhammad Al-Ajlūnī, *Kaṣyāf al-Khafa*, Nāsyir Dār al-Quds, Downloaded on 10 Augustus 2013 from <http://www.fikihkontemporar.com/2013/05/download-kitab-kasyful-khafa-wa-muzilul.html>, vol. 1 p. 380

(*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-Baihaqī 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 *tanaṣṣur* among mankind.
- (4) There will be protection towards lineage purity. Because if marriage does not exist, there will be no genital custody.

⁸ The word *al-suqt* is found in the narration of Abd al-Mālik ibn 'Amīr and 'Aṣim ibn Bahdalah. See: Habib al-Rahmān Al-'Aẓami (ed). *al-Muṣannaḥ li al-Imam Abd al-Raẓāq*, Mansyūrāt Majlis al-'Ilmiy, downloaded on 10 Agustus 2013 from <https://archive.org/details/mosanaf>, vol. 6 p. 160

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 (*uṣūl*) and construction (*furū*).⁹

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.¹⁰

B. Order of marrying loving and prolific woman

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

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا مُسْتَلِيمُ بْنُ سَعِيدِ ابْنِ أُخْتِ
مَنْصُورِ بْنِ زَادَانَ عَنْ مَنْصُورِ يَعْنِي ابْنَ زَادَانَ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ مَعْقِلِ بْنِ يَسَارٍ
قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ
وَجَمَالٍ وَإِنَّهَا لَا تَلِدُ أَفَأَتَزَوَّجُهَا قَالَ لَا ثُمَّ أَتَاهُ الثَّانِيَةَ فَنَهَاهُ ثُمَّ أَتَاهُ الثَّلَاثَةَ فَقَالَ تَزَوَّجُوا
الْوُدُودَ الْوُلُودَ فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَمَ.

Aḥmad ibn Ibrāhīm told us, Yazīd ibn Hārūn told us, Mustalim ibn Sa'id ibn son of sister of Manṣūr ibn Zāzān told us, from Manṣūr ibn Zāzān from ibn Mu'āwiya ibn Qurrah from Ma'qil ibn Yasār, he said; a man came to the Prophet (pbuh) then he

⁹ Abdullah ibn Abd al-Raḥmān ibn Sālih al-Bassām, *loc. cit.*

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."¹¹

Al-wadūd and *al-walūd* are objects (*mafūl bih*) or adjectives (*na't/waṣf*) of deleted object namely *al-imraat*; a woman which was told by a man who came to the Prophet (*inni aṣabtu imraat*). *Mukāṣir bikum* which is *khobar of inna* amplifying its meaning (*taukīd*) came with pronouns (*damīr*) *ya'* which is returned to the person who spoke (*mutakallim*) as *ism inna* becomes *jawāb ṭalab*.

Relationship between *ṭalab* and *jawāb* is similar with *syarat* and *jawāb*; meaning that the existence of *jawāb* depends on the existence of *syarat*. 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-jamīl)*."¹²

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

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

¹¹ Abu Dāwud, *Sunan Abī Dāwud*, no. 1754. This Hadith is *ṣaḥīḥ*, narrated by reliable sources, and there is *mutābi'* (mutual sources) from narration by al-Nasāi, *Sunan al-Nasāi*, no. 3175. Hadith with similar wording is also narrated by Ahmad ibn Hanbal, *Musnad Ahmad*, no. 12152; 13080, and Ibn Mājah, *Sunan Ibn Mājah*, no. 3851. *Mauṣū'at al-Ḥadīṣ al-Syañf al-Kutub al-Tis'ah*, Global Islamic Software Company, 2000

¹² Muhammad bin Ismā'il Al-Ṣan'āni, *Subul al-Salām*, Beirut, Dar al-Kutub al-'Ilmiyah, 2007, vol. 3 p. 111

longer menstruating or getting old,¹³ or *second*, she was married to another man but she did not have children"¹⁴

Al-wadūd, is a form of *ṣīgat mubālagah* meaning ‘much’ and ‘repeated’ (*al-kaśrah 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 (*hāl al-qarābah*).¹⁵

It is known that the ability of bearing many children is likely belong to a maiden; a virgin. According to al-Saffarīnī, 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-abkār*". 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

¹³ Muhammad Syams al-Ḥaqq al-‘Azīm Ābādī Abū Ṭayyib, *Aun al-Ma’būd*, Beirut, Dar al-Kutub al-‘Ilmiyyah, 1990, vol. 6 p. 33

¹⁴ Khalīl Aḥmad al-Saharnafuri, *Baṣṣat al-Majhūd*, Beirut, Dar al-Kutub al-‘Ilmiyyah, 2007, vol. 10 p. 14

¹⁵ Muhammad Syams al-Ḥaqq al-‘Azīm Ābādī Abū Ṭayyib, *op.cit.*, p. 34

children is a possibility that usually comes along with a virgin (*al-bikr maḍinnah bikašrat al-awlād*).¹⁶

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.¹⁷

Mukāšir is derived from *mukāšarah*. It is a noun (*ism*), transitive subject (*muta'addī*), able to take direct object (*maf'ūl bih*). 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”.¹⁸ 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-takašsarū*" -which according to al-Albānī is *ḍa'īf*. There are indications that Muḥaddiṣīn accept the Hadith because it is strengthened by another valid (*sahih*) narrations and they consider it as narration by meaning (*al-riwāyat bi al-ma'nā*).

2. Choosing a virgin because of beauty and fertility

عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرِ بْنِ حَثِيمٍ عَنْ أَبِي حَتِيمٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: عَلَيْكُمْ بِالْأَبْكَارِ فَإِنَّكُمْ تَنْكِحُونَهُنَّ، فَإِنَّهُنَّ أَفْتَحُ أَرْحَامًا، وَ أَعْدَبُ أَفْوَاهًا وَ أَعْرُ
عُرَّةً.

¹⁶ Muhammad Ibn Ahmad Ibn Salīm Al-Saffārīnī, *Syarah Sulāsiyāt Musnad al-Imām Ahmad*, Beirut, al-Maktab al-Islamiy, 1988, vol. 1 p. 242

¹⁷ Abu Hamid Al-Ghazālī, *Ihyā' 'Ulūm al-Dīn*, Beirut, Dar al-Ma'rifah li al-Tiba'ah wa al-Nasyr, 1991, vol. 2 p. 41

¹⁸ Search with keyword: مكاشرة, (*mukāšarah*). Almaany Online Dictionary, *Mu'jam 'Arabī-'Arabī*, retrieved on 10 October 2013 from <https://www.almaany.com>

Narrated from Abd al-Razzāq, from Ma'mar, from Ibn Ḥaṣīm from Makḥūl, He says, the Prophet (pbuh) says: "you should choose maidens (virgin) and marry them, for surely they are more prolific, sweeter mouth and brighter."¹⁹

Aftaḥu 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 Ḍa'īf*.

A'ḏab derived from *'azb* means sweetness. It is said that the meaning of *a'ḏab afwāhan* 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).²⁰

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-'usyrah*).²¹

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-Ihyā* with wording: "*'Alaikum bi al-wadūd al-walūd*" He then explains why choosing a maiden is better than a widow.²²

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

¹⁹ Habib al-Rahman Al-'Azamī (ed.), *op.cit.*, vol. 6 p. 160

²⁰ Muhammad bin Abd al-Hādī Al-Sindi, *Ḥāsyiyah Ibn Majah*, the explanation of Hadith no. 1851, *Mausū'at al-Ḥadīṣ al-Syaīf 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'qīl ibn Yasār by Abū Dāwūd. He said, "*This Hadith is ṣahīh from Ma'qīl Ibn Yasār* (As it is known that the hadith from Ma'qīl ibn Yasār was narrated with wording: *Tazawwajū al-wadūd... al-hadīṣ*) 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 *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. *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.²³

3. Recommendation to marry a maiden.

The Hadith containing *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:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةٍ فَلَمَّا قَفَلْنَا كُنَّا قَرِيبًا مِنَ الْمَدِينَةِ تَعَجَّلْتُ عَلَى بَعِيرٍ لِي قَطُوفٍ فَلَحِقَنِي رَاكِبٌ مِنْ خَلْفِي فَخَسَرَ بَعِيرِي بِعَنْزَةٍ كَانَتْ مَعَهُ فَسَارَ بَعِيرِي كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ مِنَ الْإِبِلِ فَالْتَفَتُ فَإِذَا أَنَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي حَدِيثٌ عَهْدٍ بِعُرْسٍ قَالَ أَتَزَوَّجَتْ قُلْتُ نَعَمْ قَالَ أَبِكْرًا أَمْ نَثِيْبًا قَالَ قُلْتُ بَلْ نَثِيْبًا قَالَ فَهَلَّا بُكْرًا تُلَاعِبُهَا وَتُلَاعِبُكَ قَالَ فَلَمَّا قَدِمْنَا دَهَبْنَا لِنَدْخُلَ فَقَالَ أَمْهَلُوا حَتَّى تَدْخُلُوا لَيْلًا أَيْ عِشَاءً لِكَيْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيبَةُ.

²³ Ibid.

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 *walimat 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.'²⁴

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 "فَهَلَّا جَارِيَةً تُلَاعِبُهَا وَتُلَاعِبُكَ 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?"²⁵

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 *ṣīgat mubālagah*; *al-walūd*, and *jawāb al-ṭalab*; *mukāṣir bikum* following the

²⁴ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, no. 4846, *Mauṣū'at al-Ḥadīṣ al-Syaīf al-Kutub al-Tis'ah*, Global Islamic Software Company, 2000

²⁵ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, no. 4948, see also: No. 2745 and 5908, *Mauṣū'at al-Ḥadīṣ al-Syaīf 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 سَعِيدُ بْنُ الرَّبِيعِ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ سَمِعْتُ أَنَسًا قَالَ قَالَتْ أُمُّ سُلَيْمٍ

لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَسٌ "خَادِمُكَ" قَالَ "اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ

فِيمَا أُعْطِيَتْهُ"

“Sa’id ibn Rabi’ 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.'²⁶

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.²⁷

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,

²⁶ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, no. 5859; 5868; 5901; 5902 with various wording. *Mauṣū’āt al-Ḥadīṣ al-Syañf al-Kutub al-Tis’ah*, Global Islamic Software Company, 2000

²⁷ ‘Ali ibn Khalaf Abu al-Hasan Ibn Baṭāl, *Syarah Saḥīḥ Bukhari*, Riyadh, Maktabah al-Rasyad, 2003, vol. 10 p. 106

if he is disobedient and ungodly, then his age will be less than that.²⁸

Al-Dāwudi 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.²⁹

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

”حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ عَنْ أَبِي
عُبَيْدِ اللَّهِ مُسْلِمِ بْنِ مِشْكَمٍ عَنْ عَمْرِو بْنِ عَيْنَانَ الثَّقَفِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ مَنْ آمَنَ بِي وَصَدَّقَنِي وَعَلِمَ أَنَّ مَا جِئْتُ بِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ
فَأَقْبَلْ مَالَهُ وَوَلَدَهُ وَحَبَّبْ إِلَيْهِ لِقَاءَكَ وَعَجَّلْ لَهُ الْقَضَاءَ وَمَنْ لَمْ يُؤْمَرْ بِي وَلَمْ يُصَدِّقْ
وَلَمْ يَعْلَمْ أَنَّ مَا جِئْتُ بِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَكْثِرْ مَالَهُ وَوَلَدَهُ وَأَطِلْ عُمُرَهُ

Hisyam ibn 'Ammār told us Ṣadaqah ibn Khālīd told us Yazīd ibn Abū Maryam told us from Abū 'Ubaidillah Muslim ibn Misykam from 'Amr ibn Gailān al-Saqafī 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 extent his possessions, his children and age.³⁰

²⁸ The Quran said about the destiny of human in QS: 71:3-4

²⁹ Aḥmad ibn 'Alī ibn Hajar Al-Aṣqalani, *Fath al-Bari fī Syarhi Ṣaḥīh Bukhārī*, Beirut, Dar al-Fikr, 2000, vol. 11 p. 142

³⁰ The narration with *isnād ṣaḥīh*, except there is controversy in the level of companion (*al-ikhtilāf fī al-ṣuḥbah*). Ibn Mājah, *Sunan Ibn Mājah*, no. 4123, *Mauṣū'at al-Ḥadīṣ al-Sya'rif al-Kutub al-Tis'ah*, Global Islamic Software Company 2000. The narration of this hadith is considered *ṣaḥīh* by Ibn Ḥajar al-Haitamī. See: Aḥmad ibn Muhammad ibn 'Alī ibn Hajar al-Haitami, *Al-Fatawi al-Ḥadīṣiyah*, Beirut, Dar al-Fikr, 2004, vol. 1 p. 357

Al-Sindi³¹ 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

Mukāširun 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 *mukāširun 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.

³¹ Muhammad bin Abd al-Hādī Al-Sindi, *Ḥāsyiyah Ibn Majah*, No. 4123, *Mauṣū'at al-Ḥadīṣ al-Syaīf al-Kutub al-Tis'ah*, Global Islamic Software Company, 2000

³² Aḥmad ibn 'Alī ibn Hajar Al-Aṣqalanī, *loc. cit.*

To understand the meaning of *mukāsirun bikum*, it is important to trace narrations containing the phrase out of *al-wadūd-al-walūd* context.

1. The Prophet's order not to kill each other

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَوَكَيْعٌ قَالَا ثَنَا إِسْمَاعِيلُ قَالَ حَدَّثَنِي قَيْسٌ عَنِ الصُّنَابِيِّ

الْأَحْمَسِيِّ قَالَ وَكَيْعٌ فِي حَدِيثِهِ الصُّنَابِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا

فَرَطُكُمْ عَلَى الْخَوْضِ وَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَمَ فَلَا تَقْتُلَنَّ بَعْدِي

Yahya ibn Sa'id and Waki' told us, they say, Isma'il told us, he said, told us Qais from Al-Ṣunābiyah al-Aḥmasi, Waki' said: The Prophet (pbuh) said: I am the one who will precede you to enter al-Ḥawḍ (lake), and I will be proud of large number of you, then you do not killing each other after me³³

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

The prophet's saying *fa lā taqtatilunna* which follows *mukāsir 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

³³ This Hadith is narrated by reliable sources and there is *mutābi'*. Ahmad ibn Hanbal, *Musnad Ahmad*, no. 18289, *Mauṣū'at al-Ḥadīṣ al-Sya'rif 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 عَبَّادُ بْنُ عَبَّادِ بْنِ حَبِيبِ بْنِ الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ الْمُهَلَّبِيِّ أَبُو مُعَاوِيَةَ عَنْ
 مُجَالِدِ بْنِ سَعِيدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنِ الصُّنَابِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ إِنِّي مُكَاتِرٌ بِكُمْ الْأُمَمَ فَلَا تَرْجِعَنَّ بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ
 بَعْضٍ

Abbād ibn 'Ubbād ibn Ḥabīb ibn Muḥallib ibn Abī Ṣufrat al-Muḥallabī Abū Mu'āwiyah told us 'from Mujālid ibn Sa'id from Qays ibn Abī Ḥāzim from al-Ṣunābiḥī he said, The Prophet (pbuh) said: I indeed will be proud of the number of you, then do not you return to *kufri* after me; some of you beheaded some other.³⁵

Yaḍrib can be read with two ways. When it is read *jazm* (*yaḍrib*), then it becomes *jawāb ṭalab* of *fa lā tarji'unna*, meant to be the intrinsic meaning of *kufri*. When it is read *rafā'*; (*yaḍribu*), it becomes *jumlah ḥāliyah* which may not be tied to the previous word,

³⁴ Muhammad Abd al-Rahmān Al-Mubarakfuri, *Tukhfāt al-Ahwadzi fī Syarḥi Sunan Al-Tirmidzi*, Beirut, Dar al-Kutub al-'Ilmiyah, 1990, vol. 1 p. 35

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 *kufri* is also narrated by Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, no. 1625; 4054; 5124; 6893, and Muslim, *Saḥīḥ Muslim*, no. 3179, *Mauṣū'at al-Ḥadīṣ al-Sya'īf al-Kutub al-Tis'ah*, Global Islamic Software Company, 2000

or tied as descriptive word towards *kufir*.³⁶

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

سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقَتْلُهُ كُفْرٌ

Cursing a Muslim is wickedness, while killing him is *kufir*.³⁷

There are various definition of *kufir* which its general usage is to describe *kāfir* and *kuffār*. Ibn Hajar, after earlier in his book has explained eight definitions of *kufir*, he added that *kufir* in this Hadith has its own meaning beyond those already mentioned. The meaning is to cover the truth or right (*satr al-haqq*) for *kufir* 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 *kufir* is committing a great sin (*fi'l al-kabāir*), 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

حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ جَابِرِ بْنِ عَبْدِ

اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ الْيَوْمَ عَلَى دِينٍ وَإِنِّي مُكَاتِرٌ بِكُمْ

الْأَمَمَ فَلَا تَمَشُوا بَعْدِي الْقَهْقَرَى.

Kholaf told us ibn al-Walid told us 'Abbād ibn 'Abbād from Mujālid of al-Sya'bi 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

³⁷ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, no. 46, *Mauṣū'at al-Ḥadīṣ al-Sya'rif al-Kutub al-Tis'ah*, Global Islamic Software Company, 2000

³⁸ *Ibid.*

³⁹ This Hadith is *ṣaḥīḥ*, narrated by reliable sources. Ahmad ibn Hanbal, *Musnad Ahmad*, no. 14283. Hadith about *al-qahqarā* is also narrated by Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, no. 6097; 6098; 6099; 6526, *Mauṣū'at al-Ḥadīṣ al-Sya'rif 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 يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا شُعْبَةُ حَدَّثَنِي عَمْرُو بْنُ مَرْثَةَ قَالَ سَمِعْتُ مَرْثَةَ قَالَ حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَامَ فِيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَاقَةٍ حَمْرَاءَ مُحْضَرَمَةٍ فَقَالَ أَتَدْرُونَ أَيُّ يَوْمِكُمْ هَذَا قَالَ قُلْنَا يَوْمَ النَّحْرِ قَالَ صَدَقْتُمْ يَوْمَ الْحَجِّ الْأَكْبَرِ أَتَدْرُونَ أَيُّ شَهْرٍ شَهْرُكُمْ هَذَا قُلْنَا ذُو الْحِجَّةِ قَالَ صَدَقْتُمْ شَهْرَ اللَّهِ الْأَصَمِّ أَتَدْرُونَ أَيُّ بَلَدٍ بَلَدُكُمْ هَذَا قُلْنَا الْمَشْعَرُ الْحَرَامُ قَالَ صَدَقْتُمْ قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا

Company, 2000

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

أَوْ قَالَ كَحُرْمَةِ يَوْمِكُمْ هَذَا وَشَهْرِكُمْ هَذَا وَبَلَدِكُمْ هَذَا أَلَا وَإِنِّي فَرَطُكُمْ عَلَى الْخَوْضِ
 أَنْظُرْكُمْ وَإِنِّي مُكَاتِرٌ بِكُمْ الْأَمَمَ فَلَا تُسَوِّدُوا وَجْهِي أَلَا وَقَدْ رَأَيْتُمُونِي وَسَمِعْتُمْ مِنِّي
 وَسُئِلْتُمُونِي عَنِّي فَمَنْ كَذَبَ عَلَيَّ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ أَلَا وَإِنِّي مُسْتَنْقِذٌ رِجَالًا أَوْ
 إِنَائًا وَمُسْتَنْقِذٌ مِنِّي آخِرُونَ فَأَقُولُ يَا رَبِّ أَصْحَابِي فَيُقَالُ إِنَّكَ لَا تَدْرِي مَا أَحَدَثُوا
 بَعْدَكَ

Aḥmad 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 (pbuh) stood among us on the red camel of Ḥaḍramaut then he said: "Do you know what day is this day?" Our reply: Day of *qurbān*. Then the Prophet (pbuh) said: "You are right, the great pilgrimage. Do you know what month is this month?" Our answer: *ẓu al-Ḥijjah*. Prophet (pbuh) 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 (pbuh) said: "You're right." Prophet (pbuh) said: 'Your blood and your property is *ḥaram* 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.'⁴³

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 *naṣh* and

⁴³ This Hadith is narrated by reliable sources and there is *mutābi'*, except the existence of anonymous narrator from companion; *ḍa'if*. Ahmad ibn Hanbal, *Musnad Aḥmad*, no. 22399, *Mauṣū'at al-Ḥadīṣ al-Syaṙf 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-dīniyyah*). The hadith about this matter is usually intended to reject the heretical groups and deviants.⁴⁴

Word *kausar* following *wazan fau'al* is derived from *kasroh*. It was called al-Kausar 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-Kausar 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 *kausar* is plenty of goodness.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-mahrūmāt*). 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 saying⁴⁶ as it was stated in a Hadith:

إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ

A lie on behalf of me is not the same with a lie on behalf of someone else.⁴⁷

The prophet's saying; "*yā rabbī, ummatī*" implies that there are some people who cannot enter the lake. According to al-Qurṭubī, 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. Qurtuby 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

⁴⁷ Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, no. 1209, and Muslim, *Ṣaḥīḥ Muslim*, no. 5, *Mauṣū'āt al-Ḥadīṣ al-Syaīf al-Kutub al-Tis'ah*, Global Islamic Software Company, 2000

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

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشَقِيُّ حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ حَدَّثَنَا ابْنُ جَابِرٍ حَدَّثَنِي
أَبُو عَبْدِ السَّلَامِ عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوشِكُ الْأُمَمُ أَنْ
تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكْلَةُ إِلَى قَصْعَتِهَا فَقَالَ قَائِلٌ وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ بَلْ
أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزَعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ
مِنْكُمْ وَلَيَقْدِرَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ قَالَ حُبُّ
الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ

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 Saubān, 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.'⁴⁹

The Prophet likens his people at the time with *al-guṣā'*, 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 Ḥatīm al-Rāzī), and the rest is *siqqah*. Abu Dāwud, *Sunan Abī Dāwud*, no. 3754. The similar wording of Hadith is also narrated by Ahmad ibn Hanbal, *Musnad Ahmad*, no. 21363, *Mauṣū'at al-Ḥadīṣ al-Sya'if 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.