

Evaluation of the Quran's Permission Temporary Marriage in Quran Exegesis; Emphasizing the Coherence, Network Order and Trans-historicity of the Text

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Abstract

Temporary marriage is one of the most controversial topics among Muslims, about its permissibility. Even though some sects, according to their accepted hadiths, consider it haram and some others consider it halal, there is no serious difference between them, in terms of its Qur'anic permission; and by shia, and many of sunni commentators, the phrase “فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً” in the verse 24 of surah an-Nisa is considered as a permit for temporary marriage in the Quran. In this article, assuming the Qur'an as a coherent and exact text, by examining the verses on paying remuneration we show the phrase, which is taken to be the only Qur'anic permit for temporary marriage, does not imply that; and it just expresses a law in permanent marriage. Then, the Qur'anic reasons of commentators on the legitimacy of temporary marriage, as well as the flaws that they have taken to the ideas like the writer's is extracted from research articles and books, and then answered to them. The conclusion is that if Qur'an is considered as a text, no license can be found for any non-permanent marriage, whether temporary marriage, white marriage, misyar or any other name and definition. In the Qur'an, sexual intercourse is allowed only in case of permanent marriage which is mentioned by the word “نِكَاح”, everywhere.

Keywords

An-Nisa: 24; Network Order; Qur'an as a Text; Temporary Marriage; Text Coherence; Thematic Interpretation of Qur'an by Qur'an.

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