

Misyar Marriage between Shari`ah texts, Realities and scholars' Fatawa': An Analysis

Dr. Noor Mohammad Osmani*

***Abstract:** Marriage is a sacred bond in Islam that ties a man and a woman into a lifelong relationship of love, compassion, mutual understanding, respect and security. It is a firm pledge that one makes in the name of Allah for one-another. 'Misyar marriage', 'Convenience marriage' or 'Travelers' marriage' is a new form of marriage practiced widely in Saudi Arabia, Egypt and other gulf states. The 'Misyar bride' sacrifices some of her marital rights, such as expenses, fixed duration, and an abode. The scholars in Islam have different opinions about this form of marriage. Some of them supported it vehemently, as it could reduce the number of ladies without husbands; while yet others strongly oppose it, as it sounds like part-time wives, which has no roots in Islamic heritage. The present study therefore aims to explore the real status of 'Misyar or convenience marriage' in the texts from the Qur'an, Prophet's Sunnah, the practices of his rightly guided Companions and the Fatawa of the traditional and modern scholars. It would analyze them in the light of the current realities and situations prevailing in many countries of the Muslim world. The study would adopt a critical yet objective approach in dealing with the issue. It is believed that the study would help the Muslim men and women to have clear insights on the issue based on the Shari`ah texts, scholars' Fatawa and present day realities.*

Key words: Marriage, Misyar, shari`ah, fatawa, realities

Introduction

Misyar marriage, a convenience marriage or traveler's marriage, is widely practiced in Arabian states for more than a decade now. In such marriages, a man, who is usually married, comes into terms of other

* Assistant Professor, Department of Qur'an and Sunnah Studies, IRKHS, IIUM, Malaysia.
E-mail: abusajid@yahoo.com; abusajid@iium.edu.my

women to marry, where women would sacrifice her rights of *Nafaqah* (=maintenance), abode, cohabitation, just distribution of days and nights among wives etc.ⁱ Though not pronounced during contract, this marriage mostly remains secret in nature and ends up in divorce shortly after.

To some scholars, it is an unthinkable act; yet to others, it is better than loneliness. The concept of *Misyar* appeared due to huge number of unmarried women in Saudi Arabia, who have exceeded the customary age of marriage and have little hope of getting married.

It is reported that in Saudi Arabia alone, there are over 1.5 million unmarried women and even more divorcees and widows.ⁱⁱ Many of these women are under social pressure of getting married to anyone, even the shadow of a man. This phenomenon caused the *Misyar* marriage to boom in Saudi Arabia and to other Gulf States gradually.

Misyar marriage has been practiced in Saudi Arabia and Egypt for many years. It was legalized in Saudi Arabia by a fatwa issued by Sheikh Abdel Aziz bin Baz and was officially legalized in Egypt by the Egyptian Sunni Imam Sheikh Mohammed Sayyed Tantawi in 1999. The Mufti of Egypt is a staunch defender of *Misyar* marriage.ⁱⁱⁱ

It was mentioned that the first incident of *Misyar* marriage took place in Al-Qaseem, Saudi Arabia, which later spread to other parts of Gulf States.^{iv} Initially, though, it was practiced with a good intention of solving the problems of spinsters, widows and divorcees in Saudi Arabia and other Gulf States, it was later utilized for an easy means of sexual gratification without any strings attached. It has turned into a similar or even worse form of *Nikah al-Mut'ah* (=entertainment marriage) as practiced by *Shi'ite* people with the only difference that the *Nikah al-Mut'ah* solemnizes with mutual agreement and declaration of a timeframe, but *Misyar* remains vague, declared though permanent, it is intended by the couples to be short lived.

Misyar marriage: what and why?

'*Misyar*' in Arabic is derived from '*sayr*' means, travel, trip, pass-by etc., as it is regarded to be a 'traveler's marriage, 'passer-by marriage'. The word '*misyar*' may also be derived from '*yusr*' means, easiness or facilitation; as this is intended to ease the financial burden of the couple. In Najd, it is used for day-time visits, as the 'groom' visits '*Misyar* bride' during the days only.^v

Misyar marriage is a kind of marriage that according to some scholars it fulfills all the requirements of marriage, such as *Ijab-Qabul* (offer and acceptance), witnesses, guardian, *kafa'ah* (compatibility) and a fixed amount of dower.^{vi} The couple has agreed that the *Misyar* wife will not have the right of expenses, abode, cohabitation and equal distribution of days like normal wives. It is up to the husband to choose a suitable time to visit her during the day/ night.^{vii}

Misyar marriage is seen as a legitimate means of sexual gratification for those who passed the customary age of marriage, or are divorced, or widowed. The *Misyaric* wife needs to sacrifice some of her conjugal rights as the husband is not in a position to fulfill them. It seems quite easy to get willing *Misyar* brides and grooms in Arabian states. This kind of marriage has become popular because it needs only a room in a hotel or a rented apartment for a few hours or days.^{viii}

The primary need of *Misyar* marriage is to provide avenues for women with no apparent hope of marriage. A million and half women in Saudi Arabia were sent to forced celibacy in Saudi Arabia alone; and the same number of divorcees and widows aggravated the situation,^{ix} which necessitate *Misyaric* marriage, to some scholars.

Economic reality of the poor men is another need for *Misyar* marriage. There are many men who do not afford to support a woman or a family, or even pay for formalities and expensive dowers of women. *Misyar* marriage provides some hope for them. The girl remains with her parent. The couple meets occasionally for marital relations. The poor couple in Egypt likes to resort to *Misyaric* marriage with hope that someday their marriage will be normal one and they could live together.^x

In a strict Arab society, women's roles often take a back seat to men's. Without a man, any man, in her life, a woman feels vulnerable. Then, there are girls yearning for freedom from a very authoritarian father. And in spite of pre-communal agreements, the desire to bear children remains an unspoken desire burning within, and she may eventually get her way.^{xi}

The Islamic theologians explain that it is suitable for the young people whose resources are too limited; for the all numerous widows living in the area, who have their own residence and financial resources, and who have no apparent hope of marrying again, or that they are divorced, or have become widows. Islam, according to the prevailing opinions of

scholars, allows them to have *Misyaric* marriage contract so that they could protect their chastity and enjoy the blessings of marriage.^{xii}

Requirements of marriage in islam

Islam does not allow women to solemnize their marriage on their own. They need to get the consent of the parents or guardians especially for the virgin girls. Islam also requires full consent of both partners to the marriage, expressing the above consent through *ijab* (offer) and *qabul* (acceptance), and also the presence of two reliable witnesses. In the case of females, their guardian's consent has been considered essential for the validity of marriage according to the majority scholars. Imam Abu Hanifah, however, is of the view that a mature woman is fully capable of contracting her own marriage. Thus, in his view, marriages finalized without guardian's consent should be considered valid provided that the woman chose someone compatible. But if the guardians found that the groom was not compatible, they would have the right to break up the relationship.^{xiii} Maliki scholars, however, differentiated between ladies with high social standing, and those with low social status. The ladies of high social standing need to solemnize their marriage through guardians; but the other ladies of low status may marry on their own.^{xiv} Zahiri scholars distinguished between married and unmarried women. Married women, (i.e. divorcees and widows) may conduct their marriage without the consent of the parents or guardians; but the virgin or unmarried women need to get the permission of the parents before accepting a person as groom.^{xv}

Apart from above, scholars are also in general agreement to the fact that marriage should not remain a secret affair; rather it should be publicized. The Prophet Muhammad, peace be upon him, (PBUH), mentioned in some *ahadith* to publicize marriage through beating drums, singing songs and also solemnizing marriage in the local mosque. The Prophet is reported to have said:

أعلنوا هذا النكاح واجعلوه في المساجد واضربوا عليه بالدفوف

“Announce this marriage. Make it in the mosque and beat the drums on it.”^{xvi}

فصل ما بين الحلال والحرام الدف والصوت في النكاح

“The distinction between *halal* and *haram* (marriage) is beating the drum and making sounds.”^{xvii}

Another important integral part of marriage is the bridal gift (*mahr*); although it is not essential to stipulate it in the marriage contract, nevertheless it must be paid either before consummation of marriage or after. It is commanded by Allah in the Qur'an:

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً

“And give the women (on marriage) their dower as a free gift” (*Al-Nisa' 4:4*)

Scholars' stand towards *misyar* marriage

Since it is a current day affair, and not practiced in the time of the Prophet and the earlier generations, the scholars today gave different viewpoints towards *Misyar*. Some prominent scholars favored this kind of marriage, though not a preferred choice to many. Others opposed it vehemently saying that it demolishes the very foundation of marriage and its objectives. Let us briefly have a look at their stand and its justifications.

PROPOSERS OF MISYAR:

Misyar: A legal marriage with sound objectives

Misyar marriage plays its role in solving the problems of unmarried women in Muslim countries, especially the spinsters, divorcees and widows. Therefore, a significant number of scholars support rather prefer this marriage. Some other scholars, though not preferred this *Misyar* marriage, permitted it for necessities. They include Shaykh Yousuf al-Qaradawi, Wahbah al-Zuhayli, Sayyid Tantawi, Abdullah Mani' of Saudi Arabia, Shaykh Su'ud ash-Shuraym (Imam and Khatib of Masjid al-Haram), Yousuf al-Badri (Egyptian Shaykh and a member in the Supreme Council of Islamic Affairs), Nasr Fareed Wassel (former Mufti of Egypt), Arif Ali Arif (Professor of Fiqh and Usul, International Islamic University, Malaysia), Prof Datuk Dr Mahmud Zuhdi Abdul Majid (International Islamic University, Malaysia), Datuk Nik Aziz Nik Mat (Kelantan Menteri Besar, Malaysia), Maimunah Omar, (chairman of the Terengganu Single Mothers' Association, Malaysia) and many others.^{xviii}

Though it was permitted by the eminent scholars, it was never without a fierce debate from the opponents. In April, 2006, Islamic Jurisprudence Academy in its 18th meeting at Makkah al-Mukarramah gave its sanction finally to *Misyar* marriage provided that it meets all requirements of marriage in Islam.^{xix}

Shaykh Yousuf al-Qaradawi claimed that majority of scholars are in favor of *Misyar* marriage. He reports that in a recent International Fiqhi convention in Doha, Qatar, more than 20 prominent Islamic scholars gathered and almost all of them agreed to the validity of *Misyar* and that it has no legal problems. The two or three scholars, who stood against it, also did not claim that it was *haram*; but they feared that it may lead to haram acts and social problems, which is why they preferred it to be invalidated just as a way of prevention from probable forbidden acts.^{xx}

He found that the *Misyar* marriage meets all the requirements of *shari`ah*, which is why it cannot be said illegal. To him, "What matters most in contracts are motives and meaning, not the wording or structure."^{xxi} He asserts clearly that though it is within the legal frame of Islam, it is not the preferred option of marriage. He says categorically, "...I do have to make it clear that the aforementioned statement does not make me a protagonist of *Misyar* marriage. In all my *fatwas* and sermons, it is not mentioned anywhere that I give any support for such marriage."^{xxii} He also clarified that there are certain practices that may not be socially acceptable, but legally it is valid. For example, old man marrying young bride or vice versa; Mistress marrying own servant, girl proposing a boy to marry, or even marrying a second wife is abhorred in many cultures; but their validity in *shari`ah* cannot be questioned.^{xxiii}

Sayyid Tantawi, Shaykh of al-Azhar, reminds that the *Misyar* marriage is perfectly legal, as it meets all the requirements of *shari`ah*. When the parties agree, within the framework of the marriage "*Misyar*", that the woman will give up some of the rights the law confers to her as a wife, this is perfectly legal, if that is her will freely expressed. "*Misyar* marriages are appropriate for women who like to be on their own, living together with their children," he said.

Asked whether *Misyar* marriages are suitable for Malaysia, he said: "Why not? Islam encourages husbands and wives to live in harmony."^{xxiv}

Though primarily practiced and became popular in the Middle East, the controversy over *Misyar* marriage was started by the then Universiti Malaya's Islamic Studies Academy scholar Prof Datuk Dr Mahmud Zuhdi Abdul Majid (and now an IIUM Professor since 2009)

who said the marriage could solve the problem of unwed career Muslim women.^{xxv}

Kelantan (Malaysia) Menteri Besar Datuk Nik Aziz Nik Mat, said such a marriage was allowed in Islam on the condition that consent is obtained from the woman who is willing to enter into this matrimonial pact.^{xxvi}

Justifications for Misyar

The above and likeminded scholars justified their stand by saying that the *Misyar* marriage meets all *shari`ah* requirements as detailed above, i.e. *Ijab* (offer of marriage) and *Qabul* (acceptance of the offer), two witnesses, dower, guardians' consent and *kafa'ah* (compatibility) of the couple. Apart from that, the wife consented to sacrifice some of her conjugal rights such as *nafaqah* (expenses), accommodation, equal distribution of time between spouses etc.^{xxvii}

The practice of sacrificing one's rights can be traced back to the life of the Prophet as one of his prominent wives, Sawdah bint Zam`ah, (R.A.) gifted her day to 'Ayishah (R.A.) to please the Prophet (PBUH), as she knows that 'Ayishah was the most favorite wife of the Prophet. The Prophet accepted her offer, and gave 'Ayishah two days in rotation, the day of 'Ayishah and the day of Sawdah.^{xxviii} This noble sacrifice of Sawdah made 'Ayishah respect and love her whole of her life.

It could also be found in another Hadith of 'Ayishah (R.A.) reported by Bukhari on the *tafsir* of ayah al-Nisa' 4: 128

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا
وَالصُّلْحُ خَيْرٌ

“If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best...”

'Ayishah (R.A.) explained the *ayah* that it is about a man who dislikes a wife or does not usually visit her, and she fears that he may divorce her. She then offers him to marry another woman, and not to divorce her. He would have total freedom in terms of *nafaqah* (expenses) and distribution of days for her.^{xxix} (فَأَنْتَ فِي حَلِّ مِنَ النِّفْقَةِ عَلَيَّ وَالْقِسْمَةِ لِي)

Urge for motherhood is another pressing reason to justify *Misyar* marriage. We see many women in today's material world opt for

artificial impregnation with the hope of becoming mothers and rearing children. The children are Allah's blessings; without whom life turns into hell. If *Misyar* marriage could help millions of women worldwide to fulfill their desire of motherhood, why should we prevent them from this 'blessing'?^{xxx}

The proponents of *Misyar* also stress that this is to accept the lesser evil from the two evils. The first evil is, to be deprived from maintenance from husband and equal just distribution of days and nights. The other evil is, remaining unmarried forever, either for missing the train of marriage, or being divorced or widowed. This may lead to *Fitnah* of moral decay especially when she is young or female urge is intense with her. So, she should have the right to choose the lesser evil and accept the marriage of *Misyar*.

Solving the social problems of increasing number of unmarried women is the prime and the most significant reason to justify the *Misyar* marriage.

It has been noted that the Gulf States regard a woman as a spinster when she reaches 25. If this is accepted as criterion, most of the University students will be regarded as spinsters if they waited till graduation. In Egypt, spinsterhood begins from 30 for women and 35 for men. (It is reported that 1/3 of the Egyptian men remain unmarried till 35).^{xxxi}

The divorce rate has exceeded tremendously in the Muslim countries. It has been observed that between 1988 and 1991, in UAE it reached 36.3% of the marriages, in Qatar 28.3%, in Kuwait 33%, in Morocco 30% in 1994, in Cairo 33%. While it is also noticed that 40% divorces take place before they cross 25 years of age, and yet astonishingly, 67% of the divorces in Kuwait take place within 5 years of marriage.^{xxxii}

Such an alarming number of divorces in Arabian states! What should be the proper ways to tackle this problem?

Moreover, the widows, whose husbands were killed in battles, made the cloudy situation even worse in Iraq, Afghanistan, Kashmir, Chechnya and other countries. Many young Muslims who travel to the European countries for education or seeking greener pastures, end up in marrying the white women for material reasons and striking beauty.

So, why should we close a door that the *shari`ah* has kept it 'open', as claimed by the proponents, for those in need. Perhaps it may solve

little bit of problems for those suffering, keeping in mind that the main solution for this problem lies in normal marriages.

Opponents Of Misyar:

Misyar: A part-time marriage contradicts with the philosophy of marriage

The opponents of *Misyar* reject this type of marriage as it contradicts with the very objectives of marriage. They call it as a 'Part-time marriage', 'legal prostitution', 'sex only marriage' etc. The scholars include Muhammad Nasiruddin Albany, Muhammad Salih bin al-'Uthaymin', Prof Jaburi, Muhammad al-Zuhaili, Prof Soad Ibrahim of al-Azhar University, 'Umar Sulaiman al-Ashqar and also the Fatwa committee of Al-Azhar.^{xxxiii}

It should also be noted that many of these scholars did not see any problem in terms of its legal validity, but due to its worse impact on society and far-reaching damage to family institution in Islam declared it invalid.

Shaykh Albany invalidates it for two reasons, i) it lacks the prime objective of marriage, i.e. peace and tranquility of mind, ii) this marriage may result in having children, and their training and education get terribly affected due to part-time status of father.

Albany stresses that the prime objective of marriage is mentioned in the Qur'an, Surah Al-Rum 30:21

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

“And among His Signs is that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts).”

Also it is expressed that the marriage is intended to achieve chastity and live virtuously. Whereas, *Misyar* only focuses on fulfilling one's unrestrained sexual desire. Allah says in Al-Ma'idah 5:5

وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجْرَهُنَّ

مُحْصِنِينَ غَيْرِ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ

“(Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues.”

Albany also explains that the prohibition of this marriage comes from an external reason, which is exactly similar to ‘cheating in business dealing’ or ‘praying in a land that is usurped illegally.’^{xxxiv} In *Misyar* marriage, the women are usually cheated, and after spending certain period of time, the men usually divorces or deserts her, as he feels no attraction to her.

The former *mufti* of Egypt Nasr Fareed Wassel also reiterated the problem of rearing children from this marriage. The children may develop serious psychological trauma in a home, from which the father is always absent. The problem gets even worse if the woman is abandoned by the man with no apparent means of subsistence as usually it occurs.^{xxxv}

As for Ibn Othaymin, he recognizes the legal validity of “*Misyar*” marriage from the legal standpoint, but considers that it should be declared invalid because it has been turned into real merchandise that is being marketed on a large scale by “marriage agencies”, with no relation to the nature of Islamic marriage.^{xxxvi}

The Fatwa committee of al-Azhar also disapproves of this marriage, for it is against Islamic system of marriage. It denies the rights of women accorded in Islamic law of marriage. It was non-existent in the earlier generation. Without a settled family, the man is not financially or socially committed to his *Misyar* wife/ves in different countries. They said: “We do not approve of this marriage, and we don’t recognize the marriage contract, if it exists at all. Also, we don’t recognize the divorce.”^{xxxvii}

Dr. Soad Ibrahim, Professor of Jurisprudence at al-Azhar University, believes firmly that *Misyar* marriage should be declared illegal and is against Islamic law of marriage. He says: “The *Misyar* and other unofficial marriages do not fulfill Islam's aims of marriage, which are forming a settled family surrounded by care and love.”^{xxxviii} Even if a few scholars accept it, Ibrahim thinks the *Misyar* marriage is still disapproved of by the majority of scholars. It creates many social

problems, especially for children who are not financially and emotionally supported by their *Misyar* father.^{xxxix}

Prominent United Arab Emirates-based cleric Sheikh Ahmed Al Kubaissi says that while *Misyar* marriage is valid Islamically, it compromises some values of marriage. Though, he did not find any legal problem in its validity, he rejected such a proposal for Muslim women. He says: "If a king came asking for my daughter's hand in this [*Misyar*] way, I would spit in his face."^{xl}

Datin Seri Rosmah Mansor, the wife of Datuk Seri Najib Tun Razak, the current Prime Minister of Malaysia, has rallied behind the opponents of *Misyar* marriage in Malaysia. To her, it is an insult to women and should not be allowed for Malaysian women.^{xli}

Justifications

The scholars who did not approve of such marriages are seriously concerned about its far-reaching impacts on society, culture and religion. Though it sounds fair, just and contracted following Islamic rules of Law; its hidden objective is to betray one party or the other. In most of the cases, the *Misyar* wife gets victimized. The man appears with sweet words to get into her heart, and if she agrees, she is married in *Misyar* way with a promise that the marriage would be kept secret from others especially the former wife. If the matter is known, he just deserts her or grants her a divorce. In return, the man does not lose anything; but the lady has to suffer the trauma of deceitful marriage. Sometimes, if the former wife comes to know of *Misyaric* affair of her husband, she gets furious, and as a result, he has to choose either to divorce her and abandon the children, or just divorce the *Misyar* wife. In most of the cases, the husband chooses the second option resulting in victimization of the *Misyar* wives.

Islam does not recognize such marriages if they were kept secret. The Prophet Muhammad (PBUH) asked people to make their marriages public and known to people by beating drums and making sounds.^{xlii}

Maliki scholars regard this as invalid if the witnesses were asked to keep it secret and not to disclose to others.^{xliii} However, they only regard this as invalid if the advice of secrecy was made during the '*Aqd*. If it took place after solemnization of '*Aqd*, it will not affect the validity of marriage.

Though the scholars have disagreements about the number of people to view the event, the general view is that, the marriage should be known to public and must not remain an internal affair to protect the rights of the women and to safeguard her dignity and chastity. Or else, people will doubt about their affairs and relationship.

Its contradiction to the spirit and objectives of Islamic marriage is another reason to reject it. In Islam, marriage is not only for sexual gratification. It is lifelong relationship founded on love, mercy, peace, tranquility of mind and raising a family with children. In *Misyar* marriage, many of these objectives are missing. Marriage is an in-depth relationship – not just copulation. Why more women are willing to forgo what is theirs just to be called or falsely feel married? It turns women simply a cheap object of fulfilling sex. As such, many describe *Misyar* marriage as the woman giving herself for free. If the women are cheaply available, why should one go for normal marriage, where a man has to take care of the whole family throughout his life?. “Why buy the Cow when the Milk is free?”^{xliv}

Misyar marriage leads to a degradation of men’s morals, resulting in an irresponsible behaviour towards their spouses. Based on the experience of the "*Misyar* marriage agencies", the man who resorts to the "*Misyar*" marriage is usually married to a first wife with whom he shares a residence, and to the financial needs of whom he provides.^{xlv}

Increasing rate of divorce in *Misyar* marriage is another reason to reject it. It has been noticed that almost 65 percent of marriages through mediators and matchmakers end in divorce. In *Misyar* it even reached 80 percent.^{xlvi} This shows that the *Misyar* marriage is of temporary type, though not explicitly mentioned in the marriage contract.

Creating a generation of fatherless children is another reason for its disapproval. Suppose if the *Misyar* marriage produces children, what should be the fate of those children. They would be suffering from psychological trauma due to continuous absence of their fathers.

Misyar marriage leads to vices and immoral acts. As a precautionary measure (*Sadd az-Zari`ah*), it has to be declared *haram* or invalid. Islamic *shari`ah* has precedents that even if it apparently looks valid, but due to intentions and realities, it could be declared invalid. For example, *Tahlil* marriage^{xlvii}, business transaction during *Jumu`ah* prayers, selling weapons during *Fitnah* or grapes to those who produce

wine etc. *Misyar* marriage would result in tarnishing the bond of marriage, granting women no rights and status, ruining the family institution of Islam and many unforeseen vices would emerge in the course of time.

Misyar marriage would also result in increasing the social ills and unrestrained prostitution of women in the guise of legal marriage. It has been observed that most of the *Misyar* marriages are short-lived and the men secretly intend to enjoy with the women for short duration. He gives the woman false impression of marriage and victimizes her. When he is done with her, just deserts her on her own fate, adding the trauma of deceit and deception into her life. Sometimes boys and girls may develop illegal relationship, and when caught, claimed that they were married in *Misyar* or '*Urfi*' manner. Since it is '*Urfi*' marriage, they will not have any valid documents.

The condition of no maintenance and cohabitation also goes against the Qur'anic principles of marriage. Allah asked people to pay dowers to women and to maintain just distribution of time and just treatment of all wives fairly.^{xlviii} In fact, paying dowers is one of the conditions that make marriage valid.

The scholars however held different opinions on such stipulated conditions of marriage that are not approved in Islam. *Zahiri* scholars regard such marriages with invalid conditions as null and void.^{xlix} *Maliki* scholars also regard that the condition of no expense will nullify the marriage.¹

Shafi'i and *Hanafi* scholars regard such marriages as valid but the conditions void. To them, it does not affect the validity and the prime objective of marriage, i.e. consummation of marriage. The husband is required to pay the maintenance and cohabitation fairly.^{li}

Ibn al-Qaiyim said: "It is agreed that the condition of not consummating marriage and not providing *nafaqah* will be declared null and void. This means, the marriage is valid, and the invalid condition/s alone will be declared void."^{lii}

Wahbah al-Zuhaili also accepted the same stand, as he says: "The condition of no expenses and no cohabitation or fair distribution of time will be regarded as null and void. But the marriage remains valid, as the scholars agreed. Invalid conditions do not need to be materialized."^{liii}

But Yousuf al-Qaradawi asserts that the conditions should be respected as well. To him, marriage remains valid and the conditions have to be materialized. He presented the *hadith* “The Muslims should maintain their conditions.”^{liv}, and the *hadith* “The best of conditions to fulfill are those committed during marriage, by which you consummate and make her halal for you.”^{lv}

Ibn Taymiyah also held that such conditions should be respected. He said: "it is possible to put such a condition for no expenses, especially when the husband is poor and she agrees to it. She does not have right to reclaim the expenses afterwards."^{lvi}

It is to be noted here that in *Misyar* marriage, not only the husband denies maintenance, cohabitation and just distribution, but he also denies to let her live under the same roof and same house, which is totally against the philosophy of marriage in Islam.

Realities of misyar marriage

Misyar marriage though initially permitted by the Islamic jurists and theologians keeping in view the spinsters, divorcees, and widows, today it has been widely misused by the people. Various agencies have been set up in Arab countries and other Muslim countries to arrange *Misyar* marriages with lucrative amount of fees. The wealthy Arabs get *Misyar* wives (preferably young ones) to accompany them in the summer trips and excursions. There are also people who conduct *Misyar* marriage for the couple and also prepare the divorce papers together. For, mostly *Misyar* marriage is intended for short-term enjoyments. Of course, there are those who resort to *Misyar* marriage for financial problems, and also those women who reached 40 or above, but not married. *Misyar* marriage is one option to get the taste of marriage for them. Sometimes, girls family also prefer (though extremely rare) *Misyar* grooms, so that they do not have to lose their daughter, and the groom may occasionally visit her whenever he pleases.

It is reported that the wealthy Kuwaiti and Saudi men sometimes enter into *Misyar* marriage while on vacation. They believe that such a marriage will allow them to have sexual relations with another woman without committing sins. They prefer to travel to Egypt or Syria, where the ‘cheaper *Misyar* brides’ could easily be found. They get the help of middlemen who arrange such marriages with a specific fee. And the fee depends on the beauty of the girl. Usually, they would arrange a few ‘brides’ to choose from. Poor families also give consent to such

marriages for getting money and with the hope that their daughter will have some fun and visit the places, hotels and restaurants that she could only dream about. At the end of the trip, the rich 'groom' will give them some precious gifts and money together with a divorce to the girl. Sometimes, the rich Arabs keep the girl for the next trip/s and visit her now and then. Since *Misyar* marriages are short lived, most *Misyar* brides try to prevent pregnancy.^{lvii}

The Arab News daily of Saudi Arabia reported that Five Saudi men have been deported by Indonesian immigration authorities on 2nd August 2006 for arranging short-term contract (*mutaa*) marriages, while another Saudi national was released for lack of evidence. These Saudi nationals were arrested on charges of violating Indonesian marriage laws in Puncak, a hilltop town south of Jakarta, frequented by tourists from different parts of the world including the Kingdom. The reports said that a number of Saudis opted for these short-term marriages thinking that they are religiously sanctioned. These arrangements allow these men to engage in relations with women while on vacation in a way they consider legitimate.^{lviii}

Fox news reported that Indonesia's vice president, Jusuf Kalla, said he saw nothing wrong with Arab men paying local women to marry and then divorcing them days later, and he suggested the practice — dismissed by critics as legalized prostitution — could boost tourism.^{lix}

In such kind of marriages, the local agencies usually prepare marriage and divorce papers together; and to cut the time short, they get the signatures on both papers together. Unlike Shi'i *Mut'ah*, they require men to sanction a divorce in *Misyar*. In *Mut'ah*, it is not required, as the marriage gets automatically nullified at the expiry of the duration. This is a mockery of the institution of marriage in Islam.

Survey

The people have mixed reaction to the *Misyar* marriage. Arab News surveyed 30 Saudi men and women aged 20-40 regarding *Misyar* marriage. Over 60 percent of the men surveyed would consider *Misyar* marriage for themselves with the majority of the respondents in their 20s. Those who would not consider it for themselves would not allow it for kin, be it sisters, brothers, sons or daughters. However, among the men who would consider it themselves, only two would find such a marriage acceptable for a female relative.^{lx} It is a double standard in the character of men. They want to marry other women in *Misyar*

manner, but never allow their own relatives be married in the same way to others.

The opinions of women respondents about *Misyar* marriage were a sharp contrast to the males. More than 86 percent of the women aged 20-40 would not even consider such a marriage for themselves. Only four women - all in the over 40 category - would consider such marriages for themselves or relatives.

Most of the women respondents called it "legal prostitution" or objected to the lack of women's rights in *Misyar* marriages.^{lxi}

Iraqi-born Shaykh Kubaissi said that *Misyar* marriage became popular during and after the 1980-88 Iran-Iraq war to "protect widows from committing sin", referring to the difficulties of finding sexual satisfaction without being married. He stressed that a "respectful" woman would never accept a *Misyar* marriage, which, "despite being accepted according to Islamic Shari`ah [law], compromises a number of values".

"If a king came asking for my daughter's hand in this [*Misyar*] way, I would spit in his face," he said.^{lxii}

In Saudi Arabia, it is a reality that the marriage is extremely expensive and not many people could afford it. This led many Saudis go out and marry from other countries like Egypt, Palestine and Syria. But the Saudi law does not easily allow people to marry non-Saudis. It is reported that a wealthy Saudi needs to pay a dowry as high as 1 million Riyals, and for the middle class about 40,000.^{lxiii} This practically made it difficult for the Saudis to marry; which made at least 1.5 million women as spinsters.

Today, the business for marriage brokers is rising in the Kingdom of Saudi Arabia and other Gulf states. They advertise through online websites with lucrative statements. One such broker is: "Marriage Unlimited." They advertise to customers with the following words:

"Please fill out the following form so that we can best serve you. Remember, we are here to meet all your needs. Our motto is: "All fun, no responsibility."^{lxiv}

In the form, it asks what type of girl/s they are willing to get, single/married, her complexion, height/weight, her current job/home, and the rights to be relinquished and so on.

The question is: Is this the objectives or spirit of marriage that Islam advocates? Enjoy all fun, but no responsibility? To Rayan Abdullah, a 25 year medical student at Jeddah, it is a great solution. The reason is: "It costs less than having a girlfriend - doesn't it? I get to maintain all my rights, but don't have to take care of her financially and don't even have to provide a house for her".^{lxv}

"What are the things most of us married men complain about?" asked Ghazi Ahmad, a 38-year-old husband and father of three children. "Don't all of us constantly complain about the financial burdens, the lack of personal freedom - the routine patterns? Then this is the best marriage ever as far as I'm concerned. Married, but not married - perfect."^{lxvi}

Khaled, a 25-year-old Saudi security guard at Riyadh, never thought a form of temporary marriage would open the door to his happy life ever-after. He opted to marry Zeinab, also a Saudi, through a *Misyar* contract. Khaled admitted he wasn't serious about commitment when he decided on *Misyar*. But now, he and Zeinab are expecting a baby together.

"I thought let's give it a try ... and now I feel like a hero in a romantic film," he said. "We got used to each other very quickly," said Khaled. "Then she got pregnant. We couldn't bear our situation, so we decided to live together for real, not just with *Misyar*."^{lxvii}

"*Misyar* reduces marriage to sexual intercourse," said Hatoun al-Fassi, a female Saudi historian. "For clerics to allow it is shameful for our religion."^{lxviii}

Fahad is from Riyadh and works in Jubail. He told the magazine there was in his opinion nothing wrong with a marriage of convenience. "The traditional marriage is very expensive these days. But I don't have much money at the moment, so for the time being a *Mesyar* marriage is the only thing for me."^{lxix}

Eyad comes from another Arab country and is married to a Saudi woman in a *Misyar* arrangement. "Our marriage is more like a business deal that we both agreed to. She wants a husband and children, something that I am willing to give to her. She does not care if she sees me once or twice a week. What I need from her is money

and financial aid in this country. It is something that she gives me. We live by this agreement and we are both happy.”^{lxx}

Advertisements for Saudi men and women seeking *Misyar* marriage abound on the Internet, recalling the “lonely hearts” columns popular in Western newspapers.

Misyar could not get its way to other countries yet; there were attempts to reach even in Malaysia, when a prominent Professor Datuk Dr Mahmud Zuhdi, proposed to adopt *Misyar* marriage in Malaysia to solve the problem of unmarried career women in Malaysia. There was a serious havoc on this statement. Kelantan Mentri Besar, Datuk Nik Aziz Nik Mat also supported the idea on the condition that both parties agree to such a proposal. But the women’s organization including the wife of the Prime Minister of Malaysia, Datin Seri Rosmah Mansor said that it is an insult to women.^{lxxi} Some Malaysian women bloggers even commented that today the men are asking women for free; tomorrow, they may ask women to pay for it. One blogger said, “I guess the next proposal would be asking the women to pay the men for sexual gratification. Ridiculous!!!”^{lxxii}

Conclusions and suggestions

Given the validity of *Misyar* in some Arabian countries and the Gulf States it has serious implications in the socio-cultural life of the people and their view towards women. The fundamental rights of women were neglected. *Misyar* marriage has become a ‘legal prostitution’ or a ‘licit sexual partner’, and nothing more. In Islam, marriage is not only for sexual gratification. It demands an established settled relationship among the couple. They need to share the same roof of a house. But *Misyar* wife should agree from the beginning to abandon this right.

Given the above facts and figures, the *Misyar* marriage is conducted secretly with the promise to keep it secret, and no responsibility attached. It has become a sex-only marriage. In most of the cases, the permission from the *wali* or guardian is not sought for. They just bring two friends as witnesses and say *Ijab Qabul* in front of marriage brokers, and that’s it. As reported above, 80 percent of such marriages end in divorce. It cannot be denied that a few cases of *Misyar* marriage succeed and last longer. Though intended for older ladies and married men, it is also practiced by some unmarried couples to get away from financial obligations.

The question is: Is Islam's institution of marriage that fragile, and no strings attached!? Is this the *Mithaq Galiz* (solemn pledge) in the name of Allah that one marries a woman and promise to live with her for lifetime relationship? Or, just meet her on occasions like one goes to visit sex slaves? Does this relationship end in real love, mercy, commitment, kindness and lifelong compassion? So, why is this mockery with the institution of marriage in Islam? Islam does not allow temporary marriage, as all scholars agreed. Could anyone tell us that this *Misyar* marriage really meant for permanent relationship and commitment? *Misyar* is no better than *Mut`ah* or pleasure marriage in Shi`ite practice. They are courageous to call a spade a spade. They do not claim *Mut`ah* to be permanent in nature, yet they call it *halal*, to them. In this respect, *Mut`ah* marriages stand firmer than *Misyar*, in the sense that they do not cheat on women. Like *Mut`ah*, *Misyar* is just a legal prostitution. *Misyar* marriages hardly survive for longtime relationship.

Islam does not recognize marriage that was kept secret. So, why is this *Misyar* marriage, which is pre-conditioned to keep it secret, be allowed? A man and woman live together through marriage, and the people congratulate and respect the couple. But if a couple secretly marries in *Misyar*, and live together, the society will look down at them. That is why Islam does not allow secret marriages and the Prophet (PBUH) commanded to keep marriages public.

Most *Misyar* marriages are conducted without the consent of the parents or guardians. The girls and boys conduct such marriages on their own. If it is declared legal, how could we prevent vices, crimes, and prostitutions from society? Today, in the name of 'Urfi marriages, young couple conduct marriages among their friends (comprising 2/3 people only). Do you think Allah would let them establish sexual relations on such flimsy bonds?

It is true that *Misyar* marriage made it easier for the polygamous men and spinsters to marry and find partner/s for sexual gratification. Many women in Saudi Arabia and other Gulf states like it, simply because it is easy, free enjoyment and no strings attached!! The rich men could find partners (and no need to call them 'sex slaves') for their added entertainment for a particular trip. Once the trip is over, the *Misyar* wife is also over. She is left behind.

The scholars who gave validity to this *Misyar* marriage should look into the stand of Abdullah ibn 'Abbas, who gave permission to *Mut`ah*

marriages initially, but quickly withdrew from it when found people committing it in the wrong purposes. They should learn lesson from his stand. They also looked into the growing number of spinsters, divorcees and widows and thought that this will help them in getting a man (*Misyar* husband) for their physical needs. Since most of the men are married before, why not open the door of polygamy and popularize such a practice so that the women do not look into polygamy negatively. Rather they should look into their sisters, widows, divorcees and spinsters as their sisters suffering, and if they could contribute in lessening their distress, Allah would reward them in the both worlds. Then, she will live together with husband according to just distribution of time.

To solve the problem of poor men, we should try to empower both men and women. The less advantageous people are encouraged to marry wealthy or career women. She would contribute in reducing the burden of family and raising a happy family life. Today, the number of career women has increased tremendously. We have the precedent of Sayyidah Khadijah (R.A.) who offered all her wealth to the Prophet (PBUH), as he did not possess much wealth then. They stayed in the same house and shared the same roof.

Most importantly, marriage should be made easier for people. If needed, the government should impose laws and limit dowers to a certain level, so that the young men get encouraged to marry. Expensive feasts and number of people should be limited to avoid extravagant expenses. In Saudi Arabia and other rich Gulf States, it is extremely expensive. Indian sub-continent is not left behind in lavish spending during marriages. Some families spend multi-million dollars during marriage of their children. It should be controlled.

They should also allow Saudi women to marry non-Saudis to encourage others to marry them. The government could also provide some advantages for those who marry Saudi women especially spinsters, divorcees and widows in the form of permanent *Iqamah* (resident status). They could also provide some monetary benefits in the form of cash to those marrying them. Some European countries introduced monetary rewards for the families with more offspring. For, the number of new born children drastically reduced. I believe, these measures could help the authorities to deal with the social ills rising from the unmarried women and men.

-
- i Yousuf Qaradawi, "Kalimah Hadi'ah Hawla Zawaj al-Misyar", in *Majallat al-Mujtama'*, issue 13.1 26/5/1998, p. 30; Usamah 'Umar Sulayman al-Ashqar, *Mustajjaddat Fiqhiyyah fi Qadayah al-Zawaj wa al-Talaq*, (Amman: Dar al-Nafa'is, 1st ed, 1999) p. 162.
- ii "Marriages Unlimited." <http://www.arabnews.com/?page=9§ion=0&article=82081&d=12&m=5&y=2006>
- iii "Comparative Index to Islam: MISYAR MARRIAGE." <http://www.answerislam.info/Index/M/misyar.html>
- iv See *Majallat al-'Usrah*, issue 46, June 1997; also in Arif Ali Arif, "Zawaj al-Misyar: Ru'yah Islamiyyah", *Tajdid*, IIUM, Malaysia, issue no. 13, February 2003. pp. 127-156.
- v *Majallat al-'Usrah*, no. 46, June 1997; Arif Ali Arif, "Zawaj al-Misyar: Ru'yah Islamiyyah", *Tajdeed*, IIUM, Malaysia, No. 13, February 2003, pp. 127-156.
- vi Arif, p. 128.
- vii Qaradawi, p. 30. See also, "Islamonline.net." http://www.islamonline.net/servlet/Satellite?pagename=IslamOnline-English-Ask_Scholar/FatwaE/FatwaE&cid=1119503544160; "Nikah Misyar-Wikipedia, the free encyclopedia." http://en.wikipedia.org/wiki/Misyar_marriage.
- viii "Misyar' Approval Sends Business Booming." Arab News, Sunday, 14 May 2006. See online <http://www.arabnews.com/?page=1§ion=0&article=82164&d=14&m=5&y=2006>
- ix "Marriages Unlimited", Arab News, Friday, 12 May 2006. <http://www.arabnews.com/?page=9§ion=0&article=82081&d=12&m=5&y=2006>
- x Comparative Index to Islam: MISYAR MARRIAGE." © Answering Islam, 1999 - 2008 <http://www.answerislam.info/Index/M/misyar.html>
- xi "An Ornament of Substance." Arab News, Saturday 11 November 2006. <http://www.arabnews.com/?page=7§ion=0&article=88684&d=11&m=11&y=2006>
- xii Qaradawi, *Zawaj al-Misyar*, Islamonline.net, http://www.islamonline.net/servlet/Satellite?pagename=IslamOnline-English-Ask_Scholar/FatwaE/FatwaE&cid=1119503544160
- xiii *Fath al-Qadeer*, (Riyadh: Dar 'Aalam al-Kutub, 2003) 6/273, *Subul as-Salam*, (Beirut: Dar al-Ma'rifah, 2005), 4/452.
- xiv Ibn Rushd, *Bidayat al-Mujtahid*, (Beirut: Mu'wassasat al-Ma'arif, 2006), 1/675, Abdul Rahman al-Jazairi, *Al-Fiqh 'ala al-Madhahib al-Arba'ah*, (Cairo: Dar al-Hadith, 2004), 4/30.

- xv *Bidayat al-Mujtahid*, 1/675.
- xvi *Tirmidhi*, Kitab al-Nikah, I'lan al-Nikah, Hadith No. 1089, 3/398.
- xvii *Nasa'i*, Kitab al-Nikah, I'lan al-Nikah bi al-Sawt, No. 3369, 6/127.
- xxviii See Majallat al-Mujtama'; Arif, p. 154. The Star online, Sunday, May 28, 2006 [http://thestar.com.my/news/story.asp?file=/2006/5/28/nation/14376603 &sec=nation](http://thestar.com.my/news/story.asp?file=/2006/5/28/nation/14376603&sec=nation)
- xix Hussein Shobokshi, "Al Misyar Marriage" Al-Sharq Al-Awsat Newspaper (English), 26 April 2006. <http://www.aawsat.com/english/news.asp?section=2&id=4711>
- xx See *Majallat al-Mujtama'*; Arif, p. 154.
- xxi See Ibn Taymiah, *Al-Fatawa al-Kubra*, (Beirut: Dar al-Ma'rifah, 1386AH), 6/166. Qaradawi strengthened this principle with lucid examples.
- xxii "Islamonline.net." Fatwa bank, 6 July 2006. http://www.islamonline.net/servlet/Satellite?pagename=IslamOnline-English-Ask_Scholar/FatwaE/FatwaE&cid=1119503544160.
- xxiii Arif, 144-145.
- xxiv Daily Express, Malaysia, 1st June 2006. <http://www.dailyexpress.com.my/news.cfm?NewsID=42349>
- xxv Ibid.
- xxvi The Star online, Sunday, May 28, 2006 <http://thestar.com.my/news/story.asp?file=/2006/5/28/nation/14376603&sec=nation>
- xxvii *Mustajaddat Fiqhiyyah*, p. 177.
- xxviii *Bukhari*, Kitab al-Nikah, Al-Mar'ah Tahibu Yawmaha.. No. 4914, 5/1999; *Muslim*, al-Rada', Jawaz Hibat Nawbatiha li Darratiha, No. 1463, 2/1085.
- xxix *Bukhari*, Kitab al-Nikah, Al-Mar'ah Khafat min Ba'liha Nushuza., No. 4910, 5/1998.
- xxx Qaradawi, *Majallat al-Mujtama'*; Arif: 138
- xxxi Ibid.
- xxxii Ibid.
- xxxiii See *Mustajaddat Fiqhiyyah*, p.179; *Majallat al-Mujtama'*, no. 1413, 15 August, 2000, p. 58; Nikah Misyar - Wikipedia, the free encyclopedia." http://en.wikipedia.org/wiki/Misyar_marriage. "Yet another marriage without strings" Middle East Times, April 7, 2000, <http://www.metimes.com/storyview.php?StoryID=20000407-042210-7478r>

- xxxiv "Al-Zawaj bi Niyyat al-Talaq wa Zawaj al-Misyar"
<http://www.saaid.net/Doat/ehsan/9.htm>
- xxxv "Nikah Misyar" - Wikipedia, the free encyclopedia.
- xxxvi Ibid.
- xxxvii "Yet another marriage without strings" Middle East Times, April 7, 2000.
- xxxviii Ibid.
- xxxix Ibid.
- xl "No strings attached marriage enrages Gulf women" -- Middle East Times. Published by AFP on April 25, 2006
<http://www.metimes.com/print.php?StoryID=20060425-070226-4676r>
- xli Ibid.
- xliv *Tirmidhi*, Hadith No. 1089, 3/398. Nasa'i, #3369, 6/127.
- xlvi Ibn Taymiyah, *Majmu` al-Fatawa*, 16/212.
- xlvii Somayya Jabarti, "Misyar Marriage - a Marvel or Misery"? Arab News, 5 June 2005 <http://www.arabnews.com/?page=9&ion=0&article=64891>
- xlviii Ibid. also at Wikipedia, "Nikah Misyar".
- l *"Nikah Misyar - Wikipedia, the free encyclopedia."*
http://en.wikipedia.org/wiki/Misyar_marriage.
- li *Tahlil* marriage: where one marries a woman temporarily with the intention to divorce, so as to make her halal for former husband who divorced her thrice or irrevocably.
- * 'Urfi marriage: an unregistered marriage, solemnized in front of 2/3 people, and usually kept secret from others.
- lii See for example, Al-Qur'an 4: 3: "If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able **to deal justly** (with them), then only one", and also 4: 4: "And give the women (on marriage) **their dower** as a free gift.."
- liii Ibn Hazm, *Al-Muhalla*, (Beirut: Dar al-Fikr, n.d.), 9/491.
- l *Al-Mudawwinah*, 2/196
- li *Mughni al-Muhtaj*, (Cairo: Dar al-Hadith, 2006), 3/226, *Al-Majmu` li al-Nawawi*, (Beirut: Dar al-Fikr, n.d.), 6/369.
- lii *Al-Mufassal fi Ahkam al-Mar'ah*, p. 136
- liii *Masa'il Fiqhiyyah Mustajiddah*, op.cit. p.188
- liv Bukhari quotes it as annotation (*Ta'leeq*) in his *Sahih*. Kitab al-Ijarah, Ajr al-Samsarah, 2/794.

- lv *Bukhari*, Kitab al-Shurut, al-Shurut fi al-Mahr, # 2572, 2/970; *Muslim*, Kitab al-Nikah, al-Wafa' bi al-Shurut, #1418, 2/1035. Hadith is as follows: أحق الشروط أن توفوا به ما استحللتم به الفروج
- lvi Ibn Taymiyah, *Al-Insaf* 8/165.
- lvii "Comparative Index to Islam : MISYAR MARRIAGE." <http://www.answerislam.info/Index/M/misyar.html>
- lviii "Indonesians deport Saudis for Running marriage rackets" Arab news, 3 August 2006 <http://www.arabnews.com/?page=1§ion=0&article=85970&d=3&m=8&y=2006>
- lix "Indonesia VP Encourages Arabs to Pay For Temporary Marriages to Local Women" Fox News.com, June 29, 2006; http://www.foxnews.com/printer_friendly_story/0.3566.201533.00.html
- lx "Misyar Marriage — a Marvel or Misery?." Arab News, 5 June 2005. <http://www.arabnews.com/?page=9&ion=0&article=64891>
- lxi Ibid.
- lxii "No strings attached marriage enrages Gulf women -- Middle East Times." AFP news, April 25, 2006 <http://www.metimes.com/print.php?StoryID=20060425-070226-4676r>
- lxiii Aisha Dahiru Atta, "Misyar Marriages A Puzzle or a Solution?" IslamOnline, Family - July 17, 2005. <http://www.islamonline.net/English/family/2005/07/article04.shtml>
- lxiv "Marriages Unlimited." <http://www.arabnews.com/?page=9&ion=0&article=82081&d=12&m=5&y=2006>
- lxv "Misyar Marriage — a Marvel or Misery?" Arab News, 5 June 2005. <http://www.arabnews.com/?page=9&ion=0&article=64891>
- lxvi Ibid.
- lxvii "Saudis turn to 'Misyar' marriage to beat inflation" -DAWN - International; Monday July 24, 2006. <http://www.dawn.com/2006/07/24/int14.htm>
- lxviii Ibid.
- lxix Omaimah Al-Salak, "Mesyar: A Convenience or Contentious Issue." Arab News, 22 June 2003. <http://www.islamawareness.net/Marriage/Misyar/mesyarl.html>
- lxx Ibid.
- lxxi The Star online, Sunday, May 28, 2006 <http://thestar.com.my/news/story.asp?file=/2006/5/28/nation/14376603&sec=nation>
- lxxii <http://chanlilian.net/2006/05/28/%E2%80%98misyar%E2%80%99-marriage-like-that-oso-can-ah/>