

«مقاله پژوهشی»

تعدد زوجات در اسلام: دلایل، فواید و مفسدات

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چکیده

تعدد زوجات یکی از احکام اسلام و نیز سنت رایج در میان مسلمانان بوده است؛ این قاعده را برخی از مسلمانان به چالش کشیده شده‌اند و امروز یکی از دستاویزهایی است که مخالفان با آن به اسلام حمله می‌کنند. هدف این پژوهش بررسی مزایا و معایب تعدد زوجات و بررسی دلایل موافقان و مخالفان آن به صورت تحلیلی و قیاسی است.

یافته‌ها: دلایل تأیید جواز تعدد زوجات، نص قرآن کریم، سنت، سیره و سنت مسلمانان است. علت مخالفان تعدد زوجات، ناسازگاری با فطرت انسان، رعایت نکردن عدالت از سوی مردان، قوانین ظالمانه و مردانه، عامل هوسبازی مردان و سنت پیامبر و امام علی در زمان حیات حضرت خدیجه و فاطمه است. اگر احکام را تابع مصالح و مفسدات بدانیم، چنانکه بسیاری از فقهای شیعه معتقدند، می‌توان حکم تعدد زوجات را تابع زمان و مکان دانست. اگر مصلحت آن بیشتر از مفسدات آن باشد جایز است. در صورت اجرای احکام اخلاقی اسلام، مصلحت فردی تعدد زوجات عبارت است از: تأمین نیازهای زنان، رشد شخصیت، تربیت یتیمان، وجود الگوهای رفتاری زن و مرد برای یتیمان، حفظ شرافت زنان و داشتن تعهد در مردان. در صورت عدم رعایت قوانین اخلاقی اسلام، برخی از مفسدات تعدد زوجات عبارتند از برانگیختن حسادت در بین زنان و دشمنی در بین کودکان و نیز رواج شهوات در مردان.

نتیجه: احکام در فقه شیعه تابع مصالح و مفسدات است و تعدد زوجات مستلزم تربیت اخلاقی در جامعه است. جوامع دارای اخلاق دینی می‌توانند تعدد زوجات را اجازه دهند. در غیر این صورت تعدد زوجات دارای فساد است که بهتر است ترک شود.

واژه‌های کلیدی

اسلام، تعدد زوجات، تک‌همسری، مصالح و مفسدات احکام، نکاح.

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ORIGINAL ARTICLE

Polygamy in Islam: Reasons, Benefits and Corruptions

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ABSTRACT

Polygamy has been one of the rules of Islam as well as a common tradition among Muslims; this rule has been challenged by some Muslims, and today it is one pretext with which the opposition attacks Islam. The present study aims to investigate the advantages and disadvantages of polygamy and to examine the reasons for and against it in an analytical and deductive manner. The reasons for approving the permission of polygamy are the text of the Holy Quran, Sunna, manners and traditions of Muslims. The reasons for the opponents of polygamy are incompatibility with human nature, non-observance of justice by men, being unjust and masculine rule, a factor for men's voluptuousness, and tradition of Prophet and Imam Ali when Hazrat Khadija and Fatima were alive. If we consider the rulings as subject to interests and corruptions, as many Shia jurists believe, the ruling on polygamy can be considered a function of time and place. It is permissible if its expedience is more than its corruption. If moral laws of Islam are implemented, the individual interests of polygamy are as follows: Meeting the needs of women, personality development, upbreeding the orphans, the existence of male and female behavior models for orphans, maintaining the nobility of women and engaging men in a special commitment. If the moral laws of Islam are not observed, some of the evils of polygamy include inciting jealousy among women and enmity among children, as well as the prevalence of lust in men. The results indicated that the rules in Shia jurisprudence are subject to interests and corruptions, and polygamy requires moral education in the society. Communities with religious morality can practice polygamy. Otherwise, it is a corrupt polygamy that it is better to leave.

KEYWORDS

Islam, Marriage, Monogamy, Polygamy, Interests and Corruptions of Rulings.



Introduction

Polygamy is one of the rules of marriage in Islam that is disputed by many people today. Polygamy has been common among Muslims, and it has been less problematic with its origins until recent centuries. In fact, it can be said that the issue of polygamy did not face any intellectual or jurisprudential problem until the modern era ([Mehrizi, 1382 SH, p. 476](#)). In jurisprudential books, the permission of polygamy has been taken for granted and its boundary, namely four wives, has been debated. The only condition that is sometimes expressed is the power over alimony and the observance of apparent justice between spouses. Many thinkers have tried to explain their viewpoint. The opinions of scholars on polygamy can be categorized as follows:

A) Conditional acceptance: Most commentators in the past and some contemporary commentators have accepted the condition of marrying four women at the same time with certain conditions.

B) Limiting polygamy: According to this theory, the principle of polygamy, although accepted by Islam, should be minimized. Those who agree with this generality have offered various interpretations and expressions of this restriction. One group believes that polygamy is prescribed in case of necessity. This group relies mainly on extra-religious arguments and believes in limitation of polygamy. Their most important arguments are as follows:

1. The precondition of polygamy is justice, and the observance of this condition occurs very rarely.

2. Religion has come for the good of society and wants to prevent harm, while the corruption of polygamy is higher than its interest.

3. Polygamy causes enmity between children ([Bajuri, 1406 AH, pp. 247-253](#)).

Another group concludes from the order and context of Koranic verses that the probability and permission of polygamy is zero and that they limit the verse to exceptional conditions (with the condition of justice) and because it is difficult to observe the condition of justice, the permission of marriage becomes even more limited ([salehghaffari, 1364 SH, p. 19](#)).

C) Abolition of polygamy: Some scholars believe that the Qur'an intended to overthrow the unlawful practice of polygamy that was common in the Arab society of those days and has gone through three stages for this elimination. First, the custom of polygamy was restricted to four wives, then verse 3 of Surah al-Nisa makes four wives conditional on the observance of justice, and in the third stage, the observance of justice is deemed to be impossible (al-Nisa, 129). Tahir al-Haddad, Shahada al-Khoury, and Najib Jamal al-Din consider the verse to be the observer of the culture of the time, and they follow the view of the abolition of polygamy ([al-Zuhayli, pp. 172-173](#)).

D) Permission of four wives in an emergency condition: Some commentators have set special conditions for four wives, and in no way accept polygamy under normal circumstances. Rather, according to the context of the verses as well as before and after the verse in which the orphans are spoken, they do not think that God speaks about a man having fun among these verses that describe the difficult conditions of war and orphans, which is certainly unwise. In times of war, when the number of men is declining and women are numerous, polygamy is not meant for pleasure but is a strategy to solve the problem. In fact, the social necessities that sometimes arise for human societies cannot be ignored, including wartime conditions, infertility of some women and at times increasing number of women ready to

marry men ([Ibrahim, 1404 AH, pp. 77-99](#); [Motahhari, 1369 SH, pp. 398-453](#); [Vakili, 1370 SH, pp. 71-73](#)). Although these are not normal conditions of societies, the legislator must find a solution for these events as well. There are data that can be a proof of this claim ([al-Amili, 1409 AH-a, pp. 267-268](#)). Therefore, in addition to observing justice and the ability to manage life, a third condition can be inferred from the wisdom of legislation, and that is the existence of rational interests ([Mehrizi, 1382 SH, p. 486](#)).

Considering the attack on Islam because of the existence of this ruling, it is necessary to examine the arguments of the proponents and the opponents, interests and corruptions as well as the possibility of implementing this ruling in today's conditions.

1. Method

The purpose of this study is to examine the ruling on polygamy, which is mentioned in the Holy Quran and has been a common tradition among Muslims. Therefore, we used an analytical-deductive method. First, the reasons for and against are extracted and examined from religious texts. Afterward, based on rational analysis, the merits and demerits of the ruling on polygamy are examined.

2. Reasons of Proponents

Proponents of polygamy offer a number of reasons:

A) The text of the Holy Qur'an: In three verses of the Qur'an, the issue of polygamy is raised. First, in verse 3 of Surah al-Nisa': "If you fear you cannot act fairly towards the orphans—then marry the women you like—two, or three, or four. But if you fear that you will not be fair, then one, or what you already have. That makes it more likely that you avoid bias." (al-Nisa: 3)

In this verse, men are allowed to choose up to four wives, and the only condition is maintaining of justice. Here, God has not said that if you do not observe justice, but He has said that if you are afraid, do not observe justice perhaps because it is related to the future. The second part of verse 129 of Surah al-Nisa shows the prevalence of polygamy among Muslims: "You will not be able to treat women with equal fairness, no matter how much you desire it; but do not be so biased as to leave another suspended. If you make amends, and act righteously—God is Forgiving and Merciful." (al-Nisa: 129)

Third, in verse 32 of Surah al-Ahzab, the wives of the Holy Prophet have been admonished, which indicates how many wives the Holy Prophet had.

"O! wives of the Prophet! You are not like any other women, if you observe piety. So do not speak too softly, lest the sick at heart lusts after you, but speak in an appropriate manner." (al-Ahzab: 32)

Many commentators, including the Muqatil Ibn Sulayman ([Muqātil ibn Sulaymān, 1423 AH, pp. 356-358](#)), Jalaluddin al-Suyuti ([al-Suyuti & al-Mahalli, 1416 AH, pp. 119-121](#)), Jorjani ([Gorgani, pp. 273-284](#)), Hashem Bahrani ([al-Bahrani, pp. 17-23](#)) permits marrying four women permanently on the condition of justice and in addition considers it illegal. Also, it is not allowed for a woman to marry several men. Muhammad ibn Jarir Tabari narrates the reason of the revelation of the verse and says that multiple marriages were common in Arab culture, which led to the permission to marry four women in the Qur'an on the condition of justice because some Muslims refused to care for orphans ([al-Tabari, 1392 AH, pp. 156-164](#)).

Muhammad ibn Hassan al-Tusi narrates six reasons for the revelation of this surah, some of which indicate that the Arabs chose many wives and considered this a source of pride. Whoever was more financially empowered married more women, and this verse limited the number of women to four. Therefore, this verse refers to the culture of the time. Some narrations are related to those who were afraid of not observing moderation about orphans. As a result, they refused to help orphans, and this verse states the solution ([al-Tusi, pp. 104-109](#)).

Rashid al-Din Miybudi narrates the verse, reducing the number of women to four women on the condition of justice because it was common in Arab society to marry countless women. Miybudi considers Arab culture as effective in allowing four wives. But in the end, he accepts the permission of four women on the condition of justice. He states that justice in the verse belongs to the orphans; however, because women, like orphans, need guardians, justice must be done for women as well ([Miybudi, pp. 409-420](#)).

Fadl Ibn Hassan Tabrisi first states the reasons for the revelation of the verse and the quality of its revelation:

1. This verse was revealed about an orphan girl whose guardian wanted her wealth and decided to marry her without giving her dowry. Therefore, God commanded them not to marry orphan girls unless they are treated fairly and respected according to their dignity or marry other women, and it is permissible for them to take multiple wives, up to four wives, if justice is done.

2. This verse was revealed about a man who had married many women in addition to what Islam allows, and he said, "What prevents me from marrying many women like someone else?" This excess caused him to lose his wealth and he intended to appropriate the

property of the orphan who was under his care; therefore, God forbade people to take more than four wives so that they would not need the property of the orphan due to poverty; even if he threatens to rape the orphans by taking four women, they should be content with one woman. This is the reason for the revelation according to Ibn Abbas and Ikramah.

3. People were strict about orphans' property but they were careless with women and did not treat them fairly. Therefore, God said: Just as you are afraid of injustice for orphans, so should you be for women. You are allowed to have one to four spouses providing fairness.

4. The people considered it difficult to take care of orphans and were afraid of doing so out of faith in God. Therefore, God commanded them to be as afraid of adultery as they were of it, and to legitimately choose one or four wives for themselves. This has been narrated by Mujahid.

5. Hassan says that the meaning of the verse is: If you are afraid of an orphan girl under your care, marry other orphan girls.

6. Hassan quotes from Farra' that the meaning of the verse is that if you are afraid of using the property of orphans, you should also be afraid of women and injustice towards them, and marry women whom you do not oppress.

According to the narrations, Tabrisi concludes that the ignorant Arabs were proud to marry a large number of women and this verse limits marriage to two, three and four women ([al-Tabresi, 1372 SH](#)).

Beliefs have been close to each other until about the twelfth century AH, and from that time, with the acquaintance of people with views of the West and their demands, as well as the objection of Western thinkers to Islam, the standpoints of the Muslims took on a new form and some scholars were influenced by these conditions and considered polygamy specific to that time.

Muhammad Hossein Tababaei uses the subject of orphans in the previous verses as a context. In pre-war ignorant Arabs, daughters became fatherless, and the Arab strongholds took the dead father's daughters with whatever they had and mixed their property with their own property; they not only ignored justice but sometimes after the property was finished, they would leave themselves without shelter. The Holy Qur'an forbade this disagreeable habit with the strongest tone, intensified its prohibition on oppressing orphans and confiscating their property, and emphasized the prohibition on using their property in other verses. As a result, Muslims became afraid of the dire consequences of losing their property and evicted them from their homes so that they would not be inadvertently ruined financially. So, here God commands people to be pious about the orphans and do not exchange the bad for the good and mix orphans' property with theirs. Even if you are afraid that you will not be able to do justice to orphan girls, you suppose that you will encroach on their property and you are disgusted with marrying them for that reason, you can leave them alone and marry other women ([Tabatabai, 1372 SH, pp. 264-268](#)). Allamah Tabatabai responds to the objections to polygamy in the four protests and responds to the rejection of polygamy as a departure from human instinct. According to Allamah Tabatabai, religious education in Islam recognizes a woman tolerant in such a way that she is never upset by acts such as polygamy and her emotions are not hurt. As soon as she sees that God Almighty has allowed her husband to practice polygamy, she surrenders to the will of her Lord, as well as when she hears that endurance in the fire of zeal leads the high authorities to God Almighty to desire, its tolerance is pleasing to her. Because emotions

and feelings vary with different levels of education, the opposition to polygamy is due to wrong upbringing ([Tabatabai, 1376, pp. 293-296](#)).

Ms. Amin also does not consider polygamy as a principle for a low-income person who cannot afford to pay alimony to a spouse ([Amin, 1361 SH, pp. 6-13](#)). Ayatollah Mahmoud Taleghani considers the reason for polygamy to be related to cultural and time-based conditions. In the past, marrying orphan girls who had often been taken prisoner and their fathers had been killed was a necessity of warlike and tribal life. Such subordination as well as lack of support and power to defend the right left them open to oppression. In view of such an unacceptable situation, the Holy Qur'an blocks such tyranny and injustice, which causes filth in life, and leaves the way open for the good. Because this situation has no general boundaries and it may be in their interest to marry orphans in some cases, its prohibition is not specified and is implicit, conditional and limited ([Taleghani, pp. 17-19](#)).

In his commentary, Muhammad Javad Najafi Khomeini considers polygamy for emergencies and believes that the Qur'an means that if you cannot do justice to the orphan, you should take four wives from other women. The summary of the explanation is that in the previous verse, three instructions were given to the guardians of orphans as follows: Give them their property; Do not mix the bad with the good; and do not abuse their property. In this verse, the fourth commandment is given to those in charge of orphan girls who married them with less love than their daughters after puberty. Therefore, this practice was prevented unless they observed justice in completing their alimony and set their dowry as much as the dowry of their own daughters and to marry

other women (2-4) if they could not observe such justice ([Najafi Khomeini, 1398 AH, pp. 133-136](#)). Naser Makarem Shirazi and his companions also allow polygamy under the conditions of power and justice ([Shirazi, 1374 SH, p. 152](#)).

Ali Shariati believes that polygamy is a matter of social necessity, not a matter of sexual desire. The verses on this subject in Surah al-Nisa clearly show the highly important matter of orphans, that is, the homeless and helpless children, especially in the society of that time when they had a completely ominous future both in terms of education and society. In terms of hunger, clothing, support, family and well-being, he says, the critical issue of polygamy is raised ([Shariati, 1390 SH, p. 264](#)).

Muhammad Abduh and his followers such as Muhammad Ezzat Darwazeh, Qasim Amin, etc. believe that polygamy is prescribed in case of necessity. This group relies mainly on extra-religious arguments and believes in limitation. Their most important argument is as follows:

1. The precondition of polygamy is justice and the likelihood of its observance is one in a million.

2. Religion has come for the benefit of society and wants to prevent harm; however, corruption of polygamy is more than its benefits.

3. Polygamy causes enmity and hostility between children. This restriction has also been applied in the law of Iraq and Morocco ([Bajuri, 1406 AH, pp. 251-252](#)). However, it should be noted that if a religious reason is found for polygamy, these claims are nothing more than praises that cannot resist the religious text.

Muhammad al-Madani considers two preconditions for polygamy: 1. Existence of a rational purpose, 2. Absence of oppression.

Because these two preconditions are internal affairs and may be abused, the ruler can and has

the right to monitor their observance and use the necessary means to implement them correctly (Muhammad al-Madani without history, Q10, p. 4, p.44_415). The question that arises against this opinion is why generalization to other cases? Because analogy has no authority in some Islamic religions such as Shia and cannot be generalized based on it. Another drawback of this opinion is that it requires the prescription of five women, which is invalid according to Muslims. According to him, men who care for orphans can have up to four marriages with an orphan family. Usually, such people have been married before because they are at an age when they are orphaned. This opinion, although successful in explaining the structure of the verse, does not have the objections to other interpretations but it has two problems. If these two problems can be solved, it seems that the argument is acceptable ([Mehrizi, 1382 SH, p. 479](#)).

Muhammad Ali Ghaffari believes that such verses lead us to the point that polygamy is not allowed as it is. "When we relate verses 3 and 128 of Surah al-Nisa to each other, we see that the legal scope of polygamy is so narrow that it can be said that the permission for polygamy is completely criticized, except for men and women who are extraordinarily exceptional; because in this verse, justice by men is denied, and it says that men never have the ability to observe justice among women. It is better not to pursue whims and desires and not to leave the first wife deprived or unsupervised. A thorough examination of the tone of the verses and hadiths, the observance of rational and judicial principles as well as the tradition of Prophet (PBUH) and our Imams (AS) indicates that one in a thousand human beings are not allowed to have multiple wives because whether they like it or not, they become infected with oppression ([salehghaffari, 1364 SH, p. 19](#)).

According to Nasr Hamid Abu Zayd, multiple marriages has historically been a common practice in pre-Islamic human societies, and it is a great mistake to regard it as part of divine revelation and a Qur'anic viewpoint. It is true that the Qur'an has dealt with this issue indirectly and laid down rules for it, but when we compare the discourse of Islam with the pre-Islamic ignorant discourse according to applicable rules and review the interpretation of Koranic text, we find that The Qur'an only legalizes the existing phenomenon and does not prescribe any social phenomenon ([Abu Zayd, 2000, pp. 172-249](#)).

B) Hadiths: In many hadiths, polygamy has been mentioned and implicitly and sometimes explicitly confirmed ([al-Amili, 1409 AH-b, pp. 398-410](#)). In most of these hadiths, the rulings related to polygamy have been stated, and in some of them, the wisdom of permission has been mentioned.

C) Sunna: Prophets like Ya'qub and Sulayman ([al-Amili, 1409 AH-b, p. 181](#)), the Prophet Muhammad and some of the Imams (AS) also had several wives ([al-Amili, 1409 AH-b, p. 398](#)), and this is the reason for the permission of polygamy. Of course, the Holy Prophet (PBUH) had more than four wives at the same time, and this is due to the special rules for the Prophet. These quotations can indicate the permissibility of polygamy, if it is not said that it was specific to them.

D) The tradition of Muslims: In the history of Islam, polygamy has been prevalent, and this tradition continues in some Islamic countries, which indicates its permission.

3. Reasons for the Opposition

Opponents of polygamy give several reasons as follows:

A) Incompatibility with human nature: Some scholars have stated that polygamy is incompatible with human nature. In fact, the question is whether the principle in marriage is based on monogamy and polygamy is for a special case, or the principle of long-term polygamy, or this discussion is meaningless at all. What sources and methods are used to answer this question? Some say that in the Qur'an, the principle is based on monogamy, and they cite the verse "He is the one who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her." (al-A'raf, 189) It should be said that this verse does not indicate monogamy and that here it is only the story of Adam and Eve. Other verses also conclude that some people are monogamous. Among them are the monogamy of Moses (al-Qasas, 29), Noah (al-Tahrim, 10), Lot (al-Tahrim, 10), as well as the monogamy of Pharaoh (al-Tahrim, 11) and Abu Lahab (al-Masad, 4). Nevertheless, these verses do not express the monogamy of the mentioned prophets. First, in the above verses, there is no mention of other women, or the situation of the individual is such that one husband could not take more than one wife because polygamy is not obligatory in Islam; rather it is permissible with certain conditions.

B) Men do not observe justice: Others believe that the Holy Qur'an implicitly rejects polygamy. In verse 3 of Surah al-Nisa', men are allowed to have multiple wives provided they have justice, and they have been exhorted to be content with one wife if they are concerned about not observing justice. In verse 129 of this surah, the capacity of observing justice has been denied. Therefore, permission in verse 3 is conditional on something that cannot be fulfilled. These forms have been present in the

past as well. Imam Sadiq (AS) replies that justice in the third verse of Surah al-Nisa' is in alimony and bedfellow, and this is possible, and justice in verse 129 of the same Surah is in love and affection, which is not possible. Observing justice is obligatory in alimony and bedfellow, and if not practiced, it will ensue punishment and torment and is the prohibition of truth, but justice is not obligatory in heartfelt love but a matter of coercion. However, one should not state it and look at everything with one eye, and therefore, if he is left alone in alimony and fear of leaving justice, he should be satisfied with one woman or have woman servants without obligation to receive alimony or be satisfied with a temporary marriage that does not oblige alimony ([Tayyeb, 1378 SH, pp. 9-12](#)).

C) Unjust and masculine sentence: Some scholars have stated that this sentence is unjust and masculine. Those who are not dependent on religion consider the order to be unjust, and those who are dependent on religion consider it to be just for its time. The first group protests to the masculine language of the Qur'an. Since in most cases, even the promises of Paradise have been given to men and women are not mentioned similar to men except for a few places, they consider the rules of the Qur'an in favor of men. In verses 1-37 of Surah al-Waqi'ah and other verses, all the blessings are mentioned for men. From heavenly maidens to permanently virgin women. In another verse, God says: And mankind, those who believe and do righteous deeds, for them is Paradise. In other verses, women are promised similar to men. Even when the blessing of slaves is mentioned in the Qur'an, it means for the people of Paradise and not for women. It is stated in Surah al-Tur that in Paradise, round them shall go boys of theirs as if they were hidden pearls (al-Tur, 24). Elsewhere, the parents are mentioned as slaves ([Qarashi, 1412](#)

[AH, p. 244](#)). In verse 19 of Surah al-Insan, it is stated: "There wait on them immortal youths, whom, when thou seest, thou wouldst take for scattered pearls". In verses 17 and 18 of Surah al-Waqi'ah, a relatively similar description is mentioned ([Malayeri et al., 2020, pp. 199-203](#)).

D) The cause of lust: Others say that this sentence is the cause of voluptuousness in men. By rejecting these forms, Allamah Tabatabai considers it as a factor in controlling the desires of men as well as procreation.

1. Religious education of women is such that it makes women modest by dressing them, and educates women in such a way that their lust is automatically less than that of men; men's sexual lust is equivalent to lust that exists in one woman, but also two women and three women. On the other hand, the religion of Islam emphasizes that the minimum and obligatory instinct must be satisfied with the requirements of nature and desires of the soul and that no one should be deprived of this minimum and therefore considers the meaning that no man's lust compels him to transgress and become obscene. If a man is doomed to have a wife, in the days of childbirth and menstruation, the man will inevitably be immoral. Islam has based human society on a life of reason and thought, not on the emotional life, and therefore the man remains in a state of feeling that leads him to be enslaved to vile desires such as being in a state of arrogance that is one of the greatest dangers that threatens human beings according to Islam. Prescribing polygamy breaks the intensity of a man's greed because if the law allows a man to have a second and third wife, even if he does not have more than one wife, his thirst for greed will be quenched.

2. One of the most important goals and objectives in the view of the Islamic Shari'a is the increase of Muslims and the settlement of the land by them ([Tabatabai, 1376, p. 299](#)).

E) The tradition of the Prophet (peace be upon him) during the life of Khadija and Fatima (PBUH): This argument is incomplete because polygamy is not obligatory in Islam but permissible. Second, it may be said that the Prophet, Imam Ali and their first wives had a romantic relationship, and this is the highest relationship between two human beings. A romantic relationship is a single choice. While most couples have a friendly relationship, which is not a single choice despite love because in romantic relationships, the lover does not see himself at all ([Muhammad Rūmī, 1387 SH-a, Verses 756-755](#)), sees only the beloved ([Hamadānī, pp. 96-97](#)), and pays attention only to the beloved ([Muhammad Rūmī, 1387 SH-b, Verses 137-144](#)). In addition, the Prophet chose several wives after Khadija, as well as Imam Ali (AS) after their first wives, which shows that there was a friendly relationship between them and their wives, not a single love affair.

F) Bad partner in life: Some scholars argue that God is one and hence the wife must be one. If a partner is good, why did God not choose a partner for himself? This argument is one of the most baseless anti-polygamous arguments comparing man to God, which is a pointless comparison.

G) Lowering the social status of women: Some scholars believe that this ruling lowers the social status of women in society, and in fact, it equates the value of four women with that of one man, which is an oppressive assessment that is not compatible with real Islam because in the law of inheritance and in the issue of martyrdom, a man is equal to two women. On this account, one man should be prescribed marriage to two women, no more, so prescribing marriage to four women is in any case deviation from justice even without a

reason. Allamah Tabatabai responds by mentioning the objection that women have not been respected in any tradition like Islam and have not been respected any of their rights as in Islam. If there is a man in society who is jealous of women and does not observe moral rules, the problem is not the law of religion; rather, the problem is that people do not observe religious laws ([Tabatabai, 1376, pp. 30-303](#)).

1. Expediency or Corruption in Polygamy Sentence

If we consider the rulings a function of interests and corruptions as many Shia fundamentalists believe ([Malayeri et al., 2020](#)), then the ruling of polygamy can be considered a function of the conditions of time and place, and if it is expedient at a time and place, it is allowed but not permissible if it is more corrupting than expedient. Now, the question is whether polygamy is expedient or corrupt at present. Individual and social interests enforcing polygamy are as follows:

A) Individual Expediency

Individual expediencies of polygamy include the following:

1. Meeting the needs of women: Men and women have specific needs. Sexual and emotional needs are among the most important human requirements, and a second marriage can satisfy the emotional and sexual needs of some people. Some men are sexually strong, and their needs are not met by a wife because women have menstruation and gynecological diseases, and men cannot get close to them. It is good if a man restrains himself; however, it is not possible to prescribe restraint for everyone in society. The emotional and sexual desires of other women are also met in this way. It may be said that sometimes a man is sexually weaker than a woman and one man cannot satisfy her.

In this case, is a woman allowed to have multiple husbands? According to Article 1123 of the Civil Code, if a man is unable to have sexual intercourse, a woman can terminate the marriage ([Jahangir, 1386 SH](#)). Nevertheless, if a man can have sex with love, he can make up for the weakness of sex. So, there is no problem with female polygamy.

2. Human development: Accepting polygamy leads to moral development of men and women; on the one hand, a woman has to deal with her negative morals such as jealousy and think of her own kind in some way. On the other hand, men should strive for justice, and this will lead to human growth.

B) Social Expediency

Some of the social benefits of polygamy are as follows:

1. Raising orphaned children: One of the reasons for forming a family is having children and the survival of human generation; however, the emotional and sexual dependence of men and women is something more than childbearing. When you look at nature, other creatures have a family life; in this respect, they are not different from humans. The difference between animal family systems is in the lifespan of males and females. What determines the lifespan of a couple is the amount of time a child needs to be raised. In some animals, the mother is able to raise the animals alone; in this type of animal, male and female are only together during mating. Children that the mother cannot raise on her own have a longer period of time between males and females. In the meantime, the human child has the longest upbringing time.

Human upbringing has two dimensions: Physical and mental. Spiritual cultivation is essential until human death. It is the duty of parents to raise a human child to the extent that he/she can take care of his/her own body and soul. This period in humans is about 20 years.

Raising a human child is a time-consuming task and cannot be done by one person; therefore, God created man and woman in such a way that they have a long life together. First, unlike other animals that have sexual needs at certain times, human sexual needs are permanent if they are not satisfied with repression or illegal means. Second, men and women are emotionally dependent and will not be comfortable without being together.

When a child is born at home, he or she needs physical, scientific, religious, and moral upbringing. The most important place to rear children is home. If both parents work, they do not have enough time to care for their child who is sent to kindergarten and school, and the parents are less involved in their upbringing. This child is brought up by the community because the parents are usually out of home, and he/she receives less love and at least his/her emotional needs are not met.

If a woman is the head of the family and at the same time has to work, she cannot present her love to her children and try to raise them; therefore, the children may be subject to trouble.

2. Existence of male and female role models for orphaned children: One of the problems of single-parent families is the lack of male or female role models for children. In order for a child to grow, he or she must be familiar with masculine and feminine patterns of behavior to be prepared for dealing with the opposite sex and lead a normal life. In families without a guardian, polygamy can fill this gap.

3. Preservation of the dignity of women: In Islamic jurisprudence, in a permanent marriage, the alimony of the woman is a commitment of man ([Musavi Khomeini, p. 280](#)) who must pay all the usual expenses of the woman such as food, clothing, housing and maid ([Musavi Khomeini, p. 281](#)). On the other

hand, a woman can be paid for working at home. The writers do not mention the current situation in the society but state what Islam has recommended.

Consider a family in which the man works, pays the expenses of the wife and children; on the other hand, the woman in the house can be paid for what she does, in this house, the woman is the queen and the man is the worker. In this situation, when a man marries a woman, he has accepted responsibility. If a man marries another woman, he is in fact carrying another burden for himself.

When a man and a woman get married, they accept obligations to each other. The difference between marriage and friendship is that in marriage, a man and a woman set conditions for each other and must adhere to these conditions, while in friendship and illegitimate relationship, a man and a woman have no obligation to each other. The fact that it should be called a concubine means that the conditions have been told to both parties and that each of them should commit to those conditions.

There are women in society who, for some reason, have lost their husbands and have taken care of their children. These women have to work for a living, and if a woman works, it means that she is no longer in a queen. In addition, the woman may suffer from the intensity of the work she does.

There are women who, for some reason, may not be the first woman to be married to a man, and the man who lost the woman also has problems marrying her. For example, male children do not match with female children and have educational problems. In this situation, if a woman marries a man who is financially wealthy and pays her expenses, the woman will return to her original and natural state of being a queen and will be able to safely reach to and

raise her child. In the meantime, it is the man who bears the burden, and the woman has been relieved of the liability of living expenses.

4. Commitment of men: As mentioned, marriage is a commitment, and under current law, many living expenses of a woman are borne by men. Marriage brings a lot of commitment to the man, and if it is just a matter of lust, the man can indulge in other contexts.

C) The corruptions of polygamy

Some of the corruptions of polygamy are as follows:

1. Stimulating jealousy among women and enmity among children: Allamah Tabatabai says that the strongest reason for opposition to the law of polygamy is the existence of troubles and calamities that are observed in the homes of Muslims who have two or more wives. These houses are likely to become a place for quarrel and jealousy, and its residents do not feel happiness and joy, to the extent that the Muslims themselves have called this jealousy the disease of the soul. In such a setting, all the natural and delicate feelings and emotions of women such as love and affection, gentleness, compassion, sympathy, kind-heartedness, benevolence, keeping secrets, loyalty, kindness, mercy, sincerity, etc. towards the husband and the children of husband from his ex-wife as well as her interest in the house and all its belongings, which is one of the instinctive traits of a woman, is disrupted, and as a result, the house that should be a place of residence and rest becomes a place for body fatigue and pain. The mental and physical nature of man that every man suffers from in his daily life is in the form of a battle, in which there is no respect for anyone's life, nor for his reputation, where he is not safe from another man ([Tabatabai, 1376, pp. 30-303](#)). Of course, this problem, as mentioned, is due to the non-observance of religious laws in society.

2. The prevalence of lust in men: Polygamy is in fact a permission for men to give away their souls to lust. However, this is not the case. Polygamy commits a man and puts a burden on him to keep the thought of lust out of his mind.

4. Discussion and Conclusion

Today, the issue of polygamy in Islam has become a pretext for conflicts. Some believe that polygamy exists in Islam, while others, including those opposed to Islam and religion of Muslims, oppose polygamy. Opponents of polygamy take the law of Islam as the reason for the falsehood of Islam, and Muslims either limit it to time and space or reject it altogether.

There are a few things to keep in mind when it comes to polygamy:

A) Polygamy is not obligatory in Islam but it is allowed when a number of conditions are satisfied.

B) Preventing multiple marriages is depriving men and women of their freedom, not giving them freedom unless the legislator considers himself the guardian of families in terms of (doing) the public interest, and perhaps for men whose physical strength, spirit of administration and guardianship and installments are more than several ordinary men ([Taleghani, pp. 17-19](#)).

C) If we consider the rulings as subject to interests and corruptions, as many Shia jurists believe, then the ruling on polygamy can be considered a function of place and time, and if it is expedient at a time and place, it is permissible, and if it is corrupting, it is not permissible because it is less expedient.

D) According to the current laws, according to the obligations that polygamy has for a man, it is not in the interest of the man because if the intention is to flirt, it is easier to achieve without commitment and a permanent spouse. In fact, in the face of the burden that falls on a

man, it has no effect on man other than the discussion of lust, while the emotional, economic and sexual needs of the woman are met and their role as a queen is maintained.

E) Polygamy requires morally self-made men and women. Men who observe justice and avoid lust and women who do not have a sense of jealousy among them and do not consider themselves owners of males. If such a community is found, polygamy can prevail in it; otherwise, the corruption of polygamy is greater than monogamy.

F) Some religious people unanimously oppose polygamy. Some say that this ruling was for the time of the Messenger of God and now this ruling is no longer needed since women have become economically independent of men and no longer need them. With this justification, there is no need for a man but for a few more years. Economically, women have become independent. In terms of reproduction, men can recruit a person like that woman by growing female egg cells. Sexually, women can also be satisfied independently of men, so what is the need for a man? ([Fathian & Mahdavinoor, 1383 SH](#)). The malice of temporary marriage and second wife is so great for some people that they are willing to resort to illegitimate means to meet their needs but do not seek temporary marriage or a second wife.

G) God knew that many men would not be content with one woman and would pursue adultery; therefore, He wanted to prevent prostitution by prescribing polygamy, and women should be housewives instead of being corrupt. "In the West, too, despite the climate and the state of nature, no one demands such a formality (polygamy)": Says a French scientist, Gustave Le Bon, who states that European men are not content with one woman. However, the unity of the spouse is something that we see only in the books of law, and otherwise, I do not think

it can be denied that in our contemporary society, there is no trace of this custom. I am really surprised and I do not know whether polygamy is legitimate and "Is the lack of annual marriages in the West what is absent in the East?" Therefore, this scholar considers polygamy as one of the benefits of Islam and discusses many issues in the cause and wisdom of Prophet's remarriage, and he believes that polygamy is wisely planned in Islam for special circumstances ([Qarashi, 1377 SH, pp. 284-291](#)).

H) The conditions for single marriage were more frequently available in the past than now. Because in the past, in addition to the wife, slaves were in the possession of men and God confirms this fact in the Qur'an.

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