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Hamka and Quraish Shihab's Interpretation of Quranic Verses About Infertility

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Abstract

This study aims to analyze Hamka and M. Quraish Shihab's interpretations of Qur'anic verses related to infertility and to identify the similarities and differences in their views. The research uses a qualitative approach with library research, thematic (tafsir maudhu'i), and comparative (muqāran) methods, with Tafsir Al-Azhar and Tafsir Al-Mishbah as primary sources. The verses that are the focus of this study include QS. Ali 'Imran [3]: 40, QS. Maryam [19]: 4–6, and QS. Asy-Syura [42]: 49–50. The results show that infertility from the Qur'an's perspective is not just about biological limitations but also has theological, spiritual, and social dimensions. Hamka emphasizes Allah's will, prayer, patience, acceptance of His decree, and a social attitude that avoids stigma, while Quraish Shihab highlights linguistic aspects, context, and the substantive relevance of the verses to human life. Both share the idea that having children is part of God's will, and infertility shouldn't be used as a reason to blame or look down on either partner. So, the concept of infertility here highlights a balance between effort, prayer, patience, trust in God, and acceptance of His decree, as well as the importance of being compassionate toward couples who struggle to have children.

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Introduction

Family is an important institution in human life that has social, emotional, and spiritual functions. From an Islamic perspective, marriage serves as a means to build a peaceful, loving, and compassionate family, while also relating to the desire to have children (Romualdi, et al., 2023; Bhattacharya, Sharma, & Majumdar, 2024). Therefore, infertility is not only relevant to understand from a medical perspective, but it also has religious, social, psychological, and theological dimensions that need to be studied comprehensively.

Infertility is a condition where a couple has trouble getting pregnant even though they have regular sexual intercourse without using contraception. This condition can cause social pressure, stigma, questions from family, and household conflicts. Women are also often blamed, even though infertility can be caused by female factors, male factors, both, or unknown factors (Sengupta, Dutta, Karkada, & Chinni, 2022; Dhikhirullahi & Zhang, 2025). This shows that infertility is not just a biological issue, but also relates to the meaning of having children and family life.

The Qur'an doesn't use the term infertility in the modern medical sense, but it talks about not having children and Allah's will in granting offspring. QS. Asy-Syura [42]: 49–50 explains that Allah can give a son, a daughter, both, or make some people childless. The story of Prophet Zakaria (peace be upon him) in QS. Maryam [19]: 4–6 and QS. Ali 'Imran [3]: 38–41 also shows steadfastness in prayer and hope, even when facing old age and infertility (Zukhruf, 2024; Zahra, 2025). These verses serve as a basis for understanding infertility through the values of prayer, effort, patience, and God's decree.

Interpreting those verses is important for understanding how the messages of the Qur'an apply to life. Hamka, through Tafsir Al-Azhar, emphasizes the connection between the Qur'an's content and the realities of society, while M. Quraish Shihab, through Tafsir Al-Mishbah, pays attention to language aspects, the context of the verses, relationships between verses, and their relevance to contemporary life. The characteristics of these two interpretations form an important basis for comparing Hamka's and Quraish Shihab's thoughts on descendants, infertility, and not having children.

This study is important because a misunderstanding of religion can lead to infertility being seen as a failure, a punishment, or the fault of one party. In fact, Qur'anic verses show that issues of offspring are related to Allah's will and power, while humans are still obliged to make efforts. Comparing the Al-Azhar and Al-Mishbah interpretations can provide an understanding of the relationship between biological conditions, Allah's will, prayer, effort, and acceptance of His decree, as well as encourage a more fair and humanistic perspective.

Based on the explanation above, the study titled "Hamka and Quraish Shihab's Interpretations of Qur'anic Verses on Infertility" was conducted to identify the relevant verses, analyze the interpretations of the two scholars, and find their similarities and differences. This research is expected to enrich thematic and comparative tafsir studies while also providing a more balanced understanding of infertility from an Islamic perspective through a balance of effort, prayer, patience, trust in God, and belief in His decree.

Research on infertility from the perspective of the Qur'an has started to be conducted, but the focus and approach used are still limited. (Febriani & Abdurrahman, 2022), studying Solutions to Overcome Infertility from the Qur'anic Perspective with a

focus on QS. Ali 'Imran [3]: 40. The study found that the term 'āqir is related to infertility and discusses solutions such as prayers, God's power, reproductive technology, and child adoption. Another more recent study, *Infertility in the Qur'an: Analysis of the Terms 'Aqim and 'Aqir from the Perspective of Scientific Tafsir*, analyzes the terms 'aqīm and 'āqir through Tafsir Mafatih al-Ghayb and Tafsir al-Sya'rawi and connects them with gynecology and andrology. Meanwhile, (Carson & Kallen, 2021) examining the childfree phenomenon through a comparison of Tafsir Al-Azhar and Tafsir Al-Mishbah, but the focus is on the choice not to have children, not infertility as a reproductive limitation. Research (Fitra, Mardan, Irham, Amin, & Setiawan, 2026) also discusses childfree from the perspective of Tafsir Al-Mishbah by analyzing QS. An-Nahl [16]: 72.

Based on previous research, there is a research gap in that no study has specifically compared Hamka's and M. Quraish Shihab's interpretations of Qur'anic verses directly related to infertility, such as QS. Ali 'Imran [3]: 40, QS. Maryam [19]: 4–6, and QS. Asy-Syura [42]: 49–50. Previous studies tend to focus on a single verse, the terms 'aqīm and 'āqir, infertility solutions, or the childfree phenomenon. Meanwhile, research that combines these verses in a single comparative study using Tafsir Al-Azhar and Tafsir Al-Mishbah as the main sources still has plenty of room for development. Comparative studies on Hamka and Quraish Shihab have indeed been done a lot on other themes, including family issues and marriage verses, but they haven't been specifically directed at infertility issues.

The novelty of this research lies in its comparative study that specifically maps out the thoughts of Hamka and Quraish Shihab regarding infertility based on several relevant verses of the Qur'an, and then analyzes the similarities and differences between them in understanding the meaning of infertility, God's will, prayer, effort, offspring, and human responses to the condition of not having children. Thus, this study does not just repeat studies about the term infertility in the Qur'an, but presents a synthesis between comparative interpretation, studies of lineage, and contemporary infertility issues. This novelty is expected to result in a more comprehensive and humanistic understanding of infertility from an Islamic perspective, as well as broaden Indonesian Qur'anic studies, particularly regarding the relevance of Hamka's and Quraish Shihab's thoughts to issues of reproduction and family life today.

Method

This study uses a qualitative approach with a type of library research that focuses on understanding and interpreting the text of the Qur'an and tafsir works. The primary sources of the research are Tafsir Al-Azhar by Hamka and Tafsir Al-Mishbah by M. Quraish Shihab, while the secondary sources include books on the sciences of the Qur'an, tafsir methodology, journal articles, theses, dissertations, and previous studies related to infertility and offspring (Baidan, 2000).

The research uses the thematic (*maudhu'i*) and comparative (*muqāran*) interpretation methods. The thematic approach is used to identify and examine Qur'anic verses related to infertility, offspring, prayers for having children, and God's will. Then, the comparative method is used to compare the interpretations of Hamka and Quraish Shihab based on similarities, differences, context, arguments, and each of their intellectual tendencies (Baidan & Aziz, *Metode khusus penelitian tafsir*, 2016).

The research data consists of primary and secondary data. The primary data includes relevant verses of the Qur'an along with their interpretations in Tafsir Al-Azhar and Tafsir Al-Mishbah, while the secondary data comes from various scientific literature related to the research theme. Data collection is carried out through documentation techniques by reading, taking notes, identifying, and grouping information according to the research focus. The data is then analyzed using descriptive-analytical techniques to explain the content and characteristics of the interpretations of the two mufasir (Hamka., 2015).

The analysis was carried out systematically through several stages, namely determining the theme of infertility, identifying relevant verses, examining the content and context of the verses, inventorying Hamka's and Quraish Shihab's interpretations, and comparing their similarities and differences. The next stage was interpreting the comparison results to gain an understanding of the concept of infertility from the perspectives of the two mufassirs. This pattern of analysis was used to see how the messages of the Qur'an are contextualized in relation to human life issues (Shihab, 2002).

The research analysis doesn't just focus on the literal meaning of infertility or not having children, but also covers theological, social, and spiritual dimensions. The aspects studied include the relationship between human biological conditions and God's will, prayer, effort, patience, trust in God, as well as the meaning of having children in family life (Miles, Huberman, & Saldaña, 2024). Thus, this study is aimed at producing a comprehensive understanding of the similarities, differences, and thought constructions of Hamka and Quraish Shihab in understanding infertility.

Results

Verses of the Qur'an Related to Infertility

The findings indicate that the Qur'an does not use the term *infertility* in the sense of modern medical terminology; rather, it addresses issues of barrenness, offspring, supplication for children, and the will of Allah. The verses that constitute the focus of this study are QS. Ali 'Imran [3]: 40, QS. Maryam [19]: 4–6, and QS. Al-Shura [42]: 49–50. These three groups of verses illustrate human limitations in having offspring while simultaneously affirming Allah's power to grant or withhold offspring.

QS. Ali 'Imran [3]: 40 and QS. Maryam [19]: 4–6 portray the Prophet Zakaria (peace be upon him), who had reached an advanced age and whose wife was unable to bear children. Nevertheless, the Prophet Zakaria continued to pray and place his hope in Allah. These verses demonstrate that human limitations do not eliminate hope in Allah. The issue of offspring is therefore closely connected with prayer, hope, and human dependence upon Him.

Meanwhile, QS. Al-Shura [42]: 49–50 explains that Allah grants female children, male children, both male and female children, or causes some people to remain without offspring. These verses affirm that the presence or absence of offspring lies within the power and will of Allah. Therefore, being childless cannot simply be regarded as the result of an individual's deficiency or fault. However, belief in Allah's decree remains accompanied by the human obligation to make every reasonable effort.

When these three groups of verses are understood comprehensively, it becomes apparent that the Qur'an approaches the issue of offspring through the interconnected dimensions of human limitations, the desire to have children, prayer, effort, and the will of

Allah. QS. Ali 'Imran [3]: 40 and QS. Maryam [19]: 4–6 emphasize prayer and hope, whereas QS. Al-Shura [42]: 49–50 emphasizes Allah's absolute power in determining offspring. Thus, infertility is not merely a biological issue but also encompasses theological and spiritual dimensions.

Based on the overall analysis, the concept of infertility from the Qur'anic perspective is associated with human limitations, Allah's power, prayer, hope, effort, patience, and acceptance of His decree. These verses do not provide a basis for blaming or degrading either party experiencing difficulties in having children. On the contrary, the story of the Prophet Zakaria emphasizes the importance of maintaining hope, while QS. Al-Shura [42]: 49–50 affirms Allah's will concerning offspring. These findings provide the basis for analyzing Hamka's and Quraish Shihab's interpretations of the issue of infertility.

Hamka's Interpretation of the Verses Concerning Infertility

The analysis of *Tafsir Al-Azhar* indicates that Hamka situates the issue of offspring and barrenness within theological and spiritual dimensions. Offspring are understood as being subject to Allah's will and decree; therefore, not having children cannot be regarded as a failure in family life. A person's worth is also not determined solely by their ability to have children, because human beings have limitations that are beyond their control.

In his interpretation of the story of the Prophet Zakaria, Hamka demonstrates that advanced age and his wife's condition of barrenness did not eliminate his hope in Allah. The Prophet Zakaria continued to supplicate despite facing circumstances that were difficult from a human perspective. This story illustrates the importance of faith, steadfastness, and hope in Allah's power when confronting issues related to offspring.

Hamka also positions prayer as an essential element in dealing with infertility. Prayer is not merely a request for children but also an acknowledgment of human limitations and Allah's power. Therefore, couples experiencing difficulties in having children should maintain patience, hope, and spiritual steadfastness so that they can face their circumstances with greater tranquility.

In addition to the spiritual dimension, Hamka recognizes the social dimension of infertility. Couples who do not yet have children may experience social pressure and negative judgments from the community. Such circumstances should never become a reason to blame, demean, or stigmatize either partner. Accordingly, society needs to adopt a more understanding, patient, and non-discriminatory attitude toward couples experiencing infertility.

Furthermore, Hamka emphasizes that accepting Allah's decree does not mean abandoning personal efforts. Human beings are still obliged to make every reasonable effort and to pray, while entrusting the ultimate outcome to Allah through *tawakkul*. Thus, infertility should not be viewed fatalistically or as a failure on the part of human beings. Rather, it should be understood as a life condition that must be confronted through a balance of effort, prayer, patience, *tawakkul*, and faith in Allah's power.

Quraish Shihab's Interpretation of the Verses Concerning Infertility

The analysis of *Tafsir Al-Mishbah* indicates that Quraish Shihab understands the issue of offspring through linguistic aspects, the contextual meaning of the verses, the interrelationship among verses, and their relevance to human life. Infertility is not

understood solely as a biological issue but is also associated with the will of Allah and the manner in which human beings respond to their limitations. Therefore, the absence of offspring should not become a basis for making negative judgments about an individual or a couple.

In the story of the Prophet Zakaria (peace be upon him), Quraish Shihab demonstrates that advanced age and his wife's condition of barrenness represent forms of human limitation in having children. Nevertheless, the Prophet Zakaria continued to pray and place his hope in Allah. This illustrates the importance of prayer, hope, and steadfastness in confronting circumstances that are difficult from a human perspective.

The interpretation of QS. Al-Shura [42]: 49–50 emphasizes that both the presence and absence of offspring are within the power of Allah. Accordingly, having children cannot be regarded as the sole measure of family success, while the absence of offspring does not automatically indicate wrongdoing, deficiency, or punishment. This understanding provides a basis for avoiding negative perceptions of couples experiencing infertility.

Quraish Shihab also relates the Qur'an's theological message to the realities of human life, including social pressure and family dynamics. Couples experiencing infertility should be treated with wisdom and without discrimination. Belief in Allah's will does not mean neglecting personal efforts, because human beings are still required to make every reasonable effort and entrust the ultimate outcome to Allah through *tawakkul*.

Based on the overall analysis, Quraish Shihab views infertility through a balance between human limitations, Allah's power, prayer, effort, patience, and *tawakkul*. The absence of offspring should not be regarded as a failure of the family or as a reason to blame either partner. This perspective provides a more humanistic understanding and encourages a wise religious and social attitude toward couples experiencing infertility.

Similarities in the Interpretations of Hamka and Quraish Shihab

The comparison of *Tafsir Al-Azhar* and *Tafsir Al-Mishbah* indicates that Hamka and Quraish Shihab share a common understanding of the issue of offspring within the framework of Allah's power and will. The absence of offspring is not viewed merely as a biological issue or a human failure but also as an issue with a theological dimension. Therefore, having no children should not be regarded as a measure of an individual's success in family life.

Both exegetes also share a similar interpretation of the story of the Prophet Zakaria as an illustration of steadfast prayer and hope when confronted with human limitations. Despite his advanced age and his wife's barrenness, the Prophet Zakaria continued to place his hope in Allah and supplicate to Him. This story demonstrates that human limitations do not eliminate the opportunity to pray and make every reasonable effort.

Another similarity lies in the position of prayer in addressing issues related to offspring. Hamka and Quraish Shihab regard prayer as an acknowledgment of human limitations as well as an expression of faith in Allah's power. Therefore, couples experiencing infertility should maintain hope, patience, and spiritual steadfastness when facing difficult circumstances.

Both exegetes also reject perspectives that blame or demean either partner because of the absence of offspring. Infertility is understood as a complex issue and therefore should not be attributed solely to either women or men. This understanding encourages

society to avoid stigma and to develop a more thoughtful, empathetic, and non-discriminatory attitude.

Based on the overall comparison, Hamka and Quraish Shihab share common ground in viewing infertility as an issue encompassing biological, theological, social, and spiritual dimensions. Both emphasize Allah's power, prayer, hope, patience, and the importance of human effort in confronting human limitations. Thus, infertility should not be regarded as a failure but rather as a condition that should be addressed through a balance of effort, prayer, patience, *tawakkul*, and acceptance of Allah's decree.

Differences in the Interpretations of Hamka and Quraish Shihab

The results of the comparative analysis indicate that Hamka and Quraish Shihab differ in their interpretations of the Qur'anic verses concerning offspring and infertility. Hamka places greater emphasis on theological, moral, and social dimensions, whereas Quraish Shihab gives greater prominence to linguistic aspects, the context of the verses, and their substantive messages.

Hamka understands the issue of offspring primarily in terms of the relationship between human beings and Allah. His interpretation emphasizes acceptance of Allah's decree, patience, prayer, and spiritual steadfastness. The absence of offspring is also associated with the social stigma that couples may experience, thereby highlighting the need for a wise attitude that does not place blame on either partner.

Meanwhile, Quraish Shihab places greater emphasis on linguistic analysis, the context of the verses, and the interrelationship among them. This approach enables the Qur'an's message to be understood more substantively and related to issues arising in human life. In the context of infertility, he positions human limitations and Allah's power in a balanced and proportionate manner.

Differences can also be observed in the way the two exegetes relate the verses to human life. Hamka more strongly emphasizes moral guidance, spiritual reinforcement, and acceptance of Allah's decree, whereas Quraish Shihab places greater emphasis on contextual interpretation and the relevance of the verses' messages. Despite their differences in approach, both affirm that offspring are part of Allah's will and that the absence of children should never become a reason to demean an individual.

Based on this comparison, the differences between Hamka and Quraish Shihab do not constitute a fundamental contradiction but rather reflect differences in emphasis within their interpretive approaches. Hamka highlights theological, moral, social, and spiritual aspects, whereas Quraish Shihab emphasizes linguistic, contextual, and substantive dimensions. These two approaches complement one another in constructing a more comprehensive, spiritual, contextual, and humanistic understanding of infertility.

Constructing the Concept of Infertility from the Perspectives of Hamka and Quraish Shihab

Based on the analysis, the concept of infertility from the perspectives of Hamka and Quraish Shihab encompasses Allah's will, prayer, human effort, patience, and acceptance of His decree. Infertility is not understood merely as the inability to have offspring but also as an issue related to human limitations and the power of Allah.

Both exegetes position human beings as responsible for continuing to make efforts and pray, while the ultimate outcome remains within Allah's power. Thus, acceptance of Allah's decree does not imply passivity; rather, it should be accompanied by effort, patience, and hope in Him.

The findings also indicate that the absence of offspring cannot serve as a basis for making negative judgments about a couple. Infertility is neither a measure of family success nor failure. Therefore, religious understanding should encourage empathy, respect, and the avoidance of stigma toward couples who have not yet had children.

Hamka and Quraish Shihab share a common understanding in relating infertility to human limitations and Allah's power. However, Hamka places greater emphasis on theological and social dimensions, patience, prayer, and acceptance, whereas Quraish Shihab gives greater prominence to linguistic aspects, contextual analysis, interrelationships among verses, and the relevance of the Qur'anic message.

Overall, the two perspectives demonstrate that infertility encompasses biological, theological, social, and spiritual dimensions. Couples are encouraged to make every reasonable effort, pray, remain patient, and place their trust in Allah, while society should provide support and avoid stigmatization. Thus, the resulting concept of infertility emphasizes a balance between human effort, faith in Allah's power, acceptance of His decree, and a humanistic social attitude.

Based on the analysis of *Tafsir Al-Azhar* and *Tafsir Al-Mishbah*, similarities and differences were identified in the interpretation of the Qur'anic verses concerning infertility. The comparison encompasses Allah's will, prayer, human effort, patience, *tawakkul*, the social dimension, and the distinctive interpretive approaches of each exegete. A summary of the comparative findings is presented in the following table.

Table 1. Similarities and Differences in Hamka and Quraish Shihab's Interpretations of Infertility

Aspect	Similarities	Hamka – Tafsir Al-Azhar	Quraish Shihab – Tafsir Al-Mishbah
Allah's Will	Offspring and the absence of offspring are within Allah's power.	Emphasizes acceptance of Allah's decree.	Explains Allah's will through the context and meaning of the verses.
Prayer	Prayer serves as a means of maintaining hope in Allah.	Places greater emphasis on prayer as spiritual reinforcement and acknowledgment of human limitations.	Emphasizes prayer in the context of the story of the Prophet Zakaria and the message of the verses.
Human Effort (Ikhtiar)	Human beings are still required to make every reasonable effort.	Effort is accompanied by prayer, patience, and tawakkul.	Effort is understood as part of the human response to limitations.
Patience	Patience is necessary when facing difficulties in having offspring.	Gives greater emphasis to patience as a means of developing moral and spiritual character.	Relates patience to the interpretation of the verses and human life in a contextual manner.
Trust in Allah (Tawakkul)	The ultimate outcome of human	Emphasizes a balance between human effort and acceptance of Allah's decree.	Positions tawakkul alongside human effort

	effort is entrusted to Allah.	and an understanding of Allah's will.
Social Dimension	Both reject stigma and the practice of blaming either partner.	More strongly highlights the social pressure and judgments experienced by couples. Relates the issue to the realities of family life in a contextual manner.
Interpretive Approach	Both relate the Qur'anic verses to human life.	Theological, moral, social, Linguistic, contextual, and substantive.
Meaning of Infertility	Infertility is not regarded as human failure or as a measure of family success.	Emphasizes acceptance, patience, prayer, and spiritual steadfastness. Emphasizes a balanced understanding between human limitations and Allah's power.

Discussion

Research shows that infertility from the perspective of the Quran is not just about the ability to have children, but also has theological, spiritual, and social dimensions. An analysis of QS. Ali 'Imran [3]: 40, QS. Maryam [19]: 4–6, and QS. Asy-Syura [42]: 49–50 shows the connection between human limitations, Allah's will, prayer, effort, patience, and acceptance of His decree.

Those findings can be placed in the context of modern infertility while still distinguishing between medical and theological concepts. (Krausz, Rosta, Swerdloff, & Wang, 2022; Sang, Ray, & Wang, 2023) defining infertility as the failure to achieve pregnancy after 12 months or more of having regular sex without contraception, with causes that can come from the man, the woman, both, or unknown factors.

Thus, the research results expand the understanding that infertility is not just a medical issue, but also relates to the spiritual and social experiences of couples. This perspective shows the importance of looking at infertility as a whole, so it's not only focused on the reproductive aspect, but also considers the meaning, hopes, and social conditions of the couple.

The spiritual dimension in this study aligns with (Doody, 2021; Awonuga, Camp, Biernat, & Soud, 2025) which shows that religion and spirituality can be resources in dealing with infertility experiences. Religious beliefs help individuals find meaning, manage emotional stress, and maintain hope when facing reproductive uncertainty. In this context, spirituality can also strengthen psychological resilience and encourage individuals to respond to infertility with greater patience, acceptance, and emotional stability.

These findings are relevant to Hamka's interpretation, which sees prayer as a way to acknowledge human limitations while also strengthening faith in Allah. Prayer is not seen as a substitute for effort, but as part of the spiritual process in facing difficult situations. This aligns with research results that consider prayer and effort as two elements that go hand in hand.

Research (Organization, 2021; Snow, Vranich, Perin, & Trent, 2022) also reinforce those findings. Practices like prayer, supplication, voluntary fasting, charity, and religious activities can serve as religious coping mechanisms that help Muslim couples deal with anxiety, accept God's will, strengthen emotional resilience, and maintain household harmony.

The research also shows that accepting God's decree doesn't mean stopping efforts. People still have a duty to try, while the outcome is left to God through trust. This understanding is important so that the concept of God's decree doesn't turn into a fatalistic attitude when facing infertility. Instead, faith in God's decree can encourage individuals to remain proactive, patient, and hopeful while accepting outcomes beyond their control.

In a medical context, infertility can be caused by various factors, so it's not fair to blame it on just one partner. The WHO emphasizes the importance of proper diagnosis and quality fertility services. Therefore, faith in God's will can go hand in hand with medical check-ups, treatment, psychological support, couple communication, and social support. This integrated approach allows couples to maintain their spiritual beliefs while making informed and responsible efforts to address infertility.

In the social dimension, both Hamka and Quraish Shihab do not provide a basis for blaming, belittling, or stigmatizing couples who have not had children. Infertility is a complex issue that cannot be reduced to the fault of either women or men. Therefore, couples experiencing infertility should receive empathy, social support, and respectful treatment from their families and communities. This perspective also emphasizes the importance of avoiding social pressure and negative judgments that may further increase the emotional burden associated with infertility.

The findings are in line with (Bala, Singh, Rajender, & Singh, 2021; Phillips, Olanrewaju, & Omole, 2023) which shows that infertility stigma can be related to psychological pressure, decreased quality of life, marital relationship problems, violence, and delays in getting treatment. This reinforces the importance of a social attitude that doesn't blame the couple and supports them in dealing with infertility.

Studies on Muslim women also show that infertility can be linked to identity crises, low self-esteem, depression, stigma, weakened marital relationships, and social exclusion. These findings reinforce the view that not having children shouldn't be seen as a family failure. Hamka emphasizes patience and avoiding negative judgment, while Quraish Shihab develops that message in a more contextual way.

Overall, Hamka highlights the theological, moral, social, patience, and spiritual dimensions, while Quraish Shihab focuses more on language aspects, context, inter-verse relationships, and substantive relevance. Both approaches complement each other in understanding infertility comprehensively. So, infertility should be seen not only as a biological issue that requires effort, but also as a psychological, social, and spiritual matter that needs support, prayer, patience, trust in God, and a stigma-free attitude.

Conclusion

Based on the research findings, infertility from the Qur'anic perspective is not merely a biological issue but also encompasses theological, spiritual, and social dimensions. QS. Ali 'Imran [3]: 40, QS. Maryam [19]: 4–6, and QS. Al-Shura [42]: 49–50 highlight the importance of prayer, human effort, patience, *tawakkul*, and acceptance of Allah's will. This understanding emphasizes that couples experiencing infertility still have the opportunity to make efforts and maintain hope without neglecting their faith in Allah's decree. Hamka places greater emphasis on theological, moral, social, and spiritual aspects, whereas Quraish Shihab gives greater prominence to linguistic aspects, contextual interpretation, and the relevance of the verses to human life. The implications of this study underscore

the importance of developing a humanistic understanding and avoiding stigma toward couples experiencing infertility. Such an approach can also encourage families and communities to provide more empathetic support to couples facing difficulties in having children. The limitation of this study lies in its use of *library research* and its focus on only two works of Qur'anic exegesis. Therefore, future research is recommended to examine a wider range of exegetical works and incorporate field research involving couples experiencing infertility, religious counselors, counselors, and healthcare professionals in order to obtain a more comprehensive and applicable understanding.

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