

**CONTEXTUALIZATION OF POLYGAMY HADITH FROM THE PERSPECTIVE OF
DOUBLE MOVEMENT THEORY OF FAZLUR RAHMAN:
A Normative and Historical Examination of Gender Justice Practices in Islam**

Sulhanyani, Abdul Halim

Universitas Islam Negeri Sumatera Utara
Jl. William Iskandar Pasar V Medan Estate, Deli Serdang, Sumatera Utara
e-mail: sulhanyani0406213017@uinsu.ac.id, abdul.halim@uinsu.ac.id

Abstrak: Hadis-hadis tentang poligami sering menjadi perdebatan dalam wacana keagamaan kontemporer, terutama terkait isu keadilan gender dan hak perempuan. Meskipun poligami diperbolehkan dalam Islam melalui Al-Qur'an dan hadis, pemahaman literal terhadap teks-teks tersebut sering kali menimbulkan praktik yang tidak mencerminkan keadilan sebagai inti ajaran Islam. Penelitian ini bertujuan mengkaji hadis poligami dengan pendekatan kontekstual melalui teori *double movement* Fazlur Rahman. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan (library research), di mana sumber utama yang dikaji adalah kitab-kitab hadis, tafsir klasik dan kontemporer, serta karya-karya Fazlur Rahman. Teori *double movement* menawarkan dua langkah analisis: pertama, memahami konteks historis-sosiologis hadis pada masa Nabi; kedua, mengekstraksi nilai-nilai moral universal yang relevan untuk diterapkan dalam konteks masa kini. Hasil kajian menunjukkan bahwa poligami dalam hadis tidak bertujuan menormalisasi relasi patriarkis, melainkan sebagai respons terhadap situasi sosial tertentu seperti perlindungan terhadap janda dan anak yatim. Implikasinya, dibutuhkan pendekatan interpretatif yang lebih etis, historis, dan responsif terhadap perubahan sosial agar pemahaman hadis tetap sejalan dengan prinsip keadilan dan kesetaraan gender dalam Islam.

Kata Kunci: Hadis Poligami, Teori Double Movement, Keadilan Gender

Abstract: Hadiths about polygamy are often debated in contemporary religious discourse, especially in relation to gender justice and women's rights. Although polygamy is permitted in Islam through the Qur'an and hadith, a literal understanding of these texts often leads to practices that do not reflect justice as the core of Islamic teachings. This study aims to examine hadiths on polygamy using a contextual approach through Fazlur Rahman's *double movement* theory. This study uses a qualitative method with a library research approach, where the main sources examined are hadith books, classical and contemporary tafsir, and the works of Fazlur Rahman. The double movement theory offers two steps of analysis: first, understanding the historical-sociological context of the hadith during the time of the Prophet; second, extracting universal moral values that are relevant for application in the present context. The findings indicate that polygamy in hadith does not aim to normalize patriarchal relationships but rather serves as a response to specific social situations, such as protecting widows and orphans. Implications suggest the need for a more ethical, historical, and socially responsive interpretative approach to ensure that the understanding of hadith remains aligned with the principles of justice and gender equality in Islam.

Keywords: Hadith on Polygamy, Double Movement Theory, Gender Justice

INTRODUCTION

Polygamy is an issue that always presents polemics in religious and social discourse, especially in the context of gender relations and justice in Muslim families (Bature & Abba, 2025). This practice is normatively legitimized through a number of Quranic verses and Prophetic traditions, which are then used as references by some circles to justify the legality and even the recommendation of polygamy (Shihab, 2013). However, such narratives are often taken literally without considering the historical, social, and moral contexts behind the emergence of these provisions. When polygamy is brought into contemporary public discourse, the debate covers not only the validity of Islamic law, but also issues of equality, justice and women's rights in modern Muslim societies (Nugroho et al., 2024).

The phenomenon of increased debate on polygamy in the modern era is often characterized by tensions between normative-theological understandings and context-critical approaches. In a number of Muslim-majority countries such as Indonesia, Malaysia, Pakistan Morocco and Tunisia, the practice of polygamy is not only debated in the realm of Islamic family law, but also touches social, psychological, and even political dimensions (Noviana et al., 2023). A report by the National Commission on Violence Against Women (Komnas Perempuan) of the Republic of Indonesia in 2022 noted that most polygamous practices lead to injustice against first wives and children, as well as negative impacts such as domestic violence, emotional conflict, and family economic instability (Komnas Perempuan, 2024). This data shows

that the implementation of polygamy in the current context does not always represent the values of justice upheld in Islamic teachings.

In modern tafsir and hadith studies, various hermeneutic approaches have emerged that seek to build a more contextual and responsive understanding of Islam to the challenges of the times (I. Siregar & Harahap, 2024). One approach that has received wide attention is the *double movement* theory developed by Fazlur Rahman. This theory proposes two movements of thought: first, returning to the historical-sociological context of the revelation text to understand its basic meaning and moral purpose; second, bringing that meaning into contemporary reality to be transformed in accordance with the universal moral values of Islam (Wahdah, 2023). Thus, this approach not only emphasizes understanding the text within its historical framework, but also encourages reinterpretation so that it remains relevant in different social situations.

Some previous studies relevant to this topic show diverse approaches. The study by Thoyibah et al. (2023) highlights the historical reality of the Prophet's polygamy as an Arab social practice that Islam transformed through the principle of justice, but has not used Rahman's hermeneutic framework explicitly. The study by Hafid (2022) analyzes the hadith of polygamy in the *maqāṣid al-Syarī'ah* narrative, but does not place it in two movements of understanding: the historical movement and the normative-contextual movement as Rahman asserts. Sumaelan's study (2024) tries to understand the hadith of polygamy in the context of modernity and women's rights, but is limited to ethical

descriptions without a consistent methodological building. The study by Syarif (2020) uses a thematic exegetical approach to polygamy in the Quran and hadith, but without showing the relationship between the historical context of the hadith and its universal moral meaning.

The study by Karimullah (2024) reviews feminist critiques of polygamous hadith, but tends to be normative without opening up opportunities for reconstruction of meaning as suggested by the double movement approach. Thus, the main gap in these studies is the absence of a strong synthesis between the historical-sociological context of the hadith and the derivation of normative meanings relevant for contemporary society. Unlike previous studies that were merely descriptive or normative in nature, this research applies the double movement theory operationally to develop a framework for reading polygamous hadith that is transformative in responding to contemporary social realities. This research contributes to the development of contextual hermeneutics-based hadith understanding methodology, which has not been systematically used in the study of polygamous traditions. On the other hand, the results of this study can also be a practical reference in the discourse of Islamic family law in the modern era that is more inclusive of gender justice.

This research will examine the issue of how the understanding of the hadiths on polygamy can be contextualized through Fazlur Rahman's *double movement* approach. The formulation of problems in this research includes: (1) what is the historical structure and social context of polygamous traditions during the Prophet's time; (2) how the ethical and

moral meanings can be extracted from these traditions through *double movement* theory; and (3) how the contextual understanding can contribute to the formation of justice discourse in contemporary marital practices. Departing from the above formulation, this research aims to review the polygamy hadiths through Fazlur Rahman's double movement approach, in order to formulate ethical and contextual meanings within the framework of Islamic gender justice. The initial argument underlying the importance of this research is that a purely textual understanding of polygamy hadith tends to preserve patriarchal structures, while a contextual approach opens up opportunities for reconstructing the values of gender justice and balance. Thus, the expected contribution of this research can strengthen the paradigm of value- and context-based hadith interpretation as well as the provision of an applicable hermeneutic model in responding to socio-religious issues that are sensitive to changing times.

METHODS

This research uses a qualitative method with a *library research* approach that relies on the analysis of hadith texts and the thought of Fazlur Rahman, especially the *double movement* theory that emphasizes the double movement from historical meaning to ethical-normative contextual meaning. The primary data sources in this study are the hadith books that contain narrations about polygamy, such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, and *Sunan al-Nasā'ī*, as well as Fazlur Rahman's works such as *Islam and Modernity* and *Major Themes of the Qur'an*. Secondary data

sources are relevant literature in the form of hadith commentaries, books on contemporary Islamic thought, journal articles, dissertations and theses that support the analytical framework.

Data collection techniques were conducted through searching, critical reading, and *content note-taking* of various written documents relevant to the focus of the study. Data analysis was conducted by applying the *double movement* theory through two stages: first, the reconstruction of the textual and historical meanings of polygamous traditions in the socio-cultural context of the Prophet's time; second, the elaboration of universal ethical values that can be transformed in a modern context to normatively assess polygamous practices in contemporary society. This approach allows for an understanding that is neither textualist nor ahistorical, but rather proportional between the authenticity of the message of revelation and the moral needs of today.

RESULTS AND CONCLUSIONS

Fazlur Rahman and *Double Movement* Theory

Fazlur Rahman is a modernist Muslim thinker who has an important contribution in developing the methodology of contextual interpretation of the Quran (Gufron, 2022). The background of Rahman's thinking is influenced by the urgent need for Muslims to respond to the challenges of modern times critically without losing the essence of the normative values of Islamic teachings. He believes that understanding religious texts, especially the Quran and hadith, must be done through

historical and ethical approaches that are relevant to the social dynamics of contemporary society. Within this framework, Rahman introduced a hermeneutic methodology known as the *double movement* theory, as an approach in interpreting sacred texts comprehensively and contextually (Akbar, 2020).

The *double movement* theory developed by Fazlur Rahman rests on two directions of movement in understanding religious texts. The first movement is to move from the specific historical situation in which a revelation statement is revealed to the search for the universal moral meaning of the revelation message. This process requires an understanding of the social, political and cultural context of Arab society at the time of the Prophet, because *Ilāhi*'s revelation was revealed in a concrete and historical situation. Rahman emphasizes the importance of exploring this historical background to understand the original *intent* (*intentio legis*) of the text, not merely the literal meaning which is often irrelevant if applied directly in the modern context (Rahman, 1980).

The second movement in the *double movement* theory is the return of the discovered universal moral meanings to the contemporary situation of Muslim societies. This movement demands a reinterpretation of the normative principles contained in revelation so that they can be applied relevantly to the problems of today. Rahman believes that the moral message of Islam is transhistorical and has the ability to adapt to social change, so interpretation must be dynamic, progressive, and contextual

(Rahman, 1980). Thus, the interpreter does not just repeat the laws that have been revealed in the past, but rather reconstructs the meaning of the universal values contained therein and applies them creatively in contemporary reality.

The conception of *double movement* is a critical answer to the stagnation of traditional Islamic thought which, according to Rahman, is more oriented towards legal formalism and loses the ethical spirit of revelation. He criticized the tendency of classical scholars to interpret texts in a literal and ahistorical manner without considering social changes. According to him, such an approach causes Muslims to be trapped in a rigid reading of the text and is no longer able to respond critically to the challenges of modern times (Rahman, 1980).

The superiority of the *double movement* theory lies in its ability to integrate the historical and normative dimensions of revelation into a system of thought that is able to answer contemporary Muslim problems. This theory provides an epistemological basis for interpretations oriented towards social change and justice, because it emphasizes the importance of revealing the universal moral values contained in every law or religious provision (Bimbo, 2019). With this approach, Muslims can not only maintain the sacredness of the revelation text, but also be able to harmonize it with the development of human civilization that continues to move forward. This theory also allows a productive dialog between text and context, between tradition and modernity, and between Islamic values and universal human values (Bimbo, 2019).

Fazlur Rahman's persistence in carrying out the *double movement* approach shows his support for the development of rational, critical, and humanistic Islamic thought. He views that Islam is not just a static normative system, but a teaching that lives and develops according to the times (Rahman, 1980). His views reflect the spirit of *ijtihad* that is open to change and continues to strive to present Islam as a moral solution to various life problems. Therefore, Fazlur Rahman's intellectual legacy is an important source of inspiration in the renewal of contemporary Islamic thought, especially in bridging between the text of revelation and the social reality of the people. The *double movement* theory is not only an academic methodology, but also a manifestation of great ideals to actualize the noble values of Islam in modern life in a sustainable and responsible manner.

Hadiths on Polygamy and Their Historical Contexts

Hadiths on polygamy in Islam have an important position in the discussion of family law, especially related to rights and obligations in marriage. One of the most commonly referred to traditions is the narration of Ghaylān ibn Salamah anṣ-Ṣāqafi mentioned in several books of hadith such as *Sunan al-Tirmizī* and *Sunan Ibn Mājah*, that when he entered Islam, he had ten wives, so the Prophet ordered him to divorce some of them and limit the number of wives to four (Al-Tirmizī, 1975; Mājah, 2014). The text of this Hadīth shows that Islam limited the number of wives in the practice of polygamy which was previously unrestricted in the

Jahiliyyah Arab tradition. The sanad of this hadith is considered hasan by some scholars, such as al-Albānī (1995) in *Silsilah al-Aḥādīṣ al-Ṣaḥīḥah*, although there are differences in the narrations regarding the number of wives Ghaylān had. In *Sunan Ibn Mājah*, this hadith is narrated through the route of Sālim from Ibn ‘Umar.

The socio-historical situation of pre-Islamic Arab society is closely related to the understanding of polygamy traditions. During the Jahiliyyah period, the practice of polygamy had no limit on the number and was often accompanied by injustice towards the wives. Women were positioned as objects in marriage and were often victims of exploitation in social and economic relations (Shihab, 2013). The advent of Islam brought gradual reform to this marriage system. Polygamy was not totally abolished, but was limited to a maximum of four wives with strict justice requirements (Kamali, 2019). When the polygamy verse in Surah al-Nisa verse 3 was revealed, the condition "*if you fear that you cannot be just then (marry) only one*" emphasized that justice was a very important prerequisite, not just a formality. This suggests that the permissibility of polygamy is conditional, not an absolute recommendation.

The explanations of hadith commentators also reinforce the understanding that polygamy in Islam is solutive and adaptive to certain social conditions. Ibn Hajar (1970) asserts that Ghaylān's hadith is a direct application of the Shariah's restriction on excessive polygamy. According to Ibn Hajar, the Prophet's instruction to Ghaylān is not just a normative

law, but a form of justice enforcement in the new reality offered by Islam. In line with the above opinion, al-Nawawī (1970) also argues that limiting the number of wives to four shows the tendency of sharia to direct people to monogamy as the ideal form of marriage, although the possibility of polygamy remains open under certain conditions.

Another narration that deserves close attention is the hadith about fairness in treating wives, as narrated in *Sunan Abū Dāwud* (1993) from Abū Hurairah, that the Prophet said: "Whoever has two wives and tends to one of them, he will come on the Day of Resurrection with his body on one side." This hadith has a strong chain of transmission and is accepted by the majority of hadith scholars. The text of the Hadīth indicates that justice is not only material, but also emotional and psychological. Hadith commentators such as al-‘Aynī (1999) explain that the inclinations of the heart are not entirely avoidable, but the manifestation of those inclinations in actions that harm other wives is a violation of the principles of justice that the Shari'ah upholds.

The historical context of the Prophet himself having more than four wives is often the subject of discussion in hadith and fiqh studies. The interpretation of this condition requires a historical-contextual approach. Scholars agree that the Prophet's polygamy has a prophetic dimension and cannot be used as a general legal basis for the people. Most of the Prophet's marriages took place after he emigrated and had diplomatic, social, and protection of the widows of martyrs (Al-Ghazālī, 1994). Al-Qurṭubī

(1964) in *al-Jāmi‘ li Ahkām Al-Quran* explains that the Prophet's marriages cannot be measured by general laws because he is bound by revelation and has legal specificity (*khuṣūsiyyah*). The Prophet's polygamy was aimed at maintaining social solidarity and strengthening the structure of the ummah, not to fulfill personal desires.

Contemporary scholars such as Fazlur Rahman see the polygamy traditions as part of the process of social evolution carried out by the Prophet. According to Fazlur Rahman, Islam introduced a progressive model of law, in which the permissibility of polygamy is accompanied by the requirement of justice, which is almost impossible to enforce perfectly. Therefore, the relevant verses and traditions must be read within the framework of a *double movement*, i.e. understanding the initial context of Arab society and taking the universal moral spirit to be applied relevantly in the current context (Rahman, 1980). In this case, the hadith of polygamy was not intended as an ideal norm, but rather as a solution to the conditions of the society at that time which had complex issues regarding the protection of women and their social status.

This interpretation was supported by scholars such as Muḥammad ‘Abduh and Rashīd Ridha who criticized the practice of polygamy without the basis of justice. In the tafsir *al-Manar*, they emphasized that the justice in question includes not only the division of property and turns, but also the overall feelings and integrity of the household. They reject the legitimacy of polygamy practiced without a clear shar‘i

reason and assert that Islam has never advocated the practice as the ultimate standard (Ridha, 2008).

The conclusion from the presentation of the matan and sanad of the traditions on polygamy shows that the policy of polygamy in Islam is a form of legal transition from an uncontrolled practice to a more just and civilized social system. The sanad of the traditions is generally acceptable and shows that the Prophet gradually introduced restrictions on the practice of polygamy which was previously very lax. An analysis of the historical setting of the Arab society confirms that polygamy was restricted to elevate the dignity of women and to establish a just and responsible family order. Hadith scholars interpreted the texts in light of the social and legal contexts and many of them emphasized that justice was an absolute requirement in the practice of polygamy. Thus, an understanding of the hadith on polygamy must be holistic, based not only on the literal text but also on the moral and social intentions contained in the spirit of Islamic teachings.

Application of the Historical Movement (First Movement)

The emergence of polygamy traditions cannot be separated from Islam's efforts to intervene in the unequal social structure. The Qur'anic verse on limiting the number of wives and the Prophet's words that followed up this principle through concrete legal actions, such as in the case of Ghaylān, represent a gradual strategy of social reform. This strategy reflects a model of Islamic preaching that is not revolutionary

in method, but reformist in values and orientation. The goal is not to destroy the deeply rooted structures in society, but to improve them gradually by internalizing the values of justice, equality, and respect for human dignity (Shihab, 2013).

The situation of women in the early days of Islam was very complex and full of inequality. Before Islam came, women did not have a clear legal position and were often treated as part of the estate, even in some cases they could be inherited by male heirs. Girls were considered a burden, so the practice of burying baby girls alive became common (Harahap, Amir, et al., 2025). Islam overhauled this paradigm by giving Arab women rights that had never been given to them before (Kamali, 2019). The hadiths that emerged during this period, including the hadith on the restriction of polygamy, were part of the Prophet's efforts to improve the fate of women through legal and ethical approaches. The granting of inheritance rights, the right to education, the right to choose a spouse, and the emphasis on justice in marriage were some of the social transformations introduced by Islam (Muslikhati, 2004). In this context, the polygamy traditions can be understood as a transformative instrument to restructure the power relations between men and women.

The family structure in the early days of Islam also underwent significant changes along with the application of Islamic values in domestic life. Previously, families were hierarchical and dominated by tribal interests, with little room for women to determine their own destiny (R. H. Siregar & Harahap, 2024). Islam introduced the

principle that marriage is both a spiritual bond and a social contract containing mutual rights and obligations (Nazmi et al., 2025). Prophetic Hadiths related to the need to be fair to wives, the prohibition of hurting wives, and the husband's responsibility in fulfilling maintenance and emotional protection are reflections of strengthening the family structure based on kinship and morals (Is et al., 2025). Restrictions on polygamy are part of social engineering to shift the orientation of the family from external interests (such as tribal prestige and wealth) to internal orientations in the form of love, responsibility, and justice between family members.

The Arab social system at that time was strongly bound by strong patterns of kinship relations, where the tribal structure became the foundation of identity and solidarity. Relationships between individuals were always influenced by social status, lineage and political power. Islam tried to break this system by placing obedience to God and personal piety as the main benchmarks in social relations (Armstrong, 2002). This change can be seen in the Prophet's approach to the practice of polygamy, where limiting the number of wives and the requirement to be fair are not only legal arrangements, but also moral education to foster awareness of social responsibility (Thoyibah et al., 2023). This principle seeks to release individuals from the domination of discriminatory tribal values and direct them towards the universal principles of Islam.

The social transformation carried out by the Prophet not only had an impact on

family law, but also on the structure of society as a whole. Changes in the way women were viewed as legal subjects with equal rights and dignity had a major impact on patterns of social interaction. Women began to gain access to public space, education, and social leadership (Al-Marakebī, 2018). Hadiths that appear in the context of polygamy also reinforce the principle that gender justice in Islam is part of the prophetic mission. Equality does not mean uniform role identity, but the recognition of basic non-negotiable rights, including the right to fair treatment and protection in marriage (Al-Būṭī, 2019).

Islam's structural reforms in the practice of polygamy are an integral part of the prophetic project to build a society based on the values of tawhid and justice. Through a historical and gradual approach, Islam succeeded in instilling ethical values in family life without causing destructive social turmoil. Polygamy hadiths, when viewed from the perspective of historical movements, reflect the success of the Prophet's da'wah in making comprehensive and sustainable cultural changes. This shows that the hadith text not only records the literal words of the Prophet, but also keeps traces of the dynamics of social change that are very contextual. Thus, an understanding of these traditions demands deep historical engagement so that their ethical message and social transformation can be applied contextually in modern society.

Application of the Normative-Ideal Movement (*Second Movement*)

The extraction of moral values from the polygamous traditions displays the

normative character of Islam which strongly emphasizes justice as the main principle in every social relationship, including marriage. The Prophet's hadith that states that a man who has two wives and leans towards one of them will come on the Day of Judgment with his body askew is a clear reflection of the importance of comprehensive fair treatment. Justice in this context is not only limited to material distribution, but also includes emotional, psychological, and spiritual aspects (Al-Mubārakfūrī, 1993). Islam places justice as a fundamental moral requirement, and not merely a formal legal provision. The hadith not only warns about the consequences of injustice, but also elevates justice as the highest ethical standard on which the relationship between husband and wife in a polygamous marriage is based.

Responsibility is the next value that can be normatively extracted from these traditions. The husband's responsibility towards his wives is not only a matter of fulfilling economic and biological rights, but also a moral responsibility that touches on aspects of protection, balance, and maintenance of spousal dignity (R. H. Siregar & Harahap, 2024). In the case of Ghaylān who was ordered by the Prophet to divorce some of his wives because they were more than four, the implied moral message shows that the ability to be responsible thoroughly for more than four spouses is a very difficult thing to realize. Thus, according to al-Ghazālī (1994), the restriction reflects a form of social and spiritual responsibility that Islam instills in men, so that marriage does not become a

means of abuse of power or exploitation of women.

The protection of women is the third dimension that is very prominent in the normative construction of polygamous traditions. Islam comes into a society that places women in a weak position and are often victims of a masculine and authoritarian social system. Hadiths that limit polygamy and require justice show Islam's partiality towards women by providing legal instruments aimed at safeguarding their rights (Shihab, 2013). The hadiths contain the spirit of eradicating long-standing structural injustices, as well as fostering moral awareness for men to act as protectors, not rulers in domestic relations. This value of protection is very much in line with the spirit of the Quran, which refers to women as equal companions in life, as in Surah al-Rum verse 21, which refers to spouses as a source of tranquility, love, and grace.

In the context of contemporary society, the moral values contained in the polygamous hadiths become very relevant to be used as an ethical basis in formulating family law policies as well as in daily social practice. The challenges of modern times such as increasing divorce rates, gender inequality, and domestic abuse require all parties to return to the principles of justice and responsibility that have been taught by the Prophet (Harahap, Nazmi, et al., 2025). Modern legal systems can draw inspiration from this sharia principle by ensuring that every marriage practice, including polygamy, must pass strict scrutiny on indicators of fairness, financial capability,

and psychological and spiritual readiness. Justice can no longer be interpreted narrowly, but must include the principles of equality, respect, and mutual welfare.

Responsibility as a value brought by these traditions also provides an answer to the problem of fragile relationships due to the hegemony of one party in the family. The patriarchal family model that gives absolute superiority to men has proven to create many conflicts and relational crises (van Dijk et al., 2020). Hadiths on polygamy require husbands to have moral maturity and spiritual integrity, so that household relationships are not built on the basis of domination, but on the principle of responsibility and active involvement in realizing harmony. Emotional involvement, concern for the needs of the wife, and participation in building an environment that supports the spiritual growth of all family members are concrete implementations of the value of responsibility in question.

The value of protecting women also gains significant relevance in the modern gender justice discourse. Contemporary discourses that demand legal, psychological and social protection for women are in line with the values contained in the hadith of polygamy. Islam has laid the foundation that women are active subjects in social relations, and should not be victimized by the system (Alotaibi, 2021). Hadiths that emphasize the requirements of justice and balanced treatment are strong arguments for the need for a thorough evaluation of any polygamous practices that are not based on these moral values.

Contemporary reality shows that most polygamy practices are still carried out without regard to the moral values described in the hadith. Polygamy is often interpreted as a male prerogative, not as a social and spiritual responsibility (Aziz et al., 2023). This phenomenon shows a disconnect between normative texts and social praxis, which demands the presence of new value-based *ijtihad*. The hadiths on polygamy can be used as a basis for building an Islamic family ethic that upholds human dignity, strengthens equitable relations, and creates a household life that is not only legally valid, but also morally valid.

The overall analysis shows that the polygamous traditions are not justifications for male superiority, but rather moral instruments that guide people to build a more just, responsible and protective married life for the vulnerable. Thus, the normative-ideal movement requires Muslims to revive the moral meanings of the hadith, not just to be remembered, but to be lived and used as guidelines in real life.

Socio-Islamic Implications in the Modern Context

Gender justice as a contemporary discourse offers a critical perspective on social domination that is often attributed to the authority of religious texts without considering their historical context and normative purpose (Lahmuddin et al., 2024). Hadiths on polygamy put a very strong moral emphasis on justice, responsibility, and protection of women. Therefore, if interpreted deeply, these traditions do not support the practice of polygamy, which has

the potential to harm women's rights. On the contrary, they become ethical instruments to assess the feasibility and moral readiness of practicing polygamy. If justice as the main requirement is not fulfilled, then polygamy becomes a practice that contradicts the spirit of Islam itself. This shows that Islam does not prescribe polygamy as a necessity or virtue, but as a limited option in certain contexts that require greater consideration of *maslahat*.

A major challenge that arises in the reactualization of hadith teachings on polygamy is the tendency of some people to understand the text literally without paying attention to its sociological context and moral objectives (Amaliah et al., 2023). This condition demands a new approach that is not only based on legality, but also on the depth of understanding of *maqāṣid*. Religious education that has focused on memorizing normative texts needs to shift towards a critical approach that includes the values of justice, equality, and protection as the main dimensions. This awareness will help Muslims to distinguish between legal permissibility and moral expediency, so that hadith teachings are no longer used to legitimize practices that are contrary to Islamic principles.

A great opportunity for the reactualization of hadith teachings lies in the ability of Muslims to integrate Islamic normative values into social and legal systems that are more adaptive to changing times. Polygamy, which in the early days of Islam functioned as a form of protection for orphaned women and widows, now needs to be re-evaluated in a modern social context

that has a stronger social protection system (Machali, 2015). Contemporary Muslim countries, with their legal systems and social protections, have been able to guarantee a decent life for women without having to rely on polygamous marriages as the only way out. Thus, the *maqāṣid* approach provides room to reconstruct family law policies that are more oriented towards welfare, stability, and equality. In this context, polygamy can remain a part of the Islamic legal repertoire, but only in a very limited way and through strict consideration of *maslahat*.

Modern Muslim societies also face major challenges in the form of changing social structures, women's increasing awareness of their rights, and the presence of secular or pluralistic state legal systems (Rock-Singer, 2022). In such a social environment, a progressive understanding of the hadith on polygamy becomes an inevitable necessity. If Muslims stick to classical interpretations that ignore contemporary realities, the teachings of Islam will experience social alienation. On the contrary, if people are able to revive the moral meaning of the hadith in a contextualized form, Islam will remain relevant as a religion that upholds justice and humanity. This approach does not mean rejecting the hadith but placing them in accordance with their function as ethical and spiritual guidance in human life.

This change must begin with religious authorities who have access to public discourse. Islamic scholars and thinkers should lead the reinterpretation of polygamy hadiths with a *maqāṣid* approach that addresses the needs of modern society.

Thinkers such as Fazlur Rahman, Muhammad Abduh, and other reformist figures have provided methodological directions that enable the transformation of Islamic law without losing its scholarly roots. In this framework, hadith is no longer interpreted as a static text, but as a dynamic expression of divine values that are alive and can be applied in various spaces and times. Therefore, every Islamic practice, including polygamy, must be tested through the scales of *maqāṣid* and the overall benefit of the people.

Muslims' awareness of the values of social justice and gender equality also provides a great opportunity for strengthening healthier and more harmonious Muslim families. Reactualization of the teachings of the hadith on polygamy can be done through family education and Islamic law counseling that emphasizes the principle of monogamy as the ideal form, with polygamy as a conditional dispensation. This concept has begun to be implemented in several Muslim countries, such as Indonesia, Tunisia and Morocco, which require the consent of the first wife and a court decision before polygamy is carried out (Noviana et al., 2023). This policy does not contradict the Shari'ah, but is in line with the spirit of *maqāṣid*, which prioritizes benefit and justice. Therefore, the reactualization of the polygamy hadith does not mean abolishing the teachings of Islam, but rather adjusting its application so that it continues to bring mercy to all people.

Modern Muslim life demands a religious approach that is responsive to the social and psychological dynamics of the

community. The experience of women who are victims of polygamous practices without moral considerations should be used as a lesson that hadith texts need to be studied not only as rules, but also as ethical reflections. Therefore, the hadiths on polygamy need to be used as a source of ethics in domestic relations that emphasizes equality, responsibility, and strengthening dignity. Thus, Islam is not only present as a legal system, but also as a moral force that protects the rights of all parties.

The overall analysis shows that polygamy remains legal in Islam, but its application in modern society must be tested through *maqāṣid* principles and gender justice values. The hadiths on polygamy contain a very strong moral message of responsibility and protection of women, which should be the main guideline in any application of family law. Thus, Islam will live on as a religion that brings justice, compassion, and harmony in every aspect of life.

CONCLUSIONS

Based on the analysis using Fazlur Rahman's *double movement* theory approach, the traditions on polygamy reflect the gradual social transformation of the Prophet in restricting the exploitative practice of polygamy towards a more just, responsible, and protective family order for women's dignity. The historical movement shows that the traditions came as a response to the structural inequality of pre-Islamic Arab society, while the normative-ideal movement emphasizes universal values such as justice, responsibility, and protection of vulnerable groups. The implications of this study

confirm that a contextualized and ethical value-based understanding of hadith can be an important reference for the renewal of Islamic family law and gender justice discourse in the modern era. This research opens space for readers and interpreters of hadith to prioritize *maqāṣid al-syarī'ah* in social practice, public policy, and Islamic education, so that hadith are not merely seen as rigid legal texts, but moral sources that are adaptive to the times. As a suggestion, future research is recommended to apply the *double movement* approach to other issues related to gender relations, such as women's leadership, rights in divorce, and domestic and public roles. In addition, comparative studies with other contemporary hermeneutic theories can enrich the methodology of hadith interpretation to be more responsive to global social dynamics.

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