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# THE NATURE AND PHILOSOPHY OF THE INSTITUTION OF POLYGAMY IN ISLAM

## 1.1 INTRODUCTION

Polygamy means the plurality of mates, i.e. one man marrying more than one wife. More specifically, if a man has more than one wife at the same time, he is said to be polygamous. On the other hand, if a woman has more than one husband, it is called polyandry. Although social scientists apply the term "polygamy" both to the practice in which a woman is married to more than one husband precisely called "polyandry" and to the more frequent practice in which a man is married to more than one wife, which they also referred to as "polygamy". The latter view of what constitutes polygamy is essentially subscribed for.

Early human societies realized the danger inherent in the practice of polyandry, and it was therefore rarely practiced. The danger lies not only in the severe competition that would arise between jealous husbands but mainly in the confusion over determining the paternity of children. That confusion does not arise in the practice of polygamy. It also seems that the interruption of the female sexual capacity, the monthly and postnatal menstrual periods and the lack of such interruption in males had something to do with the greater frequency of polygamy.

The institution of polygamy has existed among the various nations ever since the earliest days. So far as polygamy is concerned, it was a recognized practice ever since society adopted the patriarchal pattern as is still to be found among numerous civilized nations. As with polygamy, so also with polyandry, the institution seems to have a definite position in the development of the history of human marriage.[1] It appears that at one stage or the other polyandry in some form has existed among almost all the ancient nations of the world. In India, fraternal polyandry is not only existing but is recognized as a normal State of Society among some of the tribes in the Himalayan hills.[2] Among them the common wife of all the brothers is still considered to be the cornerstone of the joint family.

Partial and jealous writers in the West have generally, misrepresented Islam. Particular care was taken by the Christian priests to keep the real Islam out of the reach of their folk and to present such caricatures of Islam that would be repulsive even to look at. The West, accordingly, levelled charges of originating and advocating polygamy against Islam and its Prophet as a European female Muslim convert (who is married polygamously) has put it, the Westerners view the Muslim woman as "...existing in a world of shadows, oppressed and suppressed ...side by side with this image ...is another one projected by the entertainment media, that of a Muslim woman as a member of a harem in the Hollywood versions of the Arabian Nights. Here she forms a unit in a flock of scantily-clad and bird-

witted young ladies who lies around in places awaiting the opportunity to be noticed by the Lord and Master, the Sultan. These images are of course very appealing to the Western imagination-firstly of mysterious and chaste veiled woman, living in fear of her jealous and brutal husband; she is the traditional maiden in distress, waiting for St George to slay the dragon and rescue her; Secondly of the Slave-girl, dazzling in silks and jewels, awaiting her masters pleasures".[3] To know the truth behind this allegation, it is necessary to make a brief survey of the world history relating to polygamy.

In our contemporary times, opinions regarding the role of the Church, society and the State in regulating issues concerning the formation, dissolution and the conduct of spouses in a married life are rapidly and radically changing in most Western countries, individuals have experienced with different senual vious such as group marriages, swinging couples, common law marriages, serial-polygamy etc. Parties to these varieties of unions including marriage proper – have assumed greater roles in determining the terms of the union rights and obligations, financial packages, dissolution etc; and the state and society have assumed less of a paternalistic role in regulating these and other matrimonial issues.[4] These changes in attitude also affected the legal consequences of polygamous unions, and the accompanying social stigma.

History shows that in all periods of human civilization polygamy has remained, and even today is, an important social institution. M. Letournean in his renowned work Evolution of Marriages says: "The most civilized nations must have begun with polygamy It is Law which has few exceptions. It was also practised in Biblical and Talmudic times. The Mosaic Law encouraged it and most of their famous Prophets had more than one wife. Isaac Taylor writes that polygamy is a most difficult question. Moses did not prohibit it. It was practiced by David, (Daud), Solomon (Sulaiman), Abraham (Ibrahim) and other reformers and Prophets in different stages of history.[5]

Like Judaism and Christianity, Islam does not provide an explicit prohibition of polygamy, but unlike Judaism, Christianity and perhaps other religions as well, Islam deals with the issue more clearly and Contains legal requirements and restraints that amount to the discouragement of such a practice. The reason for not prohibiting polygamy categorically is perhaps due to the fact that there are certain conditions which face individuals and societies in different places and at different times, which make the limited practice of polygamy a better solution than either divorce or the hypocritical pretence of morality. Our present day feelings about what is "Tasteful" so "distasteful" are something we cannot force on all people everywhere at all times and under all conditions, unless it is a question of a Law coming from Almighty Allah. This will lead us to the following question.

## 2.2 DYNAMIC NATURE OF POLYGAMY

In an attempt to answer this question, reference has to be made to the following universally recognized religions: Judaism, Christianity and Islam. This is to enable us understand the position of the Institution of polygamy in the respective religions.

### 2.2.1 JUDAISM

It is notable that most of the Testament Prophets were polygamous. According to the Old Testament, Prophets Abraham had two wives, Yaqub had four wives, Moses four wives, David had nine wives and, according to other sources[6] he had one hundred wives and the name of those wives are mentioned in the Bible.[7] Prophet Sulaiman (Solomon) had seven hundred wives and three hundred concubines.[8] His son had eighteen wives and sixty concubines.[9] All the judges must have had several wives each,[10] and each of Rehobuam's twenty eight sons had many wives,[11] and the Dictionary of the Bible States:

> polygamy meets us as a fact e.g. Abraham, Jacob, the Judges, David, Solomon... In Deuteronomy 17:17; the King is warned not to multiply wives; Later regulations fixed the number at eighteen for a king and four for an ordinary man.[12]

The philosophy behind the legalization of polygamy is explained in the Encyclopedia Biblical:

> The man who owns his wife as a chattel can on the same principle own as many as he pleases; that is to say as many as he can afford to buy and keep... The Talmudists formulate the rule that no Jew may have more than four wives, Kings may have at most eighteen.[13]

It was only at the beginning of the 11th Century (about four Centuries after the advent of Islam) that polygamy was expressly prohibited in Judaism.

Westermark remarked,

> Among European Jews polygamy was still practiced during the middle ages, and among Jews living in Muhammadan countries it occurs even today. An express prohibition of it was not pronounced until the convening of the Rabbical Synod at Worns, in the beginning of the 11th Century. This prohibition was originally made for the Jews living in European countries. Nevertheless, the Jewish, marriage Code retained many provisions which originated at time when polygamy was still legally in existence.[14]

### 2.2.2 CHRISTIANITY

The Old Testament is an important book that contain the Christian doctrine. It cannot be disregarded in this discussion. In addition, there is no passage in the New Testament that clearly prohibits polygamy. This was the understanding of the early Church fathers and for several centuries in the Christian era.[15] Jesus had mention his coming in following words:

> At that time, the kingdom of Heaven will be like this, once there were ten girls who took their oil lamps and went out to meet the bridegroom. Five of them were foolish, and the other five were wise. The foolish ones took their lamps but did not take any extra oil with them, while the wise ones took containers full of oil for their lamps. The bridegroom was late in coming. The five girls who were ready went in with him to the wedding feast, and the door was closed. The other girls arrived late and were not admitted.[16]

Even if it may be termed as a metaphor, still if this act was unlawful or not commendable in the sight of Jesus he would not have given such an example.

There are many examples of Christian Kings marrying more than one woman. Fredrick – Wilhem II and Philip married more than one wife with the approval of the Church. St. Luther also married more than one wife. Westermarck, the noted authority on the history of human marriage states:

> Considering that monogamy prevailed as the only legitimate form of marriage in Greece and Rome, it cannot be said that Christianity introduced obligatory monogamy in the Western World. Indeed, although the New – Testament assumes monogamy as the normal or ideal form of marriage, it does not expressly prohibit polygamy, except in the case of a Bishop and a deacon. It has been argued that it was not necessary for the first Christian teachers to condemn polygamy because monogamy was the universal rule among people in whose midst it was preached; but this is certainly not true of the Jews, who still both permitted and practiced polygamy at the beginning of the Christian era.[17]

Furthermore, it can not be said that Christianity introduced monogamy to the Western World, or reinforced it out of respect for women or for Social Reform.

In fact, the reality is that many of their scholars and reformers not only favoured marriage but also advocate polygamy in certain cases with great enthusiasm. In 1531. apart from such isolated phenomena as the recent Church of Latter Day Saints (mormons)

and the heretical sect of Anabaptists openly preached at Minister that he who wants to be a true Christian must have several wives. Also in 1650, so on after the peace of Westphalia, when the population had been greatly reduced by the 30 years war, the Frankish Kreistag at Nuremberg passed the resolution that henceforth every man should be allowed to marry two women.[18]

Undoubtedly, polygamy was socially and legally practiced and accepted everywhere in the West and the East only a couple of centuries ago.

Even in England, it was proposed to legalised the institution of polygamy in the 17th and 18th centuries in order to check infanticide, adultery, prostitution and the evil of sexual relations outside.[19] It should not be inferred from the above discussion that recognition and practice of polygamy in Judaism and Christianity is the reason for permitting it in Islam. The qualified permission to practice polygamy in Islam, is based upon God's revelation (the Qur'an).

### 2.2.3 ISLAM

This Sketchy review of polygamy in the broad religious and historical content has been intended to serve not merely as an introductory background, but also, more importantly, as a general interpretation of the position of Islam. Before the advent of Islam, there was no regard for justice in any respect. Polygamy was practice without any regard neither to the wives themselves nor to their children. While Durant writes, concerning the discussion of polygamy before Islam.

> As the wealth of someone gradually reaches sizeable proportion, and becomes anxious that, since his wealth will be divided into many parts (16). The capital of each of his children will be small, this person begins to think that he should distinguish between his original and favourite wife and his concubines, so that his legacy may become the exclusive lot of the children of his original wife.[20]

The result of all this is that discrimination between wives and their children was a common thing in Pre-Islamic world. Islam, therefore neither devised the system of polygamy, because this existed centuries before it, not did it abolished it for, in the view of Islam, difficulties would arise for the society, the solution of which depends exclusively upon polygamy. Nevertheless, Islam brought some reforms in to this custom.

Although Islam permits polygamy, it has imposed restriction upon the number of wives one can marry at a time. Before the advent of Islam, there was no limit to the number of wives one can take. However, Islam puts a maximum limit on their number and laid down that a maximum of up to four wives may be married by a man at one time, if he is possessed of the strength of character to deal justly with them. The verse of the Holy

Qur'an which allows polygamy was revealed after the battle of Uhud[21] in which many Muslims were killed, leaving widows and orphans for whom due care was incumbent upon the Muslim survivors.

The verse reads:

> If you fear that you shall not be able to deal justly with the orphans, 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, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice.[22]

This is the only verse of the Holy Quran from which the permission to marry more than one woman is derived. The important point to be noted here is that, the verse does not enjoin polygamy, it only permits it and that permission, too, is given on a very strict conditions as follows:

1. That polygamy is neither mandatory, nor encouraged, but merely permitted.
2. That the permission to practice polygamy is not associated with mere satisfaction of passion. It is rather associated with compassion towards widows and orphans, a matter that is confirmed by the circumstance in which the verse was revealed.
3. That even in such a situation, the permission was far more restricted than the normal practice which existed among the Arabs and other people. At that time Arabs used to marry as many as ten or more.
4. The phase which enjoins one to deal justly with one's wives" is an obligation. This, according to some interpretations applies to housing, food, clothing, kind treatment, etc. And according to another interpretation, it applies to the division of the husbands time among the co-wives. Whichever meaning one has taken, is fully, the husband's responsibility. If one is not sure of being able to deal justly with them, the Qur'an says: "Then (Marry) only one".[23] This is the other reform introduced by Islam concerning polygamy. It has been made a condition that there must never be, for any reason, discrimination between the wives or their children.

This verse, when read together with another verse in the same chapter, will clearly show the discouragement of such plural marriages. The verse reads:

> You are never able to be fair and just as between some women, even if it is your ardent desire. But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air)...[24]

The requirement of justice, rules out the fantasy that man can "own as many as he pleases."[25] It also rules out the concept of "discrimination" for all wives have exactly

the same status and are entitled to identical rights and claims over their husband. It also implies, according to Islamic Law, that should the husband fail to provide enough support for any of his wives, she can go to court either to ask the court to compel the husband to comply or alternatively to ask for divorce.[26]

5. The verse says: "Marry", not kidnap, buy, or seduce. What is "marriage" as understood in Islam? Marriage in Islam is a civil contract which is not valid unless both contracting parties consent to it. It is thus a free choice of both parties. As for the first wife.

(a) She may be barren or ill and to be in polygamy is a better solution than divorce.

(b) She may divorce him (unilaterally) if he is married to a second wife provided that the nuptial contract gives her the right of unilateral divorce.[27]

(c) She can go to court and ask for a divorce if there is evidence of maltreatment or injustice inflicted upon her.

Seeing these two Qur'anic verses, let us now consider the traditions of the Prophet (S.A.W.) on the subject. Ibn Umar reports a tradition which is mentioned in Musnad Ahmad, Tirmidhi and Ibn Majah:

> Gailan bin Salmah Al-Saqafi accepted Islam, while he had ten wives of the days of jahiliyya. They also embraced Islam with him. The Holy Prophet (S.A.W.) said to him "keep four and separate from the others.

If a man has got several wives at a time, there must be strict impartiality. Justice or (adala) which the Qur'an makes reference to (4.129), is absolute equity, which demands the husband to have the same indiscriminating feelings towards his co-wives and to control fully his emotional inclinations so that his sentimental sympathy will not be greater for one wife than for another. It is this kind of absolute equity which is impossible to achieve. Yet this does not condone discrimination. What the Holy Qur'an requires is what is humanly possible, that is justice to wives in terms of companionship, provisions, considerateness and such controllable aspects of the family life. Feelings and emotions may sometimes defy control, and it may be in vain to decree that an individual develops or maintains the same intensity or extensity of feelings for a number of persons, even (adala) also signifies equality in love and affection, but it is quite natural that a man may incline to a particular wife. Control of mind is in the hand of God and so a man is not guilty if his mind naturally turns to one wife; but he can treat all his wives equally regarding residence and company. Aisha, the wife of the Holy Prophet (S.A.W.) reports a tradition which narrated by Tirmidhi, Abu Daud and Ibn Majah.

> The messenger of Allah use to have terms among his wives and do justice towards all of them. He used to say,

'O Allah this is my division in what I can control. So do not blame me in that thou doest control in what I do not control.

From the above exposition the conclusion is inevitable that both the Holy Qur'an and the Traditions of the Holy Prophet (S.A.W.) restricted polygamy to maximum of four wives concurrently, and subject to equal treatment and absolute justice towards them. In this case preservation of the higher values and promotion of righteousness must be the constant objectives. Permission to marry more than one wife at a time is necessary as an emergency for the preservation of his social values and for safeguarding society against promisquity.

## 3.3 JUSTIFICATION FOR POLYGAMY

A question may arise, "Why did Islam even permits polygamy under any condition"? In an answer to this question, several factors may be suggested as reasons. Among the usual reasons are that, Islam permitted restricted polygamy with a view to meet social, moral, economic and natural eventualities. The verse as we have seen earlier which conditionally permitted polygamy was revealed after the battle of "Uhud" where several male muslims were killed. Many young girls who had became orphans and the widows of the "Shahidun" required support, shelter and protection. To provide protection to these needy one, Islam allowed polygamy. Similar situation had happened in Europe after the 1st and 2nd world wars, Vietnam, Middle East and many other wars, where many women and war babies looked for similar support, but simply because the Western societies do not recognize polygamy, the unfortunate victims were left uncared for.

On Socio-economic grounds a second marriage may become inevitable under certain special circumstance e.g. wife's barrenness, perpetual illness, unsuitability for cohabitation, etc. The second marriage is possible either in addition to or in place of the first one. Islam opted for the former, because the latter pre-supposes a dissolution of the first marriage, which is bound to be a curse rather than a blessing to the divorced wife in the above circumstances. You can realize what will be the fate of the unfortunate woman divorced under such circumstances. History provides glaring examples of such miserable situation. Social and moral reasons in support of polygamy may be understood and appreciated more clearly if we look into the Social and moral life in the so-called civilized countries where monogamy is the only form of marriage recognized by law. M. Gustave Le Bond says "That the so-called monogamy in most of the European countries is a sort of compromise between celibacy and polygamy". He further remarks that, "monogamy exists in modern Christian lands in books only. It is not practiced, and so although there is no legal validity for polygamy the condition of society is worse that it would have been under a polygamous system".[28] According to him, the statistics show that in France

adultery increased with about 50 times after 1826, the year in which polygamy was legally prohibited.

With regard to the actual, specific circumstances of Islam, Scholars of various persuasions have observed the followings:-

1. The Muslims have a great need for progeny to build up and reinforce the nascent community.
2. There was an increasing number of helpless widows and orphans who had lost their supporters for one reasons or another and who urgently needed providers, fosters, and guardians to take proper care of their moral and material welfare.
3. The lack of public funds or state budgets to meet the urgent needs of such helpless dependents.
4. The marriage bonds were generally lax at the time and is in need of reform. Polygamy was a measure of regularization and stability.[29]

Commenting on these reasons Stern has suggested that "Muhammad by his sanction of polygamy was introducing a regularized type of polygamous marriage to meet the emergency of the situation...[30]

A French Scholar, Dr. Le Bond says "A return to polygamy, the natural relation between the sexes, would remedy many evils: Prostitution, venereal diseases, abortion, the misery of illegitimate children, the misfortune of Millions of unmarried women resulting from the disproportion between the serves, adultery and even jealousy, since the disregarded wife would find consolation in her cognizance of not being secretly deceived by her husband.[31] And Dr. Westermark gives another reason in support of polygamy. He mention sexual abstinence during pregnancy. There are many women who feel less or no desire for sexual relationship during periods of pregnancy and give preference to total abstinence. Some experts even regard sexual intercourse during periods of pregnancy as very injurious to the health of woman as well as of the unborn baby. According to him "Another ground for polygamy is the strong and innate polygamous instinct of men as compared to women, who are generally monogamous by nature. The man's taste, for variety in sex experience is more intense than the woman's and this has led to the often repeated statement that he is instinctively polygamous."[32]

Dr. Annie Besant, an eminent woman scholar writes in support of polygamy in the following words:

> There is pretended monogamy in the west, but there is really polygamy without responsibility; the "mistress" is cut off when the man is weary of her and sinks gradually to be the "woman of the street" for the first lover has no responsibility for her future and she is a hundred times worse off than the sheltered wife and mother in the polygamous home. When

we see thousand of miserable women who crowd the streets of Western towns during the night, we must surely feel that it does not lie in Western mouths to reproach Islam for its polygamy. It is better and more respectable for a woman to live in Islamic Polygamy, united to one man only, with the legitimate child in her arms surrounded with respect, than to be reduced cast out on the streets perhaps with illegitimate child outside the pale of law, unsheltered and uncared for, to become a victim of any passer by night after night, rendered incapable of motherhood, despised by all.[33]

religion of Islam has given a woman her full human rights and raised h
of honour and respect in society, and her male counterpart (her husb
ze this in his dealings with his wives. Annie Besant in one of her lectur
:

You can find others stating that the religion of Islam is evil, because it sanctions polygamy. But you do hear as a rule the criticism which I spoke out one day in a London hall where I knew that the audience was entirely uninstructed (about Islam), I pointed out to them that monogamy with a blended mass of prostitution was a hypocrisy and more degrading than a limited polygamy. Naturally, a statement like that give offence, but it has to be made, because it must be remembered that the law of Islam in relation to women was until lately, when parts of it have been initiated in England, the most just law, as far as women are concerned, to be found in the world. Dealing with property, dealing with rights of succession and so on, dealing with cases of divorce, it was far beyond the law of the West, in the respect that was paid to the rights of women. Those things are forgotten while people are hypnotized by the words monogamy and polygamy and do not look at what lies behind it in the West – the rightful degradation of women who are thrown into the streets when their first protection, weary of them, no longer give them any assistance.[34]

us Christian Evangelist, Dr. Billy Graham, had this to say on polygam

Christianity cannot compromise on the question of polygamy. If present-day Christianity cannot do so, it is to its own

> detriment. Islam has permitted polygamy as a solution to social ills and has allowed a certain degree of latitude to human nature but only within the strictly define framework of the Law. Christian countries make a great show of monogamy, but actually they practice polygamy. No one is unaware of the part mistresses play in Western society. In this respect Islam is a fundamentally honest religion, and permits a Muslim to marry a second wife if he must be strictly forbidden all clandestine amatory associations in order to safeguard the moral polity of the community.[35]

Ahmad Galwash has quoted the case of Napoleon Bonaparte who had to divorce his well-beloved wife Josephine. There was the warmest attachment between them, but Napoleon could not have issue from her, and the country therefore insisted upon her divorce. The account of her divorce as narrated by historians is extremely pathetic. Though Josephine had been divorced, but their love for each other under went no change.[36] If polygamy had been allowed, Napoleon and his Josephine would not have found themselves in this miserable situation. This is one of the rare occasions where Islam has sanctioned polygamy. If polygamy is not permitted, the result will be sexual anarchy and moral deteriorating. Both men and women being human beings, unless their instinctive needs are legitimately satisfied, the temptation is great for corruption and immorality.

But apart from the moral question the women are also exploited. In the West, they are used as tools for men's pleasures, yet have no guarantees, no right or security, financial or emotional. Should they become pregnant, it is their burden alone. But even if such women are ready to pay the price for this personally, society also suffers seriously from such situations. The increasing number of illegitimate children born every day provides a potential base for tomorrow's homelessness and criminals. Furthermore, it is inhuman and humiliating for those children to grow up without knowing who their fathers were and without enjoying a clean and normal family life.

## 4.4 CONCLUSION AND SUGGESTIONS

To this point, the paper has dealt with the complex phenomenon of polygamy from a historical and cross-cultural perspective. The practice, as we have seen is not entirely peculiar to any age or system. The differences in this regard may be more of degree and formality than of kind and principle. Its practice is neither absolutely necessary nor unequivocally forbidden; it is permissible. A great deal depends on the individual's discretion and conscience as well as on the social conditions of any given situation.

We have seen the practice of polygamy is not peculiar to Islam only, other religions also permitted it. The Bible set no limit to the number of wives a man might take. All judges must have had several wives each; King Solomon is said to have had seven hundred wives and three hundred concubines. And no one is unaware of the part mistresses play in Western Societies who claims to be practicing monogamy where a man can be legally married to one woman, but their laws does not prohibited him to keep as many as mistresses as he can afford.

A reaction which is by no means typical or statistically normal was voiced in The Edmonton Journal (Edmonton, Alberton, Canada) of August 19, 1963. It had a report on p.1 under the title "Bishop Backs Honest Polygamy (polygamy)". In the issue of August 24 of the same journal, a housewife wrote to the editor under "Polygamy", expressing her agreement with Bishop Odutola of West Africa, who had stated that "the African practice of having three or more wives was more honest than Western marriage and divorce, then marriage again... I whole-heartedly agree with him, I have always felt this way and I believe that Bishop Emrich is mistaken when he says that the only sexual relationship which gives dignity to women is monogamy. The housewife went on contending that "if polygamy were legalized in the Western World, men would no longer have to cheat on the sly and wives could still have dignity... without having to hide their heads in the sand..." She went on to identify herself as a housewife with a small child, who would rather see her husband bring the other woman into the home and be honest about it than lie or cheat.[37] Islam has permitted polygamy as a solution to social ills and has allowed a certain degree of latitude to human nature, but only strictly with in the frame work of the Law.

The permissibility of polygamy is established by the Holy Qur'an, verse 3 chapter 4 and the practice of or Sunnah of the Holy Prophet (S.A.W.). Islam has taken this particular position as observed by scholars[38] of various persuasions on the following:

1. The Muslims had a great need for progeny to build up the Muslim community. The Prophet (S.A.W.) is reported to have said "Marry and get children so that I would be proud with your large number in the day of judgment".
2. From the words of the Qur'an 4:3 it was made clear that there was an increasing number of helpless widows and orphans who had lost their supporters for one reason or another and who urgently needed support and protection of somebody to take proper care of their moral and material welfare; and
3. It was permitted to those who have reason for it, who can treat the wives equitably and can provide for them sufficiently.

Although, the polygamy under Islamic context is a voluntary course which was legalized under certain conditions and which, in the social context, might have been or actually was abused.

### 4.4.1 SUGGESTIONS

If any nation or a society is to be saved from the evils and consequences of adultery. concubinage. prostitution and other several immoralities, the law-makers for the Wester world must take cognisance of man's nature.

Grant him the recompense that he granted job for his afflictions; and whoever tolerate the bad manners of her husband will be granted by God the same recompense that was granted to Asiya the wife of Pharoah".

The husband of a polygamous marriage should try to provide separate apartments for the wives if possible. This may reduce some of the crises in a polygamous union. If every woman can be given her separate apartment and to be treated equally, there should be no reason why the females should be afraid of polygamy.

A polygamous husband and his wives should be advice to adhere to the teachings of Islam to ensure a healthy and decent family in the society.

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Uhud, is a place about 13 kilomiters from Madinah

Qur'an 4:3

Qur'an 4:3

Qur'an 4:129

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Qur'an 24:2 reads "The woman and the man guilty of adultery or fornication, flog each of them with a hundred, tripas: Prophetic Traditions provides for stoning to death for the case of adultery (Married People).
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Quoted by Abdal Ati, H., The Family Structure in Islam, Islamic Publications Bureau (American Trust Publications) 1982, Lagos, p.306.
Landau R. Sen life and faith (A modern philosophy of Sen), Faber and Faber, Ltd. (1946) p.136.