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Systematic Exposition to The Consequential Implications of Procreation Under the Qur'an and Hadith

Eksposisi Sistematis Terhadap Implikasi Konsekuensial Dari Prokreasi Menurut Al-Quran Dan Hadis

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Abstract
Background and Objectives: *The recurring global economic recession has exacerbated financial challenges, particularly among Muslim families practicing uncontrollable procreation without considering their economic means. This study aims to examine the implications of procreation through the lens of Shari'ah, emphasizing the correct understanding of Qur'anic and Prophetic guidance on the topic. It seeks to highlight the balance between religious encouragement for procreation and the financial and spiritual responsibilities mandated by Islamic law.* ***Methodology:*** *Employing a doctrinal methodology, the research relies on primary sources—the Qur'an and Hadith—supplemented by secondary materials, including the opinions of classical and contemporary Islamic scholars. Content analysis is used to derive and analyze the relevant principles from these sources.*
The main results: *The study finds that misinterpretations of certain Qur'anic verses (e.g., Chapter 17:31) and Prophetic Hadith on procreation have led to practices of unchecked procreation, compounding financial difficulties for many families.* ***This research contribution:*** *a new dimension by framing procreation within the context of maqasid al-Shari'ah (objectives of Islamic law), advocating a preventive approach that integrates religious obligations with socio-economic realities.* ***Conclusion:*** *the dual religious and financial responsibilities of parents, as mandated by the Qur'an and Hadith, emphasizing that procreation should be undertaken responsibly to avoid poverty and societal burdens.*

Keywords: *Tawākul and Tawakkul; Procreation; Al-Quran and Hadith; Consequential Implications.*

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Abstrak

Latar Belakang dan Tujuan: Resesi ekonomi global yang berulang telah memperburuk tantangan keuangan, terutama di kalangan keluarga Muslim yang mempraktikkan prokreasi yang tidak terkendali tanpa mempertimbangkan kemampuan ekonomi mereka. Penelitian ini bertujuan untuk mengkaji implikasi prokreasi melalui lensa Syariah, dengan menekankan pemahaman yang benar tentang panduan Al-Qur'an dan Nabi tentang topik tersebut. Penelitian ini berusaha menyoroti keseimbangan antara dorongan agama untuk beranak-pinak dan tanggung jawab keuangan dan spiritual yang diamanatkan oleh hukum Islam. **Metodologi**: Dengan menggunakan metodologi doktrinal, penelitian ini mengandalkan sumber-sumber primer - Al-Qur'an dan Hadits - yang didukung oleh bahan-bahan sekunder, termasuk pendapat para ulama Islam klasik dan kontemporer. Analisis isi digunakan untuk mendapatkan dan menganalisis prinsip-prinsip yang relevan dari sumber-sumber ini.

Hasil utama: Penelitian ini menemukan bahwa kesalahan penafsiran terhadap ayat-ayat Al-Qur'an tertentu (misalnya, Surat 17:31) dan Hadis Nabi tentang prokreasi telah menyebabkan praktik prokreasi yang tidak terkendali, yang memperparah kesulitan keuangan bagi banyak keluarga. **Kontribusi penelitian ini**: sebuah dimensi baru dengan membingkai prokreasi dalam konteks maqasid al-Shari'ah (tujuan hukum Islam), mengadvokasi pendekatan preventif yang mengintegrasikan kewajiban agama dengan realitas sosial-ekonomi. **Kesimpulan**: tanggung jawab ganda orang tua dalam hal agama dan keuangan, sebagaimana diamanatkan oleh Al Qur'an dan Hadis, menekankan bahwa prokreasi harus dilakukan secara bertanggung jawab untuk menghindari kemiskinan dan beban sosial.

Keywords: *Tawākul and Tawakkul; Procreation; Al-Quran and Hadis; Consequential Implications.*

A. INTRODUCTION

Globally, economic melt-down is ravaging the universe (Benabed & Bulgaru, 2023; Khuyakova & Shmidt, 2019; Lyakin, 2021; Olanrewaju, 2018). The causes of the economic crisis in the recent time have been subjects of debates and serious investigations amongst academic researchers with a view to addressing the global issues (Benabed & Bulgaru, 2023). Efforts have thus surfaced at the international, regional and national levels to tame the menace of the economic recession through a number of measures (Kenyangari, 2024). It is thus important to note that, from the *fiqh* of Qur'an and Hadith, Islamic world hosting Muslim populace is spread across the universe. This Islamic world is not spared from the menace of the current global recession (Quran Chapter 8 (Al-Anfal) verse 25).

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Despite the efforts exerted towards cushioning the effect of the economic recession, the menace is still being felt across the Islamic world. The economic and financial experts have continuously come up with different measures towards addressing the global economic recession which have not yielded ultimate desired result (Kenyangari, 2024). Most national governments across the world, in the wake of the economic melt-down, have championed the various campaigns encouraging the reduction of family sizes through family planning programmes (D. P. et al, 2021). These campaigns have equally not achieved their main objectives.

The existing or pre-existing literature in this field has not explored or linked a section to address or consider the threat of economic recession from a sharia perspective that is derived from the fiqh of the Qur'an and Hadith (S. M. S. et al, 2013; Alfahmi, 2022; Razik, 2010). Therefore, it is important to explore the shari'ah aspects with different dimensions to cushion the impact of economic recession on the Muslim population across the Islamic world, while according to Azis Sahlan and Khotijah (2024), understanding the shari'ah aspects of the Qur'an and Hadith is important for the benefit of the ummah.

This study employs a doctrinal approach to Islamic legal research, with the Qur'an and Hadith serving as the foundational sources of Shari'ah. Through content analysis, relevant provisions from these primary sources are examined and interpreted using the method of istinbat (inference) in order to address the research objectives (Zahraa, 2003). Furthermore, secondary sources are consulted to enhance comprehension of the primary texts. These include the perspectives of classical Islamic jurists, whose interpretations provide deeper insights into the fiqh (understanding) of Shari'ah. The methodology chosen is well-suited to the study's objectives, as it effectively supports the analysis and contributes significantly to achieving the research goals.

The purpose of this study is to contribute to efforts aimed at addressing the economic recession affecting the Islamic world from the perspective of Shari'ah as derived from the Qur'an and Hadith, with a particular focus on the issue of procreation. By carefully examining the issue of procreation and its implications through the lens of Qur'anic and Hadith-based fiqh, the study

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seeks to highlight precautionary measures endorsed by Shari'ah to address or mitigate the challenges of economic downturns. The study is particularly significant because many Muslims have misunderstood certain Quranic verses, particularly Chapter 17 (Al-Isra') verse 31, leading to unbridled procreation without considering the broader implications within the same legal framework. The findings of this research aim to improve understanding of this critical issue and provide practical insights that can help reduce the financial burden on Muslim families.

B. DISCUSSION

1. Understanding the Concept of Procreation under Shari'ah Jurisprudence

Procreation is a general concept not peculiar to human race (O'Reilly, 2011, p. 308). It is one of the features which the Allah gives to all living things that witness reproduction. However, with respect to human race, the concept of procreation is not taken with levity because of its overwhelming consequences (Grill, 2023, pp. 265–267). Shari'ah gives priority to al-nasl in the context of procreation. Al-nasl is an Arabic word for procreation, meaning "offspring", "offspring" and "descendants". (URDU Dictionary) Thus, the act of procreation is one of the means of achieving Maqasid Shari'ah in terms of preserving the lineage (al-nasb) (Kamali, 1999). This orchestrates that the issue of procreation is an all-important one, especially for humanity. The covenant between man and his God so as to form a dream household (Khoiriyah et al., 2023, p. 93).

Procreation is thus defined as the sexual activities which result into pregnancy and child birth. The reason being that for there to be procreation, sexual intercourse is inevitable as demystified under the jurisprudence of Shari'ah. (Benagiano & Mori, 2009, pp. 50–52). It is therefore not gainsaid that the first point of call in procreation is sexual intercourse during which the male sex organ releases a small quantity of semen into the vagina. Allah gave credence to the forgoing when he stated that God initiated the creation of man from a sperm (Qur'an Chapter 35 (Al-Fatir) verse 11).

It is thus said that after the ejaculation of semen into the cervix of the vagina, the sperm travels to the fallopian tube and fertilization takes place (Croxatto, 2002). By this, once ovule becomes fertilized, it descends into the womb or uterus through the fallopian tube and it implants itself there by

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clinging to the wall of the uterus thereby setting procreation in motion by the will of Allah (Qur'an Chapter 35 (Al-Fatir) verse 11).

In the discourse of procreation, gestation period is expedient. Minimum gestation period has been unanimously agreed by Muslim jurists to be six months but there appears to be divergence opinion of regarding the maximum gestation period (Serrano-Ruano, 2022). According to some scholars, they hold a view that the maximum gestation period must not exceed nine months and substantiated their opinion with verses (Qur'an Chapter 2 (Al-Baqarah) verse 233) and (Qur'an Chapter 46 (Al-Ahqaaf) verse 15).

In view of the foregoing, Ibn Hazm deduced from the two verses above that it is beyond the realms of possibility for any woman's pregnancy to exceed thirty months and that any claim of possibility is tantamount to a deliberate rejection of Allah's injunction. The jurists of *Hanafi Madhhab* maintain that pregnancy can extend to two years. In the same vein, Al-Shawkanis are of the view that maximum gestation period cannot be subjected to specific period since period ordained by Allah for delivery has to be waited for no matter how long (Sarumi, 2018, pp. 72–75).

Nevertheless, the concept of procreation emanates from the concept of marriage (*Nikah*). This is because, for there to be sexual activities between partners, there ought to be valid *Nikah* contracted between them. The jurisprudence of Shari'ah views valid existence of marriage as license to sexual intercourse and procreation (Muhammed-Mikaaeel, 2021). The expected aftermath of marriage is procreation. Little wonder Shari'ah places no objection to an infertile married couple pursuing *halal* medical infertility treatments to achieve procreation such as In Vitro Fertilization (IVF), Surgical Sperm Retrieval (SSR) and Micro-Assisted Conception (MAC) methods (Kooli, 2020, p. 25). There must however be strict control to ensure that the gametes belong to husband and wife to make it *halal*. Because, Shari'ah disallows any union of gametes outside a marital bond whether by adultery (*zina*) or vide the laboratory medical processes. To this end, all sunni schools of Shari'ah jurisprudence rejected donor sperm pregnancies as means of procreation under Shari'ah. It is therefore pertinent to know that as far as procreation is important under Shari'ah, surrogacy as method of procreation involving a third party is outrightly disallowed (Islam & Al-Mahmood, 2013, p. 44).

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The foregoing thus points irresistibly to the fact that procreation is a great thing under Shari'ah that is gorgeously valued by the Law Giver as rear gifts to the couples (Qur'an Chapter 42 (Al-Shuurah) verse 50). The implication from the above quoted verse is that if Allah wills, He gives whoever He wishes children and if He wishes He makes them barren (infertile). It is thus beyond debate that procreation is held in high esteem under Shari'ah. It is ofcourse the means through which Allah multiplies His creatures (man and woman) on earth. It can therefore be described as the nucleus of the tools of creation by Allah (Baldini, 2024).

2. Procreation through Legal Means

It is not disputable fact in Shari'ah jurisprudence that procreation is determined by Allah (SWT) (Qur'an Chapter 22 (Al-Hajj) verse 5; Qur'an Chapter 23 (Al-Mu'minun) verse 14; and Qur'an Chapter 75 (Al-Qiyamah) verses 37-38). This is because the process of procreation depends on His Will. However, partners must initiate sexual move and activities for procreation to occasion by the will of Allah. Because, sexual intercourse remains the means through which procreation takes place (F. H. et al, 2023, pp. 1–6). It must therefore be noted that sexual intercourse remains a means to an end and not an end in itself. Otherwise, each sexual activity between partners would have been resulting into procreation.

Shari'ah jurisprudence propounds the doctrine of legal sexual intercourse and illegal sexual intercourse as means of procreation Qur'an Chapter 24 (An-Nur) verse 2; Qur'an Chapter 4 (An-Nisa') verse 3. The position under Shari'ah is that partners who are not legally married cannot legally have sexual intercourse. Invariably, what legalizes sexual activities between partners under Shari'ah jurisprudence is existence of valid *Nikah* (marriage) (Muhammed-Mikaaeel, 2021). It is thus not a gain saying that marriage is a religiously and legally ordained way for individuals to have legitimate sexual intercourse and legitimate means to procreate under Islamic jurisprudence. Before marriage can be said to be validly conducted for the purpose of legitimate sexual intercourse and legitimate means to procreate under Shari'ah jurisprudence, it must encapsulate all the laid down condition precedents of *ijab wa qubul* (offer and acceptance), consent of *waliy* (guardian), payment of *mahr* (dowry), and availability of *shuhud* (witnesses) (Ishola & Abdurahman, 2018).

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Once the foregoing prerequisites are fulfilled, there exists *Zawj* and *Zawjah* relationship (husband and wife) with a valid marriage which validity legalizes sexual intercourse and procreation of off-springs by the Will of Allah. Thus, procreation through legal means refer to procreation of children after contract of valid marriage between the couples (Muhammed-Mikaaeel, 2021).

3. Procreation through Illegal Means

Without doubt, under Shari'ah jurisprudence, the existence of marriage is the only legitimate means to indulge in sexual intimacy between a man and a woman. Marriage is said to be valid when those preconditions mentioned earlier are fulfilled. Where however, those preconditions are not fulfilled by the parties, such marriage is invalid and does not legitimatize sexual intercourse and procreation during the course of their relationship/or affairs. The rationale for this is the protection of lineage from *Maqasid Shari'ah* (Objectives of Shari'ah) perspective (Afridi, 2016).

The Prophet Muhammad (PBUH) was reported to have said that '*Nikah* (marriage) is my Sunnah (way). He who shuns my Sunnah is not of me' (Sunan Ibn Majah 1846 Book 9, Hadith 2). Despite the encouragement and strong recommendation to get married, it is not by default obligatory (Sharmin & Azad, 2018, pp. 29–33). The actual ruling depends on the individual circumstances of a person. It is therefore paramount to know that any extra marital sexual relations whether before marriage or while being married is terms as *Zina* (fornication and Adultery) respectively. Shari'ah frowns seriously at *Zina* is a sexual intercourse between a man and women outside a valid marriage. The act constitutes a grievous sins and crime under Shari'ah jurisprudence (Qur'an Chapter 17 (Al-Isra') verse 32) with severe punishments Qur'an Chapter 24 (An-Nur) verse 2.

Therefore, procreation is said to be through illegal means when perpetuated by a woman and a man while not being legally married. This is because, the act attacks the foundational unit of society which is the family thereby resulting into births of children outside of wedlock. It is worthy of note that in the course of existence of a valid marriage between spouses, a child born out of wedlock by the wife belongs to the lawful husband within the Shari'ah principle of *al-walad lil-firaash* (child belonging to the lawful father) (Sandimula, 2019). Therefore, as much as procreation can ensue through

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legal means, it can also be occasioned through illegal means in the absence of valid marriage between the mother and the father.

4. Consequential Implications of Procreation

Incessant economic melt-down has served as sufficient reason to shift attention to the study of the consequential effects of procreation from Shari'ah jurisprudence. The rationale to towing this path is not far from the religious misconception by many people with lack of sound understanding under Shari'ah jurisprudence (Al-Munajjid, 2024). As the misconception is not far from the reliance placed on certain provisions under Shari'ah without careful consideration and exploration of individual God's given intellect.

Before delving into the discussion of the consequential effect of procreation, it is important to note as discussed above that the idea and real essence of procreation cannot be divorced from Allah who determines the process of procreation from inception of this world till the Last Day (Qur'an Chapter 22 (Al-Hajj) verse 5; Qur'an Chapter 23 (Al-Mu'minun) verse 14; and Qur'an Chapter 75 (Al-Qiyamah) verses 37-38). It is on this note that this study looks at the consequential effects of procreation from dual perspectives of religion and economy.

The realm of religion serves as the primary purpose of procreation. (Qur'an Chapter 51 (Adh-Dhariyat) verse 56). The reason being that to even discuss procreation, the discussion has to stem from creation generally. This is because, without the initial creation by Allah, the idea of procreation might never have been conceived. It is thus not gainsaid that Allah Himself declares emphatically that the original purpose for which he creates men and *Jinns* is that they should worship Him alone (Qur'an Chapter 51 (Adh-Dhariyat) verse 56). There are plethora of historical clarities that the first two persons created by Allah were the Adam and Awau (Mikulicova, 2014). Thereafter, the duo increased into full blown Universe through the processes of procreation involving reproduction and reproductive system as theorized by scientists vide biological studies (Qur'an Chapter 22 (Al-Hajj) verse 5; Qur'an Chapter 23 (Al-Mu'minun) verse 14; and Qur'an Chapter 75 (Al-Qiyamah) verses 37-38).

To this end, implication of procreation inevitably leads to increase in the number of worshippers on earth because the primary reason for creation is for worship and every other thing is secondary (Qur'an Chapter 51 (Adh-Dhariyat) verse 56). This is enshrined in the provision of Qur'an where Allah

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says: 'And I did not create the jinn and mankind except to worship me' (Qur'an Chapter 51 (Adh-Dhariyat) verse 56). Thus, religious effect of procreation is evident in the religious duties and obligations placed on the parents and Muslim couples to endeavor to train their children to grow up to become obedient servants of Allah and sincere worshippers to attract rewards from the Al-mighty (Qur'an Chapter 31 (Lukman) verses 13, 16-9). The foregoing is evident in the *Quranic* narration of the conversational training (*tarbiyah*) between Prophet Lukman and his son (Qur'an Chapter 31 (Lukman) verses 13, 16-9).

The Prophet Muhammad (PBUH) was reported to have enjoined his Ummah to procreate as much as possible to enable him to be proud of large population in *jannah* (paradise) (Al-Munajjid, 2024). This means that procreation leads to expansion of Muslim Ummah. This is the reason why the Prophet Muhammad (S.A.W) always encourages his *Sahabah* (companions) to marry fertile women purposely for procreation (Al-Munajjid, 2024). It is important to therefore note that procreation from Shari'ah jurisprudence has the effect of religion in that it places obligation on mankind to mandatorily worship the Creator. Thus, every parent has obligations to ensure that their wards/children are properly trained in the way of Allah so that they become His sincere worshippers after attaining adulthood. Failure to discharge these religious duties attracts grave consequences in the hereafter.

Apart from the religious implication of procreation, another indispensable consequence of procreation is financial implication. It is sad that this aspect is de-emphasized by most Muslims placing primacy on the religious implication alone. The reason for the misconception is also not far-fetched. This thus springs from the inadequate *fiqh* (understanding) of the religious effect. The first misconception can be traced to the misunderstanding of the verse in Holy Qur'an where Allah said that parents should not kill their children/wards for fear of poverty because the provisions of all creatures on earth are given by Allah (Qur'an Chapter 17 (Al-Isra') verse 31). The misconception is secondly traceable to the above referred Hadith of the Prophet encouraging procreation among his *ummah* which has the potential effect of resulting into their large numbers in *jannah* (paradise) after the Day of Judgment (Al-Munajjid, 2024). Bearing this in mind, Muslim communities

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begin to procreate without considering their financial capabilities to cater for their children.

The misunderstanding of the Qur'anic provision and that of the Prophetic Hadith is borne out of the non-consideration of the relevant Qur'an provisions holistically. Each verse of the holy Quran is to be read and properly ruminated over because the messages in those verses most especially are communicated to those who can think (Qur'an Chapter 59 (Al-Hashr) verse 2). To this end, there are numbers of verses in the holy Qur'an that call attention of Muslims not only to the religious effect of procreation but also the economic effect. The economic effect of the procreation is to the effect that the parents are duty bound to financially cater for the needs of their children such as clothing, shelter, food, education to mention but a few (Kamarudin & Shukor, 2022). This is more obligated on the father till the children are financially independent after adulthood (Abdullah, 2006). This is evidenced in the provision of Qur'an (Qur'an Chapter 65 (Al-Talaq) verse 6).

This implicates that the husband has the financial responsibility to cater for his wife, children and family. In another verse, Allah also emphasized that the husband who is wealthy should generously spend from his wealth on his family and the one who is less wealthy should spend according to his means for Allah does not burden a soul beyond what it can bear (Qur'an Chapter 65 (Al-Talaq) verse 7). The foregoing is abundantly clear that procreation has serious economic effect on the parents. Therefore, the economic effect of procreating many children is that it increases financial burdens placed on husbands. The more a family procreates, the more the financial responsibilities on it. Because it is not a gain-saying that Allah will question anyone who neglects or fails to financially cater for his children and dependants on the Day of Judgment (Qur'an Chapter 75 (Al-Qiyamah) verse 36).

Apart from the Quranic exegesis above, there are some traditions of the Prophet (PBUH) implicating huge financial burdens on the parent as a result of indiscriminately uncontrolled procreation. The Prophet Muhammad (PBUH) was reported to have said that: 'the most grueling trial is to have plenty of children with no adequate means. In another tradition, he was also reported to have said: 'a multitude of children is one of the two poverties (or cause of

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penury) while a small number is the one of the two cases of ease (Dhorat, 1998).

Though, Islam encourages procreation of many children as much as possible, Muslims are to use senses in procreating especially if they are not financially buoyant so as to avoid increase in financial responsibility on the father which might lead to increase in poverty in the society as the aftermath of their own making (Dhorat, 1998). It is thus important to note that financial role of Muslim parents is inextricably interlocked with religious role in the sense that a financially capable parent is in a better position to use his wealth to properly train his children religiously as well.

Therefore, from the perspective of Qur'an and Hadith and the systematic exposition in this paper, it is trite to assert that sensible and responsible procreation within the sound *fiqh* of Qur'an and Hadith is no doubt useful tool towards reducing the impact of the global economic recession. Hence, in the ongoing global debates tilting towards finding lasting solution to the menace of global recession, the divine provisions in Qur'an and Hadith orchestrated above have proven to be relevant. The dimensional approach under Shari'ah even employs preventive measure as against usual curative measure which had pushed the world to the current messy situation of the global recession.

5. Interrogating the concepts of tawākul and tawakkul in the context of procreation

Tawākul is the Islamic concept of total reliance on Allah but comprises the elements of laziness, inability, careless attitude because it indicates refusal to strive or take any steps in accordance with the laws and ways which Allah has laid down for mankind (Hassan, 2024). This means those who misunderstood it usually wait for miracle to happen from Allah without striving to achieve any targeted success in anyway.

The negative aspect of *tawākul* actually contradicts every aspect of the life of Prophet Muhammad (PBUH) and his companions - their *jihād*, their strategic planning and their ways of thinking (As-Sallabi, 2024, pp. 1–4). For example, when the Prophet wanted to migrate to Madinah pursuant to the divine instruction, he took necessary precautions that are humanly possible. He planned to secretly go for the journey, also by telling Ali to sleep in his bed, selecting a hiding place, arranging for provisions, arranging for a faithful guide (Akhter, 2020). Afterward, he had such trust in Allah that he was never

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worried about the consequence. This is enshrined in the provision of the Quran where Allah says that 'and when you have decided, then relies upon Allah. Indeed, Allah loves those who rely (upon Him)' (Qur'an Chapter 3 (Al-Imran) verse 159).

That is, after taking a decision by way of necessary steps, then one should rely upon Allah regarding the decision. It was also reported that when a Bedouin who had confused *tawakkul* for *tawākul* came to the Prophet Muhammad (PBUH) and asked about the matter, the Prophet explained that it was to take the appropriate action and then trust in Allah (Hassan, 2024, pp. 2–5). The Messenger of Allah thus asked him to safely tie his camel and then rely upon Allah for its best safety.

On the other hand, *tawakkul* is also an Islamic concept of complete reliance on Allah while also implementing the means that have been permitted. That is, one strives in accordance with what Allah has laid down and put his trust in Allah (Al-Fawzaan, 2010). This is traceable to the provision of Qur'an where Allah says 'Sufficient for us is Allah, and (He is) the best *wakīl* (disposer of affairs)' (Qur'an Chapter 3 (Al-Imran) verse 173). As to the meaning of this verse, Allah alone is the Controller, Protector and Owner of everything on the earth and heaven. So, just as one believes in worshipping him alone then one should also have trust in Him and take Him as his or her guardian in all his or her affairs.

It is important to note at this juncture that the two concepts of *tawākul* and *tawakkul* play significant role in people's perception of procreation. The practical concept of *Tawākul* in relation to procreation under Shari'ah jurisprudence involves the practice of exhibiting total reliance on Allah by procreating beyond financial means and capabilities without striving to ensure family size that can be easily and financially catered for. Within the practice of *tawākul*, some couples misunderstood Qur'an and Hadith of the Prophet (PBUH). In the Holy Quran, Allah warns against killing of children for fear of poverty because it is Allah that has the responsibility of providing for both the parents and the children (Quran Chapter 17 (Al-Isra') verse 31). In the same vein, there is a Prophet Hadith that encourages procreation in multitude with a view to increasing his *ummah* in *jannah.* By so doing, many couples procreate uncontrollably beyond their financial capacities by merely

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putting their trust in Allah (the provider) for the financial sustenance of the large family size.

It is therefore an improper practice to believe that having children are gifts from Allah without showcasing the corresponding financial responsibilities on the family. Some Muslims do erroneously have this perception expecting that Allah, as the Provider and Disposal of all affairs, will provide for them and their children without striving to cater for children or ensuring they maintain sizeable family size within their financial capabilities (Adamu, 2018). This type of practice is not expected of a real believer because there is imposed duty on the parents to cater for their children untill they are financially independent (Sahih al-Bukhari, Hadith 7138; and Sahih Muslim, Hadith 1829). The above Hadith implicates that if the parent, especially the father, fails to provide for their children (financially) as a result of procreation beyond financial capacity, such parent have a case to answer from Allah.

The good practice for all Muslims therefore is not to only put their trust on Allah but also to strive to ensure that within their means they ensure that they have or maintain sizeable number of family within their means and financial capabilities. This is thus what the concept of *Tawakkul* implicates within the *fiqh* of family planning practices (As-Sallabi, 2024, pp. 8–9). It implies the couple's decision on the number of children they want to have or spacing of their children financially, psychologically and socially, though with total reliance on Allah afterward in order to crown the efforts and for ultimate success (Adamu, 2018).

More so, if the husband decides to have many wives which is limited to four in accordance with Qur'an chapter 4 verse 3, he can also plan the number of children each wife will give birth to, by using the strategy of family planning so that they will not be financially curtailed and put his trust on Allah for ultimate success within the sound practice of the concept of *tawakkul*.

It is important to stress that the effect of not addressing the implications of procreation has overreaching negative impact on Societies across the world especially in the current global recession. It could result into school drop-out, increase in the rate of crimes and criminality such as kidnapping, killings, bombing, banditry etc. if parent fail in their religious and financial responsibility as ordained by Allah (SWT) on them, the effect will definitely not be individual but of public concerns. It is high time Muslim societies procreate

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sensibly and reasonably with the cognizance of the corresponding implications that come with it as a form useful tool towards cushioning the effect of the global economic recession from the perspectives of Qur'an and Hadith (Rud & *et al*, 2024).

C. CONCLUSION

The study found that the Qur'anic provision in Surah Al-Isra' verse 31, along with the Prophet's (SAW) Hadith encouraging Muslims to multiply offspring for the pride of the Messenger of Allah (SAW) in the hereafter, does not absolve Muslim parents of their responsibilities. The relevant verses of the Qur'an and Hadith confirm that parents have dual responsibilities-religious and financial-and neglect of these responsibilities without valid reasons will lead to accountability before Allah (SWT).

The research also shows that a misunderstanding of the concepts of tawakkul and tawakkul often serves as a justification for unrestrained procreative practices. True reliance on Allah (tawakkul) requires effort and prior planning, so faith should not be used as an excuse to neglect responsibility for the spiritual and material well-being of children. In the context of the global economic recession, the Qur'an and Hadith consistently emphasise the need for balanced responsibility.

This research makes a significant contribution to Islamic discourse by integrating sharia principles into contemporary socio-economic challenges. The faith-based preventive approach offered, rooted in maqasid al-shari'ah, provides a relevant alternative to secular economic models, especially in family planning. However, the main limitation of this study is the absence of empirical data to support the findings, so the applicability of these principles in different socio-economic and cultural contexts cannot be explored in depth.

As a direction for future research, in-depth empirical studies on how Muslim families balance faith, family size and economic realities are needed. Interdisciplinary research involving fiqh, economics and sociology can provide practical insights for policy makers, religious leaders and educators in promoting sustainable family planning practices. In addition, the role of religious institutions in spreading the correct understanding of the concepts of tawakkul and tawākul also needs to be explored to raise public awareness. By aligning religious obligations with economic realities, this research

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provides valuable guidance for Muslim communities in coping with the impact of the global economic recession while remaining true to Islamic principles.

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