

I. Reply to “Women are not Equal to Men”.

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A. Why do they Say that women are not equal to men in Islam:

1. Women are required to wear hijab but men are not.
2. Islam allows girls to marry young and this would be considered as an arranged marriage.
3. Islam does not allow boys and girls to date before marriage.
4. The share of inheritance is that the boys are twice the girls.
5. The testimony of two men or one man and two women in business contracts.
6. Women can't divorce directly.
7. Multiple wives but not multiple husbands.
8. Women cannot be leaders.



B. Status of Women in the world at the time of Islam.

i. Women status in pre-Islamic Arabia

- Killing baby girls because they eat but cannot fight, and if the tribe is defeated, they were taken as slaves or concubines. This was considered to be a source of shame.
- Women were not given any share of inheritance.
- Women were inherited. The eldest son would inherit his step mother after his father dies and she becomes his wife.
- Women were not allowed to own property.

ii. Women Status in Early Christianity - Misogyny and the Filth of Marriage

- Christianity, Religion and Women: Misogyny in the Bible. (6:46 min. [YouTube Video](#)).
- Sexist Bible Verses. (2:49 min. [YouTube video](#))
- [Genesis 3:6 to 8](#)
- [Genesis 3:9](#)
- "The Filth of Marriage" & "The Devil's Gateway" Misogyny, the Church Fathers & Christianity. [Click here for the article](#).
- Misogyny in the bible. [Click here for the article](#).
- Trump and his derogatory remarks of women. Some say it is rooted in the bible.
- In (Mace, 80). 'woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman. She should live in continual penance on account of the curses she has brought upon the world. She should

be ashamed of her dress, for it is the memorial of her fall. She should be especially ashamed of her beauty, for it is the most potent instrument of the devil"

- In (Mace, 80-81) Tertullian addresses womenkind on behalf of Christianity in the following excerpt from one of his writings: "Do you know that you are each an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devil's gateway: you are the unsealer of that forbidden tree; you are the first deserters of the divine law; you are she who persuades him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert-that is death-even the Son of God had to die".
- Eve was blamed for eating from the forbidden tree and seducing Adam into eating as well. Genesis 3:6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.
- Genesis 3:7 Then the eyes of both of them were opened, and they realized they were naked; so, they sewed fig leaves together and made coverings for themselves.
- Genesis 3:8 Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden.
- Genesis 3:9 But the Lord God called to the man, "Where are you?"
- Genesis 3:16 "To the woman he said, "I will make your pains in childbearing very severe; with painful labor you will give birth to children. Your desire will be for your husband, and he will rule over you."
- Genesis 3:17. To Adam he said, "Because you listened to your wife and ate fruit from the tree about which I commanded you, 'You must not eat from it,'

iii. Women status in India

- In ancient India, the practice of sati was prevalent among Hindu communities. Sati involved a widow sacrificing herself by sitting atop her deceased husband's funeral pyre or, in some cases, being buried alive with her husband's corpse,
- The exact origins of sati are debated, but it likely developed into a real fire sacrifice during the medieval era within the northwestern Rajput clans.
- The Muslim Mughals banned the practice during their ruling time.
- The Sati (Prevention) Act, 1987, criminalized aiding or glorifying sati.
- Despite legal bans, at least 250 sati temples still exist in India, where prayer ceremonies are performed to glorify the avatar of a mother goddess who immolated herself on her husband's funeral pyre.

C. Consideration of Natural Biological Differences Between Men and Women.

i. Equality versus equity.

- Equity and equality are two strategies we can use in an effort to produce fairness. Equity is giving everyone what they need to be successful. Equality is treating everyone the same. Equality aims to promote fairness, but it can only work if everyone starts from the same place and needs the same help. (3:36 min [YouTube video](#)).
- [Read more](#) about equity and equality.

ii. The separation of men and women in Olympic competitions.

- The modern Olympics, founded in 1896, initially excluded women from participating. It wasn't until the 1900 Paris Olympics that women were allowed to compete.
- Reasons for Separate Competitions:
 - Men performance in sports usually exceed women, if they have equal training. For example, the fastest mile ever run to date by a man is 3:43.13 minutes (16.13 mph). The corresponding value for women is 4:07.64 minutes (14.53 mph). The fastest mile run by a horse is 1:34 minutes (38.3 mph).
 - Physical Differences: Men and women often have different physical attributes due to biology. These differences impact performance in various sports.
 - Safety and Fairness: Some sports involve physical contact or extreme conditions (e.g., weightlifting, boxing, or swimming). Separate competitions ensure safety and fairness.
 - Historical Precedent: Many sports have separate traditions and records for men and women. Changing this would require significant adjustments.
 - Funding: Men's sports often receive more funding and media coverage.
 - Gender-Related Blunders: Recent incidents include gender-related comments by officials and restrictions on nursing mothers during the Games.
 - Some events continue to exclude women. For example, the Olympic decathlon (a series of 10 track and field events) is only for men.

iii. World Chess Champions are all men.

- The World Chess Championship cycle is open to both men and women. However, only men have reached its final stage.
- All of the official World Chess Champions have been men. The title of World Chess Champion has never been held by a female player. The best female player, Hou Yifan, is currently ranked 89th in the world, and the reigning women's world champion, Ju Wenjun, is ranked 404th. Despite the achievements of strong female players like Judit

Polgár, who reached a peak ranking of eighth in the world, the gender gap in chess remains significant. While women have made strides in chess, the top echelon of the game continues to be predominantly male.

D. Status of women in Islam

i. Considerations of historical context.

Prophet Muhammad establishment of women rights was revolutionary at his time. Although Islam was revolutionary in uplifting women status, Prophet Muhammad was not like a modern-day feminist and shouldn't be compared to one. One shouldn't compare the seventh century Arabia to the 21 century United States.

ii. What did Islam do to correct the status of women?

1. Women get to inherit half of the men due to the financial responsibility. Women don't have the legal responsibility to support themselves or others.
2. Women are not inherited. The sons can no longer inherit their step mothers after their father dies or divorced them. Once the father marries a woman, it becomes permanently Haram to all of his sons to marry, i.e. the sons become Mahram to their step mothers. A step mother can appear with no Hijab in the presence of her step sons.
3. Islam allowed women to own property and engage in business, just like men.

iii. Questions from Um Salama to the Prophet Muhammad about women.

Um Salama used to ask the Prophet Mohamed about women status in the eyes of Allah. Allah would respond to her questions in the Quran:

- The good deeds for both genders are equally appreciated [[Omran 3:195](#)]¹, [[Women 4:124](#)]² and [[Bees 16:97](#)]³.
- Listing of rewards for doers of good deeds for both genders [[Ahzab 33:35](#)]⁴

¹ So, their Lord answered their prayer: I do not allow the labor of any worker from among you, **male or female**, to go to waste. You are similar to one another.....

² Whoever, **male or female**, does good deeds and is a believer, then such people shall enter Paradise, and they shall not be wronged in the least.

³ Whoever, **male or female**, has acted righteously, while being a believer, We shall certainly make him live a good life, and shall give such people their reward for the best of what they used to do.

⁴ Surely, Muslim men and Muslim **women**, believing men and believing **women**, devout men and devout **women**, truthful men and truthful **women**, patient men and patient **women**, humble men and humble **women**, and the men who give charity and the **women** who give charity, and the men who fast and the **women** who fast, and the men who guard their private parts against evil acts and the **women** who guard theirs, and the men who remember Allah much and the **women** who remember Him - for them, Allah has prepared forgiveness and a great reward.

E. Equity in Islam Between Men and Women.

In Islam, there is a perspective that emphasizes the unique roles and contributions of both men and women. Islam values the unique contributions of both genders. Rather than comparing them hierarchically, it emphasizes cooperation, compassion, and shared responsibilities. Each individual's worth lies in their faith, character, and deeds, rather than in any material or gender-specific role.

i. Honorable Roles:

- Islam recognizes the inherent dignity and honor of all human beings, regardless of gender.
- Men and women are considered equal in their spiritual worth and accountability before God.
- Both genders have distinct roles and responsibilities, which contribute to the overall well-being of society.

ii. Women's Role as Mothers:

- Islam highly values motherhood. The role of a mother is regarded as sacred and honorable.
- Women have the unique ability to bear and nurture children. Their role in bringing new life into the world is deeply respected.
- The Quran acknowledges the pain and sacrifice that mothers endure during pregnancy, childbirth, and child-rearing [[Loqman, 31:14](#)]⁵.

iii. Men's Role as Providers and Protectors:

- Men are encouraged to be providers and protectors for their families.
- This role includes financial support, ensuring the well-being of their spouses and children, and safeguarding their rights.
- Men are also expected to treat their wives with kindness, respect, and fairness, even if you do not like them, see Al-Nisa'a [[Women, 4:19](#)]⁶.

⁵ And We have enjoined upon man care for his parents. His mother carried him, in suffering weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the final destination.

⁶ O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take back part of what you have given them as a ransom for divorce unless they have committed a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah has placed abundant good in it.

iv. Material vs. Spiritual Contributions:

- From a material perspective, men may engage in various economic activities, trade, and craftsmanship. These endeavors contribute to society's material progress.
- Women, as mothers and caregivers, contribute to the spiritual and emotional development of their children. Their nurturing role shapes future generations.
- Islam emphasizes the complementary nature of these roles. However, the act of creation involved in bringing new life into the world is profoundly significant. Nurturing and raising a child are a monumental contribution to society, on par with any great accomplishment.

F. Reply to "Islam Allows Girls to Marry Young."

i. Why Islam allows girls to marry when they are young.

- The main fundamental difference between a pregnant teenager in the US and in a Muslim country is that the Muslim teenager has a husband but the American teenager doesn't have a husband.
- Critics of early marriage often claim that such unions are always arranged marriages, but this is not necessarily the case. In reality, young women still have the opportunity to make their own choices. Islam strikes a balance between arranged marriages and those that disregard parental opinions. While parental consent is not strictly mandatory, Islam places great emphasis on respecting parents and seeking their advice and blessings. This approach serves several purposes:
 - Compatibility: Involving parents helps ensure compatibility between the couple. Their experience and wisdom can guide the decision-making process.
 - Avoiding Conflicts: Seeking parental approval minimizes the risk of potential family conflicts arising from hasty decisions.
 - Wali (Representative): In all cases, a representative for the bride (Wali) is required. The Wali can be the father, brother, uncle, judge, or another respected leader.
 - In summary, while Islam acknowledges individual agency, it also recognizes the importance of family bonds and seeks to create harmonious unions.
- The percentage of high school students in the United States who ever had intimacy is 50% in average. All without marriage.
- The average national teen birth rate in the United States is 39.1 (in 2009) 61.8 (in 1991) births per 1,000 teenage females.

- In a conservative Muslim society, these numbers are literally zeros. In a liberal Muslim society, these cases are very rare. Muslim women and girls in these societies don't give themselves up to a man just like that. All without marriage.
- ii. Reply to "Islam does not allow boys and girls to get intimate before marriage."
- Intimacy outside of marriage is fornication (if unmarried) or adultery (if married), which are haram and immoral in Islam.
 - Intimacy outside of marriage is prohibited in many other religions and cultures too. For example, the Bible consistently condemns adultery as a serious sin, see (Hebrews 13:4 and Exodus 20:14). The seventh commandment of the ten commandments prohibits adultery and fornication.
 - The consequences of intimacy outside of marriage are not evenly distributed between men and women. In situations where a woman faces abortion, desertion, or becomes a single mother, she often bears the brunt of these challenges. To address these complexities, a marriage contract serves as an essential tool to establish and authenticate the mutual rights and responsibilities between both partners, not only toward each other but also toward their children.
- iii. Why buy the cow if you can get the milk for free.
- In the Muslim society, girls and women are not cheap. The husband has to pay dowry, buy jewelry, provide housing, provide clothing, pay for a marriage party, sign a marriage contract that includes late dowry to be paid to the bride in the case of divorce, ...etc. In addition, the bride can make additional conditions, such as allowing her to continue her education, not to have a cowife, have the right of direct divorce, ...etc.
 - In the United States and Europe, adultery and fornication are easily accessible as an alternative way to intimacy. Women are relatively cheap to get. The metaphor "Why buy the cow if you can get the milk for free" means if you can get the intimacy for free, why should you pay for it.
 - In the United States and Europe, in extremely cold weather, with temperatures hovering near Zero degrees Fahrenheit, girls may be seen walking on the streets wearing very little clothing. Despite the chilly conditions, they chose to reveal parts of their bodies in an attempt to attract attention from men. They were willing to suffer the pain of the extremely cold weather with little clothing in exchange for a date. This is not the case in Muslim societies where women are precious and men have no way of having a relationship outside of marriage.

G. Reply to “Women Cannot Be Leaders.”

i. The Example of Benazir Bhutto, the former prime minister of Pakistan.

Benazir Bhutto stands as a powerful testament to the fact that Muslim women can indeed be effective leaders. Her life and political career exemplify resilience, courage, and determination. She was the first woman to lead a Muslim-majority country as its Prime Minister. She held this position twice: first from 1988 to 1990 and then from 1993 to 1996. She was highly educated, having studied at Harvard University and the University of Oxford. Her leadership journey exemplifies the strength, intelligence, and resilience that Muslim women bring to the table. Her impact reverberates far beyond her time in office, serving as a beacon of hope for future generations of women leaders.



ii. The Example of Sheikh Hasina, the current prime minister of Bangladesh.

Sheikh Hasina has held the position of Prime Minister of Bangladesh multiple times. Her first term was from 1996 to 2001, and she has been in office since 2009, making her one of the longest-serving leaders in the country’s history. Under her leadership, Bangladesh has witnessed significant progress in various sectors, including economic growth, poverty reduction, and social development. Her tenure as Prime Minister exemplifies how Muslim women can effectively lead nations, drive positive change, and uplift their societies.



iii. There has never been a woman president of the United States.

Historically, the United States has not yet had a woman serve as President. Historically, three women attempted but did not make it. The last one was Hillary Clinton in 2016.

iv. Women were not even allowed to vote in the United States.

It was not until 1920 when the 19th Amendment to the United States Constitution was ratified, that women were allowed to vote.

H. Reply to Islam Allows Men to Have Up to Four Wives But Women are Not Allowed To Have Multiple Husbands.

i. Polygamy is allowed in the Bible.

a. How many wives the bible say about Prophets Ibrahim, Yaqob, Dawod and Soliman? (6:28 min YouTube [Video](#), [Download](#))

b. The parable of Jesus and the ten versions in the Bible (Short YouTube [Video](#), [Download](#))

- Genesis: Initially, God’s design for marriage was monogamous—one man and one woman. However, after Adam and Eve’s expulsion from the Garden of Eden, the polygamy was

permitted. By Genesis 4, we see Cain's son Lamech taking two wives. Moses himself had two wives, and the Mosaic Law accommodated marrying more than one wife, including captured prisoners from foreign conquests. It also allowed marrying a brother's widow to continue the family line.

- Other Examples:

- Gideon, one of Israel's champions, had many wives.
- Elkanah, the father of Samuel, had two wives.
- David and Solomon, both kings, had multiple wives.

- Biblical References:

- Exodus 21:10: If a man takes another wife, he must not diminish her rights.
- Deuteronomy 21:15-17: Guidelines for handling multiple wives and their children.
- Genesis 4:19: Lamech took two wives.
- 2 Samuel 12:8: God gave David his master's wives.
- Isaiah 4:1: A poetic reference to seven women seeking marriage.

Judges 8:30, 2 Chronicles 11:21, 2 Chronicles 13:21: More examples of polygamy.

- The parable of Jesus and the ten virgins in the Gospel of Matthew (25:1-13) refers to ten virgins brides, waiting for the arrival of a bridegroom. The ten virgins await a bridegroom at night, each carrying a lamp. Five are wise and bring extra oil for their lamps. Five are foolish and bring no extra oil. When the bridegroom arrives, the foolish virgins' lamps run out of oil. They scramble to find more, but it's too late. Only the wise virgins with full lamps are allowed to enter the wedding feast.

- ii. Difference between polygamy allowed in Islam versus the one mentioned in the Bible.

- The number is limited to four and dealing justice between them is an essential requirement. Otherwise, if you are unable to deal justly with them, then only one is allowed.

Surah Women [An-Nisa, 4:3]: "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 (marry) **only one**, or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice."

- Cannot combine in marriage simultaneously a woman and her sister, her aunt or her mother. In addition, a list of women that a man cannot marry at all is in Surah Women [An-Nisa, 4:22-23]: "And do not marry those [women] whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allah]

and was evil as a way. (22) Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your [milk] sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have consummated the marriage. But if you have not consummated the marriage, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you **take in marriage two sisters simultaneously**, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful. (23)

- It was narrated that the Prophet said "Whoever have two wives and he did not treat them justly comes in the day of judgement with one side leaning⁷".

iii. Serial polygamy.

Serial polygamy refers to the practice of marrying and divorcing a succession of individual spouses. It involves a person repeatedly getting married and divorced multiple times throughout their lifetime. In developed countries, serial polygamy is more common among men who divorce their first wives and marry younger women, thereby monopolizing the reproductive lifespan of more than one woman without suffering social consequences. This is why traditional polygamy is better than serial polygamy. It is unfair to women who spend their lives with a husband that divorces her when she gets old to marry a younger wife. It also results in high divorce rate.

In Western culture, young people often form and dissolve relationships multiple times before entering into a legally binding marriage. This pattern of serial monogamy—where individuals have a series of committed relationships—has become commonplace. Consequently, when they eventually marry, it may not feel significantly different from their previous experiences. Unfortunately, this familiarity sometimes contributes to a higher divorce rate. The transition from casual dating to lifelong commitment can be challenging, especially if the mindset remains rooted in the impermanence of earlier relationships. It's essential for couples to recognize the unique commitment of marriage and actively work towards building a strong foundation that withstands the ups and downs of life together. Communication, understanding, and a willingness to adapt are crucial to maintaining a successful marriage.

iv. It is generally legal to have one wife and unlimited number of girlfriends.

The law often falls short of reflecting our moral compass. Take polygamy, for example. While having multiple girlfriends might be legal, polygamy is illegal in most places. This means a married man caught with a second wife could face legal consequences, while a man with a girlfriend wouldn't. This inconsistency can feel illogical and unfair to allow adultery and ban polygamy.

⁷ Sunan Ibn Majah, specifically in the chapter on marriage. The hadith number is 1969.

- v. Not allowing men to have multiple wives causes women to lose their rights.
- In our complex world, not every woman finds herself with a husband. For those who remain unattached, the desire for companionship persists. Some may even prefer a fraction of a husband—half, one-third, or one-quarter—over solitude. However, societal norms and legal restrictions often limit their options.
 - The Dilemma of Unmarried Women:
 - These women face a dilemma: without polygamy, their chances of marriage diminish significantly.
 - Polygamy, while controversial, offers a potential solution. It allows a man to marry multiple wives simultaneously. But what about those who cannot enter into such arrangements? Their choices narrow.
 - The Girlfriend Alternative:
 - For many, the alternative is to be girlfriends. Yet, this path comes with its own challenges. As girlfriends, they lack spousal legal rights. They exist in a gray area—neither fully committed nor legally protected.
 - This loss of rights affects their financial security, inheritance, and access to legal protections.
 - The Happiness Divide:
 - Those fortunate enough to have husbands experience companionship, emotional support, and shared responsibilities.
 - But what about the ones who remain unmarried? Their happiness often hinges on societal acceptance and personal resilience.
 - The Plight of Widows and Divorcees:
 - Consider the widows and divorcees, especially those burdened with many children.
 - Remarrying becomes a daunting prospect. Potential husbands may hesitate due to the responsibility of caring for these children.
 - The weight of maternal duties can deter potential suitors, leaving these women caught in a difficult situation.
 - The complexities of love, companionship, and societal norms intersect in the lives of these women. While some find happiness within the bounds of marriage, others grapple with the limitations imposed by tradition and circumstance. Compassion, understanding, and empathy are essential as we navigate these intricate paths together.
 - Aisha, a recent convert to Islam in Canada, found herself adrift in a sea of loneliness. Her family and friends had turned away, leaving her isolated in an empty apartment. The

weight of solitude pressed upon her heart. Then, unexpectedly, a kind woman from the local Islamic center reached out. She noticed Aisha's sadness, the ache in her eyes. And in that moment, she offered a solution—one that defied convention and stirred Aisha's soul. "I am willing to share my husband with you," the woman said gently. "Find companionship, a family."

Tears welled up in Aisha's eyes. It was an act of compassion, a lifeline thrown across the chasm of her isolation. And as she grappled with this unexpected offer, she realized something profound: Islam's allowance for men to have more than one wife held wisdom beyond the surface.

For women like Aisha, trapped in circumstances where traditional marriage seemed elusive, this unconventional path offered relief. It wasn't about mere legality; it was about connection, about finding solace in shared companionship.

And so, Aisha embraced this unorthodox possibility—a path toward family, love, and understanding. In the quiet corners of her heart, she whispered gratitude for the compassion that transcended norms and allowed her to glimpse a different kind of belonging.

vi. Reasons for Recommending Multiple Wives

- Infertility and Compassion:
 - When a woman is unable to conceive and bear children, it can be a heartbreaking situation.
 - Rather than abandoning her, Islamic teachings allow a husband to marry another wife.
 - This compassionate approach ensures that the first wife is not left alone and provides an opportunity for the husband to have a family.
- Disability and Dilemma:
 - Imagine a scenario where a wife sustains a severe injury or becomes disabled due to an accident.
 - She may no longer be able to fulfill the role of a wife in the traditional sense.
 - Abandoning her would be unjust, yet continuing the marriage may be challenging.
 - In such cases, Islam permits a man to marry another wife while still caring for his disabled spouse.
 - This balance between compassion and practicality acknowledges the complexities of human relationships.

- Sharing the burden it is nice to have a cowife sharing the responsibility of taking care of a demanding husband. It gives break to each cowife.

vii. [Women are more likely to survive than men.](#)

- [This article](#) is about why baby girls have a higher survival rate than boys. It discusses genetic and physiological differences. Girls have better survival rates throughout pregnancy and birth. Researchers believe this is because girls' genes are more likely to promote development and immune tolerance. Male Mortality is 25-30% more than female mortality.
- Wartime deaths tend to be higher for men than women. Men are more likely to be combatants in wars, putting them directly in harm's way. This leads to a higher number of battlefield casualties among men.

viii. [Relief in having a co-wife sharing the burden of a demanding husband.](#)

- Practical support: The idea of co-wives supporting each other and sharing the responsibilities can create a more balanced and harmonious family life. Having multiple wives means that the responsibilities of caring for a demanding husband are distributed. Each wife can take turns attending to the husband's needs, whether it's emotional support, household chores, or companionship. This practical division of labor allows the wives to share the load, preventing exhaustion and burnout.
- Emotional Relief: A demanding husband can be overwhelming for any individual wife. When there are co-wives, they can provide emotional relief to each other. They can share their experiences, frustrations, and joys, creating a support network within the family. Knowing that they are not alone in handling the challenges of marriage can be comforting.
- Scheduled Breaks: Having a co-wife means that when one wife needs a break, the other can step in. Whether it's due to illness, fatigue, or personal reasons, the wives can take turns caring for the husband. This rotation system ensures that no one feels constantly burdened.
- Understanding and Compassion: Co-wives who share the same husband often develop a unique bond. They understand each other's struggles and can empathize with the demands of married life. This shared experience fosters compassion and cooperation.

ix. [Why women cannot have multiple husbands.](#)

- Immorality: From a religious, cultural and societal perspective, having multiple husbands is often considered immoral or unacceptable. Many societies uphold monogamy as the standard, and polyandry (a woman having multiple husbands) is relatively rare.

- Parentage Uncertainty: The question of paternity arises when a woman has multiple sexual partners. Unlike maternity, which is usually certain, determining the biological father can be challenging. DNA testing is not always available or practical, especially in historical or less developed contexts. Monogamy simplifies parentage, as the husband is typically assumed to be the father.
- [Cervical cancer](#) is a type of cancer that affects the cervix—the lower part of the uterus that connects to the vagina. It is caused by having multiple sexual partners and starting sexual activity at a young age.