

## **Prevention of the Construction of Childfree Behavior in the Community: Study of Takhrij and Syarah Hadith**

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### **Abstract**

This study aims to discuss the hadith about childfree. This study uses a qualitative approach by applying the descriptive-analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about childfree in Nasa'i history No. 3175. The results and discussion of this study indicate that the status of quality hadith hasan li ghairihi that meets the qualifications of maqbul ma'mul bih for the practice of Islam. This study concludes that the hadith narrated by Nasa'i No. 3175 is relevant to be used as motivation in preventing childfree thinking in society.

**Keyword:** Childfree; Hadith; Sharah; Takhrij

### **Introduction**

Childless individuals have been recognized in world literature since the 1970s (Houseknecht, 2020) and are defined as people who do not have children and do not wish to have children in the future. Based on a report from the National Survey of Family Growth quoted from the Good Doctor page, no less than 15% of women and 24% of men decide not to have children (Daniels & Abma, 2017). Some of the reasons behind childfree include medical conditions that are not possible, situations that are not conducive to raising children, satisfying careers and environmental reasons for their decision not to have children (Haecal et al., 2022). The fact is that in Islam having a child is the most beautiful gift from God. Having a child can provide harmony in the household, and can be used as an investment in the afterlife in the form of charity (Mubarak et al., 2022). Based on this description, the discussion of childfree is interested in being studied more deeply, mainly based on the hadith perspective.

The results of previous research have been presented by a number of researchers related to childfree. Ramadhani (2022), "The Childfree

Phenomenon and the Principles of Indonesian Family Idealism in the Student Perspective," *Lorong: Media for Socio-Cultural Studies*. This study aims to discuss childfree from the perspective of the Koran and Hadith. This research method is library research and a normative approach, which is related to the norms of Islamic law. The results and discussion of this study include the meaning of childfree, analysis of childfree content, and childfree from the perspective of the Koran and Hadith. This research concludes that as a husband or wife, you should not occasionally decide not to have a child or be childfree on purpose, because one of the goals in marriage is to improve your previous offspring (*hifz an-nasl*) (Ramadhani, 2022).

The current research and the results of previous studies have something in common, namely discussing childfree. However, there are differences between the current research and previous research. Previous research discussed the childfree phenomenon and the idealism of the Indonesian family from the perspective of students, while the current research discusses preventing the construction of childfree behavior in the community through takhrij studies and hadith sharah.

Childfree in his sense is the decision of a married couple not to have a child on the grounds that they are afraid that having a child will damage their household, the reasons are financial, lack of insight to educate properly, and lack of conviction as parents (Azizah, 2022). The concept of childfree in Islam can be understood based on hadith. Hadith is anything that originates from the Prophet Muhammad, whether it is spread in hadith books or actualized in society, which is known as sunnah (Soetari, 1994). Hadith regarding the law of childfree is very abundant. Among other things, the hadith narrated by Nasa'i No. 3175 (Saltanera, 2015). The discussion of hadith about childfree is a field of study of hadith science. Hadith science is the science of hadith (Soetari, 1994). Hadith about childfree can be explained through the science of hadith regarding the status, understanding, and experience of hadith (Darmalaksana, 2018). Based on this discussion of the science of hadith, it can be concluded how childfree according to the hadith.

The theoretical foundation is needed for the theoretical foundation in conducting the discussion. This study applies the theory of hadith science. Within the science of hadith there is the science of *dirayah* hadith (Soetari, 2005), namely the science whose material objects are narrators, *sanad*, and hadith *matan*. *Rawi* is the hadith narrator, *sanad* is the chain of hadith narrators, *matan* is the hadith text (Darmalaksana, 2018). The science of hadith determines the validity requirements (authenticity) of a hadith, namely: *Rawi* must be '*adl* (have commendable personality qualities) and *dhabit* (have qualified scientific capacity) and *tsiqah* (have undoubted integrity), namely a combination of '*adl* and *dhabit*; *Sanad* must be

connected (impossible) in the sense that it cannot be interrupted (*munfashil*); and *Matan* cannot be awkward (*syadz*) and cannot have defects (*'illat*) (Darmalaksana, 2020). If all the requirements for authenticity are met, then the status of the hadith is called authentic, whereas if one of these conditions is not met, the quality of the hadith is called daif (Darmalaksana, 2020). According to the science of hadith, authentic hadith is acceptable (accepted), while daif hadith is *mardud* (rejected) (Soetari, 2005). However, a daif hadith can be promoted to *hasan li ghairihi* if there are martyrs and *mutabi* (Soetari, 2015). Martyrdom is another hadith, while *mutabi* is another hadith (Mardiana & Darmalaksana, 2020). Even so, not every *maqbul* hadith can be practiced (*ma'mul bih*), in the sense that there is a category of *maqbul* hadith but cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005), this depends on the context in the sense of situations and conditions.

The main problem of this research is the construction of prevention of childfree behavior in the community. The formulation of the research problem is how to prevent the construction of childfree behavior in the community. This study aims to discuss the prevention of the construction of childfree behavior in the community. Theoretically, this research is expected to have implicit benefits, and usefulness as a scientific study in hadith knowledge. Practically, this research is expected to have meaningful benefits, and usefulness as knowledge about Childfree according to social life.

### **Research methods**

This research uses a qualitative approach by applying a descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data that is not a number. Sources of research data include primary sources and secondary sources. The primary data source is the Hadith Encyclopedia of the Book of 9 Imams (Saltanera, 2015). While secondary data sources are literature related to the topic of this research which comes from journal articles, books, and others. Data collection techniques were carried out through library research. Data analysis techniques are taken through the stages of inventory, clarification, and interpretation (Darmalaksana, 2022). In particular, the descriptive-analytical method in this study was taken from the field of hadith science, especially the takhrij hadith method and the hadith sharah method. Takhrij hadith is the process of taking hadith from books of hadith to examine its authenticity (Darmalaksana, 2020). Meanwhile, sharah hadith is an explanation of the hadith *matan* (text) to obtain an understanding (Soetari, 2015). Finally, the interpretation at the analysis stage will use logic, both deductive logic and inductive logic (Sari, 2017), until a conclusion is drawn.

## Results and Discussion

### 1. Results

The stages of takhrij hadith require the issuing of hadith from the hadith book which is then examined for its validity. After tracing the hadith with the keyword "childfree" in the Hadith Encyclopedia Book 9 of Imam, the hadith of Imam Nasa'i No. 3175. As for the editorial text of the hadith below:

أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ قَالَ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ أَنْبَأَنَا الْمُسْتَلِيمُ بْنُ سَعِيدٍ عَنْ مَنْصُورِ بْنِ زَادَانَ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وَمَنْصِبٍ إِلَّا أَنَّهُ لَا تَلِدُ أَفَأَتَزَوَّجُهَا فَنَهَاهُ ثُمَّ أَتَاهُ الثَّانِيَةَ فَنَهَاهُ ثُمَّ أَتَاهُ الثَّلَاثَةَ فَنَهَاهُ فَقَالَ تَزَوَّجُوا الْوُلُودَ الْوُدُودَ فَإِنِّي مُكَاثِّرٌ بِكُمْ

Has informed us Abdur Rahman bin Khalid, he said; had told us Yazid bin Harun, he said; had told us al-Mustalim bin Sa'id from Mansur bin Zadzan from Mu'awiyah bin Qurrah from Ma'qil bin Yasar, he said; a man came to Rasulullah Saw. and said, "Indeed I found a woman who has position and wealth but she is barren, can I marry her?" So he forbade her, then she came to him a second time and he forbade her, then she came to him a third time, then he forbade her and said, "Marry a woman who is fertile and loving, because I am proud of your many children" (H.R. Nasa'i No. .3175).

The next stage is the assessment of the narrators and the continuity of the *sanad* as shown in the table below:

**Table 1. List of Rawi and Sanad**

| No | Rawi-Sanad                             | Birth/Death |   | Country | Kunyah   | Scholar's comments |   | Circles                      |
|----|--|-------------|---|---------|----------|--------------------|---|------------------------------|
|    |  | B           | D |         |          | -                  | +   |                              |
| 1  | Ma'qil bin Yasar bin Abdullah          |             |   | Bashrah | Abu A'li |                    | Shahabat                                      | Sahabat                      |
| 2  | Muawiyah bin Qurrah bin Iyas bin Hilal | 113 H       |   | Bashrah | Abu Iyas |                    | Yahya bin Ma'in: Tsiqah; Al-Ajli: Tsiqah; Abu | Tabi'in (not seeing sahabat) |

|   |  |          |          |                     |   |  |   |
|---|--|----------|----------|---------------------|---|--|---|
|   |  |          |          |                     |   | Hatim:<br>Tsiqah.  |   |
| 3 | Manshur<br>bin<br>Zadzan                   | 129<br>H | Hait     | Abu al-<br>Mughirah |   | Ahmad<br>bin<br>Hambal:<br>Tsiqah;<br>Abu<br>Hatim:<br>Tsiqah;<br>An-<br>Nasa'i:<br>Tsiqah.                      | Tabi'in (not<br>seeing<br>sahabat)                |
| 4 | Mustalim<br>bin Sa'id                      |          | Hait     |                     | Ibnu Hajar<br>al-Asqalani:<br>Memiliki<br>keragu-<br>raguan<br>dalam<br>periwayatan | Ahmad<br>bin<br>Hambal:<br>Tsiqah;<br>An-<br>Nasa'i:<br>La ba'sa<br>bih.   | Tabi'in<br>among of<br>middle class               |
| 5 | Yazid bin<br>Harun                         | 206<br>H | Hait     | Abu<br>Khalid       |   | Yahya<br>bin<br>Ma'in:<br>Tsiqah;<br>Al-Ajli:<br>Tsiqah;<br>Abu<br>Hatim:<br>Tsiqah.                             | Tabi'ut<br>Tabi'in<br>among<br>ordinary<br>people |
| 6 | Abdur<br>Rahman<br>bin Khalid<br>bin Yazid | 251<br>H | Syam     | Abu<br>Bakar        |   | An-<br>Nasa'i:<br>La ba'sa<br>bih;<br>Ibnu<br>Hajar al-<br>Asqalani:<br>Shaduuq;<br>Adz-<br>Dzahabi:<br>Shaduuq. | Tabiul Atba'<br>among the<br>elderly              |
| 7 | Ahmad<br>bin Syuaib<br>an-Nasa'i           | 215<br>H | 303<br>H | Khurasan            | Imam an-<br>Nasa'i  | Ahli<br>Hadits   | <i>Mudawwin</i>                                   |

Table 1 shows that Nasa'i Hadith No. 3175 narrated by seven narrators. All narrators do not know the year of his birth, except for Ahmad bin Syuaib an-Nasa'i whose year of birth is known as 215 H. Likewise, all narrators only know the year of his death, except for Ma'qil bin Yasar bin Abdullah and Mustalim bin Sa'id. The scholars gave positive comments, except for Mustalim bin Sa'id. Mustalim bin Sa'id was considered to have doubts in the narration by Ibn Hajar al-Asqalani.

According to the theory of hadith science, the first narrator means the last *sanad* and the first *sanad* means the last narrator (Soetari, 2015). The hadith above includes *mutashil* (to be continued) seen from the continuation of the *sanad*. The condition for the continuation of the *sanad* is *liqa* (meeting) between the teacher and students (Soetari, 2015). *Liqa* can be seen from their contemporary existence and are in the same area. Teachers and students can be said to be contemporaries even though most of them don't know their birth year. According to the theory of hadith science, it can be assumed that the narrators of hadith are around 90 years old (Darmalaksana, 2020). So it is predicted that the narrators in the chain of *sanad* are likely to meet between teachers and students, even though Ma'qil bin Yasar bin Abdullah and Mustalim bin Sa'id are not known when they died. The above hadith is not odd or flawed. Not awkward in the sense that it does not conflict with the Koran, hadith which is stronger and common sense, while not defective in the sense that there are no insertions, reductions and changes (Soetari, 2015). Although not in the same form of *lafadz*, the hadith narrated by Nasa'i No. 3175 has support from the contents of another hadith, namely Abu Daud No. 1754, Ibn Majah No. 1853, and others (Saltanera, 2015). In other words, this hadith has martyrdom and *mutabi* (Mardiana & Darmalaksana, 2020).

Hadith narrated by Nasa'i No. 3175 was initially *dhaif* because it did not meet the requirements of being authentic. Because, there are negative comments from scholars, namely Mustalim bin Sa'id. However, this hadith has martyrdom and *mutabi* so that its rank rises to *hasan li ghairihi*. Like authentic hadiths, *hasan* hadiths are accepted as proof of Islamic practice.

## 2. Discussion

Hadith narrated by Nasa'i No. 3175 is valid in the sense that it is accepted as a proposition. The scholars have provided *sharah*, which is an explanation of the content and meaning of the hadith (Darmalaksana, 2020). According to the views of the majority of scholars regarding childfree, the decision not to have children in a household is one of the deviations from the wisdom of marriage in general (Al-Subay'i, 2014).

It turns out that the hadith narrated by Nasa'i No. 3175 has also been discussed with the takhrij and sharah approaches (Haecal et al., 2022). This study assesses that the hadith narrated by Nasa'i No. 3175 satus is valid in meaning. As the results of previous research, the hadith narrated by Nasa'i No. 3175 is considered *dhaif* in *sanad*. It's just that this hadith has martyrdom and *mutabi* so that its rank rises to *hasan li ghairihi* which is *maqbul*. Previous research has explained the hadith narrated by Nasa'i No. 3175 from the point of view of the causes of *wurud*, language, the perspective of Islamic law, and the phenomenon of childfreeness in the present (Haecal et al., 2022). There is also previous research that discusses childfree based on the perspective of the hadith narrated by Ibn Majah No. 1853 with the takhrij and sharah approaches (Mubarak et al., 2022). Based on some of the results of previous research on childfree, it can be agreed that these traditions are valid in meaning. What's more, these hadiths do not conflict with the Qur'an.

Meanwhile, the results of previous research conducted by Ramadhani (2022) stated that as a husband or wife, you should not occasionally decide not to have a child or be childfree on purpose, because one of the goals in marriage is to improve your previous offspring (Ramadhani, 2022). This view is emphasized again in the hadith of Abu Daud No. 1754, which means: "Has told us Ahmad bin Ibrahim; Yazid bin Haru has told us; has informed us Mustalim bin Sa'id son of Manshur bin Zadzan's sister, from Manshur bin Zadzan from Mu'awiyah bin Qurrah from Ma'qil bin Yasar, he said, A man came to the Prophet. then said, "Indeed I found a woman who had good and beautiful offspring, but she was barren, can I marry her?" He replied, "No." Then he came again a second time and he forbade it, then he came a third time and then the Messenger of Allah. said, "Marry women who are merciful and fertile (many offspring), because I will be proud of other people with many of you (H.R. Abu Daud No. 1754).

In the opinion of the jurists, the virtue of having children/lineage in marriage, it is not obligatory for a male partner to marry a woman and hope to have a child from the marriage. But in reality, the Prophet Muhammad SAW. does not allow or even strictly prohibits rejecting the arrival of a child in married life, so that the orientation towards refusing offspring is a choice that is not bound by one principle and can be punished as *makruh* (something that is hated by Allah). Even though the *fuqaha* have different principles, still the desire to have children in marriage is a nature that cannot be rejected and wisdom in marriage (Nugraheni, 2021).

The category in childfree law is that the status of it is *makruh* to choose the decision not to have children can change, if the decision is a decision that can result in far greater and more dangerous harm and

disaster, one of which is when a woman has a weak uterus and will threaten her life and the fetus. Then the law does not apply, and changes to *mubah* (permissible), due to urgent conditions (Oktavia et al., 2020).

At present there are many people in the community who are concerned about childfreeness so that this problem makes the personality condition of Muslims a cause for concern. A mindset that needs to be changed again, if it is based on reasons of fear and being unable to build a good household because of a child. To overcome these problems, it is obligatory for couples to learn more about Islamic Parenting (Family in Islam). Many of these teachings are explained in the Qur'an and the *Sunnah* of the Prophet. By studying this, insights will be opened, and not narrow-minded, so that a couple has strong preparation for the presence of a child.

Based on the explanation above, the hadith narrated by Nasa'i No. 3175 is not only accepted, but *ma'mul bih*. With marriage and intending to have children, it is very beneficial for maintaining the popularity of Muslims, so it is emphasized to marry women who are fertile, and also have many children.

### Conclusion

The results of the study show that the status of the validity of the hadith narrated by Nasa'i No. 3175 regarding childfree is rated as *hasan li ghairihi*. The discussion of this study explains that the hadith narrated by Nasa'i No. 3175 is *maqbul ma'mul bih* to be used as motivation, creativity, innovation, in preventing childfree thinking in society. This research is expected to be useful as an enrichment of knowledge about childfree according to hadith. This research has limitations in conducting hadith sharah without in-depth analysis, so this is an opportunity for further research in a more comprehensive manner. This study recommends religious institutions to prevent childfree behavior from spreading widely in society.

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