

THE POLYGAMY ESSENCE ACCORDING TO QURAISH SHIHAB “Reject prejudice, eliminate confusion”

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Abstract: *This journal discussed Quraish Shihab's thoughts about the true essence of polygamy, where Quraish Shihab considers that many groups who misinterpreted and misunderstand polygamy so that he pours his thoughts on polygamy in neutral glasses, it means he is not supporting or rejecting polygamy. By using Descriptive-qualitative approach, the researcher can describe the characteristics of the population or a phenomena in his research to measure the phenomenon of a reality with ideal parameters, in other words the reality of polygamy that occurs in a society is measured by polygamy theories in accordance with Islamic shari'a. Quraish Shihab explained in detail about the meaning, caused, requisite, and also offers the criteria of women who can be polygamous so it can being concluded that polygamy is an emergency door in the aircraft that can be opened during emergencies and follow the interruption of the aircraft crew, this door should not be closed nor should it will be opened under normal circumstances.*

Keywords: *polygamy, polygamy essence, Quraish Shihab.*

The Introduction

We often hear disclaimer showing Islamic religion as “The Misunderstood Religion”. This misunderstanding can occur due to the awkwardness of Islamic teachings by non-muslims, it can even be among the Muslims themselves due to limited reading, and not infrequently also sourced from temporary orientalist. It was done on purpose defame Islam or because of that superficial knowledge. One thing that is often misunderstood by Muslims is their opinion that there is only one interpretation of the teachings of Islam, and what is different from them is doubtful about their Islam, they are not considered Muslims or even their blood is lawful to be shed. They think that the difference is contradiction, they think that their understanding must support the absolute truth that is all over. When some say that the elephant is a large animal, then others say that the elephant is an animal that has a trunk then both statements are completely true.

It must be admitted that all Muslims always try to justify their arguments with the words of Allah and the Sunnah of the Prophet Muhammad, but not all verses of the Al Qur'an contain definite meanings, even some of the Hadiths that rely on the Prophet Muhammad have false values. In the end, validating opinions cannot be justified unless it is based on the naqli argument, namely the words of Allah and the Hadith of the Prophet Muhammad.

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The most popular mistake about the Prophet Muhammad is the large number of wives of the Prophet Muhammad of polygamy, it cannot be denied that Rasul SAW practiced polygamy, but there is a fact that is forgotten or deliberately ignored by some groups, that the Prophet monogamous for 35 years with Siti Khadijah and a widower. After Siti Khadijah died, he got married with Saudah bint Zam'ah who was 66 years old. The Prophet's marriage to Sayyidah Saudah bint Zam'ah also has reasons justified by the Shari'ah, where Saudah binti Zam'ah's husband, Sakran bin Amr, died after returning from Habsyah (Ethiopia) so that Saudah binti Zam'ah and her children were at risk large is forced to renounce or marry someone he does not like. Marriage with Saudah was also on the advice of Khaulah (Siti Khadijah's best friend) so that he played an active role in caring for the children of the Prophet SAW and Saudah was among the first to convert to Islam.

Lately, many people think that polygamy is the Sunnah of the Prophet SAW by saying that polygamy is legal, whatever the circumstances, whether the wife has an old age or does not live how we apply it. They say that polygamy is a program, in the sense that there is a process that must be passed, Islam teaches Umrah first and then at the highest level, namely Hajj, as well as polygamy with one wife first after all obligations as husband are fulfilled, so wives can be added. (K. Basalamah 2017)

Another opinion says that at least the practice of polygamy is caused by four things, the first is the complexity of the rules and procedures made by countries such as Indonesia, Morocco, Tunisia, so that some men choose monogamy and some choose the forbidden path, namely adultery, secondly because superficial understanding of religion, because Islam allows polygamy but many choose to commit adultery, the three destructive media, for example, there are many films about love triangles that indoctrinate women's thinking to avoid this, even though in Islam even as much love is allowed, the last one is that there are people who failing in polygamy and thus saying that polygamy is tough. (S. R. Basalamah 2017)

Quraish Shihab gave a parable that polygamy as an emergency door in an airplane that is closed but cannot be permanently closed, then the door can only be opened in an emergency and get permission from the pilot, and people who want to open or who are near the emergency door must people who are able to open it and see how to open it. Meanwhile, according to Fazlur Rahman, polygamy is a solution offered by religion to solve humanitarian problems in order to achieve the ideal moral provided by the Al Qur'an. For this reason, the problem of polygamy that exist today needs to be reexamined without neglecting the ideal moral which is controlled by the Al Qur'an. (Nadia, 2018: 203)

The assumption that polygamy is the Prophet's Sunnah actually contradicts the concept of religion and state, in the context of religion and state, polygamy is accompanied by very strict terms and conditions, for example the obligation of a man to ask permission to the religious court if he wants to do polygamy, the permission will be given when the wife is unable to carry out her obligations as a wife, the wife is infertile and has chronic, incurable pain, which is stated in law number 1 of 1974 concerning marriage.

From the above regulations we can see that polygamy cannot be done easily, but it is accompanied by several relatively strict terms and conditions, as well as Islam which considers polygamy as a male right that can be taken if there is a situation that allows polygamy and is accompanied by it. condition that is fair. However, not a few parties think that polygamy is the Prophet's Sunnah.

The Quraish Shihab considers that people who think polygamy are a way of following and imitating the Prophet's behavior. They are ignorant and arrogant people, their ignorance is due to ignorance of the cause of the Prophet's polygamy and their arrogance because they believe they can imitate the Prophet's behavior when they have more than one wife, so Quraish Shihab argues that there are some things in the Prophet that should not be followed as things obligatory or haram for the Prophet but it does not apply. Isn't the Prophet obliged to pray at night, isn't the Prophet forbidden to accept zakat? In addition, he is a leader who has several features to do da'wah and it is not obtained by ordinary people. (Shihab, 2018: 61)

Islam also talks about polygamy, it is explained in Surah an-Nisa 'verse 3, namely:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي آلِيَتِنِي فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

"And if you are afraid that you will not be able to do justice to (the rights) of an orphaned woman (if you marry her), then marry (other) women that you like, two, three or four, but if you are afraid you cannot do it. just, then (marry) only one person, or (marry) the slaves you have, because that keeps you away from acts of persecution. "

It is likely that it will appear in people's minds if the above verse indicates that polygamy can only be done by a man who takes care of an orphan while he has the desire to marry it, not for someone else. Indeed, the editorial of the verse is general in nature, but in reality at the time of the Prophet, there were some friends who had more than one wife while he was not looking after orphans (women) and the Prophet knew about it, so it cannot be justified if someone reveals that polygamy is only for men- the man who looks after the female orphan while he wants to marry her. (Shihab, 2018: 179-180)

Research methods

This research used literature review by including description of literature review that underlies idea to solve the problems. In analyzing data, the researcher used descriptive-analysis, which described Quraish Shihab's thoughts on practice of polygamy then analyzed by deductive thinking namely putting forward general arguments for polygamy also followed by normative approach as a basis for examining existing phenomena.

Discussion and Results

The Law of Polygamy According to Quraish Shihab

It is important to know that there are many different views of scholars' regarding polygamy and even the law of origin of marriage. One scholar 'says that polygamy is a recommendation as is the recommendation to marry, but other scholars' view polygamy with marriage (first) is different. We know that Southeast Asia uses a lot of Shafi'i schools which consider the law of origin of marriage to be permissible or permissible, even some scholars of the Shafi'i school think that marriage is not worship but is just a matter between people as well as buying and selling. (Shihab, 2008: 574)

Classical fiqh scholars do not have much difference in terms of the status of having more than one wife. The differences between classical ulama 'often occur when discussing the context of the Rukhsah or Azimah and the number of wives that can be married. (Mustofa, 2013: 418)

The difference of opinion about the law of origin of marriage continues in the judgment of the law of origin of polygamy, the assumption that the law of origin of polygamy is a recommendation based on an-Nisa 'paragraph 3, which the editorial places polygamy over monogamy. Pay attention to an-Nisa 'verse 3 which reads:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَّةَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

"And friendly, you are afraid that you cannot be accepted fairly towards (the rights) of an orphaned woman (if you marry her), then marry (other) women that you like, two, three or four, but because you are afraid you cannot ask. just, then (marry) only one person, or (marry) the slaves you have, because that keeps you away from acts of persecution".

It should be noted that, many theologian and scholars today think that polygamy is not something that is recommended by religion, they describe polygamy as an emergency door on an airplane that can be opened when a situation allows for the door to be opened, such as, the first wife is sick and not. can be cured, the wife is unable to carry out her obligations as a wife, the wife cannot provide the offspring coveted by every human being. (Shihab, 2008: 547)

Polygamy carried out by the Prophet was one of the things that was often misunderstood by various groups. What must be known from the start is that polygamy did not appear when Islam came, but long before that

polygamy was already rife in society, from ordinary people to the very top. It is found in the divine scriptures that many prophets before Prophet Muhammad practiced polygamy, just as Prophet David (as) had one hundred wives and Prophet Sulaiman had a thousand wives. Muslims cannot deny that the Prophet Muhammad also practiced polygamy. However, there is a fact that is forgotten by his critics, namely, the Prophet Muhammad practiced polygamy after 35 years after having monogamy with Siti Khodijah. After the death of Siti Khodijah, he was widowed, then the Prophet Muhammad married Saudah bint Zam'ah. (Shihab, 2018: 35-36)

Many parties believe that the emergence of polygamy is caused by the arbitrary actions of men against women. This is fully justified, because history also admits that the practice of polyandry was also rife at that time. Opinion of Will Durant, a historian in his book entitled *The Lesson of History* says that polyandry often occurs in Tibet. This certainly does not indicate that there is oppression of women against men. So polygamy is not oppression of men against women. Isn't it that the woman who is made the second third wife and so on knows and is voluntary that she will be combined. If they don't want to be combined, of course not many men will be polygamous. (Shihab, 2018: 177-178)

Quraish Shihab said the law of origin of polygamy was permissible, but that permissibility was not free, it had to be accompanied by existing terms and conditions and procedures. According to the author, polygamy is a right offered by Islam to a man if something happens that allows him to take this right, and the man must fulfill the requirements to take away his right.

The author wants to like that polygamy is a *bidikmisi* which is entitled to be used by every student, but of course if you want to get this scholarship students must meet the requirements and must be qualified and they are classified as underprivileged students which causes him to be entitled to a *Bidikmisi* scholarship, for students who are able, not qualified and is reluctant to follow the procedures of the recipient of the scholarship, he / she is not entitled to receive it.

An-Nisa 'verse 3 is also used by QuraishShihab in assessing polygamy, according to QuraishShihab an-Nisa verse 3 has a conclusion, among others, the prohibition to collect wives of more than four people because many hadith reports that the Prophet asked friends who have more than four wives. four people to divorce him, and choose the four people he chooses, then this verse is the basis that polygamy may be practiced, but it is still the corridor of shari'ah and is fully understood. (Shihab, 1996: 199-200)

According to the editorial of the verse about polygamy, we will be trapped in the statement that the verse is specifically for a man who is caring for orphan while he is interested in the orphan. As Muslims, we must be more careful not to misunderstand about religion. If you look at the verse, it seems as if the target is only for orphans, but some of the Prophet Muhammad's companions who had more than one wife while she was not in that position, and the Prophet knew about it and he did not prohibit it. (Shihab, 2018: 179-180)

The following is Quraish Shihab's interpretation of an-Nisa 'verse 3. Sentence “خِفْتُمْ” means fear can also be interpreted as understanding or knowing, this meaning identifies that, if a man believes he cannot be fair to his children and wives later, it is better to have one wife. However, if the

man believes that he can act fairly then it is not prohibited for him to practice polygamy.(Shihab, 2018: 180)

Sentence “تُقْسِطُوا” and “تُعْدِلُوا” has one meaning, which is fair. but there is something that distinguishes the word “تُقْسِطُوا” which means being fair to more than two people. Meanwhile, “تُعْدِلُوا” is fair to yourself or others, but that doesn't always make everyone happy. That is, if these two meanings are combined in an understanding, if you want to have more than one wife, it is better if it can please all wives (تُقْسِطُوا), if you are unable, then you should act (تُعْدِلُوا) even though it is not pleasing to one of them.(Shihab, 2018: 180)

Alphabet “, ” meanor “or” not “and”, it means two or three or four. This is based on the Prophet's order to Ghailan ats-Tsaqafi to choose four of his wives and divorce their six wives..(Shihab, 2018: 182)

Sentence “فَانكِحُوا مَا طَابَ لَكُمْ” which when interpreted "marry what you like" because the editorial verse uses the sentence مَا which means emphasis on character, not about who, name or lineage. The logic is if you ask: "who did he marry?" Of course the answer you are waiting for is about a certain woman, her name, and her lineage? But when you use the question sentence "what", of course what you are looking forward to is about the character and criteria of the woman, her stature, is she widowed, is she beautiful or ugly, and so on.(Shihab, 2002: 338-339)

Sentence “مَنْعَىٰ وَثَلَاثَ وَرُبَاعَ” this is actually an order to be fair to orphans. If you use another language, that is, "if you are worried about this food because it can make you sick, then just finish the other food served". The emphasis of the sentence is the prohibition of eating the food that he worries about, while the other offer to eat is an offer so as not to make him sick.(Shihab, 2002: 341) On another occasion the Quraish Shihab stated that, if polygamy is not a command, it will be Sunnah because God does not facilitate the presentation of the number of men and women one in four.(Shihab 2014)

Word of Allah: “مَا مَلَكَتْ أَيْمَانُكُمْ” which means "your slave servant", previously slaves became a humanitarian problem, this has become one of the targets of Islam, namely to abolish the slavery system, Islam slowly eliminates slavery, it is proven that various punishments both qishash, kafarat etc. can be replaced by freeing slaves, not that is the only step taken by Islam, when Muslims win the war and get prisoners what Islam offers is free with conditions (one of which converts to Islam) or free without conditions, Islam's treatment of prisoners of war is far more humane than others.(Shihab, 2002: 339)

Sentence “ذَلِكَ أَذَىٰ آلَا تُعُولُوا” Imam Syafi'i interpreted the sentence as not much of your responsibility. The root word عَالَ - يُعُولُ which means to bear or toss. The red thread that can be drawn from the meaning of Imam Syafi'i is people who have little children, because children are dependents who must be supported. Indeed, this opinion is a minor opinion, meaning that it is out of the jumhur ulama 'but this is supported by the hadith narrated by Imam Bukhari and an-Nasa'i, narrated by Abu Hurairah:

وَابْدَأْ بِمَنْ تَعُولُ

"The hand above is better than the hand below, and start it with those who are your dependents."

Imam Syafi'i's opinion (if accepted) can be used as the basis for regulating the number of children according to material abilities. It is not good if the capacity of a vehicle is only enough for 50 passengers but it is filled with 100 passengers. Likewise with the planned child. (Shihab, 2002: 345)

It is important to know that the Prophet had nine wives, some said eleven wives, but of all his marriages with his wives were justified and had strong reasons, some were widowed because their husbands were martyred in the battlefield, some were indeed ruled by Allah like marriage. he is with Zainab, there is a concern that he will marry the polytheist leaders who will allow the woman to return to her ancestral religion, and so on. This means that if you talk about the ideal and there is no harm that will be caused, it can be strongly suspected that the Prophet will choose monogamy or just one wife, as evidenced when he was still with SitiKhadijah, and at that time he had not yet carried out a prophetic treatise. If Muhammad was not a Prophet of the Prophet, it could be said that he would not have married many women, precisely because he was a Prophet, the burden on women (his wife) at that time was carried by him.

Polygamy carried out by the Prophet had the purpose of preaching and direct orders from Allah, so it did not immediately have to be followed because not everything that was done by the Prophet Muhammad needed to be emulated, because there were some things that were in the Prophet that did not have to be followed as obligatory or haram Prophet but that does not apply to his people. Isn't the Prophet obliged to pray at night, isn't the Prophet forbidden to accept zakat? Besides that he is a leader who has several features to do da'wah and it is not obtained by ordinary people. (Shihab, 2018: 61) So it is not right for someone to say that when they practiced polygamy they reasoned that they wanted to imitate the marriage of the Prophet Muhammad. If they really want to imitate the Prophet, will they imitate the Prophet who married widows (except 'Ayesha) and is old? Then they are unlikely to want to do so. (Shihab, 2018: 63)

Indeed, there are several reasons why men are allowed polygamy, among them the wife falls ill while the disease is difficult to cure while the husband needs the means to channel his biological needs, the husband yearns for offspring while the wife cannot fulfill it and that has been convicted by the medical or it can be called infertility. only then is the door to polygamy opened, but still with a legal status it may not turn into a sunnah, let alone an obligation. Polygamy is the most ideal way if this happens, compared to sirri marriage let alone adultery, polygamy is much better. (Shihab, 1996: 199-200)

We cannot prevent someone who craves a child while his wife is barren from polygamy. Vice versa, we cannot prevent a wife from asking for a divorce from her husband because she wants offspring. These possibilities must have a way and can be done after obtaining permission, in the context of Indonesia must obtain permission from the Religious Courts. Actually, without the permission of the wife or the Religious Court, each of them must be aware. The marriage fosters the husband's love for his wife so that he will not practice polygamy and the love of the wife does not make him angry with the husband if the husband is polygamous if the polygamy is natural for him. (Shihab 2017)

Terms of polygamy according to the Quraish Shihab

The terms of polygamy according to Quraish Shihab are as follows: *First*, knowing and believing or suspecting strongly that he can do justice (Shihab, 2018: 180). Ibnu Hazm revealed that being fair in the context of polygamy is an obligation for men who want to practice polygamy, must be fair in dividing their livelihoods and must be fair in dividing the night (intercourse). (Hidayatullah 2015: 207) The source of the problem of polygamy is justice, both from those who support polygamy and those who reject it. Fair in general means putting something in its place. However, in the context of polygamy, before practicing polygamy, men must be good at measuring themselves, whether later when he has more than one wife can do justice or will he fall into tyranny? It is the man himself who can know this. Indeed, the law requires men to show their wages so that they can measure the ability of men to support their children and wives in the future, but this is only a supporting factor, not the main factor. In measuring one's fairness the most accurate barometer is the mukhattab itself, who are they? They are people who want to do polygamy.

A new problem arises in the context of justice, there are those who question the justice of love, because it is impossible for someone to be fair in sharing their love, because even the Prophet Muhammad, he could not be fair in terms of feelings and love or in terms of taking sides. Fair in this case is not fair in love, because people cannot do justice in terms of feelings or love, but fair what is meant is fair in terms of material. (Shihab 2014) So it is not justified to say that it is impossible for men to be able to do justice, because in terms of men's feelings, they will not do justice. The argument they use to close the door on polygamy is Surah an-Nisa 'verse 129, namely:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ

"And you will not be able to do justice to your wives, even though you really want to do so, .."

This verse is used by those who reject polygamy, arguing that all men cannot do justice to their wives because the Prophet Muhammad was the same. (Shihab, 2018: 193) this opinion cannot be justified, because they do not see the next verse, namely:

فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ

"So don't be too inclined (to the woman you love), so that you leave the others adrift."

We can judge that the above verse shows that the heart and love can only be controlled by Allah, we can plan to marry whom but we cannot plan our love for whom. This means that a man's heart's inclination towards his wives is beyond his control and this is understandable. (Shihab, 2018: 193) This pretext was corroborated by the Hadith of the Prophet narrated by Imam Ahmad and other narrators, where Aisyah said that when the Prophet (PBUH) shared her turn with her wives in a fair manner, so she said:

اللَّهُمَّ هَذَا قِسْمِي فِيمَا أَمْلِكُ فَلَا تُؤَاخِذْنِي فِيمَا تَمْلِكُ لَا أَمْلِكُ

"Allah, this is a fair attitude that I can do and it is in accordance with my ability, therefore do not sue me for things (love justice) that I do not have (cannot)". (Katsir, 2015: 231)

The above hadith shows that even the Prophet Muhammad could only do justice in the visible, invisible things he himself asked Allah not to demand justice for him.

Second, able to provide for and a little dependents. Departing from the interpretation of the Quraish Shihab regarding the sentence “ذَلِكَ أَذَىٰ آلَا تَعُولُوا” which has been explained above, as well as the Prophet's Hadith which reads

أَيْدِ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلَىٰ وَابْدَأْ بِمَنْ تَعُولُ

"The hand above is better than the hand below, and start it with those who are your dependents." (Shihab, 2002: 345)

The number of wives that is more than one can increase the burden on the man's income, so the man should be able to measure his material ability so that later when he is polygamous he does not neglect his children and wives. It is not only non-material income that is needed by children and wives, all men are capable if they only provide for love, protection, biological support, but more than that material income is no less important because it supports the harmony of polygamy..

What happens if the father neglects his child, unable to give his rights as a child, this actually causes harm, because law is a reflection of human rights, so that this becomes a barometer in measuring the content of the law itself, namely justice. (Azkia, 2018)

Three, obtained permission from the Religious Court. In accordance with the opinion of Quraish Shihab by saying polygamy is like an emergency door on an airplane, try to do as much as possible the person sitting near the door who is capable and knows how to open it. The emergency exit must not be closed off and may not be opened except in an emergency and with permission from the pilot. The pilot or airplane crew in question is a parable from the Religious Court. (Shihab, 2018)

The urgency of religious courts in handling polygamy cases is the same as the urgency of ulil amri, they have the authority, the ability to handle civil cases, one of which is polygamy. Islam commands us to submit and obey the provisions of Allah and His Messenger and ulil amri, as stated in an-Nisa 'verse 9:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ

Sentence أَطِيعُوا only pinned to Allah and His Messenger, not to ulil amri, this identifies that submitting and obeying the provisions of Allah and His Messenger is absolute non-negotiable, but obeying ulil amri while obedience brings benefit and does not invite evil then we must obey ulil amri. The question is, is following the polygamy procedure of the Religious Courts a crime or will it bring mafsadah? Obviously not, because religion does not prohibit, then the purpose of

asking for permission from the Religious Court is selection, if it is not selected first, it is feared that many parties practice polygamy while the party is not in an emergency situation and does not meet the requirements for polygamy, it will create new problems if not selected.

Criteria for women who can be polygamous

Literally, Quraish Shihab never said openly if the next wife (second, third and fourth) should be a widow or a virgin or under certain conditions, but this can be found in his opinions, it can be said that Quraish Shihab used kinayah or words of satire to express this include, His interpretation of the sentence:

فَانكِحُوا مَا طَابَ لَكُمْ

“Marry what you like”

The criteria for women who are allowed to be married polygamously according to the Quraish Shihab are :

1. Old widows who need help.

He expressed the above criteria in a program "Shihab & Shihab" between Quraish Shihab and his daughter Najwa Shihab. Quraish Shihab said that if you want to do polygamy on the grounds of following the Prophet, you should marry old widows, because that's what the Prophet did because these widows needed protection..(Shihab n.d.)

2. Widows whose husbands died during the war

“We know that the wars that are happening right now cannot be prevented, which causes the death of many men. This phenomenon has sparked women's requests for polygamy to be opened wide even though within a certain period as happened in West Germany, but this request was rejected by government officials and the church which resulted in the spread of prostitution.”(Shihab 2002)

The criteria offered by Quraish Shihab above are almost in line with the criteria offered by Muhammad Syahrur, he stated that a widow who has orphans is the ideal criterion to become a second wife and so on, because it is very relevant to the purpose of religion, namely maintaining religion, spirit, property, and descent. (Jalil 2016) However, the criteria offered by Quraish Shihab are actually irrelevant, because not all men who want to do polygamy are based on the Prophet's Sunnah, and the above opinion contradicts the opinion of other Quraish Shihab, on the one hand he said that if a barren wife is allowed to do polygamy, but on the other hand, she actually means that an old widow is unlikely to be fertilized However, this opinion is relevant if it is offered to groups who think that polygamy is the sunnah of the Prophet (according to the context of the discussion), then marry an old widow who needs help.

Conclusion

The conclusion from the above discussion is, polygamy is basically a permissibility but this ability cannot be interpreted freely indefinitely, there are still certain restrictions for practicing polygamy, if using other languages then polygamy is an emergency door on the plane, the door can be opened when there is an emergency and following the intrusion of the aircraft crew, this door must not be closed or can not be opened in normal circumstances. Two key words that must be fulfilled by a man who wants to do polygamy, namely, why does he want to do polygamy and whether the conditions for practicing polygamy have been fulfilled, if the two big questions can be answered then the door to polygamy can be opened and must follow existing procedures, in other words, must be carried out at the Religious Courts. If you look at the editorial staff of an-Nisa 'paragraph 3, polygamy is actually a man's right if something happens that allows him to do polygamy, if he wants to take this right he must meet certain conditions and procedures.

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