



## Examining the Hadith on the Effect of Division of Turns by Polygamous Husbands to Wives on Marital Satisfaction

Nuridin<sup>1</sup>, Siti Salma<sup>2</sup>

<sup>1</sup> Universitas Mulawarman, Samarinda

<sup>2</sup> Fakultas Syariah, Universitas Islam Negeri Antasari

e-mail: [buya.cece@gmail.com](mailto:buya.cece@gmail.com)<sup>1</sup>, [Sasasalma100@gmail.com](mailto:Sasasalma100@gmail.com)<sup>2</sup>,

Received 02-05-2024 | Revised 21-05-2024 | Accepted 01-06-2024

### Abstract

Polygamy, even though it is legal in Islamic teachings, often creates complexities, one of which is injustice towards wives. The unequal distribution of income, love and attention is a problem that arises. Injustice, especially in the distribution of shifts, can produce feelings of dissatisfaction on the part of the wife, where the lack of attention and affection from the husband is the main factor. Hadiths related to polygamy provide guidance regarding the importance of justice in distributing turns in order to create harmony in the household for husbands who practice polygamy. This research, using qualitative methods with a literature study approach, highlights the relevance of fair distribution of turns as a key element in maintaining household harmony in polygamy. The research results show that fairness in the distribution of turns is an important factor in maintaining balance and harmony in polygamy. Polygamy hadiths provide concrete instructions on how polygamous husbands can distribute their turns fairly to their wives. Fair distribution of shifts, defined as a distribution that does not burden certain parties, both in terms of quantity and quality, is an important key. In quantity, this includes giving equal turns in time and frequency to each wife. Meanwhile, in terms of quality, a fair distribution of turns includes equal attention, affection and fulfillment of needs for each wife. Fairness in the distribution of turns is a real form of justice that must be carefully maintained in the context of polygamy. The importance of justice is not only related to the wife's individual satisfaction, but also helps create broader harmony in a polygamous household.

**Keywords:** *marital satisfaction, husband's turn distribution, hadisth*

### Abstrak

Poligami, meskipun sah dalam ajaran Islam, kerap menimbulkan kompleksitas, salah satunya ialah ketidakadilan terhadap istri. Tidak meratanya pembagian nafkah, kasih sayang, dan perhatian menjadi permasalahan yang muncul. Ketidakadilan, terutama dalam pembagian giliran, dapat menghasilkan perasaan tidak puas pada pihak istri, di mana kurangnya perhatian dan kasih sayang dari suami menjadi faktor utama. Hadist-hadist terkait poligami memberikan pedoman mengenai pentingnya keadilan dalam pembagian giliran guna menciptakan keharmonisan dalam rumah tangga bagi suami yang mempraktikkan poligami. Penelitian ini, menggunakan metode kualitatif dengan pendekatan studi literatur, menyoroti relevansi pembagian giliran yang adil sebagai elemen kunci dalam memelihara harmoni rumah tangga pada poligami. Hasil penelitian

---

menunjukkan bahwa keadilan dalam pembagian giliran adalah faktor penting dalam menjaga keseimbangan dan keharmonisan dalam poligami. Hadist-hadist poligami memberikan petunjuk konkret tentang bagaimana suami berpoligami dapat menjalankan pembagian giliran dengan adil untuk istri-istrinya. Pembagian giliran yang adil, didefinisikan sebagai pembagian yang tidak memberatkan pihak tertentu, baik dalam segi kuantitas maupun kualitas, menjadi kunci penting. Secara kuantitas, hal ini mencakup pemberian giliran yang setara dalam jumlah waktu dan frekuensi bagi setiap istri. Sementara itu, secara kualitas, pembagian giliran yang adil mencakup perhatian, kasih sayang, dan pemenuhan kebutuhan yang setara untuk setiap istri. Keadilan dalam pembagian giliran merupakan bentuk nyata dari keadilan yang harus dijaga dengan cermat dalam konteks poligami. Pentingnya keadilan ini tidak hanya berkaitan dengan kepuasan individual istri, tetapi juga membantu menciptakan keharmonisan yang lebih luas dalam rumah tangga poligami.

*Kata Kunci:* kepuasan perkawinan, pembagian giliran suami, hadist

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



---

## INTRODUCTION

Marriage is one of the sacred bonds recommended by Islam. Marriage aims to form a family that is sakinah, mawaddah, and warahmah. One of the factors that can affect marital satisfaction is the distribution of the husband's turn to the wife. In Islam, the division of the husband's turn to the wife is one of the wife's rights. This is confirmed in the hadith of the Prophet Muhammad PBUH:

إِنَّهُ لَيْسَ بِكَ عَلَى أَهْلِكَ: وَسَلَّمَ لَمَّا تَزَوَّجَهَا أَقَامَ عِنْدَهَا ثَلَاثًا، وَقَالَ عَلَيْهِ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ رَوَاهُ مُسْلِمٌ. هَوَانٌ، إِنْ شِئْتَ سَبَعْتُ لَكَ، وَإِنْ سَبَعْتُ لِنِسَائِي

Umm Salamah R.A. reported that when the Prophet (peace and blessings of Allah be upon him) married her, he stayed with her for three days, and he said, "Verily you are not inferior to your husband, if you wish I will give you a seven-day turn, but if I give you seven days, I must also give seven days to my wives." (HR Muslim).<sup>1</sup>

The hadith affirms the husband's obligation to be fair in sharing his turn with his wives, an action that is key to creating a sense of justice in the husband's behavior. The importance of turn sharing is illustrated in its impact on marital satisfaction, as found in the studies of Mahmoodi et al. (2017) and Ali et al. (2018). These studies detailed that husbands who actively engaged in turn sharing tended to build closer

---

<sup>1</sup> Al- Hafidz Ibn Hajar Al- Asqalany, *Kitab Kumpulan Hadist-Hadist Hukum Islam (Terjemah Bulughul Maram)* (Surabaya: Al-Hidayah, 2011), 558.

relationships with their wives, achieve marital happiness and enjoy higher levels of sexual satisfaction.

Through these findings, it can be concluded that the husband's participation in turn sharing plays a significant role in improving the overall quality of the husband-wife relationship. Not only does it strengthen marital bonds, but it also contributes positively to marital happiness and sexual satisfaction. Thus, this practice is not only a form of responsibility, but also a strategy that has the potential to enrich the emotional and intimate dimensions of the marital relationship.

## **METHODS**

This research uses a qualitative approach using the type of literature study. The data collection technique used in this research is with several sources such as the Qur'an, hadith, books, web articles, and scientific papers. This study is qualitative, and analyzed with a sociological approach to polygamous husbands, the reason is to find out how the husband arranges a fair division of turns for his wives. And to the polygamous wives, the reason is to find out how much the level of satisfaction of a wife who is polygamous by her husband, especially in the issue of biological relations and how much it affects the harmony in their marriage. This research is a descriptive study where in this study will be explained and described about the division of turns by polygamous husbands to wives towards marital satisfaction.

## **RESULTS AND DISCUSSION**

### **Polygamy**

#### **a. Definition**

Terminologically, polygamy is a marriage bond in which one party (husband) marries several (more than one) wives at the same time. In addition to polygamy, polyandry is also known, where a wife has several husbands at the same time.

Etymologically, the term polygamy comes from the Greek language, from the word *polus* which means many and *gamein* which means marriage. Thus, polygamy means multiple marriages.

Terminologically, polygamy is a marriage bond in which one party (husband) marries several (more than one) wives at the same time. In addition to polygamy, polyandry is also known, where a wife has several husbands at the same time.

## b. Legal Basis

The legal basis for polygamy in Islam is the Qur'an and hadith. In the Qur'an, polygamy is mentioned in several verses, including: QS. An-Nisa: 3

ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا أَيْمَانُكُمْ وَإِن يَخَفْتُمْ فَلَا تَعْدِلُوا فَوَاحِشَةً أَوْ مَا مَلَكَتْ

"And if you fear that you will not be able to do justice, then (marry) only one, or the slaves you own. That is closer so that you will not be unjust."

This verse explains that polygamy is allowed in Islam, but on the condition that the husband is able to be fair to his wives. If the husband is unable to be fair, then he must marry only one person.

According to hadith scholars, polygamy is the marriage of a husband with more than one wife at the same time. Polygamy is allowed in Islam on the condition that the husband is able to be fair to his wives. Here are some hadith scholars' opinions on the meaning of polygamy:

- Ibn Hajar al-Asqalani (773-852 AH) in his book *Fathul Bari* defines polygamy as "the marriage of a man with two or more women at the same time".<sup>2</sup>
- Al-Mawardi (974-1058 AH) in his book *al-Hawi al-Kabir* defines polygamy as "the marriage of a man with two or more women at the same time, provided that he is able to be fair".<sup>3</sup>
- Ibn Qudamah al-Maqdisi (541-620 AH) in his book *al-Mughni* defines polygamy as "the marriage of a man with two or more women at the same time, provided that he is able to be fair and not oppress one of the wives".<sup>4</sup>

From these opinions it can be concluded that polygamy is the marriage of a husband with more than one wife at the same time, which is permitted in Islam on condition that the husband is able to be fair to his wives.

---

<sup>2</sup> Ibn Hajar Al-Asqalani, *Fathul Bari Syarh Shahih al-Bukhari* (Beirut: Dar al-Fikr, 1405), 231.

<sup>3</sup> Al-Mawardi, *al-Hawi al-Kabir* (Beirut: Dar al-Fikr, 1423), 231.

<sup>4</sup> Ibn Qudamah al-Maqdisi, *Al-Mughni* (Beirut: Dar al-Fikr, 1405), 231.

## Division of Turns

### a. Definition

Turn sharing in polygamy is an attempt by the husband to give equal time and attention to all his wives. This is done to fulfill the husband's obligation to be fair. Turn sharing in polygamy is also a form of justice that can be done by the husband. Because of this, the husband can give equal time and attention to all his wives.

### b. Legal Basis

This division of turns is based on the hadith of the Prophet Muhammad SAW narrated by Abu Hurairah, which reads:

عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَتْ إِحْدَاهُمَا عَلَى اللَّهِ وَاللَّهُ صَوَّأَى عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ  
الْأُخْرَى جَاءَ يَوْمَ الْقِيَامَةِ وَثِقْفُهُ مَائِلٌ

"Abu Hurairah reported that the Messenger of Allah (SAW) said, "Whoever has two wives, and one of them turns away from the other, he will come on the Day of Resurrection with one side of his body askew."<sup>5</sup>

This hadith explains that polygamy is allowed in Islam, but the husband must be able to be fair to his wives. If the husband is unable to be fair, then he should marry only one. Turn sharing in polygamy is the husband's effort to give equal time and attention to all his wives. This is done to fulfill the husband's obligation to be fair to his wives. Turn sharing in polygamy can be done in various ways, such as living alternately, spending time together alternately, or spending time with the children alternately. This division of turns must be done by agreement between the husband and his wives. The husband must pay attention to the conditions and needs of each wife in doing this division of turns.

### c. Turn Sharing Times

Based on the explanation above regarding the husband's obligation to be fair, the importance of an agreement between the husband and his wives in terms of time

---

<sup>5</sup> Al- Asqalany, *Kitab Kumpulan Hadist-Hadist Hukum Islam (Translated Bulughul Maram)*, 557.

sharing is crucial. Husbands and wives must sit together to discuss and establish an agreement that is fair and mutually beneficial. This agreement must take into account the needs and welfare of each family member.

In addition, flexibility is an important element in the implementation of this time division. Wives' individual circumstances and needs may change over time, and husbands should be willing to adjust their sharing patterns if necessary. Being open and responsive to change can help maintain balance in polygamy. Additional tips for successful wife time-sharing in polygamy include the importance of showing equal love and affection to all wives. Husbands must commit to treating their wives fairly, both in words and actions. Providing equal attention will help create a harmonious environment and avoid potential conflicts between the wives.

Thus, wife time-sharing in polygamy is not only a practical aspect of family life, but also plays a key role in maintaining harmony and balance between family members. For example, one of the Prophet's hadiths:

إِنَّهُ لَيْسَ بِكَ عَلَى أَهْلِكَ :وَسَلَّمَ لَمَّا تَرَوَجَّهَا أَقَامَ عِنْدَهَا ثَلَاثًا، وَقَالَ عَلَيْهِ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ رَوَاهُ مُسْلِمٌ. هُوَ أَنْ، إِنْ شِئْتَ سَبَّغْتُ لَكَ، وَإِنْ سَبَّغْتُ لِنِسَائِي.

Umm Salamah R.A. reported that when the Prophet (peace and blessings of Allah be upon him) married her, he stayed with her for three days, and he said, "Verily you are not inferior in front of your husband, if you wish I will give you a seven-day turn, but if I give you seven days, I must also give seven days to my wives." (HR Muslim)<sup>6</sup>

The hadith also discusses the distribution of turns for polygamous husbands, keep in mind that polygamy is a system of allowing more than one person of the opposite sex to marry.<sup>7</sup> And the command to prioritize the newly married wife, but that does not mean dumping the previous wife. This only applies at any time to the new wife, so it can be discussed beforehand.

Ibn Abdil Bar said that it is the woman's right because of marriage, whether the husband has a wife or not. This is the view favoured by An-Nawawi, who said that the hadeeth refers to those who already have a wife. The majority of scholars

---

<sup>6</sup> Al- Asqalany, 558.

<sup>7</sup> Zaini Nasohah, *Polygamy: Privileges Under Islamic Law* (Kuala Lumpur: Utusan Publications & Distributors, 2000), 02.

differentiate between a virgin and a widow. The text of the hadeeth indicates that it is obligatory for the newly-married wife.<sup>8</sup>

### **The Effect of Polygamy and Wife Sharing on Marriage**

The impact of a polygamous marriage can vary and affect various aspects of life, with possible positive and negative impacts. Here are some of the things that can affect it:

#### Positive Impact:

- Increase in offspring: The reason that polygamy is permitted in Islam is for example the inability of the previous wife to have offspring, and this can be overcome by polygamy in order to have the potential to have children.<sup>9</sup>
- Financial and emotional support: Polygamy can be a source of financial and emotional support for the wives, if the husband is able to provide it.
- Division of roles and responsibilities: An even distribution of roles and responsibilities can help reduce the workload of each wife, especially if the family is large.
- Helping women in distress: Polygamy can be a solution for women in distress, such as women whose husbands have died, are facing economic hardship, or have no offspring.

#### Negative Impact:

- Conflict and jealousy: Polygamy can be a source of conflict and jealousy in the family, especially if the husband is unable to divide time, attention and finances fairly.
- Grief and psychological trauma: Polygamy that is not based on an agreement or insincere motives can lead to the first wife feeling insecure, unappreciated

---

<sup>8</sup> Muhammad Bin Ismail Al-Amir Ash-Shan'ani, *Subulussalam (Explanation of Bulughul Maram)* (Jakarta: Darussunnah, 2007), 751.

<sup>9</sup> Luthfi. M and Nadzriah N, "An analysis of the motives and impact of polygamy on children from an Islamic perspective," *Al-Qudwah Journal*, 2018, 17.

and even depressed. This can have a negative impact on her physical and mental health.

- Family instability: Disharmony between wives and lack of justice can pose a threat to the integrity of polygamous families. If not handled properly, this can lead to separation of the husband and wife and instability of the children's living environment.
- Social impact and stigma: Polygamy can make wives and children feel alienated and unaccepted by society, especially if they lack support from family and friends.
- Economic injustice: The first wife may feel economically unfair if the husband does not share property and maintenance equally.

#### Impact Determinants:

The impact of polygamy depends on various factors, among others:

- Husband's reasons and motivations: Polygamy that is based on good reasons, such as helping women in distress or preserving offspring, tends to have a better impact than polygamy that is based on bad reasons, such as lust or selfishness.<sup>10</sup>
- Consent and readiness of the wife: Polygamy that is based on the consent and readiness of the first wife tends to have a lower risk of conflict.
- The husband's ability to be fair: Fairness in the distribution of time, attention, and finances is key to maintaining harmony in a polygamous family.
- Family and community support: Support from family and society can help polygamous families to feel accepted and valued, and to overcome the challenges of polygamous life.

## CONCLUSIONS

---

<sup>10</sup> M and N, 1-16.



From the description that has been explained above that polygamy is a permissible act. The relationship between the explanation of the verse of the Qur'an and the hadith of the Prophet Muhammad Saw with the impacts that have been described is that polygamy is permitted but on condition that it must be fair both in terms of physical and mental support, there should be no injustice between the first wife and other wives. If the husband is unable to fulfill the conditions of polygamy then it is prohibited for him. The effect is also complex, some are positive and some are negative, depending on the person himself both in terms of nature and finance and the surrounding environment.

## LITERATURE

- Al- Asqalany, Hafidz Ibn Hajar. *Kitab Kumpulan Hadist-Hadist Hukum Islam (Terjemah Bulughul Maram)*. Surabaya: Al-Hidayah, 2011.
- Al-Asqalani, Ibn Hajar. *Fathul Bari Syarh Shahih al-Bukhari*. Beirut: Dar al-Fikr, 1405.
- Al-Mawardi. *al-Hawi al-Kabir*. Beirut: Dar al-Fikr, 1423.
- Ash-Shan'ani, Muhammad Bin Ismail Al-Amir. *Subulussalam (Explanation of Bulughul Maram)*. Jakarta: Darussunnah, 2007.
- M, Luthfi, and Nadzriah N. "Analysis of the motives and impact of polygamy on children from an Islamic perspective." *Al-Qudwah Journal*, 2018.
- Maqdisi, Ibn Qudamah al-. *Al-Mughni*. Beirut: Dar al-Fikr, 1405.
- Zaini Nasohah. *Polygamy: Privileges Under Islamic Law*. Kuala Lumpur: Utusan Publications & Distributors, 2000.