

## A Brief Look at The Wisdom Behind Differences in Procreation

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*Bismillaah-ir-Rahman-ir-Raheem*

### Preface

This treatise is an effort to put into proper perspective, an aspect of the *Tadbeer* (administration) of Allaah the Mighty and Sublime which many are yet to come to terms with: the disproportionality that comes with procreation, in terms of the differences amongst the slaves of Allah, as well as the variation in distribution of offspring across parents. This has many times birthed sorrow and dissatisfaction, either due to lack of knowledge about Allah's schematization in this, or lack of willingness to submit to His judgement, or both.

Though the gift of offspring may be considered the most pleasing of all provisions, and this may be the reason why His perfect name *Al-Wahhaab* (The One who bestows His slave with goodness without request): which signifies a more profound form of generosity is a derivative of the verbs commonly used in connection to the boon of offspring (*Ahabu-Wahaba-Yahabu-Ahb* from the root word "*wahbun*")), Allah mentioned in the prayer of Ibrahim (Allah grant him peace):

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

***Rabbi 'ahb' liy minna-s-saaliheen* (My Lord grant me offspring from the righteous) - *As-Saaffaat*: 100**

He the exalted also said of the prayer of Zakariyyah (Allah grant him peace):

قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً

***Qaala Rabbi 'ahb' liy min ladunka dhuriyatan tayyibatan* (O my Lord! Grant me from You, a good offspring) - Aale Imraan:38**

Also in Ash-Shurah: 49 He the exalted said:

يَهَبُ لِمَن يَشَاءُ إِنَّا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ

***'Yahabu' liman yashaa'u inaatha, aw 'yahabu' liman yashaa'u dhukuuraa* (He bestows female (offspring) upon whom He wills, and bestows male (offspring) (upon whom He wills**

But like the other kinds of boon, He the mighty and sublime distributes it among His slaves as He deems fit, in whatever form and stature He wills. And this is evident in His statement in the 49th and the 50th verses of surah As-Shura.

## Body

Allah the exalted said:

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَن يَشَاءُ إِنَّا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ

**To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males.**

[Ash-Shura 49]

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَّا وَبِجَعْلٍ مِّن يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ

**Or He bestows both males and females, and He renders barren whom He " wills. Verily, He is the All-Knower and is Able to do all things." - [Surah Ash-Shura 50]**

In the exegesis of the above verses are elucidation to Allah's administration in this significant aspect of life and living, and in that is beneficial lessons for the Muslim in furthering their knowledge about Allah so as to properly accord Him His due right

and in cultivating themselves to be submissive to His will and Judgment in all aspects of their lives.

*Al-Imaam As-Sa'di*

Regarding the above verses Al-Imaam As-Sa'di said: in these verses is information about the expansiveness of the dominion of Allah the exalted, and the sovereignty of His disposition of authority in creating whatever He wills, as well as in the administration of all affairs, such that His administration, in its universality brings forth creations through means initiated by His slaves, indeed *nikaah* (sexual relation) is only from the means to procreation, Allah is the One who grants whatever kinds of children to whomever He desires among His slaves.

Some He gifts with female offspring only, some others He gifts with male offspring only, and for some He combines for them between female and male offspring and some others He makes barren without offspring.

*Al-Imaam Al-Baghawi*

*(To Allah belongs the kingdom of the heavens and the earth):* for Him is the disposition of both as He deems fit, *(He creates what He wills. He bestows female (offspring) upon whom He wills,):* without having any male offspring: it is said that: "it is from the indication that a woman is fortunate, that she gives birth to a female child before having male offspring; because Allah the exalted pushed forward the mention of female (before male)", *(and bestows male (offspring) upon whom He wills):* without having female offspring. *(Or He bestows both males and females):* He combines for him between both, so that he has given birth to for him males and females. *(and He renders barren whom He wills.):* without her giving birth to any child and him not having any child given birth to for him.

And it is said that all these were exemplified in the lives of the prophets (Allah grant them all peace):

*(He bestows female (offspring) upon whom He wills), as it was the case with Luth (Allah grant him peace), He did not have any male children given birth to for him, rather he only had two female offspring.*

*(and bestows male (offspring) upon whom He wills), as it was the case with Ibrahim (Allah grant him peace), he did not have any female children given birth to for him.*

*(Or He bestows both males and females), as it was the case with Muhammad (Allah raise his rank and grant him peace), he had male children given birth to for him as well of females.*

*(and He renders barren whom He wills.) as it was the case with Yahya and Eesaa (Allah grant them both peace), no child was born to either of them. And this is from the perspective of exemplification, but the verse is universal for what is true regarding the generality of mankind.*

*Al-Imaam Ibn Katheer*

People are divided into four (4) categories (in procreation):

From them are those bestowed with just female offspring and from them are those bestowed with just male offspring, and from them are those bestowed with the two kinds: male and female, and also from them are those prevented from having this (female) or that (male), and are rendered barren without progeny and no children.

*( : (Verily, He is the All-Knower of whoever is deserving of each category from the categories, ( : (and is Able to do all things capable over whatever He wills in the disproportionality of people in these categorization.*

And this station is analogous to His statement, the Blessed and Exalted, concerning Eesaa (Allah grant him peace):

وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ

**"And (We wish) to appoint him as a sign to mankind" - surah Mar'yam:21**

Meaning: an indication of His Might and Holiness, when He created creation upon four (4) categories:

For Aadam (Allah grant him peace), he was created from mud, not from a male and a female, and for Hawaa' (Allah grant her peace), she was created from a male without a female, and the rest of mankind aside Eesaa were created from males and females, while Eesaa (Allah grant him peace) was created from a female without a male, and the evidencing ends with Eesaa the son of Mar'yam (Allah grant them both peace).

For this reason, Allah said: *(And (We wish) to appoint him as a sign to mankind)* and this station just mentioned is regarding parenthood while the station mentioned earlier is about offspring, and both of them have within them (4) categories each. Verily all glory and adoration are to the All-Knower, All-Mighty. [End of his statement]

I beseech Allah in His expansive bounty, by all the beautiful names proclaiming His generosity and the lofty attributes testifying to His benevolence, to bestow upon us goodness from Himself and grant us offspring from among the righteous.

And I ask Him to bestow His peace and blessings upon His messenger Muhammad, his household and companions, and all the Muslims treading the path of his guidance.

Adapted from:

*Tafseer Al-Kareem Ar-Rahman - As-Sa'diy*

*Tafseer Ma'aalim At-Tanzeel - Al-Baghawiy*

*Tafseer Al-Qur'aan Al-Azeem - Bin Katheer*