

3. Allah Calls Mut'ah "A Good Thing"

We know already that Allah revealed the Verse of *al-Mut'ah* in His Book:

فما استمتعتم به منهن فاتوهن أجورهن فريضة

Those of them with whom you contract *mut'ah*, give them their prescribed dowries.¹

We also know that this *ayah* came down with some extra words included in it:

فما استمتعتم به منهن إلى أجل مسمى فاتوهن أجورهن فريضة

Those of them with whom you contract *mut'ah* for a specified period, give them their prescribed dowries.

The underlined part, however, is not part of the verse. It is only Allah's Own *Tafsir* of it, and it belongs to the *Hikmah* revealed to Prophet Muhammad, *sallallahu 'alaihi wa alihi*. As we have discussed in the first chapter, it is allowed to recite this extra phrase along with the verse (as Ubayy b. Ka'b, Ibn 'Abbas and some others from the *Salaf* did), and it is equally allowed to remove it. The words "for a specified period" make it impossible to twist the verse – in desperate attempts – in favour of permanent marriages or concubine relationships. Only *mut'ah* is conducted "for a specified period", and the *ayah* is definitely about it.

Meanwhile, the Verse of *al-Mut'ah* remains in force till today, and will continue to do so till the Hour. Shaykh al-Kulayni (d. 329 H) records:

علي، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن زرارة قال: جاء عبد الله بن عمير الليثي إلى أبي جعفر عليه السلام فقال له: ما تقول في متعة النساء؟ فقال: أحلها الله في كتابه وعلى لسان نبيه صلى الله عليه وآله فهي حلال إلى يوم القيامة

'Ali – his father – Ibn Abi 'Umayr – 'Umar b. Uzaynah – Zurarah:

‘Abd Allah b. ‘Umayr al-Laythi went to Abu Ja’far, peace be upon him, and said to him, “What is your opinion of *mut’ah* with women?” So, he (Abu Ja’far) said, “Allah made it *halal* in His Book and upon the tongue of His Prophet, peace be upon him and his family. Therefore, it is *halal* till the Day of *al-Qiyamah*.”²

‘Allamah al-Majlisi (d. 1111 H) says:

حسن

Hasan³

Ayatullah al-Ruhani also comments:

صحيح

Sahih⁴

The ace Sunni exegete, Imam Ibn Jarir al-‘Asabari (d. 310 H), also documents:

حدثنا محمد بن المثنى، قال: ثنا محمد بن جعفر، قال: ثنا شعبة، عن الحكم، قال: سألته عن هذه الآية: {والمحصنات من النساء إلا ما ملكت أيمانكم} إلى هذا الموضع: {فما استمتعتم به منهن} أمسنوخة هي؟ قال: لا. قال الحكم: قال علي رضي الله عنه: لولا أن عمر رضي الله عنه نهى عن المتعة ما زنى إلا شقى.

Muhammad b. al-Muthanna – Muhammad b. Ja’far – Shu’bah:

I asked al-Hakam concerning this verse {Also [forbidden for marriage are] women already married, except those whom your right hands possess} up till {Those of them with whom you contract *mut’ah*} [4:24], “**Is it abrogated?**” He said, “**NO**”.

Al-Hakam said: “ ‘Ali, may Allah be pleased with him, said: ‘If ‘Umar, may Allah be pleased with him, had not forbidden *mut’ah*, none would have committed *zina* except a wretched person.”⁵

We already encountered this *sanad* in the first chapter. The chain is *sahih* up to al-Hakam. As for al-Hakam himself, al-Hafi states about him:

الحكم بن عتيبة بالمتناه ثم الموحدة مصغرا أبو محمد الكندي الكوفي ثقة ثبت فقيه إلا أنه ربما دلس

Al-Hakam b. ‘Utaybah, Abu Muhammad al-Kindi al-Kufi: **Thiqah (trustworthy), thabt (accurate), a jurist**, except that he perhaps did *tadlis*.⁶

Al-Hakam was without doubt a major jurist of the Ahl al-Sunnah, and this is evident from the action of Shu'bah. He declared explicitly that the Verse of *al-Mut'ah* was never abrogated. Moreover, by narrating the *munqati' athar* of 'Ali to Shu'bah, he made it absolutely clear to him his understanding that the *ayah* was about *mut'ah*. Meanwhile, the fact that the verse is unabrogated is further revealed in the general attitude of the Sunni *'ulama*. A lot of them interpret it as a reference to intercourse in a permanent *nikah*⁷ – a submission that contradicts the authentic *ahadith* quoted in our first chapter.

However, there is an alternative Sunni view, which insists that the Verse of *al-Mut'ah* has been abrogated. For instance, Imam Ibn Hazm (d. 456 H) submits:

قوله تعالى: {فما استمتعتم به منهن فاتوهن أجورهن فريضة} [٢٤ / النساء / ٤] فنسخت بقوله صلى الله عليه وسلم
 . إني كنت أحللت هذه المتعة ألا وإن الله ورسوله قد حرماها ألا فليبلغ الشاهد الغائب

ووقع ناسخها من القرآن موضع ذكر ميراث الزوجة الثمن والرابع فلم يكن لها في ذلك نصيب. وقال محمد بن
 إدريس الشافعي رحمة الله عليه موضع تحريمها في سورة المؤمن وناسخها قوله تعالى: {والذين هم لفروجهم
 حافظون إلا على أزواجهم أو ما ملكت أيمانهم} [٢٣ / مكة / المؤمن] وأجمعوا على أنها ليست بزوجة ولا
 ملك يمين فنسخها الله بهذه الآية.

His Statement, the Most High: {Those of them with whom you contract *mut'ah*, give them their prescribed dowries} [*Al-Nisa*, 4:24]. It has been abrogated by his statement, peace be upon him: “I used to allow this *mut'ah*. Verily, Allah and His Messenger have (now) made it *haram*. Therefore, let those present inform those who are absent.”

Its abrogation also occurs in the Qur'an where the inheritance of the wife is mentioned, eighth and fourths, and she (the woman in *mut'ah*) has no share from that. Muhammad b. Idris al-Shafi'i, may the mercy of Allah be upon him, also said that the place of its abrogation is in *Surah al-Mumin*, and its abrogation is His Statement, the Most High: {And those who guard their private parts, except from their wives or what their right hands possess (i.e. slave-women)...} [*Makkan, al-Mumin*, 23, verse 5]. And they agreed that she (i.e. the woman in *mut'ah*) is not a wife, and not a slave-woman. Therefore, Allah abrogated it with this verse.⁸

Apparently, Ibn Hazm also believes that the verse was revealed about *mut'ah*. His arguments against the temporary marriage are as follows:

- (i) The *ahadith* against *mut'ah* have abrogated the Verse of *al-Mut'ah*.
- (ii) The verse about the inheritance of wives has abrogated the Verse of *al-Mut'ah*.
- (iii) A verse revealed in Makkah in *Surah al-Mumin* abrogated the Verse of *al-Mut'ah*, which was revealed *later* in al-Madinah!

Well, only an *ayah* can abrogate an *ayah*, as Allah Himself declares:

ما ننسخ من آية أو ننسها نأت بخير منها أو مثلها

Whatever a verse We abrogate or cause to be forgotten, **We bring a better one or one similar to it.**[9](#)

We also read:

وإذا بدلنا آية مكان آية والله أعلم بما ينزل قالوا إنما أنت مفتر بل أكثرهم لا يعلمون

And when We change a verse in place of another verse, and Allah knows best of what He sends down, they say, “You are but a forger.” Nay, but most of them know not.[10](#)

Imam al-Shafi’i (d. 204 H) himself says about it:

ولا ينسخ كتاب الله إلا كتابه لقول الله { ما ننسخ من آية أو ننسها نأت بخير منها أو مثلها } وقوله { وإذا بدلنا آية مكان آية والله أعلم بما ينزل قالوا إنما أنت مفتر } فأبان أن نسخ القرآن لا يكون إلا بقرآن مثله

The Book of Allah cannot be abrogated except by His Book, due to the Statement of Allah {Whatever a verse We abrogate or cause to be forgotten, We bring a better one or one similar to it} and His Statement {And when We change a verse in place of another verse, and Allah knows best of what He sends down, they say, “You are but a forger”}. **So, it is very clear that the abrogation of (a verse of) the Qur’an cannot occur except through (another verse of) the Qur’an.**[11](#)

Imam ‘Abd al-Razzaq (d. 211 H) has this too:

عبد الرزاق قال معمر وقال قتادة وأما قوله نأت بخير منها أو مثلها يقول آية فيها تخفيف فيها رخصة فيها أمر فيها نهى

‘Abd al-Razzaq – Ma’mar – Qatadah:

As for His Statement {We bring **a better one or one similar** to it}, He says: “**A verse** in which there is relief, in which there is permission, in which there is a command, in which there is a prohibition.”[12](#)

Prof. Ibn Yasin says about this *riwayah*:

وإسناده صحيح

Its chain is *sahih*. [13](#)

Therefore, it is an *ayah* that abrogates or replaces another *ayah*. As such, if indeed the Verse of *al-Mut'ah* has been abrogated, there *must* be an explicit verse in the Qur'an revealed for that purpose. Whoever is unable to provide an abrogating verse *must* accept the validity of temporary marriage in the Book of Allah unconditionally.

Secondly, it is perfectly possible for the wife in a valid marriage not to inherit her husband. For instance, Imam al-Bukhari (d. 256 H) documents:

حدثنا أبو عاصم عن ابن جريج عن ابن شهاب عن علي بن حسين عن عمرو بن عثمان عن أسامة بن زيد رضي الله عنهما : أن النبي صلى الله عليه و سلم قال : لا يرث المسلم الكافر ولا الكافر المسلم

Abu 'Asim – Ibn Jurayj – Ibn Shihab – 'Ali b. Husayn – 'Amr b. 'Uthman – Usamah b. Zayd, may Allah be pleased with them both:

The Prophet, peace be upon him, said: “The Muslim does not inherit the *kafir*, and the *kafir* does not inherit the Muslim.” [14](#)

So, where a Muslim is married to a Jewish or Christian woman – and she cannot inherit him – does this in any way affect the validity of their *nikah*? Of course, it does not. In the same manner, the fact that the spouses in a temporary marriage may not inherit each other – depending upon their mutual agreement – does NOT in any way establish its abrogation by any *ayah* or *hadith*, nor does it cancel the status of the woman as a “wife”. *Mut'ah*, obviously, is an exception to the general ruling in the Verse of Inheritance, just as the Muslim-*kafirah* marriage is.

Finally, al-Shafi'i quotes this verse as the abrogator of temporary marriage in the Qur'an:

والذين هم لفروجهم حافظون إلا على أزواجهم أو ما ملكت أيمانهم فإنهم غير ملومين فمن ابتغى وراء ذلك فأولئك هم العادون

And those who guard their private parts, **except from their wives or what their right hands possess (i.e. slave-women)**, for then, they are free from blame. **But whoever seeks beyond that, then those are the transgressors.** [15](#)

His argument is that the woman in *mut'ah* is neither a “wife” nor a “slave-woman”; and, sexual intercourse is not allowed except with those two. However, there are three fatal problems with the use of this noble *ayah* against *mut'ah*. First, it was revealed in Makkah, while the Verse of *al-Mut'ah* came *later* in al-Madinah. So, if anything, it would be the later abrogating the former! Secondly, Prophet Muhammad allowed and practised *mut'ah* during the Madinan era, long after the revelation of both

Surah al-Muminun and *Surah al-Ma'arij* in Makkah. If we accepted the Sunni argument, it would mean that he was permitting and indulging in illegal sex! May Allah protect us from such blasphemous thoughts. Lastly, *mut'ah* is a form of *nikah* (marriage), which means that both parties are husband and "wife". Since those verses have allowed sex with "wives", then they have defended *mut'ah* as well!

So, as things stand, there is NO *ayah* in the entire Qur'an that has abrogated the Verse of *al-Mut'ah*. Meanwhile, only a verse can abrogate a verse. With that, then, nothing can abrogate the Verse of *al-Mut'ah*, and it shall remain in force till the *Qiyamah*. By extension, *mut'ah* itself is, on the strength of that verse, valid till the end of life on earth.

This is the point of departure between the Shi'ah and the Sunnis. The Ahl al-Sunnah accept the authenticity of *ahadith* which contradict the Verse of *al-Mut'ah*, and use them to overturn it. By contrast, the Shi'ah throw out any *riwayah* that disagrees with any verse of the *Kitab*. So, naturally, all *ahadith* against *mut'ah* – whatsoever their sources or chains – are fabrications (whether intentional or accidental) by Shi'i standards. Al-Kulayni reports:

عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن النضر بن سويد، عن يحيى الحلبي، عن أيوب بن الحر قال: سمعت أبا عبد الله عليه السلام يقول: كل شيء مردود إلى الكتاب والسنة، وكل حديث لا يوافق كتاب الله فهو زخرف

A number of our companions – Ahmad b. Muhammad b. Khalid – his father – al-Naqar b. Suwayd – Yahya al-Halabi – Ayyub b. al-Hurr:

I heard Abu 'Abd Allah, peace be upon him, saying: "Everything is returned back to the Book and the *Sunnah*, and **EVERY *hadith* that does not agree with the Book of Allah is a vanity.**" [16](#)

Shaykh al-Majlisi comments:

صحيح

Sahih [17](#)

And Shaykh Hadi al-Najafi agrees:

الرواية صحيحة الإسناد

The report has a *sahih* chain [18](#)

Al-Kulayni here again records:

محمد بن إسماعيل، عن الفضل بن شاذان، عن ابن أبي عمير، عن هشام بن الحكم وغيره، عن أبي عبد الله عليه السلام قال: خطب النبي صلى الله عليه وآله بمنى فقال: أيها الناس ما جاءكم عن يوافي كتاب الله فأنا قلته وما جاءكم يخالف كتاب الله فلم أقله.

Muhammad b. Isma'il – al-Faḥḥ b. Shadhan – Ibn Abi 'Umayr – Hisham b. al-Hakam and others – Abu 'Abd Allah, peace be upon him:

The Prophet, peace be upon him and his family, delivered a *khutbah* at Muna and said, “O mankind! Whatsoever comes to you from me that agrees with the Book of Allah, I truly said it. **But, whatsoever comes to you that contradicts the Book of Allah, I never said it.**”¹⁹

Al-Majlisi says:

مجهول كالصحيح

*Majhul ka al-Sahih*²⁰

Prof. 'Ali Akbar al-Ghiffari also declares:

سند صحيح

*A sahih chain*²¹

Our beloved teacher, Shaykh al-Saduq (d. 381 H), also thereby submits, in line with the *sahih ahadith*:

وكل حديث لا يوافق كتاب الله فهو باطل

Every *hadith* that does not agree with the Book of Allah is a fabrication.²²

Ayatullah Ja'far Subhani too says:

أمر الأئمة عليهم السلام بعرض الأحاديث على الكتاب والسنة، وأن كل حديث لا يوافق كتاب الله ولا سنة نبيه يضرب به عرض الجدار. وقد تواترت الروايات على الترجيح بموافقة الكتاب والسنة

The Imams, peace be upon them, ordered that the *ahadith* must be compared to the Book and the *Sunnah*, and that every single *hadith* that does not agree with the Book of Allah or the *Sunnah* of His Prophet must be thrown out. **There are *mutawatir* reports about weighing (*ahadith*) on the basis of agreement with the Book and the *Sunnah*.**²³

Ayatullah Makarim al-Shirazi even applies this rule to reject a *hadith*:

إن هذا الحديث لا ينسجم مع نص القرآن. ووفقاً للقواعد الأصولية التي عندنا، أن كل حديث لا يوافق كتاب الله ساقط عن الاعتبار، ولا يمكن التعويل على أنه حديث شريف من أحاديث النبي أو المعصومين عليهم السلام.

Certainly, this *hadith* does not agree with the text of the Qur'an. And, based on the principles of *usul* with us, **that every single *hadith* that does not agree with the Book of Allah is unreliable**, and it is impossible to depend upon the fact that it is a noble *hadith* from the *ahadith* of the Prophet or the infallibles, peace be upon them.[24](#)

So, since *mut'ah* is *halal* in the Qur'an, and there is no *ayah* that has abrogated it, then every single *hadith* – wherever it comes from – that suggests its illegitimacy is “a vanity”, a fabrication. The only way a Sunni can make a valid argument against temporary marriage is to quote a verse of the *Kitab* that truly repeals it. Anything short of that is only a child's play.

Anyway, there is a second *ayah* – apart from the Verse of *al-Mut'ah* – which, though NOT revealed about temporary marriage, applies to it:

يا أيها الذين آمنوا لا تحرموا طيبات ما أحل الله لكم ولا تعتدوا إن الله لا يحب المعتدين

O you who believe! **Do not make *haram* the good things which Allah has made *halal* for you**; and do not exceed the limits; surely Allah does not love those who exceed the limits.[25](#)

In the last chapter, we see how Ibn Mas'ud considered *mut'ah* as one of “the *good things*” mentioned in this verse. In this report of Imam al-Bukhari, the reason is explicitly given:

حدثنا قتيبة بن سعيد حدثنا جرير عن إسماعيل عن قيس قال : قال عبد الله كنا نغزو مع رسول الله صلى الله عليه وسلم وليس لنا شيء فقلنا ألا نستخصي ؟ فنهانا عن ذلك ثم رخصنا أن ننكح المرأة بالثوب ثم قرأ علينا { يا أيها الذين آمنوا لا تحرموا طيبات ما أحل الله لكم ولا تعتدوا أن الله لا يحب المعتدين }

Qutaybah b. Sa'id – Jarir – Isma'il – Qays – 'Abd Allah (b. Mas'ud):

We were on an expedition with the Messenger of Allah, peace be upon him, and we had nothing with us. So, we said, “Should we castrate ourselves?” But, he forbade us to do that. Then, he permitted us to do *nikah* (marriage) with the woman, giving her a garment (as the dowry). **Then, he recited to us** {O you who believe! **Do not make *haram* the good things which Allah has made *halal* for you**; and do not exceed the limits; surely Allah does not love those who exceed the limits}.[26](#)

Yes, it was the Prophet himself who first quoted the verse in support of *mut'ah*, and Ibn Mas'ud only

followed this *Sunnah* later.

Imam Ahmad (d. 241 H) also documents:

حدثنا عبد الله حدثني أبي ثنا يحيى بن زكريا قال أخبرني إسماعيل عن قيس عن بن مسعود قال كنا مع رسول الله صلى الله عليه و سلم ليس لنا نساء قلنا يا رسول الله ألا نستخصي فنهانا عن ذلك فقال { يا أيها الذين آمنوا لا { تحرموا طيبات ما أحل الله لكم

‘Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Yahya b. Zakariya – Isma’il – Qays – Ibn Mas’ud:

We were with the Messenger of Allah. There were no women with us. So, we said, “O Messenger of Allah, should we castrate ourselves?” **But, he forbade us from doing that AND said** {O you who believe! **Do not make *haram* the good things which Allah has made *halal* for you}**[27](#)

Shaykh al-Arnau[®] comments:

إسناده صحيح على شرط الشيخين

Its chain is *sahih* upon the standard of the two Shaykhs.[28](#)

The *ayah* in question is from *al-Maidah*, the last revealed *surah* of the Qur’an. Imam al-Hakim (d. 403 H) reports:

حدثنا أبو العباس محمد بن يعقوب ثنا بحر بن نصر الخولاني قال : قرىء على عبد الله بن وهب أخبرك معاوية بن صالح عن أبي الزاهرية عن جبير بن نفير قال حججت فدخلت على عائشة رضي الله عنها فقالت لي : يا جبير اقرأ المائدة ؟ فقلت : نعم قالت : أما أنها آخر سورة نزلت فما وجدتم فيها من حلال فاستحلوه وما وجدتم من حرام فحرموه

Abu al-‘Abbas Muhammad b. Ya’qub – Bahr b. Nasr al-Khawlani – ‘Abd Allah b. Wahb – Mu’awiyah b. Salih – Abu al-Zahiriyyah – Jubayr b. Nufayr:

I did *Hajj* and went to ‘Aishah, may Allah be pleased with her, and she said to me, “O Jubayr! Do you recite *al-Maidah*?” I said, “Yes”. She said, “**Verily, it was the last *surah* to be revealed. So, whatsoever you find in it to be *halal*, declare it as *halal*; and whatsoever you find to be *haram*, declare it as *haram*.**”[29](#)

Al-Hakim submits:

هذا حديث صحيح على شرط الشيخين

This *hadith* is *sahih* upon the standard of the two Shaykhs.[30](#)

Imam al-Dhahabi (d. 748 H) agrees:

على شرط البخاري ومسلم

Upon the standard of al-Bukhari and Muslim.[31](#)

Imam Ahmad has documented it through his own *sanad* too:

حدثنا عبد الله حدثني أبي ثنا عبد الرحمن بن مهدي قال ثنا معاوية عن أبي الزاهرية عن جبير بن نفير قال دخلت على عائشة فقالت هل تقرأ سورة المائدة قال قلت نعم قالت فإنها آخر سورة نزلت فما وجدتم فيها من حلال فاستحلوه وما وجدتم فيها من حرام فحرموه وسألتها عن خلق رسول الله صلى الله عليه و سلم فقالت القرآن

‘Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – ‘Abd al-Rahman b. Mahdi – Mu’awiyah – Abu al-Zahiriyyah – Jubayr b. Nufayr:

I went to ‘Aishah and she said, “Do you recite *Surah al-Maidah*?” I said, “Yes”. She said, “**For, verily, it was the last *surah* to be revealed. So, whatsoever you find in it to be *halal*, then declare it *halal*; and whatsoever you find in it to be *haram*, declare it *haram*.**” Then I asked her about the character of the Messenger of Allah, peace be upon him, and she said, “The Qur’an.”[32](#)

Al-Arnau³ states:

إسناده صحيح

Its chain is *sahih*[33](#)

Apparently, nothing declared *halal* in *Surah al-Maidah* was ever abrogated. Moreover, the verses of the *surah* came very late in revelation, and were therefore very close to the time of the Prophet’s death.

We are unsure about that exact military expedition which Ibn Mas’ud was making reference to. However, we know that a lot – perhaps the majority – of its Muslim soldiers were youths as stated by him. He himself died during the rule of ‘Uthman in 32 H[34](#) and his age was sixty three then[35](#). This means that he was already 31 during the *Hijrah* and had reached 33 by the time of the Battle of Badr – the first battle in Islam. So, whenever that expedition was, Ibn Mas’ud was, by all indications, already beyond youthfulness. Therefore, when he said “and *we* were youths”, he was most probably referring only to the

dominant composition of the army.

It seems that this is also what explains the tone of the *ayah*. The Verse of *al-Mut'ah* had been revealed before that expedition. So, when these youthful Sahabah talked of castrating themselves instead of going into *mut'ah*, it looked as though they had made it *haram* for themselves. As a result, the Prophet quoted Qur'an 5:87 (which also had been revealed before then) to declare that temporary marriage was one of the good things mentioned in that *ayah*, that it was made *halal* by Allah, and that the Muslims must not make it *haram* for themselves. Then, he gave them a direct command. Imam Abu Ya'la (d. 307 H) records:

حدثنا أبو خيثمة حدثنا مروان بن معاوية الفزاري عن إسماعيل بن أبي خالد عن قيس بن أبي حازم قال : سمعت
عبد الله بن مسعود يقول كنا نغزو مع رسول الله صلى الله عليه و سلم ليس لنا نساء فقلنا : يا رسول الله ألا
نستخصي ؟ فنهانا عن ذلك وأمرنا أن ننكح المرأة بالشوب ثم قرأ عبد الله : { يا أيها الذين آمنوا لا تحرموا طيبات ما
{ أحل الله

Abu Khaythamah – Marwan b. Mu'awiyah al-Fazari – Isma'il b. Abi Khalid – Qays b. Abi Hazim:

I heard 'Abd Allah b. Mas'ud saying: "We were on an expedition with the Messenger of Allah, peace be upon him. There were no women with us. So, we said, "O Messenger of Allah, should we castrate ourselves?" But, he forbade us from doing that **AND HE ORDERED US to do *nikah* with the woman**, giving her the garment (as the dowry)". Then, 'Abd Allah recited {O you who believe! **Do not make *haram* the good things which Allah has made *halal* for you**}.[36](#)

Shaykh Dr. Asad says:

إسناده صحيح

Its chain is [sahih](#)³⁷

This order, in some other reports, is also termed a "permission" by Ibn Mas'ud. Perhaps, he did this because the Messenger – being the field commander – had the right to temporarily prohibit certain *halal* things to his soldiers in order to maintain strict discipline, high morale and strong energy. Normally, even if Ibn Mas'ud and the others had initially considered *mut'ah* to be *halal*, they would nonetheless have needed the Prophet's permission to go ahead with it, as long as they were still on the military expedition. Obviously, his order to them to perform *mut'ah* contained two things together: a permission *and* a command.

Imam Ibn Hibban (d. 354 H) also documents:

أخبرنا أحمد بن علي بن المثنى قال حدثنا أبو خيثمة قال حدثنا مروان بن معاوية عن إسماعيل بن أبي خالد عن قيس بن أبي حازم قال سمعت بن مسعود يقول كنا نغزو مع رسول الله صلى الله عليه وسلم ليس لنا نساء فقالوا يا رسول الله ألا نستخصي فنهانا عن ذلك وأمرنا ان ننكح المرأة بالثوب ثم قرأ عبد الله هذه الآية يا أيها الذين آمنوا لا تحرموا طيبات ما أحل الله لكم

Ahmad b. ‘Ali b. al-Muthanna – Abu Khaythamah – Marwan b. Mu’awiyah al-Fazari – Isma’il b. Abi Khalid – Qays b. Abi Hazim:

I heard Ibn Mas’ud saying: “We were on an expedition with the Messenger of Allah, peace be upon him. There were no women with us. So, we said, “O Messenger of Allah, should we castrate ourselves?” But, he forbade us from doing that **AND HE ORDERED US to do *nikah* with the woman**, giving her the garment (as the dowry)”. Then, ‘Abd Allah recited this verse {O you who believe! **Do not make *haram* the good things which Allah has made *halal* for you**}.[38](#)

‘Allamah al-Albani states:

صحيح

[Sahih39](#)

And Shaykh al-Arnau⁴ concurs:

إسناده صحيح على شرط الشيخين

Its chain is *sahih* upon the standard of the two Shaykhs[40](#)

The bottomline of all this is that the Prophet described *mut’ah* as one of “the good things” which Allah has made *halal*, mentioned in a verse in *Surah al-Maidah*. His companion, Ibn Mas’ud, followed him strictly in this *Sunnah* as well, after him. Well, our brothers from the Ahl al-Sunnah routinely describe *mut’ah* as “fornication and adultery”. So, we ask: are fornication and adultery good, *halal* things?

Moreover, one of the *very* last *ayahs* of the Qur’an to be revealed re-affirm the *halalness* of “the good things”:

اليوم أحل لكم الطيبات

Today, the good things are made *halal* to you.[41](#)

Once more, this is from *al-Maidah* where nothing of *halal* and *haram* has been abrogated. As such, this

verse also re-declares *mut'ah* to be *halal* since it is one of “the good things”, according to the Prophet himself.

We equally read these verses:

يسألونك ماذا أحل لهم قل أحل لكم الطيبات

They ask you (O Muhammad) what is *halal* for them. Say: “The good things are made *halal* for you.”⁴²

And:

الذين يتبعون الرسول النبي الأمي الذي يجدونه مكتوبا عندهم في التوراة والإنجيل يأمرهم بالمعروف وينهاهم عن المنكر ويحل لهم الطيبات ويحرم عليهم الخبائث ويضع عنهم إصرهم والأغلال التي كانت عليهم

Those who follow the Messenger, the *Ummi* Prophet, whom they find written with them in *al-Tawrat* and *al-Injil*, **he orders them with good deeds and forbids them from evil deeds, and he makes the good things *halal* for them and makes the impure things *haram* to them**, and removes from them their burden and shackles which they were upon.⁴³

We know that he “ordered” the performance of *mut'ah*. In that case, it is one of the “good deeds”. We also know that he explicitly called *mut'ah* one of “the good things”. This assures us that he always declared it *halal* till his death, in line with the Qur'an of his Lord, and never made it *haram* – not even for a split second.

Meanwhile, let us equally look at this from another angle. In one of the Makkan *surahs*, Allah declares *haram* all forms of indecent behaviours:

قل إنما حرم ربي الفواحش ما ظهر منها وما بطن والإثم والبغي بغير الحق وأن تشركوا بالله ما لم ينزل به سلطانا وأن تقولوا على الله ما لا تعلمون

Say: “**My Lord has only made *haram* all indecencies, those of them that are apparent as well as those that are concealed**, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know”⁴⁴

So, fornication and adultery – both of which are indecencies – were already made *haram* before the *Hijrah*. Our Sunni brothers say that *mut'ah* also constitutes fornication and adultery. As such, by their logic, it was banned during the Makkan era by Allah and His Messenger. But then, on what basis was the Prophet practising *mut'ah* along with his Sahabah *after* the *Hijrah*? On what basis was he also “allowing” and “commanding” them to contract temporary marriages? Was he contradicting his Lord?

Was he declaring the *haram* to be *halal*? Was he encouraging and enforcing fornication and adultery?

Even worse still for our Sunni brothers, this is what the *Kitab* has said:

قل إن الله لا يأمر بالفحشاء

Say: “Verily, Allah does NOT command indecencies.”[45](#)

In fact, He *actually* forbids them:

إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر والبغى

Verily, Allah commands justice, good deeds and the giving to the kindred, **and He forbids indecencies**, and evil deeds and rebellion.[46](#)

So, we put this to the Ahl al-Sunnah: when Allah commands us to give dowries to *mut’ah* wives in the Verse of *al-Mut’ah*, what has He done?

[1.](#) Qur’an 4:24

[2.](#) Abu Ja’far Muhammad b. Ya’qub b. Ishaq al-Kulayni al-Razi, al-Furu’ min al-Kafi (Tehran: Dar al-Kutub al-Islamiyyah) [annotator: ‘Ali Akbar al-Ghiffari], vol. 5, p. 449, # 4

[3.](#) Muhammad Baqir al-Majlisi, Mir-at al-Uqul fi Sharh Akhbar Al al-Rasul (Tehran: Dar al-Kutub al-Islamiyyah) [annotator: Sayyid Muhsin al-Husayni al-Amini], vol. 20, p. 229

[4.](#) Muhammad ‘Adiq al-Husayni al-Ruhani, Fiqh al-‘Adiq (Qum: Muasassat Dar al-Kitab; 3rd edition, 1414 H), vol. 22, p. 14

[5.](#) Abu Ja’far Muhammad b. Jarir b. Yazid b. Kathir b. Ghalib al-Amuli al-‘Abari, Jami al-Bayan fi Tawil al-Qur’an (Dar al-Fikr; 1415 H) [annotator: ‘Adiq Jamil al-‘A‘ar], vol. 5, p. 19

[6.](#) Ahmad b. ‘Ali b. Hajar al-‘Asqalani, Taqrib al-Tahdhib (Beirut: Dar al-Maktabah al-‘Ilmiyyah; 2nd edition, 1415 H) [annotator: Mu‘atafa ‘Abd al-Qadir ‘A‘a], vol. 1, p. 232, # 1458

[7.](#) See Abu Ja’far Muhammad b. Jarir b. Yazid b. Kathir b. Ghalib al-Amuli al-‘Abari, Jami al-Bayan fi Tawil al-Qur’an (Dar al-Fikr; 1415 H) [annotator: ‘Adiq Jamil al-‘A‘ar], vol. 5, p. 17

[8.](#) Abu ‘Abd Allah Muhammad b. Hazm al-Andalusi, al-Nasikh wa al-Mansukh fi al-Qur’an al-Karim (Beirut: Dar al-Kutub al-‘Ilmiyyah; 1st edition, 1406 H) [annotator: Dr. ‘Abd al-Ghaffar Sulayman al-Bundari], p. 33

[9.](#) Qur’an 2:106

[10.](#) Qur’an 16”101

[11.](#) Muhammad b. Idris al-Shafi’i, Kitab Ikhtilaf al-Hadith, pp. 483–484

[12.](#) ‘Abd al-Razzaq b. Hamam al-‘ana’ani, Tafsir al-Qur’an (Riyadh: Maktabah al-Rushd; 1st edition, 1410 H) [annotator: Dr. Mu‘atafa Muslim Muhammad], vol. 1, p. 55

[13.](#) Prof. Dr. Hikmat b. Bashir b. Yasin, Mawsu’at al-‘ahih al-Masbur min al-Tafsir bi al-Mathur (Madinah: Dar al-Mathar li al-Nashr wa al-Tawzi’ wa al-‘aba’at; 1st edition, 1420 H), vol. 1, p. 213

[14.](#) Abu ‘Abd Allah Muhammad b. Isma’il b. Ibrahim b. Mughirah al-Bukhari al-Ju’fi, al-Jami’ al-‘ahih al-Mukhta’ar (Beirut: Dar Ibn Kathir; 3rd edition, 1407 H) [annotator: Dr. Mu‘atafa Dib al-Bagha], vol. 6, p. 2484, # 6383

[15.](#) Qur’an 23:5–7 and 70:29–31

[16.](#) Abu Ja’far Muhammad b. Ya’qub b. Ishaq al-Kulayni al-Razi, al-U’ul min al-Kafi (Tehran: Dar al-Kutub al-Islamiyyah)

[annotator: 'Ali Akbar al-Ghiffari], vol. 1, p. 69, # 3

[17.](#) Muhammad Baqir al-Majlisi, Mir-at al-'Uqul fi Sharh Akhbar Al al-Rasul (Tehran: Dar al-Kutub al-Islamiyyah)

[annotator: Sayyid Muhsin al-Husayni al-Amini], vol. 1, p. 229

[18.](#) Hadi al-Najafi, Mawsu'at Ahadith Ahl al-Bayt (Beirut: Dar Ihya al-Turath al-'Arabi; 1st edition, 1423 H), vol. 9, p. 394, # 11899

[19.](#) Abu Ja'far Muhammad b. Ya'qub b. Ishaq al-Kulayni al-Razi, al-U'ul min al-Kafi (Tehran: Dar al-Kutub al-Islamiyyah)

[annotator: 'Ali Akbar al-Ghiffari], vol. 1, p. 69, # 5

[20.](#) Muhammad Baqir al-Majlisi, Mir-at al-'Uqul fi Sharh Akhbar Al al-Rasul (Tehran: Dar al-Kutub al-Islamiyyah)

[annotator: Sayyid Muhsin al-Husayni al-Amini], vol. 1, p. 229

[21.](#) Prof. 'Ali Akbar al-Ghiffari, Dirasat fi 'Ilm al-Dirayah Talkhi' Miqyas al-Hidayah (Jami'at al-Imam al-'Adiq; 1st edition), p. 259

[22.](#) Abu Ja'far Muhammad b. 'Ali b. Husayn b. Babuyah al-Qummi, al-l'tiqadat (Dar al-Mufid; 2nd edition, 1414 H)

[annotator: 'I'lam 'Abd al-Sayyid], Ch. 1, p. 22

[23.](#) Ja'far al-Subhani, Kulliyat fi 'Ilm al-Rijal (Qum: Muasassat al-Nashr al-Islami; 3rd edition, 1414 H), p. 27

[24.](#) Na'ir Makarim al-Shirazi, al-Amthal fi Tafsir Kitab Allah al-Munzal, vol. 12, p. 34

[25.](#) Qur'an 5:87

[26.](#) Abu 'Abd Allah Muhammad b. Isma'il b. Ibrahim b. Mughirah al-Bukhari al-Ju'fi, al-Jami' al-'ahih al-Mukhta'ar

(Beirut: Dar Ibn Kathir; 3rd edition, 1407 H) [annotator: Dr. Mu'atafa Dib al-Bagha], vol. 5, p. 1953, # 4787

[27.](#) Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qur'ubah) [annotator: Shu'ayb al-Arnaut], vol. 1, p. 450, # 4302

[28.](#) Ibid

[29.](#) Abu 'Abd Allah Muhammad b. 'Abd Allah al-Hakim al-Naysaburi, al-Mustadrak 'ala al-'ahihayn (Beirut: Dar al-Kutub al-'Ilmiyyah; 1st edition, 1411 H) [annotator: Mu'atafa 'Abd al-Qadir 'A'a], vol. 2, p. 340, # 3210

[30.](#) Ibid

[31.](#) Ibid

[32.](#) Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qur'ubah) [annotator: Shu'ayb al-Arnaut], vol. 6, p. 188, # 25588

[33.](#) Ibid

[34.](#) Abu al-'Ala Muhammad b. 'Abd al-Rahman b. 'Abd al-Rahim al-Mubarakfuri, Tuhfat al-Ahwazi bi Sharh Jami' al-

Tirmidhi (Beirut: Dar al-Kutub al-'Ilmiyyah; 1st edition, 1410 H), vol. 10, p. 208

[35.](#) Shams al-Din Muhammad b. Ahmad b. 'Uthman al-Dhahabi, Tarikh al-Islam wa Wafiyat al-Mashahir wa al-A'lam

(Beirut: Dar al-Kitab al-'Arabi; 1st edition, 1407 H) [annotator: Dr. 'Umar 'Abd al-Salam Tadmuri], vol. 3, p. 389

[36.](#) Abu Ya'la Ahmad b. 'Ali b. Muthanna al-Maw'ili al-Tamimi, Musnad (Damascus: Dar al-Mamun li al-Turath; 1st

edition, 1404 H) [annotator: Dr. Husayn Salim Asad], vol. 9, p. 260, # 5382

[37.](#) Ibid

[38.](#) Abu Hatim Muhammad b. Hibban b. Ahmad b. Hibban b. Mu'adh b. Ma'bad al-Tamimi al-Darimi al-Busti, 'ahih Ibn Hibban bi Tartib Ibn Balban (Beirut: Muasassat al-Risalah; 2nd edition, 1414 H) [annotators: Muhammad Na'ir al-Din al-

Albani and Shu'ayb al-Arnaut], vol. 9, p. 448, # 4141

[39.](#) Ibid

[40.](#) Ibid

[41.](#) Qur'an 5:5

[42.](#) Qur'an 5:4

[43.](#) Qur'an 7:157

[44.](#) Qur'an 7:33

[45.](#) Qur'an 7:28

[46.](#) Qur'an 16:90

Source URL:

<https://www.al-islam.org/nikah-al-mutah-zina-or-sunnah-toyib-olawuyi/3-allah-calls-mutah-good-thing#comment-0>