

Analysis Of Negative And Positive Aspects Of Polygamy: A Cause Study Of Pakhtun Society Of KP (Pakistan) In Contemporary Context

Dr.Zainab Amin¹, Dr. Samina Begum², Dr. Rashida Parveen³

¹(Associate Prof. Department of Islamiyat, Shaheed Benazir Bhutto Women University, Peshawar (Pakistan))

²(Assistant Prof. Islamiyat SBBWU, Peshawar)

³(Head of Department of Islamic studies Women university Mardan Bakhshali campus)
Correspondence Author (zainabrauf@sbbwu.edu.pk)

Abstract

Background: In the current Khyber Pakhtunkhwa Province of Pakistan, the public's opinion about polygamy in the society is positive. Although we can see its application in the society, its countless social effects have happened. Polygamy is not accepted by the societies for which there are several reasons. Despite this, in the tribes, they follow the discretion of the man and most of the time, without knowing the result; they marry again under the Islamic permission of polygamy. But later this has very dire consequences.

Problem statement: The laws made for the social system can be completely progressive and beneficial when they are in accordance with human nature and fully meet human needs. Laws cannot stand still. In this way, Islamic laws are not for any particular class or place in the world, but they are for the whole world and every time and place and are in accordance with the natural system.

Research Result: In the case of polygamy in the Pakhtun society, various problems arise and it leads to family enmity. As a result of this research, important results were found. Polygamy is most disliked in it. Despite this, polygamy is practiced in some tribes. In the survey, it was generally seen that most of the times, establishing justice is a far-fetched thing, so they divorce the first wife. It accepts polygamy considering the improvement of economic condition 30%

Polygamy is not accepted at all 55%. Polygamy is accepted under compulsion 52%

Recommendation: Regarding polygamy, the Pashtun society should review its collective thinking and restructure its attitude towards polygamy according to Islamic concepts. Before attempting a second marriage in the tribal districts of Khyber Pakhtunkhwa, men should assess their financial resources to see if they can afford a separate home for a new wife.

Keywords: Polygamy, Negative, Positive, Khyber Pakhtunkhwa, Contemporary.

Background

Polygamy means having more than one marriage. This is a very old tradition from a historical point of view, that is, before Islam, polygamy was a practice, but usually the abundance of children or love was the reason for multiple marriages. Sometimes the idea that there are more women and less men in the family and that women need protection, therefore the series of multiple marriages started. There was no imprisonment in it, wealthy people used to arrange many marriages. He would bring the woman who felt good to his home. Islam has allowed more than one marriage keeping in mind nature so that the woman gets protection. However, he narrowed it down to just four. Then the regular order and permission is for one marriage, the other marriage is conditional and that is justice and justice between them. As if the limitation in terms of number is also conditional on justice, so that a second marriage can be done keeping in view the need, but the rule of justice cannot be missed. It should not happen that the rights of the first wife are usurped here. And in other comforts and luxuries, he declared justice and fairness necessary in it.

Polygamy is also one of those issues in which opinions differ and which issue is one in which there are not two or more opinions. Countless Companions and Followers, Imams, Mujtahadin, Sufis, Scholars of Justice and Conciliation are those in whose Haram there have been more than one woman at a time. On the other hand, we also see that the Holy Qur'an has set some necessary conditions for polygamy and if those conditions are not present, the justification of polygamy is not proven by the Qur'an. But they have been considered contradictory to God and two groups have become in favor of plural marriage and against it. In this context,

the negative and positive aspects of polygamy are evaluated.

Problem statement

The laws made for the social system can be completely progressive and beneficial when they are in accordance with human nature and fully meet human needs. Laws cannot stand still. In this way, Islamic laws are not for any particular class or place in the world, but they are for the whole world and every time and place and are in accordance with the natural system. That is why they have been fulfilling human requirements in all ages. In the midst of events, they are not burdened and destroyed nor can they be destroyed, but as long as humans exist in this world, the laws will continue to assert their superiority and value. The problem of polygamy has been presented in the western laws, and no one has declared it legal, and it is punished and fined, and on the other hand, it was used illegally in some Muslim countries. In this background, the research material has been prepared with the following basic questions in mind:

1. Was polygamy temporary in Islamic law and there is no room for it in the present age?
2. What are the effects of allowing polygamy in Islamic law on the social life of women?
3. Is the human social system better than banning polygamy?
4. By allowing polygamy, which problem is created in the society?

Hypothesis of the Research

It is worth considering that in the eyes of Islam, there is no real frequency in the issue of marriage, but it is a collective proposal, the basis of which is to remove various dangers, because sometimes it happens that a small harm is done to a person to make a big harm. It has to be endured. For example, the

sacrifice of wealth to save life is not reprehensible. Apart from this, the law of polygamy is not obligatory for all Muslims like prayer and fasting. And despite the extreme conditions in the West, it is not right to ban frequency.

Main Objectives

To achieve the objective of the research, the following objectives were put forward:

1. Clarifying the true reality of polygamy
2. To review the negative effects of polygamy
3. A review of the positive aspect of polygamy in the social context
4. A critical review of polygamy in contemporary context
5. The purpose of this study is to investigate the experiences of married women in polygamous marriages and the reasons for their tendency to accept this relationship and the experiences of women who are living in polygamy
6. To examine the causes of polygamy among women which are considered as root causes such as infertility or having only girls, husband's love marriage, family pressure, relationship between co-wives and acceptance of this relationship in married life. There were two or four problems
7. Includes an analysis of the causes of polygamy, the consequences of polygamy, and the experiences of polygamous women.

Research Methodology

This research is basically descriptive, but it includes personal observation and interviews of women from different areas who are living in the category of polygamy. In addition to

this, the recommendations of legal experts and the Islamic Ideological Council of Pakistan have been included in this study.

What are the problems that women face because of polygamy and what are the social effects?

Get feedback from polygamous women on their life experiences and the strategies that teammates use to cope with such relationships. A pre-interview questionnaire was developed:

1. Why did your husband prefer a second or third marriage?
2. Explain the nature of your relationships with co-wives
3. What were the coping strategies which you used to accept the co-wives' relationship?

Khyber Pakhtunkhwa is a traditional province of Pakistan where regular permission is required for interviews of women. Interviews were conducted through questionnaires with these women from different areas where they are living their lives under polygamy. Apart from this, through various means, they also reached out to those families where many social problems have arisen as a result of polygamy, adopted the References style APA

Studies of Research themes

I. Positive aspects of polygamy

Causes for polygamy from an Islamic point of view

No rule of Islam is devoid of wisdom and expediency. In any case, it is necessary for a Muslim to obey the ruling of Allah Ta'ala. Where Islam has allowed men to have more than one marriage, there are some wisdoms and expedients in that too. Scholars have discussed it. Some of these wisdoms and

expedients are temporary and while some are permanent:

1.1.1. Barrenness of the wife

If the wife is barren and the husband is desirous of having children, then Islam has allowed the man to remarry in order to have children. It is good for a wife to remain a wife and allow her husband to remarry, because if a woman wants a divorce, she goes to her parents' house. In this case, the woman is forced to live as a widow. The reason for this is that when someone comes to ask for her relationship and the reason for divorce of this woman is said to be infertility. So generally no one accepts this relationship. Therefore, the advantage of a woman is that she lives with her husband first. Also, the husband should act with justice and equality as per the teachings of Islam

1.1.2. A man's personal need

Men's physical structure is such that they need sexual pleasure more than women. In terms of physical strength and health, men have superiority over women. Apart from this, the natures and abilities of human beings are of different nature; similarly, their sexual desire is also not the same. Now, a human being in who desire is more material. He is not able to keep her under control and if he can afford another marriage, then not allowing him to marry again is not only harmful for that person but also harmful for the society. In this case, the mentioned person will try to fulfill his need in an illegal way. So this will make an ugly act common in the society.

1.1.3. Gynecological diseases

It is a fact that women suffer from special diseases, due to these diseases they are unable to fulfill the rights of their wives. Now the question is that in these circumstances, how did the male sexual satisfaction and moral

protection take place? There can be two forms of it: The first form which is permitted by Islam, that is, he should marry another woman. Another case is that he fulfills his sexual need in an illegal way. In which there is not only the loss of this man, but also the loss of the first wife and his children along with the loss of the society.

1.1.4. Presence of widows in the society

Sometimes a woman becomes a widow in the society. Generally, no one is ready to marry this widow woman in her initial marriage. In the case of the justification of polygamy, if a person makes her his second wife, it is not only the woman's benefit, but it is a high moral attribute. There are many women in the society, whose husbands are martyred in the battles with the enemy, so it is very important to marry them for the comfort of these women. These women are either forced to live a lonely life or become disappointed with their lives due to family problems. Therefore, it is better for them to live with someone as their second wife.

1.1.5. Multigenerational

One of the main goals of marriage is to have children. Multiple generations are possible only through polygamy. In some countries, Muslims need a large number of generations, in Western countries where democracy is at the top, if Muslims can increase their number by practicing polygamy, and then in this case, they can become a majority of the minority, in this lies the strength and power of the Muslim Ummah. In some areas, the population is very low, especially people living in villages and deserts need helpers to help them in agriculture, etc.

Moreover, due to the large number of generations, the manpower of the Muslim Ummah also increases the promotion of

which is proven by the hadith of the Messenger of Allah ﷺ: "Because of your abundance, I will be more proud than the former ummah."(Ibn Mājah, 2001)

1.1.6. Scarcity of Men and Abundance of Women

It has been proved by several surveys that the number of women in the world is much more than men, so if every man marries only one woman, then how many women will be left unmarried, which is the society. And it will prove to be harmful for the woman herself. By practicing polygamy, on the one hand, these women will get support; on the other hand, the society will be saved from suffering a huge problem.

1.2. Polygamy is a necessity

Polygamy is a social necessity, the frequency of women in the population of the world is more than men, and the reason is that the birth rate of men and women is not so high, but the number of men increases in the death rate.(Piet Hein Jongbloet, Gerhard A. Zielhuis, Hans M.M. Groenewoud, and Pieter C.M. Pasker-de Jong, *The Secular Trends in Male:Female Ratio at Birth in Postwar Industrialized Countries, Environmental Health Perspectives* - Google Search, n.d.) If it is considered, most of the lives of men are lost in battles and accidents, for example, only 80 lakh soldiers were killed in the First World War and all of them were men. In the Second World War, a total of six and a half million people were either killed or disabled. Most of them are men. From 1920 to 1940, in Germany, the number of women increased much more than men. According to the census of France in 1900, the number of women was more than four hundred thousand seven hundred and ninety thousand and in Australia in 1890. Six hundred and forty-four thousand, seven hundred and ninety-six women were more than men in the Iraq-Iran

war of 1979. In 1988, one hundred and twenty-two thousand women of Iraq and Iran became widows. Apart from wars, men die in other accidents as well. In the same way, if the long-term registration in the districts is examined, more than 90 percent of them are men.

1.2.2. Ratio of Male to Female Population

Due to these reasons, there is usually a ratio of more than one woman to one man.' A million more in countries such as the United States, where there is a more advanced system of protection against accidents, according to a report, in 1987, the population of women was approximately one million more than men. In these circumstances, if polygamy is not allowed, it will mean that a very large number of women will live a life of celibacy and deprivation of marriage. Therefore, polygamy is not a fulfillment of men's sensuality and sexual pleasure, but a social necessity.(Hashmi, 2014)

1.2.3. Polygamy is a Moral Imperative

The basic concept of marriage in Islam is a contract, but not only a contract, but also its moral aspects that distinguish it. These objectives are distinguished from ordinary ones. There are principles of polygamy in Islam, that is, there is no ruling, because the meaning of ruling is to impose something on someone, and in both Quran and Hadith, polygamy is allowed with the observance of justice.

In the problem of polygamy, apart from the social necessity, the other important aspect is the moral one, chastity and chastity is the foundation of humanity, which is taught in every religion. In addition to humans, sexual desire is also found in animals. Marriage is a

means of attaining chastity and chastity. The Prophet Muhammad ﷺ said:

“من استطاع منكم الباءة فليتزوج فإن أغص للبصر وأحصن للفرج” Whoever among you has the power to marry, let him marry, for marriage lowers the gaze and protects the modesty.(Bukhārī,Hadith 5066)

Every good-natured human being considers it his duty to protect chastity and chastity. Polygamy is a great means of protecting chastity and chastity. In many countries, polygamy has been banned, considering it cruel and cruel to women. Due to which people seek sexual pleasure in a wrong and illegal way. The experience of Western countries is in front of us. Ever since these countries rejected polygamy, adultery and homosexuality have been tolerated as sexual relations. Today, a man legally has only one wife. But there are many opportunities and they are deprived of all the rights that a single wife gets under the law.

The well-known anthropologist **Dr. Gustavo Le Bon** writes:

“Even in the West, where both climate and nature demand this ritual (polygamy), the existence of the ritual of monogamy is only in the books, and I think that no one will deny that this ritual exists. Our reality is not found in society. I don't know why the legal multiple marriages of the easterners are illegal in the westerners. Considered less than frequency couples? Rather, I will say that the first is preferable to the second in every way”(Le Bon, 1936).

Mr. Malik Ram was a realist writer and author, he writes:

“Many arguments can be presented in support of polygamy. For example, the number of women in the world is much more

than men. By blocking the way of marriage for them, are we not creating the equipment of misguidance for them and the men married to them? If you do not give these women the opportunity to marry, it is as if you are pushing them into deep humiliation and forcing them to live a life of sin because it is a natural feeling. If you are not able to calm down, the society will be denounced and you will be victimized in this case, you will have to legally accept the existence of another forbidden child. able to make a wife and mistress of the house and a respectable mother; otherwise she is forced to become a despicable wife or a ruined woman and a source of disgrace to herself and to the whole society”(Ram, 2011.).

The fact is that the scope and justification of polygamy is extremely necessary for a righteous and pure society and society, and this is not a theoretical philosophy, but the corrupt society and society of the West is a practical example of it.

According to **Maulana Mohammed Jafar Shah Phulwarvi**, polygamy is a solution to cultural and social moral problems. In other words, there is a reason for every decision. There is a lot of talk about the livelihood of Arabs, but because of it, there are cultural problems. As far as moral

issues are concerned, if he tolerates, he will keep friends, if he will do illegal things. Therefore, the ruling is one and the permission is four (Jaffar Phulwari, 1959).

1.2.4. The Positive Aspect of Polygamy in Social and Collective system

According to Western values, the family has no status; the freedom of the individual is their religion. According to western values, the protection of innocence is allowed more than necessary. And human self-love, sensuality, and pleasure-loving are in it. Therefore, nudity and obscenity in general are liked by them. The ghost of lust is dancing on their heads. On the other hand, hatred towards the sacred bond of marriage is increasing. It is being considered as an obstacle on the way to freedom. In Islam, marriage is the foundation of family life. Western society has destroyed the family institution because of its hatred of marriage and love for sexual immorality. The owners of the new definition of women's rights do not believe in the veil in the Islamic society, nor do they believe in early marriage. They are also not convinced of the role of marriage guardian, they also consider love and affection before marriage as natural.

Statistics show that the number of men and women at birth is the same. But from the analysis of the mortality rate, it is known that the rate is higher among men than among women. This difference is known that the death rate among men is higher than among women. . According to Encyclopedia

Britannica, the risk of death in general has been found to be lower for women and higher for men at each age stage.

The increase in the number of women and the decrease in the number of men in society is due to various reasons. The first mention of it has passed. This era is the era of science and technology, so new inventions are happening every day, new research are coming out, new companies are coming into existence, if there are many benefits from these things, then there are also losses on the other side. This is a general concept. That there is a shortage of men and there are more women. And as a result of accidents, most of the lives of men are lost. From this point of view, polygamy has social and societal benefits. Therefore, the Qura'nic verse is applied here.

Proponents of polygamy point out that the practice plays important roles in the society, and hence the need to be legalized. In addition, polygamy proponents argue that legal recognition of polygamy will allow fix the negative attributes attached to it. They also argue that the legalization of polygamy will help prosecute cases related to it effectively. On the other hand, opponents of polygamy argue that the practice is out of place in the modern society due to its negative consequences on individuals, families, and society. (Positive & Negative Effects of Polygamy on Society - 2669, n.d.)

Proponents of polygamy argue that polygamous relationships are

beneficial. First, polygamy is believed to reduce street prostitution. It is argued that polygamy offers marriage to women who would otherwise consider street prostitution as a source of income.

Although, the practice of polygamy in Islam is criticized by other religions and some, scholars in the West. They consider it against the rights and interests of women. Yet it is no denying the fact that such a practice is rational and serves for the welfare and betterment of a society. If the first wife of a man becomes ill or faces other health issues, then the entire set-up of the family is disturbed. It can be restored if the husband marries another woman. Hence the first wife will get the help and service of the second wife and her burden will be lessened. Similarly, the children of the first wife (if she has any male or female children) will find someone to bring them up. Proper forbids us from discrimination, injustice and unfair treatment of the wives. That is the reason that Islam has permitted marrying up to four wives at a time. (Qadeer, 2014)

2. The negative Aspect of polygamy

A happy and lasting family is shaped by the wisdom of a husband and wife. Certainly in a family life, there must have been concerns about building up and meeting the needs of the family. As a result of the polygamous marriage, the right and duty of the husband shares his attention with his two wives and children and each family. Suppose a husband should be

fair in all things to all his wives and children.

2.1. Lack of family and social relationships

Regarding the negative side, there is a common perception that:

In a family of polygamy, a husband lives with a number of his wives and children, perhaps even with a number of other wives. When that happens, serenity in the family is very difficult to realize. How can there be peace in a family of many wives and many children, since in that family there is a sense of competition between wives and children. (Positive & Negative Effects of Polygamy on Society - 2669 Words, n.d.)

One of the triggers in a home is a matter of justice for lack of justice in sharing the love between his wife and him. This gave rise to internal conflicts in the life of a polygamous family. The resulting conflict is not limited to husband and wife but extends between child and mother; that is between his son and his father, even among one family members to another.

These conflicts can arise at any time, although sometimes they can be suppressed, but sometimes the problems that arise as a result of these conflicts become difficult to solve. The conflicts within the polygamous family are not as large and complex in monogamy as in polygamy.

In the article of Rohmadi , Fauzan , Wahyu Abdul Jafar:

“In a polygamous life a husband lives with a number of wives and children,

perhaps even with a number of family members of each wife. How can there be peace in a family of many wives and many children? Supposedly in the marital relationship there is a problem, whether it is a monogamous marriage especially in a polygamous marriage, a small problem can be a very big problem. Such as the jealousy of a wife to her husband”(Positive & Negative Effects of Polygamy on Society - 2669 Words, n.d.).

2.2. Effects on the health of family members

It has been observed that a wife becomes psychologically disturbed and sad after seeing her husband in a relationship with another woman. This study shows that the average wife experiences depression, constant stress, mixed feelings of sadness and despair, and resentment at cheating when she learns that her husband has unexpectedly remarried. It is not limited to the wife, but its effects are also on the children and the whole family.

Generally, in Pakhtun society, the wives who find out that their husbands have remarried; have no other way or where to go. She thinks of herself as ashamed in front of her family. She hides her grief and apparently gives the impression that nothing has happened. Most of these women blame themselves. But she is loyal to the family and saves the stigma of the family in the society. With the passage of time, the grief and sadness she is facing leads to many physical ailments, especially

sleep problems, irritability and psychological confusion.

Khyber Pakhtunkhwa, especially the women of the Pakhtun tribes, is suffering from a psychologically distressing and painful situation, but they rarely express it. According to the survey, they go through two basic factors psychologically:

1. A tribal woman loves her husband immensely and wants his attention, but when she finds out that her husband is in love with someone else, she is not mentally ready to accept him. She never gives permission to her husband. This is the main reason for the psychological illness of the wife.
2. In this situation, the wife feels inferior as she suffers from inferiority complex because she is unable to fulfill her biological satisfaction. This feeling of inferiority gradually escalates into a psychological problem, especially in the form of family pressure and internal conflicts, an unhealthy sense of competition between wives and stepchildren. And this is the starting point of a dangerous disease that is associated with them for life.

2.3. Necessities of life

A happy and lasting family is formed by the wisdom of husband and wife. Certainly in family life, there must

have been concerns about building and providing for the family. Polygamy results in the right and duty of the husband to share his attention with his two wives and children and with each family. Suppose a husband should be just in all things to all his wives and children.

It is usually more in those families who belong to the middle class. The important thing that came out in the survey is that polygamy is a big problem due to financial needs. In these areas, it has been generally observed that whether it is a matter of financial needs or the care of children, most of the times due to quarreling each other, their health and education is affected. It has also been shown that polygamy is done because of love, so he leaves his first wife and children and does not take care of their needs.

3. Common Causes of Attempting of polygamy

Recent research shows that men are responsible for religious principles and moral values. Therefore, in these areas, men usually marry others for natural desires, i.e. love, attention, and the desire to have children.

Most polygamy is driven by revenge, whether its external form is childlessness, polygamy, mutual attraction, or dislike of something, and it is obvious that some subconscious motive is revenge, which is not a justification for polygamy Can be. (Interviews of Different Person of Pukhtoon Society KP, Pakistan Dated 2 March 2023, in Stale Areas, 2023)

On the other hand, traditional women prefer this practice for many reasons, especially those women whose husbands are wealthy. But in the present era, the professional on job ladies also likes this practice. In response to a question, a woman told that my husband has remarried a professor and I have accepted him because it will improve our economic conditions. In this regard, when a man from **District Orakzai in Kohat** Division, was asked why he married a female professor, he said that it was to improve his economic conditions.(Abdulla, Sajid, personal communication, April 2022)

As a result of another survey, it was also found that some people have committed polygamy only with a good intention. In other words, with those women who are widows or those women who are older and do not have relationship yet, then second marriages are done to provide them protection, this method is better and morally excellent.

Rather being divorced, women prefer polygyny because the pressure may be strong in some societies that they claim to be happy even if it is not the reality. To draw similar variables regarding experiences and attitudes is utmost difficult because they are asymmetric according to specific religious, customary, cultural and socio-economic context of its practitioners. In following Questioners:

1. Why did your husband prefer a second or third marriage?

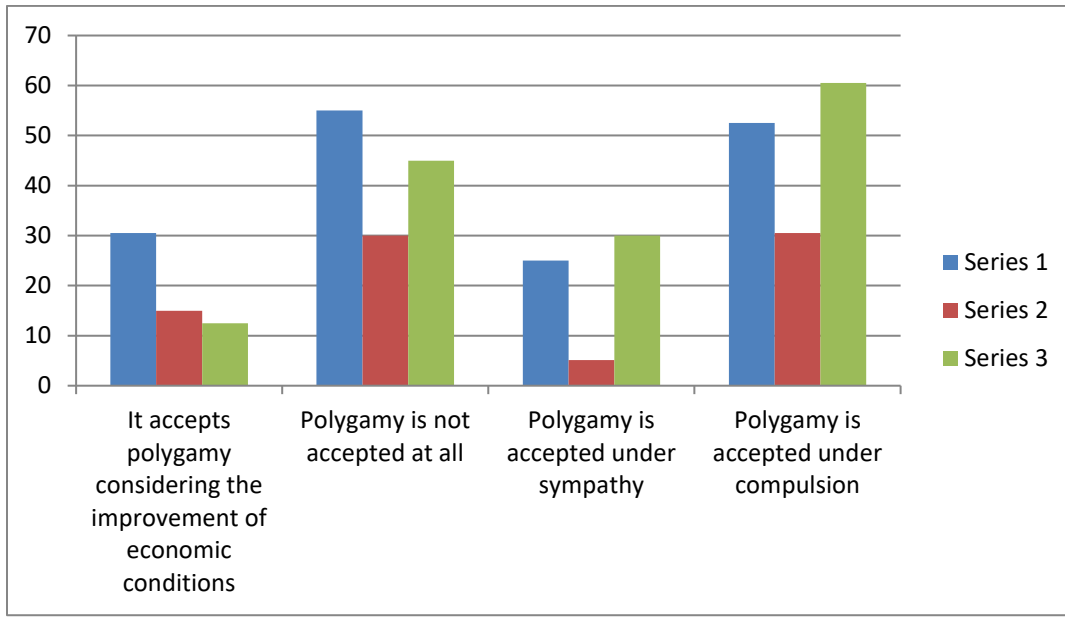
35 percent of women answered that because of infertility, and 15 percent of women for economic improvement.

2. Explain the nature of your relationships with co-wives

55% of the women said it was extremely scary and 35% of the women said it was just a bad situation and 70% of the women accepted it for the sake of family and children.

3. What were the coping strategies which you used to accept the co-wives' relationship?

20 % for the sake of their husband's pleasure, 30 % for sympathy and 35 % only for economic improvement.



3- Common Causes of Attempting of polygamy

4. General Perception About Polygamy

According to an analytical study, it has been revealed that women's response to polygamy varies not only between cultures but also within societies. Educated urban women dislike the system of polygamy because the husband's sharing of emotional and material resources gradually fosters animosity that diminishes mutual cooperation(Esmaili et al., 2012).

In specially Pukhton society, polygyny has been associated with intolerance, violence,

and inhumane attitudes, often demonstrated by women. The aversion is expressed in various forms which includes leaving husband's home while protesting, inciting relatives against him, attempting suicide, and also assassination of husband in extreme cases.

Demonstrations of strong negation even before establishment of polygynous family system depicts its concept as presumed evil and sin in the society where death is preferred over inclusion of co-wife. Contracting second marriage after obtaining permission from

first wife is practically the sole condition in the constitution, general social attitudes, particularly of first wives.

In the Pakhtun society, although men have more rights than women, men can and do marry for the second or third time. But this is generally considered unacceptable. And in most of the situations that are published in the newspapers every day, the first wife demanded a divorce or committed suicide or the second wife was killed after remarrying. Moreover, social enmity has arisen. Polygamy is not easily accepted by the society for many reasons. The society considers polygamy as negative instead of positive. (Interview, Place in Tribal Area, Dara Adam Khail, FR Kohat, in Afridi Tribes, Dated 22 March 2023, personal communication, 22 March 2023)

About the characteristics of polygamous men it is found that religious men are more likely to get engaged in polygamous relationship than non-religious. (Elbedour et al., 2002)

The concept of polygamy, according to the research, it is found more in those families where there are individual families instead of joint family system. This concept of joint family is very rare, however, those women of old age who are not yet married, or due to infertility and some illness, this concept is put into practice.

Higher level of self-esteem discovered in polygyneous men than monogamous husbands because having more wives and children is a symbol of pride in especially tribal area's societies but conversely their wives and children reported to have lower level of self-image (Survey Peshawar City, Khyber Pakhtunkhwa, Dated 2 February 2022, personal communication, 2022.).

4.1. Spouse Relations in Polygamy

The relationship between wives is limited to competition and along with having more children; there is also economic and social competition due to which the relationship between wives is generally strained.

It has also been observed that in polygamy, women generally remain marginalized and are reluctant to express their wishes and opinions to their husbands. A number of sources reported sexual, emotional and physical abuse of women by their husbands, perhaps gender inequality leading to violence even within monogamous relationships. (In Field, Served Personal Observation, personal communication, n.d.)

Researchers found co-wife relationship usually embedded with rivalry due to competing for attaining husband's attention, time and bearing his children which is social status symbol for them. However, friendly relations between co-wives have also been shown from which they benefit from each other in terms of child rearing and domestic responsibilities. (M. Zahid, personal communication, 5 May 2022)

5. Analysis of polygamy in Islamic law and current context

Polygyny and conduction of equity between wives is part of Holy Qur ān and Islamic tradition. Ḥadīth literature and Islamic Jurisprudence further elaborated essentials of equitable conduct however, Constitution and social attitudes of Pukhtoon society exhibit opposite current. Root of differences is contradiction about concept of loyalty (Faithful) of husband; Pukhtoon society idealized that man may remain contend with one wedded woman whereas Islam makes man liable to perform his material and conjugal responsibilities in a just way without making him limited to one wife. Collision of doctrines results violence where polygyny is interpreted something as fundamentalist and

disgrace to women. Protecting social concept of loyalty more than ensuring Qur'anic injunction of implementing equity between wives, Constitution of Pakistan reflects the same intellectual uncertainty.

Let it be clear here that It would be improper for us to judge her jealousy forever to be a poor factor, for the jealousy of a woman toward her husband is, in fact, the honest expression of her love, and at the same time is also a healthy reflection of the size of her being so hotly hogging her husband, unaccompanied by her fellow women, And it's also a psychological symptom that shows the woman's absolute vigilance in her future.

Now we see in the context of research, what is the correct Islamic concept and purpose of polygamy? There are many materials on this in Islamic literature and there are different opinions in this regard, however, in the context of Pakhtun society, we should state the opinion which is preferred by us, and not in full detail.

If seen in the context of the objective of Sharia, it is clear that the main Object of Shari'a is peace in the society and the necessary protection of human beings.

Polygamy is permissible only in emergency situations. In general, polygamy is not permissible, but monogamy will be practiced. The meaning of the state of emergency is that, for example, the wife is sick in such a way that she is unable to pay her conjugal rights. In that case, the man can remarry, and the remarriage is justified, but it is better not to remarry. Because there is no fault of the woman in this patient, but it is from Allah Almighty.

The Qur'an has placed the condition of multiple marriages on justice and equality, but in the present era, this condition is completely missing. Even if the condition of

justice and equality is found in one person out of millions of people, then it cannot be made a rule. When there is corruption and evil among people in general, as is the case today, when men are not doing justice to their wives, then it should be prevented in the context of the majority.

Two types of rulings have been given in the Holy Quran. These are the rules that have eternity in them and remain forever. They are called religious values, which mean Eternal Values; they are immutable like the legal power or the words of Allah. Others are those laws that are associated with a particular period or specific circumstances and changes are made in them due to the requirements of time and place. We can express this fact in the legal term that the Bye-Laws are for the transitional period and their purpose i.e. Preamble has eternity in it. For polygamy, those conditions have been set as one negative and one positive. It is that there is a fear of inequality due to the existence of orphans in the society

The second thing is that there should be no fear of injustice between the spouses. In other words, if the issue of orphan hood is not a collective and national problem, or if this problem can be solved in a better way, and if there is no certainty of justice between the wives, then multiple marriages are not allowed. The Qur'an's view on whether or not there can be justice between multiple wives. No matter how eager you are for justice, you will be unable to do justice among women. So don't be so inclined to one side that you keep the other hanging.(Qura'an 4:129, n.d.)

Before allowing polygamy, it is important to see what its purpose is. Where it is not intended to take revenge from the first wife? Or not just to satisfy your sexual desire or diversity? If these things are what you want, then you should also keep in mind this saying

of the Holy Prophet (ﷺ): “إن الله لا يحب الذواقين”¹ (Ibn Kathir, 1994) means; Allah does not like those who like sexual diversity. That polygamy is allowed not because of any personal need but because of an imperative Social need, there is no denying that before Islam there was no restriction on polygamy among the Arabs.

Firstly, it should be limited to four and secondly, even after the permission of this four, some such restrictions should be made so that this permission becomes almost useless. Then, gradually, it should become a principle that one man has only one woman, and this principle should remain flexible that if a national and in some circumstances, an individual need comes to this polygamy, then it is also an inevitable reason. As "Ahun Al-Balitin" should be considered as a choice

Misunderstanding in drawing conclusions:

Just like seeing their slaves, it was assumed that slavery is also an Islamic rule, similarly, this forced way of marriage of the Companions was also considered according to Ain Deen and Ain Kitab and Sunnah, and then whoever opened the door to it, the polygamy became the greatest form of worship. Then countless and unlimited unmarried couples became the adornment of the court and the presence of harems among the kings became a future institution. So actually, the behavior of the Companions in this matter was only a forced, urgent and temporary action, its purpose was not polygamy, but to solve a social problem. Just like seeing their slaves, it was assumed that slavery is also an Islamic ruling, similarly, this forced way of marriage of the Companions was also considered according to a particular religion and a particular book and tradition, and then whoever opened its

door, the frequency Marriage became the greatest form of worship. Then countless and unlimited unmarried couples became the adornment of the court and the presence of harems among the kings became a future institution. So actually, the conduct of the Companions in this matter was only a forced, urgent and temporary action, its purpose was not polygamy, but to solve a social problem.

6. Conclusion

In the case of polygamy in the Pakhtun society, various problems arise and it leads to family enmity. As a result of this research, important results were found. Polygamy is most disliked in it. Despite this, polygamy is practiced in some tribes. In the survey, it was generally seen that most of the times, establishing justice is a far-fetched thing, so they divorce the first wife. From which many kinds of problems are born, every day news is published in the newspapers that a man killed his brother-in-law on his second marriage or his wife has taken this kind of action. Unacceptability and violence of first wives and their families and husbands' misconduct and inabilities caused transformation of Shari'ah permissible marital practice into aversive taboo.

In Islam, concept of 'Adl pervades to cosmological level; the Universal System is sustained on principle of just proportion and equity. The conception runs throughout the holy Quran like blood circulatory system having veins and arteries of pure blood and impure blood. Quranic eloquence enshrined when it employs different word for each shades of justice and injustice exhibiting unique dimension of meaning from its familial words. To determine state of the equity between possibility and impossibility

¹ This hadith is included in several books of hadiths in different ways

three states of injustice (‘ūl, mīl, and mu‘allaq) are mentioned against justice (‘adl) in polygamy related holy verses.

All divine teachings of the holy Quran were practically demonstrated by Holy Prophet PBUH whereas juristic debates further explicate related aspects. But unfortunately there found distances between Islamic conceptions and social practices in Pukhton. Costume of Tribe reflects general social attitude towards polygyny. Findings reveal unholy impressions and disfavoring attitude of people in Pushtoon Bilt towards polygyny.

Despite extensive practical guidance provided by Islamic traditions for successful polygyny the families are on mercy of fate. Findings show that the conductors tend to enter, without any formal information and professional counseling, into the marital bond permitted in Shari‘ah but atypical in Pukhton tribe. Polygynous husbands are likely to conduct polygamy on track of monogamy by making fundamental mistake of combing wives like putting two swords into single sheath which produces friction in life resulting polygyny less glamorous and unattractive example for others to follow.

7. Recommendations

A certain level of awareness and awakening within the Pukhtun society is also required. Islamic ideology of kufū must be preferred over bachelor status of men. society must also get emancipation from norms of Hindu culture and civilization. In Islamic State, adulterers and rapists are guilty not polygamists. If husband is fulfilling all rights of first wife then she wouldn't be the one who is oppressed. Moreover, being second wife is not something which can be considered as inferior form of matrimony. It is time for Pashtun society to review its collective thinking and reshape the behavior towards polygamy according to Islamic conceptions.

Before attempting a second marriage in the tribal districts of Khyber Pakhtunkhwa, men should assess their financial resources to see if they can provide a separate home for the newly wedded wife. They should also consider their wishes and demands while choosing a woman for second marriage. A woman needs to have a certain level of seriousness, responsibility and emotional attachment for a committed and lasting relationship.

Bibliography/Refernces

1. Abdulla,S. (2022, April). Interview with Abdullah form District Orkzia , [Personal communication].
2. Bukhārī, M. ibn I. (1994). *Sahih al-Bukhari*. Dar ul Qalam.
3. Elbedour, S., Onwuegbuzie, A. J., Caridine, C., & Abu-Saad, H. (2002). The effect of polygamous marital structure on behavioral, emotional, and academic adjustment in children: A comprehensive review of the literature. *Clinical Child and Family Psychology Review*, 5(4), 255–271.
<https://doi.org/10.1023/a:1020925123016>
4. Esmaili, G., Sadrpushan, N., & Gorji, Y. (2012). Comparison of Life Quality for Men in Monogamy and Polygamy Families. *Journal of Sociological Research*, 3(2), Article 2.
<https://doi.org/10.5296/jsr.v3i2.2669>
5. Hashmi, M. (2014). *Abuse of right: Shari‘ah Perspective* (1st ed.). Shariah Acadey II University, Fasal Masjid.
6. Ibn kathir, I. ad-D. I. (1994). *Jami` al-masnad wa al-sunan* (1st ed.). Dar Al Fikr.
7. Ibn Mājah, M. ibn Y. al-Qazwīnī. (2001). *Sunan Ibn Mājah* (2nd ed.). Dar al kotob al-Ilmiyah.
8. In field, served Personal Observation. (n.d.). [Personal communication].

9. Interview, Place in Tribal Area, Dara Adam Khail, FR Kohat, in Afridi Tribes, dated 22 March 2023. (2023, March 22). [Personal communication].
10. Interviews of Different person of Pukhtoon Society KP, Pakistan dated 2 March 2023, in Stale Areas. (2023).
11. Jaffar Phulwari, S. M. (1959). *Masla Ta'dad-E-Azdawaaj*. Mohammad Ashraf Daar.
12. Le Bon, G. (1936). *Tamaddun-e-Arab*. Syed Abdul Qadir.
13. Piet Hein Jongbloet, Gerhard A. Zielhuis, Hans M.M. Groenewoud, and Pieterneel C.M. Pasker-de Jong, *The Secular Trends in Male:Female Ratio at Birth in Postwar Industrialized Countries, Environmental Health Perspectives—Google Search*. (n.d.). Retrieved 1 June 2023, from <https://www.google.com/search?q=Piet+Hein+Jongbloet%2C+Gerhard+A.+Zielhuis%2C+Hans+M.M.+Groenewoud%2C+and+Pieterneel+C.M.+Pasker-de+Jong%2C+The+Secular+Trends+in+Male%3AFemale+Ratio+at+Birth+in+Postwar+Industrialized+Countries%2C+Environmental+Health+Perspectives&q=Piet+Hein+Jongbloet%2C+Gerhard+A.+Zielhuis%2C+Hans+M.M.+Groenewoud%2C+and+Pieterneel+C.M.+Pasker-de+Jong%2C+The+Secular+Trends+in+Male%3AFemale+Ratio+at+Birth+in+Postwar+Industrialized+Countries%2C+Environmental+Health+Perspectives&aq=chrome..69i57.1517j0j7&sourceid=chrome&ie=UTF-8>
14. *Positive & Negative Effects of Polygamy on Society—2669 Words*. (n.d.). Free Essays. Retrieved 28 May 2023, from <https://ivypanda.com/essays/polygamy/>
15. Qadeer, A. (2014). *The status of Women in FATA- A Comparison between Islamic Principles and Pashtunwali*. *International Journal of Research*, 1(7), Article 7.
16. *Qura'an 4:129*. (n.d.).
17. Ram, M. R. (n.d.). *Islamiyat Malik Ram*. Maktaba Jamia Ltd.
18. Survey Peshawar city, Khyber Pakhtunkhwa, dated 2 February 2022. (2022, February 2). [Personal communication].
19. Zahid, M. (2022, May 5). Interview with Professor Dr Zahid [Personal communication].