



# The Concept and Practice of Polygamy in Islam

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## Abstract

The concept of polygamy in Islam practiced by the Prophet is very different from the polygamy that occurs today. Today's polygamy is often practiced without proper reasons. Polygamy practiced without proper reasons can lead to negative impacts, such as violence against women, household breakdown, and child neglect. This study aims to examine the concept and practice of polygamy in Islam. This research uses a qualitative method with the type of living Quran and hadith research with data sources taken from the arguments of the Quran and hadith, the results of *ijtihad*, the opinions of experts. The selection of this living Quran method refers to Engkizar's theory based on the needs and objectives of the topic under study. In addition, the author also strengthens data sources from various previous research results that have been published in reputable international journals. All of the above data is analyzed thematically. The analysis shows that there are five concepts of polygamy in Islam. The five concepts are: i) Able to be fair, ii) the maximum number of wives is four, iii) must be based on benefit, iv) able to provide, v) not because of the urge of lust. This research can be used as a reference for further research on Islamic studies, especially in the field of Islamic fiqh, enriching the literature on the relationship between world activities and Islamic spirituality.

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## INTRODUCTION

The concept and practice of polygamy in Islam is considered very important to be understood for every human being therefore, polygamy is allowed not obligatory if it fulfils the conditions that have been determined by the applicable religious law (Jalaluddin, 2021). Islam allows men to marry more than one woman (Faisol, 2020). The permissibility of polygamy is because in the past during the Uhud War, the second major war, more than ten per cent of the Muslims were killed (Ichsan, 2018). From the events of the war, problems arose regarding widows and orphans (Cahyani, 2018). Therefore, the Quran allows men to marry widows with a limit of up to four people (Shidqan, 2023). For the welfare of their children who have been left dead by their fathers, who will later become the next generation of their parents, state and nation. But to practice polygamy in the Quran, being fair

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is a severe requirement that must be fulfilled (Asdin, 2023; Syukri et al., 2025; Thoyibah et al., 2023).

According to Jalaluddin Al-Mahalli in his Tafsir Jalalain allows a man to marry up to four women (Hunawa, 2018). but with the absolute condition of justice in terms of maintenance and turn. If such justice is difficult to achieve, then Islam recommends marrying only one woman as a form of prudence (Hardana et al., 2024). If a person feels unable to fulfil the requirements of justice towards an independent wife, Islam provides an option by establishing a relationship with a slave, because the responsibility towards them is simpler (Muzakky & Putri, 2024). In relation to being fair in Islam, this has been explained in the word of Allah in Surah an-Nisa verse 3, as follows:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنًى وَثَلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذَىٰ أَلَّا تَعْلَمُوا

Meaning: *And if you fear that you will not do justice to the rights of orphans (when you marry them), then marry any woman you like, two, three, or four. Then if you fear that you will not do justice, then marry only one, or the slaves you own (Q.S. An-Nisa:3)*

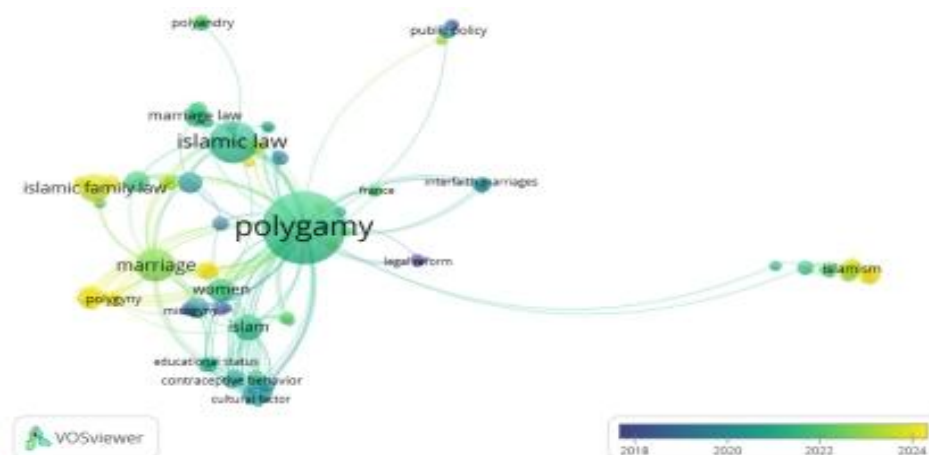
According to the author, the essence of this verse is to uphold the principle of justice and prevent injustice in the marriage relationship. Islam establishes this rule to build a responsible and moderate home life, and ensure the welfare of all parties involved. Thus, this verse underlines the importance of maintaining a balance between rights and obligations, and making justice the main foundation in building a marriage relationship.

According to Aidh al-Qarni in his *tafsir al-muyassar* and if you are worried that you cannot be fair in treating the female orphans who are under your responsibility, by not giving them a dowry like other women, then leave them and marry the women you like besides them, two, three, or four. then if you are worried that you cannot be fair among them, then only one (Imran, 2017).

According to Sheikh Abdurrahman bin Nashir as-Sa'di in *tafsir as-Sa'di* explains if you are afraid of not being fair to the orphaned women who are in your care and guardianship, then look for women other than them, then marry, women you like, that is, women you choose who have religion, wealth, beauty, and good offspring and so on among the qualities that encourage to marry them. Choose them according to your opinion, and the best trait that is a benchmark in choosing is his religion (Abidin et al., 2022). as the prophet said, women are married for four things: for their wealth, beauty, offspring, and religion, and choose those who have religion, surely you will be lucky (Mubarok et al., 2022).

Allah mentioned the number of women he can marry, two, three, or four. This means that whoever wants to marry four wives and it is not permissible for him to exceed this number, because this verse is mentioned in order to explain the maximum number that is permissible, so it is not permissible to exceed what Allah has mentioned based on consensus, because a man is sometimes unable to hold his lust with just one wife (Ambarayadi & Patodongi, 2024).

From several previous studies related to the concept and practice of polygamy, among others, the author explains that this study discusses the concept of polygamy practice from an Islamic perspective, based on the Quran and sunnah.



Based on the results of the analysis that the author conducted using VOSviewer software on Thursday, 17 January 2024, 00:15 WIB. The results of the analysis based on Scopus data using the keywords polygamy and Islamic found the results of 85 documents. Based on this analysis, previous studies have examined polygamy. However, no research data has been found that discusses the concept and practice of polygamy in Islam. Therefore, this research needs to be conducted and studied more deeply.

According to (Engkizar et al., 2022, 2023, 2024; Mortelmans, 2019; Welsh, 2002) thematic analysis is one of the more flexible ways of identifying, analyzing and reporting data in qualitative methods analyzed using Nvivo software (Engkizar et al., 2022; Maher et al., 2018; Swain, 2018). After the interview findings were classified, the next step was to determine the themes that were appropriate and related to the established research topics and objectives.

## RESULT AND DISCUSSION

The research findings show that, in fact, the practice of polygamy in Islam has five aspects. The five aspects that the author refers to are taken from the sources of the Quran, Hadiths, expert opinions and previous research results related to this issue and problem. These aspects can be seen in the following figure.

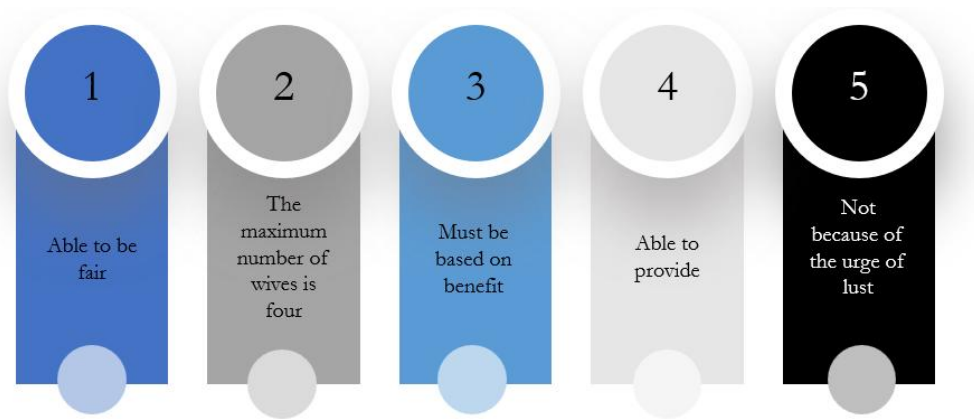


Fig 2. The concept and practice of polygamy in Islam

The following five themes related to the concept and practice of polygamy in Islam as shown above will be explained according to the Quran, Hadith and the opinions of scholars.

The first theme is that polygamy is only allowed if the husband is able to be fair, as Allah says in Surah an-Nisa verse 129.

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

Meaning: *And you will never be able to be fair among your wives, even though you are eager to do so, so do not be too inclined (to the one you love), so that you leave the others hanging and if you make amends and keep yourselves (from cheating), then surely Allah is Forgiving, Most Merciful (QS. An-Nisa' :129)*

According to tafsir al-Ijaz by Shaykh Wahbah az-Zuhaili, do not differentiate your wives from other wives but equalize the level in treating them (Hanafi, 2015; Sodiq et al., 2024). Both material treatment in terms of *nafkah* and others. This verse was revealed to the Prophet and Saudah bint Zam'ah who was old, to Rafi' bin Khudaij and Khaulah bint Muhammad bin Musalamah because they were old, or to Abi Sanabil bin Ba'ak and his wife. According to the context (HR Abu Dawud, no. 2133; Tirmidhi, no. 1141): the things that need to be considered in polygamy are as in the hadith.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ مَائِلٌ.

Meaning: *Whoever has two wives and is inclined to one of them, he will come on the Day of Resurrection with his body askew (Abu Dawud, no. 2133; Tirmidhi, no. 1141): authenticated by Al-Albani*

Asghar's view also takes the opinion of Muhammad Asad. According to him, a man who has morals and is very aware of responsibility will feel sinful if he loves one wife more than another, and being fair is beyond human capabilities, in other words, the requirement to be fair is only related to external behaviour and problems with one wife. Even then, in the long run, it depends on the influence of his feelings towards that person (Eri Nur Shofi'i, 2020). The second theme is that polygamy is limited to a maximum of 4 wives. As explained by Allah in the Quran surah An-nisa verse 3 below.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَّةَ وَرُبُعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذَىٰ أَلَّا تَعْلَمُوا

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As Allah's word in surah An-nisa verse 3, according to tafsir Ibnu Katsir, tafsir jalalain, tafsir al-maraghi, explains if you are afraid that you will not be able to be fair to the rights of women when you marry them (Hafis, 2023). M. Quraish Shihab in interpreting this verse asserts that this verse contains fear, which can also mean knowing (Febriansyah, 2025). This shows that whoever feels worried and hesitant to be fair, then he should not be polygamous (Asdin, 2023). But on the other hand, if he feels no doubt, even confident that he can be fair, then he can be polygamous (Setiawan et al., 2023). It must be believed that the only 'Fair' in the context of this verse is justice in material, not love but at least it proves that when Islam allows polygamy, it is accompanied by heavy conditions so that people of good religion will not do it unless they think carefully (Sayyidah et al., 2021).

The opinion of the scholar Zamakhshari Bin Hasballah Thaib. MA in his book Customs of the Arabs in the Discussion of the Quran mentions the revelation of Surah An-Nisa verse 3 is to limit the number of wives of the Arab community at that time there was no limit in the book also explained Surah An-Nisa verse 3 limits the maximum number of wives to only four from an infinite number before, not advocating adding wives from one to four women. Surah An-Nisa verse 3 is also interpreted by scholars as a permissibility, not an order for polygamy (Asmu'i & Nasution, 2024).

The third theme is that polygamy must be based on benefit and justice as explained by Allah in Surah An-Nahl verse 90 below.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Meaning: *Verily, Allah enjoins (you) to be just and to do good, and to give aid to relatives, and He forbids (you) to do wrong, evil, and enmity. He teaches you that you may learn. (QS. An-Nahl: 90)*

According to tafsir Jalalain This verse explains that Allah SWT commands his servants to be fair both to themselves and to others. in daily life, justice appears in various forms. Al-Adl is doing everything that is required in the form of creed and sharia, walking together with others in fulfilling the mandate, leaving injustice, being objective, and fulfilling rights to their owners Based on the arguments of the Quran, the views of scholars such as Ibn Arabi as the author has described above, it is clear that al-Adl is prioritizing Allah over everything, prioritizing the pleasure of Allah SWT over one's own desires, and avoiding prohibitions and carrying out



his orders (Sari et al., 2023).

The fourth theme is: the husband must be able to provide for the needs of his wife and children, as Allah says in the Quran, Surah At-Talaq verse 7.

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِۦ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّا ءَاتَاهُ اللَّهُ لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا مَا ءَاتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

Meaning: *Let him who is able to provide according to his ability, and the one who is constricted in his provision should provide from the wealth that Allah gives to a person but only what Allah gives him, Allah will later provide relief after narrowness* (QS. At-talaq verse 7)

According to the interpretation of Ibnu Katsir, the verse above explains that providing for his wife and with the limit of his ability and he should give so that his children and wife have spaciousness and breadth of shopping, then let him provide for the wealth given to him by Allah (Maslan, 2023). The opinion of scholars such as Shaykh Imad Zuhair hafiz is that a husband who is well-off should provide for his divorced wife and breastfeeding child with the sustenance that Allah has given him. As for the husband whose provision is tight, he should provide according to his ability, Allah does not burden a person but according to the provision he has given (Rohman, 2020).

The fifth theme is that polygamy is not done on the basis of indulging in lust, but there are other more important considerations, including helping widows who must be supported in body and soul (Duri, 2022). As the word of God in the Quran letter an-Nisa verse which reads.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّى النِّسَاءِ ۗ أَلَّتِي لَا يُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنْكِحُوهُنَّ ۚ وَالْمُسْتَضْعِفِينَ ۚ مِنَ الْوُلْدِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۝ ١٢٧

Meaning: *And they ask you for a fatwa on women. Say: "Allah gives you a fatwa about them, and what is recited to you in the Quran also gives you a fatwa about the orphaned women whom you do not give to them what is determined for them, while you want to marry them and about children who are still considered weak. and (Allah tells you) that you take care of the orphans fairly. and whatever good you do, then surely Allah is the All-knowing* (QS. an-Nisa: 127).

From the above verse as explained by a prominent scholar Yusuf Qardhawi that the polygamy carried out by the Prophet, with his wives was not because of lust or looking for delicacy, not because of the love of the world (Cahyani, 2018). but because there are reasons and wisdom and benefits, as well as to bind people with the religion of Islam (Darmawijaya, 2015). Moreover, because family ties through marriage and tribal or national ties have great value and have a very deep influence in Arab countries (Ropiah, 2018). Because of that the Prophet wanted to gather them to be proud of Islam and bind them to this religion, and solve social and humanitarian problems through marriage (Salsabiela & Prananda, 2023). As (HR. Abu dawud).

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ مَا تَزَوَّجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ امْرَأَةً إِلَّا لِعَضْدٍ أَوْ رَحِمٍ

Meaning: *from Aisha radhiyallahu 'anha, she said, 'The Messenger of Allah did not marry a woman except for reasons to strengthen kinship relations or to expand family relations.* (HR. Abu Dawud)

The above Hadith explains the context of the Prophet's marriage is not just

a personal relationship or biological needs (Khoirul Abror, 2016). but contains great wisdom, both in da'wah, strengthening social relations, and regulating Islamic society and every marriage of the Prophet has a noble purpose (Usman, 2017).

## CONCLUSION

This research has successfully revealed how polygamy should be in accordance with Islamic law. The results show that polygamy in Islam is very strictly regulated through conditions that aim to maintain justice, benefit, and responsibility. This provision confirms that polygamy is not an unlimited freedom, but an alternative that can only be done by considering very specific conditions and fulfilling clear conditions. Through this regulation, Islam seeks to protect the rights of women and children in marriage, and to prevent the abuse of polygamy for personal gain. Thus, polygamy is seen as a responsible solution in certain circumstances, rather than a practice that is carried out haphazardly.

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## DECLARATIONS

### Author contribution

**Ummi Kalsum:** data curation, **Datres:** writing-original draft preparation, conceptualization, **Widia Sulastrri:** methodology, visualization, **Burhanuddin:** editing, analysis.

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