CHAPTER IV
THE ORDER OF PROCREATION IN HADITH

A. Understanding the order of procreation in Hadith

One which causes contradictions between the implementations of orders from Hadith and reality in society is a partial understanding from textual interpretation. Thus, when *naṣ* is understood in this way, such understanding would lead to the improper practice of *naṣ*. To gain comprehensive and non-partial understanding from Hadith, the interpretation process can be conducted by reconstructing the narrations that have been collected into a large theme construction. From such process of reading, the substantial meaning of hadith can be extracted.[1]

Practicing the method, the author treats the Hadith *tazawwajū al-wadūd al-walūd* as the main object of analysis to understand the *syar'i* purpose from the Hadith with comprehensive interpretation. Meanwhile, the other narrations within the same theme serve as comparisons (*qarīnah*) of main object. By the help of existing *qarīnah*, the author uses intertextual interpretation method of the Hadith (*munāsabah*).[2]

Something which still becomes a problem is that if the order in this Hadith is understood literally, it will particularly point out to the intention of large number of children and people (*kaśrah*).The meaning of *kaśrah* or *tikrār* is implied in both *ṣigat mubālagah al-wadūd al-wadūd* and *mukāśir*

[1]Hasan Asy'ari 'Ulama'i, *Metode Tematik Memahami Hadits Nabi SAW,* Semarang, PUSLIT IAIN Walisongo, 2009, p. 67

[2] According to al-Zarkasyi, *munāsabah* etymologically means approaching (*muqārabah*). *Nǎsib* is a close relative, such as two sisters, cousins, and the like. If both are *munāsabah* in the sense of inter-related, then they are called *qarabah* (relatives). Terminologically, Zarkasyi interprets *munāsabah* as Quranic science of linking the beginning of verse sections and its ending to associate the general and specific words, or the relationship between the verses dealing with causation;*'illat* and *ma'lūl*, similarity of verse, contradictory (*ta'āruḍ*) and so on. Furthermore, he says, that the significance of this method is to make parts of *kalām* interconnected each other so the structure can be built as sturdy construction which its parts are arranged harmoniously" see: Muhammad ibn Abdullah Badr al-Din Al-Zarkasyi, *al-Burhān fi 'Ulūm al-Qurān*, Beirut, Dar al-Ma'rifah li al-Tiba'ah wa al-Nasyr, 1972, p. 35-36

bikum. Both are related to *mukāšir bikum* in conditional sentence (*jumlah syarṭiyah*) which means if there is an action by human being to multiply their number, there will be a superiority of the Prophet because of their number, and huge number of people requires a huge number of children. Meanwhile in the Quran, there are several verses positioning children as seduction which will lead the parents towards misfortune. In addition, the Prophet once prayed for his faithful followers wishing them few children. The latest Hadith in previous chapter also points out that a large number of people cannot cover the weakness. It is necessary to eliminate the contradiction. Addressing to this contradictory, the author is conducting intertextual interpretation within *munāsabah* by using compromise method[3](*al-jam'u*).

Al-walūd which literally means giving birth to many children indicates that the intended meaning of this word in the Hadith is young woman within childbearing age, or in other word; a menstruating woman. Such intended meaning can be seen by looking at its *sabab al-wurūd al-khāṣ* which is about a man who asked the prophet whether if he could marry the woman he met. It is told by him that the woman is not bearing children (*lā talid*). As Abū Ṭayyib said, as if he already knew that the woman -even if she is beautiful and honorable- is no longer menstruating, or in other words; she had aged. Meanwhile it was told by Saharnafūrī that the meaning is that previously she had been with another man and did not gives-birth any child, in other words; she was a widow.

Because of uncertainty of what exactly *lā talid* means, it is hard to conclude that *al-walūd* is an opponent of unprolific or barren (*al-'aqīm*) as the hadith about it was written in Sunan al-Nasā'i within a chapter titled

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[3] According 'Iwaḍi al-Sayyid, compromise method (*al-jam'u*) is to gather or to reconcile the contradiction between two Hadith so then both contents can be practiced altogether; bringing together of two contradictive hadith by leaning towards *dalīl* that can resist contradictions in order to practice both. This definition is based on *qa'idah uṣūliyyah* which states: "*the practice of two dalīl at once is preferable than ignoring one of them.*" (*I'mālu dalīlain khairun min ihmāli ihdāhumā*) See: Zuhad Masduqi, *Fenomena Kontradiksi Hadis dan Metode Penyelesaiannya*, Semarang, Rasail Media Group, 2010, p. 9-10

karāhiyatu tazwīj al-'aqīm. If it is said that the Hadith forbids marrying a barren, then infertility at the time is difficult to prove. Implying *al-walūd* towards fecundity would be absurd except in the case of a woman who has aged. In this case, infertility is definitely meaningful. In addition, when fecundity is the only meaning of the word *al-walūd* and the most important, there should be an evidence of the importance of men's fertility. The explanation told by al-Saharnafuri that she was a widow also does not mean she is barren at all, because the situation of not bearing children may vary. There is possibility that her previous marriage did not go well and the lack of intimacy caused it, or there is possibility that she did not want to have a child.

There is an indication that giving the meaning toward *al-'aqīm* as opposite to *al-walūd* that the meaning is only based on estimation, as Al-Saffārinī said *"al-walūd mażinnatuhā kaśrat al-awlād."* It was also said by others that fertility can be estimated by looking at the condition of her family. If she has many siblings, thus she could potentially give many births. Al-Ghazāli expressed more rational opinion that if fertility of a woman is unknown, man should pay attention to her youthful age and her physical health. His opinion implies that fertility is not something known for certain. It is just that age and healthiness are common in fertility, and ensuring the fertility from age alone is not medically accurate.

It would be another case if it is said that *lā talid* means old woman or widow. This word implies its opposite meaning to a young woman or maiden which is mentioned in the Hadith as *al-walūd*. The meaning is more appropriate because recommendation to marry an unmarried is something that is well-known in the Quran (*wa ankiḥū al-ayyāma minkum*) and narrations of Hadith. In narrations, it can be found that *al-abkār* was mentioned in *'alaikum bi al-abkār* and *ḥallā bikran*. Thus, an appropriate interpretation of Hadith *tazawwajū al-wadūd al-walūd* is an order to marry a virgin, and not a prohibition to marry unprolific women. The contextual meaning of *al-walūd* which is unmarried girl is not contradictory to its

literal meaning. A young maiden is potentially bearing more children than older women.

The virtue of marrying a virgin is not something absolute in the sense that they are always better to marry. There is exception when the Prophet was questioning the choice of Jabir to marry a widow which later he tells the reason of this to The Prophet. It was because that what Jabir wants from his wife in addition to perform duties to make him happy is also take care of his younger siblings whom were left behind by their father during the battle of Uḥud, with her maturity. Maternal characteristic that may not be possessed by unmarried girl become Jabir's intention to marry the widow. After the Prophet heard the reason, he approved his choice and prayed for him.

Jābir's case is an exception. In general, men are more physically attracted to a virgin than a widow. Related to this attraction, the Quran mentions the word virgin several times as part of the pleasures of heaven, meaning that the Quran acknowledges this natural tendency. It were mentioned the verses *"Faja'alnā hunna abkārā"* [4], and *"Fīhinna qāṣirāt al-ṭarf. Lam yaṭmiṣhunna insun qablahum wa lā jān"*[5] It can be thought that because of reading these verses, men would be more inclined to worship and obtain heaven.

Within the view that the purpose of marriage is procreation, then physical attraction is an important factor for the consideration of choosing a prospective spouse. Its influence to do something with female fecundity is clear. The physical attraction can trigger the desire to have sex, leading to conception, and there will be new lives as consequences of such process. Thus, when a man is faced to two options between an unmarried (*bikr*) or widow (*śayyib*), even in the medical terms both *bikr* and young *śayyib* are categorized as *al-walūd* in terms of bleeding, it is still more preferable to marry *bikr* because her probability of conception -according to a male side-

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[4] QS: 56:36
[5] QS: 55:56

is higher than *ṡayyib*.

Al-wadūd in the Hadith indicates that the virgin mentioned is not an ordinary maiden. Besides of physical things, she also has abundant affection, and affectionate character is an important trait in a woman's criteria for marriage. Such characteristic-as Al-Ghazāli said- can strengthen sense of love of the wife towards her husband, and in return, strengthen the love of husband towards his wife. The meaning of mutual love exists in *al-wadūd* as one of the *Asmā* of God contains the meaning of cooperation; loving each other. God loves His slaves, and His slaves love Him. The existence of mutual love and care for each other between spouses will lead them to the state of tranquility (*sakan*). Meanwhile -as it is *masyhūr*-, achieving tranquility is one of the main purpose of marriage and family foundation. A verse in the Quran says: "*…litaskunū ilaihā wa ja'ala bainakum mawaddatan wa raḥmah.*"

Al-wadūd-al-walūd represents the physical aspect which is closely related to quantity, especially quantity of children, and inner aspect which is related to quality or inner beauty. The words in the Hadith represent the ideal woman that every man should marry. Both attributes are incorporated in a woman, allowing her to bring a lot of offspring and at the same time bring harmonious life to her family, not only for her spouse, but also for the children, for love and care and harmonious family is an essential need for their growth process.

Besides of *al-wadūd al-walūd*, something which is still a problem in Hadith *tazawwajū al-wadūd al-walūd* is *mukāṡirun bikum*. The problem is that *mukāṡarah* which means pride of huge number does not directly reflect the purpose of Syariat if it is literally understood. Meanwhile, all object and deed within Syariat is principally addressed to the goods and happiness of God's slaves and is not just pride. When there is no obvious goodness from the practice of the Prophet's Hadith, then most likely there is a false interpretation or improper practice on the order.

Mukāṡarah is generally used for expressing a lot of power such as a

pride because of a lot of possessions, friends, and control of water resources. The latest becomes a pride because the Arabs treat water as very precious thing, and coincidentally, thing about water is relevant to the prophet's saying about *al-ḥauḍ*.

Meanwhile, there are Arab nomadic tribes existed before the revelation of the Prophet. Except of those living in the metropolis of Mecca that already becomes the center of culture and religion, the majority of them have only a bit of concern for the spirituality, religion and the afterlife. Because of that, the period of time was called *jāhiliyyah* period.[6] Because of the worldly characteristic of Arab society, *mukāšarah* commonly understood at the time was closely related to worldly power.

It is a human nature to feel more powerful when he is surrounded by a lot of loyal followers and possessions. The possession helps the owners to take control and rule the world. For example, in the country with a democratic system, possession of people's loyalty is the most important tool towards the reins of leadership. While wealth as capital is a tool to manage the world's economy and the possession of it can force people to do anything to fulfill the desire of the owner.

Without a specialized knowledge, the advantage of large number can be seen with eyes and reasoned by common sense. For example, in completing a job, when it is done jointly, the work can be completed more quickly than if it is done individually. The role of human in the world as *khalīfah* is to prosper civilization on earth. There needs to be mutual respect between them to work together to carry out the task. In order to make the world prosper, making the breeding and preservation of the human species is a definite necessity.

Faithful Muslims believe that children are ensuring their safety in the afterlife. If bearing children is associated with religious affairs, the reason of why many offspring is better is that the children could be fields of perpetual

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[6] *Jāhiliyyah* which in general is often identified as a barbaric actually means has no legal authority, prophet, and holy book. See: Phillip K Hitti, *History of the Arabs: Rujukan Induk dan Paling Otoritatif tentang Sejarah Peradaban Islam*, Jakarta, Penerbit Serambi, 2013, p. 108

alms for their parents. The more children they have, the more the reward in the hereafter they can get. Even it is mentioned miscarriage fetus (*al-suqṭ*) who had not tasted the life of the world may be cause of their parents to go to heaven. This parable shows how pious children can be better intermediary than *al-suqṭ* because of their prayer and good deeds in the world.

Beyond the benefits that are already mentioned, there are indications of risks that may occur in the situation of having many children, it can reduce or even eliminate altogether benefits of them. On one side, the children are described in the Quran as the world of jewelry, gift and source of happiness for their parents.[7] On the other side, a few verses say that the children can be a source of disaster for the parents.

In the words of the Prophet, at one time he wishes those who have no faith and denied him to be given property and many offspring and at the same time, he hoped believers to be given a little wealth and offspring. The meaning of this Hadith is suitable to the verses of the Quran which says that wealth and children are a source of temptation that will cause the destruction of a person.[8] Meanwhile, the Prophet prayer to his companion Anas ibn Mālik wishing him long life, wealth and many children is because he considered such condition would not relent him from worshiping God. It seems that the Prophet assess that Anas will be able to handle such responsibility. Having wealth and children will not make him fall to *fitnah*.

Both Hadith that seems contradictory shows the Prophet's dynamic thought, for many or few children are equally able to deliver the good or harm. He did not see cases purely based on physical vision. On the other hand, his order is based on the consideration of *maṣlaḥat* to his people. This thought is similar with the case when the Prophet implies that *bikr* is better, then in the case of Jabir, The Prophet notice that marrying a widow is better

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[7] Regarding this matter, the Quran describes children as valuable assets of the worldly life (QS: 18:46), good offspring as a gift (QS: 3:38), and apple of the eyes of believers; *qurrata a'yun* (QS: 25:74).

[8] Al-Quran describes about fitnah caused much wealth and children in QS: 8:28; 3:14; 18:46; 57:20; 9:55; 9:69; 23:55-56; 34: 35-37.

for Jabir in order to fulfill *maṣlaḥat* towards his family.

Since both many and little can deliver both good and evil, *mukāṡarah* as an objective of the Prophet's order cannot be translated literally to a huge number. What can be seen from narrations about *mukāṡarah* is that *mukāṡarah* according to the Prophet is different with *mukāṡarah* that was commonly understood in Arab's culture. The uniqueness of meaning of the pride of the prophet is that the pride is oriented to the afterlife.

Clues to the orientation towards afterlife can be found in several contents of Hadith mentioning *al-wadūd-al-walūd* in *Musnad Ahmad* (no. 12152) with phrase "*mukāṡirun al-anbiyā yaum al-qiyāmah*" and (no. 13080) with the phrase *mukāṡirun bikum al-Anbiyā yaum al-Qiyāmah.*"

The other narrations besides of those mentioning *al-wadūd* and *al-walūd* shows that *mukāṡarah* according to the Prophet is purely an afterlife business, about al-Ḥauḍ which intended to al-Kauṡar, a lake belongs to The Prophet in heaven. It is reported by Ahmad ibn Hanbāl in his *Musnad,*(no. 18289; 22399), with wordings *ana/inni faraṭukum al-ḥauḍ wa ana/inni mukāṡirun bikum.*"

The difference between the meaning of *mukāṡarah* that was generally understood and one that the prophet has referred in the Hadith shows that his pride is not because the number of followers in the world, but it will be his pride because of many survivor of his followers in the afterlife. However, world is an agricultural field to seed before harvesting the afterlife.[9] It is a place to plant a lot of charity and reward. The number of survivor in afterlife depends on the number of people in the world. Because of the thought, having many offspring is also important to reach the afterlife. However, it is also important -at the same time- to prevent the possibility of harms that might occur at such situation.

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[9] From Hadith *mauḍū': al-Dunyā mazra'at al-akhīrah.* Some scholars said that the meaning is *sahih.*

قال تعالى: مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ(QS: 42:20)

To anticipate the possibility of imminent danger, the Prophet demanded his people to stay away from actions that can jeopardize their safety. Essentially, the restrictions are the order to stay away from *kufr*. *Kufr* here is not what was common in the extreme sense, which means no faith at all. It is the particular *kufr* referring to to cover (*al-satr*), such as closing or preventing the rights of others. Thus when the deeds are done repeatedly, those deeds could eventually cover the whole of someone's faith.

The order to stay away from *kufr* was specifically mentioned in the Hadith with the words "*falā tarji'unnna ba'dī kuffāran,* which means "*you do not really get back into unbelievers* " Other words that was mentioned is to clarify the characteristic of the phrase, namely; "*yaḍribu ba'ḍukum riqāba ba'ḍ* "which means" *some of you beheaded the others*"; "*falā taqtatilunna ba'dī*" which means "*really you do not kill each other*"; "*falā tamsyū ba'dī al-qahqarā*" which means *"Do not you go back to the setbacks (the old custom)";* and "*falā tusawwidu wajhī*" which means *"do not tarnish my face (don't make me feel ashamed)."*

The words "back to the setback" indicates to a setback to the old habits of the Arabs, like polytheism, and fanaticism of tribe which can lead society to dispute. The Prophet clarifies that indeed they are already in one religion (*innakum al-yauma 'alā dīn*) which possibly means: if they have to fight, should have because of defending the religion of Allah, not because of difference tribes and fanaticism in it. The meaning of "*tarnishing my face*" (*fa lā tusawwidū wajhī*) is possibly refers to acts such as lying on the Prophet's behalf, heresy and digression from Islam. Those acts are not less harmful than murder in terms of possible consequences to the people.

The way of how the Hadith about the order of procreation interconnected to *al-Ḥauḍ* is that *kufr* also means closing offspring by killing. It is obvious that the murder by someone could cover the rights of others to carry on their lineage. The Quran says:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ

فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ

ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

> Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land.[10]

Murder and war are prohibited because the cutting of lineages could be a major disaster involving many people. This danger can be prevented by establishing peace in the community. To establish the peace, people should begin from the smallest things and then continue to the bigger things. The peace starts from a small community and every individual is responsible for it, each of them plays important role.[11]

As a part of the society, family which is built within marriage is a form of a small community in it. In the scope of family, love and affection between spouses is the main provision to build harmonious family, and the harmony is a good thing for the growth process of the child. Such situation can foster children to be good quality individuals in conjunction with good welfare, education, and plenty of love and care from their parents.

It begins to be seen that women have important role for making peace,

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[10] QS: 5:32

[11] In Islam, peace is fundamental thing, because it is closely related to the nature of Islam. Imam Taufiq in his research has explained about Sayyid Qutb thought about peace. According to Qutb, the nature of peace in Islam was originated from the concept of its universality of nature (*al-kaun*), life (*al-ḥayah*), and humanity (*al-insān*). Synergistic relationship between these three elements forms the basis for building universal peace. It is a peace that can create harmony, not only to the individual human being, but a universal harmony. The stability of nature and human life gives the peace of life. Meanwhile, harmonious human interaction would provide a great opportunity for the creation of social peace. See more: Imam Taufiq, *Peace Building Dalam Al-Quran*, PUSLIT IAIN WALISONGO, Semarang, 2010, p. 39

for *sakan* cannot be realized without the love and affection between spouses, and particularly, the loving characteristic presents in *al-wadūd*. When harmony in the family is created, one family along with other families need to work together to bring forth the next generation of quality and compassion to bring the world to peace.[12] This mankind collaboration can prevent humanity disasters in society.

The collaboration must exist because children from one family indeed have interconnection with the other children from the other families to bring about peace in the society. The interconnection is described well by Lilian Katz:

> Each of us must come to care about everyone else's children. We must recognize that the welfare of our children is intimately linked to the welfare of all other people's children. After all, when one of our children needs life-saving surgery, someone else's child will perform it. If one of our children is harmed by violence, someone else's child will be responsible for the violent act. The good life for our own children can be secured only if a good life is also secured for all other people's children.[13]

There is connection of *mukāsarah* mentioned in Hadith *al-walūd al-wadūd* with *mukāsarah* mentioned in Hadith *al-Ḥauḍ* that all the Hadith mentioning the phrase is aimed to the protection of preservation of the human species. The protection is not limited to *hifẓ al-nasl,* but also includes the whole principles of Syariat protection. Hence, the wisdom and *maṣlaḥat* of procreation is not enough to be seen when all these order is only done partially.

The order of Procreation is like one puzzle piece that complements each other with the other pieces to describe a whole image. Not that only by having many children then the mission completes and the Prophet will be proud of them. If at the same time men fight and kill each other, it certainly

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[12] The principle of peace in society (*Salam al-Mujtamaʾ*) is constructed on some basic principles. Those are (1) love and affection, (2) personal politeness and social ethics, and (3) helping each other. See more: *ibid*., p. 51

[13] The quote of Lilian Katz, retrieved on 29 Oct. 2013, from http://www.encompasseec.org/support-encompass

is not something to be the Prophet's pride. The prophet's order becomes clear that the abundance of the prophet followers is not enough with a lot of children. In the process, mankind is in charge to maintain harmony and peace on earth thus the human species can be preserved. When the peace is created, the people will be in good life, and the good life will strengthen their faith, thus they will be close to safety in the world and the Hereafter. That is truly the pride of the Prophet (pbuh).

B.   The significance of *kaṡrat al-ummah*

Procreation which was originally a natural process of living things to reproduce the species, in the absence of order to it, can be a lot of people already. While marriage came as rules to keep human population -in order to remain a lot- so they can advance civilization on earth.

Everything recommended by the Prophet (pbuh) is always aimed to goodness of his people, both in the world and in the afterlife. Meanwhile, the benefit of things that people face today such as huge population is hard to be seen. The demands of marriage and demands for Procreation which aims to increase the population mean that the effort to it is highly recommended. It is close to obligation for married people that they should aim to have children and not a mere fulfillment of lust. Wisdom of huge number population is clear that maintaining the quality of faith will grow good society, but it is not enough to imagine wisdom because the reality can be very complex due to the time change, and to realize faith as human affair with God is an abstract thing that cannot be measured. Therefore, people need to know for sure the empirical benefits of huge number as it is ordered, that influence directly to the people.

Good or bad impact of huge population is an issue concerning social life. Such social relationship exists because human was created to interact within mankind and other creatures, from the interaction then interdependence occurs between them and they share goodness or damage. While the Prophet, as according Friediche, is actually a man who criticizes

his social world and he echoes the need for change to prevent catastrophes in the future.[14] Therefore, the invitation to enormous population is more than just pride, but it is a form of social change efforts he was doing at his time. Thus behind the pride of the Prophet, there must be a strategic benefit to the social life of the people. Knowing these benefits helps people today to compare and to find the relevant things about populations benefit towards social situations in the contemporary context.

Historical facts are needed in order to understand the strategic benefits of the huge population to the social life at the time of the Prophet. The facts of history are important because thoughts and ideas contained in Hadith of the Prophet (pbuh) is always based on historical fact, and certainly associated with the historical cultural problem at the time.[15] Then from those facts, the author needs to notice two aspects: *first,* the side of humanity, namely Muhammad (pbuh) as the source of Hadith. *Second,* the patterns of social interaction which affect the prophet's order which the purpose is to bring something significant to the social life.[16] His saying serves as historical data about things lead him into an idea towards the importance of huge population. However, unlike the historical approach, highlighting the sociological aspects is not chronologically sorting historical facts as it generally conducted in *nāsikh-mansūkh* study. Sociological approach rather be focused on uncovering the social setting as the background of the Prophet's though, and the historical facts needed are only those are related to the main problem.

Highlighting the side of humanity, in this case, Muhammad as a source of information, it can be said that the Prophet is a figure with dynamic and substantial thoughts. Sometimes his sayings are literally contradict each other, but when those Hadith is understood more deeply and looked for the root of the problem, the same intention and purpose of the

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[14] Alfatih Suryadilaga, *Metodologi Syarah Hadits,* Yogyakarta, SUKA Press 2012, p. 78

[15] Abdul Sattar, *Konsiderasi Rasional Sabda Nabi,* Semarang, Lembaga Penelitian IAIN Walisongo, 2012, p. 5

[16] Alfatih Suryadilaga, *loc.cit.*

two opposites can be found that both of those reflects the true benefit. The particular things that seem contradictory are actually the actualization of his intellectual awareness towards the social and cultural situation of Arabic society at the time.

Muhammad's awareness on the importance of mankind preservation was emerged from his experiences and thoughts on the culture of *jāhiliyyah* long before he was sent to be a Prophet. At the time of *jāhiliyyah*, people who live in the Ḥijaz and Najd were not known as the owner of an advanced civilization. History of the people who inhabit the area is filled with stories of guerrilla warfare called *Ayyām al-'arab*,[17] the inter-tribal feud that generally arises due to disputes surrounding livestock, pasture or springs. During the period, there are frequently occurs attacks and robberies.[18] *Ayyām al-Arab* is a natural way to control the population of nomadic people who usually live in a state of semi-starvation, and which has made the war as a social identity and character. Because of *Ayyām al-Arab*, battles between tribes became one of their socio-religious institution before Islam.[19]

Habits of the people of ignorance with murder, robbery, and fanatical tribal warfare were the problems that directly impact on the preservation of the human species. Thus, the Prophet's most important social task at the time was how to reconcile the divided Arabs into a single unit, under the banner of Islam. It can be seen how important things that were mentioned by the Prophet in the Hadith about *mukāṡarah* that along it he forbids his followers not to kill each other and do not come back to polytheism and tribalism. Meanwhile, things that he said at *Yaum al-Arafah* which was the last moments before his departure does not clearly indicate the command,

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[17] Some of those are *Buaṡ* war between 'Auz and Khazraj tribes; occurred several years before the Hijrah of Muhammad (pbuh) and his followers to Medina, and *Fijār* War which means infringement. It is called so because the war occurred in the holy months when war is forbidden, broke out between the Prophet's tribe; the Quraisy and their allies on one side, and the Ḥawāzin tribe on the other side. It has been narrated that Muhammad (pbuh), who was still very young is involved. See: Phillip K. Hitti, *op.cit.,* p. 111

[18] *Ibid*., p. 109

[19] *Ibid*., p. 110

but there is a message to unite in Islam and to eliminate inter-tribal feud as old habits.

The author needs to underline that the Prophet's awareness towards the importance of population growth is an objective to preserve human lives that are already exists, and barely concerning towards impending birth, therefore, he forbids murder and war. Meanwhile, the population studies in the modern paradigm are often associated to the prediction of the impending birth rate and its impact on social and economic growth. In the concern on impending birth, the Prophet tends to hand over the affairs to the God's will and power, as he said:

اصْنَعُوا مَا بَدَا لَكُمْ فَمَا قَضَى اللَّهُ فَهُوَ كَائِنٌ فَلَيْسَ مِنْ كُلِّ الْمَاءِ يَكُونُ الْوَلَدُ

Do whatever appears to you, because whatever Allah has ordained will be, and not from all semen the child is formed[20]

Human creation that has occurred is the main concern of the Prophet. Besides, *al-wadūd al-walūd* mentioned in Hadith has a far meaning to fertility rate. Beyond the possibility of childbirth, the meaning of both leads to tranquility in marriage and unity of people. This unity is once indicated in Quran mentioning *ta'āruf*[21] the wisdom of human creation.

Benefit of huge population at the time of the Prophet's is predominantly not because of high rate of human birth. It is because of the success of the prophet to unite Arab people that more and more people to embrace Islam. There are strategic advantages of the large number towards his people faith and the development of Medina.

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[20] Ahmad ibn Hanbal, *Musnad Ahmad*, no. 11014, *Mauṣū'at al-Ḥadīś al-Syarīf al-Kutub at-Tis'ah*, Global Islamic Software Company, 2000

[21] QS: 49:13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ .

The verse came down during *Fathu Makkah*. One of the intentions is to discourage people from showing off the pride of lineage. See more: 'Ali bin Ahmad bin Muhammad bin 'Ali al-Wāhidi, *Asbāb al-Nuzūl,* Beirut, Dar al-Kutub al-Ilmiyyah, 2000, p. 264

As the evidence, there is one interesting event related to the significance, being worth to notice; a habit of the Prophet and his companions in performing *ʻīd* prayers on the field. The main reason is because Masjid is too narrow to accommodate all the party. Even so, the narrowness of Masjid is not the only reason. It is said that menstruating women and children who are free from the obligation of *ṣalāt* participate enliven. It shows that *ʻīd* prayers is not solely conducted to do prayer. There must be another purpose behind the activity.

Beyond the narrowness of Masjid, there is indication that the objective was to show off on the number of followers.[22] The reason why the exhibition is important is because of Medina situations and its society therein at the time. Medina community was a diverse community comprised of diverse groups with various backgrounds and characters. There were tribes named 'Auz and Khazraj, the followers of the prophet whom were called al-Anṣār. There were also Jews namely Banu Nażir and Banu Quraiḍah, and there were also some primitive and hedonist nomadic tribes (*al-a'rab*) from suburbs of Medina.[23]

Besides those visible groups, there were the intruders; *munāfiqūn* who claim to believe and come to mingle with the followers of the Prophet. Those non-Muslims and hypocrites at that time were spying the followers of the prophet to know how strong the force of them. In calculating power, the dominant logic at the time was the assessment towards the number of people; the more they are numbered, the stronger they will be.[24]

Nomadic tribes from the outskirts of Medina were a part of the community diversity at the time. They were groups with little knowledge, not good at anything except in terms of physical strength. One of the advantages to be great number is to win over the hearts of unfaithful tribes

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[22] ʻAthiyya Muhammad Sālim,*Syarah Bulūg al-Marām*, chapter: *Shalāt al-ʻīdain min adab al-ʻīdain: hikmat al-khurūj ilā al-muṣalla*, Maktaba al-Shamela V.3.28., www.Shamela.ws, 2013, vol. 106 p. 8
[23] Phillip K. Hitti, *op.cit.,* p. 127
[24] Muhammad Sālim, *loc.cit.*

like them to convert to Islam. Thus at one time, when Muhammad (pbuh) had gained a lot of followers, events were recorded in the year 9 H (630-631 AD) which was called the messenger's year(*sanah al-wufūd*). During that year, messengers came from near and far places to offer alliance to Muhammad (pbuh). Many tribes who joined this alliance was because of cost-benefit considerations, not because of faith, and Islam only requires them to pronounce pledge of faith (*syahadat*) and charity payment (*i'ṭāu al-zakāh*). This means that most-or at least- many followers of Islam at the time only have little faith to God. Related to their weak faith, Umar Ibn al-Khaṭāb said: *"Nomadic people are the raw materials of Islam"* [25]

A large number of people are required for Islamic development at its early years, because its direct benefits are so great. On the security aspect, the situation was not safe. There were still often battles occur against the Quraisy of Mecca and also with the Jewish tribes in Medina.[26]

It is understandable why the logic of number which represents power becomes very predominant when looking at the military technology in the Prophet's time. Since war at the time was using very simple weapons such as swords, bows, horses and camels. By using those simple weapons, the

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[25] Phillip K. Hitti,*op.cit.,* p. 149

[26] The battles that was happened in the leadership of Muhammad (pbuh) in Medina:

    1.   Battle of Badr, occurs during month of Ramadan in 624 AD at Badr, 144.5 KM southwest of Medina. During that war, 300 Muslims has managed to defeat 1000 Meccans led by Abū Sufyān.

    2.   Battle of Uḥud (625 AD). People of Mecca under the leadership of Abū Sufyān could avenge their defeat, It has been told even they managed to injure the Prophet (pbuh).

    3.   Battle of the Trench (*khandāq*) (627 M), it is a war against the "fellowship"(*al-Aḥzāb*) consisting of people of Mecca and mercenaries from nomadic tribes and Abbisinia. At the time, Medina was on the defensive position from the siege. It was proposed by Salman, a Persian Muslim that Muhammad (pbuh) ordered his troops to dig trenches around the Medina. During that war it fell 20 victims from both sides

    4.   Assault and expulsion to the Jewish tribe of Banū Quraiḍah, occurred after the siege ended. Muhammad (pbuh) attacked people because of "conspiring with *al-Aḥzāb*" that resulted the killing of 600 major Jewish tribe of Banū Quraiḍah, and the rest that are still alive expelled from Medina. Banū Quraiḍah is not a first Jewish tribe expelled from Medina, a year earlier, Muhammad (pbuh) had expelled the Banū Naḍir. While the people of Khaibār, a fortified oasis area to the north of Medina surrendered in 628 AD and is willing to pay tribute. See More: *ibid.,* p. 146-147

physical strength will be the deciding factor to win the war; huge troops can almost always defeat little armies.

Another benefit of many followers is that huge number can prevent war if we are taking attention to the fear factor of the enemy. Because of the increasing number of Arabs who converted to Islam, that situation indirectly force them to submit to Muhammad (pbuh). There was 'war event' in the leadership of Muhammad (pbuh) that was won without fighting, namely *Fatḥu Makkah* (630 AD, two years after the agreement of Hudaibiyyah). This victory is a military victory of no battle inside that cannot be equaled by another victory throughout the history of ancient conquests, including earlier victories Medina obtained through battles that claimed many victims.[27]

Intellectual awareness of Muhammad (pbuh) as human being is more than his people awareness, meaning he realized that sometimes huge number of people is not always useful. However, the benefits of huge number that were related to his social duty to unite people can be seen. In this case, he considers the best to do for his people, and the society at the time thought that it was logical to make the large number of people. The objective was to attract people who did not believe yet to convert to Islam and to maintain security in Medina. About faith of his people, it is hard to say that their faith was already strong. However, large population can increase their sense of confidence and also can deter the enemy to attack.

The overview of the past should be a reflection of how Muslims in the present address issues related to the order of Procreation and should be a lesson to preserve the human species and keep prosperity in the world. Looking at how the Prophet was addressing the problems of the people, then there is always be the principle of *maṣlaḥat* which become the primary measure. Fertility or infertility, many or few children, marrying a virgin or a widow, none of the things is always absolutely better to choose. Since things that are literally demanded in the Hadith are not always being implied

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[27] *Ibid.,* p. 149

to the actual goals, thus under certain conditions, the practice of traditions that are understood textually and partially will be incompatible with the principles of protection and the purpose of Syariat. Therefore, the Hadith about procreation should be understood and practiced by not being rigid and fixated on its *zāhir* of order. Otherwise, the order should be considered with the principle of Syariat protection therein.

Speaking of the present context, then the problems faced by the people today are not as simple as the time of the Prophet. Benefit of the large population is often visibly seen as a benefit. If the likely impacts are looked to the long run, it will have a serious impact to the community.

One example is in a democratic society. Supreme power is in the hands of people. Leader candidates are chosen and are voted by people. Each person gets one vote, and the candidate who got the most votes comes to be a leader. In the context of well-educated society, the elected leader won because he was supported by a majority consisting of qualified individuals knowing his ability and his vision for the good of the people. In this case, the people would have elected the right leader. In the context of people who are less educated, people would fall into choosing wrong leader who tends to corrupt, because what is usually known; there is tendency of some people to vote for a leader candidate who pay them on the day before the election. That way, less educated people elected leaders not because of the candidate's ability and their vision for the good of the people, but because of the corrupt practices. That way will cause a declining of society. If a society is led by a wrong leader, the people will get great harm, in this case; there will be corrupted government. This is an example that huge number of people cannot always be true benefit. Whereas in this case, one factor that makes the difference between good and bad impact is the quality of education towards community.