



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Mut'ah – Temporary Marriages

If the doctrines of the *Shree'ah* are not enough to indicate that their religion is far from Islam, then maybe the *Shree'ah* concepts of 'marriage' will be. This section will show that the *Shree'ah* oppress women and use them as a kind of sex outlet for their desires when it suits, and sanction this under a religious guise.

'*Mut'ah*' is an Arabic word that means 'enjoyment,' the books of jurisprudence and hadeeth define '*Mut'ah*' as a "temporary marriage contracted for a fixed period in return for compensation."¹

¹ Dr. Ahmad Abdullah Salamah, *Mut'ah – The Sunni and Shia Perspectives on Marriage* (Jeddah: Abu'l-Qasim Publishing House, 1995), pp.2-3

The Shee'ah claim that *Mut'ah* was openly practiced during the time of the Prophet Muhammad (*salallahu alahi wa sallam*), but the second rightly guided Khaleefah, 'Umar ibn al-Khattaab was the one who forcefully prohibited the practice. Muslims *do* acknowledge that *Mut'ah* was a common practice in the pre-Islamic days and that the Prophet allowed it on two occasions, but only under strict and exceptional conditions.

The first instance was during the conquest of Khaybar and during the conquest of Makkah, fearing that those new Muslims whose faith was not strong yet, might commit adultery during the conquests. Thus, Muslims accept these hadeeth adding that these instances happened before all of the revelations of the Qur'aan were revealed and the religion completed. Dr Ahmad 'Abdullaah Salaamah has also noted that: "Historians and commentators on the Qur'aan and hadeeth agree that Islaam eradicated most social evils in a gradual way. It is well known that practices such as gambling, the drinking of alcohol and the eating of pork and blood, were common during the early days but were gradually prohibited. Likewise, it seems probable that *Mut'ah* was first

forbidden to those at Khaybar in the year 7 A.H. and then completely prohibited to all upon the conquest of Makkah in 8 A.H.”²

According to the Muslim scholar al-Bayhaquee, Ja'far as-Saadiq, whom the *Shree'ah* regard as the “sixth Imaam,” described *Mut'ah* as fornication.³

Another Muslim scholar, ad-Daarqutnee reports that ‘Alee ibn Abee Taalib (*radi Allaahu ‘anhu*) stated that *Mut'ah* was abrogated when the Qur’aanic verses about marriage, divorce, *iddah* and inheritance were revealed.⁴

Additionally there are four *ahadeeth* in *Saheeh ul-Bukhaaree* under the title ‘**The Prophet Finally Forbade Mut'ah.**’ Three of these hadeeth relate to the incidents of *Mut'ah* during the early period of Islaam. In the fourth *hadeeth*, ‘Alee said to Ibn Abbaas that the Messenger of Allaah forbade *Mut'ah*.

² *ibid.* p.3

³ *Fath ul-Baaree*, p.173

⁴ *Mut'ah – Sunni and Shia Perspectives on Marriage*, p.11

As previously mentioned, the *Shее'ah* claim that it was 'Umar ibn al-Khattaab who forbade *Mut'ah*. In fact, Muslims do acknowledge that 'Umar declared again *Mut'ah* to be illegal (after the initial prohibitions from the Prophet) but the ruling was not from 'Umar, rather he was following the Prophet's ruling.

'Alee himself is said to have the book *Nahj ul-Balaaghah*, a voluminous work attributed to him, wherein he presented various aspects of Islaam and the Muslim state. However, not a single word in favour of *Mut'ah* is mentioned in it. Had 'Umar been wrong, nothing would have prevented 'Alee from condemning it in his writings. The fact of the matter is that ever since the Prophet's death (*sallallaahu alayhi wassallam*) there has been a consensus among the Muslims about the illegality of *Mut'ah*.⁵ Nevertheless, the *Shее'ah* bring many fabricated traditions in favour of the practice in their own books which they regard as authentic. Yet these concepts have to be analysed fairly in order to determine if *Mut'ah* promotes chastity, as desired by Allaah, or if it instead leads

⁵ *ibid.* p.9

to the use and abuse of women through religious prostitution, debauchery and the following of one's desires.

For example, the *Shee'ah* books try to present *Mut'ah* as a pious and religious act. For example:

1. Abaan ibn Tulugh related that he said to Imaam Ja'far as-Saaidq, **“Often during my travels I come across a very beautiful woman and I am not sure if she has a husband or if she is an adultress or if she is one of dubious character.”** The Imaam responded, **“Why should you worry about all of these things? Your duty is to believe what she says, and if she says that she has no husband then you should engage in *Mut'ah* with her.”**⁶
2. Zanaarah said, **“I asked the Imaam (i.e. Ja'far as-Saadiq) with how many girls can one do *Mut'ah***

⁶ al-Kulaynee, *Furoo' al-Kaafee*, Vol. 2, p196 – This is considered by the *Shee'ah* to be the most famous and original collection of *Shee'ah* hadeeth dealing with the *furoo'* (details) of *Shee'ah* beliefs and practices. Also Abou Ja'far at-Toosee (died 460A.H.) in *Tadheeb ul-Ahkaam* (Tehraan: Daar Kutub Islamiyyah) p. 187

with.” He replied, **“With as many as you like, they are like hired girls.”**⁷

3. If a man contracts *Mut'ah* once in his lifetime, Allaah will grant him paradise.
4. The one who contracts *Mut'ah* is saved from *Shirk*⁸ (this last narration is clearly last as the *Shее'ah* are not saved from the *Shirk* of making their Imaams partners with Allaah!)
5. **“One who engages in *Mut'ah* once in his lifetime reaches the status of Imaam al-Husayn. One who engages in it twice becomes equal in status to Imaam al-Hasan. The one who performs it three times reaches the position of Imaam ‘Alee. And he who practices it four times acquires the level and position (equal to that) of the Prophet Muhammad.”**⁹

This is the extremism and false nature of the *Shее'ah* scholars wherein they attribute clear lies about religion. The extremity

⁷ *Furoo al-Kaafee*, Vol. 2 , p.191

⁸ Both of these quotes are from: Kashaanee in *Tafseer Minhaj us-Saadiqeen* (Tehraan: Daar Kutub Islamiyyah, 1396 A.H.), p. 356-357. This is one of the most famous and respected *Shее'ah* commentaries on the Qur'aan.

⁹ *ibid.* p.356

should be quite clear to the reader of the kind of people who are being questioned.

There is no evidence for such nonsense, clear fabrications and so is it any wonder that we find the Ahl ul-Bayt condemning the *Shее'аh* in the ways they did. The reader can decide if this is Islaam or not.

Dr. Ahmad Abdullah Salaamah has also noted that the *Shее'аh* books of jurisprudence carry separate chapters entitled ‘*T’aarat ul-Furooj.*’ Which can be translated as ‘*The Loaning of Vaginas.*’ Under this heading, *Shее'аh Imaams* have discussed the various conditions under which a woman can be temporarily given to another person. The books give details as to how a woman can be loaned only for the pleasure of seeing her naked body, enjoying her kisses or for the pleasure of having sexual intercourse with her.¹⁰

Most of these citations are from works which the *Shее'аh* consider the ‘*most authentic.*’ For example, *Tafseer Minhaj us-*

¹⁰ *Mut'ah – The Sunni and Shia Perspectives on Marriage*, p.16

Saadiqeen is one of the earliest *Shee'ah* commentaries on the Qur'aan and *Furoo' al-Kaafee* is the most fundamental and original source of *Shee'ah* traditions. Thus, the reader must be fair and decide if this knowledge is from the Qur'aan.

Lastly, would this kind of oppression and vain usage of women for one's impassioned desires establish a society based on piety, righteousness and chastity? Or rather would it open the door to decrepit sexual desires and debauchery with women who “have the same status as hired girls?”

Islaam is clear, as in the light of the Prophetic Sunnah, it abandons *Mut'ah* which is regarded as fornication and adultery. Thus Dr. Salaamah has noted that in India during the epoch of the British, prostitution was legalised and many of the women that were working in the trade were *Shee'ah* women. Maybe these women were tricked into thinking that they were actually doing a pious action!? Furthermore, many people from the Indo-Pakistaan sub-continent testify that a number of Muslim heads of state in undivided India became *Shee'ah* just to satisfy their lusts!

If an Islamic state is established based upon *Shee'ah* doctrines or if the *Shee'ah* were allowed to practice their religious beliefs, who would administer the 'religious duty' of supplying young girls with which one could engage in *Mut'ah*? Would *Shee'ah* elders issue religious *fatwas* or licences to allow virtuous women to take up the profession of *Mut'ah* on a full time basis.? Or would devout *Shee'ah* allow their own wives, mothers, sisters and daughters to participate in the "virtues of *Mut'ah*" in their free time?¹¹

¹¹ *ibid.* p.20 – It should also be noted here that when the *Shee'ah* state was established by al-Khomaynee in the 1978 'revolution,' many modernist Muslim organisations who were pursuing their own interests and desires rushed to liase with the *Shee'ah* '*Mullahs*.' Thus, misguided organisations such as *Ikhwaan ul-Muslimeen* (Muslim Brotherhood) went to 'Iraan to give their support. Also *Hizb ut-Tahreer*, who allow *Shee'ahs* into their hizb, even asked al-Khomaynee the *Shee'ah* to set up their model of an Islamic state! (See: *Al-Khilafah Magazine*; Number 18; Friday 2nd January/1410 A.H.).

Let's conclude with a quote from al-Khomyaynee: *“It is permissible to engage in Mut'ah with a fornicator woman but with a disliking in (one's) heart, especially if she is a well known and professional fornicator. When a person contracts Mut'ah with her, he should advise her to quit the profession of fornication.”*¹²

In other words a man should first commit *Zinaa* with a whore and then after the *Zinaa* advise her to stop making *Zinaa*!? Could this really be Islaam? Isn't it clear what Islaam is? At least in Islaam you just admit that it's a sin and make *Tawbah* and that you were weak in *Eemaan*! But to change Islaam in order to fit into man's own desires and caprices is to allow *Shaytaan* to confuse humanity.

¹² al-Khomyaynee, *Tahreer al-Waseelah* (Najaf: Matba'ah al-Adab, 1390 A.H) – This is a voluminous work on *Shee'ah* jurisprudence by the late *Shee'ah* leader of the 'Iranian revolution. It consists of two volumes, consisting of 656 and 650 pages respectively.