

Research and Critical Review of Accustom Misyar Marriage in Contemporary and Arab Society in the Context of Islam

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Abstract

Nikah (nuptial) is an important part of life in Islam. It has been an integral part of every intuitional religion. According to the Hanafi School of law, Nikah is better than supererogatory (Nafli) worship. Nikah needs the presence of at least two witnesses, and the presence of husband and wife is mandatory. Dowry (Mahr) is obligatory, and the husband is responsible for providing food and necessary things for a living. Misyar Marriage (traveller's marriage) is a new term that is getting popularity in Arabic countries. In this type of Nikah, obligatory elements of Shari Nikah are considered, but husband and wife deny some rights. For example, the wife refuses to live in the husband's house. Instead, she prefers her parents' home, or she wants to continue her job. Therefore, she denies performing house duties, or the husband is unable to fulfil the expenses of the wife, so he allows her to stay at his paternal home instead of his. However, if the husband wants to copulate (Jāma'a), he can take her to wherever he wants. It has similarities to court marriage as well. Therefore, it is needed for time to prove the jurisprudential value of this Nikah. In this article, we have tried to solve this problem according to Quran, Hadith and Islamic Jurisprudence (Fiqh).

Key Words

Customary Misyar, Marriage, Modern Age, Arab Society, Context of Islam

Introduction

Marriage is the best act of worship; according to the Hanafi's, marriage is many times superior to supererogatory acts of worship (1). This is an eternal act of worship that has been prescribed since the time of Adam and Eve, and marriage will also take place in Heaven (2). This is a favorite and beloved Sunnah of Muhammad (PBUH). Prophet (PBUH) said: "I love three things in your world, recitation of the Holy Quran, getting cool eyes through prayer (salah) & marrying women" (3). That is why whenever it was asked from the Holy Prophet (PBUH) that we will also be rewarded for performing marital rights with our wife, as in it the self is given pleasure? The Prophet (PBUH) said, "Yes, if you do this lust in an illegal way, then don't get a sin?" (4). Therefore, to satisfy one's self through marriage is worship.

Islam is a perfect religion in which human beings find ways to get guidance. In today's modern age, when new problems are arising, their solution is also present in the civilized religion. One of these problems is Misyar Marriage (traveler's marriage); therefore, it also needs to be resolved in the light of Islamic law (Sharia) plans.

Discussion

In today's glamorous world, where luxury is prevailing in the world, and people are not refraining from following their whims even in Islamic law, so the holy Arab stronghold of Islam could not escape from this epidemic. On the contrary, the Arabs have also indulged in this liberalism to a large extent. There are many examples of this; one of them is the issue of Misyar Marriage. For some time now, a new style of marriage has been taking place in Arab society, which is called Nikah-e-Misyar (misyar marriage).

The Literal meaning of Misyar Marriage

It explains something by its name that either the word "misyar" comes from "sair", which means to visit or travel, and since this marriage is also performed by travellers, maybe that's why it's called

Misyar. Or it is reversed from “misar”, which is derived from “yaser”, which means ease since it releases the marriage from the burdens of expenses and responsibilities, and spouses get married very easily; that is why it is called Misyar.

Terminological meaning of Misyar Marriage

The practical form of Misyar Marriage is as follows: If a man goes to another country for travel or employment, and he needs to fulfil his physical desire there, then he marries with the intention of a divorce. That is, he has the intention in his heart that when I return after a year or two, I will divorce this wife.

In order to minimize the burden of a marriage on the man, the woman renounces non-maintenance and the right to live together, so the wife lives in her house, and when a man gets a chance, he goes to his wife father's (paternal) house to fulfil his physical needs or takes her to another place for some time and fulfils his desires with her, It is called “Misyar Marriage”, and in Arabic, it is called "Zawaj-e-Misyar". In order to justify this act apparently, the conditions and elements of a marriage, i.e. witnesses, assent and acceptance, are considered (5). Before resolving the above issue, it is important to know the definition of a nikah and its limitations.

Mentioning the definition of marriage, Allama Ibn Najim writes: “In Sharia marriage is a contract that is entered into for the sake of gain” (6).

Badr al-'Ayni writes: “In the Arabic language, Nikah (nuptial) means “wati”, meaning the act of matrimonial. Espouse is also called Nikah because it is the cause of the act of matrimonial” (7).

Imam Fakhruddin Razi says, “When the Arabs say “Nikah-falan-falant’ah (نكح فلان فلانته)” they mean Nikah and if they say “Nikah-falan-amar’ath-aw-zoja’tah (نكح فلان امرأته اوزوجته)” so they mean copulation (jāma’a)” (8).

The following things are considered in marriage

Assent and Acceptance

Assent (ījāb) and Acceptance (qabūl) the members of the marriage. There are two incumbents of marriage, one is that one of them presents himself to the other that you marry me, so this is the assent and the second is an acceptance that is, the other will say that I accept this offer, I have married you (9).

Testimony

Finding two witnesses so that the marriage can be declared. According to the Hanafi, “the presence of two witnesses is one of the conditions of marriage”, while according to Imam Malik, “the announcement in any way is a condition, even by playing the tambourine” (10).

Sharia Dowry

Determining the dowry (mahr) which is obligatory according to Islamic Law (Sharia), and is a woman's right(11).

Allama Aini writes: “There are three dimensions to the dowry order. First is that dowry cannot be less than ten dirhams. The second one, dowry, is the right of the woman's guardians. They can use their right at the time of marriage to demand an increase in the amount so that they may be honored. While the third one, this is purely the right of the woman and she will get this right after the marriage, so if she wants to reduce a part of the dowry or forgive the whole dowry, then the woman will have the right” (12). Imam Qaduri also says, “if she wants to reduce a part of the dowry then it will be better” (13).

Sustenance and Living Expenses

Imam Qaduri says, “A woman's expenses, her clothes and sustenance are obligatory on her husband” (14).

Housing in a Separate House

Imam Qaduri says, “It is also obligatory on the husband to give her a separate house in which other members of the husband's household do not live, and the husband also has the right to prevent the wife's parents and other family members from entering the house”. (15)

Equivalence (Kafa’at)

A woman should be equal to the person she wants to marry. The saints and heirs do not feel ashamed that their son-in-law belongs to a lousy profession or a lower caste, then the people of higher families feel severe pain from it, so the choice of a woman should be equal to or greater than hers.

It is obligatory for a person and a lady to be equal in a marriage that's why the author of Hidayah said: Adequacy is important in marriage, so if a sane adult woman marries such a person Whoever can cause disgrace in caste, in religion or in wealth and wonder, then the lady has the proper to terminate the wedding of the saints and that they will get this annulment by getting to court (16).

To meet the Physical Needs of Women

The Holy Prophet (PBUH) ordered Hazrat Abdullah ibn Amr (RA) to reduce supererogatory fasts and stay up (qiyām) at night in order to fulfil the rights of his wife. As in the narration of Bukhari and Muslim; Hazrat Abu Salma bin Abdul Rahman (RA) narrated from Hazrat Abdullah bin Amr bin Al-Aas (RA) that the Prophet (PBUH) said to him, "O Abdullah! the news reached to me that you always fast during the day and stay up at night?" he replied, Yes, then The Prophet (PBUH) said, "Do not do that, but fast one day and leave the next, get up and sleep because your body has a right over you, your eyes have a right over you, and your wife also has right over you" (17).

The Holy Prophet (PBUH) described marriage as protection of the private parts: HazratAlqamah (RA) narrates, "I was going with Hazrat Abdullah bin Masood (RA) then he said that Holy Prophet (PBUH) said to us: "Those who can pay the dowry of a woman should get married because it bends the gaze and protects the private parts and who is not able to do, so he should fast because fasting eliminates lust" (18).

There are three Types of Views in Misyar Marriage

1. According to Ahl-e-Sunnat, it is not permissible to get Misyar Marriage because it has less profit and more losses.
2. According to the Ahl-e-Hadith, this marriage is permissible, but it is against the Sunnah.
3. According to Shi'ites, it is permissible without any aversion.

Ahl-e-Sunnat View

Misyar Marriage is a modern term that did not exist in the good times and in the times of the forefathers, So now we find a solution in the light of Islamic laws, keeping in view its condition and reality in order to know its ruling. There are many pitfalls in this marriage (Nikah).

One thing which is clear in this marriage is that the people who get married usually want to get temporary pleasure and they have in mind that they will divorce her after two or three years, So even though it does not stipulate that they are married for only two years, but the intentions of the parties are the same, they make it a form of marriage in order to make it permissible, in which they meet all the conditions. If so, then this marriage is similar to Nikah Mut'ah (pleasure marriage), which was permissible for some time in the time of the Prophet (PBUH), then it was forbidden on the occasion of the Farewell Pilgrimage (Hijjatu Al-Wadā) because the marriage of mut'ah was permissible for the crusaders (mujāhidīn) so that the crusaders who went on expeditions could get their sexual satisfaction.

This was practised till the time of Farooqi because the companions living in remote areas who could not reach the farewell pilgrimage did not know the prohibition, due to which they considered it permissible. Hazrat Umar (RA) in his time started following the prohibition order and issued the orders, "Now if anyone marries this then will punish him severely", so all the companions accepted your opinion and in this way, the consensus on the practical prohibition of mut'ah was also reached among the companions. The fact is that the Prophet (PBUH) allowed marriages with local women for a limited period of time at the request of the companions on the occasion of various expeditions (19).

The Companions continued to benefit from this leave during Prophet (PBUH) time and up to the time of Umar (RA). However, when the time of Umar (RA) came to the caliphate, they decided to end this leave and announced that "Two Mut'ahs (Mut'at al-Hajj and Mut'at al-Nisa) was performed in the time of the Prophet (PBUH), but I forbid both, and whoever does that, I will punish him" (20).

In light of this decision, two views emerged among the companions. The majority of the Companions agreed with the decision of Umar Farooq (RA) and held the view that the permission of Mut'ah was for special occasions in which the Prophet (PBUH) gave permission, but when Prophet (PBUH) forbade it, then it did not last long. The name of Hazrat Ali (RA) is prominent among the companions who hold this position (21).

Another term of jurisprudence is Nikah-e-Muqqat (temporary marriage), and it's also like Mut'ah, it used to happen for a while, this was also called illegitimate by the jurists, and the evidence that this temporary marriage is invalid is that it comes in the meaning of mut'ah, even if it is from the word Nikah.

In Naya-al-Hidaya: "Mut'ah is actually taking advantage of a woman without the purpose of marriage, and the same meaning is found in temporary marriage because the goals of marriage cannot be achieved in a short period of time and contracts rely on meanings, not words. As sponsorship becomes a reference with the condition

of acquittal of the original and the reference becomes a guarantee by betting on the demand from the original” (22).

Nikah-e-Halala (permissible marriage) is also allowed as a ploy to fulfil a special need so that the house of his believing brother may be settled, but since this is also a temporary marriage, therefore, four jurists disagreed on this as well.

Four Imams of Ahl-e-Sunnat View

1. According to Imam Malik, “A marriage solemnized with the intention of Halala is not performed at all because the purpose of marriage is for husband and wife to live together and the conditional analysis defeats that purpose”.
2. According to Imam Shafi'i, “If a person marries in such a way that he gets divorced immediately after the population, then the marriage is void because according to him, the condition also invalidates the marriage, but Imam Shafi'i does not consider mere intention to be valid”.

Imam Shafi'i's Views on Trustworthiness and Part-time Marriage

Shafi'i says, “if a person goes to another area and wants to marry a woman there, both of them intend to keep the marriage for that period only. As long as the person resides in the area, or the intention of one, two or three days, whether the intention is for a man, woman or for both. However, if the contract of marriage is absolute and there is no stipulation in it, then such a marriage will be valid, and the intention will not invalidate the marriage because the intention is an intention of the heart, and people will not be blamed for the thoughts of the heart because sometimes it happens that a man intends one thing, but he does not act on it and never does it with intention, therefore, action is different from intention” (23).

1. According to Imam Ahmad ibn Hanbal, “If the condition of marriage is Halala or if it is only with the intention that he is marrying for the sake of halala, then that marriage is void” (24).
2. According to Imam Abu Hanifa, “If the marriage is dissolved, then it is disgusting prohibition, not invalid because the marriage will not be invalidated by the invalid condition, but the condition itself will be invalidated. However, such marriage will not be free from abomination. Therefore, this marriage is definitely permissible because the rule of jurisprudence is the necessity of glorifying the forbidden, that compulsion and the state of urgency allow the forbidden thing. Even if life is in danger, it is permissible to say the word heresy (kufr) and eating pork, and drinking alcohol are also allowed, but this is permissible up to necessity (25). Therefore, Misyar Marriage is also usually performed to fulfil temporary desires, so it is not permissible.

Disadvantages of Misyar Marriage

1. Reproduction is important in the purposes of marriage, and in this marriage, the birth of children is not considered. However, Allama Alusi Baghdadi writes in the context of a verse of Holy Qur'an, “Seek what Allah has ordained for you that is, what Allah Almighty has written in your destiny with the children of the preserved tablet, find it” and this is narrated from Ibn Abbas, Zahak and Mujahid (RA), And to seek means to pray like that, “O Allah! Grant us the sustenance which You have written for us” (26).
2. Liberals will start using this marriage as a back door.
3. There can be a deterioration in society because if a woman is robbed of her beauty and left helpless, how will she be able to spend her old age carelessly? Can't she be willing to commit suicide? Because marriage is not the name of temporary pleasures but the name of restructuring society.
4. In this marriage, the woman is considered greater than the obedience of the husband, which can lead to tension and new conflicts in the relationship.

Allama Muhammad Yusuf (Banuri Town) writes: “The biggest drawback of this type of marriage is that it is a back door to justify mut'ah as an alternative to adultery that is why it has been observed that in the countries where this marriage is allowed, the rich and wealthy people took advantage of it and bought any girl whenever they wanted and divorced her by playing with her honor, it would not be wrong to say that it is adultery. And if it is allowed, then the people who do not know the religion will start committing adultery in this way, except for the well-known adultery. Although initially the reason for this so-called marriage may be stated as a long journey or as a condition, there is a strong fear that boys and girls will leave their homes without the permission of their families by showing such marriages. Thus, the justification of this marriage is tantamount to scattering the heads of society and shaking its foundations. Due to all these vices and defects, Misyar Marriage is not allowed according to Islamic law” (27).

Shi'ites Views

According to Imami and Zaidi jurists, "temporary marriage is permissible with a fixed term because, in Ja'fari jurisprudence, mut'ah can be performed on seventy women at the same time and in this marriage, appointing witnesses is not a condition for them, but marriage without witnesses becomes mut'ah, and after a period of time, this marriage ends and iddah (waiting period) is not obligatory on a woman" (28). Istibsar says, "Mut'ah is in exchange for a wage, even if you do it with a thousand women" (29).

Ahl-e-Hadith Views

The scholars of Ahl-e-Hadith consider marriages like Misyar Marriage to be valid. Their view is that it is completely different from Mut'ah and Muaqqat because, in Mut'ah, the period of marriage is fixed, while in Misyar, the period is not fixed. However, this form of marriage is not exemplary; it is still valid if it contains the terms and conditions of marriage. For example, the consent of the wife, the permission of the guardian and presence of witnesses, etc.

This is the ruling of Shaykh Ibn Baaz (RA)(30); the argument is that a woman has the right to waive all or some of her rights as prescribed by Sharia. These include spending and overnight distribution. The Hadith says, "HazratSoodah (RA) gave her turn to Hazrat Ayesha (RA)" (31).

If it was not permissible according to Sharia, then Prophet (PBUH) would never have accepted it. In our time, people have invented some of these contracts, the rules of which are as follows: A marriage contract in which a woman terminates housing, expenses and distribution or some other right of consent and pleasure so that the man can come to her at any time of the day or night. It also includes a marriage contract in which a woman stays in a paternal home with her family, and when they want they meet at her paternal home or find any place; in such a way, the husband does not give any accommodation or expenses to the wife. Both these contracts and other similar contracts will be valid if they contain the elements and conditions of marriage, and no obstacle is found, but this is against the former.

The Shi'ites and Ahl-e-Hadith Views Regarding Nikah-e-Mut'ah (temporary marriage):

The Shi'ites are absolutely convinced of the legitimacy of Mut'ah, while the Ahl-e-Hadith says, Mut'ah is permissible with certain conditions. Some of the Companions, among whom the name of Abdullah bin Abbas is more well known, He was convinced that the permission of temporary marriage with certain conditions remained. He said that a person could take advantage of this leave-in case of severe anxiety while travelling and the example of this is as if it is permissible for a person to eat dead food in a state of extreme anxiety (32).

The answer to this is that the Hadith narrated by Muslim Sharif is mentioned incompletely, although it is at the end of the Hadith: "When the religion became strong, it was forbidden".

Ibn 'Abbas used to accept this leave, and his comment was that "the leave of Mut'ah was a mercy from Allah on this ummah. If Umar Ibn al-Khattab had not forbidden it, then only an unfortunate would commit adultery" (33).

So, the answer to this is that Hazrat Ibn Abbas had referred to his statement. See the commentary of Allama Nawawi commentary Muslim (34). Similarly, it is narrated on the authority of 'Abdullah ibn Masoud that he disagreed with the prohibition of Mut'ah and recited this verse of the Qur'an (Al-Ma'idah 5: 3): "Do not forbid the pure things which Allah has made lawful for you" (35).

The answer is that his statement was for the sake of problem and it is forbidden before Mut'ah, even though Hazrat Abdullah bin Masood used to call Mut'ah Haram (forbidden) and his view was that, Mut'ah was abrogated by the verses of divorce, iddah (probationary period) and inheritance (36).

Imam Ibn al-Qayyim writes that Ibn 'Abbas point of view was that this is not an eternal prohibition; rather its nature is such that it is forbidden to take advantage of leave after a need has been met. That is, after eating pork as much as needed in a state of anxiety, it loses its appetite. Similarly, the Prophet (PBUH) allowed Mut'ah on various occasions and then forbade it when the need arose, but he did not cancel the leave forever, which means that if such an emergency still occurs, he can take advantage of it (37).

The answer is that it is not permissible to use the verdict (fatwa) of Ibn 'Abbas as an argument because he had referred to it.

Hazrat Saeed bin Jubair said to Ibn 'Abbas, "Do you know what your verdict has done? The young men have ridden on the horses of lust because of your verdict". So, you said that "it was not my intention, and I did not justify it, but my verdict was about the state of emergency" (38).

Conclusion

From the above-detailed discussion on the invalidity of Misyar Marriage (nikah misyar), we come to the conclusion that Misyar Marriage is not permissible because it is a new invention whose existence is not found anywhere in the good times (the time of the Prophet (PBUH), the time of the Companions and the followers). However, the marriage

that took place in the time of the Prophet is very similar to Mut'ah because this Misyar is also a temporary marriage like Mut'ah in which the purpose is to achieve partial pleasures and Mut'ah was allowed at certain times and then it was forbidden forever. Therefore, a marriage cannot be justified on the basis of Mut'ah.

The Holy Prophet (PBUH) said: "Halal (admissible) is also clear and Haram (forbidden) is also clear and what is between Halal and Haram is something suspicious that many people are not aware, so who left the suspicious things he also saved his religion and his honor (39).

It is narrated on the authority of Imam Hassan bin Ali: The Prophet (PBUH) said, "Whatever you doubt, leave it and embrace that which is not in doubt" (40).

Since there is a lot of doubt in Misyar Marriage, and on the contrary, it is safe to leave it, the perfect believer will never take a path that leads to vitiation in his religion.

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