

Muda-Mudi-Madu, Young Marriage Trend, Career Women, and the Perception of Polygamy in the Interpretation of Al-Mishbah

Masykur Amanu^{1*}, Dr. Muh. Ainur Rhain²

^{1,2} Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Abstract

The problems of young people are often associated with the problem of marriage or life partners. Among them, some are motivated to marry young, and some choose to pursue a career, so perhaps this discussion can be related to polygamy. There are many reasons behind these desires, especially with the increasingly developing era often giving rise to new problems that still lack solutions. In Islam, someone who has reached the age of puberty is highly recommended to get married. In Java itself, those who delay their marriage often get a bad social status or even get ostracized, which, in fact, is an encouragement for someone to seriously prepare for marriage. From several studies conducted by Prof. Dr. Quraish Shihab in his Tafsir book, he describes that every problem has a subjective and objective background according to the perspective of the Shari'a. He does not agree with the phenomenon of young marriage if the excuse is only to avoid adultery, arguing that age maturity is a priority consideration in a person's readiness to face household polemics. Likewise, serious career pursuit, which often dissuades someone from following the Prophet's sunnah, will be bad if it invites more dangerous consequences. As for the opinion he expressed regarding polygamy, he followed the opinion of the majority of ulama regarding the permissibility of polygamy and clearly forbade polyandry. The purpose of marriage and its consequences are so complex, so what needs to be paid attention to is education and the maturation of the individual's thinking power to realize the purpose of marriage.

Keywords: Quraish Shihab, Al-Mishbah, married, youth

Introduction

Biography of Prof. Dr. M. Quraish Shihab, Lc, MA

His full name is Muhammad Quraish Shihabbornin Rappang, Sidenreng Rappang Regency, South Sulawesi, on February 16, 1944. He came from an educated Arab Quraysh Bugis descent. He is a descendant of scholars, professors, businessmen, and politicians and has a good reputation among the people of South Sulawesi. His father was named Prof. Abdurrahman Shihab, a scholar and professor in the field of interpretation. Quraish was the fourth of 12 children.

His formal education in Makassar started from elementary school to 2nd grade of junior high. In 1956, he was sent to the city of Malang to study at a boarding school. At the Darul Hadis Al-Faqihiah Islamic Boarding School. Because of his perseverance in studying at the Islamic boarding school, 2 years later, he was already proficient in Arabic. Seeing his Arabic talent and his perseverance in deepening his Islamic studies, Quraish and his younger brother Alwi Shihab were sent by his father to Al-Azhar University (Cairo) through a scholarship from the South Sulawesi Province in 1958 and were accepted in the second class of I'dadiyah Al Azhar (equivalent to junior high school/Tsanawiyah in Indonesia) until completing Tsanawiyah Al Azhar. He earned his Lc (S-1) degree at the Faculty of Ushuluddin, Department of Hadith Interpretation, Al-Azhar University in 1969. Then, he continued his education in the same department and faculty in 1969. He earned an MA degree for Specialization in the Field of Al-Quran Interpretation² with a thesis entitled *al-i'jaz tasyriri li al-Qur'an Al-Karim* (the miracle of the Qur'an al-Karim from a legal perspective). He completed his doctoral education at Al-Azhar Cairo, specializing in the study of Qur'anic interpretation. It took him only two years to earn a doctorate in this field. His dissertation entitled "*Nazm ad-Durar li al-Biq'a'i Tahqiq wa Dirasah* (A Study and Analysis of the Authenticity of the Book of Nazm ad-Durar by al-Biq'a'i)" was successfully defended with the award of Mumtaz Ma'a Martabah asy-Syaraf al-Ula (summa cum laude).

* Corresponding author: g100231146@student.ums.ac.id

Tafsir Al-Mishbah Work: Message, Impression, and Harmony of the Qur'an.

Al-Mishbah means "lamp, lamp, or lantern, indicating the meaning of life and various problems of the people are illuminated by the light of the Qur'an. The author created the Qur'an to be more down-to-earth and easy to understand. The *afsir al-Mishbah* presents many explanatory descriptions of several famous commentators so that it becomes a qualified, informative, argumentative reference. This interpretation is presented in a writing style that is easy to digest for all groups, from academics to the wider community. The Qur'an, which literally means the perfect recitation, is a truly appropriate name of Allah. No recitation surpasses the Qur'an in the attention it receives, not only its history in general but its verses, starting from the time, season, and time of its revelation to the causes and times of its revelation. HAR Gibb, an orientalist, once wrote that no one in fifteen hundred years has played a loud instrument with such ability, boldness, and breadth of soul-stirring vibrations as Muhammad (the Qur'an) recited. The beauty of his language is so integrated in the Qur'an, its precision and balance with the depth of its meaning, its richness and truth, and the ease of understanding and the greatness of the impression it produces.

One of the interesting contemporary interpretations is the interpretation of al-Misbah by M. Quraish Shihab. Quraish Shihab saw that Indonesian Muslim society loves and admires the Qur'an very much, only that some are amazed by the reading and chanting with a melodious voice. This fact seems to indicate that the Qur'an is only to be read. In fact, the Koran was revealed to be a guide and guidance for human life and a blessing for the universe. The traditions of *tilāwah*, *qirā'ah*, and *tadabbur al-Qur'an* are efforts to understand and practice the Al-Qur'an.

Some of the goals of M. Quraish Shihab in writing *Tafsir al-Misbah* are: first, to provide easy steps for Muslims in understanding the contents and content of the verses of the Qur'an by explaining in detail the messages brought by the Qur'an, as well as explaining themes related to the development of human life. Because according to M. Quraish Shihab, although many people are interested in understanding the messages contained in the Qur'an, there are obstacles in terms of time constraints, knowledge, and scarcity of references as reference materials. Second, there are errors among Muslims in interpreting the function of the Koran, as in the tradition of reading QS Yāsin many times but not understanding what they read many times. This indication can also be seen in the many books about the *fadhilah-fadhilah* of the letters in the Koran. Based on this fact, it is necessary to provide new readings that explain the themes or messages of the Koran in the verses they read. Third, this error does not only spread to the general public regarding religious knowledge but also to educated people who are involved in the world of Qur'anic studies, especially if they compare it with scientific works, many of whom do not know that the systematic writing of the Qur'an has a very touching educational aspect. Fourth, there was encouragement from Indonesian Muslims, which inspired and strengthened M. Quraish Shihab's determination to write a work of interpretation.

YOUNG-WOMEN-HONESTY: Young Marriage, Career Women and Polygamy

"O all humans, indeed We have created you from a man and a woman and made you into nations and tribes so that you may know each other" (QS. al-Hujurat [49]: 13)

All men and women, the children of Adam, are born from a union between a man and a woman, as stated in Surah Al-Hujurat above and as stated in His statement, "Some of you are from each other" (QS. Al Imran [3]: 195). Men are born from a pair of men and women, and so are women. Therefore, there is no difference in terms of humanity between the two. The strength of men is needed by women, and the gentleness of women is desired by men. The needle must be stronger than the cloth, and the cloth must be softer than the needle. Otherwise, the needle will not work, and the cloth will not be sewn. By pairing, beautiful, harmonious, and comfortable clothes will be created.

Young people are often faced with the problem of marriage and partners. Young people who enter adulthood and maturity will begin to look for their heart's desire. According to religious norms and ethics, as citizens, we are allowed to marry at certain age limits or criteria. Allah SWT means, "And marry those who are still single among you, and also those who are worthy (to marry) of your male and female servants. If they are poor, Allah will empower them with His grace. And Allah is All-Encompassing (His gifts), All-Knowing" (QS An-Nur: 32)

It is stated in Law Number 16 of 2019 that the minimum age limit for someone to marry is 19 years for both men and women. Of course, the rules determined by religion and the state in regulating marriage affairs aim to create conduciveness and public welfare through legal marriage while avoiding violations of norms and ethics regarding the fulfillment of human biological needs.

Young marriage, a solution or the root of divorce problems?

In Islam, it is strongly recommended that someone who has reached the age of puberty marry in order to protect themselves from committing adultery or other moral violations. Among the hadiths of the Prophet SAW are suggestions or commands for marriage. For example: "Three things that Allah will definitely help. Those who will marry in order to maintain their own purity, servants who want to liberate themselves and fulfill their obligations, as well as fighters in the path of Allah" (HR. Ahmad, at-Tirmidhi, and Ibn Majah through Abu Hurairah). As is the context of the word of Allah SWT in the verse above (QS An-Nur: 32), bachelors and maidens are strongly encouraged to get married soon. In its development, marriage

has become a topic that often invites attention, especially the trend of young marriage, which has become one of the motivations for young people to bind and take a relationship between two people seriously. Not infrequently, this raises discussions and further studies related to general and religious views regarding the permissibility and social impacts associated with it.

In the interpretation of al-Misbah, it is explained that the previous verses commanded to maintain the purity of the self and soul of the believers, both men and women, as well as to maintain the gaze, the private parts, and cover the genitals, now the slave owners and guardians are commanded to help their slaves, even all those who do not have a life partner, so that they also maintain themselves and their purity. This verse states: O guardians, those in charge and even all Muslims: Look at who is around you and marry them, namely help them to get married, those who are single among you so that they can live in peace and avoid adultery and other forbidden things and likewise those who are worthy of building a household from your male slaves and your female slaves. They are also human beings who need to channel their sexual needs. Allah provides them with the ease of living honorably because if they are poor, Allah will enable them with His gifts, and Allah is all-encompassing in His giving and all-knowing of all things.

There are many things to think about and consider, including financial adequacy, maturity, physical ability to build a household, and many more. This kind of thinking is very common in the current context, a person is said to be worthy of marriage when the amount of material he has reached or is more than enough. In addition, the ability to build a household is very necessary because material without strong physical causes the vulnerability of divorce.

The position of women and Islam's view of the career women phenomenon

If we look back at women's involvement in work in the early days of Islam, it is not an exaggeration to say that Islam justifies their active participation in various activities. Women may work in various fields, inside or outside their homes, either independently or with others, with government or private institutions, as long as the work is done in an honorable and polite atmosphere and as long as they can maintain their religion and can also avoid the negative impacts of the work on themselves and their environment. Hadith expert Imam Bukhari wrote chapters in his Sahih book that inform about women's activities, such as the Chapter on Women's Involvement in Jihad, the Chapter on Women's Warfare at Sea, the Chapter on Women's Involvement in Caring for Victims, and others. Some worked as bridal makeup artists, such as Umm Salim bint Malhan who did the makeup for Shafiyah bin Huyay, the wife of the Prophet Muhammad. There were also those who became nurses or midwives, and so on. In the field of trade, the name of the Prophet's first wife, Khadijah bint Khuwailid, was recorded as a very successful person. Likewise, Qilat Ummi Bani Anmar was recorded as a woman who came to the Prophet to ask for instructions in the field of buying and selling. The Prophet's wife, Zainab bint Jahsy, also actively worked, including tanning animal skins, and she donated the results of her efforts to charity. Raithah, the wife of the Prophet Abdullah ibn Mas'ud's friend, was very active at work because her husband and children were unable to meet the family's living needs at that time. Al-Syifa', a woman who was good at writing, was assigned by Caliph Umar ra as an officer in charge of the Medina city market.

Of course, much more can be said regarding women's rights in various fields. However, the final conclusion that can be drawn is that they, as the Messenger of Allah said, are Syaqa'iq Al-Rijal (blood brothers of men), so their status and rights can almost be said to be the same. Even if there is a difference, it is only due to the main functions and tasks that God has assigned to each sex so that the differences that exist do not result in one feeling superior to the other. And do not envy what Allah has given some of you more than others, for men have a share of what they have earned, and for women, there is a share of what they have earned. And ask Allah for His bounty. Indeed, Allah is Knowing of all things (QS An-Nisa [4]: 32).

The concept of human creation in pairs: What if you marry more than one?

"If you are afraid that you will not be able to treat (orphan) women fairly, then marry the one you like from (other) women: two, three, or four. Then, if you are afraid that you will not be able to do justice, then just one person or a female servant that you have. That is closer to not committing wrongdoing." (QS Al-Nisa [4]: 3)

The mention of two, three, or four is essentially in the context of the demand to be fair to orphans. The wording of this verse is similar to the words of someone who 'forbids others from eating certain foods, and to strengthen the prohibition, he says: "If you are afraid of getting sick if you eat this food, then just finish the other food that is in front of you." Of course, the command to finish the other food only emphasizes the need to heed the prohibition not to eat certain foods. It should be underlined that this verse does not make regulations about polygamy because polygamy has been known and practiced by adherents of various religious laws, as well as the customs of society, before this verse was revealed. Just as this verse does not require polygamy or recommend it, it only talks about the permissibility of polygamy, and that, too, is a small door that can only be passed by those who are in great need and with conditions that are not easy. Thus, the discussion of polygamy, in the view of the Qur'an, should not be reviewed from an ideal perspective, or its good and bad, but must be seen from the perspective of determining the law in various conditions that may occur.

We cannot justify those who say that polygamy is recommended on the grounds that the command above begins with the number two, three, or four, then if you are worried about fairness, then "marry only one," for the reasons that have been

stated above, both from the meaning of the wording of the verse and from the sociological reality where the ratio of women to men does not reach four to one, even two to one. It also cannot be said that the Messenger of Allah (saw) married more than one, and such marriages should be emulated because not everything that the Messenger did needs to be emulated, just as not everything that was obligatory or forbidden for him was obligatory and forbidden for his people. Wasn't the Messenger of Allah (saw), among others, obliged to wake up for night prayers and not be allowed to accept zakat? Wasn't his ablution not invalidated if he fell asleep? Aren't there rights for a leader in order to make his mission a success? Do those who claim to want to emulate Allah's Messenger in his marriage? If so, then they need to realize that all the women he married, except 'Aisha ra. are widows, and all of them are for the purpose of making the da'wah a success or helping and saving women who have lost their husbands and in general are not women who are known to have attractive powers.

Result and Discussion

Quoting information from one of the accounts on the Instagram platform, talkative, it was stated that there were 250 six children applying for marriage dispensation in Lamongan, East Java because they were afraid of adultery. Meanwhile, 45 other children applied because of cases of pregnancy outside of marriage. Until November 2023, there were 301 children in Lamongan who applied for marriage dispensation to the Religious Court. It was stated that those who registered were dominated by children aged 16-18 years or currently still in high school.

In contrast, what about the status of career women who actually postpone marriage because of work, family demands, or other factors? In Javanese customs, this case invites more negative stigma and negative views on social status. The older a woman gets, the more her attractiveness fades, and it is not uncommon for classic terms such as spinster, unsellable, and the like to appear. In fact, if examined more deeply, it is not uncommon for these career women to be the family's backbone and hope. They are struggling both to replace the role of head of the family and to encourage the success of their younger siblings.

The discussion that is also linked by the author here is the perception of polygamy. Can it be used as an alternative solution to social problems, especially in the discussion of the female population being greater than the male population? Some ask why Islam justifies men gathering four women at the same time, while women are not allowed except with one man. Perhaps some do not accept the opinion of scientists who state that men's nature tends to be polygamous and women's nature is monogamous. Therefore, answering this question should be by inviting the questioner to see the reality or answering the following question: "Why do countries that allow prostitution conduct routine health checks for women who have free sex and do not do it for legal couples? This is because reality shows that women are only created to be touched by clean fluids, namely the sperm of one - once again one - man. Once two men are involved in sexual intercourse with a woman, then at that time, the fluid, which is the seed of the child, is no longer clean and is very feared to transmit disease. Reality is very clear evidence regarding this.

Sub Discussion

Al-Qurtubi argued that the difference of opinion was due to differences in the believer's condition. If he fears damage to his religion or his world, then marriage is obligatory. And if he is able to control himself (not afraid of his religion) and has the freedom to marry a free person, then it is sunnah for him. For those who do not have freedom, then as much as possible, he should restrain himself even though he is fasting because fasting is a breaker for him. Hasbi Ash-Shiddieqy also explained that the command contained in this verse is a recommendation, not an obligation unless it has been requested by the woman herself. Basically, we determine that this command is not obligatory because, in reality, there were people who were allowed to live single during the time of the Prophet himself. But it can be said that the command here is obligatory if by not marrying those who are single, it is feared that fitnah will arise.

The wisdom of holding a wedding is:

1. Can create love and peace in life;
2. Can give birth to offspring legally and honorably
3. Religion can be maintained
4. Maintain the height of a woman's dignity
5. Can keep someone away from committing adultery

Conclusion

In the description that has been discussed above, the provisions regulated by both sharia and state law have regulated all forms of limitations and criteria in carrying out marriage. Getting married young, postponing it, or having more than one wife is not a bad thing when it is an effort to take the halal path to avoid adultery. The existing rules function to maintain the stability and welfare of the public in the legal marriage procedure, especially maintaining the values of norms and morals as rational and ethical beings.

The best way for someone to measure their readiness to get married is through mature education, consultation, and implementation. Whether they are getting married young, pursuing a career, or practicing polygamy, all should be based on knowledge and responsibility, not because of mere lust or desire. Especially the complex purpose of marriage and the consequences that follow it need to be balanced with mature thinking and adequate education.

Credit Author Statement

Allah SWT says which means: "And among the signs of His power is that He created for you wives from your own kind so that you will be inclined and feel at ease with them." (QS. Ar Ruum: 21). In the explanation of the Prophet SAW, he said "If someone marries, then he has perfected half of his religion. Therefore, fear Allah for the other half." (HR. Al Baihaqi). So, in fact, the recommendation to get married is the main one, especially for those who have entered the ideal age of maturity without having to feel afraid of complications and challenges in the household.

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Through this article, the author hopes to be able to conduct more in-depth research related to several contemporary issues in the study of the Qur'an, especially in the matter of youth as the centre of hope and successors to the nation.

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