

Polygamy from Quraish Shihab's View in the Tafsir Al-Mishbah

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ABSTRACT

This paper aims to find out the method used by Quraish and the factors that influenced his interpretation of polygamy in the Tafsir of Al-Mishbah. This research is a literature research using Arkoun's hermeneutic approach in analyzing the Quraish interpretation of Polygamy in his Tafsir. Data collection was carried out by citing and analyzing relevant literature on the issue discussed, then reviewing and concluding it. The results of this study indicate that polygamy is pictured as a small emergency exit that can only be conducted in emergency situation. The method used by Quraish Shihab in his interpretation of polygamy is the *tahlili* method, and the approach is more dominantly contextual. Likewise, the factors that influenced his interpretation include his social settings, schools of thought, and such figures such as Al-Biqai, Muh. Abduh, Tabataba'i, and Al-Farmawy.

ARTICLE INFORMATION

Keywords:

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1. Introduction

One of the Islamic Sharia revealed by Allah swt to his servants is marriage, which is needed by humans. Marriage is a sacred and strong bond that exists between a man and a woman as husband and wife in order to establish a happy and eternal family based on one God. In Islamic law, marriage is a contract determined by *syara'* to justify sexual relations between husband and wife.¹

The purpose of marriage according to Islam is to fulfill religious instructions in order to form a harmonious, prosperous and happy family. Harmonious in relation to using the rights and obligations of family members, and prosperous means establishing inner and outer peace that arises happiness and love between family members.²

With marriage, the household can be enforced in accordance with religious and community norms. In a household, two people of different sexes (husband and wife) gather, interacting intensively with each other so as to give rise to offspring as the next generation. The people in the household are called family. The family is the smallest unit of a nation, with the goal to establish a prosperous and happy family. In the Quran it is stated that living in pairs is the instinct of all Allah's creatures, including humans as stated in the Quran, al-Dhariyat: 49

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

"And of everything We have created two pairs (with its opposite). It is hoped that you may reflect"

From these pairs, Allah then created humans to reproduce, as stated in the Qur'an, al-Nisa: 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate,¹ and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and 'honour' family ties. Surely Allah is ever Watchful over you

Marriage is something sacred and has a sacred purpose, and cannot be separated from the provisions set by religious law.³ The main purpose of marriage is to form a happy family full of peace and love.⁴

One of the issues that often arise in domestic relations is the husband's desire for polygamy. Due to the misunderstanding of the meaning and purpose of polygamy, the harmonious and happy household was destroyed, even leading to divorce. Whereas

⁴Muhammad Asnawi, *Nikah Dalam Perbincangan Dan Perbedaan* (Yogyakarta: Darussalam, 2004), 19.

⁵Depag RI, *Kompilasi Hukum Islam* (Jakarta: Direktorat Jendral Badan Peradilan Agama, 1999), 14.

¹Abdul Rahman Ghazali, *Fiqh Munakahat*, Cet. I. (Jakarta: Prenada Media, 2003), 2.

²Ghozali, *Fiqh Munakahat*.

polygamy is a solution given by God to his servants, which if the aims and objectives are carried out, a harmonious and happy family will be created.

Based on the historical view of Islam, polygamy emerged as a result of wars during the expansion of Islamic territory, those (husbands) who died on the battlefield left their children and wives, while their children and wives still needed guidance, attention, and support, from their husbands whom he loved. As a substitute for the father who died on the battlefield, the men were asked to protect the orphans and widows, so that they felt comforted and received protection from men.⁵

So far, the Quran has been studied with various methods.⁶ Regarding the problem of interpreting the Quran, Muslim intellectuals have offered various interpretation methods since the emergence of the discipline until the contemporary era.⁷ In interpreting the Qur'an, there are four popular methods frequently used in interpreting the Qur'an, namely *tahlili*, *ijmali*, *muqaran* and

maudu'i.⁸ To get the full and precise meaning of the Qur'an, the Qur'an cannot be understood partially. In addition to studying it universally, it is important to look at the historical context in which the verse was revealed, and then it is located in the understanding of the present era in accordance with the times. This is also called hermeneutic.⁹

In contrast to contemporary interpretations which used hermeneutic paradigms, classical interpretations still tend to focus on interpretive practices that tend to be separated in interpreting the Qur'an.

Thus, interpreting does not mean explaining and revealing the meaning of the content of the Qur'an, but is related to understanding and interpreting the text. The most basic problem is what methods are used in interpreting the text. The discussion of methodology is tantamount to discussing the philosophy of knowledge or epistemology, where a science is seen from the extent of the role and strength of its object, and that object will determine and ensure what methods are appropriate and relevant to use. Thus, the discussion of the methodological aspects is basically a valuable contribution to the development and progress of the object being studied, especially in understanding and interpreting the Qur'an.¹⁰

⁵Didi Sumardi, "Poligami Perspektif Keadilan Gender," *Adliya* Vol.9. No.1 (2015): 186.

⁶ Ermawati, E., Musyahidah, S., & Nurdin, N. (2021). Muslim Society Perspective on Islamic Banking Corporate Social Responsibility in Indonesia (Based On Qur'an and Hadits Economic Themes). *International Journal of Business and Management Review*, 9(3), 29-40.

⁷ Musyahidah, S., Ermawati, E., & Nurdin, N. (2021). The Effect of Riba Avoidance and Product Knowledge on the Decision to Become a Customer of Islamic Banks. *International Journal of Multidisciplinary Research and Analysis*, 4(8), 1090-1101.

⁸Suryan A Jamrah, *Metode Tafsir Maudu'i* (Jakarta: PT. Raja Grafindo Persada, 1994), 11.

⁹ See Rusli Rusli, "Hermeneutical Reading of Ṭalāq," *HUNAFa: Jurnal Studia Islamika* 12, no. 2 (2016): 209-229.

¹⁰Fahruddin Faiz, *Hermenutika Alqur'an* (Yogyakarta: Qalam, 2007), 6.

On that basis, some contemporary scholars interpret the Qur'an by understanding the meaning behind the text itself and not just through the text alone. This is a characteristic of the interpretation of contemporary scholars that are relevant to the current context.

Based on this background, the author examines more deeply the opinions of commentators in responding to this issue of polygamy, especially Quraish Shihab. Then, what is his opinion regarding polygamy in his *tafsir* of Al-Mishbah, and what methods are used in that interpretation?

2. Literature Review

2.1 Definition and History of Polygamy

Polygamy comes from the words *poly* and *gamy*. *Poly* means "many" and *gami* means "marriage," meaning many marriages. According to Musdah Mulia,¹¹ polygamy is a marriage bond in which the husband marries more than one wife at the same time, while Khoiruddin Nasution said that polygamy is multiple marriages and can be in unlimited quantities.¹²

Centuries before Islam came, people in various parts of the world have known and practiced polygamy. Polygamy was widely practiced among the ancient Greeks, Persians and Egyptians. In the Arabian Peninsula itself, long before Islam came, the people had practiced polygamy. A number of

narrations tell that the average tribal leader at that time had dozens of wives, or even hundreds of wives.¹³

When Islam came, polygamy was not immediately abolished. However, after the verse that alluded to polygamy was revealed, the Prophet then made radical changes in accordance with the instructions contained in the Qur'an. The basic changes made by the Prophet were related to two things, first: limiting the number of wives from an unlimited number, only to four people. Second: setting strict conditions for polygamy, in which the husband must be able to be fair in treating his wives.

2.2 Polygamy at the time of the Prophet

The Prophet made radical changes in relation to polygamy in accordance with the Quran. The basic changes include:

First, limiting the number of wives to only four. A number of narrations explain this limitation, such as that of Naufal ibn Muawiyah, who said: "When I converted to Islam, I had five wives. Rasulullah said: 'Divorce the one and keep the four'." In another narration Qais ibn Thabit said: "When I converted to Islam I had eight wives. I conveyed that to the Prophet and he said: 'choose from them four people'." A similar narration from Ghailan ibn Salamah Al-Tsaqafi explains that he had ten wives, then the Prophet said: "choose four people and divorce the others."

Second, setting the conditions for someone who wants to be polygamous, that is "fairness". Previously, polygamy

¹¹Mulia Musda, *Islam Menggugat Poligami* (Jakarta: Gramedia pustaka, 2004), 43.

¹²Khoiruddin Nasution, *Riba Dan Poligami* (Yogyakarta: Pustaka Pelajar, 1996), 84.

¹³Musda, *Islam Menggugat Poligami*.

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did not recognize any conditions, including justice. As a result, polygamy brought a lot of misery and suffering to women, because polygamous husbands were not bound by the obligation to act fairly. Islam has tightened the conditions for polygamy in such a way that men are no longer allowed to abuse their wives as they used to.¹⁴ Thus, it can be seen that the practice of polygamy during the Islamic period was very different from the previous practice of polygamy.

As history said, the Prophet practiced polygamy, by having 9 wives. However, he did polygamy after his first wife, Khadijah, died, while he was already 50 years old at that time. According to Al-Buthi,¹⁵ his marriage with his wives has its own story, cause and wisdom, which if studied will increase faith and admiration for his morals, because, for more than 25 years of his marriage with Khadijah, he never thought of polygamy.

Most of the women he married were widows whose husbands died, except for 'Aisyah, the daughter of Abu Bakr as-Siddiq. On the other hand, the Prophet restricted the practice of polygamy, criticized arbitrary behavior, and emphasized the necessity of being fair in having more than one wife. When the Prophet saw that some of the Companions had married eight to ten women, they were asked to divorce them and leave only four.

2.3. Polygamy in modern times

Today, polygamy has become a popular social phenomenon in society. Polygamy is one of the most discussed and controversial issues in marriage. On the one hand, polygamy is rejected with various arguments, both normative, psychological, and reasons related to gender injustice. On the other hand, polygamy is campaigned because it is considered to have a firm normative sounding, and is seen as an alternative in solving social problems that arise in society, such as to avoid infidelity, adultery and prostitution.¹⁶

Modern scholars are divided into three groups in addressing the legal issues of polygamy. First, polygamy is a case that is absolutely forbidden from a legal point of view, because the harm is far greater than the issue. The figures include Amina Wadud, Nasir Hamid Abu Zaid, and Muhammad Abduh. Second, polygamy is permissible and conditional. They view that Islam has a dynamic social aspect that is always changing with the times. But polygamy must be done properly. The figures include M Syahrur, M Quraish Shihab, and Yusuf al-Qardhawy. Third, polygamy is a decree of God and has been practiced by the Prophet, so polygamy is something that cannot be tampered with because it is God's law. Anything that comes from religion will be upheld and sacred, and lead to heaven and hell. This view comes from

¹⁴Musda, *Islam Menggugat Poligami*.

¹⁵Muhammad Sa'id Ramadhan Al-Buthi, *Fiqhi Sirah* (Beirut: Dar al-Fikr, 1993), 47.

¹⁶Amir Buruddin, *Hukum Perdata Islam Di Indonesia: Studi Kritis Perkembangan Hukum Islam Dan Fiqh, UU Nomor 1 Tahun 1974 Dan KHI* (Jakarta: Kencana, 2006), 163.

M Ramadhan al-Buthy, Wahbah az-Zuhaily.

3. Methodology

This study uses qualitative approach^{17/18} investigating the concept of polygamy in the tafsir of Al-Mishbah. The researcher also used content analysis and hermeneutical approach to analyse the concept of polygamy within the Al-Mishbah tafsir written by Quraish Shihab.

Data were collected through intensive literature review of Quran verses within the tafsir book. Data analysis consists of several procedures: reduction and verification techniques with various data sources.¹⁹ The reduced data is then analyzed reflecting on theoretical concepts used in this study²⁰.

¹⁷ Nurdin, N., & Yusuf, K. (2020). Knowledge management lifecycle in Islamic bank: the case of syariah banks in Indonesia. *International Journal of Knowledge Management Studies*, 11(1), 59-80. <https://doi.org/10.1504/ijkms.2020.105073>; See also Rusli Rusli, "Pendekatan Fenomenologi Dalam Studi Agama Konsep, Kritik Dan Aplikasi," *Islamica: Jurnal Studi Keislaman* 2, no. 2 (2008): 141-153.

¹⁸ Rusli, R., & Nurdin, N. (2021). Understanding Indonesia millennia Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*. <https://doi.org/10.1007/s10639-021-10779-7>

¹⁹ Muslih, Imam, Nurdin, Nurdin, & Marzuki, Marzuki. (2020). Effectiveness of Marriage Services Through Information System Management (SIMKAH) at Palu City Religious Court *International Journal Of Contemporary Islamic Law And Society*, 2(1), 20-35.

²⁰ Iqbal, M., Rusli, R., & Musyahidah, M. (2019). Management Strategies of Professional

4. Result and Discussion

4.1 Polygamy in Tafsir of Al-Mishbah

The verse that talks about polygamy is contained in the Qur'an, Surah Al-Nisa': 3

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِّنَ الْيَسَاءِ مَثْنَىٰ وَثُلَّةً وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ آدَنَىٰ أَلَّا تَعُولُوا

And if you fear that you shall not be able to deal justly with the orphans, then marry two, three, four (other permissible) women that you like; but if you fear that you will not do justice (between them), then be pleased with (concubines) what you have with you. That is more appropriate for you not to part from justice.

According to the majority of scholars, verse 3 of Surah al-Nisa' was revealed after the Battle of Uhud, when many Islamic fighters died on the battlefield. As a result, many orphans and widows are left behind by their fathers and husbands. The impact is that a few orphans and widows are neglected in their life, education, and future.²¹

According to Shihab, the best interpretation of the above verse is the one based on Aisha's statement. Imam Bukhari, Muslim, Abu Daud and Al-Tirmizi narrate that Urwah Ibn Zubair asked the Prophet's wife, Aisha, about

Zakat Funds for Mustahiq Family Welfare By Amil Zakat Body *International Journal Of Contemporary Islamic Law And Society*, 1(1), 39-51.

²¹Nasution, *Riba Dan Poligami*.

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this verse. He replied that this relates to an orphan who is in the care of a guardian, whose property is joined to the guardian's property, and the guardian is pleased with her beauty and wealth, so he wants to marry her without giving him a suitable dowry.

Aisha further explained that after the revelation of this verse, the companions asked the Prophet again about women. Then the verse 4 of Al-Nisa was revealed. Aisyah then continued her statement that the word of Allah: "While you are reluctant to marry them", is the reluctance of the guardians to marry a few orphans.²²

After prohibiting the abuse of orphan's property, now what is prohibited in this verse is mistreatment of the orphan. Therefore, it is emphasized that "if you are afraid that you will not treat the orphaned women fairly, and you are confident that you will treat the orphaned women fairly, then marry what you like according to your taste and it is lawful for the other women, if necessary, you can combine at the same time two, three, or four but not more, then if you are afraid that you will not be able to do justice in terms of wealth and outward treatment, not in terms of love, if you have more than one wife, then marry one only, or marry the slaves you have. That is, marrying other than orphans which results in injustice, and having enough of one wife is closer to not doing wrong, which is to lead you

to justice or to not having many children that you have to pay for their lives."²³

The mention of two, three, or four is essentially in the context of guidance to be fair to the orphans. The editorial of this verse is similar to the words of a person who forbids others to eat certain foods, and to make this prohibition he says: "If you are worried that you will get sick if you eat this food, finish the food other than that which is in front of you." Of course, the order to finish other foods simply emphasizes the need to heed the prohibition against eating that particular food.

According to Quraish Shihab, it is natural for a law, especially religion, which is universal and applies to every time and place, to prepare legal provisions that may occur at one time even though the incident is only a possibility. The fact shows that the number of males, even male animals is less than the number of females. It is true that women go through menopause and menstruation, while men do not. And the average age for women is longer than the age of men, while the potential for fertilization for men is longer than the potential for women.²⁴

It is true that the wars that have hitherto been unavoidable have claimed the lives of more men than women. And it is this fact that invited several years ago many women in West Germany to call for polygamy to be justified even for several years. It's a shame the government and the church don't

²²M Quraish Shihab, *M. Quraish Shihab, Tafsir Al-Mishbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol II. Cet. 1 (Tangerang: Lentera Hati, 2000), 324.

²³Shihab, *M. Quraish Shihab, Tafsir Al-Mishbah; Pesan, Kesan Dan Keserasian Al-Qur'an*.

²⁴Ibid.

approve of it, so prostitution in its various forms increased significantly.²⁵

Polygamy at that time was the most appropriate solution. However, this is not a recommendation, let alone an obligation. If it was a suggestion, surely Allah created four times more women than the number of men, because if Allah recommends something, it does not mean that what is recommended is not available. This verse only provides a platform for those who want it when facing certain conditions or cases, such as the cases above. Of course, there are still many other logical conditions or cases which are not to close the door to polygamy which is justified by this verse on conditions that are not light.²⁶

It is not justifiable for people to say that polygamy is a recommendation by reason of the above commandment, which starts with the numbers two, three, or four, only then, if you are worried that it will be unfair, then "marry only one person", for the reasons stated above, both from the meaning of the verse and the sociological reality that the ratio of women and men does not reach four to one, even two to one.

Nor can it be said that the Prophet was married more than once, and such marriages should be imitated. Because not everything the Prophet did need to be imitated, just as not everything that was obligatory or forbidden for him, was obligatory and forbidden for his people. For example, the Prophet was obligated to perform night prayers and was not allowed to receive zakat. These

obligations and ineligibility do not apply to the people. Likewise, the Prophet's sleep did not invalidate his ablution. If they want to emulate the Prophet's polygamy, then the women the Prophet married, apart from Ayesha, were widows, and the aim was to succeed in da'wah or help and save women who had lost their husbands, most of whom were not women who were known to be attractive.²⁷

Allah explains that the person entrusted with the mandate must look after and care for the orphan and her property; therefore, in this verse Allah emphasizes what must be done by the person entrusted with the mandate if he wants to marry the orphan under his supervision, while he cannot refrain from control her property after marrying her later or feel unable to give a reasonable dowry.²⁸

The word "fear" which is a translation of the word *khiftum* can also mean "knowing". This implies that anyone who believes or suspects strongly, will not be able to deal fairly with his wives, orphans or not, then they are not permitted by the verse above to practice polygamy. Those allowed are only the people who believe or strongly suspect that they can treat their wives fairly. Those who doubt whether they can treat them fairly or not, are not allowed to do polygamy, as reaffirmed by the closing of the verse which means if you are afraid that you will not be able to do justice, then only one.

²⁵Ibid.

²⁶Ibid., 325

²⁷Ibid.

²⁸Ibid.

The verse above uses the word *tuqsithu* at the beginning of the verse and *ta'dilu* at the end of the second verse, due to the limitations of the Indonesian language, it is translated fairly. Indeed, there are some scholars who equate the meaning, and others distinguish them, because there are no two different words, even though they have the same root, which have exactly the same meaning, especially if the roots are different, like the two words used in the above verse.²⁹

From this, the scholars who distinguish both words said that the word *tuqshitu* applies between two or more people, and this justice makes both of them happy. Meanwhile, the word *ta'dilu* is applicable to oneself and others, but justice may not please one party. If so, permission to polygamy is only given to those who suspect that his desire is acceptable to all the wives he marries. This is understood from the word *tuqshitu*. However, if this cannot be achieved, then at least the husband must be able to treat his wives fairly, even though polygamy may not please one of them.³⁰

It should be underlined that this verse does not make regulations regarding polygamy because polygamy has been known and practiced by adherents of various religious laws and community customs before the revelation of this verse. Thus, the discussion of polygamy in the view of

the Quran should not be viewed in terms of good and bad, but must be viewed from the point of view of establishing laws in various conditions that may occur.³¹

Once again, the above verse is not an order, let alone a recommendation for polygamy. The mention of two, three or four, in essence, is in the context of demands to be fair to orphans.

According to Quraish Shihab, polygamy is similar to an emergency door on an airplane, which can only be opened in certain emergency situations; Those sitting next to the emergency door must also have the knowledge and ability to open it and then only be allowed to open it when they get permission from the pilot.³²

In the Qur'an, Surah Al-Nisa' verse 3 has a correspondence with Al-Nisa' verse 129.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا
كُلَّ الْمِيلِ فَنُكِرُوا كَالْمُعَلَقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ
غَفُورًا رَحِيمًا

And you will never be able to be just between wives, even if you should strive, so do not incline too much to one of them so as to leave the other hanging, and if you reconcile and have piety, then surely Allah is Oft-Forgiving, Most Merciful.

After advocating being good and fair to partners, he explained here how

²⁹M Quraish Shihab, M. Quraish Shihab, *Tafsir Al-Mishbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol II. Cet.1 (Tangerang: Lentera Hati, 2000), 322.

³⁰Ibid., 322

³¹M Quraish Shihab, *Tafsir Al-Mishbah: Pesan Kesan Dan Keserasian Al-Qur'an*, Vol. II. (Tangerang: Lentera Hati, 2016), 410.

³²Shihab, *Tafsir Al-Mishbah: Pesan Kesan Dan Keserasian Al-Qur'an*.

justice must be served, although not absolute justice, especially in cases of polygamy. Polygamy often makes husbands treat their wives unfairly; on the other hand, the willingness of women to be combined can also be a form of peace in order to maintain the marriage. Polygamous husbands, after being reminded to be fair, through this verse, are given a kind of leniency so that the justice required is not absolute justice.

This verse confirms that husbands, will never be able to do justice in the matter of love between your wives, even though they really want to do this, because love is outside the human ability to control it. Therefore, husbands should be fair to the best of their ability, namely in material matters, and if their heart loves one over the other, they should regulate their feelings as much as possible so that they do not tend to the wife they love and demonstrate and pour out all their love for her so that they leave their other wife in pockets, not feeling treated as a wife and not being divorced, so she is free to marry or do what she wants. And if they always and continuously make improvements by upholding the justice that Allah has commanded. They also should avoid various frauds and protect themselves from all bad effects, then Allah will forgive the small transgressions that they do because Allah always Most Forgiving, Most Merciful.³³

According to Shihab's interpretation, this verse is often used as an excuse by some people who do not understand that Islam does not approve

of polygamy because permission for polygamy is conditional based on God's word, "If you fear you might fail to give orphan women their 'due' rights 'if you were to marry them', then marry other women of your choice—two, three, or four. But if you are afraid you will fail to maintain justice, then 'content yourselves with' one¹ or those 'bondwomen' in your possession.² This way you are less likely to commit injustice" (QS al-Nisa: 4).

This opinion is unacceptable, not only because of the Prophet and many of his companions practiced polygamy, but also because this verse continues by stating that *therefore you should not be too inclined to the one you love*. This verse shows the permissibility of polygamy even though absolute justice cannot be realized.³⁴

As mentioned, the justice that cannot be realized is in terms of love. In fact, even that love can be divided, namely the love which is born on the impulse of feeling and the love which is born on the impulse of reason. Bitter medicine is not liked by anyone. This is based on everyone's feelings; but the same medicine will be liked, sought and consumed because the mind of the sick person encourages him to like the medicine even though it is bitter.³⁵

Similarly, like or love can be different. What is impossible to achieve is justice in love based on feelings; while love based on reason can be cultivated by humans, namely treating wives well,

³⁴Shihab, M. Quraish Shihab, *Tafsir Al-Mishbah; Pesan, Kesan Dan Keserasian Al-Qur'an*.

³⁵Ibid.

³³Ibid., 581

getting used to their shortcomings, this is what is meant by the verse "don't be too inclined (to the one you love) and don't be too inclined to ignore the one you don't love."

4.2 *M. Quraish Shihab's view of the permissibility of polygamy*

The wars have taken the lives of more men than women, and this reduced the number of men and left more and more women without husbands. As was the case in West Germany, where women called for polygamy to be justified for only a few years, but the Government and the Church did not allow it, so the problem arised that needed a solution.

Every month, for approximately one week, the husband cannot approach his wife because of menstruation, pregnancy for six months, and after giving birth.³⁶ Likewise, women who are 50 years of age or are old enough to be unable to fulfill their obligations as a wife, maintain their husband's household and wealth, or have a serious illness or infertility. Therefore, the door to polygamy is the right way, but with certain conditions.³⁷

4.3 *The law of polygamy*

According to Quraish Shihab, polygamy is not a recommendation, let alone an obligation. The reason is that if polygamy is a suggestion, it must be Allah swt. Created four times more women than men because it is impossible

for Allah to recommend something, but what he recommends is not available. Surah Al-Nisa verse 3 only provides a place for those who want it when facing certain conditions or cases, and this is a logical reason not to close tightly or lock the door of polygamy on conditions that are not light.

Responding to the order to marry two, three, or four women, then the command to monogamy if you are worried that it will not be fair, Qurasih Shihab argues that, both from the editorial meaning of the verse and the context, as well as from the sociological point of view, the ratio of women and men does not reach four to one, even two to one. And it does not mean that if the Messenger of Allah married more than one woman, such marriage should be imitated, because not everything that is obligatory or forbidden for the Messenger of Allah is obligatory or forbidden for his people, such as, the obligation to pray at night, the prohibition of receiving zakat. And the Prophet's polygamy is in order to make his missionary mission successfull.³⁸

The Prophet polygamous was after the death of his first wife, Khadijah. And keep in mind that the Prophet married Khadijah at the age of 25 years. After fifteen years of marriage with Khadija, he was appointed Apostle, while his wife died in the 9th year of prophethood. This means he is monogamous for 25 years. Then, after three or four years after Khadijah's death, he only married and had intercourse in the 3rd year of H,

³⁶; See also, Rusli, *Nalar Fikih Tradisionalis Progresif: Analisis Terhadap Epistemologi Ibrahim Hosen* (Yogyakarta: Maghza, 2014).

³⁷Shihab, M. Quraish Shihab, *Tafsir Al-Mishbah; Pesan, Kesan Dan Keserasian Al-Qur'an*.

³⁸M Quraish Shihab, *Perempuan* (Jakarta: Lentera Hati, 2005), 168.

while he died in the 11th year of hijriah at the age of 63 years. This means that he has only been polygamous for about eight years, much shorter than his monogamous life.³⁹

M. Quraish Shihab also disagrees with those who want to close the door of polygamy. Polygamy is like a small emergency door, which is only passed when it is really needed and with certain conditions. He also considered that polygamy is like an emergency door on an airplane, which cannot be opened unless the situation is very urgent and after being permitted by the pilot. And the one who opens it must have capability; therefore, it is not allowed to sit next to the emergency door except for certain people.⁴⁰

4.4 Pillars of polygamy

Allah allows for every man to marry more than one woman, but limits it to no more than four wives. Allah obliges husbands to uphold justice in relation to clothing, food, housing, and other material things, without any distinction between rich and poor wives, wives of noble descent or low-caste wives.⁴¹

Al-Nisa 'verse 3 emphasizes that the condition for a polygamous husband is the obligation to treat his wives fairly. With regard to conditions of fair dealing, long debates often occur not only among legal experts, but also in society.

³⁹M Quraish Shihab, *Perempuan*, Cet. ix. (Tangerang: Lentera Hati, 2014), 189.

⁴⁰M Shihab Quraish, *Wawasan AL-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Ummat* (Bandung: Mizan, 1996), 265.

⁴¹Ghozali, *Fiqh Munakahat*.

Therefore, the word 'adl needs to be explained.

Arabic dictionaries confirm that this word originally meant "equal, which is often associated with immaterial things. In *Kamus Besar Bahasa Indonesia*, the word *adil* is defined as impartial/impartial, siding with the truth, and properly/not arbitrary.⁴² If a man can fulfill the rights of his three wives, but cannot give rights to the (prospective) fourth wife, then he cannot marry that woman. Likewise, if he can fulfill the rights of his two wives, but is unable to fulfill the rights of his third wife, or can only fulfill the rights of one wife and will not be able to fulfill the rights of his second wife, then it is unlawful for him to marry a (prospective) wife, whom he cannot fulfill their rights.

5. Conclusions

In conclusion, Quraish is a modern, transformative commentator, whose style of interpretation of polygamous verse includes vocabulary, conformity between verses and *asbab al-nuzul*, prioritizing history instead of reason (contextual), and using a scientific approach, and considering social elements. The dominant methods and approaches used by Quraish in interpreting the polygamous verse are the *tahlili* method and contextual approach.

Two factors that have influenced the Quraish Shihab's view include; first, the Shafii school; second, the social setting

⁴²M Quraish Shihab, *Wawasan AL-Qur'an Tafsir Maudhu'i Atas Berbagai Persoalan Umat*, Cet. I. (Bandung: Mizan, 1996), 148.

that surrounds it, such as the influence of parents and education, which he taken in two countries, Indonesia and Egypt. Both of these countries have the same regional character; third, prominent Quranic commentators such as Al-Biqai', Muhammad Abduh, Al-Farmawy, and Tabataba'i.

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