



A GUIDE FOR WIVES

The Contented Woman

A heart at peace — gratitude, patience with knowledge, money and contentment, accepting qadar while claiming your rights, and caring for yourself, with one wife or more

... أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

To wives

Qana'ah is a heart that feels content with the provisions of Allah—rich within even if not all desires are met. It is one of the secrets to a tranquil home, because a heart that constantly compares can never rest.

However, qana'ah is often misunderstood. It is not resignation, it is not silence in the face of injustice, and it is not abandoning the rights that Allah has given. A woman with qana'ah can be grateful and at the same time claim her financial maintenance (nafkah), take care of her health, and ask for help when necessary.

This book elaborates on gratitude, knowledgeable patience, money and contentment, accepting divine decree (qadar) while claiming rights, qana'ah in a polygynous home, and self-care and finding companions. Chapter 8 is written for husbands: how he can help his wife feel content.

Evidence is drawn from verses and hadith that have been reviewed on the MYPolygyny website. Rights and procedures may vary depending on the circumstances; for your own situation, the state Islamic religious office, the Syariah Court, or a family counsellor is available to help.

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This book is for wives — in a home with one wife or more. **Chapter 8 is written for husbands.** Each chapter opens with a verse of the Qur'an and ends with a **Summary & reflection** page. Further reference at mypolygyny.com.

01

CHAPTER 1

Qana'ah: Rich in Heart, Not Resigned

A calming feeling of sufficiency, not a silent suppression.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ^{قُلْ} أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

﴿٢٨﴾

"Those who believe, and whose hearts find rest in the remembrance of Allah. Know that it is in the remembrance of Allah that hearts find rest."

Surah ar-Ra'd 13:28

What is qana'ah?

Qana'ah is a state of contentment with what Allah has bestowed, leading one to stop chasing the illusions of others. Its source of tranquillity is not wealth or praise, but the connection with Allah: "Indeed, by remembering Allah, hearts find rest" (Surah ar-Ra'd 13:28).

Allah also forbids us from coveting what He has given others (an-Nisa' 4:32). The same verse affirms the right of every woman to what she earns: "For men there is a share of what they strive for, and for women there is a share of what they strive for" (Surah an-Nisa' 4:32). Contentment and clear rights come together in one verse.

Therefore, qana'ah is not resignation. It does not mean that a woman should remain silent when her rights are withheld, to accept insults, or to neglect her health. Rather, it calms the heart from envy and complaint, so that the energy available can be used for what is truly important.

Contentment (Qana'ah) is... and is not...

Contentment (Qana'ah) is

- ✓ Being grateful for the blessings one has
- ✓ Being at peace without comparing oneself to others
- ✓ Striving, and then entrusting the outcome to Allah
- ✓ Having moderate desires
- ✓ A heart that relies upon Allah

Contentment (Qana'ah) is not

- ✗ Accepting oppression in silence
- ✗ Giving up one's maintenance (nafkah) or withheld rights
- ✗ Suppressing feelings until they cause pain
- ✗ Stopping efforts to improve a situation
- ✗ Blaming oneself for the injustice of others

Summary & Reflection

Contentment (Qana'ah) is the wealth of the heart that relies on Allah. It calms the heart from envy and comparison, but it never means accepting injustice or relinquishing rights.

Reflection Questions

- In what area does my heart find it hardest to feel content?
- Have I ever thought that 'patience and acceptance' means I cannot speak up?
- What is one blessing that I have taken for granted until now?

02

CHAPTER 2

Gratitude, Not Comparison

Seeing the blessings you have, not other people's pictures.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

"And as for the favour of your Lord, proclaim it (with gratitude)."

Ad-Duha 93:11

A heart that looks to those below

Allah has promised that if you are grateful, He will increase you in favour (Ibrahim 14:7). Gratitude to Allah is also practised through people: "Whoever does not thank people has not thanked Allah" (narrated by Abu Dawud 4811 and at-Tirmidhi — sahih). Say thank you for small things: food, maintenance, help.

The Prophet ﷺ taught a way to guard the heart: look at the person below you and do not look at the person above you, for that is more likely to prevent you from belittling Allah's blessings upon you (Sahih Muslim, Kitab az-Zuhd wa ar-Raq'iq). Even couples who look perfect in holiday pictures have arguments, debts, and struggles that are not shared.

The reminder about not being ungrateful applies to everyone (Sahih al-Bukhari 29), and it is a reminder of good conduct, not a tool to belittle women. The same principle applies to husbands: "Let no believing man hate a believing woman. If he dislikes one of her traits, he will be pleased with another" (Sahih Muslim, Kitab ar-Radha').

Social media without the unrest

1

Identify Triggers

Notice any accounts or groups that leave you feeling inadequate, jealous, or anxious after viewing them.

2

Unfollow

Mute or unfollow that account. Your heart is more valuable than their content.

3

Limit Time

Set times without your phone, especially before sleeping and during family meals.

4

Replace with Gratitude

Every night, write down three blessings from the day, including one good thing about your partner.

5

Guard Home Secrets

Do not use social media to air family secrets. Bring real problems to people who can help.

Summary & Reflection

Gratitude increases blessings and is practised by being thankful to people. Looking at those below saves the heart from belittling Allah's blessings; social media comparisons rarely show the real picture.

Reflection Questions

- What are three blessings in my household that I rarely mention?
- Which accounts or conversations most often make me feel inadequate?
- Whom should I thank this week?

03

CHAPTER 3

Knowledgeable Patience

Steadfast in trials, without remaining silent in the face of injustice.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

"And We shall surely test you with something of fear, hunger, and loss of wealth, lives and fruits. And give glad tidings to those who are patient."

Surah al-Baqarah 2:155

Trials and their limits

Trials are inevitable: "And We will surely test you with something of fear, hunger, and loss of wealth, lives and fruits. And give glad tidings to the patient — those who, when struck by calamity, say: Indeed we belong to Allah and to Him we shall return." (Surah al-Baqarah 2:155–156).

Patience does not mean keeping silent about one's rights; it means remaining obedient to Allah while taking the right steps. Being patient in marital trials is a noble trait, but patience does not mean allowing oneself to be harmed. Injustice is not a trial that must be endured; it needs to be stopped, with help.

Allah reminds us: "Allah does not burden a soul beyond its capacity" (Surah al-Baqarah 2:286), and "truly, with hardship comes ease", repeated twice (Surah asy-Syarah (al-Insyirah) 94:5–6). One form of that ease might be the people and services that can help you.

Patience is... and not...

Patience is

- ✓ Restraining the tongue from regrettable words
- ✓ Continuing to pray and supplicate when things are difficult
- ✓ Thinking before acting
- ✓ Seeking the right way out
- ✓ Asking for help when necessary

Patience is not

- ✗ Enduring injury in silence
- ✗ Allowing the children's maintenance (nafkah) to be withheld
- ✗ Keeping secret threats or violence
- ✗ Rejecting treatment for fear of being seen as lacking faith
- ✗ Facing everything alone

Summary & Reflection

Patience is knowledgeable steadfastness, not ignorant resignation. Allah does not burden beyond capacity, and with hardship comes ease—including the help of others. If you are in danger, safety comes first: 999 or Talian Kasih 15999.

Reflection Questions

- What trial am I currently facing, and what right step can I still take?
- Is there anything I am 'being patient' about when it actually needs to be stopped?
- Who can I contact if the situation becomes too overwhelming?

04

CHAPTER 4

Money, Provision and Contentment

Moderation in desire, clarity on rights.

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ ﴿٣١﴾

"O children of Adam, wear your fine clothing whenever you go to the mosque, and eat and drink, but do not be excessive. Indeed Allah does not love those who are excessive."

Surah al-A'raf 7:31

Moderation without forfeiting rights

Allah praises His servants: "and those who, when they spend, are neither extravagant nor miserly, but hold a balance between the two" (Surah al-Furqan 25:67). Hari Raya is meant for joy and gratitude, not for showing off; new clothes and ornaments are not measures of happiness.

However, contentment (qana'ah) does not negate rights. Nafkah (financial maintenance) is the husband's responsibility, and the wife's income is hers. Hind binti 'Utbah was permitted to take from her husband's miserly wealth "what is sufficient for you and your child in a proper manner" (Sahih al-Bukhari 5364). A woman who is content does not ask for excess, but she also should not be ashamed to claim what is sufficient.

Every day two angels pray for compensation for the one who spends (Sahih al-Bukhari 1442). Be careful of get-rich-quick schemes and "practices" that promise wealth for a fee. The level of nafkah in any situation can vary; if there is doubt, the Syariah Court or the state Islamic religious office is available to help clarify it.

Peaceful financial practices

- ✓ A monthly budget discussed together with the husband.
- ✓ A small fund for emergencies and annual costs like schooling and Hari Raya.
- ✓ Differentiating between needs and wants before buying.
- ✓ Keeping records of personal income, assets, and contributions.
- ✓ Avoiding debt for the sake of showing off.
- ✓ Knowing one's own rights to nafkah and those of the children.

Summary & Reflection

Contentment regarding money means moderation and not comparing oneself to others, not forfeiting one's nafkaḥ. The wife's wealth is hers, and claiming what is sufficient is a right acknowledged by the Prophet ﷺ.

Reflection Questions

- What spending do I do because of other people, rather than necessity?
- Do I clearly know my rights to nafkaḥ and those of the children?
- What small change could make next month calmer?

05

CHAPTER 5

Content with Qadar, Still Claiming Your Rights

Accepting Allah's decree, and striving with proper conduct.

الَّذِينَ إِذَا أَصَابَهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

"Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return":-"

Surah al-Baqarah 2:156 · tr. Abdullah Yusuf Ali

Allah Hears Complaints

Contentment with qadar (Divine Decree) never means ceasing to strive. The Qur'an records the complaint of a wife: "Indeed, Allah has heard the word of the woman who complains to you concerning her husband, and who complains to Allah..." (Surah al-Mujadilah 58:1). She complained, and her complaint is answered with a ruling that upheld her.

The oppressed person has the right to speak out: "Allah does not like the bad words spoken openly, except by those who are oppressed." (Surah an-Nisa' 4:148). What is sought is to complain to a party who can rectify the situation: a counsellor, an arbitrator (hakam), the religious office, the court, or the police—not to the public.

Obedience also has limits: "There is no obedience in sin; obedience is only in what is right" (Sahih al-Bukhari 7257). Relinquishing some rights for the sake of peace is permissible, but it must be voluntary, not forced. The way to claim rights can differ according to the situation and location; the JAIN counselling unit and the Syariah Court are ready to guide you patiently.

Claiming Rights with Dignity

1

Know Your Rights

Read about nafkaḥ (financial maintenance), accommodation, good treatment, and safety. Knowledge calms and strengthens.

2

State Clearly

Choose a calm time. State one thing, one request: "I need the household nafkaḥ at the beginning of the month."

3

Keep Records

Note down dates, amounts, and important conversations. Records help if you need to seek assistance later.

4

Involve a Mediator

A JAIN family counsellor or an arbitrator (hakam) from both families who is fair.

5

Use Official Channels

If rights continue to be withheld, the Syariah Court and the Sulh Officer are ready to help. If there is danger, call 999 immediately.

Summary & Reflection

Contentment with qadar and claiming rights are not contradictory. Allah hears the complaint of a wife; the oppressed person has the right to speak to a party who can rectify the situation, and obedience is only in what is right (ma'ruf).

Reflection Questions

- Are there any of my rights that I have let go of because I thought it was a sign of contentment?
 - How can I state my needs more clearly and calmly?
 - To whom can I complain if a private discussion is unsuccessful?
-

06

CHAPTER 6

Contentment (Qana'ah) in a Polygynous Home

Content with your own portion, without suppressing your rights and feelings.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ^ج لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا ^ق
لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ^ص وَاعْفُ عَنَّا
وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

"On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns."

Surah al-Baqarah 2:286 · tr. Abdullah Yusuf Ali

The Portion Decreed

The Prophet ﷺ said: "It is not lawful for a woman to ask for her sister (co-wife) to be divorced in order to empty her plate, for she will have what has been decreed for her" (Sahih al-Bukhari 5152). This hadith comforts every wife: her provision and the love she receives are not taken by anyone else. This prohibition applies to both the first wife and the new wife.

Jealousy is natural, not a sin. The Prophet's ﷺ wives were also jealous, and he handled it calmly, saying, "Your mother is jealous" (Sahih al-Bukhari 5225). Heavy feelings can be brought to Allah, as with Prophet Jacob (Ya'qub) a.s.: "Indeed, I only complain of my distress and my sorrow to Allah" (Surah Yusuf 12:86). He did not deny his sadness; he brought it to Allah.

Contentment in polygyny does not mean accepting injustice. Every wife has the right to maintenance (nafkah), a place to live, turns (giliran), and fair treatment. Saudah r.a. willingly gave her turn to 'Aisha r.a. (Sahih al-Bukhari 5212), and such a relinquishing must be voluntary, not forced. The specifics of rights may vary; the Syariah Court or JAIN can explain this.

Things That Remain Your Right

- ✓ Full maintenance (nafkah) for you and the children, not a fraction.
- ✓ A decent place of residence of your own, without being forced to share.
- ✓ Fair turns (giliran) and attention.
- ✓ The truth about the family situation, without harmful secrets.
- ✓ The right to feel jealous, sad, and to ask for help.
- ✓ Safety and dignity, both at home and on social media.

Summary & Reflection

Every wife receives what is decreed for her, and jealousy is a natural feeling that can be brought to Allah. Contentment in polygyny means being at ease with your own portion, not giving up rights that Allah has given.

Reflection Questions

- What feelings am I suppressing that I need to bring to Allah, or to a trusted person?
- Are there any of my rights in polygyny that have not been fulfilled fairly?
- How can I guard my heart from comparing myself to a co-wife (madu)?

07

CHAPTER 7

Caring for Yourself, and Companions on the Way

A cared-for soul, a helpful companion.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ^ج وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

﴿١٠﴾

"The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy."

Surah al-Hujurat 49:10 · tr. Abdullah Yusuf Ali

The Body and Soul Have Rights

To Abdullah bin Amr bin al-As r.a., the Prophet ﷺ said: "...your body has a right over you, your eyes have a right over you, and your wife has a right over you." (Sahih al-Bukhari 5199). Caring for oneself—sleeping, eating, moving, resting—is not selfishness; it is a trust (amanah). When Fatimah r.a. felt tired, the Prophet ﷺ taught her and Ali r.a. words of remembrance (dhikr) to say before sleeping (Sahih al-Bukhari 3113).

Seeking medical treatment is encouraged in Islam: "Allah has not sent down a disease without sending down a remedy for it" (Sahih al-Bukhari, Book of Medicine). Prolonged depression and anxiety are treatable health conditions. Seeing a doctor or a psychology officer does not signify weak faith.

Do not face things alone. "The Believers are but a single Brotherhood" (Surah al-Hujurat 49:10). Prayer, a trusted friend, a circle of knowledge, and a counsellor are companions on the journey. Good sisterhood strengthens without backbiting and advises without exposing faults.

Self-Care Practices

- ✓ Getting enough sleep and eating on time.
- ✓ Exercising or walking at least a few times a week.
- ✓ Prayer and dhikr as a place of reliance, even if brief.
- ✓ A trusted friend to talk to honestly.
- ✓ A circle of knowledge or a supportive group of women.
- ✓ Seeing a doctor or counsellor when sadness persists.

Summary & Reflection

The body and soul have rights. Seeking treatment is encouraged, and mental health can be treated. Sisterhood and good companionship are part of the strength of a content woman (qana'ah).

Reflection Questions

- What is one personal need I have long neglected?
- Who is a friend I can call when my heart feels heavy?
- Do I need the help of a doctor or counsellor that I have been postponing?

08

CHAPTER 8

For Husbands: Helping the Wife Feel Content

Contentment grows in a just and gentle home.

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

"And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect."

Surah ar-Rum 30:21 · tr. Abdullah Yusuf Ali

Contentment Starts with the Husband

This chapter is for husbands. A wife is more likely to feel content when her rights do not need to be constantly asked for. The Prophet ﷺ advised: "Enjoin good treatment of women" (Sahih al-Bukhari 5186; Sahih Muslim, Kitab ar-Radha'), and "The most complete of the believers in faith are those best in character, and the best of you are those who are best to their wives" (Sunan at-Tirmidhi 1162 — hasan sahih).

Comparisons also come from the husband. Phrases like "other people's wives..." humiliate and go against the prohibition on ridicule (Surah al-Hujurat 49:11). Instead, simple and sincere words of thanks build a sense of being valued.

The Prophet ﷺ "used to help with the work of his family" at home (Sahih al-Bukhari 676). A husband who helps, listens, provides nafkah (financial maintenance) on time, and acts justly gives his wife clear reasons to be grateful. A wife's qana'ah (contentment) is not a reason to diminish her rights.

How a Husband Can Help

- ✓ Providing nafkah consistently, without being asked.
- ✓ Giving praise and thanks that mention specific things.
- ✓ Not comparing his wife to other women or a madu (co-wife).
- ✓ Listening to her feelings without immediately giving advice.
- ✓ Sharing household chores and childcare responsibilities.
- ✓ Acting justly and transparently, whether in one home or more.

Summary & Reflection

A wife's contentment grows in a home that is just, gentle, and appreciative. The husband helps her by fulfilling her rights, showing gratitude, avoiding comparisons, and sharing the burden.

Reflection Questions

- Does my wife have to ask for her rights?
- When was the last time I appreciated my wife by mentioning something specific?
- Have my words ever made my wife feel less than other women?

A contented heart: checklist

Check once a month, gently towards yourself.

Item	For Whom	Chapter
☐ Mentioning three blessings every day	Self	2
☐ Reducing time scrolling through upsetting accounts	Self	2
☐ Thanking the husband and children	Family	2
☐ Distinguishing between trials that require patience and injustices that must be stopped	Self	3
☐ A moderate monthly budget and emergency fund	Family	4
☐ Knowing one's rights to maintenance (nafkah), property, and safety	Self	4, 5
☐ Stating needs clearly and politely	Husband	5
☐ Confiding heavy feelings to Allah and to a trusted person	Self	6
☐ Sleeping, eating, moving, and seeking treatment when necessary	Self	7
☐ A trusted companion and a knowledge session	Self	7

Getting help



In danger right now?

Call the Police on 999. Your safety and your children's comes first; everything else can follow.



Talian Kasih 15999 (24 hours)

For urgent cases involving the safety or welfare of a family. Talian HEAL 15555 and Befrienders KL 03-7627 2929 for emotional support.



Family Counselling Unit, state JAIN

Every state Islamic Religious Department has a family counselling unit, and it is free. There is no need to wait until a problem grows — coming early is welcome.



Sulh Officer, Syariah Court

Mediation before a full hearing, also free. Rights, procedures and rules can differ from state to state; the Syariah Court or the state Islamic religious office can explain what applies in your situation.

CLOSING

A Content Heart

Contentment does not mean ceasing to hope. It means the heart no longer depends on what others possess, because it rests on Allah, the Giver.

May Allah grant us hearts that are grateful in times of ease, patient with knowledge in times of trial, brave enough to claim rights with grace, and tranquil in a home filled with love.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

"And those who pray: "Our Lord, grant us from among our wives and our offspring a comfort to our eyes, and make us leaders of those who are mindful of You.""

Surah al-Furqan 25:74

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