

CHILDFREE CAMPAIGN PHENOMENON OF HADITH PERSPECTIVE: HADITH ANALYSIS OF MULTIPLYING CHILDREN USING YUSUF QARDHAWI'S HERMENEUTICS

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ABSTRACT

Childfree is an understanding that believes that a family does not need to have children or offspring, Childfree is a lifestyle that refuses to give birth, adopts, or in other words does not want to have children for married couples. Childfree is a common practice for many people, both men and women, whether the choice is forced or self-conscious. The child-free phenomenon raises pros and cons among young people, they use certain arguments to strengthen their arguments. Therefore, this paper discusses the child-free phenomenon from the perspective of hadith, especially the hadith about multiplying offspring which is interpreted by the hermeneutical perspective of Yusuf al-Qardhawy. This article belongs to the category of qualitative research with the type of library research based on library data, reading, recording and managing research materials. The analytical method used in this study is descriptive analysis with a partial-simultaneous approach in the realm of hadith. The results of the study show that the child-free phenomenon is contrary to the hadith of multiplying offspring, because it contains an invitation not to have children, while the Prophet ordered his followers to marry fertile women in order to have children. Women are equipped with the advantage of "great affection" so that they can educate their children to create "a superior and pious generation".

Keywords: Childfree, Hadith of Multiplying Children, Yusuf Qardhawi's Hermeneutics

1) INTRODUCTION

Currently, the issue that is being discussed is the issue of child-freedom, which is a view of not having children. In this view of child ownership, there are two extreme groups, namely those who support many children to any extent. This group adheres to the hadith of the Prophet Muhammad, which commanded to multiply children. While the second group is a group that does not want to have children at all. For this second group, several reasons were put forward, both internally and externally to the parents.

The beginning of the popularity of childfree views from chef Juna's view who was asked about children when doing podcasts. Dedy Corbuzier at the end of last year. Then this view was also highlighted when a youtuber and influencer named Gita Savitri Devi also announced that she

would be child-free in her household citing concerns that she would hurt her child's feelings in the future. Suddenly this triggered many parties to discuss this childfree issue (Abdillah, 2021).

But actually, childfree is a common practice by many people, both men and women. Either the choice is forced or with their own awareness. Forced in this case, for example the path taken for child-free because it does not find a soul mate until old age or because of disease factors that exist in his body which if he chooses to have children it will be dangerous for both the mother and her child in the future and maybe because they are not blessed with children because of infertility. While the choice of childfree because of self-awareness that needs to be investigated more deeply the reasons that underlie this choice for childfree. Is there an acceptable reason or just a made-up excuse or even running away from the problem of parenting difficulties?

Indonesia is a country that is classified as a pro-natalist country with a total fertility rate of 2.26 and 93% of the people believe that the presence of children is an important thing in marriage. With strong pro-natalist values, children have an important meaning for most people in Indonesia. A study from Fahmi and Pinem (2018) on the Riau Malay community shows that children are considered to provide social benefits as a source of peace and social status, economic benefits as a source of income and guarantees for old age, cultural benefits as heirs, religious benefits as a mandate from God and conditioning. in the household and psychological benefits as a source of satisfaction for the family. Several ethnic groups in Indonesia are known to place great emphasis on the importance of having children as the purpose of marriage. In the Batak tribe, for example, there is a *hagabeon* value, which is a value that emphasizes the importance of having children as the successor of the lineage. A study of childless couples in Makassar shows that there is a stigma against couples who do not have children due to 4 conditions, namely no family regeneration, no inheritance, no one to care for in old age and no one to pray for when they die (Chehreh et al., 2021).

From the empirical study above, it can be concluded that children have an important meaning related to economic, social, psychological and religious values, so that the presence of children in a marriage is considered a necessity that is fulfilled by married couples, especially in a pro-natalist society. These conditions can provide pressure and become a burden for the child-free couple. However, empirical studies show that some child-free couples actually rate their marriage positively even though they do not have children. This shows that there is a change in how married couples value the importance of having children in marriage. Changes in perspective on marriage that are more individual in nature are assumed to be factors that influence these changes (Patnani et al., 2020).

Studies on child-free hadith analysis of multiplying children, especially about increasing children, have received full attention from academics through their research. Research on childfree is also getting updated. One of them is poured by Warsito (2018) which discusses the hadith of the command to reproduce the descendants of textual and contextual views from an economic perspective. Syahridawaty (2021) also discusses the phenomenon of facepp application from the perspective of hadith analysis using the hermeneutics of Yusuf Qardawi, and also about childfree based on the results of the *Batsulmatsil LBMPP Jakarta* (2021) which discusses the law popularizing the childfree lifestyle. Of the many studies that have been studied, of course this study has a distinction that lies in the study of the relevance of the meaning of the hadith about children, and the analysis of the hadith of multiplying children.

With this change, it raises the question of how the child-free phenomenon is viewed from the point of view of hadith? And what is the significance of the hadith regarding the childfree phenomenon? For this reason, this journal will review the child-free issue within the scope of Yusuf Qordhowi's hermeneutic hadith. This paper attempts to complete the lack of existing literature studies. It will be easier to explore the significance and implications contained in the hadith through several steps taken. So that it can answer the current problems and apply the hadith according to the context, and is not limited to textual reading.

2) LITERATURE REVIEW

Childfree

Ustadzah Imaz (2021) states that Childfree is the choice of a couple not to have children, committing early in their marriage that they want to live alone. Prof. Dr.KH Hamid Fahmy Zarkasyi, MAEd., M.Phil., as quoted by Pertiwi (2021) argues that Childfree is the result of feminist thought who does not want to be busy with children. Based on the principle of equality which they believe, men and women must have equal or commensurate responsibilities, they argue that giving birth, breastfeeding, caring for children are acts that burden women. While these activities are worship and the responsibility of women as household leaders (ro'i yyatun fii baitihaa).

Childfree is an understanding that believes that a family does not need to have children or offspring, Childfree is a lifestyle of refusing to give birth, adopting, or in other words not wanting to have children for married couples, seen from the Cambridge Dictionary the word childfree means used to refer to people who choose not to have children, or place or situation without children, the word childfree is used to refer to people who choose not to have children.

Hadith of Multiplying Children

عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَصْبَيْتُ امْرَأَةً ذَاتَ حَسَبٍ وَجَمَالٍ وَإِنَّهَا لَا تَلِدُ أَفَأَتَزَوَّجُهَا قَالَ لَا تُمْ أَتَاهُ الثَّانِيَةَ فَتَنَاهَا ثُمَّ أَتَاهُ الثَّلَاثَةَ فَقَالَ تَزَوَّجُوا الْوَدُودَ الْوَالِدُودَ فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَّمَ

Meaning:

From Ma'qil bin Yasar said, a man had come to the Messenger of Allah and said: "Indeed I met a woman who has a good lineage and beauty but she can't have children, can I marry her? The Prophet's behavior prevented him, then the man came a second time but the Prophet stopped him, then the man continued to come to the Prophet the third time, but the Prophet still forbade him. Then he said: 'Marry a woman who can have many children and is compassionate. Indeed, I am happy with your large number compared to other people'" (Abu Dawud, 1997, Juz 2, 374).

Ali bin Muhammad stated that the word waduud means loving one's husband while the word walud means being able to give birth to many children. These two words are related, because a woman who can give birth to many children but does not have waduud qualities, her husband will not like her. On the other hand, if women have waduud traits but cannot give birth to children, then both husband and wife cannot have many children (al-Qary, 2002).

Islamic teachings actually also regulate the prevention of pregnancy or regulate the birth rate. The most popular method for regulating the birth rate is to practice disconnection (Azl). According to Tariq At-Thawari, the factors that encourage someone to do Azl and are in line with Shari'ah are; the unwillingness of his female slave to give birth to a child, the unwillingness of the wife who was approved to conceive while still breastfeeding because it could harm the child who is being breastfed, in an emergency situation related to the wife's condition, and the condition of the wife who demands that azl be performed (Mudzakkir, nd).

In addition to tightening the Azl law and the order to reproduce children, Islam also strictly regulates the abortion law. Because basically, abortion is to eliminate the right to life of a prospective baby. The right to life is the most basic right among other human rights. This right is the most important condition for obtaining other rights (Al-Buthi, 2002). The killing of this fetus, on average, is caused by sex outside of marriage or adultery, resulting in an unwanted fetus. According to the views of feminist activists in Indonesia, the actual mistake of abortion cannot be addressed only to women who are pregnant, but also to irresponsible couples (Sihite, 2007).

Some Islamic scholars question the classical interpretation in today's context. Is the hadith still appropriate with the world's population which continues to grow and is estimated at 8.3 billion in 2025 (Subair, 2015). Meanwhile, Indonesia is currently ranked fourth as the country with the largest population in the world after China, India, and the United States (Purnamasari, nd).

The fear of depletion of food and other resources basically refers to the population trap theory of Thomas Robert Malthus. This theory states that the increase in population according to a geometric series 1 2 4 8 16 32 64, where the population will double every 30 to 40 years, while the growth of food production follows the arithmetical series 1 2 3 4 5 6 7 8. Malthus stated that the number of Population growth that is not balanced with the amount of growth in food yields will threaten security. To meet their food needs, people will be desperate to commit various crimes such as stealing, robbing, or committing prostitution. To overcome this, Malthus formulated two control measures, first, opening up new agricultural land as widely as possible and increasing the amount of food supply. If the first step fails, the fear of reduced food rations, narrowed housing or increased living costs also existed in the habits of the Arabs before Islam came in the sixth century AD. They killed boys and girls. This condition is contradicted by the Qur'an in Surah al-Anam verse 151, "And do not kill your children for fear of poverty, we will provide sustenance for you and for them." The Arabs bury their daughters alive because shame, and they kill boys for fear of poverty (Ibn Katsir, 2000, juz 2, 200). Allah also explains this incident in Surah Al Isra' verse 31 "And do not kill your children for fear of poverty, we are the ones who will provide sustenance to them and to you."

The critics of classical commentary try to reconstruct the understanding of the verse with a semantic approach to the text. They claim that Allah in both verses al-Anam 151 and al-Isra' 31' uses the pronoun Kami which denotes two interpretations. First, this verse shows the great nature of Allah Himself. Second, the verse shows that in carrying out His will, Allah accommodates various elements other than Him. So, God's guarantee in providing rizq involves human efforts, both the economic system, distribution of goods, and individual abilities. Then the addition of children will also affect human efforts in obtaining sustenance which is also part of God's guarantee (Rohim, 2016).

In addition, the recommendation to have many children will also make it difficult for women to be active in society because their time is allocated to take care of children, so this policy is contrary to the spirit of equality. For this reason, feminists consider that housewives are a prison for a woman to develop herself. They describe housewives as women who are left behind, become inferior beings, and suffer. While the hermeneutic approach sees the context of the recommendation as having a lot because the number of Muslims is still small compared to other people at that time, so the recommendation does not apply today (Rohim, 2016).

In the development of modern life, the opponents of classical interpretation argue that human life is now comprehensive. The life of one person will affect another human being. For this reason, the state is obliged to make a rule that covers state resilience. If every individual is given the freedom to have uncontrolled offspring, then the state budget is burdened in financing the needs of its people. Whether it's for financing education, health, or energy subsidies. For this

reason, the family planning program as a regulation or control population growth is a common good (Rohim, 2016). Family planning can be done in two ways, temporal and permanent. Temporal family planning is the regulation and prevention of pregnancy within a certain time and can stop, then decide to get pregnant. This type of family planning, some scholars allow it. While permanent family planning is to cut off the opportunity to have offspring by carrying out surgery on the reproductive organs. Ulama have forbidden family planning like this (Dasri, 2016).

In addition, the notion of having many children goes against the government's spirit of promoting family planning. Through the National Population and Family Planning Agency (BKKBN) for the pelita period (1988-1993) the government recommended delaying the age of marriage, birth spacing, fostering family resilience and increasing family welfare ("No Title," 2017a). In addition, the BKKBN also made the slogan "two children is enough". Not only that, the Indonesian government has allocated large funds to make the family planning program a success. In 2010 the Government allocated around 677 billion, this number increased in 2015 to 3 trillion. (Ministry of Finance, 2015).

In this phase, the group rejecting this classical understanding sees that the context of today is different from the time of the Prophet Muhammad. In the early Islamic state, the Prophet needed a large community to maintain and drive the economy. For this reason, the Prophet Muhammad encouraged his followers to have many children, while the number of Muslims today is very large. Good planning is needed in fostering the household of the people. Even though there is a rejection of the textual understanding of the hadith, the author still sees several conditions that justify the hadith about the command to have many descendants that are still relevant today. In the following discussion are some things that are in harmony with the hadith command to have offspring (Mestika, 2008).

Yusuf Qardhawi's Hermeneutics

There are three introductory principles in understanding the hadith put forward by Yusuf Qardhawi. First, test the validity according to the scientific guidelines set by the hadith experts. Second, understanding the teaching books sourced from the Prophet according to their linguistic aspects and literal conditions (*asbāb al-wurūd*), as well as their relation to the text books of the Qur'an and other hadiths in the general realm and with universal pretensions. Third, make sure that no bone textbook is in a stronger position. (Al-Qardawi, 1993).

To realize these introductory principles, Yusuf Qardhawi offers eight styles/way of understanding hadith. However, in this case the author simplifies it into five styles to lubricate the analysis process briefly and meaningfully. First, understand the hadith in accordance with the instructions of the Qur'an considering the Qur'an as the main source which is in the highest position, while the hadith is an explanation of the principles of the Qur'an. Second, collecting hadiths that have the same theme if there are expressions of *mutasyābih* hadith are also returned to *muhkam*, interpreting the *'ām* pronunciation with *kha*, and connecting your pronunciation with *muqayyad*. Third, understand the hadith by looking at the *asbābul wurūd* (background/socio-literal conditions) at that time, both macro and micro. Fourth, distinguish between changing ways and fixed pretense. Fifth, ensure / pay attention to the meaning of the word in the hadith. (Syahridawaty, 2021). Hadith cannot always be interpreted partially, it must also be understood contextually, because hadith is not spoken in a vacuum from the conditions of social reality that surrounds it. It requires several methodological tools so that it can always be relevant and adaptive and has a humanist nuance (Nasrulloh, 2020).

3) METHOD

This paper is included in a qualitative research with the type of research library research (library research) which collects library data, reads, records and manages research materials. The method

used in this study is descriptive analysis, which describes the Childfree phenomenon with a hadith review and analyzes it using Yusuf al-Qordowi's Hermeneutics. relevant support. The partial approach requires that the hadith status be ascertained whether it can be accounted for or not, while the simultaneous approach of the hadith will determine its authenticity status.

4) FINDINGS AND DISCUSSION

The validity of the Hadith according to Yusuf Qardhawi

a. Interpretative Relevance to the Qur'an

Based on a search of various hadith syarah, each opinion also uses arguments from the Qur'an as reinforcement. For groups that prohibit child-freedom, they refer to the verses of the Qur'an regarding the prohibition of killing children. That killing a child is a great sin. This was later confirmed in Azl's actions which were considered similar to killing a child. The prohibition of killing children is explained in the following two verses:

قل تعالوا أتل ما حرم ربكم عليكم ألا تشركوا به شيئاً وبالوالدين إحساناً ولا تقتلوا أولادكم من إملاق نحن نرزقكم وإياهم ولا تقربوا الفواحش ما ظهر منها وما بطن ولا تقتلوا النفس التي حرم الله إلا بالحق ذلكم وصاكم به لعلكم تعقلون [النساء: 151]

It means:

Say (Muhammad), "Let me recite what God has forbidden you. Do not associate Him with anything, do good to parents, do not kill your children because they are poor. It is We who provide sustenance to you and to them; do not approach abominable acts, whether visible or hidden, do not kill people that Allah has forbidden except for a right reason. Thus He commands you that you may understand.

{ لا لؤا لادكم لاق اكم لهم ان ۱۱ } [الإسراء: 31]

It means:

And do not kill your children for fear of poverty. We are the ones who provide sustenance to them and to you. Killing them is a great sin.

There is also another verse that is used to answer the child-free phenomenon which explains the existence of *sakinah mawaddah wa rahmah* is the presence of children.

اتيه لقي لكم اجبا لتسكنوا ليهال ل لك لايات لقوم (21)

It means:

And in Among His (greatness) signs is that He created partners for you from your own kind, so that you would tend to and feel at ease with them, and He created between you love and compassion. Indeed, in that there are indeed signs (of Allah's greatness) for a people who think.

Based on this verse, the purpose of marriage is threefold, videlicet *sakinah*, *mawaddah* and *rahmah*. The commentators differ in placing children in these three objects. Wahbah Az-Zuhaili in *Tafsir Al-Munir* does not mention children directly, but seeing his explanation of the meaning of *litaskunu ilaiha* which he interprets as *litamilu ilaiha* (linking each other), in fact it is very possible for children to enter into the inner bond between husband and woman. Husbands and women change the status of being parents forever, both of whom will be responsible for the survival of the child (Al-Zuhailiy, 1418 H).

Ibn Assyria in *At-Tahrir wa At-Tanwir* is also the same as the judge from Damascus above. In addition, the judge who is known as the *maqashid* argument in his interpretation stated that *Surah Ar-Rum* verse 21 is the principle of *at-tanasul* (the basis of the human reproductive process),

videlicet marriage. Therefore, it can be said that one of the consequences of this marriage is the propagation or preservation of seeds (Assyria, 1984).

Meanwhile, Ar-Razi in Mafatih Al-Ghaib said that Rahmah's presence coincided with the birth of a child, related to another verse from the Qur'an which tells about the permission of Prophet Zakariya to pray for prayer. children as a form of God's grace (Rahmat) to him (Al-Raziy, 1420 H).

In line with that, Ar-Razi said that the position of the child is in the third marriage goal, videlicet Rahmah. According to him, Rahmah was present along with the birth of the child because the child demanded mother's love, and automatically the husband and woman turned into parents whose presence the child demanded. Similar to Al-Qurtubi, he interprets Rahmah then also with the condition when a child is born (Al-Raziy, 1420 H).

Analogy with Ar-Razi and Al-Qurtubi, M. Quraish Shihab also stated that the stage of affection between husband and woman coincides with the birth of a child. However, it is a little different, because this Indonesian judge put forward another condition, videlicet when the husband and woman have reached old age, both were previously weak, nothing different that is demanded is love from both of them. This last interpretation is more or less the same as that given by the Egyptian judge, Mutawalli Asy-Sya'rawi.

Those who reject Azl use this verse as evidence. Because actually burying alive is eliminating something that exists and is hereditary. While azl prevents the origin of offspring and the two things are similar. It's just that killing humans is the greatest sin and the worst deed. Based on this, some of our scholars argue that the azl law is makruh. this can be understood from the words of the Prophet Muhammad regarding azl: it is killing in disguise. Some friends and others also think so. A group of friends, tabiin and fuqoha argue that the azl law is permissible. This is based on the words of the Prophet Muhammad SAW: there is no sin for you if you do it is nothing but qadar. Al Hasan and Muhammad bin Al Mutsanna understand from the hadith that azl is prohibited and prevented (Al-Qurthuby, 671H).

The first ta'wil is the priority. This is because the words of the Prophet Muhammad SAW: If Allah SWT wills to create something nothing can prevent it. Imam Malik and Imam Shafi'i are of the opinion that: it is not permissible to do azl on a free woman except with her permission. It is as if the scholars are of the opinion that inzal is one of the complete enjoyments of free women. And including the right of free women to have children. The scholars do not think about this for slaves. Therefore, it is permissible to perform azl on a slave girl without her permission. Because there is no right for female slaves for something that has been mentioned (Al-Qurthuby, 671H).

b. Relevance of Other Hadith History

This section on the content of the hadith about multiplying children will be linked with other hadiths that have the same theme. The contents of the content will be used as comparative material for later knowing the message of the hadith. Likewise, the hadith expression that is used for comparison is *انكحوا* in another hadith also explains about multiplying children but the editorial is different as follows:

اَسْبَبِ الْاَلَّ اَللَّهُ الْاَحَارِثِ الْمُخْزُومِي، لِحَةَ، اءِ، اَبِي الْاَلَّ: اَلُّ لُ الْاَلَّ لِي الْاَلَّ لِيهِ لَابِكُمْ: « اَنْكِحُوا، »

It means:

Telling us Ya'qub bin Humaid bin Kasib, he said: Tell us Abdullah bin Al-Harith Al-Makhzumi, from Talhah, from 'Atha, from Abi Hurairah said: Rasulullah SAW said: Marry, I am proud of your number a lot. (Ibn Majah, dd)

الرَّحْمَنِ إِلَيْهِ، أَلْ: أُرُونَ، أَلْ: أَلْ مُسْتَلِمٌ عَنْ أَدَانَ، أَوِيَّةٌ لَ امْرَأَةٌ لَا لِأَلَا لِدُ، أ؟ أ، أ، أ النَّبِيَّةُ، أ، أ النَّبِيَّةُ، أ، أَلْ: «تَزَوَّجُوا الْوُلُودَ الْوُدُودَ، ائِرُّ»

It means:

Reporting to us Abdurrahman bin Khalid, he said: Telling us Yazid bin Harun, he said: Explain to us Al-Mustaslim bin Sa'id, from Mansur bin Zadan, from Mu'awiyah bin Qurrah, from Ma'qil bin Yasar, said: a man came to the Messenger of Allah. Then he said I really met a woman who has rank and position, but she can't have children, can I marry her? Then the Messenger of Allah forbade it. Then he came a second time and the Messenger of Allah forbade him. Then he came a third time and the Messenger of Allah forbade him. Then the Messenger of Allah (SAW) said: Marry a woman who is fertile and merciful, indeed I am proud of the large number of you. (Al-Nasa'I, 1986)

It is clearly stated that the word listed in the previous hadith has the meaning of being proud of your large number. The two hadiths above also explain the same meaning that the Prophet SAW ordered to be proud of the large number of his people with the words *الئِرُّ*. Therefore, the Messenger of Allah (SAW) ordered to marry and look for a fertile and loving wife in order to have many and good offspring.

Pros & Cons Childfree

The positive side of childfree is reducing the world's population as we know it together that everything that is excessive is not good while the Earth or the world we live in today has a fixed area/or diameter but if the population increases every year it will cause overload/overload with childfree or choosing to have offspring is considered a solution to human population explosion.

We all know that most human food needs come from tanak, which means human food comes from the ground, such as: rice, wheat, fruit, vegetables, spices, all of which come from farmers' cultivation through land media, this is contrary to human housing needs, while in terms of work, if the human population decreases, there will be more job vacancies for humans and reduce competition in the world of work. They think that a large population will be a burden on the government's budget in the environment, energy, economy, education, health, and employment (Soeroso in Rohim, 2016) all spices come from farmers' cultivation through land media, this is contrary to the needs of human habitation, while in terms of work, if the human population decreases, there will be more job vacancies for humans and reduce competitiveness in the world of work. They think that a large population will be a burden on the government's budget in the environment, energy, economy, education, health, and employment (Soeroso in Rohim, 2016) all spices come from farmers' cultivation through land media, this is contrary to the needs of human habitation, while in terms of work, if the human population decreases, there will be more job vacancies for humans and reduce competitiveness in the world of work. They think that a large population will be a burden on the government's budget in the environment, energy, economy, education, health, and employment (Soeroso in Rohim, 2016).

For the group that agrees with Childfree, the agreement not to have children for married couples is a choice that must be respected, there are health, economic, or psychological considerations, why there are married couples who agree not to have children. One of them is the preparation of the child's living expenses and mental readiness to take care of the presence of a child, so if you feel you are not ready, don't be selfish to force yourself to have children, especially the world's ecosystem has experienced a resource crisis.

First, what causes these pros and cons are increasingly sticking out because of the Fatwa from Sheikh Syauqi Ibrahim Alam from Ifta Egypt who issued fatwa number 4713 in February 2019 which stated that Shari'a does not oblige everyone who is married to have children, but most

Muslims in general get married. and multiply children and the decision is satisfied with the urge to do so with an explanation as the responsibility of parents (husband and wife).

Second, there is an agreement between husband and wife not to have children, because being a parent is not an easy task but it has a big responsibility, the agreement is permissible in religion and is more permissible if there are reasons such as illness, or worries about not being able to take care, in many cases, education, livelihood, and so on. Which explains that if a spouse thinks they are most likely unable to take on this responsibility, or they decide not to have children for certain reasons, such as if giving birth to a child is dangerous for the wife's health, or they are afraid of the destruction of the age of climate change, the birth rate and both agree not to have children. children then there is nothing wrong with that they are, The reason is that there is no text that forbids it that explains this unwillingness to have children, according to Sheikh Ibrahim Alam, analogizing it is like the case of punishment or termination of intercourse before reaching orgasm so that the husband's sperm comes out outside the wife's vaginal opening, this azal happened to the Prophet Muhammad and his companions. This means that husband and wife agree to be childfree in this situation with azal, the scholars agree that in fact the law is permissible, if there is an agreement between husband and wife.

The purpose of marriage as regulated in Law No.1 of 1974 article 1 that marriage is an inner and outer bond between a man and a woman as husband and wife who has the aim of forming a happy and eternal family or household. And it is also written in the Qur'an surah Ali Imran verse 14:

لِلنَّاسِ الشَّهَوَاتِ النَّسَاءِ الْبَنِينَ الْقَنَاطِيرَ الْمُقَنْطَرَةَ الذَّهَبِ الْفِضَّةِ الْخَيْلِ الْمُسَوَّمَةِ الْأَنْعَامِ الْحَرْثِ لَكَ إِعْ الْحَيَاةِ الدُّنْيَا اللَّهُ
عِنْدَهُ الْأَب

It means:

Made beautiful in the eyes of man, love for what he wants, namely: women, children, many treasures of gold, silver, horses of choice, livestock and fields that is the pleasure of living in this world, and in the sight of Allah- is the place of good return (heaven).

Preserving offspring, having offspring is the desire of every human being and an instinct that is inherent in every human being, even in the Qur'an explaining that humans always pray to be blessed with offspring that can become pearls in family life in Surah Al Furqan verse 74:

الَّذِينَ لَوْ أَنَا أَرْوَاغِنَا أَعْيُنِ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Meaning:

And those who say, O our Lord, bestow upon us our wives and our offspring to please our hearts and grant us faith for those who are pious.

From the two tensions above, we can see that child-freedom is not in line with the goals of the aspired marriage, both according to the Qur'an, the Civil Code and KHI Al-Razi in his book Mafatih Al-Ghaib said that the presence of Rahmah coincided with the birth of a child as in Al-Qur'an Surah Maryam verse 4 which tells about the answered prayer of the prophet Zakariya who begged to be given a child as a form of Allah's love for him.

إِنِّي الْعَظُمُ اسْتَعَلَّ الرَّأْسُ أَلَمْ أَكُنْ بِكَ شَقِيًّا

Furthermore, Ar-Razi stated that the position of the child in the purpose of Sakinah Mawadah Rohmah's marriage, according to him, Rahmah was present at the same time as the birth of the child because the child needed love from parents whose presence was needed by the child.

Childfree is against the teachings of Islam. Having children or having many children is a religious commandment, including a hadith that encourages a man to choose a fertile wife to have children, and a righteous child will be a share of reward that will not stop for both parents besides that on the day when in the hereafter will be a reward. pride for the Prophet Muhammad SAW. The number of Muslims is more nayak than other people, AlhafidzIbn Hajar in Fathul Bari states that there are many hadiths that discuss this matter. The hadith about the Prophet who is proud to have many followers is narrated by Anas's best friend with the editorial "Marry a woman who is compassionate and fertile, because I feel happy with your many in the hereafter" Hadith narrated by Ibn Hibban. Meanwhile, Imam Shafi'I narrated from Abdullah bin Umar with a slightly different editorial "marry you and multiply your offspring, because I am proud of your large number" (Ibn Hajar, 2005, juz 11, 326).

This hadith is used by the majority of Muslims as the basis for the view to have many children. In addition, the belief that Allah is the Essence who will guarantee the sustenance of every living creature makes the majority of Muslims are encouraged to have many children. "And don't kill your children. Karen is afraid of being poor. It is We who provide sustenance to them and to you. .." (Surah Al Isra' 31). Anas Ismail Abu Dawud (1996) quoted the words of Umar bin Khattab who encouraged Muslims to have many children and not be afraid of poverty or lack. He said "More children, because you do not know, from Which child will the door of risky open wide?"

Shaykh Muhammad Sholih al Majid (2018) on his website for questions and answers about the problems of Islamic laws he fosters explains that the traditions that advocate having many children show that a man is encouraged to marry a woman who is loving and fertile, so that there are many Muslims and the Prophet Muhammad SAW was proud of that situation. Shaykh Muhammad also quoted Imam Al Ghozali's opinion that a man who marries a woman with the intention of having many children, then he will get a reward and goodness because of that intention. Then he mentioned three reasons, first as a form of love for God because having children will perpetuate human existence. Second, as a form of seeking the love of the Prophet Muhammad SAW because the Prophet would be proud of the large number of people. Third, Prof. Hamid Fahmi Zarkasyi as quoted by Pertiwi (2021) said that if you do not have children, who will pray for us later when there is nothing written in the hadith of the Prophet confirming From Abu Hurairah ra said: "When a human dies, then all his deeds are cut off. except for three things: that is alms Jariyah, useful knowledge, and a pious child who prays for him."

Ustadzah Imaz Fatimatuz Zahro Our child-free trend must be handled wisely, don't immediately follow it without careful consideration, even though from a fiqh perspective it is not illegal (Imaz, 2021).

Based on the principle of equality which they believe, men and women must have equal or commensurate responsibilities, they argue that giving birth, breastfeeding, caring for children are acts that burden women. While these activities are worship and the husband's responsibility as the leader of the household (ro'i yyatun fii baitihaa).

Hadith Implications

In terms of life, should not escape legal changes, including the child-free phenomenon which is a trend in contemporary society today. because every law can change on the basis of changing conditions of time, place, time, and life. These changes have resulted in a change in the mindset of today's contemporary society. they think that if he has children, he will feel burdened by the existence of these children.

People who agree with the existence of childfree can actually guarantee the harmony of their household. However, this is contrary to the hadiths of the Prophet SAW explaining the command to multiply offspring. As in the Qur'an that Allah swt guarantees sustenance for a child. Responding to the child-free phenomenon, the author is not in line with the community that supports the existence of child-freedom, and is more inclined to the hadith of the Prophet Muhammad explaining the command to have children.

Significance of Hadith

Based on the significance contained in the hadith of multiplying offspring, the researchers found the moral idea contained in the textual meaning of the hadith, firstly the suggestion to marry women who are easy to have offspring and women who are full of love whose aim is to be able to raise offspring well and lovingly this is because The Prophet was very proud of the large number of his followers in accordance with the hadith (Sunan Ibn Majah 1845juz 1 592).

With regard to nurturing the seed (nasl) it is a matter of marriage, besides aiming to preserve good seeds, it also educates the mortal soul to increase affection, increase the tenderness of the heart of the mortal soul so as to increase the tenderness of the soul and love and collaborative feelings between husband and woman will be carried out. and marriage is not only to have children but aims to form a quality generation and produce pious and pious children, because we cannot know where the seeds come from.

When viewed from the economic factor, that multiplying children will result in economic disadvantage, the verse of the Qur'an has explained that Allah SWT forbids his servants to kill their children for economic reasons. Allah SWT is the one who guarantees the children's sustenance. Parents are only as the channel of the sustenance. Therefore, the order to multiply offspring cannot be blamed on the pretext of economic factors because it is not in accordance with the arguments of the Qur'an.

5) CONCLUSION

Based on the description above, it can be concluded that the child-free phenomenon is contrary to the hadith of multiplying offspring because in child-free there is an invitation not to have children, while the prophet ordered his followers to marry fertile women in order to have children, and women who have a great sense of affection so that they can educate children with love in order to create a superior and pious generation, the majority of scholars are of the opinion that this phenomenon must be seen and understood first even though there is no prohibition in the Qur'an and hadith on the other hand many people argue that being child free can reduce the population explosion, and prevent the crisis. resource.

Regardless of the pros and cons of child-free, the author believes that child-free is allowed for oneself and it is not allowed to campaign for the general public, this is because campaigning for child-free is not in line with the hadith of the Prophet to multiply children.

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