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**Lessons On Polygamy
In Islam**

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Introduction

Lesson 1:

Polygamy is no doubt a sensational topic in any small talks among the public. It is discussed in cafes, social media, TV dramas, online forums, newspaper columns and books.

Unfortunately, the Islamic laws and principles of polygamy along with the correct Islamic guidance are seldom being discussed intellectually.

This shortage of information needs to be addressed since polygamy is one of the revealed Islamic Shariah (laws) as mentioned by Allah *Subhanahu waTa'ala*:

And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one. [al-Nisa' 4:03]

Therefore, polygamy must be given its due attention just like other parts of Islamic Shariah such as *thaharah* (purification), *solah* (prayer), fasting, *zakat* (alms), *hajj* (pilgrimage), marriage, divorce, politics and morals.

Subject of polygamy must be given its due attention just like other parts of Islamic Shariah such as *thaharah* (purification), *solah* (prayer), fasting, *zakat* (alms), *hajj* (pilgrimage), marriage, divorce, politics and morals.

Lesson 2:

To make a part of Islamic Shariah, be it polygamy or other teachings, as a subject of ridicule, humour or a play, a show, a social media content for purely entertainment purposes is considered a great transgression.

It is considered one of ten acts which may nullify one's *iman* (faith). As reminded by Allah *Subhanahu waTa'ala*:

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah and His Ayat (proofs, evidence, verses, lessons, signs, revelations) and His Messenger that you were mocking?" Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were **Mujrimun (disbelievers, polytheists, sinners, criminals)**. [al-Taubah 9:65-66; See *al-Tibyan Syarh Nawaqidh al-Islam* by Syaikh Sulaiman Nashir al-Ulwan; Nullifier no.: 6]

Important to note that for those who are in the entertainment industry and to the public in general, they are to avoid making polygamy as a material for prank, parody, entertainment or humour.

As this book is generally arranged in a 'one lesson one page' manner, some points highlighted may be presented in a concise, direct and straight to the point approach.

Lesson 3:

Muslims whom Allah has blessed with writing skills, some have betrayed this gift by producing books, essays, poems and TV dramas as ways for Muslims to view polygamy in a negative light. Propagating more misconception on polygamy.

In writings and TV shows where polygamy is the theme, sorrow, pains and hardships are all being exaggerated beyond what is true.

While it is true that there are sincere individuals who wish to point out the wrongdoings of polygamists, but it is not fair that in doing so the entire polygamy Shariah is put in a bad light. So much so that polygamy is stigmatized as something bad with nothing good to offer.

To hate one of Islamic Shariah, or spreading the hatred for it is indeed an act that may nullify one's iman. Allah *Subhanahu waTa'ala* reminded:

But those who disbelieve (in the Oneness of Allah - Islamic Monotheism), for them is destruction, and (Allah) will make their deeds vain. That is because they hate that which Allah has sent down (this Qur'an and Islamic laws, etc.); so He has made their deeds fruitless. [Muhammad 47:8-9; See *al-Tibyan Syarh Nawaqidh al-Islam*; Nullifier no.: 5]

Lesson 4:

Some Muslims whom Allah has blessed with sound intellect, they have betrayed this gift by taking thoughts and studies by Western thinkers and hold them superior than Allah's sayings and the sayings of Allah's Messenger.

They prefer Western ideas which are anti-polygamy and ignoring pro-polygamy thoughts. They took *taghut* (any deity besides Allah) as judge and in doing so have rejected Allah al-Hakim. Allah *Subhanahu waTa'ala* clearly reminded:

Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray. [al-Nisa' 4:60; See *al-Tibyan Syarh Nawaqidh al-Islam* by Syaikh Sulaiman Nashir al-Ulwan; Nullifier no.: 4]

Lesson 5:

There are those who plan to have polygamous marriage or are already in one, but are not preparing themselves with adequate knowledge on the subject.

Some are totally neglecting the importance of knowledge in polygamy. Some are trying to look for reference on Islamic polygamy but unable to find the correct and convincing one.

This is not unusual as source of information in the subject of polygamy is either too little or not easily available. This is made worse as most of the available references are from those who are in a monogamous marriage.

Whether the author of the subject is a scholar or not, seeking knowledge about polygamy from someone who has never been in one is just like asking a bachelor about trials and tribulations of married life.

Of late this has been made even worse by books, articles and social media contents which aim at spreading displeasure and criticism towards polygamy. These authors and influencers have deliberately misinterpreted the laws surrounding polygamy and added new rulings and conditions which Allah and His Prophet had never mentioned.

Lesson 6:

Considering the sad state of knowledge in polygamy today, the author – after praying to Allah for assistance and guidance – has compiled this book which is dedicated to the subject of polygamy in Islam.

This book focuses on polygamy laws and related topics such as conditions, wisdom, justice and misconceptions surrounding polygamy.

Additionally, this book intends to share numerous polygamy tips based on own as well as friends' experiences. It is hoped that this will be of benefits to those who plan, or are already in a polygamous marriage.

Not limited to groups above, this book is also intended as a general knowledge reference to readers of all backgrounds.

The author would also like to point out that this book contains opinions which may differ from that of some Islamic scholars. It is wished that readers may accept this difference of opinion intellectually, where all discussions are most welcome.

Not limited to those who plan, or are already in a polygamous marriage, this book is also intended as a general knowledge reference to readers of all backgrounds.

Lesson 7:

As this book is generally arranged in a 'one lesson one page' manner, some points highlighted may be presented in a concise, direct and straight to the point approach.

This is because if the sentences are to be arranged in a tactful and pleasing manner, it will require more space and paper.

Hopefully this book achieves its objective of conveying correct knowledge and guidance about Islamic polygamy.

There is no end to knowledge, hence what is compiled in this modest book is only a fraction of a vast knowledge in Islamic polygamy.

Hence, research about polygamy is to be widened, for us to fully understand, conclude and appreciate its wisdom and beauty.

On this note, any thoughts and corrections are welcome, which the author may incorporate in the new print *insya-Allah*.

Hafiz Firdaus bin Abdullah.

23 November 2011

O You Who Believe...

Lesson 8:

Polygamy is one of Allah's Shariah based on His saying:

And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice. [al-Nisa' 4:03]

To fully believe in the Shariah of Allah, learning it, being pleased with it and giving it our attention are expected of all Muslims.

While defying, hating, neglecting and turning away from it are forbidden for all Muslims.

Lesson 9:

When discussing Shariah of Allah, let us not be of those who believe in only what is pleasing to them and deny what they find hard, of no benefit or unfair:

And when they are called to Allah (i.e. His Words, the Qur'an) and His Messenger, to judge between them, lo! a party of them refuses (to come) and turns away (as it benefits them not).

But if the truth is on their side, they come to him willingly with submission.

Is there a disease in their hearts? Or do they doubt or fear lest Allah and His Messenger should wrong them in judgement. Nay, it is they themselves who are the Zalimun (polytheists, hypocrites and wrong-doers). [al-Nur 24:48-50]

Let us not be of those who believe in only what is
pleasing to them and deny what they find is hard, of
no benefit or unfair.

Lesson 10:

We believe whatever is made permissible by Allah have plenty of good although they may appear bad.

We also believe whatever is forbidden by Allah are bad although they seem to have plenty of good.

Allah says: ***He (the Prophet) commands them for Al-Ma'ruf; and forbids them from Al-Munkar; he allows them as lawful At-Tayyibat (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens and from the fetters (bindings) that were upon them.***

So those who believe in him, honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful.

[al-A'raaf 7:157]

Lesson 11:

There may be situations where good and bad are both present. But if the good outweighs the bad Allah will make it lawful (*halal*).

Similarly, if the bad outweighs the good Allah will make it forbidden (*haram*).

For example, intoxicants and gambling are both forbidden because the evil consequences they bring are far greater than the good:

They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought. [al-Baqarah 2:219]

Lesson 12:

Good or bad, to love or to hate are not determined by our whims and fancies but by Allah and His Messenger, because:

Though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know. [al-Baqarah 2:216]

Lesson 13:

To believe in polygamy as part of Shariah, learning about it, liking it and paying attention to its principles are important although we may not be in a polygamous marriage.

This is because there are among our relatives and friends who are in a polygamous marriage, and our attitude towards them – be it positive or negative – will depend very much on our level of understanding on polygamy.

As for those who may plan to have a polygamous marriage, believing in its benefit, being pleased with it and always seeking knowledge on the subject are a must.

Lesson 14:

The good in Islam can only be achieved fully if it is practiced the right way.

The benefits of *solat* can only be observed if it is performed the correct way.

The advantages of fasting can only be known if we observe it the right way.

The advantages of *zakat* can only be agreed upon once a community collectively perform it the correct way.

The benefits of *hajj* and *umrah* (major and minor pilgrimage to Mekah) can only be felt once we perform them following the right steps.

The blessings of al-Qur'an can only be felt once we have understood it correctly.

Similarly, the benefits, advantages and blessings of polygamy can only be understood once it is practiced in the right manner.

Lesson 15:

Polygamy is a marriage with more than one spouses at the same time. In details:

- Polygyny: A husband has two or more wives.
- Polyandry: A wife with more than one husbands.

Today polygamy generally refers to a polygyny marriage where a husband is married to two or more wives.

Hence, throughout this book the term used is polygamy or polygamous marriage which generally means a husband who is married to two or more wives.

Monogamy on the other hand means a marriage of a couple i.e., a husband and a wife.

The benefits, advantages and blessings of polygamy can only be understood once it is practiced in the right manner.

Wisdom Of Polygamy

Lesson 16:

Wisdom of polygamy is not far different from that of monogamy.

Either monogamy or polygamy, Islam promotes marriage because the reason behind the creation of male and female is that they perfect, complete, complement and help each other.

Hence, the wisdom behind monogamous marriage is also applicable to polygamous marriage. Similarly, whatever wisdom in polygamous marriage can also be found in monogamy.

Lesson 17:

Taking under one's care an old spinster, a single mother or a needful widow is not necessary a wisdom behind polygamy. A single man can also choose to marry any of these women.

To have children or increase one's children may not necessarily be the wisdom of polygamy too, since there are many orphans out there who are in need of foster parents.

We should not burden ourselves into looking for the wisdom of polygamy that distinguish it from monogamy. Because when Allah made it permissible Allah did not specify any wisdom that comes with it.

To list down some wisdom which we find logical only will cause some people to wrongfully turn them into conditions and prerequisite of polygamous marriage.

Lesson 18:

Polygamy if practiced right by those in a polygamous marriage, will be one of the practical deeds that lead them to Paradise.

On the same note, polygamy which is practiced incorrectly by those in a polygamous marriage may be one of the reasons for them to enter Hell-fire.

To list down some wisdom which we find logical only will cause some people to wrongfully turn them into conditions and prerequisite of polygamous marriage.

Lesson 19:

Specific wisdom of polygamy as compared to monogamy, is that it frees the true potential of a husband as he needs to lead multiple families at once.

To lead just one family sometimes make a man lazy, unmotivated and turn to outdoor activities that interest him.

Polygamous marriage makes a man channels his thoughts, energy and earnings toward something meaningful i.e., his families.

This is far better than someone who wastes his time and money on golf courses, beautifying his cars and engaging in idle talks in restaurants and cafes.

Lesson 20:

Unique wisdom which polygamy offers to wives is it shifts their sole dependency on their husband to Almighty Allah.

Although a wife has a sound Islamic knowledge, a good career and self-sufficient, subconsciously a wife still depends on her husband.

This is why most wives are unable to accept polygamous marriage.

Accepting polygamy in stages may slowly move one's dependency from her husband to depend solely on Allah.

A wife who accepts polygamy will eventually make Allah as her only sustainer in the real sense. It is no longer just rhetoric that she utters, polygamy conference that she promotes or contents on her social media.

Wives who are unwilling to accept polygamy are actually still taking their husband as number one although they never stop praising "Allah! Allah! Allah!".

Lesson 21:

Another distinct benefit of polygamy is that it enhances the level of love and appreciation between a husband and wife.

It is a human characteristic that if someone is always present in our life 24x7, we tend to take them for granted.

But if that someone is only around on certain days, he will be missed, appreciated and loved more.

Lesson 22:

Another wisdom of polygamy, if practiced right and became an example to others, is it will be considered as *sunnah hasanah* (good example worth following) which guarantees continuous rewards from Allah.

The Messenger of Allah *shallallahu 'alaihi wasallam* said: **"Whoever starts a good thing and is followed by others, will have his own reward and a reward equal to that of those who follow him, without it detracting from their reward in any way."** [*Shahih Muslim*, no: 1017]

Leaders of Islamic institutions, associations, NGOs and propagators of Islam need to play a practical role in reviving the sunnah of polygamy, which today is becoming unpopular and generally misunderstood.

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Lesson 23:

A distinct wisdom of polygamy, is as one of many solutions to an unhappy marriage.

A wife may find it hard to correct a negative attitude of a husband for example an uncaring or temperamental husband. But if two wives decided to work together to improve the situation, it is more effective than working alone *insya-Allah*.

A wife may find it challenging in dealing with many demands of her husband. In a polygamous marriage a wife will have her rest day when her husband is fulfilling his turn with another wife. The rest day can be used to focus on her career, spend time with her parents or spend time with other fellow *Muslimah* (female muslims).

A husband may need to deal with his wife's negative attitudes such as laziness or *nusyuz* (disrespectfulness). Divorce may not be a desired option; hence polygamy offers the alternative of seeking another wife where he may have a chance to have a happy and content marriage.

Rulings On Polygamy

Lesson 24:

There are five religious' opinions on polygamy:

1. Polygamy was first permissible, but later abrogated (*nasikh-mansukh*). Hence it is now *haram* (forbidden).
2. Polygamy is only applicable to guardians (caregivers) of female orphans.
3. Polygamy is a *jahiliyah* (pre-Islamic period) custom which was eradicated in stages, as the case of slavery.
4. Polygamy is *mubah* (permissible).
5. Polygamy is *mustahab* (encouraged).

Each of this opinion will be explained in lessons that follow. The strongest opinion will then be highlighted, which will not be based upon who is behind the opinion or how popular is the opinion but from the *dalil* of al-Qur'an and al-Sunnah:

If you differ in anything amongst yourselves, refer it to Allah (al-Qur'an) and His Messenger (al-Sunnah), if you believe in Allah and in the Last Day. That is better and more suitable for final determination. [al-Nisa 4:59]

Lesson 25:

Some are of the opinion that the original ruling¹ on polygamy is permissible, this is based on verse three of *surah* (chapter) al-Nisa': ***Marry women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one.***

This ruling is then abrogated by verse 129 *surah* al-Nisa': ***You will never be able to do perfect justice between wives even if it is your ardent desire (to do it).***

Verse 129 *surah* al-Nisa' points out that condition "to be just" as stated in verse three of the same *surah* is impossible. When a condition of polygamy is impossible to meet, the deduced ruling is that polygamy is not possible, which is *haram*.

¹ Translator's note: known as "*hukm al-asl*" in Islamic Jurisprudence which means original ruling.

Lesson 26:

The argument justifying the prohibition of polygamy can be answered by putting equality into two types:

- Physical equality such as provision of basic necessities and time division among wives. This is the equality meant by verse three of *surah al-Nisa'*. This is not entirely impossible to do as these can be calculated and distributed in a fair manner as the wives rightfully entitled to.
- Emotional equality such as inclination of one's heart, fondness and sexual relations. These are equality pointed out by verse 129 of *surah al-Nisa'*. It is impossible to be just in these areas, as these are not measurable to be fairly distributed.

Therefore verse 129 do not abolish verse three of *surah al-Nisa'*. They rather complement each other in referring to the two different types of equalities.

Let also look and the second part of verse 129 of *surah al-Nisa'*: ***so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging.*** [al-Nisa 4:129]

This continuation of verse 129 is teaching husbands the ethics of polygamy. This is a proof that verse 129 did not abrogate polygamy, but rather proves its validity.

Lesson 27:

Another opinion claims that polygamy is only permissible for guardians or caregivers of female orphans. This is because the only verse in the al-Qur'an about polygamy is addressed to guardian of female orphans.

Verse three of surah al-Nisa' starts with:

And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four;

But if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

Lesson 28:

The argument used to limit polygamy to only guardians of female orphans can be answered with a simple religious principle that states a *hukum* (ruling) is not derived from the specific circumstances of the revelation but the general implication of the text.²

Therefore, although verse three of *surah* al-Nisa' is specifically addressed to guardians of female orphans, ruling that is derived is for women in general, orphans or not: ***Then marry (other) women of your choice, two or three, or four.***

It must be observed that the person who best understood al-Qur'an i.e., Allah's Messenger, was practising polygamy although he was not a guardian of any orphan girl.

Hence, a man may practice a polygamous marriage up to four wives at any one time, be it ordinary or orphan women. The opinion which limits the permission of polygamy to guardian of orphan girls therefore cannot be accepted.

² Translator's note: From *Usul Fiqh* principle "*Al Ibratu Bil Umumi Lafzi Laa Bil Khususi Sabab*".

Lesson 29:

During the time of Allah's Messenger *shallallahu 'alaihi wasallam*, there were several of his companions with more than four wives.

As soon as they embraced Islam, the Prophet³ instructed that they limit their wives to four and divorce the remaining, as prescribed by verse three of *surah al-Nisa'*. It was never mentioned (in the *hadis* – translator) that the Prophet first clarified whether the wives under their care were orphans.

One of the companions in the story was al-Harits bin Qais al-Asadi, where he said: ***I embraced Islam while I had eight wives. So, I mentioned it to the Prophet. The Prophet said: "Select four of them."*** [*Shahih Sunan Abu Daud*, no: 2241]

All this point to a strong conclusion that verse three of *surah al-Nisa'* ruling is not only for guardians of orphan girls, but a general ruling to all men, whether they plan to practice polygamy or already in one.

³ Translator's note: From this point onwards "Allah's Messenger" and "the Prophet" will be interchangeably used.

Verse three of surah al-Nisa' ruling is not only for guardians of orphan girls, but a general ruling to all men, whether they plan to practice polygamy or already in one.

Lesson 30:

Another popular opinion is that polygamy is similar to slavery. Both were ignorant-age practices and were widely practiced by society long before Islam came.

When Islam came, both practices were to be abolished. This was done in stages so that the new Muslims at the time were able to gradually accept it.

This is similar to other rulings where they were implemented in stages so that Muslims at the time were able to accept the changes gradually. If the changes were abrupt many would have found it difficult to accept the new rulings.

Today, slavery has been completely eradicated from Muslim world. On the same note, polygamy is also becoming unpopular and only practiced by minority of Muslims.

Thus, Muslims especially the authorities and scholars must aim to completely abolish polygamy, just as slavery system was successfully abolished.

Lesson 31:

It is true that slavery and polygamy already exist in the *jahiliyah* time (pre-Islamic ignorant period). But it is incorrect to say that Islam had planned to eradicate both systems.

What is true is that Islam did not favor slavery and had encouraged the freeing of slaves. So much so that freeing of slaves has been made a prescribed penance in Islamic Shariah. Freeing of slaves is a commendable act as mentioned by Allah *Subhanahu wa Ta'ala*:

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free. [al-Baqarah 2:177]

Islam also makes freeing of slave as an act of repentance and compensation for sin, as prescribed by Allah for those who broke his oath:

Allah will not punish you for what is unintentional in your oaths, but He will punish you for

your deliberate oaths; for its expiation (1) feed ten Masakin (poor persons), on a scale of the average of that with which you feed your own families, or (2) clothe them or (3) manumit a slave.

But whosoever cannot afford (the three above), then he should (4) fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).

Thus Allah make clear to you His Ayat (proofs, evidence, verses, lessons, signs, revelations) that you may be grateful. [al-Maidah 5:89]

Islam through its teaching has always encouraged the freeing of slaves. But even when Islam became complete, as affirmed by Allah: ***This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.*** [al-Maidah 5:03], Islam has never abolished slavery.

This is because no one can guarantee that slavery system will not be introduced again. This may happen through acts of war or future changes in human civilization. Therefore, the opportunity of freeing of slaves is always open *if* one day the need arises.

The same can be said with polygamy, Islam has never abolished polygamy. Even in comparison with slavery, there is not a single verse in al-Qur'an or any *hadis* which

mentions polygamy in a bad light. In fact, what being portrayed are verses and *hadis* of educational nature that promote the correct and harmonious methods of polygamy.

As a conclusion, polygamy is still valid in Islam until the end of time. Valid until the end of time is also freeing of slaves, as a commendable deed and compensation for sins.

Lesson 32:

Another opinion is polygamy is permissible (*mubah*). This refers to the *sunnah* (prophetic traditions) of the Prophet *shallallahu 'alaihi wasallam* who lived in both monogamous and polygamous marriages, not just polygamous marriage.

The Prophet monogamous marriage was when he was married to Khadijah *radhiyallahu 'anha* until she passed away.

Hence, the *sunnah* of the Prophet is not only polygamy but both monogamy and polygamy. Based on this, the ruling of polygamy is permissible, where one may choose between a monogamous or polygamous marriage.

Lesson 33:

Islamic scholars have grouped the life of the Prophet, his prophetic preachings and revelation of Quranic verses into two phases, Meccan phase and Medinan phase.

Meccan Phase: No specific verse or ruling on polygamy. Either monogamy or polygamy, everyone was free to choose. The Prophet chose a monogamous marriage with Khadijah *radhiallahu 'anha*.

Medinan Phase: *Surah al-Nisa'* which contains a verse on polygamy (verse three) was revealed. It was during this phase that the Prophet started to practice polygamy.

Islamic rulings were not considered final during the first period as it is understood that the Islamic Shariah were revealed in stages over twenty-three years of Quranic revelations. Islamic comprehensive rulings which make up the Shariah was only considered final when Quranic revelations ended when the Prophet died.

During this period, the prophetic tradition was polygamy and not monogamy.

Lesson 34:

There is also opinion that polygamy is *mustahab* (encouraged). This is because Allah *Subhanahu waTa'ala* has used a command verb "***Then marry...***" in the polygamy verse:

Then marry women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one. [al-Nisa' 4:03]

What was ordained by Allah and His Messenger, we are to obey in the best possible manner.

Therefore, the ruling of polygamy is *mustahab* (encouraged) as long as a husband is able to fulfill its conditions. (See chapters on Conditions and Prohibitions Of Polygamy)

This is the strongest opinion from the five mentioned opinions on polygamy.

Lesson 35:

There is also a discussion on the original ruling of marriage, whether it is monogamy or polygamy. This can be detailed out below:

First Opinion:

The original ruling is monogamy based on the saying of Allah *Subhanahu waTa'ala*: ***And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Salihun among your slave male and female.*** [al-Nur 24:32]

The verse above instructs those who are single to get married. It is not instructing those who are already married to take another wife. This shows the original ruling of marriage is monogamy.

Second Opinion:

The original ruling is polygamy. This is based on combination of verse 32 *surah* al-Nur and verse three *surah* al-Nisa':

And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Salihun among your slave male and female. [al-Nur 24:32]

Then marry women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one. [al-Nisa' 4:03]

Based on these verses, single male and female must find a spouse and lead a married life. But, specific to men they are expected to be married again up to four wives, as long as all the conditions of polygamous marriage are met. If the conditions are not met then one wife is sufficient.

Of these two opinions, the preferred opinion is the **Second Opinion** as this opinion is a collection and combination of two Quranic verses with regard to the subject. Therefore, the original ruling of Islamic marriage is polygamy.

Polygamy as an original ruling of marriage is the opinion of several prominent Islamic scholars such as Syaikh 'Abdul 'Aziz bin Baz, former mufti of Saudi Arabia and Syaikh 'Abdul Fatah Idris, lecturer at Shariah and Law Faculty, Al-Azhar University, Egypt.

Although this opinion may be uncommon and have never been mentioned before, right or wrong must be based on given arguments and reasonings.

Additional Explanation:

Additionally, verse 32 of surah al-Nur is directed at

society, especially parents, to marry their children who are single. Allah commands: (وَأَنْكَحُوا الْأَيَامَى مِنْكُمْ) **And marry those among you who are single ...** is aimed at Muslims community especially parents, and not bachelors specifically.

Syaikh Muhammad Mutawalli Sya'rawi explained: The command here is not aimed at a single person, but to multiple persons (community in general - translator) who are parents to sons and daughters who are not married. Marry them early and simplify their wedding (process and cost - translator), so they will feel assisted. [*Tafsir Sya'rawi*, jld. 9, ms. 597]

So, it is not accurate if verse 32 of surah al-Nur is used as a *dalil* for monogamy. As it is also meant for polygamy.

For example, if a married man approaches parents of a woman to propose their daughter as his second wife, the parents must give the proposal its due consideration. This is because their daughter is what verse 32 of surah al-Nur is referring to.

Lesson 36:

Quranic verses and hadis of Allah's Messenger *shallallahu 'alaihi wasallam* which promote marriage are all general in nature.

This general command means to be married or to be married (again in polygamy), as long as not more than four wives and requirements of polygamy are met. Mainly because during the Prophet's time the term monogamy and polygamy were not known. We will never find the Quranic verses or hadis that mention polygamy or monogamy. What we will find instead is general instruction to get married and a caution for those who refuses (with no valid reason – translator).

Therefore, one may not restrict or limit a general ruling of marriage to only one (monogamy).

One of the hadis on marriage is: ***When a man marries, he has fulfilled half of the religion; so let him fear God regarding the remaining half.*** [Narrated by al-Baihaqi, *Shahih al-Targhib wa al-Tarhib*, no: 1916-B]

One of the hadis which warns against refusing to get married is:

A group of three men came to the houses of the wives of the Prophet asking how the Prophet shallallahu 'alaihi wasallam worshipped (Allah), and

when they were informed about that, they considered their worship insufficient and said, "Where are we compared to the Prophet as his past and future sins have been forgiven."

Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever."

Allah's Messenger shallallahu 'alaihi wasallam came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my sunnah (tradition in religion), is not from me (not one of my followers). [Shahih al-Bukhari, no: 4675]

We will never find the Quranic verses or hadis that mention polygamy or monogamy. What we will find instead is general instruction to get married and a caution for those who refuses.

Lesson 37:

Although the author is with the opinion that the ruling of polygamy is *mustahab* (encouraged) and it is the original ruling of marriage, the author still acknowledges the school of thought which says polygamy is *mubah* (permissible) and the original ruling of marriage is monogamy.

A positive attitude when faced with difference of opinion is to celebrate the diversity of opinions although we are inclined to one, with conditions that all opinions being presented have valid arguments and justifications.

When putting forward polygamy as the original ruling of marriage, it comes with following benefits:

- Subject of polygamy will be widely discussed in seminars and lectures, just like any other subjects like *thaharah*, *solat*, fasting and others.
- Husbands will have correct ambition when one day Allah blesses him with great wealth, he will have polygamous marriage. This is a way of showing gratitude for the blessing he receive i.e., sharing his wealth with two or more households.
- Since the beginning, a wife will understand she is not the only partner to her husband. With this awareness she will not be too shocked, hurt or feel wronged

when one day her husband decides on polygamous marriage.

- Diversifying option for single women to not only find partner with single man.
- Those in a polygamous marriage are no longer stigmatized by society. Parents, relatives and friends will realize that it is something normal.

While opinions that state:

- polygamy is forbidden,
- polygamy is for caregivers of orphan girls,
- polygamy has been abolished,
- polygamy is only allowed if one's wife is sick or infertile,

are all incorrect and rejected (from Islamic Jurisprudent point of view – translator).

Controversial Polygamy

Of Ali bin Abi Thalib

Lesson 38:

Ali bin Abi Thalib *radhiallahu 'anh* once planned to take another wife while he was still married to Fathimah binti Muhammad *radhiallahu 'anha*, but the Prophet has forbidden him to do so. This refers to the following hadis:

al-Miswar bin Makhramah said: When Ali bin Abu Talib demanded the hand of the daughter of Abu Jahal to be his wife besides Fathimah, I heard Allah's Messenger on his pulpit delivering a sermon in this connection before the people, and I had then attained my age of puberty. Allah's Messenger said, "Fathimah is from me, and I am afraid she will be subjected to trials in her religion." [Shahih al-Bukhari, no: 2879]

It is also narrated that the Prophet said: ***Fathimah is a part of me, and whoever makes her angry, makes me angry.*** [Shahih al-Bukhari, no: 3483]

This particular incident has been a popular argument among those who reject polygamy.

Lesson 39:

Let us have a closer look at this incident.

The first step is to look at the complete hadis of the said incident. A very important lesson can be found at the end of the narration as the Prophet *shallallahu 'alaihi wasallam* said:

I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allah, the daughter of Allah's Messenger and the daughter of the enemy of Allah, (i.e. Abu Jahal) can never get together (as the wives of one man). [Shahih al-Bukhari, no: 2879]

Unfortunately, this conclusion part of the hadis has been deliberately concealed by polygamy rejecters.

Lesson 40:

The Prophet *shallallahu 'alaihi wasallam* said: ***I do not make a legal thing illegal, nor do I make an illegal thing legal.***

This shows that when the Prophet forbade Ali bin Abi Talib from taking another wife thus becoming Fathimah co-wife, he was not making illegal something that originally was permissible. It was not about changing the ruling of polygamy; in fact, the incident has nothing to do with polygamy.

The real reason behind the prohibition was: ***the daughter of Allah's Messenger and the daughter of the enemy of Allah, (i.e. Abu Jahal) can never get together (as the wives of one man).***

In short, the prohibition was to avoid the daughter of the Prophet from sharing the same husband with the daughter of Allah's enemy⁴.

The prohibition was not due to polygamy.

⁴ Translator's note: Hadis commentators have mentioned the name of the woman as Juwairiyah, Jamilah, Al 'Awra' or Al Hayfa' binti Abi Jahal.

The prohibition was to avoid the daughter of the Prophet from sharing the same husband with the daughter of Allah's enemy.

Lesson 41:

The believers' general attitude when Allah and His Messenger have decided on a matter, is to only say "we hear and we obey". Allah says:

The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise). [al-Nur 24:51]

The Prophet *shallallahu 'alaihi wasallam* decided that Ali should not take another wife, giving the reason that the daughter of the Prophet must not share the same husband with the daughter of Allah's enemy.

When this verdict was brought to Ali bin Abi Thalib, he immediately cancelled his plan. He did not argue, enquired further or gave excuses. He showed the correct attitude of a true believer.

This attitude is what expected of a true believer. It should be taken without scrutiny or giving alternative interpretation. What worse is to make the incident as a ruling on polygamy in general.

Lesson 42:

When the Prophet *shallallahu 'alaihi wasallam* said: ***Whoever makes her angry, makes me angry***, it was referring to Fathimah who was angry as people were accusing that her father (the Prophet) was not perturbed by the news that his daughter will be sharing her husband with the daughter of the enemy of Allah.

This is based from other narration: ***Ali bin Abi Taalib proposed marriage to the daughter of Abu Jahal.***

When Fathimah heard about that, she went to the Prophet and said to him: "Your people are saying that you do not get angry for the sake of your daughters, and 'Ali is going to marry the daughter of Abu Jahal."

And the Prophet said the following in his sermon: ***"Fathimah is a part of me, and whatever hurts her hurts me. By Allah, the daughter of the Messenger of Allah and the daughter of the enemy of Allah will not be joined together as wives of one man."*** *Ali then abandoned his proposal.* [Shahih al-Bukhari, no: 3450]

Therefore, Fathimah's anger was not because of Ali's intention to take another wife but the wild allegation that was told about her father.

Fathimah's anger was not because of Ali's intention to take another wife but the wild allegation that was told about her father.

Lesson 43:

This restriction was only unique to the daughters of the Prophet *shallallahu 'alaihi wasallam* where they were forbidden from being the co-wife of Allah's enemies' daughters.

After presenting several interpretations to the hadis on the prohibition of Ali making Fathimah a co-wife of daughter of Abu Jahal, Ibn Hajar al-'Asqalani *rahimahullah* summarized:

Anyhow what is apparent to me and can safely be said is that this is part of a special provision (*khususiyah*) to the Prophet *shallallahu 'alaihi wasallam* for her daughters not to be co-wife. It may be that this provision is unique only to Fathimah *'alaihissalam*. [*Fath al-Bari*, vol. 25, pg. 773, explanation to hadis no: 5230]

Lesson 44:

Ibn Qayyim al-Jauziyah *rahimahullah* explained:

By disallowing 'Ali to join together Fathimah (may Allah be pleased with her) and the daughter of Abu Jahal as co-wives there is great wisdom: because a woman will follow her husband and be at the same level as him in Paradise, but she may deserve to be of a high level by virtue of her own merits in addition to those of her husband. This is applicable in the case of Fathimah and 'Ali (may Allah be pleased with them).

But Allah would not allow the daughter of Abu Jahal to be of the same status as Fathimah (may Allah be pleased with her), whether on her own merits or those of her husband, when there was such a great difference between them. For her (daughter of Abu Jahal - translator) to become a co-wife of the leader of the women of the worlds would not be something appropriate, either in terms of Shariah or in terms of the divine decree.

The Prophet indicated that when he said: **"By Allah, the daughter of the Messenger of Allah and the daughter of the enemy of Allah will not be joined together in one place."**
[*Zaad al-Ma'ad*, vol. 6, pg. 139]

Lesson 45:

There is also claim that the Prophet *shallallahu 'alaihi wasallam* forbade Ali from starting polygamy out of concern for Fathimah being jealous. It is said that Fathimah was feeling lonely and nobody was around to talk to about her jealousy.

This claim is rejected due to the following reasons:

1. There is no evident of Fathimah going through an extreme jealousy which require the intervention of the Prophet.
2. In the authentic hadis there are numerous records of jealousy among the wives of the Prophet. But these incidents did not refrain the Prophet from practicing polygamy. If it is true that the Prophet had intervened in a situation where his daughter was jealous, but did nothing when it involved his wives, this would mean that the Prophet had practiced double standard which is dishonorable. This does not befit the character of the Prophet.
3. Fathimah was not alone during the time. She had Allah, the Prophet, Ali bin Abi Thalib, Hasan and Husein.

Jealousy is human characteristic; it is a reaction when we feel insecure about someone or something with a significant value to us. The reaction could be in form of

resentment or anger. This may be translated into something physical such as throwing or breaking things. It could also turn into a prolonged hostility.

Meanwhile, Fathimah binti Muhammad *radhiallahu 'anha* was a person characterized by the Prophet *shallallahu 'alaihi wasallam* as: **"O Fathimah, are you not pleased that you will be the leader of the women in Paradise or the best woman of this ummah?"** [*Shahih Muslim*, no: 4487]

Everybody will experience jealousy. But to accuse that a Leader of Believing Women and the best woman of this *Ummah*⁵ had an extreme jealousy which prevented her husband from taking another wife is a baseless accusation.

⁵ Translator's note: Ummah in Islam refers to the whole Muslim world, or the community of believers.

Lesson 46:

Although Ali bin Abi Thalib never made Fathimah a co-wife of Abu Jahal's daughter, he had another wife. Buraidah *radhiallahu 'anh* narrated:

I hated Ali in a way I never hated anyone else. I once loved a man from the Quraysh that I did not love him except for hating Ali.

So that man was sent in as army and I accompanied him, I didn't accompany him, except for hating Ali. We got some captives, so he wrote to the Prophet shallallahu 'alaihi wasallam: "Send us someone who will distribute them for us." (one part is for the Prophet's household and four parts for the army). The Prophet sent Ali to us and among the captives was a beautiful maid.

Then after it was divided, Ali he came out with his head dripping with water, so we said: O Abu al-Hassan, what is this? Ali said: Did you not see the beautiful maid who was one of the captives, I divided the captives into five, and she became the fifth (part for the Prophet's household), then she became the family of the Prophet, then she became the family of Ali so, I had my way with her.

So, the man wrote to the Prophet and I (Buraidah) said: Send me as a messenger (and a witness to the incident - translator). I went to see the Prophet and began to read the letter (in a hateful tone – translator).

The Prophet then held my hand and said: "Do you hate Ali?" I said: Yes, he said: "Do not hate him, and if you love him then increase your love. I swear, share of Ali's family in the one-fifth is better than a female slave-girl".

After those words of the Prophet, Ali was dearer to me than anybody else. [Musnad Ahmad, no: 22967, evaluated sahih by Syu'aib al-Arna'uth and friends]

Another shorter hadis is also available in *Shahih al-Bukhari*. Buraidah *radhiallahu 'anh* narrated:

The Prophet shallallahu 'alaihi wassalam sent Ali to Khalid (ibnu Walid) to bring the khumus (one-fifth of the booty meant for the Prophet - translator) and I hated Ali, and Ali had taken a bath (after a sexual act with a slave-girl from the khumus). I said to Khalid, "Don't you see this (i.e. Ali)?" When we reached the Prophet, I mentioned that to him. He said, "O Buraidah! Do you hate Ali?" I said, "Yes." He said, "Do you hate him, for he deserves more than that

from the khumus." [Shahih al-Bukhari, no: 4003]

The incident occurred when Ali was already married to Fathimah, because chronologically Ali married Fathimah after the Battle of Badar and Khalid bin al-Walid embraced Islam after the Battle of Uhud.

The hadis shows that Ali had made Fathimah a co-wife to a female war captive. Ali beforehand had made the woman his family (through the one-fifth booty which belongs to the family of the Prophet) when he said: **...I divided the captives into five, and she became the fifth (part for the Prophet's household), then she became the family of the Prophet, then she became the family of Ali...** Which means the family of Ali consist of himself, Fathimah, the woman and the children of Fathimah.

When the news reached the Messenger *shallallahu 'alaihi wasallam*, he did not disprove Ali's actions. If polygamy had been completely forbidden, Ali would have never married a wife other than Fathimah, whether among free women or war captives.

If polygamy was forbidden due to Fathimah's jealous nature, the Messenger would have forbidden Ali from taking another wife, whether a free woman or war captive.

Ali took a war captive and had his way with her although the Prophet have said that Ali, due to his rank

among the believers, deserved better than that. Is there a higher level of jealousy than this to a woman? if jealousy was to be a forbidding factor of polygamy.

Although Ali bin Abi Talib never made Fathimah a co-wife of Abu Jahal's daughter, he had another wife.

Conditions of Polygamy

Lesson 47:

There are five conditions of polygamy, four of which are common to monogamy and polygamy, while one is only unique to polygamy. These conditions are:

1. Able to lead family(s) i.e., wife(s) and children.
2. Able to safeguard own self and family members with regard to religious matters.
3. Able to provide for the family members.
4. Strict and disciplined in order not to be careless or deceived by family members.
5. Fair to all family members.

Lesson 48:

First condition is to be able lead a family or multiple families i.e., wives and children. This refers to the command of Allah *Subhanahu wa Ta'ala*:

Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. [al-Nisa' 4:34]

Whether monogamy or polygamy, man must have the quality of a leader which with that he is responsible for the religion, safety, honour and unity of his family members.

Lesson 49:

Second condition is able to safeguard himself and his family members in all religious matters as commanded by Allah *Subhanahu waTa'ala*:

O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe. [al-Tahrim 66:06]

Safeguarding in religious matters means to provide religious education, to monitor and observe religious rulings and knowledgeable in giving advice and guidance to family members. All this must start with the husband setting a good example for his family.

Safeguarding religious matters is not just limited to studies on Qur'an recitation (*tajwid*) and obligatory deeds (*fardhu ain*), but must include the correct methodology (*manhaj*) of *Ahlus Sunnah wal Jamaah* and protecting one family from deviant sects such as Shi'ite, Liberal Islam and Hadis Rejecters.

Lesson 50:

Third condition is able to provide for his family members. This is a responsibility of a husband and father as commanded by Allah *Subhanahu wa Ta'ala*:

Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. [al-Thalaq 65:07]

Be it monogamy or polygamy, a husband is to provide basic necessities for his family members i.e., shelter, clothes, food, education and medical treatment (should family members fall sick).

The provision's value will be on what a husband can afford and not based on what the family may demand. A wife who works, if the husband allows it, may contribute to the family income. This decision must be reached voluntarily and through mutual understanding between husband and wife.

Lesson 51:

Fourth condition, a husband must be strict and disciplined in order not to be careless or deceived by family members. Just as Allah *Subhanahu wa Ta'ala* reminded:

O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allah); therefore beware of them!

But if you pardon (them) and overlook, and forgive (their faults), then verily Allah is Oft-Forgiving, Most Merciful. [al-Taghabun 64:14]

Hence, in an institution of monogamous or polygamous marriage, a husband is *the* leader and not to be led. A guardian and an enforcer and not vice versa.

A husband must strike a balance between being strict and tactful, stern and tolerant, and exercising wisdom in every action. For the most time he needs to be mindful of the verse ... ***But if you pardon (them) and overlook, and forgive (their faults).***

Lesson 52:

Fifth condition, a husband in a polygamous marriage needs to be fair and just with all his family members based on a command by Allah *Subhanahu wa Ta'ala*:

But if you fear that you shall not be able to deal justly (with them), then only one. [al-Nisa' 4:03]

The meaning of fair is every family member should receive what is rightfully theirs based on what the husband can afford. This will be explained in details in the coming lessons.

A husband is the leader and not to be led. A guardian
and an enforcer and not vice versa.

Lesson 53:

A husband who plans to have polygamous marriage but yet to fulfill these conditions must defer his plan until Allah *Subhanahu wa Ta'ala* blesses him with the strengths and means to fulfill the conditions.

He is not to give up hope on Allah's decree, blessing and mercy on him.

Take for example the condition on providing for his family, Allah promises: ***(Those in dire needs must remember that) Allah will grant after hardship, ease.*** [al-Thalaq 65:07]

In another verse: ***And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty.*** [al-Nur 24:33]

Husband who has not fulfilled the conditions for polygamy must not decide that he will not be able to do it till the end of life. This is because nobody knows what Allah has decreed for him in the future.

Prohibitions Of Polygamy

Lesson 54:

Maximum number of wives for a husband is four at any one time, and this number must not be exceeded.

Allah *Subhanahu waTa'ala* says: **Marry women of your choice, two or three, or four.** [al-Nisa' 4:03]. This does not mean $2 + 3 + 4 = 9$ wives but 2 or 3 or 4 wives.

The exception to more than four wives was only meant for the Prophet *shallallahu 'alaihi wasallam* based on Allah's command:

O Prophet! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses a privilege for you only, not for the (rest of) the believers. [al-Ahzab 33:50 - shortened]

Lesson 55:

A husband with four wives who divorced one of his wives, may not marry another wife until the *iddah*⁶ period of his divorced wife is over.

This is because within this grace period the divorce is not final and the husband may want to withdraw the divorce and choose to remain married.

⁶ Translators' note: Iddah is a prescribed waiting period in Islam for a woman after the death of her husband or a divorce.

Lesson 56:

A husband is forbidden from marrying two sisters, regardless of them being sisters of the same father, same mother or milk siblings.

Allah *Subhanahu waTa'ala* says: ***Forbidden to you (for marriage) are two sisters in wedlock at the same time.*** [al-Nisa' 4:23 - shortened]

As milk siblings, it is for sisters who were breastfed five times or more by the same woman before they were two years of age. The Prophet *shallallahu 'alaihi wasallam* said: ***"Unlawful (what is) through breast-feeding is that which becomes unlawful through nasab (lineage)."*** [Shahih Muslim, no: 2621]

Lesson 57:

A wife who just learned that she has a co-wife (through her husband marriage) is forbidden from requesting for a divorce. The Prophet *shallallahu 'alaihi wasallam* reminded that: ***If a woman asks her husband for a divorce, for no reason, then the smell of Paradise is forbidden for her.*** [*Shahih Sunan Abu Daud*, no: 2226]

If on the other hand, a wife discovered that her husband is constantly committing major sins, this is a valid reason in requesting for a divorce.

A husband having another wife is not a valid reason for a divorce since it is not a major sin and is permissible by Shariah.

Polygamy is a Shariah that came from Allah and women are His creation. Allah's Shariah complements His creation just like His creations always complement His Shariah.

A wife who seeks for divorce just for being in a polygamy has made precedence the whisper of the Devil and her own desire over Allah and His Shariah.

Additional Information:

Some religious authority is known to allow wife to request for a divorce (*khulu'*) with hatred toward their polygamist husband as the reason. This in reality is

permitting a wife to request for a divorce without any valid religious reasons.

They have silenced the above hadis in replacement for the following hadis: ***The wife of Tsabit bin Qais came to the Prophet and said:***

"O Allah's Messenger! I do not blame Tsabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in un-Islamic manner (if I remain with him)."

On that the Prophet said: "Will you give back the garden which your husband has given you (as Mahar)?"

She said: "Yes."

Then the Prophet said to Tsabit, "O Tsabit! Accept your garden, and divorce her once." [Shahih al-Bukhari, no: 5273]

On the surface, this hadis showed that the Prophet *shallallahu 'alaihi wasallam* allowed a wife to request for a divorce from her husband although the husband did not have any religious or moral issues.

But this was not so. Tsabit's wife was a woman of noble character and will not reveal any wrongdoings of her husband to the Prophet or anybody else. What was the actual reason for her requesting for a divorce can be found

in another hadis:

From al-Rubayi' binti Mu'awwidz that Tsabit bin Qais hit his wife and broke her arm. Her name was Jamilah binti Abdullah bin Ubay.

Her (Jamilah) brother came to the Messenger of Allah shallallahu 'alaihi wasallam to complain about him, and the Messenger shallallahu 'alaihi wasallam sent for Tsabit.... [Shahih Sunan al-Nasa'e, no: 3497]

Based on the narration above, Tsabit bin Qais offense was recognized by Shariah as a valid reason for his wife Jamilah to request for a divorce. Although the real reason was not specified by Jamilah, the Prophet already knew what Tsabit had done as reported by her brother.

So, Jamilah did not request for a divorce without a valid or justifiable reason.

To sum up, a wife is always bound by this hadis should she considers a divorce request: ***If a woman asks her husband for a divorce, for no reason, then the smell of Paradise is forbidden for her.*** [Shahih Sunan Abu Daud, no: 2226]

Polygamy is a Shariah that came from Allah and women are His creation. Allah's Shariah complements His creation just like His creations always complement His Shariah.

Lesson 58:

A wife is forbidden from requesting for her co-wife's divorce. For example, a third wife requesting for second wife's divorce or a first wife requesting for a second wife's divorce.

The Prophet *shallallahu 'alaihi wasallam* said: ***A woman should not ask from her husband for the divorce of her sister (co-wife) to make all her needs fulfilled, but let her husband be, for she will have what is decreed for her.*** [*Shahih Muslim*, no: 2519]

This means, for every wife Allah *Subhanahu waTa'ala* has decreed a portion of her provision and her husband's visiting turn. They should avoid competing with one another or requesting for husband's unnecessary divorce.

Lesson 59:

There is a difference of opinion among scholars on a wife who put a prenuptial condition that her husband shall not take another wife i.e., polygamy.

First school of thought ruled it is valid based on the hadis: ***The condition worthier to be fulfilled by you is the one by which you made the private parts (of your wife) lawful (for you).*** [Shahih al-Bukhari, no: 2520]

Another school of thought ruled it is not valid based on the hadis: ***And the Muslims will be held to their conditions, except the conditions that make the lawful unlawful, or the unlawful lawful.*** [Shahih Sunan al-Tirmizi, no: 1352]

A more accurate opinion is that the condition is invalid because polygamy, either the preferred ruling is *mubah* (permissible) or *mustahab* (encouraged), are both *halal* (lawful). Therefore, a wife must not make unlawful something that is made lawful by Allah *Subhanahu waTa'ala*.

Lesson 60:

Whether a husband is still in a monogamous marriage or already practicing polygamy, he is forbidden from imposing a restriction on himself what Allah *Subhanahu waTa'ala* has made lawful, just for the sake of his wives' affirmation.

A case in point is an event in the life of the Prophet *shallallahu 'alaihi wasallam* himself. Once the Prophet had a cup of honey at one of his wives'. This incident caused the rest of the Prophet's wives to utter unpleasant remarks.

In pleasing them the Prophet promised not to drink honey again. The promise was reprimanded by Allah in the revelation that follow:

O Prophet! Why do you forbid that which Allah has allowed to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful. [al-Tahrim 66:01]

Look! Even a promise not to drink honey resulted in a reprimand by Allah in His al-Qur'an, imagine if someone is to make a promise, a vow or a pledge in forbidding himself something bigger?

So, a husband must refrain from making something unlawful what Allah has permitted in order to please his wife.

He must not promise not to be in a polygamy to fulfill his wife's request, as polygamy is permissible by Allah.

He must not forbid onto himself those that are permissible in order to please his wife.

A husband is a leader not someone who is led and his loyalty and obedience must be to Allah *Subhanahu waTa'ala* alone.

Why do you forbid that which Allah has allowed to you, seeking to please your wives?

Fairness In Polygamy

Lesson 61:

Fairness is a main condition in polygamy. Fairness means every family member must receive what is rightfully theirs based on what a husband can afford.

Fairness does not mean that a husband divides and distributes equally among his wives. If fairness means exact equal shares between wives, then no husband will ever qualify for a just polygamy. Every cent of the provision is to be recorded and every inch of the house is to be measured.

But fairness is all family members receive what they rightfully need and the needs of one family may vary from another family. This is the fairness in polygamy that Islam expect.

Fairness does not mean that a husband divides and distributes equally among his wives. But fairness is all family member receives what they rightfully need.

Lesson 62:

Allah is a God that is Most Just. But Allah does not give same blessing and test to all His servants. Every servant will receive blessing that suits him or her, similarly they will receive test that is meant for them. This is the true meaning of fairness.

A fair father will not give to both his son and daughter a hat, but will give the son a hat and a scarf for the daughter.

A fair judge will not sentence two persons who are on trial. But he will sentence the guilty one and set the innocent one free.

A fair teacher will not give the same mark to all his students. But he will give high mark for the hardworking ones and low mark for the lazy ones.

Lesson 63:

A husband in a polygamous marriage is like a fair judge. Only the husband knows the fairest distribution of provision for his family members.

Therefore, fairness in a polygamous marriage must not be measured through observation by someone outside the marriage, let alone by "gossiping aunties".

Still, a husband must realize that his fairness is always within the knowledge of A Judge Most Great, Allah *Subhanahu waTa'ala*.

A husband in a polygamous marriage must constantly pray to Allah for guidance and strength in being fair to his family members.

It is also recommended that a husband frequently ask his family members if they are satisfied with his fair treatments and whether he is giving them attention to their needs and their opinions.

Lesson 64:

A popular opinion states that fairness is the right of wives and a husband must fulfil this right.

What is more accurate, fairness is the right of husband and wives, where wives are to assist husband in achieving fair marriage.

Should a husband fall sick for example, he is no longer expected to continue his normal rotation between the wives. Sufficient for him to rest at the house of the wife where he fell ill.

Fairness in polygamy is based on husband's ability. He needs to be fair to the best of his ability and always pray to Allah to make his affairs easy.

Lesson 65:

In principle a husband must be fair to all his wives. But this does not mean that a husband can pay less attention to his children's affairs. Overall, a husband must be fair to all his family members, his wives as well as his children.

Therefore, a father must also spend quality time with his children, at the same time observing his children's *aqidah* (Islamic monotheism), religious studies and practices, and also who their friends are.

O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded. [al-Tahrim 66:06]

In principle a husband must be fair to all his wives.
But this does not mean that a husband can pay less
attention to his children's affairs.

Lesson 66:

A husband must provide for his family members in terms of basic necessity such as food, drinks, clothes, education and medical treatments.

Each family member should have some form of monetary allowance suitable to their needs and at a rate which the husband can afford.

Take for example if the third wife has a vision problem, she is entitled to a pair of glasses. This does not mean that other wives will get a pair of glasses as well.

If the second wife's child is weak in his or her education, the child should get additional tuition classes. This does not mean all children will be getting tuition classes when they don't really need them.

Lesson 67:

Being fair in provision is only for life basic necessities.

If all basic necessities have been provided for, a husband may on his goodwill provide additional portion to a wife of his choice.

For example, the first wife may receive a little extra because she had gone through the early years of marriage with the husband and when life got better, permitted him to take additional wife.

Another example, a wife who is pious, obedience to the husband and always try to please the husband may get additional gifts from the husband.

Indirectly this will be a motivation for wives to compete in seeking the pleasure of Allah and their husband.

Monogamy or polygamy, a husband will always love the wife(s) who facilitate his affairs and brings calmness to his heart.

Being fair in provision is only for life basic necessities.
If all basic necessities have been provided for, a
husband may on his goodwill provide additional
portion to a wife of his choice.

Lesson 68:

A husband must provide shelter for all his family members. A decent shelter should consist of basic facilities of a house with electricity, water, bedrooms and a refrigerator.

These facilities are based on what a husband can afford. A wife may assist where necessary on her own accord.

It is a plus if a husband is able to provide similar home in terms of size and facility. But it is not mandatory since it is almost impossible to prepare homes with identical facilities.

What is more important is a liveable home and not the value. As we know property prices appreciate over time, a second wife's home may be more expensive than the first wife's although the type and size are similar.

Lesson 69:

With escalating property prices and cost of living today, consideration can be made to place two or more families in one big house. This is permissible with the following conditions:

1. Wives agree.
2. Each wife has her own room or quarter with proper door or lockable entrance.

On the etiquette of living under one roof, the husband must be sensitive with regards to the wives' feelings. He must avoid actions that will cause unnecessarily jealousy among his wives.

Hence, it is forbidden that he cuddles a wife, have sexual intercourse or being immodest in the common area of the house such as the living room, dining area or kitchen. These should be restricted to the wives' rooms only.

The husband must also divide the household chores fairly among the wives e.g., cooking, child caring, house cleaning and career-related works.

Lesson 70:

The husband needs to take turn visiting his families in a fair manner. A visit is when he spends considerable amount of time with the family members and attend to the wife's and children's need.

There is no fixed limit to the time required for each visit. A husband may choose a 1-day, 2-day period or more for each visit. But it is not advisable to spend too long during each visit that he loses track of his other family members.

The husband has the right in allocating the days in the week between his families. For example, Monday and Tuesday are for first family, Wednesday and Thursday are for second family and Friday and Saturday are for family number three. Sunday will be a free day meant for family which require additional attention.

With this pre-planned schedule, the husband and his families are able to plan their activities effectively.

Lesson 71:

Allocation of visiting days can be adjusted accordingly in an emergency or special situation such as when a wife falls sick or a child is preparing for an important examination.

In this situation, a husband may need to spend additional time with the affected family. He may need to attend to his sick wife's need or monitor his children exam preparation activities.

When these visiting days are changed due to these circumstances, the other wives may request for a replacement day or simply waive them.

To waive them is a more noble thing to do as in the future the other wives may need additional days for their family too. This act is commendable and will make things easy for everybody.

Allocation of visiting days can be adjusted accordingly in an emergency or special situation such as when a wife falls sick or a child is preparing for an important examination.

Lesson 72:

On any given day a husband has the option to visit any family although it is not their turn.

This visit must be brief unless there is a pressing matter which require the husband to stay long.

A'isyah *radhiallahu 'anha* narrated that ***The Prophet after finishing the Asar prayer would visit his wives and stay with one of them at that time. Once he went to (house of) Hafsa, the daughter of Umar and stayed with her longer than usual.*** [Shahih al-Bukhari, no: 4815]

Lesson 73:

Contrary to popular belief, fairness in visit rotation has nothing to do with sexual obligations.

So, a husband still continues his visit although the wife is unable to fulfil his sexual needs, which could be due to her period, postpartum period or feeling unwell.

Similarly, the husband may choose to have sex with a wife although it is not her visit turn.

Abi Rafi' *radhiallahu 'anh* explained ***that the Prophet went around to all his wives one day and he did ghusl with this one and with that one.***

I said to him: O Messenger of Allah, why don't you make it one ghusl? He said: "This is cleaner and better and purer." [Shahih Sunan Abu Daud, no: 219]

Contrary to popular belief, fairness in visit rotation has nothing to do sexual obligations. So, a husband still continues his visit although the wife is unable to fulfil his sexual needs, which could be due to her period, postpartum period or feeling unwell.

Lesson 74:

Specific to second, third or fourth wife who just got married, it is a *sunnah* (prophetic traditions) that the husband spends seven days with her if she is a virgin and three days if she was married (a widow or a divorcee).

This allocation only happens once right after the wedding. Normal visiting rotations should resume with all families right after.

Anas bin Malik *radhiallahu 'anh* explained that the *sunnah* of the Prophet *shallallahu 'alaihi wasallam* as: ***If someone marries a virgin, he should stay with her for seven days and then divide the nights between them. But if he marries a previously married woman, he should stay with her for three days, then divide the nights (between all his wives).*** [*Shahih Muslim*, no: 2654]

The given additional days is for the newlyweds to know each other. More days are given to a virgin bride in order for her to adjust herself to married life.

Lesson 75:

It is permissible for a wife to give her turn of visit to her co-wife. Saudah binti Zam'ah *radhiallahu 'anha* when she was older gave her turn to A'isyah *radhiallahu 'anha* [*Shahih Muslim*, no: 2657].

There are two ways for giving away one's turn:

1. The wife specifies to whom she is giving away her husband visit turn to, like in the case of Saudah binti Zam'ah.
2. The wife does not specify to whom she is giving away her visit turn to.

In the second case, a husband must be fair in determining which of his other wives will be getting the additional allocation. He can do simple voting; he can choose a wife who some days are owed (see situation in Lesson 71) or chooses a wife who are free to accept additional days.

Although a wife may waive her visit days, the husband may accept or decline the waiver.

Lesson 76:

A husband who is sick will still continue his visit rotations as when he was well.

If his sickness worsens, he will remain at the house where he is currently at. He may also choose to be with the family that he prefer most. This was done by the Prophet *shallallahu 'alaihi wasallam* when fell ill, where he chose to stay at A'isyah *radhiallahu 'anha's* house. [*Shahih al-Bukhari*, no: 4816]

If a husband is admitted to a hospital, the wives will visit the husband following the husband visit schedule when he was well.

In this situation a cooperating and united wives may contribute to husband's faster recovery.

Making up for lost visiting turns are not required for the husband as falling sick is unavoidable. Also, while recuperating at the house where he was at, he was not able to treat his wife the usual manner and the wife were giving additional service in taking care of him due to his sickness.

Lesson 77:

When a husband dies, the wife who he was with will be managing the funeral process.

The wife has the right in determining which mosque will be facilitating the funeral and at which cemetery the husband will be buried.

The other wives are also encouraged to help as part of good deeds for Allah *Subhanahu waTa'ala's* pleasure. Should there be a dispute the final say lies with the wife who he was last with.

When a husband dies, the wife who he was with will be managing the funeral process and she makes all the decision.

Lesson 78:

It is not obligated for a husband to take any of his family members when he travels. If there is a need for him to bring any, he is subjected to a few conditions.

If all families are ready i.e., no business that preventing them from coming along, the husband must draw lots to select who will be accompanying him. This was done by the Prophet *shallallahu 'alaihi wasallam* [*Shahih al-Bukhari*, no: 2404]

For his next trip the husband need only to draw lots with families who were not on the first trip.

When all families have had their chance being on a trip, the husband may, for his next trip, draw lots again or maintain the turn that was already established.

Through this draw lots process a husband is not obligated to replace the wives' missed days when he returns.

Example where this draw lots exercise is done is during the long trips of Aidil Fitri, Aidil Adha and other long festivity breaks.

Lesson 79:

When a husband plans to travel with his family members but the family members are not ready or not available to accompany him, there is no need for him to draw lots.

Situations where family members are not available are such as a pregnant wife, looking after one's parents, not able to get a leave from work or due to schooling children.

A husband may choose the most suitable family members at the time for the trip. But as they return, he needs to replace the days that he missed with the other family members.

When some family members are available and some are not, the husband draws lots with the available families and will replace missed days of families who are not available.

If the family members make the entire process difficult, a husband may opt to travel alone with no family members accompanying.

Lesson 80:

When the husband travels without his family members, he will return to the same family as when he was leaving. He then resumes with other families as per his schedule or cycle.

If a husband travels a lot for his work e.g., bus or lorry drivers, sailors, in the navy or in the airline industry, his visit schedule will be based on agreement between him and his family members.

Similarly, if a husband needs to constantly travel due to scattered locations of his families, his visit schedule can be pre-agreed between him and his family members.

Lesson 81:

When a husband requested a certain wife to travel with him, the husband must replace the days they were away to that wife's visit days.

When a wife goes on her personal trip, with the permission of her husband, the husband does not need to replace the days that she was away on the trip.

Still, the husband has the option to replace the whole or part of the duration the wife was away, in order that he can be with the family and to look after matters that require his attention, as usual.

When a wife goes on a trip without the husband's permission, he must wisely and tactfully advise her to avoid such stubborn behavior in the future.

If the family members make the entire process difficult, a husband may opt to travel alone with no family members accompanying.

Lesson 82:

In principle, a husband is not obligated to exercise fairness in his passionate feelings, inclinations and sexual commitments toward his wives. Allah *Subhanahu waTa'ala* says: ***You will never be able to do perfect justice between wives even if it is your ardent desire.*** [al-Nisa 4:129]

Nevertheless, a husband is still commanded to
so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging. [al-Nisa 4:129]

A husband must strive to be fair to the best of his ability as Allah says: ***And if you do justice, and do all that is right and fear Allah by keeping away from all that is wrong, then Allah is Ever Oft-Forgiving, Most Merciful.*** [al-Nisa' 4:129]

Some Misconceptions On Polygamy

Lesson 83:

Misconception: Polygamous husbands mostly chose young and beautiful woman as a new wife. Why don't they choose old spinster or single mother?

Clarification: Polygamous husband has the option of choosing who he prefers to be his new wife. Marriage is a long-term commitment between a husband and a wife; hence it is important that a husband chooses a woman he is pleased with. This is as Allah *Subhanahu wa Ta'ala* mentions:

Then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one. [al-Nisa' 4:03]

Should one choose an old spinster or a single mother as his new wife, it is commendable but it is not a condition for polygamy.

Lesson 84:

Misconception: Polygamous husbands are those who are unable to control their sexual desires. Polygamous husbands are only fulfilling their sexual needs.

Clarification: Whether monogamy or polygamy, one main objective of marriage is in order for both husband and wife to fulfill their sexual desire in a lawful manner. Allah *Subhanahu wa Ta'ala* says:

And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. [al-Rum 30:21]

Therefore, it is not wrong for a husband to have polygamous marriage to fulfill his sexual desires, since it is done in lawful manner according to Shariah. This is in line with the purpose of marriage.

What is wrong is for a man to channel his sexual desires through unlawful means i.e., watching pornographic movies or browsing porn websites, or flirting and having affairs with other women.

What is wrong is to prevent polygamy which cause a man to channel his sexual desires through unlawful means i.e., watching pornographic movies or browsing porn websites, or flirting and having affairs with other women.

Lesson 85:

Misconception: Polygamous husbands usually claimed they are following the Prophet's sunnah, but there are many other sunnah that they are not practicing. Why start with polygamy sunnah?

Clarification: Those who love the Prophet *shallallahu 'alaihi wasallam* will observe the Prophet's sunnah wherever and whenever he can. He will not distinguish between sunnah A, sunnah B or sunnah C. If he is able to follow the sunnah of polygamy, this is good for him.

It is not a condition of marriage, either monogamy or polygamy that one must observe 70% or 90% of the Prophet's sunnah.

Lesson 86:

Misconception: Most of the Prophet's wives were widows. Nowadays husbands prefer polygamous marriage with virgins.

Clarification: Whether virgins or widows, Prophet *shallallahu 'alaihi wasallam*'s wives (peace and blessing upon them) were all pre-destined by Allah. It is not a condition or expectation of polygamy that a husband takes a widow as second wife. It is only commendable.

In verse five of surah al-Tahrim, Allah once warned the Prophet's wives who were planning to make Prophet's life difficult, Allah says:

It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you - Muslims (who submit to Allah), believers, obedient (to Allah), turning to Allah in repentance, worshipping Allah sincerely, given to fasting or emigrants (for Allah's sake), previously married and virgins. [al-Tahrim 66:05]

Take note that Allah mentioned previously married and virgins as replacements for the Prophet, indicating that polygamy is allowed with previously married women or virgins. Previously married woman is being mentioned first to show that it is preferred.

Lesson 87:

Misconception: In a tough economic situation, husbands usually unable to provide for the family they have. This is made worse when they married another wife.

Clarification: Broad or narrow of one's provision is not in the hand of a husband but entirely determined and provided by Allah. Allah makes it easy, in terms of sustenance, to those He wills and makes it narrow to those He wills.

One way that Allah makes broad one's provision is through marriage as Allah mentions: ***And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Salihun (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for His creatures' needs, All-Knowing.*** [al-Nur 24:32]

Have faith in Allah's sustenance and work hard through lawful means, Allah will provide wealth to the husband and his families.

Lesson 88:

Misconception: The wife has put great effort in looking after the husband and children. Day and night, morning and evening are dedicated for the husband's happiness, well-being and pleasure. What is the wife's shortcoming that a husband needs to remarry?

Clarification: Islam permits polygamy not necessarily due to shortcomings of existing wives. Take for example A'isyah binti Abu Bakar *radhiallahu 'anha*. She was the best wife for the Prophet *shallallahu 'alaihi wasallam*, young, intelligent dan active. In fact, it is not a secret that A'isyah was the wife that the Prophet loved most. She helped the Prophet in his prophetic missions, helped to tend to the injured in some battles and memorized many hadis.

Still, with all these qualities the Prophet had a polygamous marriage.

In short, the best man i.e, the Prophet was in a polygamous marriage. The best women i.e, the Prophet wives were in polygamous marriage. Therefore, polygamy does not reflect the shortcomings of the husband nor the wives.

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Lesson 89:

Misconception: When a husband considered polygamy, it means the wife failed to look after her husband.

Clarification: On the contrary, when a husband considered polygamy, it means the wife has looked after the husband well.

This is because a wife who is observant of her religion will be happy to see her husband practicing what is commendable by the religion, which includes polygamy. A wife who truly loves her husband will allow the husband to re-marry if that is her husband's choice. A wife who is wise in looking after her husband's affairs will also be cooperative in her husband's polygamous marriage in making it a success.

This is completely opposite for a wife who forbids her husband from re-marrying. This is a wife who ignores what the religion has sanctioned, being authoritative on her husband and complicating his effort on polygamy. This is what failing to look after her husband really entails, to the point of wronging him.

A wife who forbids her husband from a polygamous marriage will have to answer to Allah on the Day of Judgement, for making forbidden what Allah has made permissible.

Lesson 90:

Misconception: Woman who is a second, third or fourth wife is a “husband snatcher”⁷.

Clarification: A woman who becomes a second, third or fourth wife has actually utilized her right under the Shariah to be legally wedded as a second, third or fourth wife.

They are not “husband snatchers” but have rightfully positioned themselves based on what Allah *Subhanahu wa Ta’ala* has clearly permitted:

Then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one. [al-Nisa’ 4:03]

Their position as the second, third and fourth wife has been sanctioned by Allah’s Shariah as mentioned in His sacred revelations. This is clearly a better position than those who resorted to slanders, degrading terms and name calling.

⁷ Translator’s note: Local derogatory terms used in Malaysia are “perampas” or “penyondol”.

Lesson 91:

Misconception: Many marriages were ruined by polygamy.

Clarification: If we are objective and fair in this issue, we will realize that there are many factors that contribute to the failure of a marriage other than polygamy.

In fact, polygamy is only a small contributor since relatively the number of divorce cases among monogamous couples is far higher than polygamous couples.

Additionally, if it is true polygamy is the cause of failing marriages, it should be attributed to the society practicing it and not its legitimacy. If everybody from women affairs minister, NGOs, media, relatives, neighbors, husband and wives all play a positive role, polygamous marriage will work.

This is similar to the rise of road accidents in the country. We don't hold cars responsible but the authorities that enforce regulations and road users.

Lesson 92:

Misconception: Polygamy oppresses women.

Clarification: Polygamy only irritates women who refuse to accept what Allah has made lawful is good and contain benefits.

Polygamy only irritates women who refuse to acknowledge that love, compassion and peace are all blessings from Allah and not from the husband.

Polygamy only irritates women who refuse to believe that provision in life's needs is all from Allah and not from the husband.

Polygamy only irritates women who refuse to have faith in Allah's wisdom and what He has predestined for all His creations on this world.

Polygamy only irritates women who only think of themselves and have little regards of their husbands' as well as other women's needs.

Polygamy only irritates women who submit to their jealousy and entertain what the Devil inspired them.

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jealousy and entertain what the Devil inspired them.

Lesson 93:

Misconception: The first wife has struggled so hard in building their happy life together. In the end the husband betrayed the wife by remarrying a new wife.

Clarification: Whatever good that someone does, make it a form of worship to seek Allah's pleasure, as a mean of seeking rewards and a way to be given Paradise of Allah *Subhanahu waTa'ala*. This is what sincerity means.

Only with pure sincerity, a wife will not feel betrayed when her husband does something that is permissible by Shariah i.e, polygamy. Instead, she is happy that all her efforts have allowed her husband to help other women. All these become additional good deeds for her.

From another perspective, a husband may give a little bit extra to the first wife as a recognition of her support. This is after provisions for other wives have been fulfilled, as already explained in preceding lessons on being fair and just.

Lesson 94:

Misconception: Polygamy tends to make family matters such as children upbringing and household chores neglected and not properly managed.

Clarification: In His revelation Allah *Subhanahu waTa'ala* has outlined the delegation of duties between husband and wife. The Prophet *shallallahu 'alaihi wasallam* mentioned:

Every one of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, every one of you is a guardian and responsible for his charges. [Shahih al-Bukhari, no: 4801]

Some wife feels that she has been betrayed by her husband through polygamy, hence took “vengeance” on her husband by ignoring her duties of family care and looking after the household. This must not be attributed to polygamy but the fault of the husband and the wife(s).

Lesson 95:

Misconception: Number of men is not far different from number of women in today's population. It is still possible for a man to live with one wife.

Clarification: What a woman needs in this day and age is not just a man but a husband who is able to lead, self-disciplined, knowledgeable in basic religious matter and aware of his duty of providing for his family.

The number of men who fit the criteria of a husband as above is still very little, hence on this basis polygamy is encouraged in Islam.

Additionally, in today's world where most women have their own career, a polygamous marriage enables them to divide their time between husband and work.

Consider this comparison, a woman who shares an extraordinary husband in a polygamous marriage is always better than having a husband who is ordinary through monogamy.

Lesson 96:

Misconception: Original ruling of marriage is monogamy while polygamy is only *rukhsah*⁸.

Clarification: There are several definitions or interpretations of the terms *Azimah* and *Rukhsah* among religious scholars.

From author's research, *rukhsah* is leniency, reduction or concession given by Allah to His servants on original ruling (*azimah*) in a situation of difficulty.

Azimah is Allah's right over His servants while *rukhsah* is His blessing and compassion over His servants.

Since *rukhsah* is from Allah, it is only regarded as such with a basis from al-Qur'an and authentic al-Sunnah. Every *rukhsah* has its unique criteria as sanctioned by Allah and His Messenger.

Here are some examples:

- *Azimah*: Wudhu' (ablution) with water.
Difficulty: No water, difficulty to get or use water.
Rukhsah: Tayamum.
- *Azimah*: Zohor prayer with four rakaah.
Difficulty: On a journey.

⁸ Translators note: Leniency or concession in performing Allah's commandments in certain situation, due to difficulty.

Rukhsah: Zohor prayer with two rakaah (*qasar* prayer).

- *Azimah*: Women pray five times a day.
Difficulty: Impure due to period or postpartum blood.
Rukhsah: No prayers mandated and no replacements.
- *Azimah*: Fasting in Ramadhan.
Difficulty: Sick or on a journey.
Rukhsah: May skip fasting. Need to replace it later or pay *fidyah*⁹.

If we refer to the given examples, what distinguishes between *azimah* and *rukhsah* is that *rukhsah* is a reduction and concession from *azimah*.

Based on this, polygamy is not a form of *rukhsah* because it involves additional trust and responsibility for a husband as compared to monogamy.

Polygamy is also not a *rukhsah* because there are no *dalil* from al-Qur'an and authentic al-Sunnah to support this claim. What is more accurate is polygamy is *azimah* while monogamy is a *rukshah*.

⁹Translators note: Donation to help those in need. Paid when someone is unable to fast during Ramadan due to medical conditions or any other valid reasons.

If we look back at verse three of surah al-Nisa':

*Azimah: **Then marry (other) women of your choice, two or three, or four.***

*Difficulty: **But if you fear that you shall not be able to deal justly (with them)...***

*Rukhsah: **...then (marry) only one.***

Nevertheless, the author still acknowledges the school of thought which says monogamy is *azimah* while polygamy is *rukhsah*. This is because in the field of Usul Fiqh there are a number of definitions and interpretations to the terms *azimah* and *rukhsah*.

What a woman needs in this day and age is not just a man but a husband who is able to lead, self-disciplined, knowledgeable in basic religious matter and aware of his duty of providing for his family.

Lesson 97:

Misconception: Polygamy is an Arabic culture 1400 years ago where women were viewed as commodity and not as human. It is no longer suitable today especially in Malaysia where most women are already well educated.

Clarification: al-Qur'an has included polygamy as part of Islamic Shariah meant for pious society, which stays relevant until the end of time: ***This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious believers].*** [al-Baqarah 2:02]

The Prophet who has shown polygamy as sunnah has been sent to all societies, an example for all mankind until the end of time: ***And We have sent you (O Muhammad) not but as a mercy for the 'Alamin (mankind, jinn and all that exists).*** [al-Anbiya' 21:107]

It is incorrect to say polygamy in Islam is only for the Arabs 1400 years ago.

Although it is true that thousands of years ago women were viewed as "goods" or commodity but when Islam came women's status was elevated and women were given due respect in society.

Nevertheless, behind this change of status, Islam still permitted polygamy. If polygamy degrades women to

the status of commodity, Allah and His Messenger would have put a stop to the practice.

The fact is, polygamy is still a lawful part of Shariah. This is because polygamy raises women status to a higher stature. Women in a polygamous marriage have successfully liberated themselves from total dependency on their husbands as a source of safety, happiness and livelihood.

They have shifted their dependency to Allah alone, as the only source of safety, tranquility and livelihood.

The status of a woman is not measured by her career or number of certificates, but her faith and piety towards Allah *Subhanahu waTa'ala*.

Lesson 98:

Misconception: Polygamy is against the common way of life of most wives, woman's characteristics as well as human sociology. In fact, it contradicts the justice preachings of al-Qur'an.

Clarification: Our attitude as Muslims is to adapt ourselves to Islamic teachings and not vice versa i.e., tailoring Islamic teachings to suit our needs and desires.

Taking what is common to most wives today is not a valid argument, as Allah *Subhanahu waTa'ala* reminded:

And if you obey most of those on the earth, they will mislead you far away from Allah's Path. They follow nothing but conjectures, and they do nothing but lie. [al-An'aam 6:116]

A pure natural characteristic of a wife is being observant of the laws of Allah and His Messenger. Unless the natural characteristic is influenced by uncontrolled desires, just as Allah reminded:

And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder. [al-Mu'minun 23:71]

With regard to human sociology, if we are to study it

objectively, we will find the many benefits of polygamy if it is practiced correctly.

Our responsibility is to educate and provide awareness so that polygamy is practiced correctly, not to deter people from polygamy by introducing a set of conditions which is not from Allah and His Prophet.

Additional Explanation:

One of the popular arguments of those who reject polygamy is that polygamy contradicts the concept of justice for man and woman as taught by al-Qur'an. Hence, they reject polygamy as it goes against the justice in al-Qur'an.

A response to this argument, justice meant by al-Qur'an is not to be mistaken with equality as they have wrongly understood. Justice is when everybody plays their right role in a society as outlined by al-Qur'an and al-Sunnah.

Some of these roles may be the same for both men and women, while some may be different. What is important is that men and women play their roles collaboratively and everyone will be rewarded accordingly.

Allah *Subhanahu waTa'ala* said: ***And wish not for the things in which Allah has made some of you to excel others.***

For men there is reward for what they have earned, (and likewise) for women there is reward for

what they have earned,

and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything. [al-Nisa' 4:32]

Those with the slogan "Quranic Justice" have actually taken some verses of the al-Qur'an in isolation. They have read the verses explaining justice but disregard verses on the distinctive roles between man and woman.

Take for example a typical husband and wife scenario, they have ignored the obligation that a husband pays dowry (al-Nisa' 4:04) while the wife doesn't.

They have also ignored a verse that specifies that a husband provides for the family and the wife breastfeed the children (al-Baqarah 2:233).

They chose to ignore also verses on a husband handling a nusyuz (disobedience) wife (al-Nisa' 4:34) and a wife handling a nusyuz (abusive) husband (al-Nisa' 4:128).

They too ignored the hadis of the Prophet *shallallahu 'alaihi wasallam* demanding a son to obey his mother three times more than his father (*Shahih al-Bukhari*, no: 5971).

As a summary, if we study al-Qur'an and al-Sunnah in its totality, we will notice many distinctive roles between men and women since our creation, and this remain relevant until the Day of Judgement. This goes to show that justice meant by al-Qur'an and al-Sunnah is not equality between

men and women, but delegation of roles between the two. In ways that fit the biological and sociological characteristics of man and woman as created by Allah.

Polygamy Tips For Husbands

Lesson 99:

Polygamy is a big matter. It involves safeguarding the trust and honour of family members, the responsibility of looking after them, the knowledge in leading them and fairness in fulfilling their rights.

Polygamy demands courage, inner strength, patience and maturity of a husband.

It is advisable not to be in a polygamous marriage if it is for fun, influenced by friends or trend, looking for praises or just because you fall in love with a woman.

Lesson 100:

Polygamy is not as easy as it sounds. If you find the courage to do it, never do it alone.

Always seek help and support.

First, seek help from Allah *Subhanahu waTa'ala* by praying directly to Him for guidance, ease and blessing.

Either monogamy or polygamy, never forget praying to Allah for goodness, peace and success in your marriage.

Secondly, consult people who are knowledgeable, mature and trustworthy in order to get good advice and tips. When seeking counsel, look for individuals who are already in polygamy as they can relate better and give advice from their own experience.

Do not be in a polygamous marriage if it is for fun,
influenced by friends or trend, looking for praises or
just because you fall in love with a woman.

Lesson 101:

Leading a married life requires knowledge. Even more so in polygamy, where more and in-depth knowledge of running families are required.

So do not step into the polygamy world before you equip yourself with adequate knowledge that can give you confidence and peace of mind in your journey.

One fact that we must be aware of is that there are not many useful references available in Malaysia on the subject of polygamy. There are very little books or Islamic classes that can be referred to. Some classes, seminars or workshops are being conducted by those who are not even in a polygamous marriage. Participants are left with theories and principles of polygamy with little sharing of practical on the field experiences.

Making matters worse, there are writers and speakers who are preaching incorrect ideas and principles on polygamy, or clearly preaching anti-polygamy thoughts.

Hence, we must intensify our effort in looking for correct knowledge on polygamy, and be wary of sources which may go against it.

Lesson 102:

It is not a condition set by religion to request the permission from or notify the wife of your polygamy plan

If we refer to the *sirah* (biography) of the Prophet *shallallahu 'alaihi wasallam*, he remarried without informing any of his wives.

Nevertheless, since polygamy is rarely practiced nowadays, it is advisable to inform your wife of such plan.

In fact, the courage to notify your wife and discuss about the polygamy plan is the indicator of your ability to make the planned polygamy a success.

Informing your wife of the plan can give ample time to the wife to manage the emotional impact it may cause. This may also give her time to prepare herself for being a co-wife. She may accept the plan well and will do her part in assisting.

Lesson 103:

Other than informing your wife of your polygamy plan, it is equally important to inform your children.

Do not assume your children do not understand what is going on. Children nowadays are mature and smart although they are still young.

As a responsible father, you must inform your children about your plan to remarry and live a polygamous life.

Choose the best time and situation to explain what is polygamy. Convince them that you will be loving them and looking after them the same as before.

Other than informing your wife of your polygamy plan, it is equally important to inform your children.

Lesson 104:

There is no easy way in convincing your wife about your polygamy plan.

Polygamy is a difficult thing to accept as a wife. It is so difficult that a wife prefers her husband to do other things except polygamy. To an extent, some may allow a husband to engage in something forbidden by Allah rather than the husband taking a lawful second wife.

This is where it is important that one not make haram (unlawful) what is made halal (permissible) by Allah *Subhanahu waTa'ala*, just for the sake of pleasing one's wife. Allah has reminded husband of their role:

O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allah); therefore beware of them! [al-Taghabun 64:14]

A husband is a leader and not to be led, a guardian and not guarded and a monitor and not being monitored.

Lesson 105:

Islam does not specify any reason for a husband to consider polygamy marriage. Verse three of surah al-Nisa' allows polygamy without stating reasons, similarly the Prophet *shallallahu 'alaihi wasallam* was practicing polygamy but never spoke of the reasons for doing so.

At the same time, al-Qur'an and al-Sunnah do encourage marriage which includes both types, monogamy and polygamy.

So as a husband you may exercise your prerogative to polygamy without having to give any reasons to your wife in justifying your plan. Any reasons you may come up with, they will either be rejected or will be downplayed by your wife.

Instead, what should be done is to pledge to your wife that you will still love her, care for her and provide for her fairly. Whether she will accept the promise or not is something you can't control. What you can do is to keep your word and play your role the best way that you can once you are in a polygamous marriage.

Lesson 106:

Although Islam does not specify any reason for polygamy, it is a commendable act if it is done with the intention to help the poor, widows, single mothers or orphans.

With regards to widows and the poor, the Prophet *shallallahu 'alaihi wasallam* mentioned:

One who strives to help the widows and the poor is like the one who fights in the way of Allah or as the one who observes fasts continuously and as the one who stands up (for prayer) at night [Shahih al-Bukhari, no: 5547]

On looking after orphans i.e., children of widows, the Prophet *shallallahu 'alaihi wasallam* said:

One who looks after the orphan whether he is his relative or not, I and he would be together in Paradise like this. (narrator explained it with the gesture by drawing his index finger and middle finger close together). [Shahih Muslim, no: 5296]

Lesson 107:

Once you mentioned your intention on polygamy, you can expect the four stages of reactions from your wife.

- **First stage:** Shocked, angry and in denial when first hearing of your intention to remarry i.e., in a polygamy.
- **Second stage:** Put an effort in order that you change your mind and cancel your plan.
- **Third stage:** Lose confident in you when you plan to go ahead with your plan to remarry.
- **Fourth stage:** Confident in you is restored once you have proven to be practicing polygamy the correct way as Islam intended.

These stages will be discussed in details in coming lessons.

Lesson 108:

First Stage:

When you notified your plan on polygamy to your wife, you must expect that she will be shocked, angry and in denial.

This is very common since polygamy is a heavy thing to bear for a wife. She will feel betrayed, unloved, neglected and insignificant.

One way of minimizing the anticipated shock and anger is to first provide education and awareness on polygamy. This is followed by informing her in stages and give her time to accept your plan for polygamy.

If the notifying is done abruptly such as: "I will get married next week" or "I have married a second wife last week", this will definitely shock her and make her angry.

Once you brought up your intention on polygamy, you can expect the four stages of reactions from your wife.

Lesson 109:

Second Stage:

After informing your wife of the polygamy plan, there is a possibility that your wife may accept it. But a bigger possibility is that your wife finds it hard to accept.

Hence, she will try to talk you out of it and influencing you to cancel your plan. She may be extra attentive to your needs, will cook more, manages the house better and start to improve her appearance.

She may employ scare tactics by sharing negative aspects of polygamy or undermines your capability in running two or more families.

What is worse, she may start to influence the children to persuade you to cancel your plan.

You must be wary of what is coming in Second Stage and stand firm with your decision.

Lesson 110:

Third Stage:

After you have married a new wife, your earlier wife at this point will feel no longer needed nor loved, she feels like an old "used item" ready to be sent to a recycle center.

She will feel inferior and second to the new wife. This feeling will be more evident if the new wife is someone younger, prettier and never married.

Eventually, she will stop paying attention to your needs, cooking, doing household chores, looking after the children or looking after herself. "You already have a new wife..." will be the usual excuse that you can expect to get.

If you try explaining: "I still love you like before", you will get a respond like: "But you love your new wife more, right?"

There could also be a risk where your wife initiates "payback" by being close to other men and ignoring religious prohibitions.

Lesson 111:

Stage Three is the most difficult stage in the polygamy process. It may span over a few months; in some cases, it may last a few years.

During this period, you may focus on three things:

1. Adapting to your new life with your new wife.
2. Adapting yourself to polygamous marriage.
3. Managing your first wife (or other earlier wives) delicately, although she may no longer treating you the same way.

Most often than not number **three** above will impact your focus on managing number **one** and **two** above. Do not be surprised that during this Stage Three, your first wife will start being difficult and will show hostility towards you.

Sadly, it is at Stage Three that some husband and wife will choose to end their marriage through divorce.

Lesson 112:

Although Stage Three is the most difficult and challenging stage, do not be hasty to divorce your wife.

At this stage she may be ignoring you and her responsibilities as a wife and mother. Labelling you as traitor, showing enmities, causing problems and repeatedly requesting for divorce are common. You must persevere and not to grant her wish for divorce at this point.

During this period Allah *Subhanahu waTa'ala* is testing your strength and patience as a husband. Allah's reminder to all husbands:

If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.

[al-Nisa' 4:19]

Lesson 113:

As explained, Stage Three is the most difficult and challenging stage in your polygamy journey.

If you are persistence in your doa (prayer) to Allah, maintain your patience despite the negative treatments you receive from your first wife and persevere in your provision - physical as well as emotional, sooner or later your wife will accept you back.

This is where you will enter Stage Four, where your wife starts to gain her confidence in you again and accepts the fact that she now has a co-wife through your polygamous marriage.

It is at Stage Four you and your family members will start experiencing a peaceful and harmonious polygamous marriage.

If you dislike them (wife, don't be hasty as to divorce them), it may be that you dislike a thing and Allah brings through it a great deal of good.

Lesson 114:

Although earlier lessons discussed about a wife who has difficulty accepting polygamy, in some cases there are wives who will fully support you when it comes to polygamy.

This can happen when you have been a very good husband from the beginning of your marriage and have explained and gave your wife all the correct positive knowledge on polygamy.

Let's reflect on the story of Umm Habibah *radhiallahu 'anha* who said to her husband the Prophet *shallallahu 'alaihi wasallam*: **"O Messenger of Allah, marry my sister, the daughter of Abu Sufyan." She said: "The Messenger of Allah said: 'Would you like that?' I said: 'Yes; I do not want to have you all to myself and I would like to share this goodness with my sister.'"** [Shahih al-Bukhari, no: 4716]

But the Prophet rejected the offer as it is not allowed to have two sisters sharing one husband.

Lesson 115:

As explained in earlier lessons, one way to get your wife's support in polygamy is by making sure that you have fulfilled all your responsibilities as a husband the best way possible.

Still, this is not an effective formula since there are wives who tend to forget, being ungrateful and being disobedience to a good husband. The Prophet has reminded about this in the following hadis:

"I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'" [Shahih al-Bukhari, no: 4798]

Lesson 116:

Polygamy is something permissible for husband by the Islamic Shariah.

Do not tarnish the permissible ruling with something forbidden such as being alone with your future wife, dating, touching each other and other inappropriate acts.

Ensure that all paths leading to your polygamy are lawful and free from any immorality or indecency.

And come not near to unlawful sex. Verily, it is a Fahishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allah forgives him). [al-Isra' 17:32]

On top of that, make sure your plan receives the blessing of future wife's family members – especially the parents of your future wife as the father will be the *wali*¹⁰ during your wedding.

¹⁰ Translator's note: Guardian (normally the father) who is giving away the bride in an Islamic wedding ceremony.

Lesson 117:

To live a polygamous marriage that is peaceful and harmonious, you must encourage understanding, tolerance and compromise culture among your wives.

So, when you are selecting candidate for your future wife, one of the criteria that is a must is her willingness to adapt to your existing family.

The candidate need not be a friend of your wife, but it is best that they have no enmity towards each other or can be mean to each other in the future.

Select candidate that you know will respect your existing wife, aware of her position as a new wife and ready to compromise in a polygamous marriage.

On the same note, the existing wife is not expected be a good friend of your new wife, but she must not show enmity towards the new wife or be mean towards her as co-wife in the future.

Polygamy is permissible for husband by the Islamic Shariah. Do not tarnish the permissible ruling with something forbidden such as being alone with your future wife.

Lesson 118:

Among the challenges of polygamy is the procedures set by states' religious departments. Some may be straightforward while some may be longwinded and challenging.

It is recommended that you follow the procedures set by the state where you are residing.

But if it proves to be very difficult, taking too long or very costly, you may want to consider Plan B, which is to have your wedding in a neighbouring country. You must first ensure that the officer conducting your wedding is an authorized official and your wedding is registered with a Malaysian embassy or consulate office in that country.

Lesson 119:

Once you are successfully married and practicing polygamy, you must strive to be fair with all your family members.

Always seek help from Allah and always seek your family members' opinions in your ongoing effort to be a fair husband and father.

You must pay close attention in the matter of fairness as this will be questioned by Allah *Subhanahu waTa'ala* on Judgement Day.

If you purposefully chose not to be fair, you will be walking with your shoulders leaning on the Day of Judgment to be witnessed by everybody. The Prophet *shallallahu 'alaihi wasallam* reminded us:

Whoever has two wives and leans towards (i.e. favours) one of them (over the other), he will come on the Day of Resurrection with half of his body leaning. [Shahih Sunan Abu Daud, no: 2133]

Lesson 120:

In your effort of starting a new life with your new wife, you must be careful not to enforce your existing lifestyle with your first wife onto your new wife.

Each marriage is unique and you must be able to recognize and celebrate differences of each.

If you married a virgin, married life is something new to her with a lot to learn, facilitate and make easy where possible.

If you married someone who was previously married (a divorcee or a widow), whose previous marriage may be quite different from your marriage, and she is adapting to the new household, be understanding and accommodative where possible.

Lesson 121:

To start a family with your new wife, you are not expected to immediately provide a house, a car and all household amenities equivalent to your first wife.

It is sufficient to start with a small house, a used second-hand car and minimum basic household amenities. Gradually you may upgrade the home to make it the same as your other house.

This is the same when you first started your married life, where you began from something basic and very minimum, over time you managed to improve your home to what it is today.

Still, it is best if you can provide a place with the same standard (or close) as your other house. This is closer to what fairness in polygamy is.

Lesson 122:

The process of starting a new household and upgrading it in stages is no doubt a costly endeavor.

What you must not overlook is daily expenses and monthly expenses such as utility bills, groceries, fuel and others.

Hence, you must carefully plan your daily, monthly as well as your annual budget. Through this planning you will realize that your existing family budget will definitely be impacted.

It is important that you notify your existing family of the new budget plan and seek their understanding and cooperation.

This is all expected during the initial period of your new polygamous life. If you continue in your effort to earn an honest income, invest in charity to please Allah, Allah will increase and multiply His sustenance for you.

Lesson 123:

It is recommended that you place your new wife at a location close to your first wife.

This will make it easier for you when you do your regular visit rotations, ad-hoc visits (not in the schedule) and to provide assistance during emergencies.

It is also easier if you accidentally left something important in your other house such as important documents or USB drive.

It is not recommended to place your wives too far apart in terms of their locations, like in different municipalities or different states. Living too far apart will cause you difficulties in maintaining your visit rotations between your wives. It is costly, more time and efforts are needed for the trips and may have negative impact on your harmonious marriages.

If you refer to the traditions of Prophet *shallallahu 'alaihi wasallam*, he placed his wives in small houses next to one another around the Masjid an-Nabi in Madinah.

Lesson 124:

One of the “taxing” tasks in a polygamous marriage is visit rotation between your wives’ houses.

To avoid these activities turning into mini-relocation each time you are visiting your wife it is recommended that you have your personal items ready at each house.

Meaning at each house you already have your clothes, personal hygiene items, handphone chargers and other important items.

This preparation allows you to be more mobile between you wives’ houses. You need only to carry your wallet and laptop when you are visiting.

Lesson 125:

Your responsibility in a polygamous marriage is not just to look after the welfare of your wives and children but also your households' operations and whatever comes with it.

Light that is not working at wife A's, a leaking pipe at wife B's, wife's C flat tire that needs changing, all these are parts of your many responsibilities. With the additional family members your effort to monitor multiple houses and its peripherals will increase too.

This maybe something that you did not anticipate. Most wives are very capable of looking after themselves and their children but not many are able to fix lighting, doing piping, car troubleshooting and other technical problems around the house.

One solution is to start picking up basic knowledge in fixing household problems and start teaching your wives. The DIY approach will save time and money, rather than you have to wait and pay for outside help.

You will also need to identify a mechanic who is competent and trustworthy to help with all your car problems. This way, your wife can call the mechanic straight for troubleshooting and fixing when there is a car problem.

Lesson 126:

If you are working in a private sector, most companies will provide the staff benefits to one family only. Medical benefits, emergency leaves etc. are only for first wife and children from that wife.

You must check with your company whether the benefits cover more than one family for those in polygamous marriage.

If they do not, you are advised to take takaful¹¹ coverage for your new wife and your children later.

¹¹ Translator's note: Islamic insurance, which complies to Islamic rulings on business transactions and contracts.

Lesson 127:

One of the sought wisdoms in a polygamous life is to be mindful of the feelings of each wife.

Hence, do not be careless as to call wife D the name of wife B. One way to avoid this is to address all wives with the same "title" such as "Ummi" or "Mama".

Never share a wife's strength with another or making comparisons between them openly. You must keep matters about your wives private, whether they are positive or negative.

Exception maybe made when you have a specific problem with one wife that consulting another wife may help in resolving the issue. This is where you use your discretion.

It is strongly discouraged to resort to lying in protecting your wife's feelings. Most of the time lies will be discovered and this is even more hurtful.

Honesty is the best policy. Being frank is always safer and creates a positive image of yourself in the long run.

It is strongly discouraged to resort to lying in protecting your wife's feelings. Most of the time lies will be discovered and this is even more hurtful.

Lesson 128:

One of the rights of each wife is to express her jealousy towards her co-wife.

Being jealous to one's co-wife – although not something commendable in religion – is a natural characteristic of a woman. To wish for a wife to be "jealous-free" of her co-wife is almost impossible, it is best to avoid this wishful thinking.

Your attitude towards a jealous wife is to exercise patience. This is because jealousy will not last long. It may increase and decrease over time.

When jealousy subsides, advise and praise your wife by highlighting all her good qualities, slightly more than expected. Teach her to seek protection from Allah because jealousy is just a whisper from the Devil who wants to cause frictions in the relationship, and may lead to disobedience to one's husband.

Lesson 129:

You must be very careful not to let your wives' jealousy to raise your anger.

This is because jealousy becomes apparent when a wife starts comparing what her co-wife has. But to you they are all the same.

Take for example a scenario where you purchased a sofa for each wife. Wife A will be jealous of wife B because the sofa happened to be nicer. On the other hand, wife B is jealous of wife A's sofa as it looks comfier. But fabric, design and comfort were never the criteria you considered when you first purchased them.

In the above example, the jealousy shown by both wives will emotionally affect you as it implies that they have forgotten to be grateful to you for the new sofas. This can cause you to become upset and angry.

Lesson 130:

One way to minimize the jealousy between your wives is not to make them too close to one another.

Hence it is recommended that the wives do not communicate among them too often or frequently visit one another. It is good that they keep a distance between them, to not allow the Devil whisper and their desire to get the better of them.

Due to this reason, in earlier lesson it was mentioned that friendship between co-wives is not necessarily a condition for polygamy. What is more important is being accommodative and understanding.

A good friendship is encouraged in Islam. But if friendship can be a cause of jealousy which later might cause disobedience and frictions in the marriage, it is better that it is monitored and kept in check.

Lesson 131:

In the authentic hadis there are narrations of jealousy incidents among the Prophet's *shallallahu 'alaihi wasallam* wives.

When faced with such incidents, the Prophet *shallallahu 'alaihi wasallam* will either remain quiet, offer some advice or quietly laugh. The Prophet understood that it is a woman's right to express her jealousy.

If it is to be restricted it will grow. If it is responded with anger, it will give the impression that you love the other wife more.

Hence, one of the *sunnah* of polygamy is to be patience with your jealous wives. This patience must be followed up with some advice and supplication to Allah *Subhanahu waTa'ala* for strength and managing the situations caused by jealousy.

Lesson 132:

One of the examples of a jealousy incident among the Prophet's wives can be found in the following hadis:

A'isyah radhiallahu 'anha narrated: Once I visited the Prophet shallallahu 'alaihi wasallam bringing khuzairah (a dish of bran in meat broth) which I cooked for him. I said to Saudah (one of Prophet's wives) while the Prophet was between me and her: "Eat!"

She refused. I said "If you don't eat it, I will stain your face with the khuzairah" but she insisted not to eat; therefore, I put my hand in the khuzairah and painted her face. Seeing that the Prophet shallallahu 'alaihi wasallam laughed and gave his share of the khuzairah to Saudah and told her to stain my face.

So, Saudah stained my face and the Prophet shallallahu 'alaihi wasallam laughed. [Musnad Abu Ya'la, no: 4476 with a hasan sanad]

Lesson 133:

Another example of jealousy among the Prophet's wives is the below hadis.

Anas bin Malik radhiallahu `anh narrated: The Prophet was with one of the Mothers of the Believers (his wives) and another (wife) sent a bowl containing food. She (the wife) struck the hand of the server and the bowl fell and broke.

The Messenger of Allah took the two pieces and put them back together, then he started gathering up the food and putting it in (the bowl). He said: 'Your mother was jealous. Eat.'

So they ate, and she (the wife who broke the bowl) brought the bowl that was in her house and gave the intact bowl to the server, who left the broken bowl in the house of the one who broke it." [Shahih al-Bukhari, no: 4824]

Lesson 134:

Another example of jealousy among the Prophet's wives is below hadis.

A'isyah radhiallahu 'anha narrated, I said to the Prophet: It is enough for you in Shafiyyah that she is such and such - meaning that she was short-statured.

He replied; "You have said a word which would change the sea if it were mixed in it." [Shahih Sunan Abu Daud, no: 4875]

One of the rights of each wife is to express her jealousy towards her co-wife. Your attitude towards a jealous wife is to exercise patience. This is because jealousy will not last long. It may increase and decrease over time.

Lesson 135:

Being mindful of jealousy should not be limited to wives only as it may happens among your children too.

You must be fair with all your children with respective wives in order that they do not feel jealous, envious and being rivals of one another. The following hadis is a reference:

Nu'man bin Basyir reported: My father donated to me some of his property. My mother 'Amrah binti Rawahah said: "I shall not be pleased (with this act) until you make Allah's Messenger a witness to it."

My father went to Allah's Apostle in order to make him the witness of the donation given to me. Allah's Messenger said to him: "Have you done the same with every son of yours?" He said: "No." Thereupon he (the Holy Prophet) said: "Fear Allah, and observe equity in case of your children."

My father returned and got back the gift.
[Shahih Muslim, no: 3055]

Lesson 136:

Society has many different perceptions about polygamy. Some support it and some despise it. Some will look at you as someone who has committed a crime and some are just being neutral.

What is important is you have the courage to come forward about your polygamy life. Hiding it or making it a secret is giving the impression that you are doing something forbidden in religion and by society, when it is not.

Hence, don't shy away from informing your relatives, neighbours and friends that you are in a polygamous marriage, just like people who are in monogamy would.

If someone praises you excessively, remind him that polygamy is a huge responsibility and not something to cheer about.

If someone hates polygamy and may undermine your choice for polygamy, educate them of their wrong perception about polygamy with full of confidence.

Lesson 137:

Be it monogamy or polygamy, marriage is a team where everybody plays an integral part: husband, wife(s) and children.

A marriage will work once everybody plays their part as a team player. When a marriage fails, it is a failure of everyone not just an individual.

You as a team leader must be humble enough to get everybody in your team to play a positive role. Getting everyone involved as a valued team member will make them feel appreciated, needed and important.

Do not be egoistic, arrogant or proud that you handle everything on your own, without involving everybody, in navigating the voyage of your marriage (ego is your enemy! - translator).

You must have the courage to come forward about your polygamy life. Hiding it or making it a secret is giving the impression that you are doing something forbidden in religion and by society, when it is not.

Lesson 138:

Based on these polygamy tips – and many more which are not able to be covered in this book – take note that polygamy is a trust and responsibility, leadership and management and can either be a ticket to Hell-fire or Paradise. It is not a game or a proof of one's manhood.

If you are a husband with a good leadership skill, strict, a disciplined person and able to discipline your family, possess sound religious knowledge and practicing it and have good financial and time management skills, then polygamy is definitely for you.

Polygamy is a default religious ruling (*azimah*) which should not be neglected by husbands who have been blessed with many good characteristics by Allah *Subhanahu waTa'ala*. A husband with all these advantages but choose not to take this *azimah*, has actually wasted all the goods that Allah has blessed him with.

Lesson 139:

But if you still feel you are not ready for polygamy, then monogamy is a religious concession (*rukhsah*) that you may take.

This is because if you have justification for not observing *azimah* ruling then observing *rukshah* is something that pleases Allah *Subhanahu waTa'ala*: **Allah loves that His concessions be taken just as He hates His prohibitions being done.** [*Musnad Ahmad*, no: 5866, sahih]

If you are asked why are you not in a polygamy yet, simply answer: "At this moment I am taking *rukshah* of monogamy".

Important to note, do not change the religious rulings or making up such and such conditions just to justify for not being in a polygamy.

Secondly, never declare that "I will not be in polygamous marriage" for we don't know what Allah has destined for us a year or ten years from now.

Polygamy Tips For Existing Wife

Lesson 140:

A brief introduction on a few terms used throughout this lesson:

“Existing wife” refers to either first wife, second wife or/and third wife. This is a more accurate term to use as “old wife” carries negative connotation.

More than that, challenges faced by first wife when her husband married a second wife will in turn faced by second wife when her husband married a third wife, which also will be faced by third wife when her husband decided to marry a fourth wife.

“New wife” refers to second, third or fourth wife. The term “new” refers to new wife in relation to existing wife(s). “New” does not necessarily mean a young virgin as it can also mean a spinster, a divorcee or a widow.

Lesson 141:

To the existing wife, it must be understood that life as a whole is a test, as mentioned by Allah *Subhanahu waTa'ala*:

Blessed be He in Whose Hand is the dominion; and He is Able to do all things. Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving. [al-Mulk 67:1-2]

These tests are signs of Allah's love, as once reminded by the Prophet *shallallahu 'alaihi wasallam*:

The greater the tribulation, the greater the reward. When Allah loves people, He tests them. So whoever is content, for him is (Allah's) pleasure; and whoever is discontent, for him is (Allah's) displeasure. [Shahih Sunan al-Tirmizi, no: 2396-2]

Lesson 142:

Allah *Subhanahu waTa'ala*'s tests on wife are various in nature.

Allah tests some wives of Palestinians with their husbands being imprisoned by the Israel regime for 40 years or killed by Israeli soldiers.

Allah test the wives in Iraq and Afghanistan with their husbands dying in explosions.

Allah tests the wives of Ughyur ethnic in China with their husbands being held without trials by the Chinese authority with no news of release.

If Allah tests you with a husband who plan or already married another wife. This of course is relatively easier than the wives mentioned above.

Do people think once they say, "We believe," that
they will be left without being put to the test?

Lesson 143:

Allah *Subhanahu waTa'ala* as God who created mankind knows that it is natural characteristic of a wife to be dependent on her husband, as a source of safety, sustenance and happiness.

Although the wife is a pious person, knowledgeable or has a successful career, subconsciously she still regards her husband as number one besides Allah.

Polygamy is a big test for you as a wife where through this test, you physically and mentally will realize that a husband is just a mean in reaching the true goal of life, which is Allah's pleasure, His rewards and His Paradise.

Hence, polygamy is a test of your true faith:

Do people think once they say, "We believe," that they will be left without being put to the test? [al-Ankabut 29:02]

Lesson 144:

Polygamy is not just a test for existing wife, but also for the husband.

Through polygamy, Allah *Subhanahu waTa'ala* is also testing the husbands whether they are using all the wealth bestowed by Allah to lead up to four families, or channel it all to only one family.

Polygamy also reminds husbands that families are just means in reaching the true goal of life, which is Allah's pleasure, His rewards and His Paradise.

True there are husbands who jump for joy when it comes to polygamy. They don't realize the harsh reality of it all:

..... and that you like a thing which is bad for you. Allah knows but you do not know. [al-Baqarah 2:216]

Lesson 145:

The real purpose of this life is not husband, wife or children. But the real purpose of this is life to gain the pleasure of Allah *Subhanahu waTa'ala*, attain His rewards and to be placed in His Paradise.

Say: "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinn and all that exists). "He has no partner. And of this I have been commanded, and I am the first of the Muslims (to submit to Allah and all His commands). [al-An'aam 6:162-163]

With husband as a mean to gain Allah's pleasure, letting your husband to marry another wife and helping towards a successful polygamy will bring you closer to Allah, to attain His reward and to achieve the highest bounty of His Paradise.

This proves your life is only for Allah, Lord of the *'Alamin*.

Lesson 146:

The Prophet was once asked about the characteristics of a good wife. He answered: ***The best of women is one that pleases her husband when he glances at her; obeys him when he commands her and does not oppose him and displease him in matters regarding her body and wealth*** [Shahih Sunan al-Nasa'e, no: 3231]

In another hadis the Prophet mentioned: ***"If a woman (wife) prays her five prayers, fasts her month of Ramadan, guards her chastity, and obeys her husband, she will enter Paradise from any gate she wishes"***. [Musnad Ahmad, no: 1661 with hasan (good) sanad.]

So, if you do not object to your husband's intention of marrying another wife and continue to be a good wife as always, this can be a mean to achieve Allah's Paradise.

Lesson 147:

On the contrary if you purposely hurt your husband by making it difficult or stopping him from his polygamy plan, disobeying him as his wife, then this could hinder you from attaining Allah's Paradise.

The Prophet *shallallahu 'alaihi wasallam* said: ***No woman annoyed her husband in this world without his wife among the large-eyed maidens (in Paradise) saying, "You must not annoy him. Allah curses you! He is only a passing guest with you and is about to leave you to come to us".*** [Shahih Sunan al-Tirmizi, no: 1174]

In another hadis: ***Two people who their solat do not go pass their heads; a slave who ran away from his master until he returns to him, and a wife who disobeyed her husband until she (repented and) obeys him.*** [Narrated al-Thabarani and al-Hakim, *Silsilah al-Ahadits al-Shahihah*, no: 288]

Lesson 148:

Among the challenges in letting a husband to practice polygamy is to accept why Islam allows polygamy and why the husband needs to or has practiced polygamy.

To fully understand the wisdom is not easy since our knowledge as human is limited in comparison to Allah's infinite knowledge.

What is important, Allah *Subhanahu waTa'ala* has commanded polygamy in verse three of surah al-Nisa' without explaining why.

Equally important, the life of a man in this world and in Paradise is he will be with more than one partner. Polygamy life of a pious man is not limited to this world but also in the Hereafter:

Shall I inform you of things far better than those? For Al-Muttaqun (the pious) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives). And Allah will be pleased with them. And Allah is All-Seer of the (His) slaves. [Ali Imran 3:15]

Lesson 149:

Among the challenges in allowing your husband to take another wife in polygamy is the common perception that your husband is yours alone and the idea of sharing him is simply unacceptable.

In actual fact all that exist in this universe is owned by: ***Allah, none has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth.*** [al-Baqarah 2:255]

You as a wife is only a representative to look after him, to be his partner and as a mean to gain Allah's pleasure. At any moment Allah may take him, make him sick or assign him to someone else.

That is why when something that we "owned" is taken back by Allah, we are commanded to say: ***"Innalillah wa inna ilaiHi rajiun – Truly to Allah we belong and truly, to Him we shall return"*** [al-Baqarah 2:156] to remind us that everything is from Allah.

Lesson 150:

Another challenge in allowing your husband to remarry in a polygamy is you are reluctant to make room for your husband to be shared by other women.

Let it be known that when we make room for something to be shared – including a husband – Allah *Subhanahu waTa'ala* will make our life easier through His many blessings and will lift our stature beside Him.

On the contrary, if you make it hard then it will make your life hard and lower your stature in the sight of Allah.

On this note, if we notice people who eases people's affairs, his life will also be easy, cheerful and happy. Unlike those who are always difficult, their lives are full of problems, troubles and sorrow.

Note Allah's reminders below:

O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy).

And when you are told to rise up [for prayers, or Jihad (holy fighting in Allah's cause), or for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do. [al-Mujadilah 58:11]

O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy).

Lesson 151:

Among the challenges in letting your husband remarry is you feel that you need your husband in many of your day-to-day affairs as well your children's. You feel that your husband is still lacking in many things while you still need his help, how is it possible to share him with another woman?

For a challenge of this type, let us reflect on where Allah *Subhanahu waTa'ala* praised and raised the rank of those who were in similar situation:

And those who, before them (Ansar), had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. [al-Hasyr 59:09]

Lesson 152:

Among the challenges of letting your husband to be in a polygamy is you feel that the family's income is not sufficient in supporting two or more families.

Income – or more accurate *rizq*¹² – is in the hands of Allah *Subhanahu wa Ta'ala* and not in husband's pockets:

Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.
[al-Isra 17:30]

What is expected of us is to look for provision through lawful means and depends fully on Allah on the outcome.

More than that, provision or income will never reach a "sufficient" level. So much so that when a man already has two valleys of gold, he will still look for a third valley. [Shahih al-Bukhari, no: 5956] Hence, we must learn to feel content with what we already have.

¹² Translator's note: Rezeki (Bahasa Malaysia), provision, sustenance (English)

Lesson 153:

Among the challenges in allowing your husband to remarry is the thought that your husband is not able to lead two or more families. A few examples that you may highlight are his tardiness in performing *solat*, ignorant in religious knowledge, never helped with household chores, extravagant in spendings or hot tempered.

It must be known, that nobody is perfect. What can be hoped for is a husband who wants to better himself towards perfection and wife(s) that will help him through the journey for perfection.

If your husband has some flaws or weaknesses, it shows that you have failed in helping him with his flaws. It reflects on you as well, in a way.

Hence, with two or more wives, more help is available in improving those weaknesses, together as a team. And remember, when you first marry your husband long time ago, was he a perfect candidate?

Lesson 154:

Among the challenges in allowing your husband to remarry is your fear that your husband will love the new wife more, will be fonder of her, giving her more attention and leaving you who is already “old”.

Once again, love and fondness do not come from your husband but from Allah: ***He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.*** [al-Rum 30:21]

Whether monogamy or polygamy, you must channel your hopes, wishes and prayers to Allah so that He blesses your marriage with love and affection. This must be followed up with the best efforts possible.

Have faith that if you facilitate your husband polygamous marriage, continue with your good treatments as his wife and have hope only to Allah, Allah will make your husband’s love and affection for you stronger.

Lesson 155:

Among the challenges in allowing your husband to remarry in polygamy is your fear that your husband will not come home during your visit turn.

Whether monogamy or polygamy, a wife must be like a magnet with a strong attraction for her husband to return home. A nice and clean house, menu that is different all the time and a warm treatment will make a husband always drawn to his house and has no interest elsewhere. A husband who is always away from home, whether doing frequent overtimes, always hanging out at coffee houses or playing golf actually finds no attraction whatsoever for him to be at home.

Actually, as a senior co-wife there is nothing for you to fear if your husband is not coming home. This is because you already know everything about your husband, his likes and dislikes etc., as compared to the new wife. Like in a 100-meter run, you are already 50 meters away and the new wife is still tying her shoes.

But your worry is valid if and only if all this while you have been neglecting your husband, being difficult and only served him instant noodles for dinner.

Lesson 156:

Among the challenges in allowing your husband to remarry in a polygamy is the worry that he will not be fair to you after his polygamy marriage.

If all this while your husband has been fair when dividing his time between office and home, between friends and his family, also fair in his spending for himself, his family and his parents, then most likely he will also be fair in his polygamy practices.

Unless if a husband is not able to meet the criteria mentioned above, then you must advise him on the importance of being fair and just in a polygamy.

Another way to assist your husband on being fair is by not being too demanding in your request for your visit turn allocations, spending money and other requests.

One practical formula for wives: The more you ask from your husband, the less you will get. The more you are grateful with what you have, the more your husband is willing to give.

Lesson 157:

Among the challenges in allowing your husband to remarry in a polygamy is the thought "What do people say? They might think I don't know how to look after my husband!"

The fact is, the slanders and criticism are only from those who are ignorant of religious ruling. As one saying goes "It is harder to conceal ignorance than to acquire knowledge"¹³.

What is more important is "What does Allah say?" and not "What so and so say?" Our real purpose in this life is to please Allah and not pleasing another human being.

Therefore, just ignore all the negative things that people may say, instead turn it into investment for the Hereafter, where your deeds will be multiplied and the slanderers' reduced. As taught by the following hadis:

From Abu Hurairah (radhiallahu 'anh), Rasulullah shallallahu 'alaihi wasallam once asked: "Do you know who the muflis (bankrupt) is?" They said: 'The muflis among us is the one without a dirham (or money).'

He said: 'The muflis in my Ummah is the one

¹³ Translator's note: The saying is attributed to Arnold H. Glasgow.

who comes on the Day of Judgement with prayer, fasting and zakat. He comes but has insulted so and so, falsely accused so and so, eaten someone's wealth, spilt some one's blood and struck someone.

His good deeds are given to them. If his good deeds finish before that which is upon him, is not paid off, the sins of those whom he hurt are transferred into his account. Then he is thrown into the Fire."

[*Shahih Muslim*, no: 2581]

If it is up to us, provision or income will never reach a "sufficient" level. So much so that when a man already has two valleys of gold, he will still look for the third valley.

Lesson 158:

Among the challenges in allowing your husband to remarry in a polygamy is you are worried about your children's education and upbringing.

Generally, children are under your direct care and not your husband's. Rasulullah *shallallahu 'alaihi wasallam* said: **...a woman is the shepherd over her husband's house and his children** [*Shahih al-Bukhari*, no: 4801]

Your husband's responsibility is to provide for you and the children, which includes expenses covering children's education needs such as fees, school uniforms and transportations.

Anything additional to that is a plus done by the husband when he is able to do so. Forcing a husband to look at children's education is like asking a wife to change car tires.

A successful marriage, be it monogamy or polygamy, is when each and every member know their role. It is not in forcing a role which he or she are not designed by Allah to carry out.

Lesson 159:

If your husband voiced his intention of polygamous marriage, do not object, shut him out or reacting negatively.

Instead listen to what he has to say, share your opinions in a positive manner and leave the rest to Allah *Subhanahu waTa'ala*.

As an analogy, the husband is like a naughty adolescent. If he wants leave the house and you locked the front door, he will go out through the back door. If you locked the back door, he will find his way through the windows.

Therefore, it is better that you let him out the front door. This way you know exactly when he is leaving and you can also share some reminders as he was leaving.

One practical formula for wives: The more you ask from your husband, the less you will get. The more you are grateful with what you have, the more your husband is willing to give.

Lesson 160:

When you notice your husband starts buying and reading books on polygamy, do not start complaining or get angry.

Similarly, if your husband starts talking about polygamy with his friends, do not react negatively.

If it is true your husband is planning on polygamy, then he is doing it in a knowledgeable way by consulting his friends. This is far better than him doing it alone in an uninformed way.

Additionally, polygamy is one of many Islamic teachings and to learn about it is good and commendable. It will be a general knowledge that can come in handy when interacting with someone on the subject.

Lesson 161:

If you suddenly found out that your husband has married another wife, you should not blame others but yourself.

This is because if you have been very open on the subject of polygamy from the beginning, your husband would have been comfortable discussing his plan with you.

But you have been shutting him out or forbidding him from the start, the outcome is, as mentioned in earlier lessons - he found his way "through the windows". Because to him polygamy is lawful and regardless of what others say or do, it will not change its ruling to unlawful.

On this note, it is better to be open when it comes to the subject of polygamy.

Lesson 162:

Know this, man can only plan and put his effort while for the outcome he must leave to the fate and predestination set by Allah *Subhanahu waTa'ala*.

If your husband plans to remarry and he is assisted by all his friends but it was not decreed by Allah that he will be in a polygamy, he will never be in a polygamy.

If you prevent your husband from marrying another wife and you are assisted by all your friends but it was decreed by Allah that he will be in a polygamy, then your husband will still succeed in marrying another wife.

Therefore, do what is in accordance to the teachings of al-Qur'an and al-Sunnah, then *tawakkul*¹⁴ to Allah. Lessons and strength can be taken from the following hadis.

'Abdullah ibn 'Abbas radhiallahu 'anhuma said:
One day I was riding behind the Prophet and he said:
"O boy, I shall teach you some words:

- 1. Be mindful of Allah and Allah will protect you,***
- 2. Be mindful of Allah, and you will find Him in front of you,***
- 3. If you ask, ask Allah; and if you seek help, seek***

¹⁴ Translator's note: Arabic (تَوَكَّلَ) is the word for the Islamic concept of the reliance on God or "trusting in God's plan" or "perfect trust in God and reliance on Him alone."

help from Allah,

- 4. And know that if the Ummah were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you,***
- 5. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you,***
- 6. The pens have been lifted and the pages have dried.” [Shahih Sunan al-Tirmizi, no: 2516]***

If you suddenly found out that your husband has married another wife, you should not blame others but yourself.

Lesson 163:

One thing that can't be avoided by existing wife when finding out the husband plan to or has married another wife, is to feel devastated, difficulty in accepting and feeling sorrowful.

In all honesty, these devastation, difficulty and sorrow are unmatched.

Therefore, do not attempt to face it alone, but turn to Allah *Subhanahu waTa'ala*. Express to Him, rely on Him and ask only to Him for strength, motivation, patience and guidance.

Earlier hadis is again referred to: ***Be mindful of Allah and Allah will protect you, Be mindful of Allah, and you will find Him in front of you, If you ask, ask Allah; and if you seek help, seek help from Allah.***

Additionally, consult knowledgeable people who are matured and living polygamous life themselves. *Insyah-Allah* they are able to help you better understand that there are many others out there who are in the same situation.

Lesson 164:

Your reaction when your husband plans to or already married another wife should not stop at giving your consent and say "OK".

A praiseworthy reaction which leads to the pleasure of Allah, His reward and His Paradise is you assist your husband in making his polygamy plan comes true.

You continue this by assisting your husband in his effort building a new family, as much as you are able to.

Allah *Subhanahu waTa'ala* said: ***Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety).*** [al-Maidah 5:02]

Be mindful of Allah and Allah will protect you, Be mindful of Allah, and you will find Him in front of you, If you ask, ask Allah; and if you seek help, seek help from Allah.

Lesson 165:

Among the assistance required are:

- Your presence together with your husband at the polygamy application hearing at the Shariah court.
- You agree with your husband's expenditure restructuring in preparation for new wife. As we know marriage and new household costs can be high.
- Should your husband own additional house and vehicle, you don't mind them being used by the new wife.
- Knowledge sharing on the likes and dislikes of your husband. If the new wife is never married, you are willing to share your household tips.
- You are being accommodating in changes on visit turn by your husband, in a situation where there are important matters that need his presence.

Lesson 166:

True, it is an awkward thing for an existing wife to be willingly assisting her husband in his polygamous marriage. But rest assured, whatever assistance you render to your husband in his polygamous marriage, Allah *Subhanahu waTa'ala* will replace for you something better and with the ultimate reward in Hereafter.

Lending a hand on your husband polygamy will in turn benefits you, where your husband will appreciate you more of your kindness. The pleasant and easy experience felt by your husband will also be felt by you and all family members.

Contrary if you purposely make things difficult for your husband in realizing his polygamy plan. Difficulty and hardship that he goes through may impact you and other family members as well. In the end, this is a lose-lose situation for everyone.

Lesson 167:

Whatever your feelings or your views are on polygamy, it is still permissible in Islamic Shariah.

Therefore, do not fall for the Devil's deceptive whispers to "punish" your husband who is planning to or already in a polygamy with something that is forbidden in Islam.

What is normally done for instance are by showing disobedience to your husband, discrediting him, restricting his movements, prohibiting him from visiting his new wife and being mean to his new wife.

Whatever your plan to make your husband's life a 'living hell', remember that what Allah has is far heavier:

Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment. [al-Maidah 5:02]

Lesson 168:

One of the forbidden things to do is to request for divorce once you discovered about your husband's polygamous plan or polygamous marriage.

Requesting for divorce only because of polygamy is not a valid reason in Islam. Rasulullah *shallallahu 'alaihi wasallam* reminded:

If any woman asks her husband for divorce without some strong reason, the odour of Paradise will be forbidden to her. [Shahih Sunan Abu Daud, no: 2226]

Unless, after being in a polygamous marriage for a period of time and you have been treating your husband well but your husband consistently not being fair to you and your children. In this case, you have a valid reason to request for a divorce.

Lesson 169:

If you are still reluctant to accept polygamy, there is nothing wrong in admitting it by saying: "I am not ready to accept polygamy, I am not ready to be anyone's co-wife".

Difficulty in accepting polygamy is something natural for most wives, and there is no shame in admitting it.

What is more important is to not change the ruling of Allah *Subhanahu waTa'ala* by following the ideas and thoughts of Liberal thinkers who idolize Western civilization.

Important to note also, whether polygamy is easy or difficult for you to accept, a husband who is persistent will still proceed with his polygamy plan.

Lesson 170:

When it is heavy for you to accept polygamy, there could be external factors that have an influence on your views.

It could be your mother, relatives or friends with a polygamous marriage experience that is not a good example.

Their experience, in a way will have an impact on you and you do not want to go through similar experience.

The correct attitude is not to admit defeat just yet, but to give it a fair try and correcting what is wrong. Other people's experience maybe something to learn from by taking what is good and correcting what is wrong.

This is already one step extra for you, because you already know what are the bad things that you must avoid and the good things that you can follow and improve.

Polygamy Tips For New Wife

Lesson 171:

When you receive a proposal to become a new wife in a polygamous marriage, you must carefully consider the proposal.

A new wife would mean a second, third or fourth wife.

Do not decline the proposal just because you feel polygamous marriage is not for you.

Weigh it based on the religious background, leadership capabilities, maturity and moral conduct of the person proposing.

Specifically, consider also the knowledge and the plans of the person proposing to you, in terms of his proposed visiting plan, a place to stay, expenses and budget and last but not least whether his other wife¹⁵ is aware of the plans.

Sharing an experienced husband, with good moral conduct, knowledgeable and pious is far better than living alone or 'forced to' accept a husband who is just about to learn the meaning of 'husband'.

¹⁵ Translator's note: For simplicity purposes the term 'wife' will be in singular form in the coming lessons although it can be plural i.e., 'wives' if the husband already has two or three wives.

Lesson 172:

Do not outright reject the proposal of becoming a new wife just to avoid hurting another woman's feelings.

Existing wife's devastation is not because of you but the fact that she is unable to completely accept polygamy as a Shariah of Allah *Subhanahu waTa'ala*.

A husband who is ready for polygamy will continue with his plan either with you or with another woman.

Therefore, if you reject a proposal of a man for the sake of his existing wife, the man will still find another suitable woman to propose to.

Sharing an experienced husband, with good moral conduct, knowledgeable and pious is far better than living alone or 'forced to' accept a husband who is just about to learn the meaning of 'husband'.

Lesson 173:

Never hope for a good relationship between you and the existing wife. Never imagine that the existing wife will be the one proposing to you on behalf of the husband. This is because polygamy is a big life-changing thing to be accepted by the existing wife.

To hope for her presence during the proposal, the wedding or immediate acceptance and good relationship with her is just wishful thinking.

What is important is that there exist basic understanding and cooperation between you and her. Important thing to note is the existing wife must not be mean to you in any form.

You must also ensure that the existing wife knew that you will be a new wife in the polygamous marriage. This can be confirmed by making your future husband introduces his existing wife to you prior to your wedding day.

Do not just take your future husband's word that his wife already knew about his proposal to you. More often than not, it is not true.

If you receive warm welcome by the existing wife, this is definitely a bonus for you. Still, your husband may be cautious of the relationship so as to guard everybody's feelings from jealousy.

Lesson 174:

It is highly encouraged that there is knowledge of your planned marriage by the existing wife, a proper introduction and the understanding between existing wife and you. This is to avoid any undesirable outcome after your marriage.

Once you are in a polygamous marriage, there is a possibility that the existing wife can accept you as co-wife. Although at first, she is shocked and sad, over time – after seeking Allah's help – she may eventually accept you.

Also, there is another possibility that existing wife can never accept you as co-wife. As soon as she knows about your marriage, she will follow her devilish desire and use witchcraft on you, forbidding her husband from seeing you, using her friends to taunt you and many other evil tactics.

These are the things that you must be wary of and give strong considerations when weighing a proposal to be a new wife.

Lesson 175:

When we talk about awareness of your planned marriage by the existing wife, a proper introduction and the understanding between existing wife and you, do not make it one-sided.

You too need to take the initiative in knowing the existing wife.

In terms of being understanding, try your best to be accommodating and thoughtful in recognizing the sacrifices that the existing wife has endowed.

The sacrifices of existing wife are so heavy that you will not understand unless you are in her shoes. Nevertheless, you can be a step ahead by being understanding, accommodating, thoughtful and considerate.

Mind you, all these are allowed as long as fairness spirit in polygamy is not compromised i.e., being too accommodating that you forego all of your rights.

Lesson 176:

Piety to Allah *Subhanahu waTa'ala* is most important when dealing with your co-wife. You must be helpful in facilitating your husband's affairs to the best of your ability.

You must not fall for devilish whispers that will urge you to do bad things to your co-wife, by either casting witchcraft on her, preventing your husband from visiting her or persuading your husband to neglect her children.

Remember, whatever 'pain' that you plan on the existing wife, Allah's punishment is far greater.

Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment. [al-Maidah 5:02]

Lesson 177:

Among the challenges of accepting a proposal to be a second, third or fourth wife is strong objection from your parents.

This is normal and expected, as our society has negative perception on polygamy as a whole.

What is important is determining your own life course. Society generally is not interested in your life except for the negative 'story'. Parents will not be around to be with you until you reach old age.

Being obedience to one's parents is mandatory in Islam, but it should be in matters that are in line with Islamic teachings. There is no obedience in misdeeds and sins.

Forbidding one's children from polygamous marriage just because it is "polygamy" is not a justified excuse in Islam. Hence, there is no obedience in this matter.

Still, it is praiseworthy if you seek your parents' blessing through discussions that are filled with humility and wisdom.

This is where the future husband must play his role in meeting the parents of his future wife to carry out discussion, assuring them of his capabilities in a polygamous marriage and seeking their blessing to take their daughter as a second, third or fourth wife.

Lesson 178:

Among the challenges of accepting a proposal to be a second, third or fourth wife is marriage procedures.

Terms and procedures for polygamy in certain states are very tedious, time consuming, costly and takes a lot of efforts. This sometimes may cause the future husband to propose that the marriage process is done in another country, for example in an Islamic district in Thailand close to the Malaysia-Thailand border.

It is not really an offence or a disadvantage to be married in a different country. If Plan A – getting married in the country is faced with many obstacles then one can opt for Plan B – getting married in a different country, which can be a better alternative.

What is important is that the marriage is conducted by the Religious Authority of the country and later to be registered with the Malaysian Embassy or Consulate in that country. This method is valid in Islam.

You must ignore the negative comments of the ignorants about getting married in a different country, which some may equate to elope i.e., running away secretly to get married. Your marriage is perfectly legal, documented and registered.

Lesson 179:

Among the challenges of accepting a proposal to be a second, third or fourth wife is your husband may not be able to give you the same as his existing wife.

This happens as they have been married for quite some time and have accomplished plenty after so many years together.

Your marriage on the other hand is new. You must give your husband time to gradually improve your home from a modest one to a more comfortable one.

Your husband may have provided existing wife with a big house and an expensive car while he only provides you with a small apartment and a used car.

You must have patience when dealing with this situation, at the same time continue to support your husband in building and growing your home. Just like his existing wife helped built and grew their home to what it is today.

Lesson 180:

Among the challenges of accepting a proposal to be a second, third or fourth wife is you want a husband for you alone, not someone that you shared with other women. You want a father for your future children not a father to be shared with children by other wives.

Sharing is a fact of life. Whether we realize or not since our childhood we have been sharing our parents with our siblings.

In school we shared our teacher with other students. In hostels or dormitories, we shared a place to stay with other students.

At our workplace we share superior, responsibility and office appliances with our colleagues.

Hence, there is no reason for you not to share a husband. If you are still reluctant to live in a sharing life, you may refer to earlier lessons under "Polygamy Tips For Existing Wife".

Lesson 181:

Among the challenges of accepting a proposal to be a new wife is the husband's physical appearance who already a bit 'deteriorated' plus a 'grown' belly. This may raise your concern in terms of his intimate capabilities i.e., sex once you two are married.

This is where you can play your part so that your future husband physical appearance can return to normal i.e., looking fit and attractive.

You can put a condition such as "I will accept your proposal if you can lose five kilogram and your waist size is down by five inches".

If you receive warm welcome by the existing wife(s), this is definitely a bonus for you. Still, your husband may be cautious of the relationship so as to guard everybody's feelings from jealousy.

Lesson 182:

Among the challenges of accepting a proposal to be a new wife is you are worried about the happiness of your polygamous marriage after you are married.

Whether polygamy or monogamy, all marriages have its ups and downs, happier days and not so happy days. Especially during the early years of marriage when there will be more challenging days as both husband and wife are adapting to each other.

The difference with polygamous marriage is that you have another factor that you can blame on. When faced with sorrow, it is easier to blame other co-wife or polygamy itself. Although they maybe are not the real contributing reason.

Polygamy will always be blamed when there is disharmony, although it also exists in many monogamous marriages.

The truth is, no one should be blamed when there is disharmony or sadness but yourself. Whether polygamy or monogamy, happiness will be achieved if you are creative in seeking it, and sorrow comes if you sit and do nothing.

Lesson 183:

Once you have accepted the proposal to be a new wife, remember that if one day your husband proposes to another woman as a wife, try not to stop him.

Your husband is allowed by Shariah to marry up to four wives, as long as he can fulfill all the conditions. Likewise, allowed by Shariah is for other woman to fill the position of his third or fourth wife.

The difference with polygamous marriage is that you have another factor that you can blame on. When faced with sorrow, it is easier to blame other co-wife or polygamy itself. Although they maybe not the real contributing reason.

Lesson 184:

If you are a virgin i.e., never been married, becoming a new wife can make you feel so left behind.

This is because your husband who has been with the existing wife for some time will have a high expectation of you, while you yourself are still struggling in your first few days or months as a wife.

This situation may have its positive side because having this type of husband may accelerate your learning process in becoming a competent wife.

Human naturally will learn a lot faster if there is pressing factor for them to learn. This is just like in school or higher education where examinations are frequent, where students are 'forced' not just to learn but to learn fast. Imagine schools and higher learning institutes without examinations!

Therefore, do not give up just yet, instead prove to your husband that not only you can meet his expectations but you are able to exceed it.

Lesson 185:

If you were married before, being a new wife in a new marriage, you may encounter a number of clashes.

This is because you and your husband may have different ways of doing things. For example, you may like local cuisine while your husband prefers western food.

This situation still has its positive side because with two ways and two preferences this can lead to interesting variety in your relationship. On top of 'original recipe', you now have 'hot and spicy' – which will make your new marriage more cheerful and never boring.

Still, it is better to give in to your husband to avoid any confrontation. This is because a husband is a leader in the family and being patience and follow his way will earn you reward for good deeds.

This is especially important if your husband is an elderly person where it is not easy for him to change, or expecting him to give in or back down.

Lesson 186:

If you are a widow, the challenges are similar to a divorcee, with one big difference.

A divorcee seldom or never thinks about her ex-husband, she maybe hates him instead. Maybe even feels relief that they are no longer together and is looking forward to a new chapter of her life with a new husband.

A widow, whose husband passed away, was separated when they were still loving each other. A widow still remembers her late husband and may have difficulty starting a new life with a new husband.

Therefore, if you are a widow, start by telling your husband to take the new marriage in stages and to give you time to adapt yourself to him.

As a widow, you must be strong in starting a new life with your new husband. You must be careful not to compare your new husband with your late husband. Each of them is unique with their own characteristics, and it is impossible that they both share the same traits you like.

You must pray to Allah *Subhanahu waTa'ala* for additional strength to live with a new husband and slowly forget your late husband that has returned to Allah.

Also, it is not recommended to keep your late husband's personal belongings. This will make you keep

remembering him and will hinder the process of building a new life with your new husband.

Not to forget, this may cause jealousy on your new husband as he notices that you still keep your late husband's items. Yes, men do get jealous!

Lesson 187:

Children.

If you are a divorcee or a widow with children, do not overlook your children when considering a proposal and making preparation for your new marriage.

Children nowadays are smart and quick to understand, therefore always share with them your new life plans.

It is not a condition that you get their permission, but it is good that they are aware and are ready for your new marriage.

You must take it through with them one step at a time. It was difficult psychologically what they went through when they lost their father, either through divorce or death, and now they are expected to accept a new father.

If you are a divorcee or a widow with children, do not overlook your children when considering a proposal and making preparation for your new marriage.

Lesson 188:

Your new husband may have his own ways of raising and educating children, which can be different from yours.

You may want your children go to religious school while your husband prefers public school. You may like to let your children go out and play while your husband is tent to be strict with the children.

This is where you will be in a dilemma whether to raise them your way or your husband's way. This may get even more complicated if your ex-husband is also involved in matters regarding your children.

Remember when you choose someone to be your new husband you are also choosing him to be a new father to your children.

Therefore, while you are adjusting to live with new husband, you must also guide your children to adapt themselves to living with a new father.

Opinions of your new husband must be taken into consideration besides your own. In other words, all opinions are welcome for the sake of the children.

Important to note is that when your husband shares his opinion or being strict with the children, you must not be mad at him or side your children. You must not play the "you are their stepfather but *I* am their mother!" card.

To have a stepfather who is attentive to the

children's needs is definitely better than a stepfather who neglects or cruel to the children.

If your ex-husband is also giving his opinions on your children, then all three opinions – yours, your ex-husband and your husband, must be given due consideration.

If there are irreconcilable opinions between the three then priority precedence will be followed:

1. Biological father (ex-husband).
2. Biological mother (you).
3. Step father (new husband).

This order is only when your ex-husband still plays his role as a good father e.g., never missed his visit turn and still provide the child financial support.

If the ex-husband neglects his children, then he no longer has the right to give opinion on managing the children.

Polygamy Tips For Wives

Lesson 189:

Polygamy is a teamwork consisting of a husband as a leader and wives and children as team members.

When all team members play their part, not too excessive or too little, polygamy will be successful and happy,

When one or more members are not doing their part, polygamy may fail and faced with conflicts.

As a team, the success of polygamy reflects the success of its members. The failure of polygamy reflects the failure of its team members.

No one individual can be blamed when a polygamy fails.

A reminder to all wives to take note of this point and to actively play your part.

Lesson 190:

As wives you should not wonder or ask which wife is most loved by your husband.

Why? Because when a husband is in a polygamy, his love and affection is not a direct division from 100% (one wife) to 50%-50%, to 33%-33%-33% (three wives) to 25%-25%-25%-25% (four wives).

But love and affection can grow and expand where each wife still gets 100%.

First wife 100%, second wife 100%, third wife 100%, fourth wife 100%.

Lesson 191:

Although a husband loves all his wives, the closest to his heart is of course the one who is the best in her religion, makes easy all his affairs, obedience to him, minimum in her jealousy, small in her demands, little in her complaints and on top of her game when managing her husband, herself and the children.

Similar to a mother's love for her children.

All her children are equally loved, but the closest to her heart will always be the child who prays on time, always read the al-Qur'an, listens to her, helps her at home and makes her happy.

Therefore, you must make a polygamy marriage a healthy competition to win your husband's heart.

Of course, you must compete without being envious of other wives. Remember! A husband is just a mean to a bigger end, that is the pleasure of Allah *Subhanahu waTa'ala*. Hence do not make it something that gets you far from Allah.

Lesson 192:

You are reminded not to deliberately do anything that will hurt other wives' feelings.

Allah *Subhanahu waTa'ala* reminds us:

And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. [al-Ahzab 33:58]

If they are mistakenly or unintentionally done, be quick in seeking forgiveness.

Although a husband loves all his wives, the closest to his heart is of course the one who is the best in her religion, makes easy all his affairs, obedience to him, minimum in her jealousy, small in her demands, little in her complaints and on top of her game when managing her husband, herself and the children.

Lesson 193:

If one of the wives hurt another then the one who was hurt has the right to recompense the action, provided it is of the same scale or value.

But if the wife who was hurt chose to forgive the doer and in return treat her nice, this is of course praiseworthy and will earn her good rewards from Allah:

The recompense for an evil is an evil like thereof;

But whoever forgives and makes reconciliation, his reward is with Allah.

Verily, He likes not the Zalimun (oppressors, polytheists, and wrong-doers). [al-Syura 42:40]

Of course, rewards from Allah *Subhanahu waTa'ala* are far greater in value than the satisfaction of a revenge.

Lesson 194:

Apart from not hurting each other, refrain – dear wives – from plotting together to hurt your husband.

Whatever you do are always under Allah *Subhanahu waTa'ala*'s watch and at any time Allah may replace those involved with a new and better wife.

Take lesson from the story of two of the Prophet *shallallahu 'alaihi wasallam*'s wives who plotted together to comment on the odor from him drinking honey at another wife's house.

This plot was exposed by Allah to the Prophet, where Allah warned the two plotting wives:

If you two turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined;

But if you help one another against him, then verily, Allah is his Maula, and Jibril, and the righteous among the believers; and furthermore, the angels are his helpers.

It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you - Muslims, believers, obedient (to Allah), turning to Allah in repentance, worshipping Allah sincerely, given to fasting or emigrants, previously married and virgins. [al-Tahrim 66:4-5]

Lesson 195:

You must all be wary of Devil's deception to cause frictions in marriage which lead to separation and divorce. This is one of the Devil's main objectives.

The following hadis explains:

Satan places his throne upon water; he then sends his troops (to create mischief among men); the nearer to him in rank are those who are most skillful in creating mischief.

One of them comes and says: "I did such-and-such", to which Satan replies: "You did nothing." Then one among them comes and says: "I did not leave so-and-so until I separated him from his wife." Satan brings him near him and says: "You did well!"
[Shahih Muslim, no: 5032]

Lesson 196:

One of Devil's deception on you wives is to have extreme jealousy with one another.

Take note that a small feeling of jealousy and under control is a normal characteristic of any wife but an extreme jealousy which is out of control is a Devil's deception.

Whether a small jealousy or a major jealousy, always remember to seek Allah's protection from the Devil by reciting *A'uzubillahi Minash Syaitani rajim*. A jealous feeling even small must be quickly ignored as it can grow bigger if we keep thinking about it.

The following hadis illustrates jealousy is from the Devil:

A'isyah explained that the Messenger of Allah left her house one night. She said: I felt jealous about him, then he came and saw what I was doing. He said: "What is the matter with you, O A'isyah? Are you jealous?"

I said: Why wouldn't one such as me feel jealous about one such as you?

The Messenger of Allah said: "Has your devil come to you?"

I said: O Messenger of Allah, is there a devil

with me?

"Yes."

"Is there a devil with every person?"

"Yes."

"Even with you, O Messenger of Allah?"

"Yes, but my lord helped me with him until he became Muslim." [Shahih Muslim, no: 5035]

Lesson 197:

Sometimes the Devil plants jealousy into the wives' hearts by making them compare with one another items that they receive from the husband.

This whisper must be quickly put aside with a strong faith that whatever we have received is what Allah *Subhanahu waTa'ala* has determined for us. The husband is just a medium of provision whereby the real provider is *al-Razzaq*, who is Allah the All-Provider.

Based on this faith also, one must direct her wishes to Allah and not harbour jealousy towards other wives. Allah says:

And wish not for the things in which Allah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything. [al-Nisa' 4:32]

Lesson 198:

Sometimes the Devil will deceive the wives to have bad thoughts, to spy and to backbite one another.

Similarly, this whisper and deception must be pushed aside, taking what Allah *Subhanahu waTa'ala* says here as a reminder:

O you who believe! Avoid much suspicion (so you do not harbour forbidden suspicion); indeed some suspicions are sins;

And spy not, neither backbite one another.

Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting).

And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. [al-Hujurat 49:12]

Lesson 199:

Sometimes the Devil tricks you into entertaining wild thoughts and imaginations of what your husband is doing with other wives.

These are worthless thoughts and imaginations. Your time is better filled with productive things, which most likely are also being done by your husband at the time.

A lesson may be taken from the following hadis:

A'isyah *radhiallahu 'anha* narrated: ***I missed one night the Messenger of Allah (from his bed). I thought that he might have gone to one of his other wives.***

I searched for him and then came back and (found him) in a state of bowing, or prostration, saying: "Subhaanaka wa Bihamdika La Ilaha Illa Anta."

I said: With my father and with my mother be your ransom. I was thinking of an affair (jealous), whereas you are (occupied) in another one." [*Shahih Muslim*, no: 750]

Lesson 200:

All the authentic hadis about the wives of the Prophet *shallallahu 'alaihi wasallam* jealousy, may Allah be pleased with them all, are not justifications for you to be jealous of your husband.

This is because they were sharing a husband who was a great man (the Prophet) and living in houses close to one another, i.e., located next to each other around the Prophet's Mosque in Madinah.

This environment made it easy for them to get jealous.

Still, the jealousy incidents as recoded in the books of hadis are very low, considering the ten-year period they were living with the Prophet.

What is more important, the reason they shared those experiences are so that they will become lessons for those wives living in polygamy who will come after them.

It is not to be taken as a religious argument to allow jealousy, as wives of the Prophet were ordinary women. The wives were unlike the Prophet who was guided by revelations.

Lesson 201:

Living a polygamous life will give you – the wives – a lot of free time. If previously you were busy serving and “entertaining” to your husband’s needs, this time you will get your time off when he is visiting another wife.

This free time must be filled with productive activities such as spending time with children, attending religious classes, volunteering for charity organizations and socializing with trustworthy friends.

It is not advisable to spend time alone with nothing to do as this will open doors for the Devil to suggest doing unproductive activities.

Sometime the Devil will deceive the wives to have bad thoughts, to spy and to backbite one another.

Lesson 202:

You – dear wives – must strive to be the most pious servant of Allah *Subhanahu waTa'ala*.

This is because the most honourable of you in the sight of Allah is not the youngest, the sexiest, the wealthiest, the most educated or of the highest social stature but the most pious.

Therefore, make your husband as the best mean to increase your piety and bring you closer to Allah.

Allah says:

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another.

Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa (Muttaqun). Verily, Allah is All-Knowing, All-Aware. [al-Hujurat 49:13]

The most honourable wife in the sight of Allah is not the youngest, the sexiest, the wealthiest, the most educated or of the highest social stature but the most pious.

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Hafiz Firdaus started writing since 1999. His method (*manhaj*) is to research a specific topic by studying the sources of Islamic teachings by earlier scholars, compiling them and presenting them in a writing that is easy to understand, even by ordinary readers with little background in Islamic knowledge.

In short, anybody who has a research and analyse approach in seeking religious knowledge will find books by Hafiz Firdaus a suitable source of reference and research for them.

Hafiz Firdaus lives in the Klang Valley with his three families. Other than writing books, articles and columns for local magazines he also was invited to give classes at higher institutions, offices and local TV shows.

In 2020 Hafiz Firdaus started his own YouTube channel, covering various topics ranging from religious matters, aviation topics, fitness tips and gadget reviews.