



The
Beauty
of
PLURAL MARRIAGE

by Shaykh 'Abdul-'Azīz bin Bāz

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Transliteration Table

Consonants

ء	ا	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	اَ	a	اِ	i	اُ	u
Long	آ	ā	يِ	ī	وِ	ū
Diphthongs	اَيِ	ay/ai	اَوْ	aw		

Glyphs

ﷺ *Ṣallāllāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)

ﷺ *‘Alayhis-salām* (Peace be upon him)

ﷺ *Raḍiyallāhu ‘anhu* (May Allāh be pleased with him)

ﷺ *Raḍiyallāhu ‘anhā* (May Allāh be pleased with her)

ﷻ *Raḥimahullāh* (May Allāh have mercy on him)

ﷻ *Subḥānahu wa-ta’Ālā* (Glorious and Exalted is He)

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Summarized Autobiography of Shaykh ‘Abdul-‘Azīz Bin Bāz

THE EMINENT SHAYKH ‘Abdul-‘Azīz conferred a favor upon us by dictating a brief synopsis regarding his life. It was read to him after it was written and he confirmed it.

He said:

I am ‘Abdul-‘Azīz bin ‘Abdullāh bin ‘Abdur-Raḥmān bin Muḥammad bin ‘Abdullāh of the Bāz family. I was born in the city of Riyadh in Dhul-Ḥijjah in 1330 AH. I had my vision at the beginning of my studies, then the illness afflicted my eyes in 1346 AH, and due to that my vision was weakened. Then [my vision] went completely in the beginning of Muḥarram in 1350 AH, and all praise is to Allāh for that. I ask Allāh, the Mighty and Majestic, that he replace it for me with insight in the *dunyā* and the good reward in the Hereafter, as He has promised upon the tongue of His Prophet Muḥammad ﷺ. Likewise, I ask Him, Glorified be He, to make [my] end result praiseworthy in the *dunyā* and the Hereafter.

I began studying from childhood and I memorized the Noble Qur’ān before reaching puberty, then I began studying the legislative sciences

and Arabic at the hands of many of Riyadh’s scholars. From the most notable of them are:

- Shaykh Muḥammad bin ‘Abdul-Laṭīf bin ‘Abdur-Raḥmān bin Ḥasan bin Shaykh Muḥammad bin ‘Abdul-Wahhāb; may Allāh have mercy upon them.

- Shaykh Ṣāliḥ bin ‘Abdul-‘Azīz bin ‘Abdur-Raḥmān bin Ḥusayn bin Shaykh Muḥammad bin ‘Abdul-Wahhāb (the judge of Riyadh); may Allāh have mercy upon them.

- Shaykh Sa’d bin Ḥamd bin ‘Atīq (the judge of Riyadh) رحمته الله.

- Shaykh Ḥamd bin Fāris (the Secretary of the Treasury in Riyadh) رحمته الله.

- Shaykh Sa’d Waqqās al-Bukhāri (from the scholars of Makkah al-Mukarramah) رحمته الله. I took from him the knowledge of *tajwīd* in 1355 AH, in Makkah al-Mukarramah.

- The eminent Shaykh Muḥammad bin Ibrāhīm bin ‘Abdul-Laṭīf Āl ash-Shaykh رحمته الله. I attended his circles for nearly 10 years and I studied all of the legislative sciences with him, beginning in 1347 AH until 1357 AH, to the point that I was appointed to the judiciary by His Eminence.

May Allāh reward all of them with the best and most suitable reward, and may He cover them all in His mercy and pleasure.

I have been appointed to a number of posts. They are:

- The judiciary in al-Kharj province for a long period spanning 14 years and some months. It extended from 1357 AH until 1371 AH. The appointment was in Jumādā al-Ākhirah in 1357 AH and continued until the end of 1371 AH.

- An instructor at the Learning Institute in Riyadh in 1372 AH and the College of Sharī’ah in Riyadh after its inception in 1373 AH (teaching) the sciences of *fiqh* (jurisprudence), *tawḥīd*, and *ḥadīth*.

My work in that continued for 9 years, ending in 1380 AH.

- I was appointed in 1381 AH as the vice president of the Islamic University of al-Madīnah al-Munawwarah. I remained in this post until 1390 AH.

- I was appointed as the president of the Islamic University in 1390 AH after the death of its president, our *shaykh*, Muḥammad bin Ibrāhīm Āl ash-Shaykh رحمته in Ramaḍān, 1389 AH, and I remained in this post until 1395 AH.

- On 14/10/1395 AH, the royal order was issued to appoint me to the post of president of the Committee for Knowledge-Based Research, Verdicts, Propagation, and Guidance. I remained in this post until 1414 AH.

- On 20/1/1414 AH, the royal order was issued to appoint me to the post of Grand Mufti for the Kingdom, the president of the Committee of Senior Scholars, and the president of the Committee of Knowledge-Based Research and Verdicts, and I am still in this post now.¹

I ask Allāh for help, success, and uprightness.

I have, by way of this job, in this present time, membership in many Islamic knowledge-based committees. From them:

- Presidency of the Committee of Senior Scholars in the Kingdom

- Presidency of the Permanent Committee for Knowledge-Based Research and Verdicts, within the aforementioned committee

- Membership and presidency of the Board of Directors for the Muslim World League

- Presidency of the Higher Committee of World Mosques

- Presidency of the Council of Islamic Fiqh in Makkah al-Mu-

¹ **Translator's Note:** Of course, this was dictated by the *shaykh* when he was still alive رحمته.

karramah (a constituent of the Muslim World League)

- Membership on the Higher Council for the Islamic University in al-Madīnah al-Munawwarah

- Membership on the Higher Committee for Islamic Da'wah in the Kingdom

As for my books, they are as follows:

- *Clear Benefits Regarding the Obligatory Matters*
- *Verification and Clarification for Many of the Issues of Ḥajj, 'Umrah, and Ziyārah (Clarification of the Rites)*
- *Warning Against Innovations*; it is comprised of four beneficial articles: “The Ruling on Celebrating the Birthday of the Prophet,” “The Night Journey and Ascension,” “The Night of the Halfway Point of Sha'bān,” and “Proving False the Alleged Dream of the Custodian of the Prophetic Apartment” (whose name is Shaykh Aḥmad).
- *Two Concise Treatises Regarding az-Zakāh and Fasting*
- *The Correct 'Aqīdah and That Which Opposes It*
- *The Obligation of Acting Upon the Sunnah of the Messenger ﷺ and the Disbelief of the One who Rejects It*
- *Calling to Allāh and the Manners of the Caller*
- *The Obligation of Ruling by the Legislation of Allāh and Criticism of That Which Opposes It*
- *The Ruling of Unveiling, the Ḥijāb, and Temporary Marriage*
- *Condemnation of Arab Nationalism*
- *The Beneficial Response Regarding the Ruling of Photography*
- *Shaykh Muḥammad Bin 'Abdul-Wahhāb: His Call and His Life*
- Three treatises on prayer: *Description of the Prayer of the*

Prophet ﷺ; The Obligation of Performing the Prayer in Congregation; and Where Should the Worshiper Place His Hands After Rising From Rukū'?

- *The Islamic Ruling Regarding the One Who Reviles the Qur'an or the Messenger of Allāh ﷺ*

- *Beneficial Notes on Fath al-Bāri; I reached therein up to "The Book of Hajj."*

- *The Treatise of the Textual and Intellectual Evidences That the Sun Orbits and the Earth Remains Fixed, and the Possibility of Ascending to the Planets*

- *Establishing the Proofs for the Ruling on Seeking Help from Other than Allāh or Believing the Fortunetellers and Diviners*

- *Jihād in Allāh's Path*

- *Important Lessons for Every Muslim*

- *Verdicts Connected to the Rulings of Hajj, 'Umrah, and Ziyārah*

- *The Indispensable Obligation of the Sunnah and Warning Against Innovation*

The Death of the Shaykh

Shaykh 'Abdul-'Azīz bin Bāz died on 27 Muḥarram 1420 AH, which corresponds with May 13, 1999. May Allāh have mercy upon him and reward him greatly for his service to Islām and the Muslims.

The Beauty of Plural Marriage

ALL PRAISE IS FOR ALLĀH; may prayers and peace be upon the Messenger of Allāh, his family, his Companions, and those who follow his guidance.

To proceed:

Indeed, plural marriage is an important and serious topic. It is a subject that concerns every Muslim who has encountered the opponents of Islām that reject it, as well as what their statements bring about from great corruption and evil results.

Much has reached us and we have heard much in books, newspapers, and radio broadcasts—and all of it is from the words of the friends of Shayṭān, the followers of Allāh’s enemies, and those who are confused to the point that they traverse upon the path of Allāh’s enemies who oppose Islām such that they have disbelieved without perceiving it. The affair is as it is said: Plural marriage is from the beautiful qualities of Islām; it was legislated aforesaid in the preceding legislations. In the Torah and the Gospel, it was more broadly implemented, to the point that Dāwūd (David) ﷺ had 100 wives.

There has come in an authentic *ḥadīth* that (the prophet) Sulaymān (Solomon) ﷺ said:

لأطوفن الليلة على تسعين امرأة تلد كل واحدة غلاماً يقاتل في سبيل الله .

I shall make rounds with 90 women (of my wives) tonight and each of them shall give birth to a son who will fight in the path of Allāh.²

Therefore, this was in the previous legislations, the legislations of the Torah and the Gospel. The Jews claim that they are upon the legislation of the Torah, while they are the greatest liars and the most astray of the people.

However, these disbelievers—from the Jews, the Christians, and those who traverse upon their path—criticize it (polygyny) in the legislation of Muḥammad due to their enmity for Muḥammad ﷺ, their alteration of the words from their proper places, and their opposition to Islām, the Prophet of Islām, and its legislation. There have sprouted in their footsteps those who ascribe to freemasonry and other than it from the ignoramuses, the atheists, communists, and other than them from those who claim Islām while they are, in fact, liars.

As for what Allāh has legislated from plural marriage, it is an affair that is clear and well known. Allāh, the Majestic and High, has said:

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴾

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 slave girls) that your right hands

² Reported by al-Bukhāri (5242) and Muslim (1645) from the *ḥadīth* of Abū Hurayrah رضى الله عنه.

possess. That is nearer to prevent you from doing injustice.

[*Sūrah an-Nisā'* 4:3]

Some of the people of the past would marry an orphan girl without giving her the appropriate dowry that should be given to women like her. Therefore, Allāh commanded them to give the orphans their wealth without misappropriating it or oppressing them, and they should not mix the wealth of the orphan with their own wealth. Then He said:

﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذْنَبَىٰ أَلَّا تَعُولُوا ﴾

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 slave girls) that your right hands possess. That is nearer to prevent you from doing injustice.

[*Sūrah an-Nisā'* 4:3]

This command, according to the scholars of *uṣūl*, is one that denotes obligation. The principle regarding a command is that it denotes obligation, and it does not become something supererogatory unless there is an evidence that would remove it from being obligatory. If an evidence indicates that it is not obligatory, from the action of the Muslims or a statement of the Prophet ﷺ and his Sunnah, then the legislative nature of it remains; therefore, it is a *sunnah* and a recommended matter. So if the believer sees that he has the ability and the need for it, and it will benefit him, then he may practice plural marriage. If he is incapable of it or there is a preventative factor that stops him, then he suffices with one (wife).

Although women—or most women—refuse plural marriage,

that which is given consideration is not their refusal or dislike for it. Perhaps they reject something beneficial for them and desire something harmful to them. Their rejection of it could perhaps lead to an abundance of lewdness and children of *zinā*. Can the Muslim with sound intellect be pleased with this? The Muslim could never be pleased with this.

Marrying the young ladies to a man who has a wife, or two wives, or three, is better for them than remaining single in the house. One-fourth of a man, or half of a man, or one-third of a man, is better for her than remaining with nothing. So he may take two, three, or four, looking and contemplating upon that which general benefit necessitates; thus, he marries what pleases him from what is within the scales of the legislation while striving to maintain justice and giving due concern to choosing good women. As the Prophet ﷺ said:

تنكح المرأة لأربع لمالها ولحسبها ولجمالها ولدينها فاظفر بذات الدين
تربت يدك .

The woman is married for (one of) four: her wealth, her beauty, her lineage, and her religion. Marry the woman who has (good) religion and you will be successful.³

Therefore, pursue the righteous women. Likewise, young ladies and their guardians should pursue righteous men. They should not be married off to just anyone, [such as] those who abandon the prayers, consume drugs and intoxicants, or harm their wives and do not benefit them.

It is befitting for the women and their guardians that their primary concern should not be that he (the suitor) is so-and-so, that he has a (lucrative) occupation, that he is a merchant, or that he doesn't have a wife. This is not the scale. The scale is that a righteous man should be chosen, so that even if he is poor, Allāh will enrich him from His bounty, as He has said:

³ Reported by al-Bukhāri (5090) and Muslim (1466) from the *ḥadīth* of Abū Hurayrah رضى الله عنه.

﴿ وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَأِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ﴾

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 righteous of your (male) slaves and maidservants if they be poor; Allāh will enrich them out of His bounty.

[Sūrah an-Nūr 24:32]

There comes in the authentic *ḥadīth* [the statement]:

ثلاثة حقّ على الله عونهم.

There are three whose right upon Allāh is that He aids them.⁴

He mentioned from amongst them:

التَّائِبُ الَّذِي يُرِيدُ الْعَفَاةَ.

The one who marries desiring chastity.

Allāh will aid the one who marries desiring chastity, even if he takes a loan, even if he borrows, even if he purchases a commodity for a time and then sells it to get married; Allāh will aid him. Allāh will fulfill that on his behalf. As the Prophet ﷺ said:

من أخذ أموال الناس يريد أداءها أدى الله عنه ومن أخذ يريد إتلافها أتلفه الله.

He who takes the wealth of the people intending to return it, Allāh will return it for him. He who takes it intending to squander it, Allāh will destroy him.⁵

⁴ Reported by at-Tirmidhi (1655), an-Nasā'i (3120), and Ibn Mājah (2518), from the *ḥadīth* of Abū Hurayrah رضى الله عنه. Al-Albāni graded it *ḥasan* in *Ṣaḥīḥ al-Jāmi'* (3050).

⁵ Reported by al-Bukhāri (2387) from the *ḥadīth* of Abū Hurayrah رضى الله عنه.

It is obligatory upon the youth that he marries and does not use the excuse that he is studying or not, that he isn't working, that he needs to build a villa, or that he needs such-and-such. These are false justifications that hinder him from marriage and keep him interacting and flirting with women or falling into inappropriate lewdness, except those whom your Lord has mercy upon.

Likewise, the young lady argues that she is studying, teaching, or doing this and that, and thus she falls into problems and calamities. She harms her family, their reputation, and her reputation. Therefore, it is obligatory upon them all to cooperate in this affair upon righteousness and piety and marry off the young men and women, whether that be to a husband who only has one wife or one who has two or three. There is nothing to prevent her from being a third wife, a second wife, or a fourth wife.

It is upon the husband to fear Allāh and be just according to his ability. Allāh the Exalted has said:

﴿ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ﴾

You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline completely to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e., neither divorced nor married).

[Sūrah an-Nisā' 4:129]

The people of desires cling to this verse in their fight against plural marriage due to their desires, altering the words from their proper places. That which one does not have the ability (to be just in) is the attachment of the heart. 'Ā'ishah رضي الله عنها said that the Messenger ﷺ used to say:

اللهم هذا قسمي فيما أملك فلا تلمني فيما تملك ولا أملك.

O Allāh, this is my division of what I am in control of. Do not hold me accountable for what You control and I am not in control of.⁶

This is in addition to the fact that some of the scholars held that being just between wives was not obligatory upon him ﷺ and that he was allowed to show preference to some over others, due to the statement of Allāh:

﴿ تَرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ ۖ وَمَنْ
ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ
أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ ۗ وَاللَّهُ يَعْلَمُ
مَا فِي قُلُوبِكُمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴾

You (O Muḥammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again); that is better, that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knowing, Most Forbearing.

[*Sūrah al-Aḥzāb* 33:51]

Despite this, he ﷺ was just between them in everything he had the ability to be just in. However, love—the attachment and inclination of the hearts and what is brought about by it, from desire and what results from it—is something in the Hand of Allāh; the husband does not have control over this. So he may love one more than the other, and he does not have the ability to do otherwise. Due to this, he may be intimate more frequently with her, kiss her more, and be more pleasant with her. There is no sin upon him because of this, due to the statement of Allāh:

⁶ Reported by Abū Dāwūd (2134), at-Tirmidhi (1140), an-Nasa'i (3943), and Ibn Mājah (1971) from the *ḥadīth* of 'Ā'ishah ؓ. Al-Albāni graded it weak in *Da'if al-Jāmi'* (4593).

﴿ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ ﴾

So do not incline completely to one of them.

[Sūrah an-Nisā' 4:129]

Inclining too much (is one thing). As for inclining partially—and this is what one cannot be safe from—it is excused and pardoned.

After this, it is upon the husband to fear Allāh in everything so that problems do not occur between the wives. If he is just and fears Allāh in his speech, division of time, and talking to them in accordance with his ability, then Allāh will make his affair easy and guide them for him. Allāh will rectify them for him, as occurred for the good people, from aforesaid and latter times.

If he acts oppressively and wrongly, then they will begin to control him—a befitting recompense (for his actions). However, when he is just and pursues good, Allāh will guide them and aid him regarding them. And when problems do arise, he is to remedy them with wisdom and good speech so that the problems will depart and the affairs will be settled.

This *dunyā* is the abode of problems, the abode of trials and tests. Without doubt, there will be problems within a plural marriage or due to other reasons. Problems will not cease—the *dunyā* is the abode of trials and tests; it is not the abode of bliss and felicity. It is the abode of stress and sadness, tests and calamities. Those who suffered the most difficult of trials are the messengers, upon them be prayers and peace, then the righteous, then those most like them, and then those most like them.

Plural marriage contains general and abundant benefits. However, some people are cowardly regarding this, either due to having a scanty amount of wealth or out of fear of the first wife, her tongue lashing, and her evil, or due to other reasons. Hence, if one has the ability to do it and it is easy for him, then this is better, so that one may be good to the Muslims and safeguard the chastity of the many young

ladies. If it is not easy for him, then there is no harm in him [having only one wife].

Likewise, the youth must fear Allāh and marry, and leave off justifications for shying away from marriage by way of reasons that have no value. The Messenger ﷺ said in the authentic *ḥadīth*:

يا معشر الشباب، من استطاع منكم الباءة فليتزوج فإنه أغض للبصر، وأحصن للفرج، ومن لم يستطع فعليه بالصوم فإنه له وجاء.

O assembly of youth, those of you who have the ability to marry, then let him do so, for it is better in helping to lower the gaze and safer for the private parts. He who does not have the ability, then let him fast, for it will be a means of restraint for him.⁷

Moreover, there are many benefits in plural marriage for the woman, as well as the man. However, the woman will perhaps turn a blind eye to them due to her desire, jealousy, and dislike for having a co-wife.

The woman menstruates for certain days of the month, and thus the husband is unable to be intimate with her. She likewise suffers from postnatal bleeding for a long period every year or every two years, and the husband is not able to be intimate with her. Perhaps he has a strong desire for intimacy and is in need of chastity; he needs someone who will keep him chaste. What can he do?

Perhaps the woman takes long to conceive or perhaps she is barren (incapable of having children). What can he do? Is he to divorce her? Divorcing her is inappropriate. It is better for him to marry along with her a second, third, or fourth wife than divorcing her. Perhaps if he divorces her, she will then be left and no one will seek her (hand in marriage) or one will seek her who is more evil than him. In summary, there are benefits in this.

Perhaps his wife falls ill, and he is thus in need of a wife to look after

⁷ Reported by al-Bukhāri (5065) and Muslim (1400) from the *ḥadīth* of 'Abdullāh bin Mas'ūd ؓ.

his affairs.

The benefits in this and the reasons for it are many. However, the person of desires will not think about this. Rather, they will turn a blind eye to it and it will be hidden from them, and they will not even consider it.

The point is, it is obligatory upon the believer, wherever he may be, to seek after the good and pursue the truth and give it due consideration, and to be courageous in defense of the truth with equity and good speech and in a beautiful manner. He must beware of listening to the callers of the Shayṭān and his followers and the callers to desires, and (he must beware of) traversing upon their path in obedience to so-and-so or such-and-such. Rather, the truth has more right to be followed in all matters, in plural marriage or other than it.

We ask Allāh to guide us all with the guidance of *tawfiq* and we ask Allāh to give the Muslims success in that which contains their rectification and in that which contains their salvation and happiness, and that He gives the leaders success to rule by the legislation and to judge by it.

You have heard some of what has occurred to some of those who ascribe to Islām from some of the rulers who outlaw plural marriage; they seek to punish those who they find out are practicing it. But when it is said, “She is just a girlfriend,” they (the rulers) allowed it and pardoned him regarding what is covered in the *ḥarām* while wanting to punish him for doing what is *ḥalāl*. This is a retardation of the affairs. I (personally) know of the land in which this occurred, and I have written a refutation against this.

This is the reality, and that which we do not know of and are not aware of is greater than it. Therefore, it is incumbent upon the believer to seek refuge with Allāh from the Shayṭān in every field in which the followers of the Shayṭān speak and to arm himself with knowledge of the Book of Allāh and the Sunnah of His Messenger ﷺ, and he must combat it with the truth. This is the duty of the scholars wherever

they may be, in the newspapers, on radio programs, on television, in authored books, in marital sermons, in Jumu'ah sermons, and in gatherings, so that the tongues of these people will be cut and those who speak on the radio or on television and other than it (in opposition to plural marriage) will be silenced; and they have much activity in this regard, for they have been deputized by the Shayṭān and his friends from the Christians, the Jews, and other than them.

Therefore, it is obligatory upon the people of *īmān* to be courageous in front of them and strong in repelling their falsehood and suppressing their corruption and evil.

We ask Allāh to guide us all and to give us a good ending, and to increase us and you in knowledge and guidance, and to benefit us with what we know and hear. May prayers and peace be upon Muḥammad, his family, and his Companions.

Questions Regarding Plural Marriage

QUESTION 1: When we look at the reality of our society, we find a strange contradiction: How can married men today embark upon marrying other women when many youths are not even able to marry one woman? And the result of this is their increased immigration to the lands of the disbelievers so they can commit prohibited acts and sit amongst them, and this brings about dangerous diseases. So why not strive to remedy these two issues at the same time so the remedy can be focused and effective?

ANSWER: May Allāh bless you; this is correct, and the scholars have embarked upon this. They have promoted two affairs:

1) Getting the youth to marry and giving concern to this affair, as well as encouraging the guardians to marry off the girls and not be stubborn regarding this.

2) They have embarked upon giving lectures about plural marriage so the young ladies do not remain in the homes (unmarried).

Both [affairs] are desirable.

Therefore, it is upon the youth to marry, and it is upon the young ladies to accept marriage. It is likewise upon the guardians to encourage them and push them to marry. It is also upon the one for whom one woman is insufficient, and it is easy for him to marry two or three, that they marry, so that abundant good can be attained for all.

Perhaps plural marriage could be obligatory; necessity could call for it to the point that it is obligatory. If one has a wife, but this cannot keep him chaste, then polygyny is obligatory *if he has the capability for that*.



QUESTION 2: I hope for clarity regarding what is correct about this doubt. If someone were to say, “Islām permits plural marriage, and this matter benefits the men by safeguarding them and other than this. However, does the woman benefit from plural marriage?”

ANSWER: It contains abundant benefits. Have you not heard of the time when the women will be abundant in number? And we are now living in a time when the women are abundant. At the end of time, there will be 50 women for one man, due to the abundance of women. As the Prophet ﷺ said:

لا تقوم الساعة حتى يقل العلم ويظهر الجهل ويفشو الزنا ويشرب الخمر
ويكثر النساء حتى يكون لخمسين امرأة قيم واحد.

The Hour will not be established until knowledge dissipates, ignorance appears, fornication spreads, intoxicants are consumed, and women increase to the point that for 50 women there will be one man to look after them.⁸

One man in charge of them; and most of these things have taken place. Intoxicants are consumed in most of the world. Fornication has spread in most of the world. Knowledge has dissipated throughout the world. Ignorance has spread in the world. Women have increased

⁸ Reported by al-Bukhāri (81) and Muslim (2671) from the *ḥadīth* of Anas bin Mālik رضي الله عنه.

greatly, according to what has reached us.

As for there being 50 women with one man to look after them, it will occur just as he ﷺ has said. It reached me that it occurred in the days of the last Great War; those killed between the two evil opposing forces were great in number, and the abundance of women in some of the lands increased to the point where there were 50 or more women for every man. We ask Allāh for safety and security. It will occur again in the future, as well.

What will further clarify this is when the woman sits unmarried in the home, or 10 women sit unmarried in their home while the man has one wife, then he marries a second wife from among those unmarried women. Will not the woman benefit from that?

If she remains with the husband and she falls ill, or she menstruates, or it is difficult for her to conceive, or she suffers from postnatal bleeding every year, or the likes of this, perhaps this could lead to her being divorced if there is no way out (for the man) other than divorcing her so that he may marry another woman who can bear children for him or keep him chaste; or he marries two others, etc. Therefore, she benefits from the second wife, so she can remain with her husband. And she (the second wife) could assist her in other affairs in the home. Perhaps she has a lot of work and [the second wife] helps her in the home or (the first wife helps the second) in the second home, so she is able to relax for a day and a night regarding the affairs of the house.

Likewise, if there is a third or fourth wife—perhaps there will be abundant good in this for her. It is better than divorce and it is better than there being constant dispute between her and her husband. If there is another wife, then this will lighten the affairs, spread out the concern of the husband, and set his affairs in order. This wife will have a day and a night and that one will have a day and a night; then the third will have a day and a night, and so on. At this point, his chest will be opened and the disputes will be minimized. His speech regarding the first wife and her defects, shortcomings, imperfections,

and other than this will be minimized. Therefore, benefit for all parties involved will be achieved.



QUESTION 3: Is it permissible for a man to marry another wife and stipulate as a condition that he will not be just with her (in dividing finances or time) in order to please the first wife? And if he states this to the first wife and then recants and nullifies this condition, does his first wife have the right to object to this from the husband?

ANSWER: He is permitted to agree to terms with his second wife regarding what she will have from the two nights, or one of every three nights, or one of every four nights, or one of every five nights. There is no harm if he stipulates that as a new condition and she is pleased with that. There is no harm in this. Rather, perhaps he may stipulate that she has no nights.

Sawdah remained married to the Prophet ﷺ while she had no portion of the division, and she was pleased with that and the Prophet agreed to it. Thus, her day went to 'Ā'ishah. Therefore, there is no harm if she remains with him upon the condition that she has no portion of the division of time in the night or the day, or some nights, etc.

If he recants from this and begins to give her a portion of time and he desires to do so, the first wife has no right to object to this. She has no right except to one night out of four. This is what she has a right to. She has no right to object if he drops the condition himself and desires to divide the time evenly between her and her co-wife; there is no harm in this.



QUESTION 4: We often see the jealousy of the wife for the husband. We have even seen this from the wives of the Messenger of Allāh ﷺ. We ask: Is it permissible for the husband to marry another wife and bring her into his home along with his first wife while she cannot

bear that from her husband, and he interacts with his second wife right before her eyes in the same home?

ANSWER: The jealousy of the women is well known, as is the jealousy of the wives of the Prophet ﷺ. However, this jealousy did not prevent the Messenger ﷺ from plural marriage. He married multiple women for the benefit of the *ummah*, although 'Ā'ishah may have been jealous, or so-and-so may have been jealous. Although so-and-so may have been jealous, they were pleased by what he had from good speech, good character, and what was easy for him from finances, and justice in what he was able (to be just in). Them being jealous did not harm him, nor did them doing what they shouldn't have done (harm him), etc. All of this occurred.

However, the wife cannot be compelled to live in the same home as her co-wife if the house is not suitable for them.⁹

As for if the home is spacious and each wife has her own quarters, so that this wife has an apartment and that wife has an apartment, then there is no harm (in this). However, if the home is tight, then the scholars have explicitly stated that this contains harm; and the Prophet ﷺ said:

لا ضرر ولا ضرار.

There is to be neither harm nor reciprocal harm.¹⁰

As for if the home is spacious and each has her own space, her own bathroom, her own living quarters, her own kitchen, etc., each having (for example) two apartments, living arrangements, or houses, then there is no harm. It is not permissible to have them live in a small home (together) unless they are pleased with that. If they are pleased

⁹ **Translator's Note:** This is not determined based on what the husband says. I asked our *shaykh*, 'Abdul-Qādir al-Junayd, "What is considered a legislative home (a home that is suitable for each wife)?" He said, "It goes back to the custom of the people in that locale." Meaning, each wife has a right to that which a basic home has in that land.

¹⁰ Reported by Ibn Mājah (2340) from the *ḥadīth* of 'Ubādah bin as-Ṣāmit ؓ, as well as #2341 from the *ḥadīth* of Ibn 'Abbās ؓ. Al-Albāni graded it *ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmi'* (7517).

with that, then there is no harm. If they aren't pleased with it, then he cannot do this.



QUESTION 5: We often see brothers who are wealthy from amongst the Muslims embarking upon marrying a second and third wife, and in many of the Muslim lands there are Muslim youths who are religious and young Muslim ladies, and the young men don't have the ability to even marry one wife due to not having a home in which to house her or not having the ability to spend upon her. Is it not more proper to help these religious young men and women get married and safeguard them from falling into sin and disobedience?

ANSWER: The Prophet ﷺ said:

ابدأ بنفسك ثم من تعول .

Begin with yourself, then the members of your household.¹¹

If you, O questioner, wish to do so, then marry whomever you wish from the people and suffice yourself with one (wife) if one wife will prevent you (from impropriety). As for someone else, for whom one (wife) will not prevent him, and he cannot suffice with one wife and he wants to maintain his own chastity or stay away from the *ḥarām*, then he may marry two or three, even if he is in Pakistan, Afghanistan, Egypt, or Shām, or even if there are youths in his land who are not able to get married; it is not binding upon him to get them married. It is upon them to work and get married. It is likewise upon their relatives to get them married. As for this person who needs a wife, then he shouldn't get others married. Let him begin with himself.

¹¹ Reported by al-Bukhāri (5355) and Muslim (1023) and its wording is:

أَفْضَلُ الصَّدَقَةِ عَنْ ظَهْرٍ غَنَى وَالْيَدِ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَابْدَأْ بِمَنْ تَعُولُ .

The best charity is that given in which the giver remains enriched. The upper hand is better than the lower hand. Begin with the people of your household.

This is the wording of Muslim.



QUESTION 6: Your Eminence knows that the husband finds difficulties in raising his children who are affected by societal norms—from school and the street, as well as what he hears from his classmates who have been affected by the media, and disbelieving workers, drivers, or educators, as well as what occurs from repugnant affairs, like homosexuality, the abandonment of prayer, lying, etc.; affairs that require the father to make taking care of his child of primary importance. How is he able to balance the cultivation of his children and taking care of them with living with the second wife, far away from his children in another house for a week or more, so that he may actualize justice between his wives? We desire a verdict from Your Eminence regarding this.

ANSWER: Have you not heard that Allāh the Exalted has said:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

So keep your duty to Allāh and fear Him as much as you can.

[*Sūrah at-Taghābun* 64:16]

Likewise, Allāh said:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

Allāh burdens not a person beyond his scope.

[*Sūrah al-Baqarah* 2:286]

It is upon him to fear Allāh as much as he can in the cultivation of his children and in enlisting his brothers and uncles, as well as his older children, to assist him in cultivating the younger children. He is to cooperate with their mothers, his brothers, and his paternal and maternal uncles (in doing so), so he can cultivate them with an Islamic cultivation.

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

So keep your duty to Allāh and fear Him as much as you can.

[Sūrah at-Taghābun 64:16]

It is upon the Muslim to cooperate upon righteousness and piety and to exert efforts in that.

This is a time of strangeness. You, O brother, are in a time of strangeness.

بدأ الإسلام غريبا وسيعود غريبا كما بدأ.

Islām began as something strange, and it will return to being something strange just as it began.¹²

The types of evil in every land cannot be enumerated. In other than this land (Saudi Arabia), they are more. Within these lands, there is much evil, but in other lands, it is far more abundant. You are now in the time of strangeness; therefore, it is upon you to fear Allāh and strive as much as possible to rectify them (the children) as much as you can. Marrying a second wife will not hinder this rectification.



QUESTION 7: Does the wife have a right to seek a divorce from her husband if he marries another wife and houses her along with her (the first wife) in her home in a manner that brings about difficulty and psychological stress?

ANSWER: She has no right to do so if he is just. If he upholds her rights and is just, she cannot seek a divorce. As for if he is oppressive against her, then she may seek a divorce.



¹² Reported by Muslim (145) from the *ḥadīth* of Abū Hurayrah رضي الله عنه.

QUESTION 8: Does the husband have the right to marry another wife for no reason?

ANSWER: Yes. Allāh, the Majestic and High, says:

﴿ فَأَنْكِحُوا مَا طَابَ لَكُمْ ﴾

Then marry that which pleases you.

[*Sūrah an-Nisā'* 4:3]

The word *ṭāba* (طَاب) means: That which you will and that which you deem to be good. Therefore, he may marry even if there is no reason to do so. This is because it is beneficial for him in every circumstance, because satisfying his desire, doing what will assist him in suppressing sexual drive, and the abundance of children are desirable. Perhaps he marries seeking children or perhaps he marries to increase him in staying far away from temptation.

APPENDIX

What Becomes of the Religion & Character of the Woman When Her Husband Marries a Second Wife?¹³

SHAYKH 'ABDUL-QĀDIR AL-JUNAYD

INDEED, WHEN THE MAN marries a second, third, or fourth wife, he has not erred regarding his wife, nor has he transgressed regarding a right of hers, nor is he considered an oppressor, nor has he exhibited poor manners of association with her. It is not befitting that he should be accused or that fault should be found with him or that he should be demonized, even if she was good to him, gracious to him, and fulfilled his rights in an excellent manner. For he is allowed, by his Lord and her Lord, to do what he has done. This is sufficient. Allāh the Glorified has said to him, as well as the rest of the men, at the beginning of Sūrah an-Nisā':

﴿فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعًا
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ

¹³ Translated with permission from the *shaykh* from <http://www.alakhdr.com/archives/224>

أَدْنَىٰ إِلَّا تَعُولُوا ﴿

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 (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

[*Sūrah an-Nisā'* 4:3]

This is unless she stated as a condition in the marriage contract that he shall not marry another wife, in which case he must fulfill that condition (if he agreed to it).

The woman not wanting her husband to marry another woman and desiring to be his only wife is something acknowledged and well known, there being no argument, fault, or blame on her regarding this. Her relatives wanting the same for her is an affair that is normal, and they are not criticized for this.

However, if it happens, and her husband marries a second (wife) or more, then how will she deal with it? Will she deal with it in accordance with the religion of Allāh and His legislation, according to what Allāh and His Messenger have commanded? Or will it be in accordance with what her lower self, her whims, and desires incline to, what some of her relatives and friends incline to? That which the Shayṭān and his soldiers desire?

What is extremely unfortunate is that some, if not many, of the women do not deal with this affair in accordance with the legislation of Allāh and His religion. Rather, they deal with it oppressively, with transgression, wrongdoing, and indiscretion. (They conduct themselves) with evil and sin, crimes and inequities. It is as if they have not read the verses and narrations that have come regarding that. Rather, they have not heard the texts exalting the rights of the husband.

You see her [acting] such that if her husband marries another wife, she transgresses the limits that Allāh has revealed, and she becomes

negligent regarding the rights of the husband and does not establish them, or most of them, or some of them. Perhaps she boycotts him, cuts him off, and leaves the marital home.

You see her [acting] such that when her husband marries another wife, she displays to him a face different than the face that he once knew from her. Her good companionship weakens; the warmth and pleasantness dissipates, and affability and cheerfulness in her face depart; her speech becomes sparse and lessens. You see her [acting] such that when her husband marries another wife, there is no more tolerance, overlooking, lenience, pardoning, or forgiveness for him. She makes the affair tight and difficult. Isolation and aversion come about, and she nitpicks him for trivial affairs that are not big, and she demands all of her rights. I do not mean the obligatory rights; I mean the additional and supererogatory rights. She becomes precise in reckoning and has many complaints. She makes things difficult for him with demands, whereas she did not used to be like this before. This was not a part of her character and nature. Rather, she was easygoing, pardoning, and one who made things easy and not one who made things difficult.

You see her [acting] such that if her husband marries another wife, her religion and *imān* weaken, and she begins to backbite and ridicule him. His honor becomes *ḥalāl* for her due to his marriage, and she begins to mention his shortcomings and errors. She spreads his shortcomings and lapses, and exposes to those around her—from her relatives and friends—that which occurred from him from poor manners of association.

You see her [acting] such that if her husband marries another wife, she begins to elevate herself (above him) and belittle him. She mentions her favors to him and counts what she has done for him. She begins to commend herself for being and living with him. It becomes as if he has done no favor for her nor has he been good to her. (And it is as if) she has made no mistakes nor has there occurred any shortcomings from her.

You see her [acting] such that if her husband marries a second wife, she transgresses the rights of her sons and daughters, and she pushes them upon him. The caretaking of them comes to be solely upon him while she goes to the home of her relatives. Perhaps some of them (the children) are still suckling and are not yet able to stand on their own. It is as if she is punishing him for his marriage and disciplining him so that he would divorce (the second wife) and not think about returning to the likes of this again.

Without doubt, this is an atrocity and foolishness. It is stupidity and deficiency in religion. It is sin and ugly behavior. Allāh did not make the rights of the children binding upon the father alone, nor upon the mother alone. Rather, he made them binding upon both of them together. He who is negligent in that bears sin in accordance with what has occurred from him of negligence and shortcoming.

Abandoning the children due to this is a manifestation of weakness in motherhood, mercy, kindness, or that which is referred to as "humaneness."

You see her [acting] such that if her husband marries another wife, she cuts him off, boycotts him, and speaks about anyone who does not take a position with her against him, whether male or female, from her family or his. This is not to mention the position (she takes) against whoever assisted him or aided him in marriage by way of advice, service, action, or finances, or who has hosted him and his other wife or invited them for a visit or feast.

Rather, some of the women call the people of knowledge and mention despicable things regarding her husband that would make it impermissible for her to remain with him for even one night. (She mentions) that which indicates that he is from the most evil, horrible, ruthless, and oppressive of the people, one with whom one could not be patient, such that it is surprising that she has remained with him in this condition for many years. And what has inspired her to mention this speech and to discontinue living with this husband is the fact that he has married a second wife.

By way of this, it is known that her scale of justice is imbalanced and corrupted such that she is patient and remains with him at a time when it is not permissible to remain or at least not good for her to (remain), but she separates from him, boycotts him, and is unable to be patient when he does what Allāh has made permissible for him.

Marrying a Second Wife to Compete with Others or to Discipline the First Wife

SHAYKH MUḤAMMAD BIN ṢĀLIḤ AL-'UTHAYMĪN

Question: Since the speech was regarding weddings, this question is: What is the view of Your Eminence regarding one who marries a second wife with the intention of competition or in order to discipline his (first) wife, according to his claim? And in most cases these marriages fail.

Answer: As for polygyny, is it better to practice polygyny or monogamy? There are two famous statements from the scholars regarding this issue.

The first statement: It is better to suffice with one. This is the famous statement in the *madhhab* of Imām Aḥmad رحمته الله, amongst its later adherents. They say that it is legislated to marry once, and they justify this by (saying) that it is further from oppression, more comprehensive for the heart, and further away from trouble.

The others say: Rather, it is better to practice polygyny, because the benefits of marriage will be attained more abundantly.

The statement that polygyny is better is closer to what is correct than the statement regarding monogamy. However, he who marries with the intent of competing with someone else or to keep up with them—this is an evil and blameworthy intent. Women are not garments for the men to wear, such that if someone else puts on a new garment then he will put on a new garment. Rather, the woman is honored and has rights.

He who marries for the purpose of disciplining his (first) wife, then there is no harm in this. This is because some women will not be disciplined except by other women. Due to this, it is said:

أدبوا النساء بالنساء.

Discipline the women by way of women.

Many women are disobedient and do not give their husband his rights that are obligatory, to the point that he wants to give ease to his soul and marry again. If he marries another wife, then from them (i.e., the women) is she who will be upright (thereafter) and from them there is she who will increase in discord (and disobedience), in which case it will lead to her divorce and sending her to her family.

What is important is that there is no harm in marriage for the purpose of disciplining the disobedient wife. As for marriage for the purpose of competing with the people, then this is not to be done.

Informing the First Wife That One Intends to Take a Second¹⁴

SHAYKH MUḤAMMAD BIN HĀDI

Questioner: Is it obligatory to inform the first wife when practicing polygyny?

Shaykh: No, it is not obligatory.

Questioner: And if agreement is sought from the first wife?

Shaykh: Not unless she states this as a condition (before the marriage). If she states this as a condition—that he not marry another while married to her (and he agrees to this)—then he must adhere to that until she permits him; *na'am*. What is the rest of the question?

Questioner: Is it obligatory to inform the first wife when practicing polygyny, and should he seek the agreement of the first wife?

Shaykh: The first wife is not his guardian, such that she must agree.

¹⁴ Taken from <http://ar.mirāth.net/fatwah/5507>

Questioner: With us, in Morocco, for example, if you want to practice polygyny, you must have the consent of the first wife.

Shaykh: This is *bāṭil* (falsehood). She is not his guardian, this woman. He is her maintainer and her guardian. He is the one who gives her permission when she wants to travel or go out or go to the house of so-and-so. As for her giving him permission, this is an error. This is the opposite of the statement of Allāh, the Majestic and High:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ
عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

**Men are the protectors and maintainers of women,
because Allāh has made one of them to excel the
other, and because they spend (to support them)
from their means.**

[*Sūrah an-Nisā'* 4:34]

So the affair belongs to the man. He is the one who grants permission, not her. He is the husband and she is his wife.

Questioner: May Allāh bless you.

Be Just Before You Think About a Second Wife¹⁵

SHAYKH MUḤAMMAD BIN HĀDI

Question: This one says: He who has a wife and children, yet he does not own a house (he is renting), and he marries another wife while he has not established anything for his children and his first wife—does this person become sinful?

Answer: Yes, it is upon him to first establish what is currently obligatory upon him. When Allāh ﷻ permitted polygyny, He ﷻ said:

﴿ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً ﴾

**But if you fear that you shall not be able to deal justly
(with them), then only one.**

[*Sūrah an-Nisā'* 4:3]

So justice is one thing. However, what is obligatory in terms of spending is another thing; that which is obligatory upon you in terms of

¹⁵ Taken from: <http://ar.mirāth.net/farwah/5938>

spending upon them (the first family) is another thing. So, if you do not give them their right or you do not have wealth except enough to establish their right and you want to marry another wife, then we say: their right (i.e., the first family's) right now takes precedence. And if Allāh blesses you (with more provisions), then marry; marry another wife. There is nothing at all preventing you from that.

What is intended by “justice between wives” is regarding the affairs of the *dunyā* which the person can divide. As for what one is not able to divide, then this is the inclination of the heart. This is in the Hand of Allāh, the Blessed and High. Allāh makes the hearts incline towards this one and away from that one, or towards that one and away from this one. The Prophet ﷺ used to say:

اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ فَلَا تُؤَاخِذْنِي فِيمَا لَا أَمْلِكُ .

O Allāh, this is my division regarding what I have control of. So do not punish me for what I do not have control of.

And this is the inclination of the heart. *Na'am*, there is no harm (on the person regarding this).

The Ruling on Disliking Polygyny¹⁶

SHAYKH ‘ABDUL-‘AZĪZ BIN BĀZ

Question: Some women give preference to the societal norms of Europe or the West in general, or the non-Muslim lands, and they say, “Plural marriage is unlawful.” While here, we have the legislative rule permitting polygyny. What is the ruling on leveling this (type of) charge against Islām?

Answer: Whoever hates plural marriage or claims that not having plural marriage is better, is a *kāfir* and an apostate from Islām. This is because he—and we seek refuge with Allāh—is a rejecter of Allāh’s ruling and he hates what Allāh has legislated. Allāh, Glorified be He, says:

﴿ ذٰلِكَ بِاَنَّهُمْ كَرِهُوا مَا اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ ﴾

That is because they hate what Allāh has sent down (this Qur’ān and Islamic laws, etc.), so He has made their deeds fruitless.

[Sūrah Muḥammad 47:9]

¹⁶ Taken from <http://www.sahab.net/forums/index.php?showtopic=90167>

Whoever dislikes what Allāh has sent down, then his deeds are fruitless. So whoever dislikes plural marriage or holds that the *sharī'ah* has been oppressive, or that Allāh's ruling regarding this is deficient or not good, or that what they do in the lands of the Christians from monogamous marriage is better and more befitting, then all of this constitutes apostasy from Islām, and we seek refuge with Allāh. This is like the one who says that the obligation of *ṣalāh* is not appropriate, (saying, for example): "If the people were to be left without (having to offer) *ṣalāh*, this would be better; or without having to fast, this would be better; or without having to pay *zakāh*, this would be better." Whoever says this is a *kāfir*. Likewise, whoever says that not praying is more befitting, or not fasting is more befitting, or not paying *zakāh* is more befitting, or not making Ḥajj is more proper, then (whoever says this) is a *kāfir*.

Likewise, if one were to say: "There is nothing wrong with ruling by other than the *sharī'ah*; it is permissible." Even if he says that ruling by the *sharī'ah* is better, but he says that ruling by other than what Allāh has sent down is permissible or good—all of this constitutes apostasy from Islām, and we seek refuge with Allāh.

The gist of the matter is that whoever dislikes what Allāh has sent down and what Allāh has legislated is an apostate. Likewise, whoever loves or is pleased with what Allāh has prohibited and says that it is good and appropriate, such as fornication and stealing, then he is a *kāfir* as well; and we ask Allāh for safety.

A Woman Desires to Marry a Man Who is Already Married

SHAYKH AHMAD AN-NAJMI

Questioner: This questioner from Britain asks, “What is your advice for a sister who desires to marry a man who is already married?”

Shaykh: May Allāh reward her with goodness.

Someone present jokingly says: (Perhaps) she deems herself to be better (for him).

Shaykh: Yes, may Allāh reward her with goodness. That is not something which should be cautioned against. Rather, it is upon her and upon all women that they should not be wary of or refrain from marrying a man who has a wife, or two wives, or (even) three. *Na’am.*